

THE

General Baptist Magazine

FOR

1879.

EDITED BY

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Fellow of the Geological Society.

"AND THE SPIRIT AND THE BRIDE SAY, COME. AND LET HIM THAT HEARETH SAY,
COME. AND LET HIM THAT IS ATHIRST COME. AND WHOSEVER
WILL LET HIM TAKE THE WATER OF LIFE FREELY."

THE EIGHTY-FIRST VOLUME.

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THE
GENERAL BAPTIST
MAGAZINE.

The Denominational Mainspring.

COILED up inside the delicate and complicated machinery of a watch, ready for all the action required of it, carefully protected from the influx of dust, and finely and firmly set, is the fragile steel hair, known as the mainspring. It is encased, and carefully hidden from view, and yet it is the source of all movement. Adorning nothing, strengthening nothing, and giving no sign of its presence save in the "report" it regularly makes of its onward march by the fingers on the dial plate; still, it is the chief force in the whole machine. Elaborate and costly case, elegantly chased face, finely cut wheels—what are all these without that fragile steel hair! Alas! what?

Well this! Precisely what a Christian denomination is, with all its well-selected and well-placed officials, admirable institutions, missions at home and abroad, colleges and magazines, correct creed and compact organization, collections and subscriptions—but without a deep, passionate, and Christ-inspired yearning for the salvation—the *whole* salvation, of all men; without a vivid and ever-operative sense of the prodigious value of a single human life, and of the infinite possibilities and unspeakable preciousness of humanity. Case, dial-plate annually washed, wheels, compensation balance, jewels even;—all there, but a void where the *mainspring* should be discernible swaying with well regulated movement to and fro. Artists may admire the figures exquisitely cut into the case, artificers will prize the accurate and well-fitting wheels, jewellers will know how to estimate the diamonds; but for all the real ends for which the machine was originally designed it is useless, because the mainspring is missing. Of click and clatter of wheels there is enough; noise of controversial tongues, official bustle, and statistical rattle, and the jingle of money-bags—all this—but little of the real success displayed in a divine power to save men, to save them completely, even unto gentleness and nobleness, to the beauty of holiness and the strength of righteousness. The denomination is there; but the denominational mainspring is either absent, or broken, or hurt.

Guizot, speaking of the pathetic Monod, and the largely gifted and philosophic Vinet, accounts for all they were and all they did by declaring that they were inspired "with an intense passion for the salvation of

souls." Methodism was born in a baptism of fire, and spent its best years in the white heat of a divinely glowing zeal to save men; and its proved successes are at once its justification and our instruction. It has surpassed all other forms of denominationalized Christianity in the energy and range of its aggressiveness, in the steadfastness of its zeal, and in its additions to the number of the "saved." He who runs may read; and he who reads ought to run in the same man-saving way.

For this keen and ever fresh realizing of the value of immortal men is success. Christ conquered by it. It is the mainspring of His power. It moves Him in heaven and on earth. It makes His life luminous with the glories of pity, tenderness, and love, and it flashes forth from the darkness of Calvary in one deep-red ray of self-sacrifice, and is the full-orbed and undimmed sun of His eternal glory. Pentecost begins amid the symbols of flaming tongues like as of fire. Paul, wishing himself accursed from Christ for his brethren's sakes, unveils the secret and invincible force of his life. It is at once the spirit of Christ, and the Spirit of His church; the spirit that always conquers and always must conquer.

Every good-doing sermon is inspired by this exalted sense of the worth of men! It is the tenderness of every appeal, the courage of all rebuke, the warm light of every exposition, the winning force in every argument. It sends men to College, and keeps them there if they are worth keeping; and holds them in the "ministry" whether they get little pay or much, are fairly considered or unjustly treated, are persecuted by false brethren, or have to endure "a great fight of afflictions" with true brethren who are blundering and thoughtless. It is the life of our societies. It feeds the fires of missionary zeal. It prompts gifts—large and small alike. It makes men thoroughly denominational, sympathetic with every beat of the denominational heart, and therefore and thereby strongly and beautifully catholic in their loving embrace of the unseen but real church throughout the world.

It is the spring of a limitless hope. Working from a living and governing conviction of the incalculable value of ALL souls, we neither despair of God nor man. Humanity is not a foundling cast out in "the Great Thirst Land" with no Hagar to own it. It is God's own child; lost! alas! how sadly; but sought out and cared for and loved by God; oh, how tenderly! God, our Father, loves all, and is the Saviour of all men. Jesus Christ, His Son, our Brother, "tasted death" for all. The Holy Spirit convinces all. We therefore labour and suffer reproach because we have fixed our hope on God, and have learnt the unspeakable preciousness of all souls. His love, suffering so acutely to redeem men, dying even the death of the cross, how it consecrates man, and sheds a halo of glory around his very ruins! The inimitably self-sacrificing love of so transcendent a Being gives prodigious and eternal values to all men.

Such a yearning for souls will compel us to that courageous adaptation of our denominational machinery which fits it for its special work in each hour. We shall sacrifice our *method* of working to the *purpose* of our work. We do not keep the machine for itself, but for what it will do. Animated with this spirit, not a fig shall we value our machinery, our College, our Missions, our Associations, our Creed, our name, save as each is auxiliary to this sublime work.

A NEW YEAR'S SERMON SKETCH.

This, too, is the bond of cohesion. We are one in Christ, and for men. Our magnet is here. Here is the electrical force that moves all our machinery. Other things unite us—our traditions, our associations, our activities—but this is the beating heart of our organic life.

In the recently issued biography of Dr. Wilson, of Bombay, it is recorded that Mr. F. W. Newman was, in his early years, a missionary, and sought, with some real enthusiasm, "to win men to Christianity by such purely moral evidence of its superiority as the lives of really disinterested Englishmen might supply." He failed, and returned to England to write the "Phases of Faith." Where Newman failed, Dr. Wilson succeeded, "because he never ceased to show that a disinterested life and the Christian family spring directly from Christ Jesus;" he did not make the mistake of cutting the stream off below the fountain-head, and hence the permanent and developing fruitfulness of his work to all time, and among all classes and creeds."

We are in danger of repeating Newman's mistake. There are strong and manifold temptations to forsake Christ; to blind us to the measureless possibilities of each separate soul; the stupendous value of each life, and of all humanity. Society invites us to quench our eagerness to save men; spend less on our Lord and more on our luxuries; to shirk the privilege of carrying denominational responsibilities and sharing denominational work; to think more about ourselves than we ought to think, and less about our fellows, their need and their destiny.

May the Saviour who died for all men baptize us into His Spirit this New Year's Morning! May the same living conviction of the unutterable value of men rule in us which was also in Him! May the same *heart* of self-sacrificing, man-redeeming love, be in us, and we shall be sure of a Happy New Year for ourselves and for our denomination, and of a richer and gladder year for the world.

JOHN CLIFFORD.

A New Year's Sermon Sketch for Young Men.

BY THOMAS HENSON.

It shall be brief, that while you run you may read. The year is renewed, but the "time is short."

Text: Psalm cxix. 9.—"Wherewithall shall a young man cleanse his way? by taking heed thereto according to Thy word."

I. Your path is difficult and dangerous. 1. It is beset with snares. 2. Slippery with temptations. 3. It is harassed by Satan's subtle power.

II. God's word, attentively used, will be your security. 1. It will guard you against them. 2. It will guide you through them. 3. It will cause you to triumph over them.

You will not go far before you prove the truth of one or other head of Part I. What about Part II.? To prove the truth of that, you must be watchful over yourself; faithful to your Bible; and trust in God. Consider Psalm cxix. 105.

Long Buckby.

Our College; its Work and Needs.

At the opening of the New Year a word on behalf of our College may not be unseasonable, and can hardly be unwelcome. Good institutions have a tenacious and beneficent life. They survive their founders, and perpetuate the great principles and aims their founders cherished and held dear. The influence and power of men and generations live on and work mightily in the world through the organisations they establish or sustain. Every new year reaps in privilege and blessing the fruit of labour and ideas the old years gave to the world. In the unfolding history of God's kingdom the continuity and permanence of work for God and the souls of men are thus signally manifest. Wise and good enterprises are wise and good for those who initiate them, and carry with them a present benediction; their effect abides a heritage of blessing for the immediately succeeding age; but consolidated and made organic in living institutions they disseminate wisdom and multiply benediction in all coming time.

Our College, in its work and history, illustrates these truths. It saw, with the last month of the old year, the eighty-first anniversary of its actual existence; it enters the new year freighted with the results of past toil and the promise of future blessing. Its honoured founder has long since passed away; four succeeding tutors have followed, the third of them, only a few weeks ago, venerable with years and high in the affection and esteem of the churches; two others have retired—one to well-earned but still active repose, and the other to similar and larger service elsewhere; the first of its students, too, have all passed away, and most of their children; but the institution lives, its traditions of work and service are fresh and vigorous, its pulse beats high with hope, its spirit is youthful and enthusiastic, its power and usefulness continue to grow, and are capable of still larger and fuller growth, and the succession of its tutors, students, and supporters, is unceasingly maintained. Nay, more: the language with which it was commended in 1798 to the kindly attention and liberality of the churches, we adopt and reproduce in 1879; "Where is our love of God, our zeal for truth, or our benevolence to mankind, if we neglect to avail ourselves of any plan, however expensive, if within our grasp, to disseminate the principles and accelerate the progress of genuine Christianity, by procuring a permanently acceptable ministry?"

But is the College as equal to its work in 1879 as it was in 1798? This is an important question, and may be answered by answering other questions. First of all, what is its proper work? and, secondly, how is it doing it? The work of the College is the special and suitable training of an adequate number of young men to keep up the succession of ministers in the churches that support it, and to provide for the supply of ministers for the new churches they may be able to establish, and for all home and foreign missionary enterprises in which they may feel called to engage. The speciality of the training consists in this: that it is designed to fit men to be preachers of the gospel, pastors,

missionaries at home and abroad; and the training is suitable, as it meets the wants and demands of the time, develops and disciplines gifts of mind and utterance, and places men somewhat in advance of the general intelligence and culture of the churches. A glance at the reports of its studies will show that it is manifestly and conspicuously the aim of the College to give this special and suitable training. Year by year it strives after the realisation of this aim with zealous labour and many prayers. The blessing of Heaven has rested and still rests upon its endeavours. Should it in anything seem to fall short, the fault lies not with the grace of God, nor necessarily even with committee, tutors, and students, but it may be in some measure, at least, with the constituents of the College, and possibly in a special degree with those churches that have a voice in the direction of its affairs, but an interest too languid and feeble in its welfare, and a place too low, or indeed no place at all, in its annual subscription list. To provoke one another to love and good works on behalf of the College, to stir up each other to greater and more strenuous effort to reach its high and noble aim, is surely one of the agitations the new year may appropriately seek to revive.

Whether or not the number of young men at the College is adequate for the needs of the churches and of their enterprises, is a question of fact which statistics will throw light upon. In its first fourteen years the College trained nineteen ministers; in the last fourteen years it has trained forty-three. But the extreme point of increase the churches attained in the first period was something less than 6,000, and the extreme point of increase attained of late is something more than 24,000, or more than four times as large. That is to say, we have now only twice as many ministers educated for four times as many people. It may be said that the churches are larger than formerly, and one minister has now the pastoral charge of a greater number of members. Be it so; and let this modifying element enter into our calculations and have due weight. Still the fact remains that less than 6,000 members educated nineteen men for the ministry in fourteen years half a century ago, and in the same number of years, just lately, more than 24,000 members, four times as many, educated only forty-three ministers, or little more than twice as many. It cannot be said, then, that we have been attempting too much. Moreover, it is to be remembered that in 1811 there were 58 churches to provide with ministers, and in 1878 there were 179 churches to provide with ministers, or more than three times as many; and therefore, from this point of view, at least three times as many students for the ministry, or 57 instead of 43, ought to have been under training during the last fourteen years. Yet further, as the Secretary of the Association pointed out in the report last year, of the 109 ministers or assistant ministers tabulated in the Association schedules, 44 only were of our training, and 23 were from other colleges. And yet further, as the Secretary of the College pointed out in the report of the previous year, the extension of the ordinary term of study to four years, and the possible extension of it to six, owing to the Pegg Scholarship Fund, make a larger proportion of students at the College requisite in order to keep up the supply of ministers in even the same ratio as before. It appears, then, that the number of men trained in our College has not of late years been proportionate to the number

trained in the earliest years of its history, and not nearly equal to the needs of the churches.

That the College premises have just been enlarged, and that there is now room for fifteen students instead of twelve, are therefore welcome facts for the new year, and good and hopeful signs for the future. This additional accommodation, if fully used, will bring the College in point of numbers nearer to the mark it should reach. Fifteen students at the College will give, in fourteen years, fifty pastors for our churches; and this rate of production, though a little less proportionately than the rate of production of the first fourteen years of the existence of the College, will be approximately adequate to the needs of our churches, and certainly not in the least beyond our duty to attempt and our power to attain.

We now come to the conclusion of the whole matter. The college needs just now the special attention of our churches and their special help. The Magazine is surely the right place in which to state and publish this need. The Magazine and the College are twin-brothers, and they have for each other the affection of brothers. When the first of its students entered the College the first number of the Magazine was already in the press. Born in London, of the same parentage, and at the same time, they rejoice always in being mutually and fraternally helpful, the College finding new readers for the Magazine—the Magazine new students and subscribers for the College. By your kind permission, Mr. Editor, and through your interesting pages, the College asks—

(1) *For more men.* After Christmas there will be ten men in the house; we want five more, and then we shall be full up to 1880. Will our brethren in the churches look out five young men—zealous, energetic, sound in the faith, strong in purpose, full of the fire of a holy enthusiasm, divinely moved to labour in the service of the Lord—and send them to us at Chilwell with all suitable speed. The College asks also

(2) *For the revived interest and continued and increasing regard of its friends.* It has many friends—ministers educated within its walls; ministers educated, like its Classical Tutor, elsewhere; members of churches who are every week largely helped and benefited in their religious life by a trained ministry, and who know its value; Sunday school teachers, from whose ranks many a student of the College has come; local preachers, who feel every time they preach—as who does not?—the need of a more efficient training, and who esteem highly the friendship and kindly counsel of the pastors of our churches;—all these, and others, are good and true friends of the College. The College asks of them their increased interest and attention; their kind and sympathetic co-operation; their generous and frank word of encouragement and good cheer. The duty of providing for the perpetuity of our churches, of religious teaching, and of the kingdom of God among men, is a common duty, a universal duty; it is therefore, after all, not its own work, but common and universal church work and Christian work that the College undertakes. Who will not pray for an abundant blessing to rest upon tutors and students, and lend a helping hand in the good work? The College asks, finally—

(3) *For more money*, larger annual subscriptions, more liberal collections, and special aid in its immediate financial difficulties. The addition of a wing to the premises, and of seventy square yards of frontage to its estate, with other improvements, has cost £375. The whole amount has been borrowed, and interest is paid upon it; it never occurred to any of us to solicit a loan from the Building Fund. It is desirable that this debt be paid off this year; and friends would oblige by at once forwarding handsome contributions, "New Year's Gifts," to the Treasurers, *pro tem*; the President, and Secretary. There is also a debt of £140 on the current account; and this debt may readily be met by increased subscriptions and collections. Several large subscribers—one of £20, and three or four of £5 per annum—have been called away, and the honourable places thus vacated are still vacant. Many half-crown subscribers persistently and modestly refuse to come up higher; and guinea subscribers increase at a very slow rate. Brethren, the work is most needful; the prosperity of the College is the prosperity of the denomination and the furtherance of the Lord's kingdom; College, Magazine, Home and Foreign Mission, the denomination at large, stand or fall together; and the College has reached now a new point of departure, a new crisis, a new determining-point in its history. In the name and for the work of our common Lord and Master, the College asks you for generous, sympathetic, and liberal help. "He gives twice who gives promptly."

THOMAS GOADBY.

Poetical Finish.

BRAINS and pains are essential to success in mental work and literary triumphs. Careless, indolent men, never excel in anything except indolence. It is the diligent hand which maketh rich in expression, beauty, and form. One of the most remarkable and famous examples of toil and thought will be found in Wordsworth's "Lines on the Cuckoo," the continuance of which may be traced for fifty years! We give the changes in the second verse, which were as follows:—

"While I am lying on the grass,
I hear thy restless shout
From hill to hill it seems to pass
About, and all about." (1807.)

It seems to fill the whole air's space,
At once far off and near." (1820.)

"While I am lying on the grass
Thy loud note smites my ear—
From hill to hill it seems to pass,
At once far off and near." (1815.)

"While I am lying on the grass,
Thy two-fold shout I hear,
That seems to fill the whole air's space,
As loud far off as near." (1827.)

"While I am lying on the grass,
Thy loud note smites my ear;

"While I am lying on the grass,
Thy two-fold shout I hear;
From hill to hill it seems to pass,
At once far off and near."
(1849; certainly after 1843.)

We commend this example of laborious toil to poets and preachers. Let them remember that brains and pains will enable them to do wonders; and that, if they add prayers, they will accomplish greater wonders still.

G. W. M'CREE.

“Need I be Baptized?”

MAY I not go to heaven without baptism? Why should I not? Christ himself said, “He that believeth on the Son hath everlasting life.” I am a believer, why need I be baptized? Baptism is not necessary to salvation—is it?

Of course it is not. We are saved by faith, not by baptism. Believing on the Lord Jesus—that is life: life here and life hereafter. Baptism is not necessary to salvation; nor is sanctification, purity of life, hungering and thirsting after righteousness, study of the word of God, beneficence and devotion. You may get to heaven without any of these. You *may* die a malefactor’s death, and in the last moments of your agony breathe the prayer of penitence and faith, and enter forthwith into the paradise of God. You *can* go to heaven without doing a single good deed, without securing any grace of character, or rendering any service in the salvation of others. These things are not necessary to salvation. “He that believeth on Him is not condemned.” God is not a hard master. He says, “Come ye to the waters of salvation;” buy, and eat, without money and without price. His marvellous and manifold salvation is perfectly and uniquely gratuitous. You can have it for nothing! You need not be baptized in order to be saved.

But if that is the miserable spirit in which you seek God’s salvation, I must say that you run fearful and awful risk of not getting it. Poor, shrunken and shrivelled soul, care you for nothing else than to live according to your own low desires here, and then squeeze into heaven at last? Is that all you want—to get into heaven, and to get there with the ignoble distinction that you did the *least* you could for Christ and for men? Is it in that cold and hard spirit you meet the commandments of the Lord who died for you? In effect, if not in words, the Leader and Example of All Souls adopted the language of the Baptist, and said, I HAVE NEED TO BE BAPTIZED. Yet He was not sinful. Baptism was not necessary to save Him; but it became Him, it was fitting that He should be baptized that “He might fulfil all righteousness.” If any man have not the spirit of Christ—the spirit which pants and longs to fulfil all righteousness, to obey every known law of God—“He is none of His.”

“Need I be baptized” is not the language of the believers in Christ on the day of Pentecost. Pardon, and glad they obeyed the Lord at once. They shrunk from no duty. Duty! Not so did they regard it; but leapt up to the height of the privilege, and were baptized that very day, even to the number of 3,000 souls. Not the faintest whisper of reluctance is heard from the people of Samaria; but believing in the Lord Jesus, they were baptized straightaway. The rich Treasurer of Candace does not say “Need I be baptized,” nor Saul of Tarsus, nor Cornelius, nor Lydia and her household, nor the jailor at Philippi, nor Crispus—they do not tarry in Doubting Castle; but they arise and are baptized as if they delighted to obey their new King, and bear witness to His grace and power.

That is the *spirit* in which we should go to our baptism—as a happy bride to her wedding, as a devoted student to his books, as a prince to his long expected throne. To come with sluggish and reluctant step,

constrained not by the sweet love of our Lord, but a strong sense of duty, or deference to a supposed arbitrary order; and only after numerous wriggles and violent contortions to get out of the pincers of Scriptural logic: this is to rob baptism of all its beauty, and take out of the act all its grace. We should say—not “need I,” but “why do you hinder me from being baptized into the name of the Father, and of the Son, and of the Holy Ghost.”

II. But need I be baptized—*i.e. dipped*, overwhelmed or plunged in water? Why will not sprinkling, or pouring a few drops on the forehead suffice? The value of the act is not in the abundance of the water. It is merely a form, and a little will do as well as a great deal. A thin ring answers as well as a thick one at the marriage ceremony.

No doubt, anything or nothing will do if Christ has so ordered it. But if it be a COMMAND at all, it must of necessity be obeyed in the way in which the King Himself prescribes. Good subjects obey laws: they do not change and adapt them to what *they* like. If the law says I must pay in a gold or paper currency it is not for me to substitute cowry shells, or bars of iron.

Now Christ has not appointed sprinkling or pouring, but IMMERSING. No scholar whose reputation is worth a fig will deny that. The gospel baptisms were in RIVERS. Jesus was baptized in Jordan, and that is neither a bason nor a font, but the chief river of Palestine. John the Baptist went to Ænon to baptize because there was plenty of water there. The administrators went down into the water, and came up out of it; and, as men of sense, they would not have done that when a few drops of water in a leathern bottle would have answered equally well. Paul declares that the *object* of baptism is to show forth the burial and the resurrection of Christ. We do not leave the dead on the ground and sprinkle a little earth upon them,—they are put into a grave. Sense and scripture and scholarship agree in saying that there is no baptism save where there is a dipping, an actual immersion.

III. But why need we baptize, or pour, or sprinkle? This is the dispensation of the Spirit. We are not under carnal laws and ordinances now, but under grace. Circumcision avails nothing, nor uncircumcision, but a new creature.

So say the Friends, or Quakers, and with a consistency which does them credit; they abolish ordinances altogether. They have no preaching ordinance, or praying ordinance. Praise is not an ordinance, nor is the reading of the Scriptures, nor is the Lord’s Supper. Every one is free; all are free. They meet and are silent or not, according to the monitions of the Spirit. The abolition of the external is totally accomplished. There is a visible building, and there are visible men and women; but no fixed arrangement for preaching, or for audible song or prayer; no Lord’s Supper, and, accordingly, no baptism.

But, mark, though this is the dispensation of the Spirit, yet Christ’s command about baptism was given just before the dispensation dawned, and *was, in fact, sanctioned by the promise of His presence in the power of the Spirit*. True; He made disciples and baptized them before His resurrection; but in the commandments He delivered after His

return, baptism has a fixed and irremovable place. And the very men who had the *baptism of the Holy Ghost*, in its glorious fulness, both preached baptism in water, and administered it, and did not surrender it, even when it was misused. Christ Jesus, to whom the Spirit was given without measure, said, "It becomes me to be baptized in order to fulfil all righteousness;" and Peter distinctly proclaimed that the indwelling of the Holy Ghost was a reason for baptism in water, and not a reason against it, when he said, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" God Himself says, in Ezekiel, that the gift of the Spirit is intended to issue in obedience to all His laws. "I will give them a new spirit, and I will take away the heart of stone, and give them a heart of flesh, that they may walk in my statutes and keep my ordinances and do them."

IV. But I was baptized when I was an infant: will not that suffice? Not if you are really to attend to the Lord's will in the precise way in which He directs. For, first of all, the act itself was not according to the New Testament pattern; it was a sprinkling, and not an immersion. Secondly, the place of the act was not according to the divine order. The direction is—teach, and then baptize; believe, and then be baptized. We have no warrant to change the relationship, any more than we have, according to the laws of England, to marry actual infants, or to sign contracts before we write them. Moreover, the act, whatever it was, and whenever it came, was not your own, and cannot in any way be regarded as your obedience to the will of the Lord Jesus.

If, then, you have any felt craving after personal and full obedience to the commands of Christ; if you experience any deep desire to seize any opportunity of attesting your homage and devotion to Jesus Christ; if you wish, with a blameless fidelity, to do ALL you can, and not as little as you can, to show your love to Him who gives Himself to you, you will say at once, "I need to be baptized;" and you will find your baptism an occasion of fortified faith, deepened devotion, and holy joy in Christ Jesus the Lord of your life. JOHN CLIFFORD.

What is Success?

"FOR even the best men in the *Church* at Glamerton, as, following apostolic example without regard to circumstance, they called each separate community of the initiate, were worldly enough to judge of the degree of heavenly favour shown them—not by the love they bore to the truth and to each other, not by the purity of their collective acts and the prevalence of a high standard of morality in the individual—poor as even these divine favours would have been as a measure of the divine favour—but, in a great degree, by the success which attended the preaching of their pastor, in adding to their esoteric communion, and, still worse, by the numbers which repaired to their Court of the Gentiles—their exoteric congregation."

G. Macdonald, in "*Alec Forbes*"—p. 312.

Preparation of Lessons.

A PAPER FOR TEACHERS.

BY REV. T. BARRASS.

PREPARATION has to be made in the most ordinary affairs of daily life. We should not be very much gratified when sitting down to partake of food for the body unless some attention had been given to the preparation; and it will certainly follow that not less care should be exercised in preparing food for the mind. It is universally acknowledged that ministers must prepare for their congregations; and wilful and indolent neglect on their part will soon diminish the number of those who listen to them. It is frequently said that the work of Sunday school teachers is next in importance to that of ministers, and therefore there should be the most careful endeavour so to prepare as to arrest attention, convey instruction, and produce impression.

In former times preparation was considerably neglected. There was no systematic course of study. The lessons were chosen at random, and, not unfrequently, when the class was assembled. In some cases the time was occupied by reading chapter after chapter, rather than "by giving the sense, and causing them to understand the reading." Now the International Lesson System supplies a judicious selection of portions of Scripture, made by competent men. The lesson is chosen, and you know beforehand what it will be, while "helps" of various kinds are provided month after month, so that you have no lack of materials; still you must study for yourselves; you must select and make your own what others have placed at your disposal, and that will generally be the most instructive and useful lesson on which you have bestowed the most thought and prayer.

I admit that some of you have but little time, and therefore advise you to seize the earliest opportunity of *commencing* your preparation. There is in many of us a tendency to put off our duties as long as we possibly can, and then we either work at high pressure, or, feeling that time is short, do our work carelessly. If the preparation of lessons be left until the end of the week, other things will crowd upon you, your thoughts will not flow freely, you will feel disheartened, and think it is of no use trying, and that you had better give up the work. Your comfort and efficiency will be greatly promoted if you form the habit of reading the lesson for the next Sunday very early in the week. Think about it as you walk, or work; turn it over in your minds, gather illustrations from your daily duties, from your reading, or from the objects around you, and note them down, that you may know where to find them, or it is likely they may be absent when you want them. In the cultivation of this habit you will seem to have much more time than you expected, as you will be led to employ the odd minutes which are so often wasted when there is nothing definite to engage your thoughts.

Prepare the outline of your lesson carefully. Unless you have a plan on paper, or in your minds, your lesson will be discursive, without connection and without point. It will be helpful to you, and beneficial

to your scholars, if you arrange your thoughts naturally and systematically. Do not take the outlines which others have made, but make your own. Not long ago I was in a museum, in which there are art treasures of great value. In several of the rooms I saw artists, who were engaged on paintings, and I observed that they first sketched their plan, and afterwards, with much labour and skill, filled in the picture. It is so with the architect and the minister. You will, some of you, find this difficult at first, but practice will make it easier; and often the main thoughts will strike your minds on the first reading of the lesson. Of course you will not always form just the same kind of outline, but vary it according to the nature of the subject, and the capacities of your scholars.

Assuming that you have your plan, you must then work it out, and clothe your skeleton with flesh until it stands out in beautiful proportions, and is instinct even with life itself: you must therefore *study your lesson very thoughtfully*. Ascertain its meaning; look out the various truths which it contains, and which you desire to convey to the minds of your scholars, and present them in such a way as will be likely to keep up the interest, and increase it, until you bring the lesson to a close. Let your introduction be short and striking, naturally leading to the subject in hand; let your exposition be clear and scriptural; your illustrations such as will give light and pleasure; and your application such as will send your children home thinking about what they have heard, and desiring to carry out in their lives the truths which have been brought home to their hearts. You may find this course difficult for a time, but conscientious and persevering effort will overcome difficulty and make your work easier and pleasanter also. I have been asked whether it is desirable, in every case, to reserve the application to the close. I think not. It is well to have variety, and you may often apply the different points with propriety and force as you pass along. "With regard to the position of the application," Mr. Spurgeon said, not long ago,—“The custom used to be always to finish a sermon with a practical conclusion, but he found that the sinners had learned to expect this, and got themselves ready for it. He therefore now brought in his practical conclusion in a part of the sermon where it was not expected, and so took a shot at them when they were not on their guard.”

Sometimes when you try to prepare, your minds will seem blank, and the lesson will appear to be beyond your grasp. Copy the example of Sir Isaac Newton, who said—“I keep holding a subject before me, and it gradually opens, and I see into it.” Do not forget to offer the prayer: “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” If you feel you are doing your best you may consistently seek the Lord's help, and may go to your class with an approving conscience; while, if you have wilfully neglected preparation, you will be ill at ease, and can scarcely expect the Divine blessing. It is certain you cannot impart knowledge until you have first acquired it. It is equally certain that, as a rule, the more ample and accurate your preparation is the more confidence and comfort you will feel in teaching. The children will very soon know whether you have come prepared to teach them, or whether you are like a clergyman of whom

I once read, who said to the late Bishop of Lichfield, "Why, my lord, I often go to the vestry, even without knowing what text I shall preach upon; yet I go and preach an extempore sermon, and think nothing of it." The Bishop replied, "Ah, well, that agrees with what I hear from your people, for they hear the sermon, and they also *think nothing of it.*" It is said of the late Dr. Chalmers that "he prepared as carefully for his class of Sunday scholars as for his class in the university." The more completely you store your minds with all matters of geography, history, or doctrine, referred to in your lesson, or fitted to throw light upon it, the more interest will be awakened in the class; and this preparation is particularly needful *now*, as the young are receiving, in the day schools, an education far superior to that which was formerly given. It is exceedingly desirable that you seek for *variety* in dealing with different classes of subjects, and adapt your teaching to the circumstances and attainments of your scholars.

Preparation suitable for an *advanced* class might be unsuitable for an infant or elementary class, as when a "tract distributor, in an army hospital, gave a tract on dancing to a soldier who had lost both his legs." This caused no small amusement among his comrades. How much may be learned from the Great Teacher. How singularly appropriate were His addresses to the condition of His hearers; and how familiar and instructive were the homely illustrations which He made use of. He referred to objects that were around them, such as the *vine*, the *salt*, the *city on a hill*, the *sower*. He pressed into His service the *flowers* of the field as well as the *customs* of men to give point to the lessons He wished to impress on the memory and heart. So you will find it helpful if you can gather illustrations from scenes and circumstances familiar to your scholars.

Let your preparation be made earnestly and prayerfully. Throw your heart into your work, and look up for help to him who says, "If any man lack wisdom let him ask of God." It is God's word you have to teach, and human souls you have to profit. There is no small responsibility resting upon you. Your work is of transcendent importance, and may result in infinite and eternal good. The ends at which you aim are such as an angel might gladly labour to secure, and such as Jesus lived, suffered, died, and rose again to accomplish.

The young people entrusted to your care are, alas, too much inclined to evil, while around them are temptations to sin; and innumerable enemies are striving to ruin them for ever. Do you not therefore need, with all your heart, to devote yourselves to this work. Intense earnestness on your part will be contagious, and will be felt by the children. A solemn and earnest spirit should lead you when you sit down to study your lesson to cry to the Father of lights that He may enlighten your minds, and cause you to understand, and rightly to divide His word; and may also shed His love in your hearts by the Holy Spirit given to you. Thus, with minds enlightened from above, and hearts inflamed with heavenly love, you will the better understand the word of God, you will sympathize the more deeply with its pure teachings and benevolent purposes, and be the more fitted to instruct the minds of your scholars, impress their hearts, and renew their lives. A teacher who thinks lightly of his work, and attends to it in a fitful and inconstant manner,

is not likely to do much good ; but he who devotes himself with self-sacrificing zeal and believing prayer to his duties will assuredly be useful, and will hear the voice of the Great Master saying to him, " Well done, good and faithful servant." Some of the most useful teachers I have known have had very few early advantages, and have been employed in daily toil ; but they have loved their classes and prayed much for them, and have striven to improve their own minds. They have devoted some portion of their time each day to the increasing of their stores of knowledge. They have read suitable books, and thought about them, and have laid up in their memories the things that were fitted to interest and instruct. It has been their constant endeavour, whether at home or elsewhere, to become wiser, holier, and more useful. Nor is it possible to be too earnest in such a work. " To save even one soul from death is surely an object sufficiently noble and exalted to lead every Sunday school teacher diligently to seek the qualifications necessary for the efficient discharge of his duties."

While preparing your lesson, do not forget to seek that *you* may also be prepared.

"Thou must be true thyself, if thou the truth wouldst teach ;
 Thy soul must overflow, if thou another soul wouldst reach :
 It needs the overflow of heart to give the lips full speech.
Think truly, and thy thoughts shall the world's famine feed ;
Speak truly, and each word of thine shall be a fruitful seed ;
Live truly, and thy life shall be a groat and noble creed."

If any of you are discouraged, and are thinking of giving up the work because of supposed unfitness, or apparent lack of success, I would say to you—consider what redeeming love has done for you ; lay yourselves afresh at the Saviour's feet ; and " Be not weary in well doing."

"Come, labour on !
 Who dares stand idle on the harvest plain,
 While all around him waves the golden grain ?
 And to each servant does the Master say,—
 Go, work to-day.

Come, labour on !
 Away with gloomy doubts and faithless fear :
 None are too weak but may do service here ;
 By feeblest agents can our God fulfil
 His righteous will.

Come, labour on !
 No time for rest, till glows the western sky,
 While the long shadows o'er our pathway lie,
 And a glad sound comes with the setting sun,—
 'Servants, well done.'

Come, labour on !
 The toil is pleasant, the reward is sure ;
 And blest are those who to the end endure :
 How full their joy, how deep their rest shall be,
 O Lord, with Thee."

UNRECORDED WORTH.—The growing good of the world is partly dependent on unhistoric facts ; and that things are not so ill with you and me as might have been is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.—*George Eliot.*

The Stolen Child.

BY GEORGE WILSON M'CREE.

FOR some time Seven Dials was infested by a gang of child-robbers and child-stealers. Women of vile and drunken habits watched for children sent by their parents with money to make small purchases, and then snatched it from them, sometimes violently pushing the little things into the gutter. At other times they decoyed the child into a passage, and stripped off its clothing, with which they decamped, taking it at once to the pawn shop. They also stole children for begging purposes, leaving them afterwards near some police-station, from whence, after inquiry, they were restored to their parents. All the plunder thus obtained by those base and cruel monsters went to the gin-shop. Barmaids, gay with ribbons, rings, and ringlets, took their money day after day, and landlords grew rich on pelf which should have burnt their hands like coals of fire.

One of the worst of these women was West-end Polly. She was one of the vilest women ever born. Fierce, defiant, strong, and drunken, she lived by violence and crime. Her tall form, swinging step, dark face, wild eyes, and strident voice, made her well known to every one on the Dials, and woe to any who irritated her, whether drunk or sober. No constable ever meddled with her if he could help it. A potman once tried to put her out of the bar of The Grapes, but she lifted him off his feet, threw him on the pavement, and danced on his face, as he lay insensible, until he was running with blood. He never touched her afterwards, nor did any one else.

Going one winter's night through Monmouth Court, Dudley Street, I suddenly saw West End Polly come rushing down the court from Little Earl Street. She had a child in her arms, and as I was sure it was not hers, I turned to follow her. As I did so a mob of drunken men rushed out of the side door of a public-house to fight, and choked the narrow passage, so that I lost sight of her; and, feeling baffled, I went on my way to visit a dying man. As I was returning towards the Seven Dials, I met a woman crying bitterly, and I asked her what was the matter.

"Oh, I've lost my child! my dear child!"

"How did you lose it?"

"I went into the yard for some water, and it must have gone out of the door into the street."

"Well," I said, "go to the police-station, and give them this card, which has my name upon it, and tell them there that I think West End Polly has stolen your child, and they will do what they can for you."

Off she rushed like the wind, and as I had a little time to spare, I went off to see if I could find any trace of the cruel thief.

In vain—in vain. I found flaming gin shops, kept by "highly respectable men," crowded with thieves, costermongers, Irish hodmen, beggars, swearing women, and ragged children darting in and out like ferrets, but no one had seen West End Polly.

"She has been here, and drunk she was, and no mistake," said Bill Jones, a coster.

"Had she a child with her?" I inquired. "Yes," cried a woman, as she took a glass of gin from her swollen lips, "and I saw her rob another kid (child) of its dress to get drunk with—she did."

It is with such money that many publicans keep their traps and ponies; which enables them to bet on the Derby, and go to Brighton Races, and adorn their gaudy wives with finery from Paris. Have they no pity for the miserable people they see perishing at their bars day after day? None—no, none. As long as they can make money they do not care for any man's soul.

For several days I went to see the distracted mother. She wept, walked up and down her little room, cried aloud for her darling to come to her, took up its doll and kissed it, and then wept aloud. I went into lodging-houses and gin-shops, but West End Polly was not there. The police could hear nothing of her; but, at last, a ragged cripple said to me—

"West End Polly! Why, bless my old crutch, she's a sleeping now, I'll bet a shilling, under the Adelphi Arches, and she has a kfd with her. I seed her myself two nights ago."

"Sure?" I said. "Come and show me where she is, or where she slept, and I'll give you a shilling without betting it."

"Right you are, sir," he said, and off he hobbled towards the Strand.

The dark arches under the Adelphi, Strand, were formerly the resort of homeless boys, men, and women. Half naked, covered with vermin, with unkempt hair, ulcerated feet, small bundles of clothing—ragged, unwashed, starving, and, either desperate or heart-broken, they slept there on the cold ground, in gloomy recesses and far-off corners. Great arches, dark at noon, and like rocky caves at night, with the deep Thames at one end and the brilliantly-lighted roaring Strand at the other. These arches—the "Dark Arches," as they were always called—were the safe and chosen resort of the most forlorn wretches even London could produce.

As the cripple dived down into the gloom he suddenly stopped, and said—"You ain't afeard?"

"No," I said, "I have been here alone. Go on to the right place, and you shall have two shillings if I get the child."

Down we went into the darkness. The cripple tumbled over a drunken man who lay in his path, and who cursed horribly as he rolled over to find a softer place. On we went. I saw hideous people peering at us as we passed into the depths of one of the arches, and at length the cripple stopped, and exclaimed—

"She slept *there*, she did."

"And she had a child with her?"

"Yes, I'll swear it."

Kneeling down, I groped about and found a little shoe. Yes, a little shoe, but no little child. I felt sick at heart. I would have given all I had in the world to have found the lost one, but I could not do so. So I returned to see its mother.

"Do you know this?" I said, and held up the little shoe. It seemed as though she would have gone mad. She seized it, kissed it, pressed it to heart, and then came close to me, and in the most thrilling whisper I ever heard she asked—"Have you found my little pet?"

And then, breathless, she waited for my answer.

It was dreadful. I could only shake my head, whereupon she sat down in a chair and *moaned*. Her husband, whom I then saw for the first time, rose sobbing—rough fellow as he was—and went out into the street.

At last the mystery was solved. West End Polly and the stolen child were found drowned near the Adelphi Stairs, the probability being that she had got drunk with the money obtained by begging with the child, and, having stumbled into the river, met her awful fate.

The poor mother soon died of sore and wearing grief, with her child's shoe in her hand, and it was buried with her when she was laid beside her little pet in a quiet grave.

"Boil it down"

Is a precept which was never so opportune as now. Most of us are in a feverish hurry. We have not time for anything lengthy. Everything must be short and sharp; put into the smallest compass, and on the table at the first stroke of the clock. Mathew Arnold says—

"We see all sights from pole to pole,
And glance, and rush, and bustle by,
And never once possess our soul
Before we die."*

Leisure has died out. It is an interesting fossil, to be dug up in the vast tomes of Owen or Scaliger, but nowhere to be found living and reproductive in our day. We must, therefore, have each thing short, and all things in rapid succession. We want short services, short prayers, short sermons, short articles, and everything short except our daily fare, and the dresses of ladies.

As to readers, it has been calculated by a certain "fellow" of an unnamed statistical society, that an article of twelve octavo pages is not read at all, it is either skipped or skimmed; one of six is read by three persons; if of two pages, by thirty; if of one page, by 300; if of half a page, by 3,000; and if of half a dozen lines, by 3,000,000; and if of a line and a half, by all the world, and his wife. Compression, therefore, must be the rule for all literary work that reckons up its value by the number of heads it touches; but there are men who have a proneness for looking to what is *inside* heads; and would rather speak and write for one head that has some meditative and wide-awake brains in it, than for all the empty skulls in creation.

The "boiling down" process is not altogether good, it must be remembered. A dog fed on "Liebig" will not thrive so well as a dog fed on the "rags" left behind by boiling, *plus* the "Liebig." There is a use in the "rags." We are not made to take all our nourishment in the form of "essence." Compression is not an unmixed good, Liebig

* New Poems. A Southern Night, p. 127.

and Swiss milk notwithstanding; and certainly the tendency to produce "compressed manhood" in our large manufacturing towns, which seems to be increasing at a rapid rate, owing to the exclusion of county influences, and the separation of classes, should be stopped right early.

Any way for myself, I will say this, that I do not prefer to take all my literary food in the boiled condition. "Boiled books" are nuisances. "Crams" are the curses of education. Reading analyses of books, and not reading the books themselves, is like "bolting" food, and ends in intellectual flatulence, and incurable dyspepsia. Make an analysis yourself, and it will do you good, lasting good. Boil your own books, and keep the essence by you to be fed upon again and again as you need, and you will thrive upon it. Write out your own analyses and epitomes, and you will master your books more thoroughly, and realize Bacon's idea of a "full man."

Yet I have always felt a lively gratitude towards a contributor to our "Mag" who once had the rare merit in sending an article to say, "*I regret I have not had time to make it shorter!*" To be sure the article was long, and it cost us some fuel and pains to boil it down, but we kept the fire going with all the more pleasure for that one note of penitence and sign of sense. MR. CUPPLES says, "Better greit for the mune, than greit for nothin'." So I said, "Better a long article and regret that the writer had not *time* to make it shorter, than the unenviable vanity of the villainous scribe who measures the worth of his contribution by its length, and thinks he has done fine things because he has scrawled over a good many sheets of paper. Some men are so prodigiously great that they cannot compress their expansive genius into a small space. They must have sea-room: and they wonder, poor souls, that readers always give it them, and take care to get out of their way. Anybody can write lengthily; men who have fire and force enough to boil their work down are very rare. Didn't Robert Hall say, "any fool could preach three sermons on a Sunday: it required a really great man to preach one?"

From the beginning of our editorial career we have favoured the boiling down policy in certain wise ways; we mean to work up to it more thoroughly and more wisely than ever; and therefore to our contributors, and to all our fellow-workers in church and school, we say—

"Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say in the readiest way;
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my
friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest
words,
And let them be crisp and dry:
And when it is finished, and you suppose
It's done exactly brown,
Just look over it again, and then
Boil it down.

For editors do not like to print
An article lazily long;
And the general reader does not care
For a couple of yards of song.
So gather your wits in the smallest space
If you'd win the author's crown;
And every time you write, my friend,
Boil it down.

JOHN CLIFFORD.

Man after Death.

I. DOES THE BIBLE TEACH THAT MAN IS IMMORTAL?

THE questions concerning *Man after Death* are three:—

I. Does man, as man, survive the shock of the great human mortal sorrow, death? Is his real life unbroken by an event which *seems* to terminate his being?

II. If his existence is perpetuated on the other side of death, what are its chief features; what is the life he lives; where is it lived; how long does it last, and under what conditions?

III. And finally, is there any relation, as of cause and effect, between the events on this side of death and the experiences on the other? Is consciousness of personal existence continued from here to there, and right through? Is character continuous from here to there, and right through? Does the life here affect the life hereafter? And, if so, in what way?

The first of these profound questions has been dealt with in a series of papers,* in so far as SCIENCE and HISTORY, human nature, human experience, and human study, contribute materials for an answer; and we have found firm footing for the conviction that man's life stretches into the eternity, and for aught we can find to the contrary runs parallel with it; nay, more, from what we discover of God and man and nature, does assuredly run parallel therewith. History and Science assert positively that man, as man, lives after death, and lives eternally.

We now appeal to SCRIPTURE.

This is another witness—and yet not another; for it is the same Authoritative Revealer who speaks in these Hebrew writings, and by the lips of His Redeeming Son, as speaks in the chequered and manifold life of humanity, and in the facts and laws of science. The divine voice is not less authoritative here than elsewhere; nor are its tones less distinct, or its teachings less conclusive.

But more than ordinary care is requisite in order that we may be indubitably sure that we know the meaning of His word. Every step must be taken with the strictest and severest caution. There must be no hurry; no bias, no slavery to system. Not a single text should be misread; not a solitary fact misjudged; not a passage put out of court that has any right to be in, nor *made* to bear more than it was originally intended to convey. The Bible has suffered incredibly from doctrine-hunters, and is suffering acutely still. We shall, therefore, work our way through these writings with fear and trembling, but with all the honesty, frankness, freedom from prejudice, we can obtain, and with the fervent prayer for the guidance of the Spirit of all truth.

Simple facts, such as the following, must be kept in mind, or else we shall miss "the word of the Lord," and only find the poor, vacuous, and barren word of men.

(!) There is a difference between a *song* and an *argument*, a biography and a carefully worded and consciously framed exposition. It is the merest fanaticism of criticism to take the moan of a dying

* G. B. Mag., 1878, "Man after Death."

king as a theological definition, and treat the Psalms of David, and his fellow-singers, as we do the compact logic of Paul. A Psalter would be incomplete unless it expressed the sadder phases of the soul's experiences, its doubts and despairs, its deep alarms and apprehensions, as well as its soaring aspirations; but surely we are not to judge the beautiful form of Truth from pictures painted by men in an agony of despair. When will men learn that the Bible is not *one* book, but a LIBRARY, a divine library; and that as no sensible man would dream of reading Aristotle and Dante, Milton and Calvin, in the same way, and putting precisely the same stress on the poetry of the Italian as on the reasoning of the Frenchman: so neither ought we to treat the language of wildly despairing Hezekiah as we do the writing of calmly reasoning Paul. Inspiration is not the annihilation of human feeling, but the correction and guidance and elevation of it; and the Bible is the universal book, because the human soul, in all its infinite variety of experiences, is fully disclosed therein. Verily, we had better let the Bible alone on questions of such gravity as "Man after Death," unless we can conform to a principle of this fundamental character in its interpretation.

(2.) It is also necessary to say that you cannot fairly take words found in Genesis as defining the meaning of the same words used in James or Peter. It would be foolish to adopt such a method in a LIBRARY. Why should we, then, give up our sanity when it is the Bible we seek to understand! We do not go to Chaucer to know the meaning of Locke, but to Locke's contemporaries. Lord Bacon is not an authority on the English of the present Parliament. Fifteen hundred years separate some of the books of the Testaments! Think of the changes in the growth of words in such an enormous period of time! We require "a glossary" for Shakespeare and Chaucer; how much more do we need a guide to the current uses of words for *each* book of the Bible. No doubt there is a beautiful *unity* in the Scriptures: and some help may be obtained from parts the most remote from each other in date of origin; but in the main we shall find more assistance in discovering the exact meaning of the Ephesians from the Colossians; and from the Proverbs upon Ecclesiastes, than from books less closely related chronologically.

I have a dozen or more books before me on this very question, all irredeemably vitiated by a glaring neglect of this plain and common sense principle of interpretation. The Concordance has been consulted, and the same *English* word, in all the cases in which it occurs in this great biblical library, is repeated, and Q. E. D. written with imperturbable coolness. That the Bible survives this maniacal treatment speaks volumes for its inherent vitality.

(3.) Discrimination between figurative and literal terms is as obligatory in the treatment of the Scriptures as with any other form of literature. No man is required to part with his common sense when he takes up the Bible. He may keep it and use it; and specially in separating between tropes and realities, similes and statements of facts, metaphors and definitions. All literature is enriched with figures, and language itself is largely coloured with the hues of the imagination. To take words as they are, in their strict literal sense, is to adopt one of the hardest and most mechanical theories of inspiration; to forget the leading feature of all Oriental speech and writing, and to ignore one of

the commonest maxims of every day life. EACH passage, therefore must be investigated, *first of all*, by itself, and expounded (*a*) according to the mood and purpose and surroundings of the speaker or writer at that particular time; (*b*) according to the capacity, condition, hopes and fears, and habits of his hearers: then,

Secondly, it should be compared (*a*) with what the same speaker has said on similar occasions on the same topic, (*b*) and with any topics of a cognate character: and,

Thirdly, it should be interpreted (*a*) by the speech of his comrades, (*b*) his contemporaries, (*c*) or that of those immediately preceding or succeeding: and,

Fourthly, it should be compared with the general consensus of opinion deduced from each book in the Biblical Library:—and so the *pith* of the speaker's idea obtained, and that carried over, and not an item more or less, to the body of evidence on the point in hand.

(4.) In considering a subject of so radical a character as "Man after Death," it is also necessary to keep in mind the fact that all *speakers have, of necessity, to take something for granted*. Assumptions are inevitable. You cannot write a line, or utter a sentence without them. The briefest line ever penned admitted of questions either as to its accuracy or as to something it did not say. If I write, "I am writing," the challenge may be given—first, "how do you know that you are;" and, secondly, "even if you know you are, how can you prove that you are writing and not dreaming of writing." But in practical life men cannot be going back, and back, to prove everything. Todhunter must begin his Euclid without demonstrating the simple rules of arithmetic; and risk the possibility of some insane person affirming that he has not taught them, and did not believe them, since he does not expressly say so. Shakespeare cannot pause to define conscience, and human responsibility and love; he must work these cardinal facts into the fairy garments woven by his genius, and risk the possibility of some literalist telling the world that he did not teach the nature of conscience, and never affirmed the responsibility of individual man. So the writers in this biblical library go straight to their practical work—not writing a line to prove the existence of God, to define virtue and vice, to prove the free agency of man; not aiming to interest man's speculative faculties; but to build him up in goodness and true holiness. "All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness, *that the man of God may be thoroughly furnished unto all good works.*"

Therefore if we should find that this biblical library does not contain a single tract on the immortality of the soul; nor so much as an attempted analysis of the nature of Man, nor a solitary proof expressly given to establish the fact of a life after death, we should not be surprised. It would only be in perfect accord with the biblical treatment of such great truths as the Being of the Eternal and the responsibility of the human to the Divine. The Bible was not compiled by the French Encyclopædists, D'Alembert, Diderot, and their comrades, or no doubt it would have settled all matters of human speculation, assumed nothing and proved everything, made a loud noise, and then become a gigantic memory as they and their works have done! It is the true Encyclopædia, the really universal book, the book for mankind,

and therefore it speaks to the common heart, and its cheering voice is understood and welcomed of all.

II. VERDICT OF THE OLDEST BOOKS OF ALL.

The Bible opens with a picture of the *whole* creation; and then appends to it a brief history of the *whole* human family. The first eleven chapters of the book of Genesis form a universal history; in the next chapter we pass from the world-wide interests of MAN, to the special welfare of a *nation*; but of a nation through which God, driven away from His rightful home in the universal heart, is about painfully and through long years to seek His way back again to the love of *all* the members of His family.

Those eleven chapters form little more than the briefest tract, and yet they cover the prodigious period of the first 2,000 years of human history—A THIRD PART OF IT! They are really a series of detached fragments, obviously of different dates, though put together by one hand, some of them partly overlapping one another, and all bearing essentially the character of historical *epitomes*. They open with the story of the Creation. Next they give the history of the Heavens and of the Earth, and then, in order, follows the history of Adam, Noah, the sons of Noah, and of Shem. What are the traces, if any, of "Man after Death" in these fragments?

(1.) The opening chapter is the record of the *beginning of life*. Life pulsates and glows in every line, and with life comes order, growth, progress, beauty, and goodness. The creation is living; and of that living creation *man* is head and crown. He has to bear rule in the world—is a born *King*. He has a position of honour, exaltation, and rule. He is made in God's *own image, and after His likeness, i.e.*, he has capacity for moral character and headship over the rest of the creation.* He differs from the brute creation in his position, in the fashion of his being, in his functions. That is certain. Is it too much to say that he had a nature corresponding to these deep and fundamental differences? Assuredly it is not characteristic of infinite wisdom to give place and power, save where there is corresponding faculty. In the judgment of the author of the first chapter of Genesis man was not a brute, but a lord of brutes; not a creature fashioned after the rest of the creation, but after the Lord of the creation. The sovereignty, dignity, and superiority of man is impressed in inerascable characters on the first page of the Bible.

But had Death any place in that world of throbbing life! The writer of the Story of Creation knows nothing of death. All is "good:" from first to last; from the least to the greatest—declared to be so by the unerring Creator Himself. Nevertheless, it is scarcely to be doubted that, in a sense, *death was* there; there not *as a punishment, as a penalty*, but as the natural end of the development of life in trees that bear seed, and in the animal creation that reproduce their young. The evidence that death was there is written by the pen of the Almighty Inspirer of the Scripture on the pages of the Great Stone Book. Death is there, but it does not mar life, it crowns it; it is not an agony; it is simply the natural and painless termination of animal and vegetable being.†

* Cf. Expositor. Vol. viii. 457.

† G. B. Mag., 1878. Pain and the Intellect, p. 182.

Would man, then, created in the image of God, have been subject to this same law of death—death not as a punishment, but as a natural event?

Supposing our Bible ended at the third verse of the second chapter of Genesis, what could we say to that enquiry? This, surely: that unless being made in the image and likeness of God conferred upon man the high gift of immortality, he, too, would naturally and painlessly pass away in the fulness of his years. Whether being made in the image of the *Eternal* God embraced the power of an endless life, it is fair to say, we have not the means, in this document, of positively affirming.

(2.) But we have a second and supplemental account, probably later in date of composition, and certainly different in its originating impulse. Genesis ii. 4; iii.; iv. The *moral* element predominates in this story. It speaks of the Lord God, the Jehovah Elohim, the moral Ruler of men: the first speaks only of the Elohim, the Creator. Man is represented as formed "of the earth," has the same elements in his nature; but he has the added quality of a life, directly from God. The first man, Adam, was made a living soul. That distinguishes him from nature, to which he is kin, from the brute beasts who are like him. The difference is fundamental. The creative act is *personal*; God Himself breathes His own life, His personal life, into the dust, and so originates a new *personality*.

Here, again, man appears as distinct from, and superior to, all that surrounds him, or else why is such care taken to register the fact that though the materials of his being are of the earth, yet the agent that uses the materials is due to the very breath of God. Adam is not dust only, but more than dust; and what is more than dust is due, not to the voice of God as with the rest of the creation, but to the very personal inbreathing of the Almighty.

Is there not a hint here of a possible life after death? A hint! Do not let us try to make more of it than is in it—nor yet less. Adam *may* be immortal; the breath of the Eternal is in him; has indeed made him a separate, self-conscious being; all in him that is more than "dust" may live for ever.*

(3.) To this Adam, the first man, the sovereign, the man formed of the earth and inspired by the breath of God, is addressed a command by his Creator and Ruler. Man is placed under moral law, and obedience and disobedience have annexed to them the sanctions of reward and punishment. In the punitive sanction occurs the first ominous sound of the word death. Gen. ii. 17.

Now Adam *must* have understood that sanction. That, at least, is

* Cf. Beck's Biblical Psychology; pp. 7, 8. The human soul is, in its essence and origin, neither a spiritual and supernatural being nor a sensible and merely natural one; it is a being created by the supernatural in-breathing of the Spirit of God; and, accordingly, it combines in its breathing powers a two-fold life. While its vital force is spiritual and supernatural, it is revealed in a sensible form and sensible modes of action. (Gen. ii. 7: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life;" cf. Eccles. xii. 7; iii. 21; Isaiah lvii. 16; John xx. 22; Job xxxiii. 4.) Man is not a spirit, for the spiritual element in him is interwoven with the sensible life. He is not an animal, for the sensible element in him is interwoven with higher spirituality. The animals have nothing but an earthly soul, which lives only as its body lives (Gen. i. 20, 21; Cf. Eccles. iii. 21: "The spirit of a man that goeth upward, and the spirit of a beast that goeth downward to the earth; Isaiah ii. 24.) In virtue of the spiritual energy present in its life, the human soul has within it the nature and power of a self-consciousness and knowledge which shine with a supernatural light. It is a divine, light-giving breath. (Prov. xx. 27: "The spirit of man is the candle of the Lord;" cf. Job xxxii. 8: xxvii. 3, 4; 1 Cor. ii. 11; Luke xi. 85.)

certain. What, then, could the word death mean to that first man? He had not seen death as we see it. It was not the awful phenomenon with which we are familiar. *Man* had not died. He knew death only as it prostrated the roaring lion, or the giant oak; and therefore to him it was as natural an event as the birth of an animal, or the seed-bearing of the tree. To tell him he would die if he were disobedient was to assure him that he would end his days as all other things ended theirs. But that is not exactly what he was told. The language of the sanction is emphatic; and, considering what the hearer's ideas must have been, extremely strong: IN DYING THOU SHALT DIE. That event shall be to you, in case of disobedience, a real death, a death indeed; coming to you, not as a natural outworking of the laws of being, but as a positive punishment; not like the quiet, easy, and peaceful sleep of the animal creation, but a death made terrible by the presence of disobedience, by the biting poison-filled sting of sin.

Not less than that, surely, would the first man hear in this announcement of the divine law. The law was a moral one, addressed to a moral being. It appealed to the conscience. It must, therefore, have suggested moral ideas; not in their full significance, probably, but still with sufficient distinctness and force to assure him that his safety and his joy lay in obedience, his misery in disobedience. It told him, not that his body would decay; that he might expect from all he saw around him; but that death, instead of being what it might have been, a transition to a higher condition, would, indeed, clothe itself with terrors from his disobedience, and be transformed into God's swift and fearful punishment for sin.

(4.) We must go a step further. Adam sinned: and the threatened sanctions of the Almighty had their way. The law was broken, and the punishment fell upon the guilty, fell heavily, fell with all its weight. The punishment interprets the sanction. If we know what the law-breaker actually suffered for his disobedience, we also know what God meant by the sanction he annexed to his moral law.

Now that punishment is explicitly described; and forms, in fact, the substance of the rest of these most ancient Scriptures. Certainly it was not "*immediate destruction*;" nor is there the slightest hint that it was intended to be. He is to labour "till he return to the ground;" as if that were indeed his original destiny; but, anyway, he lives, and lives at least 130 years, and possibly (if the common interpretation be accepted*) 800 years on to them. The conditions of his life, the spirit of it, its entire tone, are altered. He is separated from that very nature to which he was so closely kin. He is afraid of the God who made him, and hides himself. He has lost love, and flings his guilt upon his wife; and with the loss of love has come cowardice and selfishness. He is out of Paradise, not in it. Joy is dead, and sorrow is born. Labour, which is a blessing to those who fully live, becomes a curse. Dying ceases to be the quiet shedding of the petals of a full-blown flower, the gentle exhalation of a thoroughly developed being, the sweet sleep of innocence, and becomes an apprehension and an agony. DEATH HAS UNDERGONE A THOROUGH CHANGE. It has ceased to be a natural event, and become a doom—a punishment spread over the whole

* But as to this, cf. a very helpful paper in "Expositor," Vol. VIII., p. 449.

of the sinning life, and projecting itself amongst the dark shadows of futurity, fetches from thence a whole host of terrors. Death by sin has become death indeed! and may fittingly stand as the awful symbol of all the consequences of disobedience to the law of God.

(5.) Only one other point in these histories need detain us. The third section of the book of Genesis (v., vi. 1—8) is called the book of the generations of Adam. It records the order of the families (or perhaps of the dynasties), and the ultimate result of the course they pursued. Each patriarch is named, his years are told, and then, as if to illustrate the fact that death reigned from Adam by an unchangeable law, it is added, "and he died." But to this mournful appendix there is a unique exception. Enoch, the seventh from Adam, was of exemplary goodness. He walked with God, and instead of experiencing death, passed into the life beyond—went to be with God.

That could scarcely have been written in an atmosphere of absolute scepticism concerning the life after death. Slight as the witness is to the antediluvian faith in a future life, yet it is real and reliable, and bears witness to a conviction that the true destiny of man was not death, but a life of consecrated fellowship with the Eternal. We can easily believe that others besides Abel and Noah "died in the faith" (Heb. xi. 13) of a future blessedness and joy.

Looking back on these documents, of what points may we be sure? Not many! But at least these.

I. They do not, of themselves, give us sufficient positive data to settle out of hand the question as to whether immortality entered or did not enter into the original constitution of man.

II. But the theory of man's nature fairly deducible from these facts embraces a distinctly personal and moral nature; a supremacy over and leadership of the rest of the creation; the sovereignty of conscience; a capacity for the divine and eternal: and therefore gives strong presumption of a life after death, a hint, indeed, of endlessness of being.†

III. The word DEATH as applied to man in the first instance distinctly connotes punishment for disobedience, and is used to cover the general, the whole result of wrong doing. This is well-established, and should be of great weight in the whole discussion.

IV. What DEATH BY SIN is, is made clear in the punishment of Adam, and embraces *separation from nature, or shame; dread of God; selfishness; cowardice; fear of the future; burdensome labour; and fruitless sorrow.*

V. No hint is given of "immediate destruction," of physical death as the result of sin, of disintegration of soul and body.

VI. The patriarchs believed in a life for man after death, and held strongly that fellowship with the Eternal is the beginning of an endless life.

JOHN CLIFFORD.

* Paul's use of the facts (Rom. v. 12—21) in these annals will be discussed in due course.

† Schultz (Old Testament Theology, Vol. I., p. 292.) says:—"To the creature fitted for fellowship with God, death is not merely a natural event, but the disruption of a fellowship which in itself could and should be without end; and there lies in the conception of the Divine image (Gen. i. 27) a pointing forwards to the plan of an indissoluble life." . . . "Death is the whole province which is the issue of sin." . . . "God is the God of life. What is consecrated to Him must be separated from death."

What is under London?

WHAT does that matter? The real question is, what is London itself—its people, its trade, its literature, its crime, its morality, its religion, its progress, and its power? Underground London may be interesting to the antiquarian, who can leap into ecstasy over a bit of Roman pavement; or to a leisureless merchant who wishes to be whisked to the "city" by telegraph; but the mass of men care for London above ground—for its seething crowds of human hearts and lives.

Still, it is what is *under* a city, town, or village, that determines what is *above*. Cedars and oaks do not grow in the air alone; they root themselves firmly in the soil, and derive their growth and their power to grow from thence. So towns and cities plant themselves in places adapted to their life; and their progress is determined by what is underneath them. It is London underground that has made the metropolis above-ground.

What! the stifling metropolis "underground" railway? Not exactly; though that must not be sneeringly put out of the account in reckoning up the forces that have made the million-peopled city. But there is an older agent, far, without whose regular and incessant ministrations, even this greatest city of the world would have been unborn; and by the direction of whose labours its growth has been determined from age to age.

The first brief settlement of the human race was by a river. Eden was not without its water course. Thirst is natural and universal to man, and savage or civilized, he has of necessity placed his home near the bursting spring, or reared his mansion by the flowing stream. Sites of springs and the nearness of rivers, together with the presence of fuel—wood and coal—have determined the dwelling-places of men. Those who, unwitting of London's future, elected this spot as their home, knew their needs, and how best they could be met. For the strata beneath London are peculiarly rich in springs; and at a short distance from it there is a vast development of chalk, permeable to water, and able to maintain a permanent river flow.

London is built on a bed of gravel, varying in thickness from a few inches to twenty-three feet; and next to it, and underneath it, you have strata of tenacious clay, with a thickness in some parts of 100 feet, and in others of 200. The gravel is nature's great water-filter; and the clay is the vast basin in which the water is accumulated, and down to which wells have been sunk all over London through many centuries. At certain points, where the clay and the gravel are cut through, this splendid arrangement of the "waterworks of nature" has originated famous springs, such as Clerkenwell, Bagnigge Well, St. Chad's Well, and Holywell.

Moreoyer, the extension of London was restricted by this order of "gravel-above-clay." London would not leave its well-watered area; where the wells stopped, it stopped, until the Water Companies undertook to supply the defects of the stratigraphical arrangements of the London basin. Westbourne Park would have remained untenanted till now if an artificial water-supply had not been produced; and so would many other parts of the metropolis, now densely inhabited. At the beginning of this century, the area between Paddington and Edgware was unpopulated, except at Kilburn, and merely because nature's filter of gravel was removed from over the clay of that district.

Nor is this all. Going still further down, we come upon a quantity of sand beds from 70 to 100 feet thick. Through these water passes easily; but other basins are formed by the intercalation of some beds of retentive clay; and so a second series of filters is formed, and another useful water supply. As the population of London increased, wells increased, and the stores in the London clay catchment basin became insufficient, and therefore Artesian wells were made, and from these Thanet sands thirsty London has been refreshed.

But in these later times even this double source has not sufficed, and therefore the bore has been thrust down to the basement rock of the lower basin,

the well-known chalk, which is permeable to water, and holds it tightly, but is so much cracked and fissured that it is possible to accumulate and use it. The water from this TUNN store-house is "hard," *i.e.*, it contains a quantity of the chalk itself in the form of bicarbonate of lime; therefore at Caversham they adopt the strange process, known as Dr. Clark's, of adding more lime, in the form of lime water, to the bicarbonate already there; thus carbonate of lime is deposited, and the water is made soft.

Efforts have been made to go deeper and to discover other supplies. London is still thirsty. Borings have been made at Kentish Town and Crossness; and quite recently at the Brewery of Messrs. Meux & Co., at the corner of Tottenham Court Road and Oxford Street. This last effort to sink an Artesian well was carried to the prodigious depth of 1,144 feet—nearly a quarter of a mile.

The revelations of underground London made by this boring are of exceptional interest. They passed through 21 feet of flint gravel; then came 63 feet of the bluish clay that Londoners are so familiar with; then 72 feet of clays and sands, described by the geologist as Woolwich and Reading beds, and Thanet sands. 656 feet of chalk followed. Passing through this the machine brought up the cores of 28 feet of a light grey sandstone, and labelled Upper Greensand. Then Gault Clay, 160 feet thick, resting on the Lower Greensand, with a thickness of 64 feet. At this point, 1,064 feet down, all was changed; and instead of meeting with the rocks that follow in the order of time, the diamond borer brings up some mottled red, purple, and light green shales, known as *Devonian* strata, a fact which proclaims an utter absence of all the Oolites, the Lias, the Trias, the Permian, and the Carboniferous strata, but shows that some of the oldest rocks in Great Britain are at an accessible depth under London.

Some have thought that this means that water is not to be obtained from any strata lower than the chalk, and that the hope of finding coal near London must be given up; but Professor Prestwich, who is the chief, though not the sole authority on this subject, says, "While there is every reason to hope that, on the south of London, we may yet find in the *Lower Greensand*, beneath the Tertiary Strata of the chalk, a source of large and valuable water supply for metropolitan purposes, there is strong reason to believe in the probability of discovering to the north of London *Carboniferous strata*, including possibly productive Coal-measures under the same Cretaceous formation."*

That is the glance of geological science into the future. It is the work of the same science to tell the past of underground London, reconstruct its successive physical geographies, narrate the story of the changes which have taken place since the *Rhynchonella bollensis* swam in the Devonian waters; what London was when the Cotswold hills were being formed in the depths of the sea; and how the change came on which made London again a sea as deep as the Atlantic is now, and tenanted with similar organisms; and finally how it came to be an estuary in which the London clay was deposited; then rose up to accept its gravel filter, and welcome that unknown and indescribable mortal, the first Londoner.

JOHN CLIFFORD.

DEATH OF THE PRINCESS ALICE.

SADDER news have not reached England from the Continent, since the death of the Princess Charlotte, than that which moved every heart to sorrowful sympathy on the evening of the 14th of December concerning the decease of "our Princess Alice." Endearred to the nation by her filial devotion to her father in his fatal illness—by the affectionate assiduity with which she nursed her brother—and by her unmistakeable goodness, she was also admired for her keen intelligence, large gifts, opulent domestic virtues, and eager activity in promoting the welfare of her people. Sincere were the prayers offered to the God of all comfort for her afflicted husband and motherless children, and for our Queen, in whose already bruised spirit a fresh wound was opened. God bless and console them all!

* Quarterly Journal of the Geological Society, Vol. xxiv., p. 911.

Government by Deceit.

THE painfulest contrast ever presented by France and England is exhibited at this moment. Republican France is exulting in the straightforwardness of its tactics, in the confidence foreign nations have in their honesty, and frankness, and freedom from double dealing: whilst England has become conspicuous for trickery, deceit, and unverity. The contrast between M. Waddington and Lord Cranbrook is one of the most suggestive studies of our time.

Blunders might easily be forgiven. Even the glaring Rhodope mistake, source of so much chagrin and humiliation to Sir Stafford Northcote, could be pardoned if we could only feel that our political leaders were honest and true men. Even devotion to the Turk in a Tory Government could be overlooked and overgot; but for our appointed rulers to be lacking in truthfulness is a cause for national humiliation.

Lord Beaconsfield corrupted his party long since, and now his fatal influence has passed into his colleagues of the Cabinet. Cranbrook has adopted his tactics. Distinctly has he asked and advised Lord Northbrook to say one thing when he means another. "There would be many advantages in ostensibly directing a mission to the Ameer to some object of small political interest; which it will not be difficult for your Excellency to find, or, if need be, to create." But Lord Northbrook declined to do such work: and so Lord Lytton was sent out to do the mean and despicable business, and has, alas! fatally succeeded; and landed us in this notoriously unjust Afghan war.

The facility of Lord Cranbrook in putting three true statements together, so as to make them equal to the coarsest falsehood has been well-exposed by Mr. Gladstone. The ability of the Marquis of Salisbury to convey a false impression by means of veracious language is not less notorious. The manner in which men of high moral repute, like Sir Stafford Northcote and Mr. Cross, succumb to this meanness is truly alarming. "A blunder in policy may be survived or amended, but the growth of a feeling of easy indifference with regard to the statements of English ministers in connection with the facts with which they have to deal is a more dangerous symptom of national decadence than the longest series of political mistakes."

A similar decay of moral fibre is seen in much of our daily literature. The *Times* has, as usual, become the organ of the Jingo, and in advocating the Afghan war asserted that the policy advocated by Lord Lawrence, "was too just to be practical." It is to be feared also that the virus has spread far amongst the people, or else such political unrighteousness would not be tolerated as it is; but the fires of God's righteousness will consume it and cleanse us. We shall have to suffer, indeed we are already within the furnace and feel the scorching flames. Confidence is broken, trade is stagnant, taxes increase, and a cry of distress is rising in the land. We shall find, as of old, that a people cannot suffer its leaders to depart from what is right and just without punishment.

JOHN CLIFFORD.

OUR MINISTRY IN 1879.

WE hear that the Rev. Richard Hardy, of Queensbury, near Bradford, has resigned the pastorate. Mr. Hardy's ministry commenced in 1838, and his work at Queensbury ranges from 1841 according to the Year Book. Of the ministers in actual pastoral work amongst us, and the date of whose entrance upon ministerial life is recorded in our annals, only *one*, the Rev. R. Kenney, belongs to the previous decade, that of the twenties; there are six who date amongst the thirties, ten amongst the forties, twenty-one amongst the fifties, twenty-nine amongst the sixties, and forty-one belong to the present decade. There are others amongst us, some retired from all active work and awaiting the call of the Master to the eternal reward; and others still full of vigour and devotion, and rendering useful service as preachers of the word.

Scraps from the Editor's Waste-Basket.

I. PARLIAMENT has met, debated, decided, and departed. The Queen's Speech was short and insufficient. The debate was one-sided—nearly all the ability and conviction being on one side, and the votes on the other. The "Poor Hindoo" is to pay for our Imperialism. But there are signs that Jingoism is obbing. Rhodope is the high-water mark. The Bristol election is a prophecy. The country is "coming to itself."

II. THE BISHOPS ON THE WRONG SIDE AGAIN.—Essentially the State ecclesiastic belongs to the church militant, and therefore it is not surprising that the episcopal vote in the Lords is in favour of war upon the Afghans. It is the wrong side, but it is the natural side of the Bishops. They are skilled in warfare, and in the defence of oppression and injustice, as the history of episcopal votes clearly shows. It is their character, and comes of their surroundings. Blackstone said, "It is curious to observe the great address of the ecclesiastics in eluding from time to time the laws (of mortmain) in being, and the zeal with which successive parliaments have pursued them through all their finesses; how new remedies were still the parents of new evasions." Is it not the same finesse which enables bishops to see a department of the Society for the Propagation of the Gospel in the death-spreading sword? We give the names of the Afghan evangelizers—Bangor, Chichester, Gloucester and Bristol, Hereford, St. Albans, St. David's, Peterborough, and London. Oxford had the temerity to vote for righteousness and peace! Think of a Bishop doing that!

III. "THE BULWARK OF PROTESTANTISM."—Mr. Orby Shipley has gone homo, *i.e.*, he has gone to Rome. He has long been an exile in the pay of the State Church which is called Protestant. This is the way in which he utters his farewell. "I have long held, I have long taught, nearly every Catholic doctrine not actually denied by the Anglican formularies, and have accepted and helped to revive nearly every Catholic practice not positively forbidden. In short, intellectually and in externals, so far as I could as a loyal English clergyman, I have believed and acted as a Catholic." The interesting seceder further says:—"I have reason to know that there are a large number of persons of High-Church principles in the Church of England who still occupy a similar position to the one which I lately occupied." No doubt

"the Church of England is worth preserving," if only to make Roman Catholics; but it would be quite as well if a Protestant nation were not charged with the cost of preservation. Let the Church pay for itself, and then its Roman Catholic manufactories may go on unimpeded. We neither wish to fetter thought nor to support errors that destroy men and nations.

IV. THE TEMPERANCE *v.* TOTAL ABSTINENCE CONTROVERSY in the *Contemporary* does not advance much. It remains almost where it was left in the last number. Dr. Murchison says,— "My experience has led me to the conclusion that alcohol, taken in what is usually regarded as moderation, is more or less directly the cause of the ailments which, in this country, render life miserable, and bring it to an early close." "I may sum up my opinions on the utility of alcohol to man in health and in disease in these few words: (1) A man who is in good health does not require it, and is probably better without it. Its occasional use will do him no harm; its habitual use, even in moderation, may, and often does, induce disease gradually. (2.) There are a large number of persons in modern society to whom alcohol, even in moderate quantity, is a positive poison. (3.) In all conditions of the system characterized by weakness of the circulation the daily use of a small quantity of alcohol is likely to be beneficial, at all events, for a time. Alcohol, were its use restricted in accordance with these views, would, in my opinion, be productive of much good; but when taken in accordance with the fashion and opinions which are prevalent, it is to be feared that the good which it confers is incalculably surpassed by the evil which it inflicts upon the human race." We shall keep our pledge unless something stronger than this can be said.

V. PASTORAL VISITATION.—J. L. D. makes the following suggestion: "I think you justly remark that the discussion on pastoral visitation would not be complete without the views of the 'laity' in the matter. As a layman I beg permission to say a few words which may or may not, after being buried in your waste-basket, spring up in our Mag. Surely the supreme office of our ministers is to be pastors; and without personal intercourse I fail to see how the pastor will discover what are the peculiar wants of those by whom he is surrounded; that the intercourse may be

obtained in various ways is obvious; in towns the numerous services and meetings held will go far to supply the need for pastoral visitation; but my own experience in the country is, that a pastor who does not 'visit' loses power. Our own pastor, who does visit, starts about 3 p.m., spends an hour in one home, takes tea in another, another hour in a third, another in a fourth, and perhaps takes supper in a fifth, before returning to his own house. Admitting that a sermon is worthy of three or four days' hard work, is it necessary that this time should always be given by the pastor. Many men in business could find time to put together thoughts which would be extremely helpful to their brethren, who cannot find time to visit them; and the time which could thus be utilised by the pastor would be immense in removing the mountain of labour under which he now groans; but under present arrangements even a Gladstone may do no more than read the lessons; and if he were an Independent, or Baptist, he would not be allowed to do that. I know men in our own and neighbouring churches who are more eloquent and better cultured than their own pastors, who are gladly listened to away from home, but may not speak in their own church; and a few months ago a friend of mine was asked by his minister to occupy a neighbouring pulpit, in order that the minister there might be free to fill his own. If our

pastors would now and then allow their pulpits to be filled by members of their own churches, by their own testimony they would gain at least three clear days whenever this was done."

That word about "Gladstone" not being allowed to read the lessons in an Independent or Baptist church is, I hope, very much too strong. I am acquainted with not a few places where the pulpit door has had the lock off for years, and the so-called "laity" have had free access.

VI. THE INCOME OF PASTORS.—We gather from a note being issued by the *Sustentation Fund* of the Presbyterian Church, that it barely yields £200 a year for each minister. That is the minimum received by their pastors. I wonder what is the minimum income of the pastors of Baptist churches! Would it amount to one half of the above? I fear not. I have the most thoroughgoing disrelish of the minister who makes his pay a determining element as to the sphere and character of his work; but the church that permits its pastors to subsist on a bare pittance, and to be harrassed with domestic cares, deserves the severest reprobation.

VII. THE REVISION OF THE ENGLISH NEW TESTAMENT is completed, after 85 sessions and 337 days' work. It was commenced in 1870. It is hoped we shall not be long now before we have a sight of it.

Reviews.

THE BIBLICAL MUSEUM. Old Testament. Vol. IV., pp. 384. By J. Comper Gray. Price 4s. 6d. *Stock*.

WE have so often and so warmly eulogized this Museum, that it is only necessary to say that another *compartment* is now added, containing the *Kings and the Chronicles*, and is as richly stored with manifold and interesting treasures as any other part of the spacious building. All who have been over the other rooms will cheerfully pay the extra sum to wander through this, under the guidance of the able and familiar cicerone, the Rev. J. C. Gray.

BAPTISM DISCOVERED. By John Norcott. A new edition, corrected by C. H. Spurgeon. Price 1s. *Passmore & Alabaster*.

READERS who have Mr. Spurgeon's delight in the literature of Puritan days will find special enjoyment in this brief

treatise. Others may object to its numerous divisions, and its want of a flowing style; but all will recognize its genuine power, its pith and point, and its exhaustive treatment of the passages bearing upon baptism. We read the first chapter at a baptismal service, and its racy, vigorous, and solid material, was greatly appreciated. It is also published at sixpence in paper covers.

THE TEACHER'S STOREHOUSE AND TREASURY, Vol. II., (*Stock*), is a periodical we have several times commended in its monthly issue. Complete and bound up it forms a mine of valuable ore for working Sunday school teachers.

THE EVANGELICAL ALMANACK for 1879, (*S. W. Partridge & Co.*) is published at sixpence; is rich in information, seeds of thought, and religious stimulæ.

Church Register.

Information should be sent by the 15th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCE.

The LANCASHIRE AND YORKSHIRE CONFERENCE will be held in Enon Chapel, Burnley, on Wednesday, Jan. 22. The Rev. J. Bentley will preach in the morning. Service at eleven o'clock.

W. SHARMAN, *Secretary*.

CHAPELS.

COALVILLE.—The friends of the British school had a grand day on Nov. 25. A room has recently been fitted up for an infant school, which now being filled with scholars, argues well that a great need has been supplied, and that the provision in this department is appreciated by parents. To aid in defraying expenses, the Rev. J. Clifford, M.A., preached in the afternoon; and in the evening lectured on "Education out of school." Friends came from far and near, and showed their unabated regard for Mr. Bertenshaw and his work after eighteen years efficient service. The Revs. J. Salisbury, M.A., J. Brownson, G. Needham, — Josephs, and W. Wootton, took part in the services. The tea in the afternoon was given by several friends, and £25 was received during the day.

LINEHOLME.—Chapel anniversary, Nov. 17. Preacher, Rev. W. Sharman. Congregations good. Collections liberal.

LONDON, *Borough Road*.—The Recreation Society now numbers eighty members, and is doing much good to the young people. Open-air preaching, and the advocacy of temperance, have been steadily pursued this summer. The Mission is doing well. The church has sustained a heavy loss in the death of Mrs. J. V. Smart, who presided over the Mothers' Meeting in the Mission Hall, and was much beloved by all who knew her. At the annual social tea on Nov. 27, G. L. Turney, Esq., J.P., who attended the first anniversary of the chapel, delivered an interesting address; and J. Underwood, Esq., presented the pastor, in the name of the subscribers, with a purse containing twenty pounds.

LONDON, *Worship Street*.—A tea and public meeting was held, Oct. 28. The pastor, W. H. Smith, presided. Addresses were delivered by the Rev. J. C. Means, and Messrs. Marten, Rollinson, Offen, and J. Smith (father of the pastor), all members of the church. The attendance was large, and the spirit enthusiastic. On

Nov. 4th an inaugural meeting of the "Finsbury Mutual Improvement Association" was held. Addresses were delivered by the president, W. H. Smith, and the secretary, Mr. Offen, setting forth the objects of the society, and an entertainment was given by the "Finsbury Choral Society. Fifty-five have joined the Society.

LONGTON.—We held our annual tea meeting, Oct. 14. The trays were given. 220 were present. Net proceeds, £15. The Mayor of Longton presided; and the after meeting was addressed by brethren March, Field, Dunnett, and Springthorpe.

LOUTH, *Eastgate*.—Anniversary services Nov. 17, when Rev. S. S. Allsop preached. After a public tea the next day, Mr. Allsop lectured on "Hymns and Hymn Writers." On Monday, Dec. 9, a happy social meeting of the church and congregation was held. After tea addresses were delivered by brethren W. Barker, — Dales, J. Knight, H. Swinger, M. Thompson, and the pastor. Mr. F. Thompson was presented with a handsome timepiece, by the choir and congregation, as a mark of their respect, and appreciation of his services at the harmonium.

MINISTERIAL.

BROWN, REV. JAMES, has, on account of failing health, resigned the pastorate of the church at Clayton, near Bradford, which he has held for three years. Thirty have been added to the church in that time; £500 of the debt paid; and 4,200 square yards of land secured for building purposes, and enlarging the grave-yard. His address is, 24, Camden Passage, Islington, London, N.

MANNING, REV. J., was recognized as the pastor of our church in Freeman Street, Grimsby, Nov. 29. A goodly number sat down to tea. Councillor Jackson presided. Addresses were given by the newly-elected pastor, Messrs. C. Leachman, G. Cooling, T. Shipman, C. Emerson, C. Tartellian, and T. Stephenson.

ROBERTS, REV. R. Y.—On the occasion of Mr. Roberts leaving Portsea for the pastorate of the church at Belgrave, Leicester, he was presented with a testimonial by the members of the Portsea Island United Missionary Union, of which Mr. Roberts had been Secretary for the past

five years. The testimonial bears witness to his consistency and earnestness and ministerial efficiency. A watch was also presented to Mr. Roberts, and a salver to Mrs. Roberts, by a number of gentlemen connected with Portsmouth. The following inscription was placed upon the watch, "Presented to the Rev. R. Y. Roberts in recognition of his public usefulness in Portsmouth during his ten years residence. Dec. 10, 1878."

UNDERWOOD, REV. A., M.A., has resigned the pastorate of the church at Burton-on-Trent.

WOOD, REV. W.—The public recognition of the Rev. W. Wood, as pastor of our church, Infirmary Street, Bradford, were held Dec. 14. The services commenced with a welcome tea meeting given by the ladies of the congregation. Over 200 persons were present to tea. Mr. James Rhodes, the chairman, gave a brief history of the church and its ministers, and after expressing his earnest wish for their present and future prosperity, called upon Mr. H. Sharp, one of the deacons, to read the correspondence that had passed between the church and Mr. Wood. The newly-chosen pastor then addressed the meeting, stating that he should preach an unadulterated Gospel, that he should not be disheartened by difficulties, and that above all things he should exalt Christ. Other addresses were given by the Rev. G. Edmondson, J. A. Andrews, B. Wood, W. Fountain, W. Jones, S. Whittaker, and T. Robertshaw.

BAPTISMS.

HUCKNALL TORKARD.—Eight, by J. T. Almy

LINCOLN.—Seven, by W. Sharman.

LONDON, Church Street.—Five, by D. Brnns.

" Praed Street, &c.—Thirteen.

" Worship St.—Two, by W. H. Smith.

LONGTON.—Two, by C. Springthorpe.

NOTTINGHAM, Woodborough Road.—Three, by F. G. Buckingham.

PINCHBECK.—One, by A. J. Robinson.

MARRIAGES.

NADIN—NADIN.—Dec. 2, at the Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Samuel Nadin, to Mrs. Selina Nadin, both of Macclesfield.

WILLIAMS—MACMILLAN.—Oct. 17, at the Baptist Chapel, Cuttack, Orissa, by the Rev. J. Buckley, D.D., Thomas Watkin, second son of the late Thos. Williams, Esq., of Newport, Pembrokehire, Wales, to Rosamond Clementina, eldest daughter of John Macmillan, Esq., Executive Engineer. D.P.W., Bengal, and late of Irvine, Ayrshire, Scotland.

OBITUARIES.

SHAKESPEAR, JOHN, died at Netherseal, Nov. 25, 1878, aged 78. Our deceased friend was an "old disciple." Baptized at Measham, April 18, 1824, and received into the church by the late Rev. Joseph Goadby, of Ashby-de-la-Zouch, under whose ministry he was brought to a knowledge of the truth. He was one of the oldest subscribers to the *G. B. Magazine*, having taken it for more than half a century. Truly denominational, he was also catholic in spirit. He was unostentatious and unobtrusive, and to strangers appeared somewhat reserved; but to those who shared his friendship, open-hearted, genial, and kind. By his industry and perseverance he not only brought up a large family respectably, but secured a competence for his old age. He possessed many sterling qualities, and was highly esteemed by those who knew him best. J. G., A.

WATSON, MARTHA, was born Jan. 24, 1850, at Coningsby, and died at Hastings, Nov. 2, 1878. She was a true Christian. In early youth she accepted the Lord Jesus, and joined the Coningsby church, in whose fellowship her mother had been for many years, and with which her sister shortly after united. In her daily avocations at Coningsby, Melton, and Hastings, she acquitted herself well, securing the esteem and confidence of those who knew her, and especially of those who knew her best. She was exemplary, not only for her cheerful piety, but in this respect, that she united herself with a Baptist church in the different places in which she lived, becoming a member both at Melton and Hastings, and so gave the cause of Christ the benefit of her presence, usefulness, and zeal. Her employer at Hastings, Mr. Metcalf, in whose establishment she occupied a responsible position, entertained a high opinion of her, and bore the most pleasing testimony to the general excellence of her character, expressing, at the same time, a fear that it would be difficult to find one to fill her place so well. As a member of the church, and as a teacher in the Sunday school, she was esteemed and beloved. The most satisfactory and comforting expressions from the teachers and children of the school, and from Mr. Barker, the pastor of the church, were received, after her removal, by her friends at home. Her illness came on suddenly, and it was short but severe. She bore her sufferings with the utmost patience, and gave the most pleasing evidence of "joy and peace," and "strong consolation," in the solemn hour and article of death. Her decease reads a solemn lesson to the healthy and strong. Such was she. She had scarcely ever ailed anything. Was the strongest in the family. Had never looked so well as during the last summer and autumn. But in such an hour as she thought not, the Master came and called for her. It reads, also, a solemn admonition to the young—for she was young—and it teaches them that they cannot, and should not, presume on length of days, but in early life, as did she, come to decision in religion, and stand ready, ever ready, for that change which all must undergo, and which they may be called to undergo sooner than they think. The conduct of Martha Watson, too, is an example and encouragement to the young members of our churches in going from home, to connect themselves with Christian churches of a similar faith and order, and endeavour to make themselves useful. The subject of this brief notice did so: and she was useful. She was useful in the school and in the church; and she was useful among the young ladies of the establishment, one of whom became a follower of Jesus through her instrumentality.

W. JARROM.

THE
MISSIONARY OBSERVER.

JANUARY, 1879.

The Valedictory Services of Rev. N. H. Shaw.

VALEDICTORY services, in connection with the departure of the Rev. N. H. Shaw (late of Dewsbury) as a missionary to Rome, were held in Broad Street Chapel, Nottingham, on Tuesday afternoon and evening, November 5th. The attendance was good, beyond expectation—friends being present from Derby, Dewsbury, Castle Donington, Loughborough, Leicester, etc. The Rev. R. Silby, of Retford, commenced the afternoon service by reading the scriptures and prayer. In order to shorten the afternoon service the introductory address was reserved till evening. The questions were proposed by Rev. W. Bishop (a fellow-student of Mr. Shaw), which, together with Mr. Shaw's answers, we have the pleasure to furnish for the information of absent friends. An appropriate prayer was offered by the Rev. Samuel Cox, after which a most suitable address, full of practical wisdom, was affectionately delivered by the Rev. S. S. Allsop, of March—Mr. Shaw's former pastor. The Rev. Dr. Underwood concluded this interesting service with prayer.

In the evening a public meeting was held. Mr. Thomas Cook occupied the chair. The Rev. E. Stevenson offered prayer, and the chairman gave an interesting sketch of the origin and progress of our missionary operations in Rome. Appropriate and effective addresses were then delivered by Revs. E. Medley, B.A. (of Derby Road Chapel, Nottingham), N. H. Shaw, and H. B. Robinson. A collection, amounting to £12, was made, and the hallowed services of the day were brought to a close by singing Dr. Sutton's hymn:

"Hail! sweetest, dearest tie that binds," &c.

The Rev. E. Medley, in the course of his speech, said that with the view of reviving and sustaining the missionary spirit many matters might be referred to, but he would refer to only one, viz., *the diffusion of missionary information*. He had been into a missionary monthly prayer meeting—held in connection with a large church—with just a few people scattered here and there—where the minister was reading, in a dull, uninteresting way, missionary information, and the whole affair felt like an ice-house. Were the minister to select and read interesting information, in an interesting manner, a change for the better would soon be apparent. In connection with his own church the

missionary prayer meetings were among the best attended and most interesting that were held. At these meetings their custom was to contribute small sums of money which were devoted to the purchase and sending out of a new book to one and another of their missionaries. It was delightful to note how these spontaneous, unofficial acts were appreciated by the missionaries. In acknowledgement they received the most interesting letters—letters which tended to keep up the missionary spirit and which more than repaid the trifling expense incurred.

During the interval between the services about two hundred sat down to tea. Mr. Frettingham kindly supplied the tables with choice plants, and sent also a quantity of beautiful roses for distribution among the friends.

The following are the questions by Mr. Bishop, and the answers of Mr. Shaw:—

MY DEAR BROTHER.—We have known your “manner of life amongst us” as a minister and pastor since your student days, and we have no doubt as to your fitness for the work you are entering upon, or as to the motives which actuate you in putting yourself at the service of the churches for work in Rome. But it will be helpful to us, and deepen and strengthen our interest in your work, and our sympathy with you, if you will answer one or two questions, as fully as you can, bearing upon the Christian enterprise to which you have devoted your energies and life.

I.

As you are our *first* Missionary to Rome, a professedly Christian city, will you kindly explain why you think a mission to that city needful?

I am a Protestant; and that fact alone is a sufficient reason why I regard a Mission to Rome as desirable and necessary. Roman Catholicism I look upon as only paganism, with a Christian name, and a thin Christian disguise. I do not deny that there is much that is good in connection with it, and much that is beautiful; but the same may be said of many forms of paganism. There are parts of the creed of the Roman Catholic Church which I heartily believe, and some of her services I could conscientiously join in. Some of her saints command my reverence and love. Her Bernardo and Francis Xavier were men whose shoe latches I am not worthy to unloose. Their hymns embody the deepest Christian feeling, and are among the best we sing in our services. Even Ignatius Loyola has much in him that compels admiration. But, not to speak of such men as Savanorola—who was a protestant without exactly knowing it—the great

and good men of the Roman Church were great and good in spite of, rather than because of their connexion with her. They belong to the universal church, and it is only their weaknesses for which they were indebted to Rome.

The doctrines and practices of the Roman Church are a gross perversion of the religion of Jesus Christ. We are not ignorant of the attempts of educated Roman Catholics to explain away the idolatry and attendant evils of their church; but, at the best, all they urge in their defence is as reasonably put forth in defence of Buddhism or Hindooism, and, moreover, is such an explanation or defence as nine-tenths of the people are incapable of receiving or comprehending.

In that church we behold the Pope in the place of God, the priest in the place of Christ, the crucifix substituted for the true cross, penance for repentance, a gorgeous ritual for spiritual worship, salvation by works for the doctrines of grace, and a blind submission to authority is demanded instead of a following after God with reason and conscience for guides; while at the heart of the system, as the mighty engine for propelling the vast and complicated machinery of superstition, is the doctrine of transubstantiation, which not only robs of its glory the sacrifice once offered on Calvary for the sins of the whole world, but involves, necessarily, the degradation of the laity, and the all but deification of the priesthood. For the priest who can, by incantations, change bread and wine into the very body and blood of Christ—who can offer up Christ as a sacrifice for men's sins—who can, therefore, grant or withhold salvation—who has the keys of heaven and of hell—must be more than an ordinary man; and the man who believes in the jugglery—for it is nothing else—

must feel himself immeasurably inferior to such a performer, and absolutely at his mercy.

And while Romanism is so *false in theory*, it is, as might be expected, *mischievous in practice*.

1. It is essentially cruel to those who do not adopt its theories. Millions of martyrs have shed their blood in illustration of this truth. The devilish schemes and machinery, and the indescribable tortures and butcheries of the inquisition attest it. These have not been merely the accidents of the system, but its natural fruits. The men who have been most cruel to so-called heretics were only so because they were truer to the genius and spirit of their system than others, and Rome has never denounced their deeds, but has openly praised, rewarded, and even canonized the doers of them. Even to-day a Pope that some thought was going to be liberal—as if the Ethiopian could change his skin, or the leopard his spots—metaphorically shakes his fist, and gnashes his teeth; but (thanks for the progress of events under the guiding hand of a gracious Providence) the sword of the State is not, in Italy, in the hand of the Church; Church and State are disunited, and so, although the persecuting spirit is there, the power is absent, and the Pope can do little more than frighten the timid, as his namesake, in John Bunyan's immortal dream, is represented as having tried to frighten the travellers through the dark valley.

2. But if Rome is cruel to those she calls heretics, she is by no means kind to those that receive her teachings. Wherever Romanism prevails, there *Ignorance*, the mother of such devotion as Rome demands, abounds. And not only ignorance, but its concomitants—degradation and beggary.

In the west of Ireland, in those parts of our large towns in England, where Roman Catholics congregate, we see how Romanism degrades and keeps in degradation a people who, but for it, would be noble.

On the Continent of Europe, and especially in Switzerland, the lines which divide Protestants from Romanists are also the lines which divide intelligence from ignorance, industry and enterprise from dependence and beggary, cleanliness from filth, and almost all that is noble from all that is ignoble in man.

Nowhere, indeed, is the degrading influence of Romanism seen and felt more than in Rome, its great centre and stronghold. Men who are the descendants of the most illustrious ancestors,

in whose veins runs the blood of heroes, the rulers of the world have become so spiritually enslaved and degraded that one great difficulty in the way of their receiving the evangelical truth is the degradation into which they have sunk, in body, mind, and circumstances.

Much more might be said, but this is surely enough to show that Rome should not be forgotten in our efforts to evangelize the world. If Satan is never more to be dreaded and resisted than when he is transformed into an angel of light; if poisoned food is more dangerous than poison honestly labelled as such; if, as we have been told, "A lie that is half a truth is ever the worst of lies;"—then paganism named and disguised as Christianity is the worst of all paganism; and if our Lord were here, and were to give His great commission afresh, surely instead of making the city of the Popes an exception, He would say: "Go ye into all the world and preach the gospel to every creature; . . . but as I once enjoined you to begin at Jerusalem, so now I charge you, before all other places, go to that city "where Satan's seat is," and preach the gospel to them that are in Rome."

II.

It will interest us, and be instructive, if you will tell us what are the reasons which have led you to decide that it is *your* duty to undertake this mission?

A little more than four months ago I had neither intention nor desire to undertake a Mission to Rome. When the deputation, appointed to look out a suitable man, met me in London, in June last, and said that they had fixed on me, I felt indeed that an honour had been done me, and the work was not without its attractions for me, yet the predominant feeling was one of repugnance. I was fond of England and English life. The politics and social problems of England had for me a perhaps unusual charm. I was afraid of cutting myself off from certain influences tending to my own culture; and, moreover, I failed to see in myself any special fitness for mission work in Rome. Thus my patriotism, tastes, affections, and interests—and I must add my prejudices—all urged me to say "No," to the deputation. But I experienced a difficulty in uttering that little word. It is a difficulty by no means uncommon, but in my case the reason for it was perhaps not so common. I feared that it might be God's voice that was calling me to Rome, and though

like Moses, when he incurred God's anger at the bush—if the comparison may not be thought presumptuous on my part—I was unwilling to go, I did not dare to say I would not, but promised to consider the matter.

Throughout the remaining sittings of the Association I was unhappy. Many friends spoke with me privately, urging me to go to Rome, while I complained within myself: "Why should all my friends conspire to transport me?" But on returning home I talked over the matter with my best earthly adviser, my wife, and we both made it the subject of earnest prayer, as well as of thought; and although for a time my decision was made more difficult by receiving an invitation to the pastorate of a church which had many attractions for me, the result of our waiting on God was that I came gradually to the conviction that I ought to go to Rome, and then the whole bias of my mind, and that also of my wife, were brought over to the side of the conviction.

I will not weary you with an enumeration of all the steps by which I was led to my decision. I will only give a brief indication of the way in which my thoughts travelled.

I had been one of those who warmly approved of the project of a Mission to Rome, and now I felt that *some one must* go there. I asked myself, "Why not I?" To this question I gave many answers, but not one of them perfectly satisfied my conscience, and I felt that if the opinion that I was the man to do this work should prove to be unanimous, or nearly unanimous, among my brethren, I should incur, at least, a fearful risk of going against Providence, if I turned a deaf ear to the call.

I devoted considerable time and trouble to ascertain what the desire of my brethren in the denomination really was, and the advice which came to me on all sides, except from my own church, was: "By all means, if you can bring your mind to it, go."

Rightly or wrongly, I came to the conclusion that there was but one opinion among my brethren: that they wished me to go; and taking this not only as an indication of Providence, but as a pledge of confidence, and therefore a prophecy of success, I resolved that in spite of my doubts as to my present fitness, in spite of attractions elsewhere, in face of the pain I must suffer and give to others in severing myself from a much-loved people, I ought, I would, I must go to Rome. My mind had undergone a

strange but complete revolution. So changed were my views and feelings in spite of myself that I could find no adequate explanation of the change, excepting such as is expressed in the words: "It is the Lord's doings, and is marvellous in our eyes." Henceforth, not reluctantly, but with eagerness to go, and I trust in humble reliance on God, I could present myself to the Committee and say: "Here am I, send me."

III.

Will you kindly explain, as far as you at present are able, what are your purposes, and the grounds of your hope in going as the representative of the churches to Rome?

I thank you for the words, "As far as you are at present able;" for respecting the future I can say but little. I never like to prophecy except in view of all the facts out of which the prophecy is to be realized. It is easy to sketch the design of a building for the proper erection of which there are no materials to be obtained. I must therefore speak in only very general terms.

My aim and purpose are to do at least something—all that in me lies whether little or much—as your representative, to pull down the dark prison-house of Roman superstition, in which so many millions are kept bound, and to bring out the prisoners into the light and the possession of that liberty wherewith Christ hath made us free.

The instrument on which I rely for effecting this purpose is that book which Romanists are wise in regarding as inimical to their system. I hope to spread copies of the Scriptures, and to preach that gospel which is the heart of Scripture, and which I am persuaded only needs to be proclaimed in its grand simplicity to displace much of the false teaching of the Roman Church in the reason and affections of the people. "I am not ashamed of the gospel of Christ," &c.

I hope to be the representative of the denomination in its brotherly sympathy, and Christian love, for our first Evangelist, Senior Grassi, and, as occasion offers, enlist other like-minded noble converts in the same work in which he is engaged.

I hope to utilize to the utmost degree possible the premises we have now in our possession on the Monte, that a church of Christ may be formed and built up there, from which the light of Christian truth may radiate as far as the present darkness extends. Of course my first work will be to acquire the

language; then I shall study Italians, and endeavour to become conversant with Italian ideas.

I trust I shall be found actively sympathizing with all that is liberal and liberalizing in Italian politics, and I shall at least be under no temptation to place theological barriers across the path of the people's progress.

I shall hope that by a constant study of the people, as well as their language and literature, I may so Italianize myself as to fittingly represent the warm sympathy and Christian love which you feel for the Roman people, shewing themselves in care for their material and social well-being, but especially in a fervent desire to bring them to a knowledge of Christ Jesus the Lord.

We are thankful to state that Mr. and Mrs. Shaw, accompanied by Mr. Cook, arrived safely in Rome on Saturday, November 23rd. The want of space compels us to defer an account of their journey until next month.

Talibooden, the Converted Mahomedan.

REFERENCE was made in the last Annual Report to Talibooden, the converted Mahomedan, who had been added to our staff of preachers. An account of his conversion, by Mr. W. Bailey, appears in the "Sunday at Home" for 1877, p. 165. Respecting this brother, who is now in Cuttack, Mr. Miller furnishes the following interesting particulars. He writes:—

It may not be out of place here to mention that our long cherished desire to have a man whose knowledge of Hindostanee and the Mahomedan religion would fit him for evangelistic work among the numerous Mussulmans of Cuttack and the district is most likely soon to be realized. Sometime before the last Orissa Conference a letter was received from Captain Woodhouse, in which he states: "I received a letter, a few days ago, from Mr. Bailey (England), in which the following passage occurs, relative to Subadar Talibooden, late of the 11th N.I.:—'I have wondered whether he (Talibooden) might not be usefully employed in our Mission at Cuttack; he is certainly not too old to do some work for the Lord. Would his receiving a pension from Government prevent his being thus employed? If the thing seems to you practicable, you might confer with Mr. Miller, of Cuttack. There are a good many Mussulmans there, and there would be a good sphere of usefulness for him.'" Captain Woodhouse adds: "I should very much like to see Talibooden employed somewhere. His heart

As to the grounds of my hope, I am not going to Rome to seek my own ends, and so I expect that I shall not be left to my poor self. I rely on the confidence and the prayers of my brethren in England, whom I entreat not to expect too much from me; and as the Lord of the harvest has so manifestly thrust me forth into this field of work I feel I may confidently expect His presence and help. While in humble dependence on Him, I do my best—not in rivalry with other Christian evangelists, but standing shoulder to shoulder with them in the attack on the strongholds of superstition, I expect to find the Psalmist's assurance once more verified: "They that trust in Him shall never be confounded."

is, I believe, full of desire to work for Jesus. He is intelligent, and has a gift of speaking conversationally or otherwise, and has long been in God's school of discipline. His being in receipt of pension does not prevent his being employed as an evangelist, &c. However, having thus briefly put the matter before you, it is for you and the other brethren and Talibooden to take counsel from the Lord about it. I have written to Talibooden, and should you wish to communicate with him, his address is—Pensioned Subadar Talibooden, Raipore."

The subject of the above was brought before the Conference, and I was requested to communicate with Talibooden, who, in reply, expressed his willingness to remove to Cuttack. All who know him speak in the highest terms of his Christian spirit, knowledge, preaching, and conversational powers. If our hopes are realized he will form a most invaluable and interesting addition to the Mission staff, and will, I am sure, have the sympathy and prayers of all the friends of the Mission.

Concerning Gifts to Charitable Objects.

QUESTIONS are frequently asked as to the legal aspects of this subject; we therefore print the following for the guidance of our friends:—

I. AS TO BEQUESTS OR DONATIONS, OF MONEY OR STOCK, TO PIOUS OR RELIGIOUS OBJECTS.

(1.) It should be remembered that the "Act for the amendment of the laws with respect to Wills," which came into operation Jan. 1, 1838, contains the following section:—

1 VICTORIÆ, cap. 26, sec. 9—"And be it further enacted, That no Will shall be valid, unless it shall be in *writing* and executed in manner hereinafter mentioned; (that is to say) it shall be signed at the foot or end thereof, by the Testator, or by some other person in his presence and by his direction; and such signature shall be made or acknowledged by the Testator, *in the presence of Two or more Witnesses present at the same time; and such Witnesses shall attest and shall subscribe the Will in the presence of the Testator; but no form of Attestation shall be necessary.*"

(2.) It may also be worth while to add that Wills executed prior to the 1st day of January, 1838, are not affected by the New Act; *but any alteration therein, or Codicil thereto, must be executed in the manner before mentioned.*

(3.) What property may not be left by Will.

"The Statute, of 9 Geo. II., c. 36, called the Mortmain Act, is not repealed or altered by the 1 VICTORIÆ, c. 26; and therefore legacies to charities out of real estate will still be void. If a Testator desire to leave legacies to charities, he must take care to make them payable, either expressly, or by ordinary course of law, out of such *personal estate* as may be applied for that purpose. A bequest to a charity of a term of years, or leasehold property; or of money to arise from, or be produced by, the sale of land; or by the rents, profits, or other interest arising from land; or a bequest of money, to be laid out in land; or a bequest of money secured by mortgage; or a bequest of annuities charged on land, or rather rent-charges; or a bequest of money, with a direction to apply it in paying off mortgages on schools or chapels; or a bequest of money secured on parochial rates or county rates, or turnpike tolls—is, in each case void; and even where no particular fund is pointed out in the Will, for the payment of charitable legacies, and they are consequently a charge on the residue, and the residue consists, in part, of property of all or either of the kinds above specified; so much of the legacies will become void as shall bear the same proportion to the entire legacies as the exempted property bears to the entire residue."

Therefore all devises of land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands or tenements, are void; but money or stock may be given by Will if not directed to be laid out in land.

(4.) FORM of Bequest to General Baptist Societies.

I GIVE AND BEQUEATH unto the Treasurer for the time being of the General Baptist * the sum of pounds of British money, to be paid within months after my decease, *exclusively out of such part of my personal estate, not hereby specifically disposed of, as I may by law bequeath to charitable purposes*, and I hereby lawfully charge such part of my estate with the said sum upon trust to be applied towards the general purposes of the said General Baptist : and I direct that the receipt of the Treasurer, or the reputed Treasurer, for the time being, of the said General Baptist shall be sufficient discharge for the said legacy.

If a Testator wishes the legacy to be paid free of duty, he will add the following words to the above form:—*And I direct that the legacy duty upon the said legacy be paid by my Executors out of the same Fund.*

* Here insert General Baptist Foreign Missionary Society, College, or

II. AS TO LANDS AND TENEMENTS.

(1.) 9 Geo. II. c. 36, enacts that no lands or tenements, or money to be laid out thereon, shall be given or conveyed for or charged with any CHARITABLE uses whatsoever, unless by deed indented, sealed, and delivered in the presence of two or more credible witnesses *twelve calendar months* before the death of the grantor, and enrolled within *six months* after execution thereof in the Court of Chancery, and unless the same be made to take effect in possession for a charitable use immediately from the making thereof, and be without any power of revocation for the benefit of the donor.

(2.) Stocks in the public Funds may be transferred within *six months* previous to the donor's death.

(3.) This has nothing to do with personal estate when not directed to be laid out in land.

JOHN CLIFFORD.

Miscellanea.

REV. W. MILLER.—We rejoice to state that our dear brother Miller is, with the approach of the cold season, somewhat improved in health. Dr. Coates, the medical gentleman he consulted in Calcutta, says, "An immediate change to England is essentially necessary, and the residence there of not less than a couple of years is equally so." Mr. M. and family expect to leave Calcutta in January, and all will pray that they may have a safe passage—that our brother's health may be restored—and that, according to his desire, he may again be able to resume his beloved work in Orissa.

REV. JOHN VAUGHAN.—Letters have been received from Mr. Vaughan from Calcutta and Cuttack, as well as from various ports of call on the way to India. In Colombo a very pleasant day was spent in the house of Rev. T. R. Stevenson. Mr. Vaughan has furnished an interesting account of the voyage; but, as more than one description has appeared in the *Observer*, this we intend to publish month by month in the *Record* until finished. Our juvenile readers, in particular, will be pleased to accompany Mr. Vaughan on his voyage. From the brethren and sisters in Orissa Mr. and Mrs. Vaughan received a hearty welcome as fellow-labourers in the kingdom of Christ. They are to occupy Mr. Miller's house, and Miss Packer, whose presence and help will be most valuable, is to live with them.

THE REV. PERCIVAL EDWIN HEBERLET, our other new missionary, had arrived in Cuttack, and was, likewise, warmly welcomed. For those additions to their staff the brethren heartily thank God and the Committee, and earnestly hope that others may follow.

THE ANNUAL COLLECTIONS for lighting and cleaning the Mission Chapel, Cuttack,

have recently been held. The English collection was on Sabbath evening Oct. 13, and realized 270 rupees (£27). The native collection was on the following Sabbath afternoon, and amounted to a little more than 70 rupees (£7); which will no doubt be somewhat increased as our native Christians who live in the country, generally send a little to this collection.

BAPTISMS IN ORISSA.—Sept. 1st, four were baptized at Cuttack, three of whom were from Mrs Brooks's orphanage.

TAUGHT TO SING.—That is a very pretty story which Mrs. Ferguson, of Chumba, tells about the wife of a native barrister of Calcutta whom she had taught to read, and who, under the English lady's instructions, had become a Christian. When Mrs. Ferguson had to leave for England, she called to wish her native friend good-bye. The parting was a sad one; but there were compensations connected with it. "You are leaving me," said the now changed Hindoo lady; "you are leaving me still a bird in a cage, but at least you have taught me to sing in it!" It was the same native who, after reading "Little Arthur's History of England," the first book she had ever read in English, said to Mrs. Ferguson, "I am so glad to have read this story of the rise of your great country—it gives me hope for India!" Here she proved her perception of a fact which many Englishmen, who fancy themselves highly intelligent, altogether overlook. Such writers as the author of the malicious articles in the short-lived *Tattler* on our Missionary Societies point to the comparative paucity of converts in the East, and conclude that all our evangelistic efforts in heathen lands are being made in vain. They should read "Little Arthur's History of England."

Mission Services

To the end of 1878 have been held as under:—

DATE.	PLACE.	DEPUTATION.
July 7	Hucknall Torkard	W. Hill.
August 4	Belper and Milford	"
" 11	Morcott and Barrowden	"
Sept. 1, 2	Loughborough, Wood Gate	"
" 8-11	Bradford, Allerton (Bethel and Central), Denholme	"
" 15-17	Barton, Barlestone, etc.	W. Hill, W. B. Bembridge.
" 22	Queensbury and Clayton	"
" 29	Leeds, Wintoun Street	"
"	Birchcliffe and Heptonstall Slack	E. Stevenson, N. H. Shaw.
Oct. 5-8	West Vale, Halifax, and Lee Mount	W. Hill, W. Bailey.
" 18-15	Todmorden, Lineholme, Lydgate, Vale and Shore	W. Bailey.
"	Wheelock Heath, Tarporley and Audlem	W. Hill.
" 20, 21	Mansfield	"
"	Dewsbury	W. Bailey.
" 27, 28	Macclesfield	"
"	Quorndon	W. Hill.
Nov. 3, 4	Fleet	W. Bailey.
"	Kegworth, Diseworth, and Sutton Bonington	W. Hill, W. Bailey.
" 10, 12	Ashby and Packington	W. Hill.
"	Sheffield	Dr. Underwood, W. Bailey.
" 17, 18	Leeds, North Street	W. Hill.
" 23, 25	Old Basford	"
Dec. 1	Wirksworth, Shottle, and Bonsall	"
"	Beeston	W. Bailey.
" 8	Stalybridge	W. Hill.
"	Nuneaton	W. Bailey.
" 15	Ilkeston	W. Hill.

Foreign Letters Received.

CUTTACK—J. Buckley, D.D., Nov. 5, 25.
 " W. Brooks, Nov. 5, 19, 25.
 " J. G. Pike, Nov. 25.
 " W. Miller, Nov. 26.
 " J. Vaughan, Nov. 25.
 BERRHAMPTON—J. G. Pike, Oct. 30.
 " —H. Wood, Oct. 24.

PIPLER—T. Bailey, Oct. 28.
 SUEZ—J. Vaughan, Oct. 14.
 ADEN— " " 19.
 COLOMBO " " 29.
 CALCUTTA " Nov. 16.
 ROME—N. H. Shaw, Dec. 5.

Contributions

Received on account of the General Baptist Missionary Society from November 16th to December 15th, 1878.

	£	s.	d.		£	s.	d.
Ashby and Packington—on account	31	17	4	Poynton	11	17	0
Beeston	30	2	5	Sheffield—on account	60	0	0
Hitchin—on account	4	19	5	Southport	1	7	6
Ilkeston	14	10	10	Stalybridge	23	10	6
Kegworth and Diseworth	11	10	8	Wirksworth	30	0	5
Old Basford	71	3	0				

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby
 SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
 SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
 SECRETARIES: REVS. J. FLETCHER, 322. Commercial Road, E.,
 and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
 SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

Man after Death.

III.—THE TREE OF LIFE.

IN the discussion of the question of the original nature of man, and the continuance of his being after the shock of death, so prominent a place has been assigned to those passages in the early records of the book of Genesis which refer to the "Tree of Life," that it is necessary to give them a separate consideration.

Some expositors regard them as naked and bare descriptions of fact—fact as literal and as completely historical as that "God in the beginning made the heavens and the earth," and, some time after the beginning, made man to rule over the earth. To them the particular tree is as really a member of the vegetable kingdom as the famous oak in which the Royal Fugitive, Charles, escaped from his pursuers; and its qualities are as definitely known as those of the *Eucalyptus globulus* planted in the Campanian marshes of Italy, or along the fever-breeding plains of Cyprus. These oldest books of the Hebrews are the same as the Chronicles of the Kings of Judah and Israel, and may be read in the same unimaginative, matter-of-fact way, as this morning's newspaper. The days of the Creation are six time-periods of exactly twenty-four hours duration, each hour of sixty minutes, and each minute of sixty seconds, counted on a Greenwich clock. The Garden of Eden, distinguished as the residence of the first man, is a tract of land in the heart of Asia, or Africa, or Europe, or *somewhere else*, so many square yards long by so many wide, and is as easily definable as Sinai or Palestine or England: the river that watered it is as distinct as the Jordan or the Thames; and the serpent that addressed Eve, with such diabolical skill and success, is as actual and literal a serpent as any member of the serpent family in the Zoological Gardens. All is literal, historical statement. There is no allegory, no parable, no symbolism, no figure.

Such hard and unrelenting literalism is as unwise as it is unnecessary, and as hurtful as it is unwise. Not only the whole Bible, but all literary expression, protests against it. For it is undeniable that the Book which comes to us from the superbly imaginative and poetical East is enriched with *all the forms* of literature; and since it is inspired by that Spirit to whom nothing that is human, except sin, is alien, and who employs parable and proverb, drama and biography, sermon and song, tradition and prophecy, love-strains and storm-warnings, so that men may be duly instructed in righteousness, and thoroughly furnished unto all good works, it is, therefore, full of symbolism. Not to expect figure, parable, and symbol, in such a set of books, is as if men should not look for humanness in Shakespeare, sublimity in Milton, speech in man, and love from God.

And pre-eminently ought we to anticipate the discovery of symbol in these "best books of all"—books that deal with the beginnings of things, and were meant for the beginning of man's moral education; for the training of the world in its childhood, that period, of all others, when man is most apt to learn by pictures, and to take his mental and spiritual food, not in the dry and logical forms of the understanding, but in the warm, glowing, and sympathetic representations of the imagi-

nation and of the heart. We might as well expect the earliest works of men to be the "Calculus of Variations," or the "Dynamics of a Rigid Body," as look for statements uncoloured by phantasy in the earliest fragments of the divine literature upon which the children of the human race first set eyes.*

Moreover, God Himself has so completely shattered this hard literalism by the revelation HE has made in nature, that it ought to be surrendered at once. The six day theory of creation has collapsed utterly and forever. The notion of six "periods" is refuted by the established and irrefutable facts of geology. Every attempt to treat the first chapters of Genesis as if they were written by a body of scientific savans fails irretrievably and ignobly. He who wrote for all the ages did not forget the capacities and needs of His earliest pupils, as HE did not forestall the messages HE had to communicate in the later eras of the world's long life.

But even if it were allowed that these documents are literal statements of fact, and that there was a literal Eden, as there is a literal London, and in it a literal tree of life, as there is an actual and observable acacia in my garden, yet, I presume, it will not be denied that the VALUE of all these literal facts, to man made by God, and made in His image and likeness, IS IN THEIR MORAL AND SPIRITUAL MEANING. Nature is, and always has been, saturated with moral ideas. And the question of questions is *not* to fix the zoology of the subtle serpent, or the actual areas covered by Eden, or the botany of the tree of life and of the tree of knowledge of good and evil, but to find out the moral symbolism—the revelation they contain of God's will and of man's condition and destiny. Symbols are not nonentities. The FACTS of man's creation, of his fall and death by sin, and of the early promise of recovery by God, are not one whit less facts because of the *mode* in which they are represented. Job is not less, but more, a veritable man to us because he has dramatized his perplexities and agonies in the book which bears his name; and nothing can separate him from blessed companionship with suffering and bewildered men of all ages and climes. The experiences of the sweet singer of Israel are not less actual because they are cast in the mould of lyrical song, than they are in the less vivid and pathetic descriptions of the Books of Samuel. Who would surrender the psalm because it is not literal history? Who does not enter into and enjoy the history all the more for the aid supplied by the song? And so the facts of dawning human history are as certain, reliable, and unimpeachable in their many coloured robe woven out of the threads of cherubic symbol and flaming sword, speaking serpent, and knowledge and life-giving trees, captivating and wonder-rousing allegory, and solid history, as the veriest dry-as-dust register of births, deaths, and marriages. The fact is not a whit less, and the moral value is immeasurably more.

Looking, then, at this series of old world statements, we see man in the Eden of his youth and inexperience, and

(1.) With him two trees; one "the tree of life," and the other "the tree of knowledge of good and evil."

(2.) The tree of life is accessible to him as well as all other things in the garden. No barrier is in the way. No ban rests upon him if he

* Cf. Carlyle, *Heroes and Hero Worship, or the Idgdraail; or Life-tree of the Norse-men*, pp. 18, 94.

eat of it; but the tree of the knowledge of good and evil is not to be touched on penalty of death.

(3.) The law is broken, and the penalty is incurred and inflicted.

(4.) Man is driven out of the garden *at once*, so that he may not eat of the tree of life, and so in that state "live for ever."

(5.) Cherubim guard the gate of the garden from which man is expelled.

(6.) A gyrating sword of fire fiercely menaces any one who would attempt to reach the branches of the tree of life.

What does all this mean? What are the radical facts symbolized in these representations? We will walk with careful and reverent spirit, resolved not to warp or twist a single thread woven into this garment of beauty; and not to leave hidden and unexpressed, if we can help it, the least portion of the divine pattern which is put before us.

I. "The tree of life" nourished by the happy soil of the garden in which man begins his existence is a type of the loftiest privilege of primeval man, the emblem of his purest and perfectest pleasure, viz., fellowship with his Creator and Lord, face to face communion with the Father of spirits. This is life. This is being's blessedness. This is the *summum bonum*. This is "the fulness of joy and pleasure for evermore." To have this in unbroken succession is to live, and to "live for ever." Let man retain that unique and distinguishing honour, and he lives, and enjoys, in its upward and onward extent, the entire range of divine blessing consequent upon fellowship with God.

The "tree of life" is in the midst of Eden; it is fixed in and nourished by the soil on which man lives, and which he is set "to dress and keep." Communion with the Lord of Nature is inspired and strengthened by actual contact with earth, and sky, and air, and sea, in the case of obedient and God-loving souls. There is no discord between the earth and man till there is discord between man and God. Nature feeds "the tree of life;" she guides and helps the spirit in its believing and loving access to the Eternal.

II. And that other tree, also in the midst of the garden, and nourished by the same soil as the tree of life; that tree of probation and of doom! what is it but a mournful picture of those numerous "Thou shalt nots" which are heard in every life, and rouse that disastrous and fateful energy of self-will which craves to know, for knowing's sake, and have, for having's sake; and seeks experience of evil and of good in total unconcern, or in fierce defiance of the will of Him who is the Giver and the Lord of Life? Such trees are in the gardens of human experience still. Restrictions meet us as soon as we pass through the gate of life. This thou mayest have, but not that, and that, and that! We gain our manhood by self-restraint.

Man is of the earth, akin to it, and the craving for the land and house, the fame and honour, that are not his own, is part of him; and his chief glory, and greatest peril, is that he may conquer, or yield to it, as he prefers. But he is tempted. Evil was in the universe before man; and its subtle Chief suggested the pleasures of disobedience.

Man heard and saw, longed and fell. And disobedience was followed by instant estrangement from God, wretchedness of spirit, selfishness of

life, and, in a word, by that awful progeny of evils which, in these old writings, bears the name of *death*. But it is, as we have shown, death, not as a natural event, but as a terrible doom, an awful penalty, a doom beginning in separation from God, and ending: alas! ending when?

III. When? For man is not only separated from God, and therefore from life, but his sin has thrown up prodigious and insuperable difficulties in the way of his return. God cannot and will not let him have life save on the divine and eternal terms of obedience. Self-will must be broken. There is no other way to the Eden of blessedness except this. This is God's order, and it cannot be broken. More vividly this could not be told than it is here. The prodigious obstacles in the way of man's getting back to true life, the life of fellowship with God, could not be more powerfully portrayed. God punishes sinning man, resists him, will not suffer him to find rest and peace apart from Himself; holds him off from happiness till he yields to His righteous will. The Cherubim, types of the noblest orders of life, join to guard the most sacred gift of God. The fiery and flaming justice of God persistently declares that men shall not be happy unless they will be good.

IV. But all is not cloud and gloom. Hints are not altogether wanting of a goodness coming to man again, by means of which he shall partake of the life of God. There is a gospel at the heart of the "curse;" and a promise of the serious and final hurt of evil is heard amongst the mournful notes declaring the doom of sinful man. The disobedient cannot come back to God; but the iron self-will can be melted by the fires of the divine love, and penitence and faith flowing into the moulds of obedience will lead to God and holiness, and to life everlasting.

In favour of such an exposition as this, four things may be alleged.

First, it puts no strain on any part of the story. All is natural, sustained, and consistent. No detail is out of harmony with the whole. No thread is warped out of its place. Archbishop Whately, and others, affirm that the tree of life had the property of curing human diseases and keeping man physically alive for ever; and so immortality was dependent upon access to the tree, and therefore man, after his sin, was placed beyond the reach of its leaves so that he might not make himself an immortal sinner. Against this it is pertinent to urge that it assumes (1) that man was not created immortal at the first. This should be proved, and not taken for granted. (2) It requires an addition to the qualities of the vegetable kingdom of such a unique and exceptional character that one would like more evidence of such a botanical prodigy than this passage supplies: or (3) man must have been structurally very different from what we find him now, if the leaves of any tree could have preserved him from the grip of death. The resources of nature are vast and approximately exhaustless; but we are not prepared to admit that the *elixir vitæ* is, or ever has been, one of her gifts.

Secondly, it is a merit of this interpretation that it omits no portion of the emblem; drops nothing out as inconvenient, and secures the whole moral and spiritual value of the record. There is no point, so far as I can see, in this account of man in and out of Eden which is not reckoned with in this representation.

Thirdly, the general symbolism of the Scripture supports it. The

figure recurs, and everywhere it denotes the happiness and joy that spring from goodness—a goodness born of fellowship with the All-Good, “a partaking of His nature.” Cf. Prov. iii. 18; xi. 30; xv. 4. Rev. ii. 7; xxii. 2, 14.

Fourthly, this exposition accords also with the experience of man, at all times, and is as fresh and as applicable for the life we are living to-day as it was for the men before the flood.

Concerning “the Tree of Life,” and Man after Death, this, then, is the sum: It confirms, in every particular, those conclusions at which we arrived from an examination of the literal elements in these documents, and which were stated at length in the previous article.

JOHN CLIFFORD.

Concerning Child-Christians.

BY REV. ROBERT SILBY.

A CAMPANIAN lady, who was very rich and fond of pomp and show, being on a visit to Cornelia, the illustrious mother of the Gracchi, displayed her diamonds and jewels somewhat ostentatiously, and requested that Cornelia would let her see her jewels also! Cornelia turned the conversation into another channel, and awaited the return of her sons, who were attending the public schools. When they entered their mother's apartment, she, pointing to them, said to the lady, “These are my jewels; the only ornaments I admire!”

Our children are our jewels—jewels of priceless value; but the most precious jewel we can ever have is a Child-Christian.

But may our children be Christians whilst they are children? Are they not “born in sin and shapen in iniquity?” Do they not inherit some taint of evil, some serious defect of nature, called by theologians “original sin?”

Notwithstanding this evil taint we believe that if they die before they reach a responsible age (an age which cannot be definitely fixed, some children being as intelligent and accountable at six as others are at ten or twelve), if they die before this period we believe that they go to paradise, and are for ever “Safe in the arms of Jesus, safe on His gentle breast,” for hath He not assured us that “of such is the kingdom of heaven.”

But what is the prevailing opinion respecting those who grow up to years of discretion and maturity? Is it not that they must, perforce, pursue a course of sin, more or less prolonged and painful, and be *converted* later on in life; that they will spend the fair fresh morning of life in running away from God, only to be violently stopped and turned toward Him in their maturer years; that they may be expected to sow their wild oats before they will bring forth any good grain; that there must be a certain ripeness in sin and experience of its bitterness *before* there will be that true repentance for sin, and avoidance of evil, which lie at the basis of a godly life? Sad it is, yet is it not a fact that many professing Christians expect that their sons will be somewhat notorious as sinners before they are saints? and that their daughters

will, like other girls, be gay and giddy, and fickle and foolish, before they settle down to love and serve their Saviour ?

We take Bunyan's Pilgrim starting from the City of Destruction, with his burden of sin upon his back, as the *universal* type, and overlook the fact that in the second part of the immortal dream he portrays the departure of Christiana and her *four boys*, none of them very large or old, and the youngest only just able to walk, and needing, at times, to be carried ; and how they all burst into tears of joy when their mother first told them that she was inclined to go to the Celestial City, as if to indicate that they were all eager to go, and had, indeed, been restrained and held back by their mother's unwillingness. And this, I believe, is often, if not always the case. Our children are really waiting and wishing to be led into the conscious service of the Lord.

Does not the whole drift of Scripture warrant us in saying that little children are capable of loving and serving Jesus Christ ? Can it seriously be maintained for a moment that while He holds them up as patterns to men and women, saying, "Except ye be converted, and become as little children, ye cannot inherit the kingdom of heaven," that they are themselves incapable of that deep, true, personal attachment to Christ which constitutes the germinal principle of all genuine Christian character ?

According to the exhortation which the apostle Paul addressed to the Christians at Ephesus, parental influence was to be exerted in the double form of *nurture*, *i.e.*, discipline, or *training in act*, and "*admonition*," *i.e.*, instruction, or *training by words*. The Christian home should be a school in which not a shallow and superficial, but a deep and genuine religious education is imparted, which shall consist of an ever-present and always impressive Christian example, supplemented by definite instruction in Christian truth. This continued constantly and consistently by father and mother, by all adults in the household, in prayerful dependence upon the Holy Spirit of God, may be expected to issue in that which every godly parent prays for, albeit he so rarely expects it, *viz.*, that his children shall grow up in piety, and realize that they are God's dear children, through faith in Jesus Christ.

We read of children like Joseph, Moses, Samuel, John the Baptist, and Timothy, who were consecrated to God by pious parents in their earliest days, and who served him all their lives ; and if our children are, from their birth up, surrounded by the atmosphere of pure and undefiled religion, are we not warranted in expecting that they will serve the Lord all the days of their life ?

"As the twig is bent the tree inclines." "Train up a child in the way he should go, and when he is old he will not depart from it." The young soul is like virgin soil, and will grow rapidly whatever is sown therein. Only be sure that plenty of good seed is sown before the enemy has a chance to sow tares, and the first crop of good will repropagate itself, and evil will find no room in which to take root. The young soul is like plastic, unshapen clay, and the parent is, under God, like the potter at the wheel, and if he seeks divine wisdom, and makes good use of his own sanctified ingenuity, he may fashion it into a vessel of honour which the Lord Himself will deign to use ; but if the parent is careless and thoughtless and prayerless, the child will be marred in the

moulding, and be a vessel of dishonour, and need to be broken up and softened down by the spiritual chemistry of conviction and conversion ere it can assume a form that will satisfy the Lord. The young soul is like a sheet of blank white paper upon which the parents have the privilege of writing characters which, once written, remain inerasable for ever; and according as they are wise and good and true, or foolish and evil and false, so, in all likelihood, will be the whole after life.

Thus, long before children can comprehend the philosophy of the religious life they receive their first and deepest impressions from those around them. Before they could undergo a theological examination, before they can understand anything about the nature of God or the doctrine of the atonement, they can lisp the name and love the person of Jesus, because they understand that He is looked up to and loved by their fathers and mothers, elder sisters and brothers; because they know that He was, when upon earth, full of generous kindness toward children; because they can understand that while He is now in heaven He still looks down upon and loves little children. They naturally and promptly return love for love, and can unaffectedly and artlessly, yet most truly, say and sing—

“I love Jesus. Hallelujah.
I love Jesus. Yes I do.
I love Jesus: He’s my Saviour;
Jesus smiles and loves me too.”

It is the privilege, then, of the Christian parent, to be priest and preacher in the sanctuary of his own home. He offers up, in the midst of his own family, prayers and supplications with thanksgivings—spiritual sacrifices, well pleasing, acceptable unto God. And when, as is the habit of inquisitive children to ask, “What mean ye by this service?” an opportunity is afforded for a simple statement of the great truths which God has made known in a style such as a child may understand.

By the inculcation of divine truth; by a manifest and unvarying reverence for God’s name, God’s book, God’s house, God’s servants, God’s day, and God’s ordinances; by a conversation such as becometh the gospel of Christ; by the practice of prayer *with* and *for* our children, we may hope they may be insensibly led to begin and continue godly and Christ-like lives, such as thousands of saintly men and women have led, who, like Richard Baxter, could never recollect any particular and sudden and gracious change in their characters, but who could bless God for pious parents who taught them to love and obey and confide in Christ Jesus.

But it will be said many sad facts are against the theory maintained in this paper. Perhaps not, if *all the facts were known*. Exceptions must be expected. Piety is not hereditary. Religion is a bond between the individual soul and God. It is highly probable, and further we dare not go, that where *both* parents are sincerely and *wisely* solicitous for the spiritual welfare of their children that it will be their joy to behold them “walking in the commandments and ordinances of the Lord blamelessly.”

Where, however, the children of godly parents turn out wild and wicked, the reason should be sought for near home, and never charged to the reprobating sovereignty of God, or the special malignity of the devil. Character acts and reacts upon children. “The fathers have eaten sour grapes, and the children’s teeth are set on edge.”

Cross Purposes.

BY REV. THOMAS HENSON.

How often do the thoughts of God and of men cross each other! Man, caring to serve his own ends only, sets his purpose in one direction; God, with other and far greater ends to serve, sets His purpose in an opposite direction, always, even through the perversity of man's purpose, accomplishing the counsel of His own will. Man dares to object, and demands, "How is this?" God condescendingly replies, "My thoughts are not as your thoughts, nor My ways as your ways." Man's ruling principle is selfishness; God's is benevolence. Man is short-sighted, seeking results for time only; God sees afar off, and His results are often distant, showing only as buds now, and unfolding as perfect flowers in eternity. The Bible abounds with illustrations of these cross purposes in reference to individuals, nations, and the church. A glance at a few may be profitable.

Tears blind the eye, or distort vision, and sorrow distracts the soul, then nothing is more common than for man to mistake the bearing of events. Thus Jacob, recognizing the blood-stained coat as Joseph's, and easily believing the lie of his sons, "rent his clothes, and put on sackcloth, and refused to be comforted, and said, I shall go down to the grave unto my son mourning." To all human appearances this seemed most likely; but out of this bitterness it is God's purpose that he shall taste much sweetness. Instead of going down to his son in the grave, he went down to him in Egypt, and his mourning was turned into joy. And many a parent since then has enjoyed similar exchanges.

Joseph was divinely marked for honour and eminence. His brethren, envying him, determine to abase him. They sink him into a pit beneath their feet; nevertheless God will exalt him above their heads. They sell him for a slave; but God will set him above the princes. They purposed his destruction; but God will use their wicked purpose for their own preservation from ruin and death. As quaint Bishop Hall says, "We men work by likely means; God by contraries." It was God's purpose to take Israel down into Egypt, and "He sent a man before them, even Joseph, who was sold for a slave."—Psalm cv. 17. "Who could think that processes so intricate and circuitous were controlled by Divine Providence? The passage is worthy of notice, admirably vindicating, as it does, the providence of God, against the perverse stupidity of our corrupt nature."^{*}

The book of Esther abounds with these cross purposes. Haman (thinking himself to be the man whom the king would delight to honour) advised that the royal favourite should be clothed in the royal purple, and be publicly led through the city, riding on the King's own horse. And this Haman had prepared a gallows seventy feet high, on which to hang Mordecai, whom he despised. But God crossed his purpose, and reversed his arrangement; so that Haman clothed Mordecai in the royal robes, and led him through the city on the King's horse, and was himself hanged on his own gallows. As John Trapp

* Calvin.

says, the King's word "was a hard saying, and as hard meat to Haman's stomach that would ill go down; but there was no help for it, himself had advised it." When men play at cross purposes with each other, one of them may win; but when they play so with God He will certainly win. No matter what weapon men devise against the righteous, God's purpose for their good runs on, and however much they oppose it, He brings it to pass.

A beautiful instance, not exactly of cross purposes perhaps, but yet very much like it, is seen in that ever-touching scene at Bethany. Doubtless Martha's purpose in sending her pressing message to Jesus was to bring Him in haste to the side of His dying friend. But he intentionally staid away till death had done his work. Martha and Mary would have been glad that Jesus should come and prevent the death of Lazarus; but He said to His disciples, "I am glad for your sakes that I was not there." Christ loved the family in Bethany, and doubtless, were there no other interests to serve, would gladly have spared them that cup of bitter sorrow. The church is greater than the family, and the family purposes must be crossed to serve her interests. The delay, viewed from a merely human stand-point, was bitterness itself; but God's delays are parts of His gracious as well as wise ways. What wonder at Martha's words—"Lord, if Thou hadst been here my brother had not died." It seems hard to say whether her greeting had in it more of sorrow or of faith. She was confident that the presence of Jesus would have prevented her brother's death; but she could not see through her tear-blindness that His presence at his grave could give her even greater blessing. So it often is yet: our wills too often cross the will of God. Be assured that when He does cross us He does it in mercy and in love. Trust Him in all things; "When he hath torn, He will heal; when He hath smitten, He will bind up." The gracious eye of Jesus swept through all the future of His church during that interval of bitter suspense to the sisters, and He so worked that the sorrow of their little circle was the gladness of His infinite wisdom, and the comfort of His church universal. As the heavens are higher than the earth, so are His ways higher than our ways; and for men to prescribe to Him "is to set the sun by their own dials.

But if that scene was tender and pathetic, there is another, where the cross-working was terrible—but grand. Philippi is renowned as the first city in Europe in which the gospel was preached. On the plain of Philippi the republicans of Rome fought and lost their last struggle. "The whole region round is eloquent of the history of this battle. Among the mountains on the right was the difficult path by which the republican army penetrated into Macedonia; on some part of the very ridge on which we stand were the camps of Brutus and Cassius; the stream before us is the river which passed in front of them; below us, upon the left hand of the even field, is the marsh by which Anthony crossed as he approached his antagonist; directly opposite is the hill of Philippi, where Cassius died; behind us is the narrow strait of the sea, across which Brutus sent his body to the Island of Thasos, lest the army should be disheartened before the final struggle. The city of Philippi was itself a monument of the termination of that struggle."* But

* Conybeare and Howson's *Life and Epistles of Paul*.

eloquent as the city and its surroundings might be of the gory struggles of mad contending men, it had a prison, the walls and gates of which are for ever eloquent of deeper and more malignant passions, of greater terrors, and grander and more benignant triumphs. On the outer plains man and man crossed swords; in the city God and man crossed purposes. Paul and Silas came to the city to preach the gospel; but the people and their rulers will have none of it. Hating the name of Jesus, and bent upon destroying it from their city, they deem it important to stop the mouths of the preachers: they therefore get them soundly beaten, and thrust into the innermost cell of the prison. They have risen in a "tumult against the Lord, and against His anointed, saying,—let us break their bands assunder, and cast away their cords from us." No doubt when Paul and Silas were fastened in the stocks between the guards, they thought their work was done—effectually done, their purpose accomplished. It was just at that point that God arose to cross their purpose. At midnight Paul and Silas sang praises to Him, and He commenced that great work which completely frustrated the designs of His enemies, and planted the gospel firmly in the city. The people's madness led to a night of terrors, out of which God's benevolence brought forth a day of peace and glory, with joy and gladness. Verily He is a God who maketh the wrath of man to praise Him; the remainder of wrath shall He restrain. When men seek to hinder, and to push the chariot of His grace backward, He crosses their purpose, so that their efforts result in pushing it forward. When the pagan and papal furies destroyed His saints they did greatly advance His cause. As Tertullian said, "The blood of the martyrs is the seed of the church." Men often ask,—how can all things work together for good? The answer is in this: that God crosses the evil purposes of His enemies, so that even their opposition turns out to the furtherance of His ends.

Perhaps the conduct of the Asian policy of the adviser of the Queen, in striving to bolster up the foulest despotism of the age—in Turkey, may turn out to be another of those wilful crossings of God's purposes, which He will make to accomplish His own will. The Bible is not silent anent the Turkish Empire; and if Mr. Robert Fleming should prove as successful in his "guesses" respecting the Ottoman as he was respecting the papacy, many of us may live to see Lord Beaconsfield's purposes laid in the dust, for even he cannot successfully cross purposes with his Maker.

Well then, for the family, the church, or the nation, let the soul sustain itself in the patience of faith, and the crossdest providences will become channels of good. Patience, not stoical indifference; for as Calvin says: "The patience of the saints differs widely from stupidity." Endurance, with Christ-like resignation, may be promotive of Christ-like holiness. Let there be no rebellion of will concealed like a serpent in the soul; for though God's ways seem to be rough, yet He wills nothing for us but good. Let the soul carry as light a cargo of this world as it can, with a good ballast of the eternal hope, and the faithful may confidently ask, "If God be for us, who can be against us?"

Long Buckby.

A Meditation upon Religious Meditation.

IN Genesis xxiv. 63, I read that Isaac, upon one occasion, went out into the field to meditate at eventide. What is meant? The word translated to meditate may mean "to grieve," and there is nothing unnatural in the supposition that the young man Isaac retired to sorrow alone for the death of a mother that was so dear to him, and to grieve for what appeared to be the approaching decease of his distinguished sire. The deepest grief is that which seeks vent in secret. The word may mean, as the margin informs us, "to pray." Certainly this was no strange exercise to the son of Abraham. He came from a praying stock; even the servants of the household were praying folk, for I find the one who was intrusted with the selection of a wife for the child of promise commending the whole enterprize to the providence of God by the well in Haran. And remembering, also, the deep interest which Isaac had in this enterprize, there is certainly nothing extraordinary in the supposition that he had retired into the loneliness of the field to seek the guidance of God.

The ordinarily accepted meaning of the word, however, is to ruminate, to cogitate, to ponder, to think deeply. I choose to regard the word in this light; and very strongly, dear reader, do I recommend this quiet thoughtful meditation upon divine things to your consideration, believing that in this age of rush it is a custom which has woefully fallen into disuse.

For many reasons it is advisable that we should sometimes retire from the whirl of the busy world and give ourselves to quiet musing. Do you ask why? Let one or two reasons suffice. First, because it will assist us to digest our spiritual food. Under the shadow of the trees, in summer time, the peaceful cattle chew the cud: in order to build up bone and sinew, and nerve and muscle, this is essential. In spiritual matters we are ruminating creatures. Men get spiritual food enough in these days; but I submit that the reason why they are not such giants as were the men of ancient times is because they grudge the time that is necessary for chewing the cud. Rush, whirl, action, are the characteristics of the day. If we are to be "strong in the Lord" we must have time for meditation.

Again, this quiet musing quickens prayer. Prayer! Is it essential that the man of God should be a man of prayer? Oh, yes. Apart from other reasons, let one be sufficient. Because in proportion to our prayer will be the blessings which we receive. "Ask" is the condition; "It shall be given" is the promise. "Seek" is the condition; "Ye shall find" is the promise. "Knock," the condition; "It shall be opened," the promise. And to the lean in soul, the poor in blessing, come the words of the Lord: "Ye have not because ye ask not." Oh, then, anything that shall give life and energy to my pleading at the throne shall be a boon indeed; and nothing is more calculated to do so than quiet meditation. In Psalm xxxix. is a prayer which has oft been breathed by the open coffin and the yawning grave: "Lord, make me to know mine end," etc. And this prayer, so grand that it commends itself to the thoughtful of all times and climes, was the offspring of quiet musing. "Whilst I was musing the fire burned, then spake I with my tongue: Lord," etc. What oil is to the lamp, fuel to the fire,—that is meditation to effectual prayer.

Then, too, whilst engaged in such meditation, God comes nearer to me. True, I am perpetually encompassed by Jehovah. No spot where God is not. But, oh, my eyes may be held so that I may not see Him; my ears may be stopped so that the rustling of His garments, as He walks at my side, may be unheeded. I want a consciousness of the Divine presence: and in the hush of meditation this shall be my blessed portion. Mark, when the voice was heard from out of the bush that burned by the deliverer of Israel, it was not amid the glitter and glare of Egypt's court, but in the desert loneliness, at the back of Horeb. And later in life, when Jehovah descended, and, in the cloud, stood before the same grand man, it was not when engaged in the toil and turmoil of the camp, but on Sinai's lone summit, after the command had been given that no man should come near, even to its base, and if so much as a beast touched the mountain it should be thrust through with a dart. And when, on another occasion, the Deity stood face to face with the lawgiver of Israel, it was in the tabernacle, after it had been removed outside the camp. There are certain conditions which seem far more conducive to a consciousness of God's presence than others, and none more so than that of quiet meditation.

Pause for a moment, and reflect what such a realization will mean to us. It will make us stronger for the battle of life. How was it that the Amalekites and the sons of Anak fell back before the armies of Israel? Why were the Hittites and the Hivites, the Jebusites and the Perizzites, and, in fact, all the foes of Israel driven from before them like mist chased by the morning? What made Cromwell's Ironsides so invincible in fight? 'Twas this: each felt that God was with them. My foes are numerous and strong; but let me know that Jehovah goes forth to the battle with me, and my sinews will be as iron and brass, and ere long my glad lips shall chant the victor's song.

A realization of the presence of God shall do much to wean me from the toys of time, too. The peasant prizes the treasures of his hut home; but the same things would be esteemed but little by the prince. The possession of the richer will ever lead us to despise the poorer. Then let me possess God, the richest, and, with Paul, all things else will be dross indeed. With God near me I shall want to live as God does, and love what God does, and hate what God does. Nothing can ennoble the character like the apprehension of the nearness of the God of purity. None so holy as he who ever feels—"Thou, God, seest me."

God near me, I shall learn to love Him more. Some of the friendships of earth cloy, and the less we know of some friends the more we esteem them. Not so with God. "Those who know Thy name will put their trust in Thee." Are these things worth having?—strength for the battle of our days; a life lived above the glitter of this fleeting world: virtuous, holy, and filled with love to God? Ah! my soul, these are the things for which thou dost sigh. Then reflect; when God comes nigh He brings these blessings in His train; and to no man does God come nearer and keep nearer than to him who is often found in quiet meditation upon the Divine. Let our activities be but the waves of life's ocean, beneath which there may be the unruffled deeps of religious meditation.

J. T. ALMY.

A little too Thoughtful for the Multitude.

A SIGNAL FOR PREACHERS AND TEACHERS.

It is said of a preacher, in to-day's paper, on the occasion of his resigning a church in which, we imagine, the preacher has not been conspicuously successful, "He is an able and thoughtful preacher; a little too thoughtful, perhaps, for the multitude."

Can a man be even a little "too thoughtful for the multitude?" We doubt it, seriously doubt it. He may be too abstruse,—and that will be due to the want of the right sort of thought. He may deal in abstractions, and think always along the lines of the cold reason,—but that again will indicate that he has not thought enough to make his thinking concrete, and to put his whole nature, and especially his imagination and heart, into his thinking. He may be very logical and argumentative, or abound in careful exposition of the life and thought and habits of men and women of two and three thousand years ago; and so the multitude may be indifferent to work that has no definite and practical relation to them: but this again will prove that he is not thoughtful enough concerning living and breathing men, their needs and hopes, faiths and aspirations. I have heard one or two of these very "thoughtful preachers," and am extremely sceptical about their thinking much. They dream not a little; they speculate somewhat; they talk book and "review;" their language is not without a literary flavour;—but the thinking! Well, more of it would have diminished the dreaming, substituted the grand self-evidential facts of human life and experience for speculation; the actual sorrows and cares, fears and hopes, of men, for the echoes of books; and the direct, vivid, and living speech of the hour for the vapid inanities of a merely literary style.

Once I made the acquaintance of a man who put "too much" into his sermons. Probably, said I, that is easily done. But "too much" of what? Sermons cannot be estimated by the yard, as you measure calico; nor by the number of words as you count a telegram. A poor sermon is always too long, however short it is. A preacher may have "too much" verbiage. He may bury his ounce of steel in so many pounds of word-dust that no magnet may be able to come near it. Volubility of speech is not thought; and the repetition of ideas is no proof of vigorous thinking. There are plenty of books about now-a-days: "Many thoughts for many minds" may easily be obtained, and put together with something like skill, without the artificer ever having been guilty of the slightest mental strain. "Too much in a sermon:" the veriest driveller could achieve that. Thinking is shown as much in what it *rejects* as in what it *elects*; in what is not said, as in what is delivered. And many men fail because they do not think long enough to fling aside the first and second and third thoughts, until they get to the most vital and vitalising, the most electric and timely thought of which they are capable.

Gladstone and John Bright are not "a little too thoughtful for the multitude." The common people can hear and understand them; and the wisest and most philosophical recognise their splendid ability.

Huxley and Tyndall are by no means despicable thinkers, and yet they command the earnest attention of masses of "working men." "Too thoughtful!" It is solemn nonsense; it is miserable cant; it is an unbearable absurdity. The preacher of the divine ideas and facts, centering in the redemption of men, may make many mistakes; but he never can be "too thoughtful," if so be that his thought is fresh and personal, really his own, saturated with his actual experience—sympathetic and not hard and cold, concrete and not abstract, timely and not obsolete, and on obsolete questions; aimed straight at men's hearts—and not subtly spun out for his own gratification. Any audience "can take the best the preacher has to give," if only he knows how to present it.

"There is nothing worse," says Philip Brooks, in his Yale Lectures, "than that a preacher should think that the people cannot take the best he has to give. He grows to despise his own sermons, and the people quickly learn to sympathise with him. The people will get heart out of the most thoughtful and deep sermon, if it is only a sermon with great subtlety of thought. It is remarkable how, with no habits of subtle thought at all, people will be influenced by it, if it be really *preached*."

JOHN CLIFFORD.

Mr. Spurgeon's First London Speech

WAS delivered in Maze Pond Chapel, at a Sunday School meeting, under the presidency of the now venerable minister, the Rev. John Aldis. The public meeting was preceded, as is usual, by a social tea party. When we had entered the room and briefly looked round upon the scene, our attention was especially called to a group of eight or ten young people who surrounded a person as young as themselves, gave close heed to all his words, which words were, many of them, of a facetious kind, judging from the hearty laugh with which they were often greeted. Our first impression was that the young man was some forward Sabbath school teacher who was much given "to giggle and make giggle," as Cowper has it. The conjecture, however, was wrong; for ere long we were introduced to the lively youth, who proved to be "The Rev. Charles Spurgeon, of Cambridgeshire, now supplying at Park Street Chapel." Mr. Aldis had heard of the visit of Mr. Spurgeon to the neighbouring church, and with his usual kindness had invited the young minister to the Sunday school meeting, asking from him the favour of a speech at the public meeting in the evening.

The speech was delivered, and must certainly have been a striking one; for whereas the addresses, during the evening, of several notable ministers have faded from our memory, we retain, after the lapse of twenty-five years, a lively recollection of Mr. Spurgeon's. To attempt a report of a witty address is something like uncorking a champagne bottle for the second or third time, and therefore we shall abstain from any very detailed remarks in reference to the address in question. Suffice it to say that the speech was characteristic; being full of the humour, imagination, and sterling common sense which the speaker has

since so profusely displayed, and which have rendered him world-wide famous.

The subject of his speech was the usefulness of Sunday schools, which he illustrated in various ways. One proof of their worth was seen, he said, "in the diminution of ghosts." A hundred years ago every lane in England was full of spirits; but Robert Raikes had begun to put spectres to the rout, and now a ghost was as scarce as a phoenix. "The inculcation of early piety," the speaker said, "was a priceless result of the existence of Sunday schools." This fact he illustrated by a reference to his grandmother's garden. Being on a visit there, he noticed that several transparent bottles were tied to the branches of apple-trees, each one of the phials containing an apple. For a time he was puzzled to find out how the apples got within—somewhat as George the Third wondered how the apple got into the dumpling. He examined first the bottom of the bottles, and decided that they could not have got in that way; he next examined the necks of the bottles, but they were much too narrow for the entrance of the fruit. The problem was at length solved by the information that the apples were put in while very small, and gradually grew till they filled the circle of the glass. "Sunday schools," said the speaker, "are gospel bottles; get the children in early, and they will never be able to get out." The speech, of course, was listened to with great attention; it called forth frequent applause; the humour of it, more than once or twice, sent the Rev. Chairman into almost convulsions of laughter; and at the close of it one of the grave deacons present gave the young speaker a solemn warning against undue hilarity in the house of God.

The question has very often been raised, "What are the causes of Mr. Spurgeon's great success?" Humanly speaking, the main causes seem to us to be five. Nature has endowed him with a *very good voice*. As everybody knows, he can be distinctly heard by thousands at a time, and his utterance is singularly clear and distinct. Mr. Spurgeon is also blessed with a *very retentive memory*. We know that Dr. Johnson, Sir Walter Scott, and Lord Macaulay, could repeat a poem of fifty lines in extent after once or twice reading it; and, probably, Mr. Spurgeon could accomplish a similar feat. Moreover our brother is gifted with the power of an *acute and close observation*. Like Duke Senior he

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Mr. Spurgeon's *abundant wit and humour* form an important element in the composition of his mental character. "Some preachers seem to think," says Sydney Smith, "that sin is to be taken out of men as Eve was taken from Adam, in a deep sleep." Mr. Spurgeon certainly does not belong to that class of preachers, and one reason is because he is brimful of wit and humour. An *exuberant imagination* is not the least attractive and useful of his mental endowments. "I have used similitudes," was the motto of John Bunyan; and it is equally so of Charles Spurgeon.

With such qualifications, imbued with earnest personal piety, and greatly blessed by the Divine Spirit, we need not wonder that Mr. Spurgeon has become the most popular Christian teacher of this or any other age.

JOHN HIRONS.

Who is Mr. Edison?

A SCRAP FOR THE BOYS.

ON his father's side Mr. Edison is of Dutch, and on his mother's of Scottish extraction. He is a Westerner by birth, being a native of the State of Ohio, where he was born in 1847; he is also a Westerner by training, having spent his youth in the State of Michigan. His mother, who had been a school teacher in Canada, gave him nearly all the education which he received in early life, the only addition being two months at a public school. As soon as he could read he began the course of self-education, to which he is indebted for his varied general knowledge, reading every book that he could procure, and reading solid literature from choice. When a lad of ten he had perused the histories of Hume and Gibbon and the "Penny Cyclopædia," and had also found much to interest him in some works on chemistry.

His parents were poor; their family was large; consequently, he had not the opportunity of cultivating his tastes in this direction. Having to earn a livelihood, he obtained the post of "train boy" on the Grand Trunk Railway of Canada. In this country there are no "train boys;" travellers in the United States and Canada often wish most fervently that they were unknown there also. Here, books and newspapers can be purchased at any railway station; on the United States and Canada lines of rail they can be got in the train only. At very short intervals a boy traverses the train, through which a passage runs from end to end, soliciting the passengers to buy books or newspapers, and, after having sold his stock, or failed to induce them to become purchasers, he then tempts them with fruit, sweetmeats, or cigars. To paraphrase a well-known saying, life would be very tolerable in an American railway car but for the train boy. Young Edison was so persistent and successful in importuning passengers to buy his wares that he soon became able to employ four assistants.

Having procured a copy of Fresenius's "Qualitative Analysis," and some rude chemical apparatus, he formed a small laboratory in an unoccupied compartment of a car, and devoted his leisure moments to making chemical experiments. Then he established a small printing press in the same place, having conceived the notion of printing a weekly newspaper for sale in the train. The conductors and other officials wrote the contents of the paper; he set up the type and worked off the impression. The sheet, which was 12in. by 16in. was called the *Grand Trunk Herald*. Its youthful proprietor and conductor was gratified to find it receive a notice in the *Times* as the only paper which was printed and published in a railway train. The venture was not only an original one, but it proved pecuniarily successful. But young Edison learnt that he could not play so many parts with impunity. The carriage having been set on fire owing to an accident to his chemical apparatus, the conductor of the train first threw away all his stock of bottles and type, and then chastised him severely. He next established a paper at port Huron, which was called *Paul Pry*; a contributor having offended a reader, the latter revenged himself on the editor by throwing him into the river.

Young Edison's real start in life was due to his bravery in saving a station master's child from being run over by an approaching train; the grateful father rewarded him with instruction in the art of telegraphing, and he became so expert a telegraphist as to command the highest salary. Then it was that he turned his special attention to electricity, his desire being to simplify process and economize outlay. First, he devised a scheme whereby one wire does the work of two; then he capped this by making one wire do the work of four; and he does not despair of eclipsing the latter feat. His inventions proved so important and useful that the Western Union Telegraph Company arranged to pay him 6,000 dols. annually for a term of years, conditionally, on having the first offer of any new invention which he made in telegraphy. The use of one such invention has enabled the company to save half a million dollars yearly. The prolific character of Mr. Edison's mind in the matter of improvements in telegraphy is shown by the fact that he holds eighty-nine letters patent for them. In addition to the phonograph, the micro-tasimeter, the electric pen, and other striking inventions, he has devised the megaphone, whereby persons may converse together, though two miles apart; the aërophone, which raises the voice of one person to the volume of that of two hundred and fifty persons. Afflicted with deafness in one ear, he has overcome this infirmity by means of an instrument which will doubtless be a great boon to others who suffer in the same way.

The object for which he lives is to invent some new thing. Wealth he values and uses solely in order to give form to the ideas of his mind. The vast sums which he earns are chiefly expended in making experiments and patenting new inventions. He has a large factory and laboratory at Menlo Park, a village in New Jersey, which is distant about an hour by rail from New York, where many highly skilled artificers are employed in constructing elaborate machinery for working out his plans on a large scale. It is his present intention to light up the streets of this village in order to demonstrate the practical value of his system of lighting by electricity. His ambition is to produce something every year as good and striking as the phonograph. His belief is that through the phonograph alone he has insured a competency; and he is wont to say of it, "This is the boy that is to take care of his father in his old age." But if the electric light prove as docile in his hands as other manifestations of electricity have done, it will render him the richest inventor the world has ever seen and honoured.

Mr. Edison has a healthy aversion to failure, coupled with a justifiable belief in his ability to surmount obstacles. Having once undertaken to furnish a printing machine on a new model, and being annoyed to find that it would not work, he shut himself up in a room, declaring that he would remain there till he succeeded in getting the machine to his mind. He accomplished the task after sixty hours of continuous labour, and then rested for thirty. Such a man may be trusted to make the electric light as perfect as lies within the compass of human ingenuity.

This account, taken from the *Times* newspaper, is so clear in its lessons that every lad may find them. Get fast hold of a good purpose: work hard at it, and work at once; and suffer anything rather than be beaten.

The Work of Church Leaders.*

I TAKE it for granted that I am addressing a body of Church Leaders. You are the pastors and delegates of the churches of this London Baptist Association, the elect men of more than a hundred and forty Christian societies. Many of you are pastors, deacons or elders, superintendents of schools, secretaries and managers of different departments of Christian activity. You have been called by the voice of your brethren to the front, and have accepted as a *privilege* the responsibility of directing and sustaining the affairs of the kingdom of the Lord Jesus. What generals, captains, and corporals are to an army; what chairmen, directors, secretaries and managers are to commercial companies—all that, and more, you are to the churches of this Association. I want, therefore, to talk freely with you, concerning our special responsibilities; the particular work our Great Leader has given us to do, and the spirit and manner in which our task should be discharged.

I. And permit me to say, in the outset, that, as leaders, our first and main duty is to *lead*. Seen or unseen, resting in the tent, or watching, telescope in hand, from an eminence, the fortunes of the fight—the *direction* of the battle is with us. We are responsible for it; and it is not immodesty, but sheer and naked truth which says that we must think more clearly, do our work better, and strike with more force than others. The bare fact, that *we are where we are*, by the vote of the church, means that we are to be *first* in fulness of faith and in courageous venture, in glowing zeal and quiet and masterful suppression of self, in beautiful courtesy and manly strength, in patient labour and wise counsel, in unconquerable heroism and largeness of gifts, in winning gentleness and inflexible rectitude, in energetic work and undimmed hope; first, indeed, in all that pertains to character and to service. We *lead* more by *what* we are than by *where* we are; by the *personal* forces of holiness and faith, of heroism and hope, than by the official status we hold. Our whole *personality* is the measure and index of our power. Shame on us, therefore, if with ten talents we shirk our responsibility, and slink out of life, only having performed the work of the man with one. Ten of the twelve leaders sent to view the promised land came back and told the story of despair; only two—Caleb and Joshua—spoke of abundance; of milk flowing in rivers, and of honey in plenteous stores. It was a case of five to one; yet the courageous and hopeful one was right, and the desponding and lazy five were wrong. Church leaders ought to be Calebs and Joshuas; and, by speech and deed, lead on to the “promised land” of conquered evil and triumphant progress. Never should they surrender to a false modesty on the one hand, or to a wicked indolence on the other, the divinely given privilege of conducting men to a better, gladder, and more useful life.

Alas! alas! how much good work is *not* being done just now, simply because the leaders will not *lead*!

II. We are to *lead*—not to *drive*. The New Testament Church is a perfectly voluntary institution,—and, in the judgment of many, wofully and disastrously democratic. Difficulties in government are

* Substance of an address given from the Chair of the London Baptist Association at the Annual Meeting held in the Metropolitan Tabernacle, Jan. 21, 1879. By resolution of the Association this address is to be printed separately for distribution amongst the churches.

sure to arise; and the temptation will be strongly felt at times to *drive* rather than to lead; to use the whip and the goad rather than persuasive speech and winning deed. Disagreeable people are found here and there even in Baptist churches. Grace and sense are not always associated. Some good men are incurably stupid; and not a few "saints" are very great sinners. A little fire from heaven, to consume an "awkward man," or rather to burn up his awkwardness, would be a great convenience, if it could only be procured on the quiet. Tallyrand said, with regard to English public school education, "It is the best which I have ever seen, and it is abominable." So we are sometimes in danger of saying of our actual church government—"It is really the best we know of, and it is abominable."

But we are not the men to change our policy because of difficulties. We have reckoned with them, and expect them. We are aware that we could easily get rid of some of them by adopting a bishop, a churchwarden, and a parochial vestry, or by creating an omnipotent oligarchy in the shape of a Conference, or by padlocking the lips of three-fourths of our fellow-members, or in some other way curtailing the freedom and hampering the life and growth of men; but we are extremely unwilling to pay such a price merely to put ease into our work, and to take the strain off our shoulders. The best children are reared where the home government is felt to be a common interest, and every difficulty bravely faced by those really in charge. The best citizens are made where the government is freest, and each individual is brought to take a large and active share in the affairs of the nation: and the best Christians will be nourished in a sphere of personal responsibility, and of warm sympathy with the common objects and aims of church communion.

"All political government," says Arthur Helps, "is a matter of profound difficulty. History is chiefly a record of the failures of government," due in many cases to the adoption of a policy of irritating "drive," instead of one of frank outspokenness, full confidence, and intelligent and patient leading. We drive thrashing machines—but lead children and men. Even dogs and horses thrive and work better the more humanness there is in their treatment. We cannot make the best of men unless we lead them by the suasive influence of an unselfish and grace-filled character; the force of reason, and the quickening sense of wide and far reaching interests. Our motto is not a Pope's hectoring authority, but Paul's infinite trustfulness: "Not that we have *dominion* over your faith—but are helpers of your joy; for by faith ye stand."

III. It is also of great importance that, as leaders of a church, we should be prepared to lead *together*, all going in the same direction, and towards the same goal. After a serious disturbance of the discipline of the Rugby school—a disturbance so serious that it threatened its existence—Dr. Arnold said: "Gentlemen, we can live as an institution that has done good service in the education of the youth of England though we become *small*; but we cannot live if we become disorganized."

In the ancient military lists of the Jews we read of 300,000 men who knew how to keep rank, could march in step, and with one purpose and one heart, and they succeeded in making David king. Such men succeed anywhere. They can overthrow an empire, or they can build one. They triumph so long as they are *one*.

Every church leader vindicates his election and justifies the confidence of those who have chosen him in the measure in which he labours for united counsels, and toils to secure not only wise, but united work. Very long indeed should an officer, be he wisest pastor or powerfullest deacon, think before he takes a single step which is likely to disorganize the church he serves, and imperil its happiness and prosperity. His duty is to *keep rank*, if in any honest way he can. He is bound to suffer every personal inconvenience, and to surrender every personal wish, rather than break the concord of the church. Nor must he permit himself to mistake the desire to have his own way for the dictates of conscience, or regard a whiff of impulse or caprice as a voice from heaven; or exalt an attractive and important detail into a great principle; or drive roughshod over every fellow-officer in the name of a conscientiousness which is nothing else but conceit. The man who wants nothing but what is right,—and does not even want that for himself, but for the kingdom of God, will find the church coming to him if he can only wait.

But whatever he may desire to see done, the first place to express that *desire* is not before the whole church, but at an officers' meeting. These meetings should be the most sacred engagements we have. Every effort should be made to attend them, and every question should be discussed fully and fairly, and agreed upon, before it is carried further. We cannot keep rank if we fail here: for this is our drill-hour, where-in we learn what is required of us; and it is also the time for deliberation and council, where all our measures take shape before being subjected to the judgment of the church. Neglect, or carelessness, or inattention at these meetings will be fatal to the wise and efficient management of a Christian society. And in nine cases out of ten a project that divides the officers is sure to divide the church; and, for myself, I would rather wait one or two, or even more years, than I would risk the harmonious co-operation of the whole brotherhood.

But there will not be much unnecessary delay with regard to any good and feasible measure where there is oneness of heart. Keeping rank is easy to David's men because their purpose is simple and unselfish, and their aim is one. Fellowship in character and spirit is the prime condition of united activity. Animated by the same all-mastering enthusiasm, the love of Christ and of men; heated to a white heat by the same divine fire, the dross of self-seeking is cast out, and the image of the Great Refiner is seen glistening in brightness and glory in each of his divinely trained leaders. Cleansed in those fires, our work is first pure and then peaceable, and we are easy to be entreated and full of goodness. Discord is alien to us, and we take our place as leaders leading together, and as *one* harmonious army, the whole band of our fellow believers.

Some of you have seen the picture painted by the artist Titian hanging in the Dresden gallery. It is the portrait of a brother painter done by Titian himself. In the foreground you see a fine rugged face, luminous with genius, and suggestive of vast and cultured powers. In the background, and a little on one side, is Titian's own face, looking intently upon his fellow-worker, and obviously in a mood of loving, self-forgetting, and contagious admiration! So ought we to paint one another. In honour preferring one another; running far ahead to seize the first chance of saying the best we can of one another; anticipating each other in hearty and honest praise; striving mightily who

shall be first, not to *get*, but to give the token of loving regard to the excellence and nobility, the self-sacrifice and grace, generosity and daring, of brethren in responsibility and in work.

IV. Moreover, as *leaders*, we must fully understand the *goal* to which we are going. In one of David's muster rolls we read of two hundred captains of Issachar who had understanding of the times, so that they could see what Israel ought to do; *i.e.*, they were men of fine sagacity; saw quickly and saw well, and saw everywhere; were, as Carlyle would call them, "men with an eye," and therefore "all their brethren acted according to their mouth"—*i.e.*, took the advice which these skilful and far seeing men gave them. All our captains should be seers, "men with an eye," capable of detecting what is wanted at a glance, and ready to supply, as far as they can, all that is missing.

Why is it that the *outsides* of some of our chapels are so neglected? As I go about London and see obsolete bills on the notice boards, broken panes of glass in the windows, gaslights that give no indications of recent attention, I wonder what has become of the diaconate. Oh, but that is the work of the chapel-keeper! Yes, but it is your work to see that he does his. You don't neglect your shop front in that way. You are not so inattentive to your warehouse. You know better. You understand that the returns of your business depend, in no scant measure, upon the aspect of your business premises.

And, bear with me, if I say, our business tact and thoroughness, our carefulness for detail, ought not to be left at home when we go to our church work. Slovenliness is not attractive because it appears in a sacred building. Dust and disorder do not lose their repellant power by getting into the sanctuary. Why are not the book-boards of our pews as clean as the brass-plate of an energetic tradesman? Why are not receipts given for every shilling of money received into the coffers of the church? Why are not checks and counter-checks kept as in a well-managed drapery establishment? Why, in a word, do we, who are paragons of business force, application, tact, and energy on 'Change, in the market and shops, become "fools" as soon as we get within sight of God's house? Bad business arrangements are as injurious on Sunday as on Monday, in the accounts of churches and schools, as in those of drapers and merchants; and God's kingdom is as worthy of the most splendidly developed business faculty as any mammoth house of trade in this metropolis. Indeed I know of few finer sights than that of a largely endowed and thoroughly cultured man of business devoting his powers to the direction of the affairs of the church of God!

By no means inferior to this work is that which devolves upon the SEAT-STEWARD. His business is to care for the comfort and well-being of the worshippers, to welcome strangers, and to minister generally to the wants of a section of the congregation. No position excels this, certainly not that of a deacon or elder; scarcely, if at all, even that of a preacher, in importance, in opportunities of usefulness, and in power to advance the welfare of the church. It is the highest prize the church has to give to the willing hearts and cultivated ability of her members; and therefore the very best man should have it. This work, done well, without "fuss," and simper, and veneer, and with real kindness, free from "rose-water imbecilities," and full of a manly Christian interest

in the welfare of men, will be one of the most helpful auxiliaries a well-led church can enjoy.*

V. And, if you will forgive me for saying it, I verily think the *leaders* of the church are responsible for its MANNERS; *i.e.*, they are bound to set the pattern and style of the church's life, of its conduct towards those who are without as well as towards one another. Emerson says, "behaviour is the first sign of force:" and an ancient maxim declares that "manners are stronger than laws." Churches, and denominations of churches, have manners, as nations have, as families and individuals have; and I should not be breaking the commandments if I were to say that some churches have very bad manners. They do not know how to behave, and it is difficult to teach them. Now and again they move a little ungainly; they are awkward and self-conscious, wanting in natural ease and dignity, extremely fussy about nothing, given to "brag" about themselves and their respectabilities, and wanting in the real graces and courtesies of life.

The Christian church is intended to be the home and refuge of all the courtesies and gentlenesses of life. The world is rude and harsh, inconsiderate and intolerant. It lacks heart, and therefore lacks pity for the weak and erring, and divinest chivalry for the wayward and unfortunate. But in a society whose Head and Chief, whose inspiration and power is the gentle Christ, that Christ who breaks not the bruised reed, nor quenches the smoking flax, pity and kindness should never be absent, consideration for others should always be in the ascendant: and there we should teach and be taught to "adorn every day with sacrifices." It should be, it will be yet, the "best society," the best school of manners, the finest nursery for whatsoever things are "lovely" to look upon and to enjoy, whatsoever things are of good report, and win honest praise from men, whatever feeds modesty of spirit, persistent preference of others, grace of behaviour, strength of will, and the beauty of holiness.

We do not plead for pantomime, for sentimentalism, for the aping of social superiors. "From my very soul," said Cowper, "I loathe all affectation;" and of all affectation the most ghastly is that of a Christian church which mistakes stiffness of movement for good manners, frigidity for dignity, and a cold and distant respectability for the manly naturalness and ease of a genuinely Christian and grace-filled spirit. "Manners" do not *make* the church, but they enter as potent factors in determining the rate and character of its progress; and the making of the manners rests mainly upon those who are the leaders of the church. I read in an American paper of a lady who, merely by the style of her

* EVERY chapel should have them. If only *one* stranger comes to the service in the course of the morning or evening there should be some one to give him a kindly welcome, and to make him feel that he never was so much at home in his life before. A Seat-Steward should have a pleasant face, a kindly manner, a quick eye, and a loving heart. He should never be "bilious" on a Sunday. He must see everything and everybody. Know where the draught comes from and how to stop it. Keep the "babies" near the door, so that in case the darlings wish to take part in the service they may be speedily accommodated in the rear of the congregation, where the mother, who loves no prattle like her babe's, may have the luxury mainly to herself. He should read character at a glance; be polite without being "fussy;" and active without being excited. He must never take offence, and must not give it, if he can possibly help it. He should be able to see the visitor at the further end of the pew who has no hymn book. He should always be there at least fifteen minutes before time, to see that the chapel-keeper has not left any dust to be removed by hats or dresses, and to have all things in perfect readiness for divine worship. Above all he should be "wise to win souls to Christ." This should be his supreme desire; and all his wisdom, tact, skill, and love, should be employed for this end. Blessed is the Seat-Steward who does his work well; and happy beyond expression the church that owns him.—*General Baptist Almanack*, 1879.

dress, saves a church several thousand dollars a year. She is the leader of the fashions of that church, and her economy begets economy. As with dress, so with all else. Manners are contagious, and wise leaders will take care to be filled with grace and goodness, so that they may permeate their brotherhood with the spirit that clothes itself with the beauty of the Lord.

VI. The born-leader of men has a wonderful facility in using other people, finding a right place for those who can help him, and *setting them to the work they can do best*. He does not do everything himself. He makes himself of no reputation, conceals himself where he can; works where he must, but steps aside as soon as he sees another who can wisely undertake the work he has in hand. Some men are gluttons of office: they hold to everything, not for the work itself, but from fear of being excelled. The good geologist will find specimens for his study in the London roads, books on the London pavements, and opened pages on the slated roofs: and so a good leader will find coadjutors wherever he is, and by to-day's use fit them for the morrow's harder work, and thus continue and increase the activities and the usefulness of the church. Real leaders beget and inspire workers.

"Action, not thought, is the end of man," says Carlyle; and action, not thought, is the end of the church. He that desireth the office of a bishop, a deacon, or delegate, desireth a good *work*. It is work, not place, he desires; not office, not fame, but actual and useful service. The church is a divine product, and is set on the earth to do great things for men. The service of God, indeed, is, when truly rendered, a real help for lost men. Greatness in His kingdom is greatness of *use*; and the highest honour comes inevitably to those who do their work and bear their suffering in the spirit of Christ, which is a spirit of self-abnegating service. We must not do anything for *ourselves*, not take or hold office for *ourselves*, not even become holy for *ourselves*, if we would achieve our best for Christ and men. "Ah," says even Renán, "as soon as sacrifice becomes a duty and necessity to the man, I see no limit to the horizon which opens before me." But what, I ask, when sacrifice becomes a *delight*, the *very life* of the man? then verily there are no limits to his possibilities of service and joy.

By our own example in unselfish service, let us lead our churches to greater zeal and devotedness, to more unflagging effort to win souls to Christ, to larger gifts in all departments of service, and so raise our working force to its maximum of effort and of achievement, whilst at the same time we pray to be filled with that pure spirit which shall give to our work its noblest quality.

Living on in this mood, we shall heartily welcome the aid of this Association to our churches, and as pastors and delegates stand foot to foot and shoulder to shoulder in an organization which multiplies our missionary power, extends the area of our influence, and enables us to discharge at least a small fragment of our duty towards the millions of this enormous metropolis.

VII. Finally, in utilizing our machinery we must never forget that the mainspring of all our activity is the love of souls, inspired and fed by the love of Christ.*

JOHN CLIFFORD.

The Baptist Hymnal.

CONVERSATION BETWEEN PASTOR AND ASSISTANT.

BY THE REV. JOHN COMPSTON.

A. This new Hymn Book seems a really excellent one, and worthy of *particular* admiration and *general* adoption.

P. It certainly is a fresh, rich, and varied collection. I have counted the authors to something like three hundred and twenty. What do you think of the arrangement?

A. Good. A pleasing contrast to that of some hymn books; but, if one were disposed to be critical, it seems undesirable to separate the perfections of God and the works of God from the department of "*Praise*." Have you noticed that the line—"THE REST AFTER DEATH," in the *General Table of Contents*—becomes "THE REST BEGUN" in the body of the book?

P. Yes. The latter objection has more in it than the former, inasmuch as the rest of the Christian has begun when he has believed, and is perfected after death and at the resurrection. I suppose your critical eye will have discovered that the Editor (whose taste is evidently very good) has allowed the unfortunate line, "*Jesus lives, no longer now*," in Gellert's fine resurrection hymn, to remain unaltered, notwithstanding the general approval which greeted the suggestion that it should be changed into—

*"Jesus lives, no longer Death
Can thy terrors now appal us.*

A. Yes. I am surprised it should appear as it does; but, upon the whole, I think great pains seem to have been taken to furnish the best versions of the best hymns.

P. Undoubtedly; and the range is very wide,—from hymns of the eighth and ninth centuries, to those of living authors. Observing the hymns of John of Damascus, and Joseph of the Studium, I looked for one which is said to be of a still earlier date, by Clement of Alexandria, A.D. 212, a beautiful hymn, beginning—"Shepherd of tender youth;" but found it not. There is a good hymn, however, (No. 230) ascribed to King Robert II. of France, who was born near the close of the tenth century. Ray Palmer has done the translation in the effective rhythm of his own beautiful hymn: "*My faith looks up to Thee*."

A. The index of authors adds greatly to the interest of the book; and it is a convenience which will be much appreciated that this index, as well as the index of subjects and of texts, is given not only in the best editions but in the cheapest ones also.

P. Yes; many of our poor friends will rejoice in this; but have you seen that in the valuable index of authors there are only two hymns assigned to Charles Wesley, whilst about forty are ascribed to a "Wesley" who might seem to be unknown? Wesleyans will, no doubt, correct the mistake; but many others will get quite a wrong idea about the share which Charles, "*the sweet singer of the Methodist movement*," had in the production of the Wesleyan hymns. The explanation will probably be that a few of the hymns, under the head of "*Wesley*," in the index of authors, are supposed to be common to John and his brother Charles, being found in the early editions of the Wesleyan

Hymn Book without clear distinction, but by far the larger number are the well-known productions of Charles.

A. Although a life-long moderate Calvinist, you might be taken for an Arminian by the interest you evince in the splendid hymns of Charles Wesley; but it is a happy circumstance that in the service of song, as well as in prayer, Christians have all things in common.

P. Truly so; and the unity of the Spirit in the various sections of the one true Church will probably be very much promoted by means of this community in the treasures of holy song. It is observable that, whilst this excellent new Baptist Hymnal contains almost as many hymns by the Wesleys as by Dr. Watts, the new Wesleyan Hymn Book contains just about the same number of Dr. Watts' hymns as the new Baptist Hymnal does. It is also worthy of note that not only do all the Non-conformist churches freely participate in each others' riches, but they also avail themselves, by kind permission, of the best hymns from Church of England sources. This new Hymnal contains good hymns by nearly forty Episcopalian hymn writers; whilst, on the other hand, in some of the best Church Hymnals recently issued, a considerable proportion of the hymns are the compositions of Nonconformist poets.

A. This community of feeling is seen also in almost all the new Tune Books, and it is not at all unlikely that the issue of this new Hymnal will give a fresh impulse to congregational psalmody where it is adopted. Do you think the number of old favourite hymns not found in the new Hymnal is large, and that their absence will be very much missed?

P. Ah! that, I fear, is the weak part of the argument for the book, and, no doubt, it will be regretted by many that the compilers have not gone to the extent of at least a thousand hymns instead of stopping at 920. Had they done so, a goodly number of hymns whose absence will be generally deplored, might have been inserted.

A. I presume you allude not only to hymns whose only claim is their popularity, but to hymns which are of acknowledged and striking merit?

P. Precisely so. Take, for instance, the department of "*Praise*," and who would have expected that such hymns as

"I'll praise my Maker with my breath,"

and,

"Now to the Lord a noble song,"

would have been omitted? And why should not the hymns about Jesus include

"All my heart this night rejoices,"

"Awake my soul in joyful lays,"

"How condescending and how kind,"

"How sweetly flowed the gospel's sound,"

"Jesus, Thy robe of righteousness,"

"Lord of mercy and of might,"

"Thou didst leave Thy throne and Thy kingly crown,"

"'Tis midnight, and on Olive's brow."

Then, it might have been reasonably expected that hymns about the Gospel would give us

"God, in the Gospel of His Son,"

"Nature with open volume stands."

Hymns on the Holy Scriptures might, with much advantage, have presented Sir Robert Grant's beautiful hymn,

"The starry firmament on high,"

and Dr. Watts's well-known Psalm,

"How shall the young secure their hearts."

In the hymns about the Church, how well the fine Canticle by Mr. G. Rawson would have been received,

"Upon the holy mountains high."

The department of Public Worship seems to want the long-loved hymns,

"How beauteous are their feet,"

"How charming is the place."

Hymns on the Ordinances, are, I think, rather too few, and would have been the richer by the addition of Rumbach's hymn on Baptism,

"Baptized into Thy name most holy,"

and the one by Marot,

"From Thy heavenly throne."

There is also one favourite hymn for the Lord's Supper which is conspicuous by its absence—

"Weary pilgrims homeward wending."

Hymns on the Christian Life seem to want the much appreciated hymns,

"Arise, my tenderest thoughts, arise,"

"Ah! I shall soon be dying,"

"And must this body die,"

"God of my life, through all its days,"

"Lord, I am Thine, but Thou wilt prove."

And there is one specially beautiful missing in the department of hymns for Morning Devotion in the family. I mean that by Gascoigne, beginning,

"We that have passed in slumber sweet

Our peaceful resting hours."

A. Even in this numerous list you have left unmentioned some justly celebrated hymns which I had hoped to find in the new Hymnal; but still the book is, upon the whole, a rich treat, and I do hope our friends will consent to adopt it.

P. It is undoubtedly worthy of a wide circulation, and will "grow upon acquaintance." It has been edited with great care, and is printed in capital style. Almost the only defect which has come under my notice, and which must have escaped the Editor's careful eye, is a "lame" line in hymn 157, "*O come, all ye faithful.*" The faulty rhythm is in verse two, which cannot be sung to the proper tune, as it now stands.

A. I do hope the compilers will soon bring out a neat edition, in durable binding, for Sunday school scholars, at as low a price as that of any similar book.

"OUR MAG;" AS OTHERS VIEW IT.

"The *General Baptist Magazine* is edited with marvellous vigour, and in every page reveals a masterly hand."—*Sword and Trowel*, January, 1879.

"The conductor of the new organ of the Church of Scotland might get some useful hints, especially as to how a religious periodical may be made as full of variety and as sparkling as a secular one, where he to consult the *General Baptist Magazine*. The leading article, entitled 'The Denominational Mainspring,' might be printed in the organ of any Evangelical church whatever. There is not the slightest taint of sectarianism in it."—*Greenock Daily Telegraph*.

"THE GENERAL BAPTIST ALMANACK

Is a capital pennyworth, well got up, well illustrated, and a packet of interesting information."—*Baptist Messenger*, Jan., 1879.

Our New Hymnal: a Second Colloquy.

A. Mr. Compston, the writer of the previous "talk," is not one of our ministers—is he?

B. No; he belongs to the *Particular* section of Baptists,—and therefore his hearty praise of our new book cannot be regarded as needing to be discounted in the interests of special denominational affection. Moreover, he is quite an "authority" on hymn books—has himself compiled the National Temperance Hymnal, has been a hymn collector for many years, and is one of the best men I know.

A. Then it is worth something to have his eulogy of our new-born babe. But do you agree with it entirely?

B. I perfectly concur in his praise. Look at these books: Here are sixteen of them—one of each style of binding. Could anything be better than this for the young people. It is cheap; it is flexible and fairly strong; and, in fact, one may say of most of them, they will only need to be seen to be appreciated. The bright red cover I do not admire. It is not exactly to my taste. The binding, too, gives proof of "hurry;" but this will be avoided in future.

A. Nor do I; but "tastes differ." And a friend of mine says the red cover edition will be useful for lending purposes. It could not be so easily borrowed, *i.e.*, taken off the premises and sold at the golden balls, as some.

B. The type, too, is good, and the paper of most editions fair; and is it not a capital thing to have these abundant indexes in all editions?

A. Yes; our Editor—the Rev. W. R. Stevenson, M.A.—has done his work in capital style, and deserves the warmest praise for his judgment and pains. A hymn book is one of the most helpful educational agencies a denomination employs; and it should teach all that it can. These indexes go far to make this the best book published in this respect; but what have you to say to Mr. Compston's criticism about the absence of favourites?

B. Simply this: My friend says, "Why stop at £920?" I meet him with another question—"Why stop at *all*?" A hymn book is not a serial like this Magazine—which, as you know, never stops, and never will stop; it is like Tennyson's Reward of Virtue, "always going on, and ever to be." But the Compilers and Revisers of our Hymn Book were obliged to pull up *somewhere*; and there is not one of the whole TEN who does not regret the non-appearance of some hymns. I could have cried when I knew that one of my favourites failed to get the vote for a place—one that I found in a time of sickness, and that I regard as one of the best hymns ever composed. We could not have the whole 14,000. Election was inevitable. And since the election was not made by one but by TEN, it is far more likely to meet the various needs of the churches.

A. But the question really is: Were the TEN right in rejecting so many old favourites, and giving such a prominence to recent productions?

B. But I do not admit that the best and truest of the old favourites are rejected. I could quote scores of the classical hymns of the church of Christ which have a place in this Hymnal; and a glance at the index of authors will show that there are more hymns of Watts, Doddridge, Wesley, Jas. Montgomery, than of any dozen of other

authors. In the main, those that were really worthiest to appear in a Hymnal of 1879 are not excluded.

A. Still there is a large quantity of recent hymns.

B. And so there ought to be. God has poured out upon this age, in an unprecedented degree, the spirit of holy song; and it would have been ungrateful to Him, and neglectful of the life and joy of His church, if a preponderance had not been assigned in this collection to the fruits of His Spirit. This will be its charm; its power; and will place it in the front ranks of the hymnals of our time.

JOHN CLIFFORD.

The Home Mission Chapel

AT WALSALL is rapidly approaching completion, and every part of the work is giving satisfaction and pleasure to those who inspect it. We hope to be ready for the opening services in April. We have only one thing to regret: and that is that the funds do not come in at the rate they ought to do. Money is urgently required. Our exchequer is empty; and we have to pay interest for all we use now. Will not our friends make their collections and send subscriptions immediately? Do not let us have to wait till June if you can help it.

Our Home Mission work is a constant anxiety to us. It grieves us day and night to feel that our opportunities are so large, and our means so scanty, and our efforts so small. God is opening doors on every hand, but we cannot enter because we have not the funds. We are sure that we are not, as a body of Christians, doing a tithe of what we ought for the evangelisation of our country. Brethren, do let us rouse ourselves from our indifference, and put forth more zeal and self-sacrifice, and wipe away our reproach.

Mr. Hannay, the Secretary of the Congregational Union, declared that "the missionary field which has the most urgent claim on the Congregational churches of England, and which most urgently required service and sacrifice, was England." And he also said—"The field which was most urgent in its claims was London itself. When will our General Baptist churches see that? The moment they rise to the full recognition of that truth we shall begin a new era in our church life,—an era of vigorous aggression upon evil, and of successful evangelisation of our country.

The Wesleyans, be it remembered, are raising a fund of £100,000 for the purpose of extension. They know the hour and its need, and they are willing to diminish their luxuries, to spend less on themselves and more on Christ's kingdom, so that they may do their full share of work. Are Baptists to be the last to awake from their long Home Missionary sleep? Brethren, suffer the word of exhortation: Let us rouse ourselves to meet the needs of the nation in the name and by the Spirit of Him who gave Himself for the salvation of the world.

JOHN CLIFFORD.

"NEED I BE BAPTIZED" is printed separately as a tract, and can be had of our publishers at 1s. 6d. a hundred for distribution. We hear it has already done much good, and shall be glad to increase its usefulness. One friend says it is wrong at the start; but he is clearly a thorough Ritualist, and believes that baptism is necessary to salvation. No doubt he would have turned the key on the penitent thief, and sent him back from the gate of Paradise to see the "messengers of the church, and "be baptized."—*Scraps*.

Scraps from the Editor's Waste-Basket.

I. PUSHING THE "MAG."—A friend writes—"I just drop you a line to say we have pushed the Magazine, and the result will be from eighteen last year to over fifty, I think nearly sixty, this." Another writes, "The 'Mag' is better than ever." A third says, "'Boil it down,—good!'" "Why on earth,"—but we must not encourage the mildest form of profane swearing, even about "un-boiled" MSS. "'Need I be baptized'—first rate—you are—well—a"—this, too, we had better omit, or somebody will be saying of us, as was said of a certain Doctor of Divinity, that the New Year's Prize "that need not be given to him, was a *wind instrument!*" Many things we could quote, if we would, to assure our readers that, in the judgment of *outsiders*, "Our Mag" is really worthy of being pushed: but you know it, and we will trust you to give this February issue a good word, to add to our subscribers, and so increase the usefulness of the "Mag," and of the institutions of the denomination. Ministers, elders, deacons, and friends, all *push* the Mag!

II. THE "CONTEMPORARY REVIEW" ON ALCOHOL.—The discussion in these pages on Moderation v. Abstinence has *really* made an advance. At last we have got a definition of moderation. Dr. Garrod says, "My own opinion, based upon a great number of careful observations, is that the quantity of alcohol taken in the twenty-four hours, should seldom exceed that contained in half a bottle of claret of good quality; and it will be found that in the case of French bottles this is very little more than half an imperial pint, or eleven fluid ounces. The amount of absolute alcohol in claret may be taken at eight per cent., and therefore, if we reduce the claret to pure or absolute alcohol, this would fall short of a fluid ounce by more than one-tenth. Two table-spoonsfuls is the equivalent of the fluid ounce—so that, according to this high opinion, any one taking more than half a French bottle of claret, or stout, a day, is an *immoderate* drinker. We recommend the Church of England Temperance Society to insert this in their pledge for moderate drinkers.

It is also interesting to find that though the adult Teetotaler, *i.e.*, the Teetotaler of forty-three, may be a fanatic, the worker amongst the young has the sanction of these advocates of Temperance, for according to these experts *alcohol is injurious to the young*, and should not have it, not even in the form of the

mildest beer. Milk and good meat food are far better for them. The Band of Hope movement may even venture to claim the approbation of these distinguished lights of science.

But we regret to find that the consensus of opinion is that even "the HALF BOTTLE" should be taken at *meals* if it is to be taken with impunity. But if papa and mamma, aged forty-three exactly, begin with their "half bottles" at dinner, we fear the boys and girls will find it difficult to avoid *injuring* themselves by imitating an example backed with such authority as the action of father and mother. Really it seems, if proper regard for the physical welfare of our children is to govern us, we must either avoid the permitted "half bottle," or else take our meals without the presence of our children. Bachelors, and maids of forty-three, may enjoy the "half bottle" without any such uncomfortable drawbacks.

We are thankful that the managers of the "Contemporary Review" have secured, in their *one-sided* discussion, this double good—(1.) They allow us the Band of Hope enterprise; and (2.) they stop the drinkers at the "half bottle" of claret a day. Let us do our work well with the young, and they won't want even the "half bottle." And we venture to predict that the consensus of medical experts called for in ten years time will rob the drinker of his coveted "half bottle."

III. "PUT THIS IN IN FULL."—"Boil it down" was, we know, appreciated far and near; but not everywhere. One kind friend, in sending his contribution, says, "Put this in in full." Well: What is this? We have looked at it, examined it, and at last were obliged to "boil it down," the request notwithstanding; for it states the place of assembly twice over. It says the meeting was "opened with prayer. Doesn't everybody know that the people at Mechlin Place, Twistinborough, are "praying people?" Moreover, do not all General Baptist meetings open with prayer. This meeting was "enlivened with song." Could General Baptists have a meeting that was not? Further, the communication says the meeting was "public," names the "day of the week" as well as of the month; and then concludes with a prophecy and a prayer. Now we do not care for liturgies, and we are very sceptical as to the *minimi* prophets, from Cumming downwards, if there be any downwards. Now to be asked to put all in this "in full"

is a little too bad. And I say to you, my dear sir, I am delighted to receive post card, letter, or newspaper (with special portions MARKED), or telegram containing a solitary grain of *fact*, and I will deal fairly by that grain, and reproduce

it. But this Magazine exists for 25,000 readers, and I must remember them as well as you. They shall know all about you that is worth knowing; but I warn you that "boil down" I will. The fire is burning and the pot is on. Send along.

Reviews.

THE EXPOSITOR. Vol. VIII. Edited by the Rev. S. Cox. *Hodder & Stoughton.*

No volume of this serial shows more ability, or contains more valuable material, or is richer in mental and spiritual stimulus than the one just closed. The Editor's Commentary on Job maintains its freshness, naturalness, and force. Professor Fairbairn's Studies on the Life of Christ are a mine of most precious ore. The Dean of Canterbury's papers on Jeremiah are suggestive, and helpful in a high degree. The practical spirit and tone of the work in the Expositor, the broad and true methods of exegesis adopted, and the patient and thorough fidelity to the Divine Word displayed, not only merit the warmest commendation, but will exert an influence on the Biblical teaching of this age of the most beneficent sort. We cannot always accept the conclusions enforced, but we warmly appreciate the spirit and methods which pervade the whole volume. If any of our ministers do not read the Expositor, let them get it at once.

THE NATIONAL TEMPERANCE HYMNAL. Edited by the Rev. John Compston. *Tweedie & Co.*

HERE are 490 hymns, well selected, well arranged, intelligibly and wisely marked for singing purposes, and published in such a variety of forms, and at such cheap rates, as meet all the necessities of our Temperance work. Mr. Compston has been a careful student of hymns for many years, and the results of his toil appear in one of the best books for our total abstinence meetings with which we are acquainted. A Tune-book, equal in merit and specially adapted to the Hymnal, is also published.

THE JOYFUL SOUND; being Notes on the 53rd chapter of Isaiah. By William Brown. *Edinburgh: W. Oliphant & Co. Hamilton.*

THIS is a joyful treatment of this joyful chapter. Mr. Brown has shown no less skill in his exposition of this evangelical

appeal than he did in his description of the tabernacle and its services. The style is so clear and simple, the illustrations are so apt and abundant, the tone is so sympathetic and stimulating, and the teaching so replete with good sense and scripture, that the book must be a large and increasing blessing.

SPEECHES BY C. H. SPURGEON. *Passmore & Alabaster.*

HERE are eighteen of the raciest, freshest, and forcefullest speeches we have seen. Mr. Spurgeon is at his best on the platform; even his preaching owing not a little of its power to its introduction of elements of address usually regarded by "Mrs. Grundy" as disallowed in the pulpit, but permissible in the wider arena. All the topics are of vital interest to Christians, and are handled in that practical and living way which has made a "speech" by Mr. Spurgeon as heartily welcome as it is sure to be really useful.

QUEEN POMARE AND HER COUNTRY. By Rev. G. Pritchard. *Stock.*

DR. ALTON says that Mr. Pritchard has told the story of Pomare as no one else could have told it. A missionary, a British consul, and a personal friend of the Queen, he had every facility for acquiring the knowledge necessary for his work; and, in the main that knowledge is simply and naturally given. It might have had a much more fascinating setting; and the real interest native to the history would have been increased thereby.

ANECDOTES OF CELEBRITIES. Compiled by C. H. Barnwell. *Stock.* Price 1s.

To men of wide reading and frequent converse with the stores of biography this collection of anecdotes will want freshness: but each generation has to gather its "stories" for itself, and Mr. Barnwell's work will be a most welcome auxiliary to any one engaged in this pursuit. The stories are classified, cover a wide range of subjects, and are generally well told.

Church Register.

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

A NEW CHURCH

HAS just been started at MOSSLEY. This place is about two and a half miles from Stalybridge, and nine and a half from Manchester, and has a population of 16,000 inhabitants, and is without a Baptist church of any kind. Some friends have been meeting in the Co-operative Hall there for some time, have started a Sunday school, and are resolved to do all they can to establish a strong church of our faith and order, and have invited the Rev. Samuel Skingle to accept the pastorate thereof. There are thirteen persons ready to unite together in church fellowship. Several candidates are waiting for baptism, and the prospects are bright. Mr. Skingle will commence his ministry at Mossley the first Sunday in March. Mr. Spurgeon has generously promised £50 to aid in launching this enterprise; R. Johnson, Esq., has offered £5; and another friend £10. I have undertaken to be responsible for a little more, and I sincerely trust that some of our friends, on reading this statement will forward help at once.

JOHN CLIFFORD.

CHRISTMAS AND NEW YEAR'S MEETINGS.

BARROW-ON-SOAR.—Christmas-day tea meeting, Christmas tree, and sale of articles, realized £16 towards the new chapel building fund.

BIRCHCLIFFE.—We had our usual gathering on Christmas-day. Between 300 and 400 present. On the following morning, in the face of snow and frost, and depression of trade, our bazaar, to clear off the debt of £140 on the school, was opened, at eleven o'clock, by Mr. Councillor Worsick, of Halifax. We were crowded the whole of the day. The first day's receipts were £157. On Saturday evening, when the bazaar closed, the total amount to hand was upwards of £263.

CHATTERIS.—A well attended early morning prayer meeting was followed at night by a tea and business meeting. The trays for the tea were given, and the school-room was well filled. In the course of the evening a debt of £42, which had accumulated during the past two years, was entirely cleared off, nearly all present contributing something, the sums given varying from £10 to sixpence. The pastor, Rev. F. J. Bird, presided.

DERBY AND DERBYSHIRE PREACHERS ASSOCIATION was held at Duffield, Dec. 26. The attendance good. The Secretary reported the number of preachers as twenty-four, including one addition during the past half year. The reports from the churches were satisfactory, numerically and financially. The public meeting in the evening was presided over by T. H. Harrison, Esq., and addresses were delivered by Messrs. Slack, Webster, and Dean.

FLEET.—Christmas tree, stall, and entertainment, Dec. 27. Proceeds, £234s. 9d., making, with £25 2s. 6d. collected at anniversary meeting in Oct., a total of £48 7s. 3d. raised towards chapel debt in three months.

GREAT GRIMSBY, Freeman Street.—On New Year's Day a free tea was provided, when 163 of the unemployed partook of a substantial meat tea, and sweets of all kinds, given by the friends of the church and congregation, and it was manifestly evident that the recipients thoroughly enjoyed the repast. After the tea a public meeting was held in the chapel, presided over by the pastor, the Rev. J. Manning, and addresses were delivered by the Chairman, Messrs. T. Brown, T. Shipman, and R. Collins.—[N.B. The meeting described in the last Mag. as a "recognition" should have appeared as a welcome tea meeting.]

HALIFAX, North Parade.—*Treat to the Aged.*—Mr. Jonas Drake again entertained all the members who were over sixty years of age to tea on Jan. 16. A very happy evening was spent. The party included the deacons and their wives.

HEPTONSTALL SLACK.—400 sat down to tea on New Year's Day. On account of the rebuilding of the chapel the public meeting was held in the school-room. The pastor presided, and addresses were given by Messrs. H. Halstead, A. Robertshaw, W. Gill, D. Dearden, and others.

NOTTINGHAM, Hyson Green.—Jubilee tea was held on Dec. 26. The Secretary read a paper on the history of the cause from its commencement, and addresses were delivered by the Rev. F. A. Holtzhausen, Messrs. Richardson, Sharman, Roberts, and Forth. Mr. Councillor Lindley presided over a successful meeting.—The annual meeting of the church was held Jan. 8, and was brimful of harmony, contributions larger than ever, and

the Treasurer had over £3 in hand. Last October we forwarded our first annual contribution to the College; we purpose doing the same for the HOME MISSION in April.—[Bravissimo! say the Secretaries of the Home Mission. Let it be a bumper.]

RETTFORD.—Our Christmas bazaar was opened by the Mayor, who, in his opening speech, gave some reminiscences of Retford Baptists, spoke of the Rev. Silas Stenson as amongst one of their most devoted ministers, and the Rev. W. Fogg as the most energetic. Aldermen Jenkinson and Platt, and Councillors Ostick and Spence, also spoke. £42 were realised.

CHAPELS.

RIPLEY—*Reopening Services.*—Our friends have concluded their series of reopenings, and realized grand results. They have spent about £1,000. Their chapel is a model of neatness, elegance, and beauty, and their whole plant, when the new school-room is erected, will be worthy the inspection of many of our officials for situation, utility, and cheapness. They have had a splendid success in their bazaar and other methods of realizing funds, and they take this opportunity of acknowledging the kindness and liberality of those friends who have so generously helped them. The gross receipts have been over £400, and goods to the amount of about £100 remain as the nucleus of another bazaar. We think this effort of our Ripley friends will encourage some others whose sanctuaries equally need restoration, to go and do likewise. We understand the whole of the work has been done from the designs of our esteemed friend, Mr. R. Argile, jun., of Ripley, and we shall be surprised if other of our churches in the locality, seeing the elegance of the Ripley chapel, do not secure his services in the same direction.

MINISTERIAL.

FITCH, REV. J. J., of Lymington, Hants, has accepted the call of the church at Broad Street, Nottingham, and begins his work March 2.

HARDY, REV. R., closed his pastorate, at Queensbury, Dec. 29, 1878. On the Monday following a public meeting was held. Mr. M. Stocks presided. Addresses were given by the Chairman, the Revs. W. Dyson, B. Wood, J. H. Hardy, and Mr. J. Firth, Secretary of the church, who also presented to Mr. Hardy, on behalf of the church and congregation,

a purse containing £46, as a token of kind regard for his long and consistent labours, extending over a period of nearly thirty-eight years. Mr. Hardy returned thanks. Mr. Hardy's address will be, care of Rev. J. H. Hardy, Batley, Yorks.

SPRINGTHORPE, REV. C., of Longton, has accepted a perfectly unanimous invitation to the pastorate of the church at Wirksworth, Derbyshire, and will commence his ministry, Feb. 2.

YATES, REV. T., who entered our College in 1830, and commenced his ministry in the year 1833, and for the last fifteen years has held the pastorate of Kegworth and Diseworth, has resigned his charge and retired from the ministry. Specially interesting meetings were held at both Kegworth and Diseworth. At *Kegworth* Mr. Weston presided. Addresses were given by Messrs. Smith, Moody, and Wardle, and a purse of £85 was presented to the retiring minister. The Rev. Joseph Clark, the rector of Kegworth, and many "church people," cheerfully united in this gift. The meeting at *Diseworth* was also one of deep interest. Addresses were given by the Revs. T. Yates and J. Parker, and Messrs. Stevenson and Handford, and a presentation was also made. Mr. Yates carries into his retirement the good wishes and prayers of very many friends.

BAPTISMS.

BARROW-ON-SOAR.—Three, by E. Stevenson.
 BIRCHOLIFFE.—Four, by W. Gray.
 BOSTON.—Four, by J. Jolly.
 CHATTERIS.—Three, by F. J. Bird.
 FLEET.—Six, by C. Barker.
 IBSTOCK.—Five, by F. Joseph.
 HALIFAX, *North Parade*.—Three.
 " *Lee Mount*.—Thirteen.
 LEICESTER, *Dover Street*.—One, by W. Evans.
 LONDON, *Commercial Road*.—Seven, by J. Fletcher.
 LOUGHBOROUGH, *Woodgate*.—Two by T. Goady, B.A.
 NEWTHORPE.—Two, by J. Watkinson.
 PETERBOROUGH.—Three, by T. Barrass.
 WHITWICK.—Two, by F. Mantle.

MARRIAGES.

LIME—CLIFTON.—Dec. 24, at the G. B. Chapel, Ilkeston, by the Rev. T. Watkinson, Mr. W. Limb, to Miss Eliza Elizabeth Clifton, both of Newthorpe.
 OLDHAM—MASON.—Jan. 1, at the G. B. Chapel, Barrow-on-Soar, Mr. John Oldham, of Loughborough, to Miss Mason, of Barrow.
 OSWIN—STEVENSON.—Dec. 25, at the G. B. Chapel, Barrow-on-Soar, Mr. J. H. Oswin, to Miss E. E. Stevenson, of Barrow.
 WOODCOCK—CORBY.—Dec. 27, at the G. B. Chapel, Barrow-on-Soar, Mr. G. Woodcock, to Miss A. Corby, both of Barrow.

THE
MISSIONARY OBSERVER.

FEBRUARY, 1879.

Committee Meeting.

THE next Meeting of the Foreign Mission Committee will be held, D.V., at St. Mary's Gate Chapel, Derby, on Tuesday, February 18th, at eleven o'clock.

Ministers of subscribing churches are eligible to attend.

Missionary Conference at Cuttack.

BY REV. J. BUCKLEY, D.D.

Cuttack, December 4th, 1878.

A GENERATION has passed since I described, for the information of the then readers of this Magazine, the second Orissa Conference I attended; and though many who read the details of what was done in 1845 have passed to their everlasting rest, I am thankful to believe that the Mission has still some old and long tried friends, who are as warmly interested as ever in its prosperity, as well as a greatly increased number of young friends whose ardent zeal, sustained by the constraining power of the love of Christ and the hope of the final recompence, will wax stronger and stronger. And in reference to departed friends we cannot doubt that, though not privileged now to engage in the work as they once delighted to do, they are far more deeply interested in heaven in all that relates to the advancement of the Redeemer's kingdom than they could be while upon earth; and if prayer be permitted in heaven we cannot conceive of any more suitable petition than these blessed ones, bowing before the throne of the Eternal can offer, than that with which the sweet singer of Israel, in an exquisite burst of holy song, took leave of his harp, "Let the whole earth be filled with His glory. Amen and Amen."

The CONFERENCE SERMONS were preached on Lord's-day, November 17th, and were listened to with attention and profit by many. Babu Haran Das preached in the morning on the blessed recompence of those who turn many to righteousness from Daniel xii. 3. Mr. Pike discoursed in the afternoon from Matt. v. 14, 16, "Ye are the light of the world. Let you light so shine," &c. These discourses were in Oriya. Mr. Bailey preached in English in the evening from 1 Cor. iii. 11—13, on the foundation, the builders, and the design of their work. Much holy and useful instruction was communicated at the various services, and we felt that it was "one of the days of the Son of Man."

The ANNUAL NATIVE MISSIONARY MEETING was held on Thursday evening. The writer of this presided. Prayer was offered by Khombo and George Das,

and addresses, all of which were practical and appropriate, were delivered by Poorosootum, Ananta Das, and Thoma. The address by the last named brother was really eloquent and impressive. The attendance was very large, and all felt that the meeting was a very interesting one. Some indeed thought that it was the best service of the kind we have ever had.

The TEMPERANCE MEETING was held on Friday evening. The attendance was not so large as at the Missionary service, though larger than at the meeting last year. Mr. Miller presided. Prayer was offered in Oriya, and an address in that language was delivered by Babu Joseph Das. Mr. Heberlet and Mr. Vaughan spoke in English, and urged the claims of Total Abstinence on their hearers. The tone of the meeting was good, and the impression it was likely to leave on the mind was, that drunkenness was a fearful evil, and that it was imperative on Christians to do all that was possible to arrest its destructive course. On the other evenings public services were held in the College, and at Satahat, Cuttack Chundee, and Peyton Sae. The last public service was, as usual, the commemoration of the Lord's death; and thus in prospect of being separated from each other we girded up our loins for further service in our blessed Master's kingdom. Mr. Wood delivered the English address from "Ye are Christ's," and the writer spoke in Oriya from Matt. xxvi. 26—29.

At our meetings for business Mr. Pike was chosen to preside, and Mr. Bailey to assist the Secretary in recording the minutes. We had OPEN CONFERENCE on two days, Wednesday and Friday, when the native preachers, students, and delegates of churches, united in our deliberations. The subjects that engaged our serious and anxious consideration were varied, some of them pleasing, others painful, but all were important. Our friends at home know that *Mr. and Mrs. Miller are on the eve of their departure for the fatherland*. We expressed our deep regret in prospect of parting with our esteemed friends; but recorded our conviction that the serious failure of his health rendered his return to England imperative, and hoped that, in due season and with invigorated health, they might return to their home and work. We also expressed our kind christian wishes for our young friends, Miss Miller and Miss F. Miller, who will be a good deal missed in the Sabbath school, as well as in other respects: not least in the service of song in the house of prayer. More than thirty-three years have passed since our brother consecrated his youthful energy to the Missionary cause, and he has not abated "one jot of heart or hope" in his devotedness to it since. During these years he has only had two furloughs; and all who know the importance and value of his services are well aware how much, while absent, he will be missed. May grace and strength be given to those on whom increased responsibility must rest.

We had also the pleasure of welcoming MR. AND MRS. VAUGHAN who arrived during the Conference week; and had, a fortnight before, affectionately received MR. HEBERLET as a fellow-worker in the kingdom of God. We expressed our hearty acknowledgments to the Committee for sending Mr. and Mrs. V.—an earnest, as we hoped, of more to follow—nor did we forget to thank them for accepting Mr. H. on probation. May these dear friends be real helpers in the work of the Lord; and may their Missionary course be long, happy, and successful. Orissa has had, for many years, as I know, many friends in Birmingham, but this year it has, for the first time, sent forth labourers into the harvest.

Our most important discussion had reference to THE OCCUPANCY OF SUMBULPORE as a Missionary station. Seriously and earnestly we considered the Committee's recommendation that the work should be begun there as soon as possible; and though, I am persuaded, we were perfectly united in heart, we were hardly so much in accord as to the wisdom of beginning operations at once. The following extract from our Minutes will, however, show what was done:—"Brother Pike having expressed his desire to commence alone at Sumbul-pore this year, if a house can be obtained, on the understanding that a second brother shall be sent as soon as possible, Resolved,—That while we cannot, as a Conference, recommend this step, still less do we wish to present any obstacle. Should brother Pike see his way clear to begin this year we wish him God speed." Such was the deliverance of the Conference. I can give you my opinion in a few words; and take it for what it is worth. Sumbul-pore is

incomparably the most important place we could select for a new station. The district contains a population of one million one hundred and fifty-two thousand souls, but a Missionary located there would, from its distance, and being difficult of access a great part of the year, necessarily be much more isolated than our other stations. Two other things appear to me important to be noticed. We do not wish to injure any other station for the purpose of benefiting Sumbulpore; and if we begin we should like to have a fair prospect of permanence. I wish, dear friends, I could cherish greater confidence in you all than a remembrance of the past seems to warrant; but you may be sure of of this, that there is little prospect of permanence unless the present Mission staff be not only maintained but increased. Let me recall to your attention what is said in the best of books in the only text where the phrase occurs, "preaching the gospel in the regions beyond"; "having hope when *your* faith is increased that we shall be enlarged *by you*," &c. A solemn responsibility rests on you as well as on us—a responsibility, the faithful discharge of which, involves sending holy and faithful men and women as well as passing Minutes. At the same time I am sure that all the friends of the cause will earnestly desire and hope that if Mr. Pike be able to go this year, the rich blessing of our gracious Master may abundantly prosper his work.

(To be continued).

Anniversaries of Rome Chapels.

DEAR MR. HILL,—It has been suggested to me that the time has arrived when an intimation should be given of my intentions with reference to an excursion to Rome for the anniversary of the opening of our chapel; and certainly the February number of the *Observer* will not be too soon for such intimation. But I do not wish to restrict my aims and plans to the one object that engaged our attention, chiefly, though not exclusively, a year ago. There are now three distinct Baptist interests in Rome, each having an excellent chapel and minister's residence; and two of these chapels were opened at the same period of the year—Mr. Wall's, in the Piazza in Lucina, at the end of March, 1875; ours on the Monti, in the Via Urbana, on the last day of March, 1878; to which has since been added the chapel of the American Baptists, opened in November, in the Via Teatro Valle, in connection with the ministry of Dr. George B. Taylor, a very worthy representative of the Southern Baptists, Richmond, Virginia. That chapel, with minister's residence over it, has cost an amount about equal to ours on the Monti, and liberal efforts have been made in America to pay for it, and to sustain the Mission of Dr. Taylor and his Evangelists.

Churches have been organized by Mr. Wall and Dr. Taylor; but as yet the members gathered from the Monti, under the ministry of brother Grassi and others, are numbered with the one hundred and odd enrolled in the church book of Mr. Wall. I believe about thirty of these may, with propriety, be dismissed to form the nucleus of the church, the formation of which is contemplated by Mr. Shaw, as soon as he is able to speak to them, in prospect of which he is making good progress. It is hoped that by the end of March this joyful event may be realised, and that the formation of the church may constitute the chief attraction of this year's anniversary excursion. But it will be an additional charm to have a series of united meetings of the three churches; to which may also be added the possible erection of the Hall

for Mrs. Wall's Mission to the beggars of Rome, for which funds have been collected. The Pope, the Cardinal Vicar of Rome, and the Jesuits, are leagued against these varied operations, and the Popish Press denounces the buildings as "Infernal Halls," the ministers "Missionaries of Satan," and their church rolls "Tablets of Perdition." The Paris correspondent of the *Times*, under date December 22, telegraphs the following paragraph:—

"The Vatican organ, the *Voce della Verità*, declares that after eight years' expenditure and efforts by British and American Protestants, and notwithstanding the motley elements to be found in Rome, with its 286,000 inhabitants, 'these missionaries of Satan have scarcely inscribed 700 persons on their tablets of perdition, while in other Italian towns the failure has been even greater.'"

From this it will be seen how much the brethren in Rome need the sympathy of British and American Christians—a good number of whom it is hoped will go to cheer them in the last week of March ensuing. The excursion of last year, by careful manipulation of expenses, yielded a profit of more than £100, which I had the pleasure of giving to the Building Fund and furnishing expenses of the Monti; and I purpose again appropriating all personal realized profits to the interests of the Baptist churches in Rome.

I cannot at present give the exact programme, but I may intimate my intention of leaving London on the morning or evening of Monday, March 24th; leave Paris on Tuesday evening, the 25th, and work our way through the Mont Cenis Tunnel to Turin, Genoa, Spezia, and Pisa, to Rome, by the end of the week; then visit Naples and Pompeii, and return to Rome for the first Sunday in April (Palm Sunday), and have five or six days in Rome, allowing any who choose to stay over Easter Sunday. But, as before, arrangements can be made for such as wish to spend shorter time in Italy. The return from Rome will be by Florence, Venice, and Milan. I hope in the March Magazine to give full details of time, places to be visited, and expense. My aim in this early notification is to suggest preparation, especially by churches that may be disposed to aid their ministers in "going over to Rome" to add strength to their Protestantism.

I may just add that Mr. Shaw and his family are now comfortably domiciled in seven rooms on the first floor of the "parsonage;" Signor Grassi, his wife, and son-in-law, occupying the second floor, where a fourth room has been constructed as a study. The congregations keep up well, and Grassi preaches with great earnestness, and my last report says "he is very happy."

About the proposed excursion, I shall be glad to receive any communication personally addressed to me at 59, Great Russell Street, Bloomsbury, London; or at Thorncroft, Stonygate, Leicester.

Leicester, Jan. 12, 1879.

THOMAS COOK.

P.S.—*I wish it to be distinctly noted that all details of the arrangements for the Select Party will be under my own exclusive supervision, and I wish for all correspondence to be addressed to me personally as indicated above.*

T. C.

Journey to Rome.

BY REV. N. H. SHAW.

The following letter from Mr. Shaw, our first English Missionary to Rome, will be read with interest. Writing from the Hotel D'Allemagne, Rome, under date December 5th, Mr. Shaw remarks:—

You will be pleased to hear that at length we are safe in Rome. We arrived here on Saturday, the 23rd ult., after a journey of course toilsome, and not without adventure,—but, on the whole, very agreeable. When we left Dover, the “White Cliffs of Albion” were wrapt in mist, and it rained heavily; but the rain soon ceased, and the sun shone brightly as we neared the French coast. Nature and history combined to deeply interest us; and patriotism gave our last loud protest as we took our last look at old England, and reflected that we were not going on a visit, but to reside abroad. How often had I sung:

“Hail! land of my birth, brightest spot upon earth,—

Shall I leave thee for others? no, never!
Where e'er I may roam, still thou art my home
Old England, my country, for ever!”

And now I was transferring my home (if it were not abandoning home altogether) to Italy,—but God willed it, and I was quite content.

To avoid sea-sickness I performed a feat which I have never heard of Captain Webb performing: I *walked* across from Dover to Calais. It was not a great miracle, because I only trod the deck of the steamer. By this means I maintained my dignity. My wife proved a good sailor, but our children and servant were very sick.

While in Paris, I went to see Miss De Broen's Mission to the Poor in Belleville, and was delighted with the work which is being done by that good young lady and her worthy assistants for the worst district in Paris. There is a Dispensary for the sick poor. There is an iron room, in which an earnest Evangelist preaches successfully to delighted hearers, and in which a certificated teacher conducts a good school for girls. These girls sang for me one of their beautiful hymns—of course in French—full of true evangelical sentiment. Miss De Broen is also having a large house fitted up as a hospital, and for other missionary purposes. Poor women come twice a week to sew, for which they receive a little food and money, as well as kind sympathy and instruction,—the arrangement being such

as not to degrade and perpetually pauperise the people, as I fear some systems of so-called charity do. Besides these agencies the poor are visited in their homes by the Evangelist and the ladies, and large numbers of Bibles are wisely distributed. Most touching stories were told me of the greatest success of the work, and the grateful appreciation of it by the people.

It was with tears of gladness in my eyes that I left the place; thankful that God had put it into Miss De Broen's heart to do such a work for a people who have suffered so fearfully in and since the dark days of 1871.

I should like to advise all readers of the G. B. Mag. to procure a little book called “Mission Work in Belleville,” in which Miss Clayton gives an account of Miss De Broen's noble work. It only costs 2s. 6d.; and I am sure the reading of it will not only awaken the best emotions, but also inspire with hopefulness all them that are engaged in hard work for the Master and men.

One incident of the journey from Paris occasioned us some difficulty and delay. Arrived at Modane, close to the mouth of the Mont Cenis Tunnel, we were informed that we could not proceed further. An avalanche, on the other side of the tunnel, had blocked up the way for two hundred yards with snow one hundred yards deep, which would take four or five days to remove. As no beds were to be had in the place, we first telegraphed, and then went back to St. Michel, perhaps twenty miles. Behold us then in the dark, in the rain, and through the mud, trudging from St. Michel Station, our little boy in my arms, and our little girl led by the hand by Mrs. Shaw, to the best inn in the place. An inn! it ought to be called a barrack. Passing through a large kitchen, which stank abominably of garlic, &c., &c., we ascended thirty-six stone steps, into a corridor, fifty yards long and two wide, on each side of which were the chambers, carpeted only with dirt. Then I suppose there was a fight between contending parties—of course not with fists—for

beds; but happily I, like the kings of the earth, had my fighting done for me. It was amusing to see the two maids and one man rushing about to light fires, gesticulating wildly, and shouting a jumble of Italian and French.

It was difficult to get anything to eat that did not turn the stomach; but, that feat accomplished, we managed, though with shawls and cloaks for night dresses, to sleep sweetly; and about ten o'clock next morning, found, to our joy, that the accounts of the fall of snow had been exaggerated, and that the way would be open before the evening.

We had a magnificent reception at Rome. The station was festooned with flowers, and all was excitement. In the evening, and on the two following evenings, the city was grandly illuminated. Of course there are ignorant people, who say that all this was to welcome home the King and Queen, after the attempted assassination of His Majesty, in Naples. Alas for their ignorance! They do not know, as I do, how fond General Baptists are of illumination.

It was Saturday when we arrived. Next day (Sunday, 24th) we worshipped in the morning, in the Piazza, in Lucina, Mr. Wall kindly introducing me to his congregation and interpreting a few words from Mr. Cooke and me. In the evening we went to the Monti, and were pleased to see Signor Grassi preaching, with apparent power, to a good congregation. After the service I ascended the platform, and, through a friend who interpreted, I addressed the people, telling them the purpose and views with which I had come and assuring them of the love and sympathy of brethren in England. They seemed to be very pleased; and my wife and I had afterwards to do an amount of hand-shaking which would knock some people up. I have heard Grassi preach several times since, and on each occasion have been pleased with what I saw, though I could not judge of what I heard. The room has generally been full before the service has closed; and once I was startled by the people clapping and shouting their approval of something our brother said.

One glance is sufficient to see how necessary it is that there should be an English hand and eye exercised; but that one glance is sufficient to inspire hope. Our first impressions are, on the whole, favourable. If some things slightly disappointed us, there are others which were better than we feared. On the whole we like the people. We shall find

it easier to love them and labour for them than I feared we should; and with God's blessing, I am sure we can do good work among them by and by. At present it is painful to feel our impotence. Our hearts are eloquent—but our lips are dumb.

Moreover, it is hard work to superintend workmen, and to go about buying furniture, &c., without any acquaintance with the language.

We spend hours over the dictionary at night picking out words for use next day, and then when we go to let off what we have charged ourselves with, we too frequently find that we are like a man who has prepared a speech for a meeting, and then found that the meeting and its demands upon him are quite different from what he expected, and that his speech is quite useless. Such has been our work lately; and though very laborious, it will, doubtless, prove very helpful, and is better for us than if we accepted the kindly proffered help of friends who speak both languages.

We have done no sight-seeing here yet, and have no desire to at present. We are so absorbed with our own affairs that we have walked up and down the steps of the Capitol, and past the Forum, as unimpressed almost as if we had not read a line of Roman History, and were not living in the almost most famous city in the world.

We see and hear some things that are thoroughly English, or at least we think so. There are roses blooming as if it were June. There are daisies and buttercups, violets and forget-me-nots, and mothers kissing their babies as if their hearts were in the work. And, thank God! there is the communion of saints, though under considerable difficulties at present, which, if not English, reminds us of England and loved ones there.

I must not close this letter without testifying of the great kindness of Mr. Cook. I fear he would not like me to speak of all his kindnesses, and so I forbear; but I may say that he has been to us just what they who know him best assured us he would be. By his thoughtful care, and generous as well as practical sympathy, he has justly entitled himself to our life long gratitude.

May God grant that he, and all the friends of the Mission, may be rewarded with the most complete success of this now effort at Rome. Resolved to labour hard for this, and trusting in the wisdom and might of our loving Lord, who I doubt not, has sent me here.

Progress of Missions.

BY THE REV. W. FLEMING STEVENSON.

FIFTY-ONE years ago Japan was hermetically sealed from the Gospel; Dr. Morrison was allowed to enter China, but as the servant of the East India Company, and there was no missionary besides; Judson and his wife were prisoners in Burmah, were there were just eighteen Christian natives; in India, even Heber was compelled to decline baptizing a native convert, lest he might "excite the jealousy of those whom it was desirable to conciliate." From India to Syria there was not a missionary of the Cross; Turkey was without a missionary, and the Sultan had issued an anathema against all Christian books; two or three missionaries were along the west coast of Africa, two or three more in the south; Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand; and only the first fruits were being slowly gathered in the South Seas. Outside Guiana and the West Indies there were not 6,000 Christians in the whole heathen world.

Now, in China there are thirty Christian churches at work, and the number of Christians is increasing *sixfold* each decade. Japan welcomes every Christian teacher, and proclaims the Christian Sabbath as the weekly festival. For every convert that there was in Burmah, there are now a thousand; there are 350 churches, and nine-tenths of the work is done by native missionaries. There are 2,500 missionary stations in India, and nearly 2,000 of them manned by native labourers, while the Christians are increasing by more than a hundred thousand in ten years. There are self-supporting Christian congregations in Persia and on to the Black Sea; there are 5,000 communicants gathered into the mission churches of Syria. Gambia, Sierra Leone, and Liberia have powerful Christian communities aggressive upon the neighbouring heathen with the aggression of the gospel; there are 40,000 communicants in the churches of South Africa, and 45,000 children in the schools; Moffat waited years for a single conversion, and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue; there are 70,000 Christians gathered into the churches of Madagascar; Polynesia is almost entirely Christian. There are 500,000 church members among the heathen, and, probably, not less than two millions connected by ties more or less loose with the Christian settlements, where 2,300 missionaries laboured; and this is the result of *only fifty years*.

A Man-eating Alligator in Orissa.

A CORRESPONDENT, writing from Chandbally to an Indian paper, gives some particulars of a man-eating alligator:—"The rivers of Orissa are infested with alligators, and every now and then one of these creatures acquires a reputation as a man eater, and is then hunted down. Early last week information was brought to Mr. Chapman, Inspector of Police at Chandbally, that a man had been carried off. It appears the poor fellow was lying in his boat with his feet hanging over the side, when the alligator made a snap at his feet, pulled him into the water, and made off. On receiving this report, Mr. Chapman manned his boat and set off to the Damrah river, some miles from Chandbally, in pursuit. After several hours search, the *mugger* was seen crossing the river, and was allowed to gain the opposite bank. After crawling up the bank, it proceeded to make a meal off its victim, and whilst so engaged, was, by a lucky shot, killed on the spot. The Inspector had it cut open, and there was found in its stomach twenty-six pairs of brass anklets and bangles, weighing no less than thirteen seers, *i.e.*, twenty-six pounds. There were also two sets of gold earrings, and a number of toe-rings. It is supposed this alligator must have devoured four women, five children, and an unknown number of persons who wore no jewellery. Mr. Chapman deserves credit for his promptness."

Rev. W. Miller.

WE are thankful to learn that with the cold weather the health of our beloved brother Miller continues to improve, and that he is able to defer his departure from India till February or March. Writing from Cuttack on the 10th of December, he says, "I have just sent the last portion of MS. of Fulfilled Prophecy to brother Brooks, and hope three or four more proofs will finish the work. One object of my lingering on has been to see this through the press, which, apart from the Bible, is one of the most important works published in Oriya. In addition to the fulfilment of prophecy there is a valuable appendix on the date, genuineness, and authenticity of the Gospels."

Foreign Letters Received.

BERHAMPORE—J. G. Pike, Dec. 13.
 " —H. Wood, Dec. 7.
 " —Mrs. Wood, Dec. 7.
 CUTTACK—J. Buckley, D.D., Dec. 8.

CUTTACK—W. Brooks, Dec. 8.
 " W. Miller, Dec. 10.
 PIPELEE—T. Bailey, Dec. 5.
 ROME—N. H. Shaw, Jan. 8, 7.

Contributions

Received on account of the General Baptist Missionary Society from December 16th, 1878, to January 15th, 1879.

		£	s.	d.			£	s.	d.
Dividend, Great Western of Canada		14	13	9	Denholme	..	..	..	0 7 6
" Great Indian Peninsular		16	3	1	Dewsbury	..	..	..	1 14 6
" Queensland		11	15	0	Duffield	..	..	..	0 10 6
" Adelaide		14	13	9	Heptonstall Slack	..	..	..	1 10 0
Ashby and Packington—on account		20	1	3	Ilkeston	..	..	..	0 10 0
Eastwood		1	12	0	Kirton Lindsey	..	..	..	0 5 0
Fleckney		0	8	9	Leeds, Wintoun Street	..	..	..	0 10 1
Heanor		4	5	5	Leicester, Dover Street	..	..	..	2 10 0
London, Praed Street and Westbourne					Long Sutton	..	..	..	1 1 3
Park—on account		25	0	0	Lydgate	..	..	..	0 13 0
Longford, Union Place		3	0	0	Macclesfield	..	..	..	0 15 0
Newthorpe		5	2	4	Morcott and Barrowden	..	..	..	0 15 0
Nottingham, Mansfield Road—Juvenile					Newthorpe	..	..	..	0 5 0
Society—on account		7	0	0	Nottingham, Broad Street	..	..	..	2 0 0
Nottingham, Whitmore		8	10	0	" Mansfield Road	..	..	..	2 2 0
Nuneaton		7	0	0	" Hyson Green	..	..	..	1 5 0
Sheffield—on account		60	0	0	Old Basford	..	..	..	2 2 0
SACRAMENTAL OFFERINGS FOR WIDOW AND ORPHANS' FUND.					Peterborough	..	..	..	9 0 0
Birchcliffe		1	5	0	Ramsgate	..	..	..	0 9 0
Boston		1	1	0	Retford	..	..	..	0 8 6
Bradford, Infirmary Street		0	10	9	Sheffield	..	..	..	8 0 0
Burnley, Ebenezer		1	0	0	Stalybridge	..	..	..	0 10 0
Derby, Osmaston Road		2	16	0	Wendover	1 0 0
					West Vale	0 12 9
					Wisbech	1 10 0
					Yarmouth	0 5 6

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- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
 SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
 SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
 SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E.,
 and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
 SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

On Wrath and Anger in God and Men.

BY REV. DR. UNDERWOOD.

THE reverent and unsophisticated reader of the Bible accepts its testimony, on every topic of which it treats, with implicit faith. But some of its present day readers have imbibed so strong an antipathy to the very notion of God as a wrathful and an angry Being, that they either reject the Bible teaching, which so represents Him, or they regard it as figurative and hyberbolical.

It must be acknowledged that the language of Scripture concerning God abounds with anthropomorphisms—ascribing to Him human parts and passions—such members of the body and such affections of mind as belong to ourselves. And it is easy to see that no other descriptive words could so well reveal Him to us. If the inspired writings did not attribute to Him the seeing eye, and the listening ear, we could form no proper conception of His presence in every place, and of His perfect acquaintance with all persons and things. Or if no mention were made of the arm of God, the hand of God, and the finger of God, we should have no clear idea of the power and skill by which He performs His wonderful works. These analogous names, and figurative phrases are indispensable to us, and they denote and represent not fictions but realities,—things which are as distinguished from things which are not. He has a mighty arm. Strong is His hand, and high is His right hand.

The moral perfections of God are as real and obvious as those which we denominate His natural properties. He is said to be kind and good, gracious and merciful, manifesting pity and conferring gifts and benefits. These attractive and endearing revelations of God culminate in the simple and sublime statement that "God is love." But the divine benevolence is not indiscriminating and all absorbing. It operates variously toward different moral agents, who are accountable to Him as the Supreme moral Governor, otherwise it would leave no scope for that first requisite in every ruler—impartial justice. "He that rules over men must be just." How necessary, then, that the divine Ruler should be so. Justice and benevolence may co-exist in the same Being, but they are not identical. The one appears in its antagonism with what is evil; the other in its approval of what is good. He who makes no distinction in feeling and action toward vicious and virtuous men may be said to be practically indifferent to both vice and virtue. Such indifference can never be imputed to God. The law which is not merely recorded in His word, but which is shewn to be written in our hearts, as the guiding principle of His government, and as the standing rule of human conduct, proves His regard for moral distinctions. And the penalty which He has attached to the violation of His own law, while casting

no doubt on His benevolence, is a convincing demonstration of His righteousness.

Now that penalty, which in various kinds of suffering, is actually inflicted on evil-doers, is called the wrath of God; and the disposition of the divine mind toward the subjects of that wrath is called His anger. But we must not suppose that the wrath of God, and the anger of God, are merely figurative phrases, analogous to the eye and the ear, the arm and the hand of God. They denote something real, and dreadful too. And this dreadful reality is expressed by many names in different parts of Scripture. It is a "curse" which devoureth the earth; a "fire" by which its inhabitants are burned; a "fury, which comes forth like fire, and burns that none can quench it because of the evil of their doings; it is "indignation" poured out upon them; it is "deliverance into the hand of brutish men, and skilful to destroy;" it is "a day of vengeance," burning as an oven, and leaving those that do wickedly neither root nor branch. In New Testament diction the penalty for those who offend, and those who do iniquity, is to be "cast into a furnace of fire, where shall be wailing and gnashing of teeth;" it is "to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched;" it is to be "punished with everlasting destruction from the presence of the Lord;" it is to be "tormented day and night forever." Effects so direful as these must have an adequate efficient cause, and that cause is distinctly declared to be the divine anger. Every objection to the operation of such a cause ought to be silenced by the assertion that "God is angry with the wicked every day;" or with the fuller and more fervid declaration, "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious: the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies."

This disposition of the divine mind toward the disobedient and incorrigible, and the determination of the divine will to "show His wrath and make His power known upon them," of which we are so clearly apprised in words, have been demonstrated by innumerable facts in the history of our offending race. As the eloquent Chalmers says in one of his sermons, "the cares, the heart-burnings, the moral discomforts, often the pining sickness, or cold and cheerless poverty; more largely and palpably still the fierce contests unto blood and mutual destruction, even among civilized men; and, lastly, the unsparring and relentless death which sweeps off generation after generation, and in like ghastly triumph, whether among the abodes of the prosperous or unhappy, after the brief subsistence of a few years, lays all the varieties of human fortune in the dust—these bespeak, if not a malignant, at least an offended Deity." The ways of God are but a confirmation of the words of God; and they conjointly prove that while "His hand is upon all them for good that seek Him, His power and His wrath are against all them that forsake Him." Not only is He angry with the sin which men do, but His wrath rests upon them for the doing of it. His judicial sentence, as supreme Ruler of the universe, curses ever, and curses only, him "who continueth not in those things which are written in the book of the law to do them."

Yet the wrath which the Scriptures attribute to God, and which His

governmental acts exemplify, is denied or doubted by not a few who profess to know Him, and who speak on His behalf. Their difficulty is to reconcile such a quality in Him with His love and His purity, and His perfect blessedness. That He is benevolent and holy and happy they firmly believe; but reasoning from their experience of what wrath and anger are in themselves and other men, they cannot see how they can dwell in God without interrupting His love, impairing His purity, and lessening His bliss. Now this difficulty may originate in a false assumption, viz., that human dispositions, which are said to be in God also, must be as imperfect in their nature, and as painful in their effects in Him, as in us. If this assumption were true we might just as rationally deny that He loves, approves, and rejoices, as that He hates, condemns, and is displeased. To single out that which is the direct opposite of anger—the affection we call love is in us a compound and yet most imperfect affection. It may not be spurious or misplaced. It may be as genuine and as discreet as is possible to creatures who are inherently imperfect; but even then it may prove a disturbing, if not a tormenting passion. For neither complacency nor ecstasy is felt by the truest and the most ardent lover unless his love is reciprocated, and the object of it is fully enjoyed.

Anger may be as proper a disposition toward some persons and things as love is toward others; and there may be no more moral imperfection or mental disquietude in cherishing the first than in indulging the second. But because *we* can neither hate nor love without some admixture of sinfulness, and some probable loss of enjoyment, we must not conclude that it is also thus with God. In Him everything is perfect, and His anger is as much so as His love. In hating all workers of iniquity, when rebuking them in His wrath, and chastening them in His hot displeasure, He is as truly good as in “blessing the righteous, and in crowning them with favour as with a shield.” The peccant accompaniments of the purest human passions must be separated, in our thoughts, from all the dispositions of the Deity.

Human anger is peculiarly prone to various faults from which divine indignation is entirely free. Our displeasure is often quite groundless. We are angry with brethren “without a cause.” And so liable are we to quarrel with unpreventible occurrences that it is necessary, in any time of irritation, to be met with the question, “Doest thou well to be angry?” Causeless anger is most culpable; we ought, therefore, to distinguish it from that for which there are true grounds and sufficient reasons. When those true grounds exist there is no merit in refraining from it. Indeed it has been wisely said that “anger is one of the sinews of the soul: he who wants it hath a maimed mind, and must needs halt. Nor is it good to converse with such as cannot be angry, and, with the Caspian sea, neither ebb nor flow.” Yet he that will be angry and sin not, let him be angry at nothing but sin. This may be confidently predicated of God, that He is never offended except by sin, and never angry with any but sinners. His very wrath is therefore holy, and His indignation is just.

The wrath of man is often faulty from its very quickness. Those who knew both human nature and the will of God, have given us cautions against this. “Be not hasty in thy spirit to be angry.” “A

bishop must be blameless as the steward of God; not self-willed, not soon angry." "Christian love is not easily provoked," goes not into a sharp fit, or paroxysm. Some are as inflammable as a heap of tinder on which the spark fell in former days for the kindling of a light; and the slightest collision is like the striking of the flint upon the steel. Even Paul and Barnabas had so sharp a contention that they "departed asunder."

"The discretion of a man deferreth his anger, and it is his glory to pass over a transgression."

The divine anger is not precipitate. God is "slow to anger:" enduring with much "long-suffering the vessels of wrath fitted to destruction."

Human anger is often out of all proportion to the provocation. We make a man an offender for a word, and turn aside the just for a thing of nought. We are mortally angered at venial faults, and in few things are we more unreasonable than in the measure of our wrath. In some it is carried so far as to become eggregious folly, and in others it is even a short madness. "A stone is heavy, and the sand weighty, but a fool's wrath is heavier than them both." It may be confidently affirmed that God's anger never exceeds the sinner's deserts; but that, on the contrary, it falls far below what is due to the disobedient. "He being full of compassion forgave their iniquity, and destroyed them not: yea many a time turned He His anger away, and *did not stir up all His wrath.*" But if "He exacteth less than our iniquity deserveth," let us not run into the irrational belief that He is not angry at all.

When human anger is cherished and indulged, it is likely to degenerate into malice, and we may watch for opportunities to be revenged on our foes. One of the ablest theologians of his age, John Damascenus, distinguished the several kinds of anger by the three names, *bilis*, *iracundia*, and *infensio*. The first, he says, has beginning and motion, but presently passes off, like an excess of bile. The second lodges and lingers in the memory. But the third leads on to revenge. Another mediæval divine compares one sort of anger to fire in stubble, a second sort to fire in iron, and a third to a latent fire which never shows itself but by the consumption of that on which it rages. Aristotle ranks wrathful men as the sharp—the bitter—and the implacable. If the first be the best, the last is the worst of the three.

The anger of God may not be analysed by us, nor may we be able to understand it and describe it. But we can hardly err in saying that it has no such element in it as malice or ill-will. Sometimes, indeed, His servants were inspired to pray to Him as a "God to whom vengeance belongeth." It is also clearly written, "Vengeance is mine. I will repay, saith the Lord." Yet he is not unrighteous when He taketh vengeance. And His anger is retained no longer than while the rebellion which provokes it has persisted in and renewed.

I am well aware that the subject of this prelection has become so unpopular that few persons may deign to read my paper. And some who are not averse to the subject, but are willing to consider it impartially, may be armed with objections to the belief that wrath and anger do exist in God. One of these objections I notice before

closing. It is said to be impossible to reconcile the idea of the divine anger with the doctrine of the love of God as manifested to sinful and guilty men.

Now it is beyond dispute that the Scriptures ascribe to God both these properties—intense anger and intense love—and that they record manifestations of both toward our race. This being indisputable we are bound to treat both as equally matters of fact. We should be also bound to believe that they are quite compatible with each other, whether we are able to reconcile them or not. Some truths are only apparently conflicting; not really so; and it may be doubted whether there is more than a seeming disagreement between a belief in the wrath of God, and a belief in the love of God. A parent may be very angry with his children for some flagrant misconduct; and yet, full of pity for them under the evil consequences of that misconduct which they are suffering. All iniquity God's soul hateth, and with all the doers of it He is alike angry. Yet He so loved the world as to provide for its deliverance from death, and its attainment of eternal life. In the gift of His beloved Son to be the world's Saviour the *love* of God toward its guilty inhabitants appears. But in the suffering life and shameful death of Christ for mankind something besides divine love is seen. In the great agony and exceeding sorrow of His soul, before He poured it out unto death, we behold marks of divine displeasure not only against the sinner, but against the sin-bearer. Though we may be impressed with the love which assigned Him to "bear our iniquities," we must also be awe-stricken with the anger which could be appeased only by His peculiar sufferings.

"Here justice and compassion join
In their divinest forms."

Looking for a moment, in conclusion, at the Lord Jesus Christ as Immanuel, "God with us," we may see how love and anger may co-exist and be simultaneously manifested. "He that hath seen me," He said, "hath seen the Father." And what was He seen to be? The very incarnation of love. The greatest affection for mankind breathed in His prayers, spoke in His discourses, and permeated His works. But was no other emotion visible during the fulfilment of His active ministry? Whilst it could be truly testified that "He endured the contradiction of sinners against Himself," did He conceive no disgust, and indicate no displeasure with them? If He pronounced the richest benedictions on the good, did He not utter the direst maledictions on the evil? What meant those "woes" which He so sternly poured out on "the Scribes and Pharisees—hypocrites?" When, on a certain occasion, they held their peace, and refused to answer His convincing appeal to them, it is said, "He looked round about on them with anger, being grieved for their hardness of heart." Here there was what an old annotator calls, "a sweet mixture of sinless passions:" "the fire of zeal without any smoke of sin." His wrath was as real as His pity.

A theory, semi-sagacious, but quite untenable, has been laid down by some as to the real object of the divine anger. They say that God is not angry with sinners, but with sin only. The notion is both unphilosophical and unscriptural. It is unphilosophical, for things apart

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from persons are never the objects of rational displeasure. A child may strike the inanimate object which has hurt it; and a man, in a moment of passion, may kick what nearly floundered him. But there is no more sense in the stroke of the child, and the kick of the man, than there was in the vengeful act of Xerxes who is said to have cast fetters into the hated Hellespont, and laid stripes upon it, to chastise it for the injuries he had suffered, and to prevent future damage. Persons, who are responsible agents, are the proper objects of displeasure when their actions are evil and injurious. And sinners, as well as their sins, are ever hateful to the holy God. Without any formal citation of texts which teach this truth, I may safely say that they are as numerous as those which declare His love of those who obey Him. Still further may it be stated that the Bible threatenings of punishment to the workers of iniquity outnumber any collection of "Scripture Promises" to good and righteous men which has ever been made. The threatenings and the promises are not unfrequently mixed in the same divine message, in order, probably, that the fear of punishment and the hope of reward may unite their influence to insure our attention to the message. "By faith Noah, being warned of God of things not yet seen, *moved with fear*, prepared an ark to the saving of his house." To the same passion in all men an appeal is made when they are wisely "warned to flee from the wrath to come." And no stronger incentive can be given to human hope than to be told, on the highest possible authority, that "God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us." Nor can there be a broader ground for gratitude to God than this, that though He was angry with us, *His anger is turned away*.

Our College Funds.

AT our last Association I was requested to communicate with the churches with a view to raise the income of the College. So far, the results are as follows. Directly after the Association circulars were addressed to the pastors or deacons of one hundred and seventy-eight churches, asking for the names and addresses of persons not at present subscribing to the College who would be likely to do so if a direct appeal were made to them. Fourteen lists have come to hand, and twenty-one other replies, varying in their character. The fourteen lists contained the names of one hundred and twenty-four persons, to each of whom a circular was addressed, asking for a subscription. Only eleven replies have been received. Of course I shall hear from the *one hundred and forty-three churches*, and the ONE HUNDRED AND THIRTEEN individuals who have not yet replied, especially as the circular was, in each case, *stamped and addressed* ready for returning, but as eight months of our financial year have passed away, it is surely desirable that there should be as little further delay as possible. Will the friends, therefore, kindly send on their promises or subscriptions at once, so that the Committee may be relieved from all unnecessary anxiety?

W. EVANS, *Secretary*.

Child Christians and Children's Special Services.

IN the February number of "our Mag." there is an article concerning Child Christians which should supply a much needed stimulus to those who, as church members, have children to train for God.

But what about children who are not the happy possessors of godly parents? Must they, of necessity, perish? Many of these go to Sunday school. Can no power be brought, on Christ's behalf, to bear on these? Perhaps many are denied even this help towards a better life, and go, to use an awfully expressive word, *nowhere*. Are these to be surrendered to Satan without an attempt to save them?

During the last ten years an effort has been made to help all classes of young people, whether children of pious parents or not, by the agency of the Children's Special Mission. Various friends who take an interest in the spiritual welfare of the young have held special services in most of the large towns and cities of England, and during the summer at many of the seaside watering places. To these meetings children of all sorts and ages flock eagerly; they will come untiringly for five, nine, fourteen, nineteen, or even more successive days or nights; they will gradually become more interested, more quiet, more serious; they will show an intelligent grasp, many of them, not only of gospel truths, but of Him who holds all truth in Himself; they will act as missionaries to bring others to the services, and induce them to converse with Christian friends who can pointedly tell them of the Lord Jesus; they go home to lead Christian lives, and become the teachers in Sunday and Ragged schools, and the most earnest workers at any subsequent series of services held in the same place. And while most of such good results are found in those who have attended Sunday schools previously, it is not always so. Some out of wretched, drunken homes, one or two even from beer-houses, have laid hold of the Lord Jesus as their Saviour, and held Him with unrelaxing grasp amidst all the foulness and degradation which surrounds them. And these effects have sprung mainly from the presentation of a personal loving Saviour as the Sacrifice for, and the Friend and Master of, little as well as big children; the presentation being effected, by methods suitable to the intelligence of those who hear, pressed home by personal conversation.

Among the seaside services, those at Llandudno during the summer months have been conducted annually since 1868, and have been the spring of untold and untellable blessing. It is found that on the summer sands those will gather to listen to the "Old, old Story" who could not be reached elsewhere. Testimony has been given of good received by Roman Catholics, Unitarians, and High Church children at these gatherings, and even Jewish children will stop and listen. Children of ministers of all denominations, as well as of ordinary church members, have here received their first conscious impulse Godwards; many influential Christians, finding their great value in inducing decision for Christ, have gone home to organize a series of similar services in inland towns, where the same stream of helpfulness has flowed forth.

But do these good influences last? will be the question some readers will ask.

Probably *not* in all cases. The home influences may be against them; strong temptations may beset them as they go out into life; or, in some cases, the word may have taken but small hold, and the stony ground experience be reproduced. But it is well to remember that the same sad fact stares us in the face in connection with our ordinary church work amongst young and old. Do all our adult church members continue faithful to Him they professed to love; are there none who lapse into sin, after having begun to run well, in our ordinary congregations?

But that the very large proportion of those who have professed to trust Christ in connection with these services do continue faithful, has been proved in all cases where investigation has been found practicable.

This is naturally easiest where the parents are Christians; and every one of the workers engaged in the Children's Special Mission has received most striking and grateful testimony from fathers and mothers to the reality of the work done in the hearts and lives of their children. Some who looked coldly on these efforts have been won into the warmest advocacy by seeing their best loved ones drawn to the Saviour by their instrumentality; and some of the dearest friendships have been established with such parents by these workers in consequence. Many teachers in the Sunday school have also expressed their thankfulness for their scholars brought to decision, and testify to their renewed lives and consistent character. Indeed no better proof of the permanence of the work can be adduced than the fact that our best friends and most ardent helpers in services subsequently held in any town are those whose children and scholars were influenced towards the Lord Jesus at previous meetings.

One instance for which the writer can vouch may be mentioned here as showing results in connection with a large provincial Sunday school. The Superintendent of the school, a witness of the successful work carried on at Llandudno, joined his co-religionists in a large inland town in organizing a series of services for children and young people. These were held in due course, and extended over six nights. The average attendance was about five hundred.

About thirteen months afterwards a second series was held, shared in by most of the Nonconformist bodies in the town. The results of these two series in the school presided over by the gentleman previously referred to were stated by him about three weeks after the close of the latter service as follows:—

“After your first visit we enrolled the names of forty young people who had decided for Christ, in a Young Christians Association. Our members now have gone up to ninety-eight. Of these only four cause anxiety; and while all are not equally earnest, yet I believe all the rest *are* sincere Christians, and twenty-nine are members of the church. I had conversation with every one of these before admitting them to the band, and never *pressed* any one to join, so that nothing has been done to push up the numbers. I am, I trust, devoutly thankful for this record.”

To this may be added that some months later on the numbers had increased to one hundred and eighteen, and the spiritual condition of the members continued quite as satisfactory.

It may fairly be admitted that the above success was due largely to the kind careful shepherding that these lambs met with after their entrance into Christ's fold; that there was one to watch over and guide and counsel, so that the young life might be nurtured into strength and beauty. But, of course, it is as needful for child Christians as for adults that proper pasture should be provided; if the spiritual life in the latter fades if debarred from pastoral help and teaching, much more do the former need assistance to live as God would have them. And it is the opinion of the writer that no church organization is complete which does not provide, in one form or other, for the spiritual needs of the young disciples of the Lord Jesus.

But the most convincing evidence is often given that evangelistic services for the young are useful in other ways. It is not uncommon to hear from Sunday school teachers such words as these, "You have helped us in one way quite as much as you have our scholars in another." The personal speaking they are encouraged to practise with the young on spiritual matters strengthens and develops their usefulness, and to their surprise sometimes they find, for the first time, a soul brought right out into the light by their exertions. And, further, it is frequently the case that older people come to children's gatherings and find their heart's yearnings awakened and then satisfied. Among those who have thus found peace and gone away rejoicing in Jesus Christ the writer has met with several between the ages of thirty and forty, a few between forty and sixty, and one of eighty-three. So that the simple proclamation of a living, personal Saviour, present now to save and teach and guide, is found sufficient to fix the attention and win the sympathy of the little ones, and also to constrain the grown up wanderer to repent and believe.

We plead, then, for special services for children. The office of the evangelist is beginning to be held in more honour in this generation, and the work thus done has been largely owned of God. Why not employ evangelists among the young? Indeed there is every reason why they should be thought of *first*. Experience proves that the young hearts yield much more readily than older ones to the appeals of the gospel. 'Tis better to work amongst them *now*. 'Twill save drifting away from school and services altogether, for most of those who do not listen to the Saviour's voice while young never care to come to hear about Him after their life's habits are formed.

Will not our churches wake up to earnest special efforts to secure the immediate decision of the young, not only for the sake of the children of their families or schools—often won to Christ this way—but also of those who go nowhere regularly, but will flock readily enough to services held specially for them. How else are they to be reached? How else is Christ's command to be obeyed which bids us preach the gospel to every creature, young as well as old?

S. D. RICKARDS.

A great step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—*Guesses at Truth*.

Ashby and its Worthies in Olden Times.

BY REV. DR. BUCKLEY.

THE design of this paper is to give our young readers a little information respecting men "of whom the world was not worthy," whose names are associated with this old town, and some of whom are comparatively little known. Ashby has claims to attention on the score of antiquity. It is twice mentioned in Domesday Book. Roman coins, issued in the reign of the Emperors of the third century have been found in the locality; and at Willesley, a mile or two distant, are remains of the old Roman Road from Colchester to Chester. The ruins of its old Castle remind the visitor of troublous times in English history. I am not familiar with the writings of Sir Walter Scott, but the scene of *Ivanhoe* is laid in the twelfth century, and it is said to be an animated description of "the gentle and free passage of arms at Ashby-de-la-Zouch."

The precise antiquity of the Church I am unable to state, but some parts are said to date as far back as the eleventh century. I went over it when attending missionary services in Nov., 1875. The library (not, I think, often visited or much used) contains many scarce and curious old books. Here are the works of the Reformers, Tyndale, Jewel, etc., with old parliamentary enactments, and various other works in Latin. The monuments in the Church cannot but interest a stranger. The monument to the Earl of Huntingdon has a lengthened and elegant inscription by Lord Bolingbroke; it is very much what might have been expected from such a pen, but one wonders in reading it that Lady Huntingdon should ever have consented to it; for it might have been written if Jesus Christ had never come into the world to save sinners, and if God had never spoken to man in the blessed Bible. There is one reference in it to a future life; but Bolingbroke would not, of course, describe it as revealed by Christ, and its happiness as consisting in being with Him for ever. "Every care," it is said, "was softened, every satisfaction heightened, every hour passed smoothly away in the company of one (*i.e.*, Lady Huntingdon) who enjoyed a perpetual serenity of soul that none but those can feel in this life who are prepared for greater bliss in the next." The worth of Hildersham, who faithfully witnessed for Christ and nobly suffered persecution for His sake, is suitably commemorated; but I saw no memorial of his predecessor, Anthony Gilby, often reverently called "father" Gilby, who three centuries ago was earnestly working for Christ at Ashby, and who had previously done a nobler work at Geneva, to which we are all indirectly indebted. Nor did I see any monument to Selina, Countess of Huntingdon, whose name is so honourably associated with the revival of spiritual religion in the days of Whitfield and the Wesleys. The second Marquis of Hastings lies here. His father was the Governor-General of India from 1813 to the end of 1822. But as I have said, my design is to tell my young friends a little about some honourable men, and I may add one honourable woman, whose names deserve to be held in everlasting remembrance.*

* I am anxious here to say that conclusive evidence of Gilby's being one of the translators of the Geneva Bible will be found in Anderson's "Annals of the English Bible." I wrote two or three papers on the Geneva Bible for this Magazine a quarter of a century ago—See *General Baptist Repository* for 1852.

And I begin with ANTHONY GILBY, who was Vicar of Ashby from 1562 to 1582. The fiery persecution which raged in the days of bloody Mary drove Gilby and many other earnest defenders of Christ's truth to Geneva. Here he was associated with Whittingham (who married a sister of John Calvin), Sampson, Miles Coverdale, John Knox, and others. Driven from the land they most loved, they were deeply interested in its maintaining the truth of the gospel, and felt that they could do nothing better to further its interests while they were in exile than by preparing a new translation of the English Bible. Among the exiles at Geneva were some wealthy Christians as well as some learned and able ministers. Much to their honour the men of wealth encouraged the men of learning to devote themselves to the translation of the Bible, and promised to furnish all the money that was necessary for the completion of the good work. The translators, it is clear, were Whittingham, Sampson, and Gilby: and the Geneva Bible is a noble monument of their learning, piety, and diligence. It is commonly called the Breeches Bible from the translation of Genesis iii. 7, in which, however, they simply followed Wickliffe. I have used it more than forty years, and think that it is only next in excellence to the priceless English Bible with which we are all familiar. It was never set forth by authority, and some of the annotations were very offensive to men in high places; but it was the favourite Bible of English Christians till it was supplanted by the authorized version, and even then it was, in the opinion of many, because the notes were not acceptable to all, and the latter was without note or comment. Many more editions of this Bible were printed between 1560 and 1611 than of any other; and many more copies of this Bible will be found in Christian homes in England now than of the other old translations. God honours them who honour His holy word, and England owes a debt of gratitude—not a small one either—to those who, in dark and troublous days, sought to give her children the pure word of the living God, and who contended for the right of the common people to read it and judge for themselves as to its meaning. Among these honoured men Gilby occupies a worthy place; and, it may be added, that he and his co-translators are the more deserving of honour because they did not court it. There was nothing in the translation, or the notes, or the introduction, to show who were the translators, and it has only been recently that the true facts of the case have been brought to light. It was enough for them to know that their work was with the Lord, and their judgment with their God. The Bible was completed in 1560; and, as Mary had some time before passed to the dread account, they at once returned to England. All the three were afterwards befriended by Henry Hastings, Earl of Huntingdon. Gilby was appointed by this nobleman to be vicar of Ashby: here he laboured for more than twenty years, and died at an advanced age.

He was a man of whom we should be glad to know more. We cannot say much about the discharge of his ministry; but it is certain that the trumpet blown in Ashby church would give no uncertain sound on the errors of Popery, and on the grand doctrine of justification by faith. It is fair, too, to infer, from passages in Hildersham's works, that the truths which the Reformation brought into the light of day were warmly welcomed and highly prized by many in Ashby and its vicinity. To this it may be added, that Lord Huntingdon, in presenting Hildersham to the

vicarage, expressed, "with all his heart," his desire "that the good which father Gilby," and his immediate successor, "had, by the good Providence of God, planted in and about Ashby, might be continued and increased."

Eight years before the death of Gilby JOSEPH HALL, afterwards distinguished as BISHOP HALL, and as the author of some devotional works greatly prized by many, was born at Bristowe Park, near Ashby-de-la-Zouch. His mother was "a woman of rare sanctity," and worthy, according to the description of filial affection, of being compared to the mother of Augustine, and other holy women whose names will never die, and whose memories will ever be fragrant. "Never any lips have read to me such feeling lectures of piety," was the touching testimony of her son, "neither have I known any soul that more accurately practised them than her own." "Her life and death," he added, "were saint-like." But this holy woman suffered much from weakness of body and despondency of spirit; the latter, probably, in large measure occasioned by the former. In these times of spiritual depression the kindness and help of her good pastor, father Gilby, were much appreciated. He exhorted her to trust in God and take comfort in the promises; and for the remainder of her life, it is said, she was able to magnify the mercy of the Lord.

Our limits do not admit of any lengthened reference to the notable events in the history of this good Bishop. No one can read his meditations without believing that he was a very holy man—one who walked humbly with his God; and if the reader is not wiser and better after the perusal of "The Devout Soul," "Songs in the Night," "The Breathings of the Devout Soul," "Meditations on the love of Christ," etc., it must be his own fault. It seems to me that the action of the Parliament in the time of the Commonwealth towards this good man was very harsh. Ill-advised as was the Protest in which he and other Bishops united, against the validity of any Acts passed while they were excluded from the House of Peers, it did not, could not, justify the very "hard measure" dealt out to him. But instead of enlarging on this, I will describe how he fared on his way to the matrimonial goal. It is a singular story, and he tells it himself. He was settled, as he says, "in that sweet and civil county of Suffolk, near to St. Edmund's Bury." His "first work," after becoming Rector of New Halstead, was to build up the parsonage, which he found in an "extremely ruinous" condition. After two years experience of single blessedness—if blessedness it must be called—he speaks of it as "single house-keeping"—he found it extremely inconvenient and solitary; and so he was led to "CONDESCEND to the necessity of a married estate." My fair readers will observe that he "*condescended*" to think of matrimony, and will perhaps be reminded of Melancthon, and the coldness with which he received Catherine when he could no longer resist the importunity of his friends, "Well, if I must give up my studies and books to please my friends, the will of the Lord be done. But Catherine is deserving of a better husband."

To go on with my story. Hall says that "God strangely provided" him with what he greatly needed. Walking from church on the Monday in Whitsun-week with a grave and reverend minister to a house where they had been invited to a wedding dinner, as they approached the house he saw "standing at the door a comely and

modest gentlewoman." Evidently smitten, he inquired of his worthy friend whether he knew her. "Yes," he said, "I know her, and have bespoken her for your wife." Surprised, but not displeased by the answer, he sought further information, and his friend informed him that he had spoken to the father, who was very agreeable to the match, and he warmly advised him not to neglect so favourable an opportunity, enlarging on "the modesty, piety, good disposition, and other virtues that were lodged in that comely presence." He listened to the motion as sent from God; inquired at the damsel's mouth; "upon due prosecution happily prevailed;" and they were helpers of each other's joy, and bearers of each other's burdens, "for the space of forty-nine years."

Many of Bishop Hall's remarks are well worthy of being remembered. A few brief specimens may be given:—

"I will call no sin little since the least works out the death of the soul. It is all one whether I be drowned near the shore, or in the midst of the deep sea."

"Every bird can sing in a clear heaven in a temperate spring: that one is most commended that sings merry notes in the midst of a shower, or in the dead of winter."

"O, Lord, remove our idleness that we may seek Thee; our ignorance that we may know Thee; our unbelief that we may love Thee."

"O, my Saviour, while others weary themselves with the disquisition of Thy personal reign here upon earth for a thousand years, let it be the whole bent and study of my soul to make sure of my personal reign with Thee in heaven to all eternity."

A Talk with the Boys about Tobacco.*

I CAN hardly imagine that any of "my boys" are guilty of smoking. They have more sense and science: more regard for their bodies and minds, and a truer idea of manliness than that which can be put into a pipe and puffed away in smoke. But you may have to talk with boys at school or elsewhere who do smoke, or think it wise to smoke, and therefore I want you to look at, and remember this talk.

"When I was a lad, not so very long ago, a certain old lady used to say to me—"Be in at ten o'clock." "Never drink spirits." "Fear God," and many other wise words; but I took them like pills: needful, but nasty. Many a time have I shrugged my shoulder, and said—"I am tired of so many lectures." But she kept on till I obeyed; and if I have done any good thing since, it can be traced to that source.

Now, lads, I am going to give *you* a lecture. It will be short, if not sweet. The wise ones among you will say—"Come, now, here is something from a man who was a boy himself not long since; let us hear what he has to say." Let me ask you before I go any farther—"Do you smoke? No?" Well, never begin, and you will become a nobler man for abstaining. But, perhaps, you answer "Yes." Well, I am not going to scold; but I would like to have a quiet talk with you. Now, tell me—Was not this the beginning of it?—

You saw men smoking; some of your companions smoked; and you thought it would make *you* look manly to smoke.

* These quotations are from a capital tract, published at a halfpenny, by Partridge & Co.—Boys will do well to distribute it.

But is it so manly, after all, to smoke? What men do is not always manly. It is manly to forgive our enemies; but most men hate them. It is manly to deny ourselves some comfort to help those we love; but too many think more about themselves than about anybody else. After all, does it seem a very manly thing to spend money and time in learning to draw smoke into our mouth and then puff it out? The boy does not require it; he is generally sick before he can take it; he spends money which he cannot afford; puts a bad smell into rooms; makes his clothes stink; annoys ladies and sick people; makes himself the slave of a bad habit; poisons his constitution; prepares the way for drunkenness; and often ends by ruining himself and his character for life. Does that strike you as very manly?

But, besides that, smoking is very bad for you. I am not going to argue whether smoking is bad for men or not. It is so, and I can prove it. But it is bad for *you*. All men, whether smokers or non-smokers, whether doctors, or ministers, or teachers, or parents, or friends, agree that smoking is bad for boys. Your body is tender and easily influenced. Tobacco is a poison. It makes you smaller in size, feebler in mind, leads to other bad habits; you find yourself in danger of getting lazy,—lolling about when you ought to be at work, and finding out that

“Satan finds some mischief still,
For idle hands to do.”

It deranges your body, and takes away the healthy appetite you once had for plain substantial food. It creates a very unnatural thirst, which some day you may begin to quench with beer, or gin, or even brandy. Thus it may lead you to become a drunkard.

There is an inscription on the monument of a great man in Peel Park, Salford, which you should look at carefully: “My wealth consists not in the abundance of my possessions, but in the fewness of my wants.” He who feels and acts on this must become a good and useful man.

There is a true saying that it is not what comes in, but what goes out which makes men rich. Those who have plenty now were generally poor enough one time, but they were careful—denied themselves many comforts to begin with, and by that means gained a little capital, which has now become a great deal. Some men become rich by evil means, but you would not like to do so. Now the expensive habit of smoking will certainly keep you from getting on. And if you wish to make yourself a good and successful man, you will do well to begin by avoiding all unnecessary expense.

There is a very strange story which tells about certain people who were punished by being made to carry water out of a well in a sieve. Now, that is like some people; they are at a well from which they must draw water; but they make holes in the dish till it becomes a sieve, and the water flows out as fast as it comes in. Every fresh need which you make, such as smoking, wearing jewellery, expensive clothes, going to theatres, and concerts, is making so many more holes, and as fast as your salary comes in, it goes out again. This will do you much harm, and bring you into many difficulties. I knew a man who went into debt from which he found it hard to recover. He borrowed money, but it was no use, the more he got, the more he wanted; till his friends were

tired, and gave him the cold shoulder. He fell into low spirits, became consumptive, and died in debt. *He began his own ruin by learning to smoke.* The excuse which he gave was, "I am not strong, and it helps my cough." What a wretched thing it is for a man to be a trouble to his friends. It takes the man out of him and leaves him only a wreck.

So, my lads, if you are going to do work, count the cost before you begin. Determine to give up every thing you can do without. Be content with necessaries; the less you care about dress and food and amusement the surer you are of true success. Remember Sir Isaac Newton, who, when asked to smoke, made the noble answer, "I will make no necessities to myself."

But perhaps you will say—"My father smokes, my teacher smokes, our minister smokes, and why should not I?" Well I confess there seems some force in that, and I do not wonder that you should be influenced by them. But ask you father, teacher, or minister if smoking is good for you, or if they would like to see you smoke! They will say, "No; we are sorry we ever learned to smoke, and would be very glad to give it up, but we cannot."

If your minister or teacher lisps, do you think you ought to lisp? Certainly not, you answer; it is bad to lisp even if the minister does. Smoking ought to be one of these things; and even if your minister should say, "There is no harm in a pipe," don't believe him till you have thought over the matter for yourself.

But you say, "It must be a very nice thing to smoke, or so many people would not do so. We have heard men tell what a luxury it is to sit down of an evening to a quiet pipe; how it soothes the brain, and how much better they work after it." That is all very fine. There are other people who say they cannot go to sleep without their "night-cap," meaning so much strong drink. They have used themselves to it. Only think of that. Now it is the same with those who indulge themselves in smoking. The smoker puts his body into an unnatural state. When he is tired, he finds that rest will not come by resting; so to get rest at once he takes what will make him more restless, and out of sorts next day. All that sounds very queer, but it is quite true. The man who never smokes becomes less tired, and can read and speak and write of an evening far better than if he smoked.

Have you not sometimes wished to do good, thinking "It would be a grander thing to make men brave, pure, and unselfish, than to make them rich?" If these thought ever come—and I hope they do—cherish them, my lads. God sends them; they are His voice. The first step to doing good is to conquer yourself. What is the use of telling another man to be what we are not striving after ourselves?

If you wish to become a successful missionary to others, you must say to people, "My hands are clean. I am an abstainer from drink and tobacco and all kinds of extravagance." Begin your life, then, by setting before you as an aim, the doing of good. Many lads begin by thinking how to make money for its own sake, or for the selfish pleasures it will buy for them. Now, money-grubs are the curse of our times. The love of money is the root of all evil. We want some brave lads who will give up the things of this life for the sake of others. Having a right aim, then set about to accomplish it. Resolve to give up smoking

at once. Become a total abstainer, and you will be stronger in body, clearer in brain, and braver in purpose.

Boys of England—our dear scholars—the hope of the nation and the church—we are anxious about you. In a few years you will be our ministers, business men, lawyers, statesmen, and artizans. We want a race of sober ministers, sober business men, sober lawyers, sober statesmen, sober artizans. And because we seek that, we say again and again, “If you have never learned to smoke, *don't begin* ;” if you have, *smoke no more*, and depend upon it you will look back with pleasure to the day when you gave it up.”

Mr. George Smith and our Canal Population.

MESSRS. HAUGHTON & Co., of 10, Paternoster Row, London, having just issued, in their usual excellent style, and at a very reasonable rate, a second and greatly enlarged edition, with Supplement and Appendix, of “Our Canal Population,” by Mr. George Smith, of Coalville, the present is an opportune moment for a few observations concerning the aim and object of the work in question, and the indefatigable exertions of its large-hearted and philanthropic author. Mr. Smith, though disclaiming any pretensions to author-craft or fine writing, has succeeded in bringing to the notice of Christian England one of the darkest chapters which a careful study of our entire social system, in all its ramifications, could disclose.

By means of the cheerfully accorded co-operation of the all-powerful press, by frequent platform utterances, and by the careful and laborious preparation and reading of exhaustive “papers” before different learned bodies, Mr. Smith has been enabled to call public attention to an evil in our very midst, the gravity and extent of which few, if any, had any previous conception. We have been frequently told that “the world is full of poetry unwrit,” and no doubt such is really the case; but Mr. Smith, in his book, makes use of a much homelier, more prosaic, but quite as forcible an expression, when he says that it has been his experience, over and over again, in visiting our courts and alleys in town, and the boat cabins on our canals, that “one half the world doesn't know how the other half lives.”

One feature in Mr. Smith's character I have always greatly admired,—I refer to that utter forgetfulness of self, and perfect disregard of his own personal and pecuniary interests when endeavouring to rescue the perishing, and lift up the fallen. Most emphatically may it be said that this is *not* “that pride which apes humility,” but a genuine spirit of self-abnegation which very few people can really and truly claim to possess. In his Introduction the author states that at the request of many friends, and with a desire to lessen some of the misery and hardships of the poor boat women and children, “I send this edition, with all faults and failings, into the world, amongst friends and *foes*—with the aid of the press seconding my humble efforts as heretofore—backed with prayers and tears, to tell its own pitiable story, as the facts

and suggestions herein contained may supply the influence and motive power."

When these facts and suggestions come to be carefully read, I feel persuaded that those who do so will not only join their prayers and mingle their tears with those of the author, but will at once be ready to exclaim, "Can such a man as this have a single enemy on earth?" Nevertheless it is a painful fact that Mr. Smith has had to face the persecutions and misrepresentation of men who, I regret to add, have even followed him to the lobby of the House of Commons, and sought to thwart him there. But the Canal Boat Act was passed in 1877, and came into operation on the 30th of June, 1878, and it now remains, says Mr. Smith, "for the inspector, minister, and teacher, to do their part in removing this blot from England's escutcheon of Bible Christianity."

I cannot conclude this extremely imperfect notice without venturing to anticipate what, I am sure, will be the first question of all those who read Mr. Smith's book, and this I will at once do by saying that, up to the present time, that gentleman has received no appointment to superintend the proper carrying out of the Act, for the eventual securing of which he laboured so assiduously, made so many heavy pecuniary sacrifices, and subjected himself to many and great inconveniences, amounting, in some cases, almost to personal violence from his opponents. Verily the world knows but little of its best men, and it unfortunately too frequently happens, as in such cases as Mr. Smith's, when they become known their merits and services receive but scant notice. Mr. Smith's book should command an extensive sale amongst, and recommend itself to, all who have a heart to care for its burning words, so that in this way the missionary zeal of the country may be stirred up to help on the cause the author has so much at heart. J. H.

The Day is done.

THE day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.
I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist.
A feeling of sadness and longing
That is not akin to pain,
But resembles sorrow only
As the mist resembles the rain.
Come, read to me some poem,
Some simple and beautiful lay,
That shall soothe this restless feeling,
And banish the thoughts of day.
Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.
For the strains of martial music,
Their mighty thoughts suggest

Life's endless toil and endeavour,
And to-night I long for rest.
Read from some humbler poet,
Whose songs gushed from his heart
As showers from the clouds of summer,
Or tears from the eyelids start.
Who, through long days of labour,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.
Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.
Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.
And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away.

—H. W. LONGFELLOW.

What's the Use of Baptism?

"IS THERE any use, at all, in Believers' Baptism to the Christians of this nineteenth century? Allowing that the *Early Church* did, as all Christians declare, plunge the disciples of Jesus into water, in the name of the Father, Son, and Holy Ghost, still "what's the good of teaching and practising a rite like that now?"

The answer to that question has more to do with fixing the attitude taken by many believers in Christ to the teaching of the New Testament about baptism, than all the elaborate discussions about the "mode" and the "subjects" of the ordinance with which the church has been flooded from the beginning until now. The utilitarian spirit of the age penetrates the church, and though it moves with hushed voice and noiseless step, it is gradually abolishing the sprinkling of babes from Pædo-baptist fonts, and forcing Baptists to vindicate their cherished practice, not only by their Bibles, but also and mainly by the quality and range of its results.

For example, a man says, "I am a Christian, and have been, for years. I rejoice in my discipleship to the Lord Jesus; identify myself with Christian movements; and undertake Christian responsibilities. I have the 'substance' of the spiritual life; what good could I get from the pursuit of the 'shadow?' I enjoy the 'inward grace:' what accession to that grace would accrue to me from hoisting 'the outward sign?"

"I can very well understand, that the immersion of believers, on the day of Pentecost, may have had a striking effect when the Jew and the proselyte proclaimed his severance from Moses and the Temple, and his allegiance to the religion of the Nazarene; or when, at a later period, the Roman passed from the errors and vices of paganism to the truth and purity of Christ Jesus. I can also believe that even now similar advantages may result in India and other countries, when the convert to Christianity renounces, in the presence of an untaught multitude, the old and hoary idolatry of his fathers, and accepts a new Teacher and Leader.

"One step further I can go. I think some good may attend the ceremony of sprinkling infants, though I know Christ did not institute it as a rite either expressly or implicitly. Parents are then taught their religious duties, and urged to attend to the much forgotten task of training their children with a DIRECT and avowed regard to their possession and culture of the spiritual life. But for grown people, reflective, cultured, and spiritual men and women to insist on the duty of being immersed in water, and exult in it as a privilege, this puzzles and bewilders me beyond expression. I can't see any good in it, either for the person baptized, or any one else. Whatever you may say about the law and history of baptism, I meet all your affirmations with the radical interrogatory, WHAT'S THE USE OF IT?"

I. At the outset, I protest, in the name of sense and reason, against this question as a fair statement of the case of New Testament baptism. Seemingly, I know no inquiry could be more rational; I will prove it is, actually, most irrational, even to the point of absurdity.

(1.) For, first, it flagrantly confounds the *authority* of a law with a *perception of the use of keeping* that law, and makes the mistake of exalting a SEEN UTILITY into the supreme standard of moral action.

A thief does not perceive the use of the laws against pocket-picking and burglary; does the judge, therefore, excuse him, and confirm his possession of the results of his theft? Because the enactments of the British legislature concerning vaccination seem to you to be hurtful and cruel, may you neglect your child with impunity? Do you never tell the truth till you see what you will gain by it? and if you see more use in lying, do you instantly resort thereto? Has right no claim of its own; and are not its claims often urged in the teeth of present and seen advantage? Does the world owe its gratitude to the men who have made "personal interest" the goal of life, or to those who have ignored their own narrow "interests," and fought and struggled and suffered for the right and the true! The question, "What's the use of baptism?" wherever urged as the *final* and all determining inquiry, is despicable and akin to everything that is unheroic and unmanly and ignoble.

Our Master said, "Ye are my friends if ye do *whatever* I command you"—WHATEVER—without restriction, and whether you see its uses or not. True men do not measure their obedience to a chosen Leader on the principle of profit and loss; but are eager to do *whatever* He wishes, and ready to go beyond, rather than fall short of, compliance with His will. If my King says to me, "Believe and be baptized," and does not revoke His command, nor give me an express exemption from its claims, my duty is instant and cheerful obedience, come what may.

(2.) Need I add, that to urge this question as final, is as absurd as it is ignoble? Can the cannibal discourse on the uses of English civilization? Do the totally deaf proclaim the pleasures of harmonious music? Stout and unwieldy Gibbon, incapable of exercise, joins "with Mr. F. North in pleasant arguments against exercise in general. He ridiculed the unsettled and restless disposition that, summer, the most uncomfortable of all seasons, as he said, generally gives to those who have the use of their limbs."* Lord Bacon, backed by a thousand sons of science, has taught us it is in obedience to law we learn its full import, and gain its advantage; not in idle speculation as to its character or possible uses. So David sang many centuries since, "in the KEEPING of thy commandments there is great reward;" and David's Lord says, "He that FOLLOWETH me shall not walk in darkness, but shall have the light of life." To desire to see the *uses* of baptism without attending to it, is like wanting health without exercise, knowledge without labour, and heaven without the faith which works by love. The question gets its answer as soon as it is flung aside, and the Lord is lovingly and joyously obeyed. The uses of Baptism are found in being baptized.

II. Then those "uses" may be reported, and the question may be answered—answered precisely in the same way as we answer the question, what is the use of a telegraph wire, of preaching sermons, of prayer-meetings, or of the ordinance of the Lord's Supper. We are cast upon the witness of Experience; a witness that most Christians accept readily as to the uses of the Lord's Supper; and may, therefore, rely upon concerning the advantages of the parallel rite.

* Cf. Morrison's Gibbon, p. 169.

Even our querist will allow that the Lord's Supper aids faith in, and intensifies love to the Lord Jesus; brightens hope in His present work and in its final issues; develops the fellowship of saints by securing a distinct recognition of the oneness of believers; and as it has aided, in measureless degrees, in the abolition of slavery, so is it still the foe of all caste and cliqueism in the life of the Church of the Redeemer. The experience of the church of this day, by thousands of witnesses, proclaims these to be the real fruits of the observance of the loving request of the Saviour, "do this in remembrance of me."

Is there a similar witness concerning the uses of Baptism. What is the verdict of Experience? Let us see.

1. The name of Miss Smiley, of the United States, is not altogether unfamiliar. She is a writer on the Scriptures of some repute, and was for years a notable minister of the Society of Friends. Trained in the principles of that sect, she had accepted and taught its denial of baptism. But the study of the New Testament convinced her of the duty of being baptized, and after a most painful struggle she left her first and most cherished religious home, and put on Christ by baptism. Be it remembered she was a *mature* Christian, a reflective and cultured Christian in vital union with Christ Jesus and with His church, thoroughly identified with the cause of righteousness and goodness; and if any one could be expected to find "no good" from going into the water and being immersed, surely she might. But hear what she says.

MISS SMILEY'S BAPTISM.

"Meantime I am having great comfort in thus yielding myself. I cannot tell you how the significance of the act grows upon me and reacts upon my spiritual life. If I am deprived at this period of regarding it as an initial act, I can the more view it as the completion of my consecration. I have felt as though I were busied in gathering up the last remains of the old Adam—all of my will and my life that may have hitherto escaped, and bringing them now to a final burial. And how very surely in the same grave must I lay down all reputation, and much that has hitherto gone to make up life. May every error and cramping prejudice go down also, to rise up no more! On the other hand, I have an ever-joyful feeling of looking forward to that day as a bridal morn, when I shall openly give myself away to Jesus, to be His altogether. And though I have loved Him so long, and so truly, yet now there seems some new feeling of tenderness, and more perfect union and entire dependence. It has all come upon me as a sweet surprise; for, while ready to keep His commandments, I thought the long delay would render the act unnecessary, and not to be accompanied with any corresponding spiritual experience."

And now permit me to speak for myself. I recall, to this hour, with a thrill of holy pleasure, the morning of the Sabbath, June 15, 1851, when, as a lad, I publicly dedicated myself to the service and kingdom of Jesus. The day is still one of the most sacred of my experience; and its fruits are spread over all the intervening time. From "notes" in my possession I can trace the deepening of my soul's trust in the sacrifice of Christ; the young life giving itself wholly in desire and will to the Lord; the glow of consecrating fervour raised to the intensest

degree by the solemnity of the act, and dependence on Christ for grace to hold up and on through apprehended weaknesses and difficulties developed and perfected. Looking back over more than a quarter of a century, no words seem so fit to express the feeling of the day as Doddridge's Consecration Hymn—

“O happy bond that seals my vows
To Him who merits all my love!
Let cheerful anthems fill His house,
While to that sacred shrine I move.
’Tis done! the great transaction’s done!
I am my Lord’s, and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.”

These witnesses could be multiplied a thousandfold; and with undivided and convincing force they declare that one signal “use” of baptism to the believer in Christ is that it DEVELOPS AND PERFECTS the

SPIRIT OF CONSECRATION

TO THE LORD JESUS CHRIST; and coming as it usually does, and always ought, at the commencement of the spiritual life, it floods the soul with hallowed feeling, and becomes the occasion of a real and abiding addition of spiritual power.

2. A second “use” is seen in the experience of

SIR DONALD MACLEOD,

who was known as a magistrate in Bengal and as Lieutenant-Governor of the Punjaub. After becoming a Christian the Bible disturbed his mind concerning baptism, and he resolved by the patient study of the subject to find the Lord’s will and do it. After much consideration, he writes, “It is as strange as it is true that baptism bears a more decided feature with the world by far, than even the Lord’s Supper;” and adds, that “he was convinced it was his duty to follow Christ in this ordinance.” He was warned of the consequences: the loss of friends and of position, and told to think of the opposition he would incur; and he answered, “I have thought of all this, and must, at the risk of all consequences, regard Christ rather than man;” and so he was baptized in obedience to the inspiration of this conviction.

DAN TAYLOR

must have had an energetic sense of duty to constrain him to start on a journey of a hundred and twenty miles in the depth of winter in search of somebody to baptize him. It is, moreover, a common testimony, that attendance upon this ordinance nourishes and quickens a sense of responsibility to the Lord Jesus for the effect of the outward life upon the world. I have heard it said again and again by those who have publicly avowed their discipleship to Christ in this impressive act, what carefulness, what zeal, what devotion to purity the deed has wrought in them; how much more anxious they have been to walk circumspectly with unfaltering foot and unstained robe along the way of life. The soldier has been put upon his honour, and made to feel that the fair fame of his Leader was in his keeping. His conscience

has been reinforced, and his will has received large accessions of aid by this manifestation of himself as Christ's "man," His sworn servant and soldier.

John Morley says, "Intrinsic conviction is the mainstay of human advancement;" and the annals of Baptists, it is admitted, are replete with proofs of the existence of this same strong, sharply defined, energetic, and unyielding intrinsic conviction. Baptists were the first to perceive and proclaim the cardinal principle of "Liberty of Conscience;" have always occupied the front ranks in the maintenance of the rights of individual feeling and conviction; and with unwavering fidelity have defended and advocated the supremacy of conscience. And I claim, without hesitation, that our doctrine of baptism has been the precious amber in which this spirit has been preserved; and that the rite of baptism has rendered inestimable service to the cause of progress, righteousness, and liberty, by **NOURISHING AND STRENGTHENING "INTRINSIC CONVICTION," SECURING THE UNQUESTIONED SUPREMACY OF CONSCIENCE OVER INTEREST, AND OF A SENSE OF DUTY OVER A DESIRE FOR PERSONAL GAINS.** Surely that unquestionable "use" of baptism deserves, if anything does, a perpetual life.

3. When Jesus was baptized the heavens were opened; the Holy Ghost descended upon Him, and a voice from heaven said, "Thou art my beloved Son in whom I am well pleased." Christ sees into His work. Light comes to Him in the way of obedience. The treasures of the Divine Wisdom are opened to Him; a Divine Inspiration fills and sways Him; and the joy-giving consciousness of His Sonship is quickened and strengthened. Christ's baptism is one of the highest peaks of His earthly blessedness.

The Eunuch of Ethiopia, having been baptized, goes on his way *rejoicing*. He is a gladder and a stronger man for his ready, instant, and cheerful acquiescence in the will of Christ. The jailor of Philippi, having been baptized, *rejoiced*, believing in God, with all his house. The blessed experiences of the day of baptism form an ever-recurring theme of reflection and stimulus to the pilgrims of God. The brightness of that hour has stretched as a beam of light over the whole life of the true and steadfast, and has allured not a few wanderers back again to the Father's heart and home. As Nature, when she robes herself in the gay attire of spring, seems to pulsate with gladness; as the youth, addressing himself to the duties of a manlier life, thrills with hope, ambition, and joy; as the heart of a nation, dedicating itself to a high deed of daring for the wronged and oppressed, throbs with holy pleasure; so the redeemed soul, consciously giving itself in baptism to the hallowed service of Christ, experiences a thorough immersion in joy and strength, and goes forth, even if it be to be tempted, yet with courage and faith. In baptism thousands have with joy drawn fresher and fuller draughts from the waters of salvation. So long as men are baptized into Christ, so long will they find it an occasion of flooding their souls with CHRIST'S JOY.

4. "As often as ye eat this bread and drink this cup, ye do show forth or declare the Lord's death till He come;" and as often as ye immerse a believing soul in the name of the Father, Son, and Holy Ghost, ye declare the efficiency of the Lord's death and resurrection. Buried with

Christ in baptism, we preach in the language of symbol that Christ died for our sins and rose again for our justification; and affirm that in the case of a man like ourselves, that sacrifice has become conscious salvation, that resurrection newness of life. Baptisms have, as every Baptist pastor of large experience can testify, an EVANGELIZING "use." They preach the gospel, and the preaching is attended with the demonstration of the Spirit and mighty power.

5. Courage is contagious. The faithful Abdiel does not stand alone—his fidelity stimulates his peers to a similar heroism. "I, too, will be a valiant soldier of Christ," says one, who sees a comrade enter the lists, fight bravely, and conquer in the name of the Heavenly Captain. "Example strikes all human hearts," puts fortitude into the feeble, daring into the timid, and courage into the coward. Your baptism is not only an evangel, it is an edification, an encouragement to valiant warfare, and repeats with stimulating energy the direction, "Be not thou, therefore, ashamed of the testimony of the Lord." No one who fairly estimates the temptations to faithlessness and fear in a Christian life will despise the COURAGE-GIVING "use" of believers' baptism.

6. Lastly, it has been seen, in not a few cases, that departure from the Baptist teaching concerning this rite has been followed by a gradual surrender of the purely spiritual character of Christ's church. Ritualism and Priestism are at one extreme, personal discipleship to Christ expressed in baptism is at the other. Let the priest have the smallest grain of power in regenerating a babe by baptism, and you have the germ out of which a Papacy may be developed. The baptism of *believers*, be they children, men, or women, is a protest against baptismal regeneration, a means of proclaiming the spirituality of Christ's church, and of effectually battling with the errors of a priesthood. To save us from Romanism we must have a true and scriptural doctrine of Baptism.

WHAT'S THE USE OF BAPTISM?

It develops and perfects the spirit of consecration to Christ.

It nourishes a healthy conscience, and makes its action supreme.

It opens a new fountain of joy and blessedness.

It illustratively preaches the efficacy of Christ's work.

It stimulates to courage.

It maintains the purity of the faith.

Never, however, is it to be forgotten that these "uses" all depend upon what the user himself is, rather than upon the particular act he performs. The benefit is not in the water, much or little; not in the act of the administrator; but in the spiritual and inward act of the soul of the baptized person as he freely consents to Christ's authority, and subjects Himself to His wish and sway. The use of the Lord's Supper is not in the wine drunk or the bread eaten, but in the faith and love and hope of the participant. As a microscope is to a botanist and a telescope to an astronomer, so is baptism to a believer in Christ; and when there is no use for the first and second, there will be none for the third.

JOHN CLIFFORD.

Ambrose and his Hymns.

THE oldest hymn in our new Hymnal has the name of Ambrose attached to it, and consequently belongs to the latter half of the fourth century. This hymn, commencing with "We praise, we worship thee, O God," is in reality a version of the *Te Deum*. We all know the tradition concerning it, that on Easter night in the year 387, Ambrose, having just baptized Augustine, stood with his convert before the great altar in Milan Cathedral, when in sudden inspiration he broke forth in the ascription of praise to the Author of all good, "We praise thee, O God; we acknowledge thee to be the Lord:" whereupon the newly baptized answered in the same strain with uplifted eyes and hands, "All the earth doth worship thee, the Father everlasting;" and as if touched by the same sacred fire they continued to sing together in responses that sublime hymn of praise which has been the voice of the church of Christ for nigh fifteen hundred years. The legend is beautiful and of early origin, but it is legend, and doubtless nothing more. Of Ambrose, whom the Church of Rome has canonized in her calendar, and who was unquestionably the most remarkable man of a remarkable age, we have many interesting and reliable particulars gathered in part from ecclesiastical history, but chiefly from his own works.

Ambrose was descended from a noble Roman family. His father was a Roman of the highest rank, and at the time of his son's birth was Præfect of the Galliæ, a province which included Britain and Spain, and constituted one of the four great Prætorian prefectures of the empire. It is not known in which of the principal cities of this province the Prefect was residing when his son Ambrose was born. Arles, Trèves, and Lyons contend for the honour of being his birthplace. The date of his birth was probably about the year 340. Paulinus (secretary and historian of Ambrose) begins the narrative of his life by relating how, when Ambrose was lying in his cradle, a swarm of bees came to his open mouth, and flew in and out, as a prophecy of his future eloquence. Ambrose received a liberal education at Rome, and then devoted himself to the profession of the law. Before he was thirty he was appointed Consular of Liguria, and resided at the city of Milan. He evidently made an excellent magistrate, for he was known, honoured, and loved by the people as a high-minded and conscientious religious man. Whilst holding this civil appointment, Auxentius, the Arian bishop, died. Party feeling ran high, and the strife between the Arians and the Catholics with regard to a successor to Auxentius was so great, that the people were ready to take up arms against each other. At length the day of election came, and the cathedral was filled with a noisy and excited multitude. The Consular went down to the church to keep the peace between the contending parties, and was addressing the people in his character as a civil magistrate, when a voice—a child's voice, it was said—was heard shouting, "Ambrose is bishop." In a moment it seemed to strike both parties that here was a solution of the perplexing difficulty; for the Catholics regarded him as an orthodox believer, and the Arians respected him as a just and impartial man; and so the whole multitude, as if suddenly of one mind, immediately responded, "We will have Ambrose for bishop." But Ambrose was not at this time baptized: he was an earnest Christian in his belief, but from a feeling of the deep solemnity and the great responsibility of the act, he had shrunk from making a public avowal of his faith by baptism.

Such a man, as may be readily supposed, naturally shrank from being made bishop. To the utmost of his power he resisted the popular nomination, and even fled from the city to escape the ecclesiastical office; and it was not until the Emperor Valentinian urged him to comply with the people's choice that he accepted the appointment, and gave himself unreservedly to the work.

To Ambrose the Episcopate was no haven of repose, but a sphere of earnest conflict for truth and right, and of active service for God and man. He discharged the duties of his new office with a zeal truly apostolic. He proved a father of the poor, the protector of those who were oppressed, an unwearied pastor, and a powerful opponent both of heresy and of heathenism. The

eloquence which formerly he had displayed in the forum, became more brilliant when employed in the service of Christ. One of his first cares after his ordination, we are told, was to divest himself of the charge of private property. As a member of a wealthy family he possessed both money and lands. What he did not give away to the poor or the church, or reserve as an income for his sister, he placed entirely under the management of his brother.

Not having been specially prepared for his spiritual office, Ambrose had to labour hard to qualify himself for the work. He had to begin, as he ingeniously declares, to learn and to teach at the same time. "He studied in order to teach, and he taught with a constant eye to edification. He was constantly thinking how he could give the best instruction to the flock committed to his charge, from the Emperor to the lowest of the people, so as to train them in soundness of faith and purity of life." Like the most renowned of his successors, Carlo Borromeo, he was a man in whom the spirit of true humanity shone splendidly. When, for instance, dire calamities befell the empire, in consequence of the successes of the Goths, and a great number of captives were carried off by the barbarians and were exposed for sale by their captors, Ambrose used every effort to effect their ransom. He exhausted the whole available resources of the church, and when everything else had been taken he did not scruple to break up and sell the sacramental vessels; justifying his conduct by saying, "If the blood of Christ redeemed their souls, should not the vessels which hold the blood be used to redeem their bodies?"

But it is in the noble, and courageous, and successful part that he took in the great conflict between Church and State, truth and heresy, that Ambrose is most renowned. When the Empress Justina claimed for the Arians the use of the Portian Basilica of Milan, her demand was met by a stern refusal on the part of the bishop. The churches, he said, were not the bishop's, but Christ's, and the bishop, as His steward, could not relinquish them without treachery to those who denied His deity. The Empress, irritated by defeat, sought to banish him, but he simply refused to go; and when at length the conflict rose to such a height that a body of the Imperial troops were sent to take possession of the Basilica, Ambrose carried the day by a passive resistance. The soldiers fell back as he threatened them with excommunication, and the citizens of Milan, who for the most part were one with the bishop in defence of the deity of the Son, crowded into the Basilica and adjacent buildings, and so took possession of them by quietly filling them. The troops made no attack, but simply besieged them, hoping to exhaust their patience and enthusiasm. To sustain them in both, to confirm them in the faith, and to confute their adversaries, Ambrose set the people singing hymns in praise of Father, Son, and Holy Spirit. These hymns were used as responsive chants, and resounded night and day through the beleaguered Basilica with nearly the whole city for a choir. And thus was introduced into the Western church the practice of antiphonal or responsive singing, long prevalent in the Eastern churches.

Augustine in his Confessions, thus speaks of the power of Christian psalmody in the church at Milan. "The hymns and songs of thy church moved my soul intently: thy truth was distilled by them into my heart. The flame of piety was kindled, and my tears flowed for joy."

The troops of the empire in the Arian interest were powerless to produce apostasy among the Milanese, for their souls were saturated with the truth by the singing of these simple hymns. Thus one of the earliest victories of the Church over the State, and of truth over error, was won by means of hymns.

Ambrose did not live to a great age—he died in the year 397; and the great church where he is buried was called after his name, Basilica Ambrosiana.

J. H. ATKINSON.

CONSCIENCE.

CONSCIENCE is your magnetic needle. Reason is your chart. But I would rather have a crew willing to follow the indications of the needle, and giving themselves no great trouble as to the chart, than a crew that had ever so good a chart and no needle at all.—*Joseph Cook.*

The Need of an Instructive Ministry.

A SIGNAL FOR PREACHERS AND TEACHERS.

THAT this is a prodigiously busy age everybody admits. We are, for the most part, living at high pressure. Men are fearfully pre-occupied. Business is all-engrossing. Public life is wider and more various and attractive than formerly. Christian activity is carried on at high pressure. The claimants upon human sympathy and effort were never more numerous or clamorous than now. Music and painting, science and song, politics and philosophy, trade and pleasure, so absorb the small stock of individual human energy that it is only a scant portion indeed that is left for the patient acquisition of Scriptural knowledge and the sure mastery of the wide domain of Christian facts. At no time, we fear, was there less accurate acquaintance amongst hearers generally with the Gospel of Christ, its contents, its origin and end, the literature it has created, the civilization it has originated and inspired, the gigantic evils it has crushed, and the wide and manifold good with which it has enriched our human life. Biblical knowledge is becoming more and more rare save in the "professional classes." Any preaching to the "people" that assumes much more scriptural and spiritual knowledge than what was possessed on leaving the Sunday-school, runs serious risk of being wasted or misunderstood. The real history of Christianity is as strange to nine-tenths of our congregations as are the stages that led up to the grand discovery of the constituents of the sun. Few know the annals of Church history, fewer still can interpret their Bibles, and as for any fair statement of the *doctrinal* drift of the New Testament, this is as rare as rubies in London Macadam.

The preacher's *first* work, therefore, in this age, not less than in any other, is to give religious knowledge. He is an expositor, an instructor, a teacher; and his main business is to state, interpret, and apply spiritual facts to men's consciences and lives. He must deal with the Bible as a living book, as fresh as the newspaper of this morning, and yet surpassing it because it is at the same time a luminous exposition of the past experience of the human race. To him it is the voice of the eternal God,—the God of to-day and of to-morrow, as well as of yesterday; and therefore his use of it is not that of the doctrinal dogmatist who loudly vociferates his Divine authority, but that of the spiritual utilitarian, who makes its authority and inspiration felt, by showing what large and unique help it, and it alone, can render to man; nor is his interpretation of its words a "dry-as-dust" giving of the "sense," as if he were only a vocal dictionary; but a fresh and vivid statement made in the current speech and *feeling* of the hour, of the everlasting truth of God.

Nor are the Old and New Testaments the only Scriptures he reads to men. Human nature is a book whose freshly-opened page invites his thought every day; and from its confused and blotted records he gathers many an argument, and the material for many a vigorous appeal. His arrows are bathed with experience. His examinations are radiant with the various lights of human sorrow and joy. His words clear up perplexities, lift the mists, and brighten the horizon of life to troubled and tempted men. Universal history is made to expound individual, and pre-eminent is the use he makes of those eighteen centuries that ring so resonant to every trained ear with the name and triumphs of the Nazarene. In short, the successful preacher "teaches knowledge," "opens and alleges," instructs as well as warns, and "builds up" as well as persuades. He feels that exhortation is wasted breath if it is not based on information relevant to the needs of the soul, and fresh; and vivaciously imparted; and that persuasion is like a race without a goal, if it is not saturated with informing truths.

The successful ministry is a ministry of instruction in religious facts. Scientific men deal with facts, and rarely have a drowsy auditory. Newspapers are full of facts, and men bury their heads in them for hours. Novelists make all they say wear the dress of fact, and their readers are "legion." History and biography are potent in literature because they deal with facts of deep and abiding human interest. But Christianity is itself the central fact of all

history, and the only safe key to the interpretation of every other fact in the various annals of mankind, and the skilfulest preacher is he who can make the best use of this master-key. A plain man told Dr. Dabney that the reason John Randolph was so appreciated by the common people was "because Mr. Randolph was so instructive; he taught the people so much which they had not known before."*

An effective ministry is an informing ministry; and that in no narrow or partial sense.

Every successful preacher is one who gives INSTRUCTION IN THOSE THINGS RELATING TO THE FOUNDATIONS OF THE CHRISTIAN FAITH, THE BEGINNINGS AND NOURISHMENT, GROWTH, AND PERFECTION OF THE SPIRITUAL LIFE.

JOHN CLIFFORD.

Captain Cook.

A HUNDRED YEARS AGO.

ONE hundred years ago, how easily spoken, but, how full of events. England was all astir with the discoveries made by Captain Cook, the great navigator. Who was he? How was it that he became so noted? He was what he was by manly determination, heroic perseverance, and courage never to submit or yield. He leaves behind him his deeds of daring and exploits in learning as a heritage for the young of this generation to imitate, and emulate.

He was born at Marton, in Yorkshire, in 1728. His father was chiefly engaged in agricultural pursuits, but rose by steady perseverance, to become an under-steward. His family of nine children was a great task to cope with, and the education he gave them was of a most limited kind.

James Cook received the rudiments of reading, writing, etc., through the generosity of a friend who lived in the village. At an early age he was placed out to learn the trade of haberdashery; but being suspected of dishonesty, he felt the stigma so keenly and was so indignant, that he obtained his immediate discharge from his master, and at once apprenticed himself to a company in the coasting coal business; and then, from the life of a common sailor, he raised himself to the rank of Captain, having, without a master, acquired such mathematical and astronomical knowledge as was necessary for navigation.

In the service of his country he became distinguished, being present with General Wolfe in the engagement against Quebec, and taking part in the recapture of Newfoundland. By the order of the government Captain Cook performed *three* voyages round the globe. His various discoveries, and interesting researches, when made known, thrilling his own countrymen and awoke a deep interest in other lands. In his last voyage which he undertook, in 1776, to ascertain whether there was a northern communication between the Atlantic and the Pacific Oceans, he made the circuit of the New World, gained the north-west of America, and attempted to pass into Hudson's Bay through Behring's Straits, but was compelled to give up the undertaking. He descended toward the south, arrived at Owhyhee, of the Sandwich Islands, where he hoped to winter, and to repair his ships. There a quarrel ensued between his crew, and the natives, and Captain Cook was stabbed in the fray, at the age of 51 years, on Valentine's-day, 1779.

T. WATKINSON.

BE VITAL.

It is life that tells in the church, the school, the home. The dead can do nothing; they are buried out of sight. Do everything you can to keep your *vitality*. Never let't go down so long as you have work to do. Be at your best physically, mentally, spiritually. Walk, ride, bathe, exercise thyself unto bodily vitality. Feed the mind on the truth; get your heart pervaded with love to Christ and men, and your work will be living; and being living it will tell.

* 'God's Word in Preaching,' by Dr. J. Hall, p. 78.

Scraps from the Editor's Waste-Basket.

I. THE "BELL" LIBEL CASE has collapsed under the direction of Chief Justice Coleridge, and our brethren Rev. R. F. Griffiths and Mr. Stevenson, are not only acquitted, but the plaintiff is condemned to pay the costs. The *Sheffield Independent* says:—"We congratulate the defendants in the name of public morality. They have had the courage to expose the character of a man who was bringing disgrace on the cause of religion. At great cost and risk to themselves they stood in the breach; they have borne the brunt of a public prosecution, and have fully succeeded in the object at which they aimed. Ranking as public benefactors, Messrs. Griffiths and Stevenson ought not to be allowed to suffer any pecuniary loss, and we trust the Christian public will see that they come off entirely harmless from legal charges. Such is the least that can be done in evidence of public appreciation of the great service these gentlemen have rendered." We need not say how heartily we endorse these congratulatory words. We should have rejoiced in the courage if it had failed, and been mulcted in heavy damages, we rejoice in it, not the less now it is successful.

Surely Christian churches and Christian men will see, before long, that it is time they had done with advertising "converted clowns," "prize-fighters," "singing preachers converted during an attack of *delirium tremens*," and all that ilk. We have had it *ad nauseam*. It is a waste of good money, a discredit to Christianity; and a depravation of the tone of Christian work. "Conversion" is so great a good, that we rejoice in any one's conversion: and preaching the gospel is so useful a work, that we are glad to know any one can do it. But men should have time to CLEAN themselves a little before they are taken up and petted by Christian men, and pushed to the front; and it should never be forgotten that the first qualification for any preacher is a stainless character. We hope this "trial" may tend to make Christian work a little more manly, and much less sensational.

II. MR. SPURGEON.—On the day before Mr. Spurgeon left for Mentone, we spent an hour or two with him, and were grieved to find that, in addition to the acute and distressing pains due to his disease, he was acutely suffering from the wild and reckless statements originated by Neal Dow, and circulated throughout the United States. We under-

stand Mr. Dow says that he did not mean Mr. Spurgeon, when he spoke of a "famous London preacher who goes every year to the South of France." But surely he must have known that the notoriety of Mr. Spurgeon, and of his annual visits to the South of France, would lead all who heard or saw his statement to regard it as directed against him. All who know Mr. Spurgeon at home, know that he is practically a Total Abstainer, and that his sons are active workers for the Temperance cause, and that his household is a Temperance household. Mr. Dow ought, therefore, to admit that he was wantonly and inexcusably careless, and to circulate, far and near, his own correction of his false and injurious declaration.

III. ANONYMOUS LETTERS.—A distressed correspondent writes to us asking what he should do with "anonymous letters." That depends upon what is in the letter. Suppose the letter to contain a £5 note, we advise it to be sent to the Home Mission. Our Treasurer will not trouble about the anonymity of the kind donor. But suppose it to contain advice, censure, abuse, and the like, then we say, read it carefully, and ask what good use you can make of it? Is the advice wise? Is the censure deserved? Does it hit a real fault? As for the abuse, treat it as you would the unmusical notes of a familiar and stubborn quadruped. Get out of the letter all you can that will help you in your work; and then, if the letter has only been written on one side of the paper, you can use the other for some profitable scribbling. Of course you will not depart from your conviction of duty by a single hair's breadth because the postman has brought you a little scribble from an individual who rates his work so low and disreputable that he dare not claim the paternity of it. A thousand to one Mr. Anonymous hasn't a head, but only a pimple. You wouldn't be afraid of that if you saw it. Why should you fear when you do not see it. You do not take your rules of preaching from the opinions of me "hearer;" nor set your style to suit the special taste of a solitary person, who thinks heaven has given him no work to do except to criticise other people. Fear the "bray," get to know its meaning, if it has any, inquire scientifically into its causes and conditions; and if you can extract anything intelligible and usable out of it, do so. The "jawbone of an ass" is a fine weapon in the hands of a Samson, and Shamgar did fearful execution with an oxgoad.

IV. ANOTHER LITTLE WAR.—The policy that failed so conspicuously in India, and landed us in a hectoring debate, and a miserable war with Afghanistan, has wrought fearful disaster in South Africa. Sir Bartle Frere has plunged into war against CETEWAYO; has, indeed, forced him to fight: for the Zulu King is said, by good authorities, to be “too old and too fat” to desire military renown, and he has distinctly said that no acts of his subjects will make him fight with the English. The real blunder is in the choice of men like Lord Lytton and Sir Bartle Frere to do work for which they are ill-fitted.

V. FRANCE IN 1879.—Nothing in the history of the year 1879 is likely to be so impressive as the action of the French people in passing from the presidency of the military MacMahon, to that of the civilian

Grévy. It has been accomplished with imperturbable quiet, undisturbed self-possession and matchless ease. The Republicans are vindicating themselves by their calmness and self-possession; and their vindication will be the largest prosperity and the truest glory of France.

VI. OUR “MAG.”—The Editor of the *Scottish Baptist Magazine* says, “*The General Baptist Magazine* has come to be regarded as a model magazine. Its pages present a variety and a richness of materials that make it rank as a general favourite. It is one of the magazines which are sure to be read.”

One who has known the Magazine for thirty years says, “The ‘Mag.’ gets better and better. It is the only thing of the kind I have ever met with that one feels compelled to read every line of it for fear of missing something good.”

Reviews.

THE PROGRESS OF DIVINE REVELATION; OR, THE UNFOLDING PURPOSE OF SCRIPTURE. By Dr. Stoughton. *Religious Tract Society.*

The Bible suffers more from its friends than from its enemies. If we could only get the book rightly interpreted, and allow it to speak for itself, it would do more towards routing infidelity, scepticism, and all the antagonists of righteousness, than all our defences. Nothing is so strong and victorious as the Divine Word itself. Let it have “free course,” and men will be thoroughly provided with all that pertains to good works, and God will be glorified.

One glaring error in the treatment of the Bible is that we often read it as though it had no history, but had come on to our table with the *Daily News* of this morning. We ignore its past: the successive and gradual evolution of its ideas during a period of two thousand years: and find in Leviticus all that is in Hebrews, in the garden of Eden all that is in the gospel of Luke. So doing we dishonour God, and injure ourselves.

No book we have seen lately is better fitted to cure this mischief than Dr. Stoughton's. It is fresh, and yet it is reverent; it is vigorous, and yet cautious; it is learned, and yet charmingly simple in the account it gives of the unfolding of the idea of God, and of His purpose to redeem mankind. We very cordially commend it to all who wish to know the Bible, or to make it known to others.

THE FOUR GARDENS. A Solemn Imagery. In seven parts. *Stock.*

THIS is an altogether original book. It is safe to say there is not another like it. The paper is superb, the type is clear and distinct, and the printing and binding admirable. As a specimen of printing it takes high rank.

The book is a poem on the Four Gardens; and the Gardens are Eden, Gethsemane, the Burial Garden of Christ, and the Paradise of God. In a preface the author gives a full account of the origin of his work, explains his motives, and criticises Milton, who has gone over some of the same ground. Defence of the doctrinal assumptions of the book occupies a forward place, and, indeed, every statement is sustained either by citations from, or reference to the Scriptures. The evidences of enormous labour are manifold.

But what is it as a poem? At first we thought it a conspicuous failure. Lame and broken lines abound. The sense is not clearly expressed. There is a want of ease and of gentle flow in the verse; and often, instead of yielding pleasure, which all poetry should do, it disappoints if it does not exasperate. But we read on and on, and found, in the addresses by the spirits, and angels, and God, touches of real poetic power, and indications of some genius for song. A vivid and intense conception of the facts gives rise to graphic and forcible speech and characterization; and suggests, if it does not equal, the Miltonic strength. Altogether

the book is full of instruction; and will, in the main, give pleasure as well as profit to those who read it.

LECTURES ON BAPTISM. By the late W. Shirreff. With a Preface by C. H. Spurgeon. *Passmore & Alabaster.* Price 2s. 6d.

MR. SPURGEON is doing good service for the truth, to which our churches witness, by the publication of this volume of lectures. Much as has been produced on the subject of baptism, this volume is strikingly fresh, and is specially adapted to convince minds that move slowly, and with much carefulness, from an old and long cherished position. Put into the hands of persons with a *penchant* for logic and logical modes of viewing Christian duties, and fettered by Pædo-baptist associations, it will do real good. We should like to converse with the man who could go through through these lectures and yet remain a Pædo-baptist.

Mr. Spurgeon's Preface adds greatly to the value of the book by its well-told story of the life and experience of the lecturer. Our friends will do well to buy the book and circulate it widely.

THE TESTIMONY OF THE CHRISTIAN SACRAMENTS ON THE SUBJECT OF PERSONAL HOLINESS. By W. H. M. H. Aitken. *Hodder & Stoughton.*

THIS is the last issue of a series of tracts thoroughly calculated to direct the thoughts of Christian's to the sources and nourishment of Christian holiness. The tracts are twopence each, and deserves a wide circulation. Mr. Aitken expounds the bearing of Baptism and the Lord's Supper upon holiness of life; and speaks of the "baptized person as not left amidst the waters," "but brought up from them into new relationships, and declared by the rite to be a new creature in Christ Jesus." We have deep pleasure in commending this tract. It would be well to give it to those who are beginning the Christian life.

HAMARTIA; AN INQUIRY INTO THE NATURE AND ORIGIN OF EVIL. *Stock.* Price 1s.

AN acute and forcible treatment of this ancient problem that, according to Carlyle, has to be solved by each age for itself. It contains much fresh and helpful thinking; distinguishes between man's freedom of *choice* and freedom of *power*, treats evil as relative and not as absolute, as springing from his animal nature, as educational and as transitory. It is not the last word on this profound theme;

but men thinking on this subject will do well to obtain the guidance of this masterly essay.

THE SOWER. Vol. xvii.

THE LITTLE GLEANER. Vol. xxv.

Houlston & Sons.

THERE is an air of antiquity about the Little Gleaner that seriously diminishes its attractiveness, and there is a pensiveness that, we fear, must lessen its usefulness. The paper is poor, the pictures are indifferent, and much of the material wanting in brightness. It is not wanting in excellent lessons, and in sober counsel, but it is some distance below our ideal of a magazine for the young. The SOWER scatters good seed, seed that will yield large returns wherever it is received and nourished.

We are very pleased to see that both these periodicals start the year in an altogether improved style, and with better paper, better illustrations, and a brighter and more cheerful tone.

HOME: ITS AFFECTIONS AND USES. A

Homily for the Times. By a Layman, lately deceased. *Winks & Son, Leicester.* Price Threepence.

THE "home," dear as it is to us, is in danger of losing its friends, its charm, and its healing, refining, and ennobling power. Clubs, institutes, societies, spring up on every side of us, and the home runs great risk of being left wholly to the faithful housewife and the younger children, whilst the husband and the elder members of the family are selfishly "enjoying themselves" elsewhere. This homily on "home" utters a word against this anti-social tendency, and speaks with real eloquence and forceful logic. It is true and timely, well-conceived and well planned, solid and enduring in substance, and beautiful in expression. It merits a wide circulation.

"THE HOUSE SURGEON, OR THE DOCTOR AT HOME," price 6d., issued by the Accident Insurance Company (Limited), 7, Bank Buildings, contains a number of brief practical directions for the treatment of sufferers from accidents, compiled by Mr. Alfred Smeë, surgeon to the Bank of England. The subjects are just those upon which such brief, trustworthy directions as are here offered are needed from time to time, the list including broken bones, cuts, bruises, fits, apparently drowning, dislocations, ailments of the eye, burns and scalds, sunstroke, and a number of other matters of frequent occurrence requiring prompt and well-directed action.

Church Register.

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

CONFERENCES.

MIDLAND.—The Spring Conference will be held at Ripley on Tuesday, March 4, 1879. Devotional services at 11. a.m., and sermon by the Rev. J. J. Irving, of Swadlincote. Conference business at two p.m. Rev. J. Alcorn, Chairman. Public meeting at six p.m. Addresses by the Rev. J. W. Williams, W. H. Tetley, R. F. Griffiths, and other friends.

J. SALISBURY, *Secretary.*

The **LANCASHIRE AND YORKSHIRE CONFERENCE** was held at Enon Chapel, Burnley, Jan. 22. The Rev. J. T. Roberts opened the service, and the Rev. J. Bentley preached from Luke ii. 52. Mr. Bentley received the best thanks of the Conference for his excellent sermon.

Afternoon Session—There was a good attendance of delegates. The Rev. W. Gray, president, in the chair, supported by Mr. James Bramley, vice-president. Reports and statistics from churches shewed sixty baptized since last Conference, and seventeen approved candidates. The following resolutions were passed:—

I. That we heartily welcome into this Conference the Rev. J. T. Roberts, of West Vale, and Rev. Wesley Wood, of Infirmary Street Chapel, Bradford. Both were present, and replied to the vote of welcome.

II. That with regret we accept the resignation of Rev. W. Sharman as Secretary of the Conference, thanking him for his efficient services, and deeply sympathizing with him in his illness, pray that he may soon be restored. That Mr. J. S. Gill, of Todmorden, be appointed Secretary for the next three years, and that he be asked to commence his duties at this Conference. Mr. D. Wilson, of Halifax, was thanked for his services as Treasurer, and re-appointed.

III. That when churches seek aid to secure a pastor, in every such case they shall ask the advice of Conference in the selection.

IV. That the case at Northallerton and Brompton, Yorkshire, be referred to the Committee on Denominational Property.

V. That we approve of the withdrawal of the church at Manchester, and its union with the Cheshire Conference.

VI. The Rev. Richard Hardy, of Queensbury, having retired from the regular pastorate, the following resolution was unanimously passed:—"That this Conference learns, with regret, that the Rev. R. Hardy has felt it necessary

to close his long and useful ministry. It desires that the divine presence may be with him in his retirement, and greatly cheer him till his Lord shall call him to final and perfect rest in heaven."

VII. *Officers for coming Year*—Rev. B. Wood, President; Mr. Councillor Binns, of Halifax, Vice-President.

Committees.—1. Business: Revs. B. Wood, W. Gray, W. Dyson, Messrs. J. Binns, J. Bramley, J. Lister, and J. S. Gill.
2. Finance: Messrs. J. Lister, J. Binns, and G. White.

3. Evangelistic Work: Revs. B. Wood, W. Sharman, W. Chapman, Messrs. J. Binns, Joseph Horsfall, and G. White.

VIII. *Next Conference*.—Place: Hep-tonstall Slack. Time: Whit Wednesday. The Rev. W. Reynolds, of Burnley, to read a paper; in case of failure, Rev. W. Dyson. Speakers for Home Mission meeting, Revs. J. T. Roberts, J. K. Chapelle, and W. Chapman.

IX. *Afghanistan*.—That this Conference expresses its very deep regret at the conduct of the Government in regard to Afghanistan, viz., involving this country in an unnecessary and unjust war, and in entering upon that war in an unconstitutional manner without the knowledge and consent of Parliament.

The usual Home Missionary meeting was held in the evening. The Rev. J. Turner presided. JOHN S. GILL, *Sec.*,
Greenfield House, Todmorden.

CHURCHES.

ASHBY AND PACKINGTON.—Annual members' meeting, Jan. 29. Weekly offering in four quarters of last year. Treasurer has balance in hand. The Hymnal to be introduced on first Lord's-day in March. A youthful member recommended to the Chilwell College Committee to study for the ministry. Resolved to have an organ for the Ashby Chapel. An evening service had been commenced at Packington, conducted by young members of the church. The eldest son of a much esteemed deacon, now deceased, proposed for membership. Meeting of deep interest, and great cordiality.

LONG EATON.—All communications, promises of money, etc., for the new chapel, should be forwarded to the Secretary, Mr. C. G. Day, or the Treasurer, Mr. T. Hooley, North Villa, Long Eaton, Derbyshire.

LONDON, CHURCH STREET.—At the annual church meeting it was resolved to re-seat and otherwise improve the interior

of the chapel at the cost of about £600. Promises of nearly £400 were given.

LOUGHBOROUGH, WOOD GATE.—Jan. 26, sermons by H. Crassweller, B.A., and collections towards cost of new American organ, and complete set of new books for choir. The organ is one of Estey's 68 guinea ones. Total cost incurred about £73, which is all paid off. Members' annual tea meeting on the following day; quite an average attendance, and very happy meeting after, Mr. T. W. Marshall presiding. Total amount contributed for all purposes during the year £494.

LOUTH, NORTHGATE.—We recently purchased a minister's house for £420. Have just had our annual sale, which realized £65. This, together with the proceeds of last year's sale, and £200 worth of shares in a building society, has enabled us easily to secure this desirable acquisition to our chapel property, and thus increase our pastor's income.

MORCOTT AND BARROWDEN.—Annual meeting, Jan. 30. Over £115 raised for all purposes. Five pounds were presented to the pastor (Rev. S. Peacock). It is proposed to spend a considerable sum, during the year, in chapel improvement. Mr. Burnham, one of the Metropolitan Tabernacle Evangelists, is engaged to hold special evangelistic services in March.

NANTWICH.—The Home Mission sermons were preached, Feb. 9, by the pastor, Rev. R. P. Cook, and Rev. F. J. Greening. Attendance good.

NEWTORPE, Notts.—The yearly church meeting was held, Feb. 11. A goodly number met to tea, after which accounts were read and audited, and the deacons and officers re-elected.

NORWICH, ST. CLEMENT'S.—The Band of Hope gave a successful entertainment on Jan. 30. The Rev. G. Taylor occupied the chair, and Miss Mallett presided at the harmonium. The spacious school-room was filled, and so successful was the entertainment that it was repeated the following Monday in the large room of the Free Library, by request of the U. K. Alliance. The room was packed.

MINISTERIAL.

BARKER, REV. G., has resigned the pastorate of the church at Beeston, and commenced his ministry at Blaby and Whetstone.

GREENWOOD, REV. J., of Barton.—We rejoice to hear that our beloved brother is recovering from his very severe and dangerous illness. In a letter just to hand Mr. Greenwood says he will be thankful for "the prayers of Christian people, and specially of my fellow students, that I may soon be restored again to the work I

love." We are sure our brother may solace himself with the conviction that he will be remembered by many when they bow the knee to the God and Father of our Lord Jesus Christ. May the strong consolations of the Eternal God be with thee!

JOHNSON, REV. C. T., has accepted the pastorate of the church at Longton. On leaving Long Eaton, a purse containing ten guineas was presented to Mr. Johnson. Mr. J. commences his ministry at Longton forthwith.

REYNOLDS, REV. WALTER, has resigned the pastorate of the Ebenezer Church, Burnley, accepted an invitation to Gosford Street, Coventry, and will commence his ministry there on the first Sunday in March. During a ministry of seventeen months at Burnley, forty-six have joined the church by baptism, eleven by letter, and three by restoration, making a total addition of sixty members. There are six candidates.

BAPTISMS.

BOURNE.—Thirteen, by W. Orton.
HALIFAX, Lee Mount.—Five, by W. Dyson.
LONDON, Praed St. and Westbourne Pk.—Eight.
LONDON, Commercial Road.—Five, by J. Fletcher.
MACCLESFIELD.—Two, by J. Maden.
MOSSLEY.—Three, by S. Skingle.
NORWICH.—Three, by G. Taylor.
OLD BASFORD.—Seven, by J. Alcorn.
PETERBOROUGH.—Four, by T. Barrass.
STAPLEFORD.—Four, by W. Myers.
WALSALL.—Eleven, by W. Lees.

OBITUARIES.

KENNEY, REV. R., departed this life, Feb. 6, in the 76th year of his age. It may not be out of place to name a singular coincidence. He died on the same day in the year as one of his few fellow-students died, John Underwood, of Boston, but at the distance of forty-five years. Mr. and Mrs. Kenney have bequeathed

To Wheelock Heath Chapel	£500
„ Nantwich Chapel	200
„ General Baptist Home Mission ..	400
„ „ Foreign Mission ..	300
„ „ College	300
„ „ Building Fund ..	150
„ Protestant Dissenting Minister's Fund, three denominations ..	200
	£2,050

A Memoir of Mr. Kenney will shortly appear.

BAKEWELL, ELIZABETH, of Kilburn, Derbyshire, born March 9, 1847, died Jan. 6, 1879, was an exemplary Christian, and a thorough Baptist, sure to be found at the Conference and Association gatherings when practicable. She joined the church when about twelve years of age. Though not the oldest of the family she was the first to join the church, and she lived to see all her brothers and sisters baptized (six of them). In all departments of Christian work she was earnest and useful. Her remains rest in Smalley Chapel yard, in sure and certain hope of a joyful resurrection. J. B.
BOTHAMLEY, MARY ANN, the beloved wife of Parkinson Bothamley, Derby, after many years of patient suffering, passed to her rest January 19th, aged fifty-four.

THE
MISSIONARY OBSERVER.

MARCH, 1879.

Missionary Committee Meeting.

A MEETING OF THE COMMITTEE of the Foreign Missionary Society was held at St. Mary's Gate Chapel, Derby on Tuesday, Feb. 18th. The meeting was numerously attended, and a considerable amount of important business, in relation to the Mission, was transacted.

THE TREASURER'S FINANCIAL STATEMENT showed that the amount received from many of the churches was below that of last year—a circumstance which is, doubtless, owing, in a great measure, to the severe and long continued depression of trade. By improved organization, by "gathering up the fragments," and by a higher scale of contributions on the part of those who have the means, it is sincerely to be hoped, not only that all financial difficulty may be avoided, but that the Committee may be enabled to enlarge the sphere of the Society's operations. It was announced that our late highly esteemed friend, the Rev. R. Kenney, of Wheelock Heath, had bequeathed to the Society the sum of £300.

The following Minutes relating to matters of general interest were adopted by the Committee.

REV. W. MILLER'S RETURN TO ENGLAND.

Mr. Miller's return to England for a season being considered, in the opinion of his medical advisers and the brethren, essentially necessary—

RESOLVED,—That we express our sincere sympathy with our beloved brother in his affliction, trust that by a visit to England his health may be restored, and accord to him and Mrs. Miller a cordial welcome.

SUMBULPORE.

The Minutes of Conference, and other correspondence in reference to the occupancy of Sumbulpore as a mission station having been read, it was

RESOLVED,—That we approve the desire of the brethren to occupy Sumbulpore, and of Mr. Pike's going there to commence operations; pledge ourselves to supply him with a colleague as soon as possible; request him, in conjunction with the Cuttack Committee, to take steps towards securing Mission premises, and to submit their suggestions, together with plans and estimates, for our consideration.

SPECIAL SERMONS AND PRAYER FOR THE MISSION.

RESOLVED,—That we affectionately request the ministers of our churches, our local preachers and Sunday school teachers, to give special prominence to the subject of Christian Missions in their sermons and addresses on the first Lord's-day in April, and recommend that the Monday evening following be devoted to special prayer for God's blessing upon our Mission work in Orissa and Rome.

Will our stated ministers, local preachers, Sunday school teachers, and friends in general, allow us to call their particular attention to the foregoing resolution, and to express the earnest hope that they will comply with the request of the Committee. It scarcely seems needful to offer any suggestions as to the subjects of sermons, addresses, or prayer. It occurs to us, however, that, where there are two services, prominence might be given in one to Mission Work in Italy and Rome, ancient and modern; and in the other to Mission Work in India and Orissa. The Secretary will be happy to forward, on application, a copy of the pamphlet on "THE ORISSA MISSION."

Sumbulpore.

IN the account of the Committee meeting, as well as in Mr. Miller's letter, which we print elsewhere, reference is made to the occupancy of Sumbulpore as a mission station. Our most recent information is to the effect that Mr. Pike was in Cuttack *en route* for this new, extensive, and important field of labour. The report of the last census, which was more carefully taken than any former one, gives the population of Sumbulpore and district as 1,152,534 souls. The town is 158 miles from Cuttack; but *via* Sonapore, which is the route generally preferred, it is 194 miles.

In the *Observer* for last year, page 363, we had the pleasure to acknowledge £10 from a working man, not a member of our denomination, towards a Mission to Sumbulpore. This same friend, in a letter from St. Albans dated Feb. 9th, writes:—

I have read Mr. Wood's letter in the *Baptist* for Jan. 17, also Dr. Buckley's account of Conference in the *Observer* for February. Brother Pike expresses a desire to commence at Sumbulpore alone. I rejoice in his decision. The Lord give him right views concerning a Mission there. I notice one item of very great interest was discussed, and consider the Conference has been very discreet. That I admire. Wisdom must be exercised in so grave a matter. Other stations must not suffer. But I notice Dr. Buckley's remark, "Sumbulpore is incomparably the most important place we could select for a new station." I think the work may be accomplished with faith, prayer, and effort.

May I, although a stranger, suggest my views. My first and present view is the same. Purchase of ground, houses, chapel, etc., would, I think, require

£2,000, and this sum could be raised if one hundred persons would promise £20 each. If the wealthier brethren could undertake it as their special mission, and also support it when established, our God would abundantly bless them. I suggest this that the general Mission should not suffer, and the Sumbulpore Mission spread over a few persons.

As you meet on the 18th at Derby, I take the liberty of writing, and just say that if it can be accomplished, I will give another £10 toward this Mission, and £1 yearly toward its support. If the effort should be made I will forward you £5 on account. I so long for the work to be done. Do, beloved, consider it. Time is short for us to put forth the effort. Wherever I am Sumbulpore is in my thoughts.

Yours in the gospel,
SAMUEL BROOKS.

Missionary Conference at Cuttack.

BY REV. J. BUCKLEY, D.D.

(Continued from page 75.)

MUCH time was usefully spent in attending to

BIBLE AND TRACT WORK.

I need not enlarge on the immense importance of our efforts to diffuse the holy light of the gospel by means of the press. All our intelligent friends are fully convinced of it. In this respect we have an advantage which even apostles did not possess; and though we lack the gift of tongues, it may fairly be argued that in the press we have a full compensation—let us wisely and liberally use it. We had the pleasure of acknowledging a grant from the *Bible Translation Society* of £150, which, owing to the favourable rate of exchange (favourable I mean to those who send money from England to this country, for it is a sore loss to those who have to transmit from India to England), realized 1,714 rupees 5 annas. The work ordered at the last Conference had been completed, with the exception of *Scripture Selections*, or *Holy Lamp*, which was about half printed, but which, it is hoped, will be finished in a month or two. Two thousand copies of *Scripture Lessons* from the four Gospels and Acts; and, if funds be available, the same number of copies of *Selections from the Psalms*, were directed to be printed. Our work in relation to tracts and Christian books occupied much serious and anxious consideration. We had, as we always have on such occasions, to acknowledge the liberal help of the Religious Tract Society; a truly noble and catholic Society, that helps Protestant Missionaries in every part of the world, and that has long had a very affectionate regard for Orissa. We had also to acknowledge a grant of 100 dollars from the American Tract Society, which realized 230 rupees 3 annas. Nor was the generous aid of our own Committee forgotten. Questions relating to the revision of two or three of our old tracts were carefully considered, and we were aided by the opinions of our most intelligent native friends. Several *New Tracts* were presented; but, before being printed, will undergo careful examination. A translation of "*Children of the Bible*"—a work published by the Religious Tract Society—was presented by Shem; Makunda Das presented a translation of a Bengali book on the *personality and work of the Holy Spirit*. Both were referred to a Committee of examination. The former will be useful to the lambs of the flock, for whom we must never cease to care; and the latter will, if approved, supply a desideratum in our Oriya literature, as we have no separate work on this important branch of Christian truth. The printing of Mr. Miller's translation of "*Fulfilled Prophecy*" is nearly completed. It will, I hope, be finished before the end of the year, and will convey much interesting and instructive information, not only to our Christian community, but to thoughtful Hindoos. I had to report on "*Companion to the Bible*." About three-fourths is ready for the press; and, I hope, if the Lord will, that the remainder may soon be completed; and the work printed in the coming year. I have been much assisted by Ghunooshyam and Soda Sebo. When we pray, "O send out Thy light and Thy truth," we should never forget how much light and truth may be sent out by the press.

The *Treasurer's accounts* were presented and were found correct—at least with the exception of half a pice, which is about a quarter of a farthing. Various cases respecting the *College*, and the *Native Preachers*, were considered, on which I cannot now enlarge; but must mention that we had a pleasing letter from the church at Berhampore respecting their native pastor, Anunta Das. The church has been independent for some three years, and we were glad to learn that the experiment had been so far successful; that a united desire was felt for its continuance—at least for another three years. It was also gratifying to know that he had not only cared for the church, but had been actively engaged in bazaar work and itineracy. A desire was also expressed that Anunta Das should be publicly set apart to the work at Berhampore. In this the Conference cordially concurred, and appointed the writer—in case of failure Mr. Bailey—to represent the brethren on this interesting occasion, and Shem was also requested to take part in the service. The church further stated

that they were not able to raise the full amount required for their pastor and other expenses, and asked the Conference to sanction the payment of the balance from Mission Funds. The sanction was cheerfully given, as the whole amount was not more than about £7 for the year. It was, however, sanctioned on the understanding that their pastor continue his evangelistic labours; and we expressed our hope that when times are more favourable (and we trust they soon may be), the church will be able to raise the whole amount required. It is right to add, that the present year has been one of great and general suffering in the Berhampore district. We have had our trials at Cuttack, owing to the great dearness of provisions, and so have our friends at Piplee; but at Berhampore the pressure has been much more severe.

The question of the KHOORDAH NEW CHAPEL was considered, and suggestions made for expediting the work and avoiding unnecessary expenditure. A paper was read before the Conference at one of our sittings by Thoma, on the best means of promoting the independence of the churches, and some useful remarks were made on the importance of united effort and liberal contributions to the cause of God. We were not favoured with a representative from the Northern Orissa Mission; but in response to a proposal in a letter from our venerable brother, Dr. Jeremiah Phillips, who came to Orissa forty-two years ago, we agreed to offer special prayer for the prosperity of the work of God in Orissa on the 5th, and 6th January, 1879.

Shortly after the Conference the *Zayat*, or, as we agreed to call it, *Christian Book Room*, was opened; but my letter is already too long, and the particulars of the opening must be deferred to another communication. And now I close, exhorting all my readers to work for Christ on earth till they rest with Christ for ever in heaven.

NORTHERN ORISSA MISSION.

December 10th, 1878.

It will gratify all who are interested in the evangelization of Orissa to know that our American brethren have recently welcomed a much needed addition to their mission staff. Dr. James L. Phillips with Mrs. P. and his sister, Miss Julia Phillips, have arrived per S.S. *City of London*. After a sojourn of two or three years in the United States, during which they have zealously laboured to promote the missionary spirit, they have returned to resume the work in the discharge of which they have already proved their fidelity and devotedness; and they are, as they deserve to be, very highly esteemed in love for their work's sake. Four new friends have come with them, viz.: the Rev. J. W. Burkholder, Miss Hattie Phillips (another daughter of our venerable friend, Dr. Jeremiah Phillips), and two other young ladies, one of whom, according to rumour, is expected soon to be the wife of Mr. Lawrence, Superintendent of the Mission Press, Midnapore. Mr. L. has, we may add, recently altered his own name. According to an advertisement in one of the Calcutta daily papers, it was notified that from and after a certain date he would cease to hold the not very savoury name of "Hogbin," and would expect to be addressed by that of "Lawrence." One of my old friends used to say that it was a comfort to have a nice name. Who, for example, could like to be addressed as Mr. Scattergood or Mr. Scamp?

THE ZAYAT,

Or, as we prefer to call it, the Christian Book and Reading Room, was opened at Cuttack by an appropriate service on Monday evening, Nov. 25th. The writer presided, and gave some historical information as to the spot where they were assembled—once the site of a heathen temple dedicated to the impure worship of Mahadabe; and afterwards of the Mission chapel, where, for nearly half a century, the gospel was faithfully proclaimed. The report of the building, of receipts and expenditure, was given by Mr. Miller; and honourable mention was made of kind help cheerfully rendered as to the erection by Mr. Bond and Mr. Macmillan. It was stated that it was designed not only to be a dépôt for the sale of books in English, Oriya, Bengalee, and other languages, but also to be a reading room; and as a native preacher would usually be there, an opportunity would be afforded for religious conversation with any who wished it. Prayer was offered on this interesting occasion in five different languages—English, Oriya, Hindoostanee, Telegoo, and Tamil.

The Work of Grace among the Telegoos.

DURING the past few years a wonderful work of grace has been going on among the Telegoos—an ancient people of India, inhabiting a country to the south of Orissa. On the 1st of January, 1867, an American Baptist Church was formed in Ongole,—a town one hundred and seventy miles north of Madras—with only eight members. In 1877 that church reported a membership of three thousand two hundred and sixty-nine.

From June 16th, to July 6th, 1878, *i.e.*, in twenty-one days, Mr. Clough, the American Missionary, and his native assistants, baptized five thousand four hundred and twenty-nine; as many as two thousand two hundred and twenty-two being baptized in one day, making the membership, at the latter date, nearly nine thousand souls.

Since the above report was furnished three thousand two hundred and sixty-two additional baptisms have taken place; the total from June 16th, to July 31st, *i.e.*, in forty-five days, being eight thousand six hundred and ninety-one.

What makes this wonderful work appear the more remarkable is, that for twenty-five years success among the Telegoos seemed hopeless. As a fruitless and hopeless enterprize it was proposed to abandon the mission—which was called by its American supporters the “Lone Star Mission.” This proposition was made at the anniversary meeting in Albany, N.Y., in 1853. On that occasion Dr. S. F. Smith wrote as follows:—

“Shine on, ‘Lone Star!’ thy radiance bright
Shall spread o’er all the eastern sky:
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim’s eye.

* * * * *

Shine on, ‘Lone Star!’ the day draws near
When none shall shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel’s brow.”

In that same year, 1853, Mr. Jewett, his wife, and one native helper, visited Ongole, a town seventy-seven miles north of their regular station, Nellore. In the public thoroughfares of the town the missionary was reviled and stoned. The present missionary, Mr. Clough, arrived and settled in Ongole in 1866, and, under God, his work has been marvelously blessed.

But some may ask, are they not “*rice-christians*,” Christians from worldly motives? Touching this point the Report states:—

“On account of the terrible famine throughout the Madras Presidency, at the opening of the year 1877, all strictly missionary work was suspended. Mr. Clough was entrusted with a large amount of famine funds to disburse to the starving. With his twenty-two native helpers, he was constantly employed in feeding and caring for the suffering thousands

around him. But very few of the thousands baptized ever received any of the famine funds disbursed by him. He says, ‘Perhaps not *one hundred* of the whole number ever received a pice from me, directly or indirectly, and never expect to receive any money or financial aid in any way.’ For prudential reasons the doors of the church had been kept

closed for over fifteen months. Mr. Clough adds:—"On June 16th, we again commenced receiving converts, *believers* in the Lord Jesus as *their* Saviour and the Saviour of the whole world. Since

then the work has gone on widening and deepening; and now, as I write those lines, it seems to me that the blessed gospel which we try to preach is going to sweep everything before it."

But will these converts remain firm? Upon this point, in his report to the Union for 1877, Mr. Clough remarks:—

"During the year under review, although continually amid horrible, sickening scenes, we feel that as Missionaries, and as a Mission, we have enjoyed the special smile of Heaven upon us continually. The spiritual condition of the Ongole Mission was, perhaps, never better than to-day. The members of the church, though hungry and starving, and many of the aged and little children of their households sickening and dying *inch* by

inch, yet—I speak advisedly—I have not heard of a single instance of real apostasy. It is true that only one hundred and ten have been baptized; but it should be remembered that since about the 15th of March we *have not baptized any*, though *hundreds, yes, thousands*, have clamoured for the ordinance; but we have not had the time or strength, *even if it had been desirable*, to conduct the necessary examination of the candidates."

In the midst of his labours this toiling, reaping missionary thus appeals to the supporters of the Mission. "*I am all alone. Send help at once,—men and money. Do not plead hard times. What am I to do? I need, I must have, help!*"

Then again, after baptizing in a few days over five thousand converts, his last words are, "*Please consider my appeal for help in the light of the figures above. Send out the best pastor and evangelist in all America at once. Do not delay.*"

Reading and pondering over the above figures are we not ready to ask whether they are correct? Do they not seem incredible? *Two thousand two hundred and twenty-two baptized in one day! five thousand four hundred and twenty-nine baptized in twenty-one days! eight thousand six hundred and ninety-one baptized in forty-five days!* by one missionary and his twenty-two native helpers! It really seems as if Pentecost had returned.

Let us hope and pray that other parts of India may be visited with similar ingatherings of souls. Ought we not to expect great things from God, and attempt great things for God.

Pleasing News from Balasore.

SINCE writing the above we are extremely gratified to hear that the Lord is remarkably blessing the work at this station. A letter from Rev. A. J. Marshall, missionary at Balasore, to one of our brethren at Cuttack, under date of Jan. 16th, contains the pleasing information that two hundred men—heads of families—have broken caste, and expressed a desire to unite with the Christians. A brahmin, who is said to be rich, and to have great influence over a large community, came to the missionary at Sorah, a station between Balasore and Bhuddruck, and ate with the Christians. There were two boishnobs with him, who are leaders among the people. They, too, ate with the Christians; and, it is said, were "busily engaged in inducing others to come out." Our brother adds, "There are a good many in other directions that have promised to come out, and who are already disciples of our Lord." We hope to receive further particulars of this important movement.

Letter from Rev. A. Miller.

Calcutta, January 17, 1879.

We left Cuttack on the 6th instant, and came on to Chandbalee in the *Herald*. The Government steamer overtook us, and towed us the last twenty miles, so that we reached on Wednesday night. We left Chandbalee on the morning of the 10th, and got here next day at 4.0 p.m. We were very glad to be met by Mrs. Bond and Alice, as well as Mr. G. Sykes. It was a hard struggle to get away from Cuttack—to sever for a time the various ties which bind us to the place and people—and was more difficult than had been anticipated. Paul (native preacher) accompanied us to Chandbalee: parting with him, the last visible connecting link, awakened memories of the past and thoughts in regard to the future more easily imagined than described. Could I have returned with him in restored health, gladly should I have retraced my steps. I respect Paul much. We have travelled and laboured together a good deal the last seven years. Though not without his faults, he is thoroughly upright and outspoken, never afraid to give utterance to his feelings and opinions. A short time ago two officers from Cuttack encamped near Dhurmapore Choga on a shooting expedition. Paul was sent for. They proposed going after game on the Sunday. He remonstrated, and pointed out the effect of their bad example on the people, etc. They inquired what they were to do. "Come to chapel," said he. "We cannot understand Oriya," was the reply. "Stay in your tent and read your Bibles," was the advice then given. It is pleasing to add that it was so far carried out that they refrained from shooting on the Lord's-day.

We are staying with the Bonds, 22, Theatre Road. Their house is nicely situated, about ten minutes walk from the Circular Road Chapel, where they attend, and where we worshipped last Sabbath morning and evening. Mr. Williams has removed to Serampore. Mr. Robert Robinson was the preacher. Mr. Trafford and the new minister of Union Chapel are to supply next Lord's-day. I fear the church is not in a good state. I suppose they are looking out for another minister. The Bonds are entering heartily into Christian work with them. He conducts a service in turn with others at one of their branch stations. Last Monday evening I heard Col. Haig deliver a very instructive and impressive address to the Young Men's Association. General Litchfield, American Consul, a zealous Christian, was in the chair. A very encouraging feature of Calcutta religious life is the number of laymen who are actively engaged in Christian work.

Yesterday I called at the Bible and Tract Society's Depôt, and met with Dr. Murdoch for the first time. One object in view was to solicit help on behalf of "Fulfilled Prophecy." No hope, however, was held out, as they are in debt. I was directed to the Parent Society in England. The work now published is a very nice volume of 408 pages, apart from the Preface. It has cost a good deal of labour and thought, but will amply repay all spent on it. Brother Brooks will be sure to send you a copy. I have also prepared a tract from a chapter of the above, with a conclusion of my own especially adapted to "Bramhos," and entitled, "What think ye of Christ?" It is an immense relief to have got the above and the tract completed before coming away. In this the Lord has been better than my fears. Sanguine as I generally am, I had little hope—on returning to Cuttack last June—to be able to remain so long. Though much better than I was, I have to keep quiet. My side often occasions anxiety. Whether rest and the change to England will, with God's blessing, re-establish my health and enable me to labour again, remains to be seen. I intend to call on Dr. Coates, who is now Principal of the Campbell Hospital, not far from here. The *Almorah*, the steamer in which we have taken our passage, has not yet arrived. She is advertised for the 13th February, and will, I fancy, be punctual to her time. It will probably be the end of March before we reach England.

Brother Pike with Mrs. Pike and family are expected to reach Cuttack, *en route* to Sumbulpore, to-morrow. I feel unspeakably thankful for the decision to allow brother Pike to go there. I sent the *Herald* back as soon as possible to be ready, and have recommended him to go in her as far as Dole-

pore, some 90 or 100 miles up the river, and thence by road. I fancy Mr. Heberlet will accompany him to Sumbulpore, and return soon after to Cuttack. He is most willing, and he will derive in every respect much benefit from the journey. They will have splendid opportunities of preaching, etc. I almost envy the honour and privilege conferred on brother Pike in commencing this mission. I am greatly mistaken if it does not become the most interesting part of our operations.

Foreign Letters Received.

BERHAMPORE—H. Wood, Jan. 1, 4.
CALCUTTA—W. Miller, Jan. 17.
CUTTACK—J. Buckley, D.D., Jan. 9, 21.
" J. Vaughan, Jan. 14.

CUTTACK—W. Brooks, Jan. 20.
" Mrs. Brooks, Jan. 21.
PIPLEE—T. Bailey, Jan. 10.
ROME—N. H. Shaw, Jan. 30.

Contributions

Received on account of the General Baptist Missionary Society from January 16th, to February 15th, 1879.

	£	s.	d.		£	s.	d.
Dividend—New Zealand	6	2	5	Fleet	0	12	1
J. Nall, Esq.	5	0	0	Grantham	0	7	0
Castle Donington—on account ..	10	0	0	Hitchin	1	1	0
Caversham—for Miss Leigh's school	8	0	0	Hose	0	7	0
Coventry—on account	7	2	6	Hurstwood	0	8	2
Derby, Osmaston Road—on account	15	16	4	Langley Mill	0	10	0
St. Mary's Gate	19	13	5	Leicester—Mrs. Livens	0	5	0
Ibstock	12	10	0	Lenton	1	8	0
Leeds, Wintoun Street	6	11	4	London, Church Street	5	0	0
Long Whetton	1	15	8	London, Commercial Road	2	12	0
Malthy	0	5	0	Louth, North Gate	1	0	0
Sheepshead	2	4	1	Lyndhurst	1	0	0
Smalley—"A Friend"	0	10	6	Malthy	0	10	0
Swadlincote	22	8	9	March	2	0	0
Wheelock Heath	21	0	0	Melbourne	1	3	0
				Milford	0	2	6
				New Barnet	1	14	7
				New Basford	0	13	7
				Nottingham, Woodborough Road	1	0	0
				Pinchbeck	0	5	0
				Poynton	0	5	0
				Shore	1	0	0
				Tarporley	1	1	6
				Todmorden	1	0	0
				Vale	0	10	0
				Wheelock Heath	1	5	0
SACRAMENTAL OFFERINGS FOR WIDOW AND ORPHANS' FUND.							
Arnold	0	5	0				
Barrow-on-Soar	0	10	0				
Birmingham, Lombard Street ..	1	10	0				
Broughton	0	9	6				
Chellaston	0	6	6				
Clayton	0	13	0				
Coningsby	0	6	0				

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby
SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E.,
and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

Man after Death.

IV.—“SOUL” AND “SPIRIT” IN THE HEBREW SCRIPTURES.

MAX MULLER, speaking concerning the religion of the Hindoos and Persians says, “the decision whether the ancient poets of the Rig Veda believed in the immortality of the soul, depends, sometimes, upon the right interpretation of a single word;” and then cites, in illustration of this fact, the following funeral hymn used at a cremation service—

“May the eye go to the sun, the breath to the wind,
Go to heaven and to the earth as it is right;
Or go to the waters, if that is meet for thee,
Rest among the herbs with thy limbs.

The unborn part—warm it with thy warmth—
May thy glow warm it, and thy flame!
With what are thy kindest shapes, O Fire,
Carry him away to the world of the Blessed!”

The word on which everything turns here is “*Aga*,” which means unborn; a meaning which easily passes into that of imperishable, immortal, eternal. But it has been said that “*Aga*” also means goat. This is true; and sometimes an animal of the female sex was led after the corpse to the pile, and burnt with the dead body. But (1.) this custom was by no means general; (2.) it was strictly forbidden; (3.) the sex is wrong; (4.) the most important word, *thy*, is left out; and for these reasons that rendering is to be rejected. Whereas if the translation of unborn, immortal, is retained, the meaning of the whole passage becomes more natural and apparent.*

In like manner the decision as to the teaching of the Hebrew Scriptures concerning “Man after Death” sometimes depends upon the right exposition of a peculiar phrase, such as “gathered to his people,” “gathered to his fathers,” or even on a single word like “*Sheol*.”

An admirable and appropriate illustration of the right method of dealing in such cases is shown by the same author in treating the statement that many words for *soul* originally meant *shadow*. He says, “What meaning shall we attach to such a statement as that the Benin negroes regard their shadows as their souls. If soul is here used in the English sense of the word, then the negroes could never believe their English souls to be no more than their African shadows. The question is, Do they simply say that *a* (shadow) is equal to *a* (shadow); or do they want to say that a shadow is equal to something else, viz., *b*, a soul? It is true that we also do not always see clearly what we mean by soul, but what *we mean by it could never be the same as mere shadow only*. Unless, therefore, we are told whether the Benin negroes mean by their word for soul the *anima*, the breath, the token of life; or the *animus*, the mind, the token of thought; or the *soul*, as the seat of desires and

* Max Muller's Hibbert Lectures on the Origin and Growth of Religion, pp. 80, 81, 82.
GENERAL BAPTIST MAGAZINE, APRIL, 1879.—VOL. LXXXI.—N. S. No. 111

passions; unless we know whether their so-called soul is material or immaterial, visible or invisible, mortal or immortal, the information that certain savage tribes look upon the shadow, or a bird or a shooting star, as their soul, seems to me to teach us nothing."

On this R. H. Codrington writes—"They use the word shadow figuratively for that belonging to man, which is like his shadow, definitely individual, inseparable from him, but unsubstantial. No Mota man believes that the Maori word for shadow, which is the same as for soul, means shadow; he knows it means something like it, a second self." Or, as MAX MULLER puts it, "they believe that after death their breath, having left the body, would reside in something like the shadow that follows them during life. What we have to do is to try to understand this transition of meaning; how, from the observation of the shadow which stays with us by day and seems to leave us by night, the idea of a second self arose; how that idea was united with another, namely, that of breath, which stays with us during life and seems to leave us at the moment of death; and how, out of these two ideas, the conception of a something separate from the body, and yet endowed with life, was slowly elaborated."*

Precisely the same transition from the visible to the invisible, from the material to the immaterial, is observable in the use of the words "soul" and "spirit" in the Hebrew Scriptures. At once they bear us into the presence of *physical* realities analogous to the "shadow" of the Benin negroes and the "shooting stars" of the Fijians. The word for soul is also the word for "breath;" and that which describes the "spirit" of man, also describes the wind that bloweth where it listeth, and whose sound we hear, but cannot tell whence it comes or whither it goes. The Hebrew said man was a "living soul;" and used a term which described the breath which is exhaled from the lungs; but no one will maintain that he believed that the breath was actually the soul. He meant that the soul was *like* the breath, in its seeming separableness from the man, in its airiness and unsubstantiality, and in its being essential to his whole and undivided existence.

God breathes into man, and he becomes a living soul (Gen. ii. 7). The divine act is creative and distinguishing; the privilege and the honour of the human, as separate from the brute, creation. Still, all animals breathe, and the same word describes man and his dog. The "soul" is the token of life, the holder of it, for as soon as it ceases life is extinct; and yet this "breath," so called, is susceptible of tremendous damage by wrong-doing, and capable of the highest experience and noblest acts of justice, humanity, and devotion. It is represented as the *anima*, the principle of the life, of the senses; and also as the *animus*, the subject of all man's inward activities of knowing and feeling and wishing, the centre in which inheres the living personality, the will, the conscience, the heart.

The same transition from the material to the immaterial is observable with regard to the word "spirit." "Spirit" and "wind" are described by the same word in the Hebrew, Greek, and Latin. The spirit is thus the breath of the wind, or the breath of the mouth (Ps. xxxiii. 6); or

* Max Müller's Hibbert Lectures on the Origin and Growth of Religion, pp. 87, 88, 89

that which returns to God who gave it at the time the dust returns to the earth (Ecc. xii. 8). But the Hebrews did not mean by these figures that they believed that "wind" changed the chaos of the creation into cosmos (Gen. i. 1); or that Pharaoh's breathing was troubled (Gen. xli. 8); or that he who does not rule his "breathings" is like a city that is broken down and without walls (Proverbs xxv. 28). The "wind" was but a figure of the inward life of man in its reality and force, in its mysterious invisibility and marvellous effects; in its capability of fellowship with the Unseen and the Eternal. In short the Hebrew believed in more than flesh; he has a self other than that we see, a self which is like the "breath," or the "wind;" and which, when it passes away from the visible man, goes to the "gathering of the fathers" in "Sheol."

V.—THE TIMES OF THE PATRIARCHS.

The first hint we have in the Bible as to "Man after Death," after the translation of Enoch, is the promise made by God to Abraham that he should die in a good old age and be gathered to his fathers.

That interval is enormous, and the silence is suggestive. During those ten centuries, vast generations of men came and went, broke through the barriers of time into the dark future, and yet, as far as we know, their vision was restricted to the life that now is. No messenger speaks of future blessedness; no whisper is heard of "conditional immortality," no threat of eternal "annihilation," saddens their hearts. Their Titanic energy riots in sin; and sin, as it always will, breaks up and utterly befouls humanity, and stains the earth so deep that God has to cleanse it with the deluge. In Noah the race starts anew, and runs on through ten long generations before so much as a hint is reported concerning the future life.

To Abram, God's specially elect man, God is more fully revealed; and, according to a law of these Scriptures, with the fuller manifestation of God there comes a fuller disclosure of the eternal life of men. God tells his faithful servant that he shall go to his fathers in peace. The phrase is peculiar and significant. It occurs for the first time (Gen. xv. 19) in a declaration concerning the position and future of Abram's descendants. It is next met with (Gen. xxv. 9) in the description of his decease. The Patriarch dies at 175, "and is gathered to his people;" and yet his father was buried at Haran, on the Euphrates, and separated from Machpelah, near Hebron, where Abram was buried, by more than 400 miles. Death had brought them together, notwithstanding this vast distance.*

JACOB, too, is gathered to his fathers immediately after his decease, and yet he is not buried for eighty days (Gen. xlix. 30). AARON dies on Mount Hor, and MOSES on Nebo. Their bodies are in a strange land, but they themselves are gathered to their people. JOSHUA and all the men of his generation pass into the same condition. (Judges ii. 10).†

* Did not the writer of the Epistle to the Hebrews regard Abraham as believing in the resurrection of the dead? Hebrews xi. 17, 18, 19.

† Cf. also Isaac, Gen. xxv. 19; David, Omri, and Manasseh, who were not buried in the tomb of their ancestors—1 Kings ii. 10; xvi. 26; 2 Kings xxi. 18.

The phrase occurs too frequently to be a mere euphemism for death, and, moreover, it is already distinguished from the act of *dying* on the one hand, and the act of interment on the other; and it reminds us of the saying of David concerning his deceased son, "I shall go to him, but he shall not return to me;" and bears witness, at least, to the existence, in patriarchal times, of a faith (1) in the personal continuance of men after death; and (2) in the existence of a certain kind of fellowship amongst the dead in a future state.

That hint of belief in a life beyond this life is repeated and enforced by the term chosen to describe the place or region in which this gathering together of the dead occurs.

It is not in the *grave*. The Hebrew word for a grave as a place of interment or burying is common enough in the scripture. It occurs in Genesis xxxv. 20, and is used by Abraham when he speaks of the cave of Machpelah, for he buys that cave as a burying-place. Indeed the word was well enough known; but it was not adequate to describe all the Hebrews felt and believed concerning the State of the Dead.

Therefore we have the word

SHEOL,

used as descriptive of the region in which the dead gather, where Abraham and Moses and David are brought into union with their "fathers," or their "people." It is not to the *grave*; it is to *sheol*, that Jacob looks for consolation when he thinks of his son Joseph devoured by wild beasts; and without any doubt, he says to his sympathetic children, who would fain comfort him, "No, no! Don't attempt it. Let me die. I will go down mourning into Sheol to my son."*

The signification of the term "Sheol" is, as Schultz says, "hollow," "cavernous," an "abyss." Hupfeld finds in the word the idea of "loose, lax being;" but several scholars almost simultaneously hit upon the fundamental meaning given above, and that is, without doubt, correct.† On no account should it be regarded as meaning the GRAVE itself. Although the grave was, in all likelihood, the *material* fact which was subsequently clothed with the various ideas expressed in the word *Sheol*;‡ yet, even where no grave is warranted, is *Sheol* thought of as the common place of abode of all the dead; and the longest dead are regarded as assembled there, and welcoming a later new comer reposing from the pain of life.§ Moreover the king of Babylon goes to Sheol, and yet his corpse is to remain unburied. Cf. Isaiah xiv. 18; Ezekiel xxxii. 22.

In this respect, the following fact is of weight. "Of all the ancient versions NOT ONE translates *Sheol* by the equivalent of *grave*. The

* The Hebrew is indicative of undoubted uncertainty. Cf. Delitzsch on the Pentateuch, I. 386.

† Cf. Oehler's Old Testament Theology, I. 247-8.

‡ Cf. the words of Max Müller. "Here is the great lesson which the Veda teaches us! All our thoughts, even the apparently most abstract, have their natural beginnings in what passes daily before our senses. *Nihil in fide nisi quod ante fuerit in sensu*. Man may, for a time, be unheedful of these voices of nature; but they come again and again, day after day, night after night, till at last they are heeded. And if once heeded, those voices disclose their purport more and more clearly, and what seemed at first a mere sunrise, becomes, in the end, a visible revelation of the infinite, while the setting of the sun is transfigured into the first vision of immortality."—*Hibbert Lectures*, 233.

§ Schultz Old Testament Theology, Vol. I.

Septuagint always gives Hades. Our version oscillates between *grave* and *hell*; but in "critical exactness" it is fair to say that *Sheol* NEVER means the grave simply as a place of interment, and should always be render the "under world," or "kingdom of death."*

What, then, is "*Sheol*," and what are its characteristics? (1.) It is the place into which man migrates, starting thither at death (Ecc. ix. 10). (2.) The identity of the personality continues in "*Sheol*" (Isa. xiv. 10; Ezek. xxxii. 21; 1 Sam. xxviii. 15); and recognition is believed to be possible, both by Jacob and David. There they know and are known. (3.) The dead gather there in tribes—as "peoples," as "fathers" and "sons." (4.) It is also the head-quarters of Death; and, (5.) combines the elements and conditions of pain felt in a body and soul, with those of a spiritual curse (Ps. xviii. 5; cxvi. 3). (6.) It is a land of darkness (Job x. 22); forgetfulness and inactivity (Ecclesiastes ix. 5).†

This is a vague and uncertain picture; but the following points are positive and definite. Patriarchal man is conceived of as surviving the shock of death, renewing his life in a state of communion with his ancestors, recognizing them and sustaining, as on earth, a relation to the righteous God, by which he is still the God of Abraham, and Isaac, and of Jacob. In the subsequent development of the doctrine of *Sheol*, other elements appear, such as "pain," "darkness," and "doom." To the Patriarch's it appears as a "home;" to some of their successors it becomes a "retribution."

JOHN CLIFFORD.

Our New Hymnal.

WELCOME sweet Book of Praise!
To thy new page belongs
The richness of the early hymns,
And wealth of modern songs.

For still from age to age
The church's music swells,
While she, by suckling or by sage,
Her Saviour's glory tells.

Since Jubal strung the harp,
Since Moses's song was sung,
Voice follows voice, with changing note,
The anthem grandly one.

And when the soul must speak
Her joy in song or psalm;
Or when with troubled hearts we seek
For words that heal like balm—

Old spirit-stirring tones
Leap ready to our tongue;
Or melodies subdue our moans,
By later psalmists song.
Louth.

O! Book of Praise, in thee
What deep experience wells
From saints who left their hearts in hymns
Sweet voiced as silver bells!

What fellowship of souls,
What freedom here is found
For men whom distance, time, or creed,
Had separately bound.

Here with the mighty dead
Meet some of lesser name,
That seem as worthy to be loved,
And crowned with equal fame.

Here earth with heaven is one
In harmony and love,
For poet voices still with us
Join those that sing above.

To fuller music hence
We march where heroes trod;
With larger brotherhood in song
We hymn our way to God.

E. HALL JACKSON.

* Kitco's Dictionary of the Bible, by Alexander, *sub. voc.*

† In the Song of Moses (Deut. xxxii. 22) we read that God's anger burns down to the lowest region, *i. e.*, to the *uttermost*, because the lowest region of *Sheol* offers the strongest antithesis to the highest heaven. *Sheol* is there used figuratively, and aids in expressing the fact that the Divine anger against wrong is irresistible, all-penetrating, insatiable; nothing escapes it; it sets all things on fire, even the foundations of the mountains.

The Papacy at Home.

MY friend, the writer of this paper, has been spending some months in different parts of Italy, and is, from his special tendency to make the best of the most maligned cause, whenever it is possible, a very reliable witness to the character and effects of the Papal sway in its own home. Our readers need not make the slightest deduction from his strong statements; and I am sure they will not need anything more than a consideration of such facts as those here mentioned, to induce them to make large and strenuous additions to their exertions for the evangelization of Italy.

In one important matter I have experienced a complete revolution of sentiment and feeling; and in some others I am perplexed as by problems I cannot solve. My greatest change of mind is in regard to the Papacy.

I left England with the long cherished impression that however much of evil might be mixed up with the system, it was, upon the whole, one of the forces that "made for righteousness." My favourite idea was that it was the infant school of the Christian church, neither calculated nor caring to carry on the work of Christian culture beyond the most elementary stage, but securing for its disciples at least an elementary acquaintance with Christian truth. I knew that many zealous Christians regarded the Pope as "the Man of Sin," and the Papacy as a demoralizing and soul destroying system of superstition; and I entered Italy fully expecting to be convinced that this latter opinion could not be sustained by the evidence supplied in the working of the system. I expected to have to admit, not in the judgment of charity, but of justice, that it was a church among churches, a witness for divine truth, a stronghold of domestic virtues and of Christian graces, and that our antagonistic views were due to prejudice and misunderstanding. In the interest of our common humanity I hoped and trusted that this would be the conclusion forced upon me, or strengthened in me, by the evidence of its working in its most congenial soil.

Instead of this, I rank myself to-day amongst the most inveterate enemies of the Papacy, and endorse the worst charges that have been brought against it as a pernicious system, fraught with the most disastrous consequences to any people who once admit its ascendancy. This judgment is entirely independent of all theological controversy, and is based upon the simple, divine test, of a tree being known by its fruit. This is a legitimate test for any moral system, but pre-eminently fair and just as applied to the Papal system; for whilst other teachers and governors are content to rule by the authority of great principles, and consequently always liable to failure and misrepresentation at the hands of incompetent persons, the Papacy centres everything in a person, and this personal rule pervades all classes from the King to the cottager, and permeates all life, social and political, as well as religious. Hence, what is permitted, enjoined, or prohibited, by the Pope is the law for all true papists; consequently nothing can be more fair than to judge of the value of this government by the lives of its subjects.

The Pope claims to be the "Father of the faithful;" and the father's character and rule may be gauged by the children's lives. What are the family traits as seen in Italy? Ignorance, filthiness, cruelty, and immorality! A family of beggars, liars, and thieves!!! Woe is me that I should have to write it; but such is the unwilling verdict gathered, not from personal observation only, but from the testimony also, of well qualified and competent witnesses. One's own observation is sufficient to establish six out of the seven charges; that of "immorality" comes from the testimony of long residence and intimate acquaintance with the lives of the people.

Nor is it unjust to speak of the Italian Papists in this wholesale fashion. No doubt there are many beautiful exceptions; but any impartial judge will affirm it to be true of them as a whole. This being so, you will not wonder at the intensity of my hatred of a system which makes men tenfold more the children of hell than they would be if left to their own moral guidance, or to the control of experience or philosophy. The one hope for Italy is to get rid of this fearful incubus. A grey-haired resident told me there was no chance for the people to learn the meaning of truthfulness and honesty unless the priests could be kept from the school.

How is this hydra to be strangled? What will be the cost to Italy to accomplish it? My impression is the Monarchy is not, and never will be, strong enough for the task. That if done at all, it must be under the ægis, if not by the hand of a Republic. This means revolution on the Socialist's lines, the temporary triumph of atheism, and an ultimately open door for the cardinal principle of protestantism, the sovereignty of the individual, and freedom to worship God according to the dictates of conscience. A glorious prize! But how many will go down before it is won? And this bloody battle ground is to be Italy; the fairest, sweetest, loveliest, most fertile, and most beautiful land under heaven! Oh! the perversity of human ingenuity. All our paradises are turned into purgatories.

One of the elements of my sadness, as of my hope, in contemplating the degraded condition of the people, is the good stuff that is wasted." If I am not wrong in my estimate of the "raw material," all the elements of a great and noble nation are to be found in them. I think some of the *poor* patients see this, and are well-nigh driven mad as they contemplate the masses of their countrymen not only in the direst poverty, ignorance, and degradation, but, worst of all, HAPPY in their wretched condition. I have never been more tempted to question the right of poor people to be happy than here; and never found it harder to justify myself in not being poor. You can, doubtless, understand the paradox; and in my experience will find the clue to the unwise, though not unnatural, theory of the Communists.

And yet, with all this at his very doors, the Pope dares to presume to offer to save European society if only the executives will give him power enough! and in his blindness fulminates against the Reformation—that divine seed that is yet to fill the world with fruitfulness as well as beauty. "In his blindness." That he is blind, also the multitude of his satellites, I do not doubt. But can they claim the immunity that such an affliction usually brings? I think not, because I

cannot doubt that there has been a moment in each recreant heart when the light of life has illuminated the darkened chamber of the soul; and if that "light" had been heeded, in the fulness of time each soul now blinded through its own perversity or cowardice, would have shone in the brightness of the glory of God. But now "how great is the darkness" which refuses to see or to admit the utter, complete, and miserable failure that characterizes the history of the Papacy, and cannot see that the Reformation, in proclaiming freedom to the soul, and direct personal responsibility, not only for self, but for "self's," neighbours, and friends, has, in those two principles, laid the true foundation for building up the kingdom of God amongst men. I am unwilling to dispute the Pope's assertion that Socialism, Communism, and Nihilism, have sprung from the Reformation; but I would ask—What but the monstrous and shameless desertion of humanity by the Church has rendered it possible for such schemes to be hatched in human brains? Happy for the Reformation, it carries with it the seed of its own purification! Woe to the Papacy, it carries with it its own destruction!

JOHN COLEBROOK.

A Celebrity of Midland Origin.

MR. WILLIAM HOWITT.

MANY of our more mature readers experienced a quickening of memory as they read in the newspapers, some days ago, of the death of Mr. William Howitt, in the Seven Hilled City, and of his burial in the Protestant Cemetery there, within a few feet of the sculptor Gibson, and of the son of the world-famed Goethe.

The Howitts were of midland origin; and the name is well known in the villages and towns of Derbyshire and Nottingham. Sixty years ago William and Mary Howitt enrolled themselves in that republic of letters of which they are now such distinguished members.

The *Times* says, "The father of William Howitt was one of the middle-class of yeomen, who owned and tilled a few acres of land at Heanor, in Derbyshire, and who in middle life joined on conviction the "Society of Friends." William Howitt was one of a large family of brothers, and was born at Heanor in the year 1795, so that he was an octogenarian and something more. Educated in local schools belonging to the Quaker sect, as a boy he was fond of nature and of outdoor sports as well as of literature, and thus obtained that knowledge of rural life with which he subsequently made us familiar by his writings.

In 1823 he married a Quaker lady, Miss Mary Botham, of tastes similar to his own, and in the same year appeared their first joint production, a little volume entitled "Forest Minstrelsy and other Poems." For the first few years of their married life they resided in Derbyshire and at Nottingham, and became constant, or at all events frequent, contributors of verse and prose to the serial literature of the day. A selection of these, with a few additional poems, was published in 1827 under the title of "The Desolation of Eyam and other Poems."

During the next ten or twelve years the pens of the Howitts were chiefly employed in writing sundry works in prose, among which the best known are "The Book of the Seasons," "The History of Priestcraft," and "Tales of the Pantika, or Traditions of Ancient Times." The publication of his work on "priestcraft" led to the election of Mr. Howitt as an alderman of Nottingham and brought him into contact with most of the active Liberals of that day.

In 1837 the Howitts moved to Esher in order to be nearer the metropolis and its literary circles. Here Mr. Howitt wrote his "Rural Life of England," "Colonisation and Christianity," "The Boys' Country Book," and the first series of "Visits to Remarkable Places." From 1840 to 1842 they resided at Heidelberg, in Germany, for the benefit of the education of their children; and in the two following years Mr. Howitt gave to the world his "Rural Life in Germany" and "German Experiences." About the same time he published a translation of "The Story of Peter Schlemibl," and in 1846 a political work on "The English Aristocracy." This was followed in 1847 by his "Homes and Haunts of the English Poets"; "The Hall and the Hamlet, or Scenes and Characters of Country Life"; "The Year-book of the Country"; a three-volume novel, now well-nigh forgotten, "Madame Dorrington of the Dene"; and (in conjunction with his wife) "Stories of English and Foreign Life," in Bohn's Illustrated Library.

From 1846 down to 1848 he edited the *People's Journal*, but differences arose between the editor and publisher, and Mr. Howitt published on his own account a rival serial, called *Howitt's Journal*, which did not run, however, to more than three or four volumes. In 1852 Mr. Howitt, accompanied by his two sons and a few friends, made a voyage to Australia, where he remained for upwards of two years, visiting Sydney, Melbourne (where he had a brother settled as a physician), and several of the "diggings," and undergoing many hardships, gleaning some practical experience as a digger, and also in journeys through the wilds of the interior. While in that quarter of the globe, Mr. Howitt wrote "A Boy's Adventures in the Wilds of Australia," and shortly after his return to this country he gave to the world, in a more elaborate form, the results of his observations on the Australian Colonies, in a work of two volumes, entitled "Land, Labour, and Gold, or Two Years in Victoria, with Visits to Sydney and Van Diemen's Land."

After their return to England the Howitts settled at West-hill, Highgate, where they continued their indefatigable literary labours. The most important work on which they were employed was "The Illustrated History of England," which they wrote for Messrs. Cassell. This work was followed by another on "The Ruined Castles and Abbeys of Great Britain and Ireland," a volume on "The Cruelties of the Game Laws," a "History of the Supernatural in all Ages and Nations," and an antiquarian and topographical work on Hampstead, Highgate, Islington, Holloway, Highbury, &c., entitled "The Northern Heights of London." About six or seven years ago the Howitts quitted Highgate and took up their residence abroad, making Rome their winter residence, and passing the summer at Dietsheim, in the Tyrol.

The Gospel of the Sparrows.

A PARABLE.

MY garden sparrows have just sung so sweet a gospel song to me that I needs must set down its notes and interpret the meaning of their cheering message.

An hour ago the prospect from my study window was one of unrelieved dreariness. The sky was dull and leaden, and the atmosphere loaded with sullen humours that defied all attempts at their removal. Gloomy silence, as of dark night, prevailed. Grimy snow is on the ground; and the black chilly trees, bare as if they had been peeled and singed, look like the mournful monuments of a graveyard. Two or three snow-drops that have dared to look out for a spring that seems as if it would not come are pinched, hungry, and joyless. The crocus has not ventured to obtrude its yellow spike; and the buds of the trees have not tried to force the hand that clenches their burden of life so firmly. Nature is solemn, and still; stiffly solemn, gloomily still.

* * * * *
It is noon!

List! What means all that merry chirruping? Up! Why this chorus of sparrow song? See, the birds have been summoned from their hiding places, and have come forth at the bidding of their Leader, the Bright King of Light! They are gathered on the branches of the trees, and are hopping from bough to bough, all eager-hearted, as if expecting the speedy approach of some great festival! What vigour in their dance! How mirth thrills in their notes! What has broken the dull and sepulchral silence, and filled the air with music?

The strong Sun has, after a long struggle, forced his way through the sluggish and obdurate clouds, and routed them. Already he has released the frost-bound trees, and the spear-heads of his comrades, the blades of grass, begin to appear through the snow. Winter, so loth to leave us, has received a fresh, though faint, notice to quit;

“And even in our inmost ring
A pleasure is discerned
From those blind motions of the Spring
That show the year is turned.”

* * * * *
The noon hour swiftly passes, and at once the determined and invincible clouds renew their attack, reunite their ranks, and fill the sky with their darkening hosts. The gloom returns, and the birds retire and leave the whole scene to the weird powers of oppressive Silence and premature Night.

It was only a gleam of brightness shot into a dark day, and yet these eager, happy choristers, came forth to greet it with a burst of joyous song. The winter was not past; and they knew it. The appointed time of the “singing of birds” had not yet arrived, as they full well understood, but they would not suffer this momentary brightness to pass unwelcomed and unenjoyed, but said to one another, let us make song while the sun shines; and at once they ascend their orchestra and begin their praise.

Behold the fowls of the air, and listen to their sermon! They sow

not, neither do they spin; they keep no almanacks, neither do they study the roll of the seasons; and yet they live calm and trustful lives, seeking cosiest shelter from the winter's biting cold; watching for the sign of friendly hands, and ever ready to exult in God's warmth and brightness whenever it comes, and while it lasts.

Ah, I fear we are not better than they! We stay in our gloomy houses, with blinds drawn, and window crevices padded, and fret and mope, and miss the midday brightness, because it is "only a gleam;" and so we go on hugging our cares, and saying, the winter of our discontent will ne'er be gone. Let us open our hearts to the Gospel of the Sparrows. The Sun of Righteousness is really in the heavens; thick and dull and dreary as the clouds are. He has not left His place; but is pursuing His appointed course, and, as He marches, is really bringing to us the gladdening and all-fertilizing Spring; and in His mercy He hoists these bright signals on our wintry days to revive our faith and brighten our hope in the certainty and largeness of His blessing. Let us meet Him with rejoicing, and sing whilst He shines. So shall we endure with a larger patience, and a fuller courage, all the privations and trials to which we may be exposed before the days of bounteous Spring are fully come. Then, with a meaning deeper than the poets, we shall say,

"Forth in the pleasing Spring
Thy beauty walks, Thy tenderness and love.
Wide flush the fields; the softening air is balm;
Echo the mountains round; the forest smiles;
And every sense, and every heart, is joy."

JOHN CLIFFORD.

The Parable of the fallen Acorn.

A SOUND and healthy acorn struggled long to hold its place on the branches of its parent tree. But the winds were high, and the rain incessant; and at last the branch on which it had grown struck its neighbour violently, and the acorn fell to the ground with a loud thud, that shook it out of its beautiful, well-fitting, and elegantly carved cup. There it lay, on the cold wet ground, bemoaning its condition, and meditating on the miseries of a homeless life and the perils of nakedness. But just as it was settling into a mood of fixed melancholy a member of the swine tribe passed along, and, with a swinish thrust, pushed the unresisting acorn fairly into the earth, and it was buried out of sight. The poor acorn was taken for dead, and the sad and sere autumn leaves gathered at its funeral and spread their memorials over its grave.

Ten years afterwards the spot where the acorn fell was graced by a young and vigorous sapling, full of life, bright with hope, eager for every breeze, and rich in promise. The winds that drove it from its home gave it the chance of an independent life; and the swine's-foot of adversity enabled it to get a firm and steady footing.

Thirty years passed, and the acorn was a forest oak with wide-spreading branches all loaded with a happy progeny; and at its heart was a song of grateful acknowledgment of the good that came in early days by strange and unexpected ways; but though strange and unexpected, not the less blessed in their issues.

JOHN CLIFFORD.

Joseph Calrov Means.

VISITORS at our Associations will easily recall the venerable appearance, gentle and genial spirit, and sharply cut but kindly sentences of the Rev. J. C. Means, who has just passed away in his 78th year.

He was not simply a minister of the GENERAL BAPTIST ASSEMBLY, but its most conspicuous figure, its leading spirit, and the embodiment of its policy for the last quarter of a century; and he has been brought into such close and salutary connexion with the "NEW CONNEXION" of General Baptists, and had a character of such Christian grace and beauty, that with reverent and loving hands we twine this memorial wreath, and lay it on his recently closed tomb.

Several times Mr. Means appeared amongst us as a delegate from the Assembly, and endeavoured to interest us in its condition, awaken our sympathy with its needs, and foster a closer union between it and our Association. He always regretted the secession of Dan Taylor and his comrades, and thought it a mistake, attributing the weakness of General Baptists in the South of England to that division. Of late years he felt this more and more keenly. The palpable and rapid decadence of the churches of the Assembly was a source of unspeakable grief to him; and he lamented their want of evangelical earnestness and spiritual glow. And as he saw the rapid approach of Unitarianism towards the cold negations and unphilosophical vacuities of Theodore Parker, his appreciation of evangelical truth as an instrument for doing real good to men was greatly heightened. Again and again he has said to me, "if our churches are to be saved from utter death it must be by approaching towards your positions, and receiving of your vitality, and not by moving in the opposite direction." This feeling interprets the welcome he gave to us at the meetings of the Assembly, and the joy he experienced in our Conferences and Associations.

But the best illustration of that spirit is seen in the earnest and persistent efforts made by Mr. Means, through many years, to obtain the settlement of men trained in our College as pastors of their vacant churches. He did not object to the larger creed if there was only the promise of the deeper and fuller life. The constitution of the Assembly required the acknowledgment of Believers' Baptism and General Redemption: but did not, by a single clause, forbid additions; least of all, such as those which enter into our "six points." Hence his first colleague, Mr. Reynolds, was one of our students; and his second colleague, and now his successor, Mr. Harvey Smith, passed through our College, and the pastorate of one of our churches, to Worship Street. Mr. Felstead, too, was trained at Chilwell, and is now the minister of the church at Trowbridge, the one vigorous community belonging to the older organization; the green and fertile spot in what was felt to be a Sahara.

Will that policy survive; will it triumph? Ought it to triumph? We know it was the sincere prayer of Mr. Means that it should be victorious; to him it seemed the one way of utilizing their seventeen or eighteen chapels in the South of England, and of making the best and most for the good of men of their various endowments. We share his faith, join in his prayer; and trust that by this means he, "being dead," will continue "to speak."

Mr. Means was not a Unitarian. He said, "The language of the New Testament about the death of the Saviour had always seemed to me to teach something which the current Unitarian interpretations did not satisfy. In 1836, when I first preached the Assembly sermon, I excited a great ferment by the explicit declaration of my feeling and opinion on the subject. It was a movement in a direction counter to that in which the current of opinion in the Assembly had been strongly running for thirty years; and the leaders who had been guiding that current were naturally roused. The immediate effect of the stir was my retirement from the editorship of the *General Baptist Advocate*, and my relation to several parts of our body was more or less affected for many years."

His book on "Jesus the Mercy Seat" distinctly recognizes the fact that the sufferings of the Lord Jesus Christ are instrumental to our pardon; and maintains the pre-existence of the Lord Jesus Christ; and though some of our expressions concerning Christ would have seemed overweighted, yet we have the witness of many conversations to his strong faith in and warm love to the Lord Jesus Christ as the Saviour and Leader of men.

As a thinker and a scholar he held a position above the average. The "Penny Cyclopædia," and Dr. William Smith's "Dictionary of Biography," were enriched by his productions. His knowledge of the Scriptures in the original tongues was thorough, accurate, and solid; and his sermons bore the stamp of careful thought, subdued and chastened gentleness, genuine and intelligent faith in the Bible and in its God.

One question we can neither answer nor hold back. Did MR. MEANS make the best disposition of his powers for the good of men by restricting his services to the narrow area of the General Baptist Assembly? Might he not have done more for men, if he had been willing to do less for his denomination?

These interrogatories suggest a still larger enquiry. *When* does a man make the most and the best of himself for men? Who shall say? "Verily it is not in man that walketh to direct his steps." Dependent upon the Unseen Leader, let each man do his day's work heartily and hopefully, assured that it shall have its place in the sum of things. We are assured that our beloved and venerable friend, "served his generation according to the will of God;" did the work he found next to his hand, and did it with all his heart, and therefore both the work and the worker are immortal.

A recent letter gives a beautiful glimpse of his spirit. He says:—

"Mr. H—— came to me while I was waiting in the chapel and was very kind and attentive. If I had been staying to the evening service, he would have seen me safe home, far as it would have been out of his own way. Marks of kindness touch me much; all the more as I get older and feebler. A hand kindly held out as I stumble along the gangway of an omnibus, a seat made for me by the shrinking up of the occupants of the adjoining seats, will at times move me almost to tears. Is it that we breathe, as we draw near to it, as the old voyagers used to tell of the sunny lands where fragrant spices grow, the atmosphere of that diviner country, 'where all the air is love.'" JOHN CLIFFORD.

Hildersham, Shalv, and Lady Huntingdon.

BY DR. BUCKLEY.

ARTHUR HILDERSHAM ministered the word of God in Ashby-de-la-Zouch for forty-three years (or from 1587 to 1631*), though he was again and again censured by the Ecclesiastical Courts, and suspended from the exercise of his ministry. Threescore years ago Goadby's "Memoirs of Hildersham" were published, but are, probably, not known to many of my readers. Some of the members of my old pastor's flock could hardly understand why he should, as they expressed it, write the "Life of a Church Parson;" but they did not know Hildersham's excellence, nor his stedfast adherence, in troublous times, to the truth of the gospel. Hildersham was of noble birth, and might have boasted, if he had cared to do so, that

"He derived his birth
From loins enthroned and rulers of the earth;"

but he occupied a worthy place in a much more honourable community—those who have been counted worthy to suffer for the sake of Christ and His gospel. England had not long been delivered from the Papal yoke when Hildersham reached years of maturity: his parents were zealous Romanists, and the famous Cardinal Pole was his great uncle. His courageous avowal of Protestant principles was very obnoxious to his family. He found the truth of our Lord's words, "I am come to set a man at variance against his father," etc. His father was very angry at the course he took, and disinherited him; but through good report, and through evil report, in trial, persecution, and imprisonment, he "held fast the faithful word" unto the end. At an early period of his ministry his diligence and faithfulness gave great offence to the dignitaries of the Church: he was summoned before the High Commission, censured, and suspended from the exercise of his ministry—but happily he was known at Court. Queen Elizabeth used sometimes to speak of him as "Cousin Hildersham," and he was released from ecclesiastical censures by Her Majesty's favour. But his troubles were not then ended: the rage of his enemies still pursued him, and he was repeatedly admonished, fined, and imprisoned; but as soon as he was released he was as diligent and faithful in his work as before. The last time he was silenced was for refusing to read the public service in the hood and surplice. It was the year before his death; but the interruption to his work at that time was very brief, and in his last will and testament he says, "I do hereby declare and protest that I do continue and end my days in the very same faith and judgment touching all points of learning, as I have ever been known to hold and profess, and which I have, both by my doctrine and practice, and by my sufferings also, given testimony unto."

Few of the readers of the present day are familiar with Hildersham's published works. I can only speak of his Lectures on Psalm li. and on John iv., but these are marked by vigorous and powerful thought as well as by earnest adherence to the doctrines of the common salvation. Mr. Spurgeon, in his work on Comments and Commentators, has, in my

* Towards the end of 1587 the Earl of Huntingdon "settled upon him the impropriate tithes of Ashby for life." He was "instituted and inducted" to the possession of the Vicarage on a vacancy occurring in 1593.

judgment, done scant justice to Hildersham. My opinion agrees much more with Dr. Williams, who, in his *Christian Preacher*, describes the *Lectures on Psalm li.* as "a rich mine of experimental and practical divinity;" and who says that the *Lectures on John iv.* "discover the author to be a sound divine, an admirable textuary, a profoundly experienced Christian, and an excellent teacher." "These discourses," he adds, "are more concise and finished than those on the fifty-first Psalm."

Mr. Hildersham left an only son—Samuel Hildersham—who did worthily in his generation. He was one of the ejected ministers of 1662, and one of the friends of Philip Henry. Matthew Henry, in the *Biography of his father*, says of him, "He was one of the Assembly of Divines, a father to the sons of the prophets in and about Shropshire. He was learned, loving, and charitable, an excellent preacher, an eminent expositor, and very much a gentleman."

SAMUEL SHAW, author of "Welcome to the Plague," must not be passed over in this enumeration. He spent the last thirty years of his life in Ashby. He was, for a time, Master of the Free School, and greatly raised it by his learning and ability. On the passing of the Tolerant Act he licensed his school as a place of worship, preaching the opening sermon from Acts xix. 9, "Disputing daily in the school of one Tyrannus." His family suffered from the plague when he resided at Cotes, near Loughborough; and some of his observations in his work on this fearful visitation are very deep and searching. "The plague of a carnal heart," he remarked, "is infinitely worse than the plague in the flesh." In one of the Apocryphal books there is this verse, "Give me any wickedness rather than the wickedness of a woman; and any plague rather than the plague of the heart." The former part of the verse may be open to question, though it must be admitted that Jezebel was worse than Ahab, and Herodias more malicious than Herod; but all who have been enlightened to see the evil that lurks within will feel that the plague of the heart is the sorest of calamities.

LADY HUNTINGDON cannot be omitted in an account of the worthies of earlier days whose names are associated with Ashby. In prospect of her son attaining his majority she left Donington Park and came to reside here. This was in 1749. She was then a mature and experienced Christian, as well as very zealous for the extension of the Redeemer's kingdom. The impassioned eloquence of Whitfield (who frequently visited the Countess) was often heard at Ashby Place, but there were many adversaries. More than once lewd fellows of the baser sort were stirred up to riot before her Ladyship's door while he was preaching. The opposition—it is sad to state—was instigated by "a dissenting minister." Whitfield felt it deeply, and said, "Ungrateful Ashby! O that thou knewest the day of thy visitation!" And again, "O that your Ladyship may live to see many of these Ashby stones become children of Abraham." In the end, however, he believed that the opposition had been overruled for good, and said, "What a fool Satan is, always to overshoot the mark." Whitfield's sermon's and exhortations here were described by the Countess as "close, searching, experimental, awful, and awakening. Surely God was with him." Another distinguished visitor at Ashby Place was Dr. Doddridge. The Countess says in one of her

letters respecting him,* "How holy, how humble, is that excellent man! And what divine words fell from his lips at the last sacramental feast! How close and searching were his addresses! I think I was scarce ever so happy before." Lady Huntingdon came to her grave in a full age, as a shock of corn cometh in its season. Her last anxieties were of a missionary character. She was anxious to send two missionaries to the South Seas. This, I may add, was a year before Carey left for Bengal, and several years before the London Missionary Society was established. Among her last words were, "I long to be at home. O! I long to be at home. My work is done. I have nothing to do but to go to my Father." Her Ladyship died in her house at Spafelds, London, in June, 1791, in the eighty-fourth year of her age, and was interred in the family vault at Ashby—but her name will never die.

Ashby has had worthies in the nineteenth century as well as previous ones, but their worth cannot be commemorated here.

"Those suns are set. O rise some other such!"

May we be followers of them who through faith and patience (and faith and patience are as necessary now as ever) inherit the promises.

Every Man His Man.

THERE is a sentence in the First Book of Kings, descriptive of a successful battle waged by a few Israelites against a Syrian army, which has always seemed a suggestion of what ought to take place in the war of the Christian Church. The historian, having related how the conflict arose, and by whom the small band was conducted, proceeds to say, "and they slew every man his man: and the Syrians fled" (1 Kings xx. 20). The sentence is very short, but it paints a striking scene. Cause and effect are obviously exhibited, and comment is almost superfluous. Every man of the gallant three hundred came into direct collision with a Syrian, not by choice, but by the force of circumstance, and his antagonist became "his man." Here before his face each combatant saw the foe whom he must smite or be smitten by. Each one felt the issue resting on himself. No man left the fighting to the captain or to his fellows, and hence the Syrians were amazed at such an onslaught, and took flight. What victories for Christ might not be recorded in 1879 if every disciple enlisted in each company of His army would emulate such individuality of endeavour! Every man must needs be placed in specially favourable position for influencing some other person who may most aptly be called "his man." To slay this man now involves no shedding of blood. The weapons of our warfare are not carnal; they inflict no painful wounds. If they cause death, it is only death to sin in order to the quickening of life towards God. The battle-field will resound with no cries of anguish, nor will the vanquished be put to shame. Victory in this war is shared by those who win and those who are overcome, and between the two a bond of love is established which will unite their hearts for ever. Let each one then, consider the possibility of "slaying his man" this year. The least and lowliest may be the means of so exhibiting the love of Christ, in deed and word and by silence, as to win a soul for God. It will need much earnest prayer. It may involve something like Paul's travail of soul—even some participation in our Lord's suffering may be involved in the due manifestation of His kindness. But what a blessed thing to be armed with the mind that was in Christ in the garden of Gethsemane instead of with Peter's sword; and to enter, even through tribulation, into fellowship with Him in the work of reconciling some estranged son to the Father! T. V. TYMMS.

* See "Life and Times of the Countess of Huntingdon."

“Hard Times.”

NO. I.—THE EMPLOYER'S POINT OF VIEW.

THE present distress gives painful emphasis to the croakings of those individuals who are wont to declare that England has seen its best days; that strikes and trades unions have driven the trade out of the country, and that hope of better days is vain. But without being unduly weighed down by their cry of Ichabod, the universal want of employment for both capital and labour we are now experiencing should teach us to look round and see if there is any truth in their cry; and if so, what we may do to remedy it?

Among other alleged causes much blame has lately been laid to the comparatively short number of hours our mechanics work; and the statement of a manufacturer running mills in Lancashire and at Roubaix has lately been going the round of the papers, showing how much more profitable he finds his foreign investment on account of the greater number of hours he gets men, women, and children to work there than here. In several quarters an attempt, in some cases successful, has been made to increase the working hours of our operatives. But may we hope that this will become universal? If we do thus hope, should we?

As an employer who has been a mechanic, and also, if not a pen-driver a pencil-driver, I do not think that the working hours of our operatives will be to decrease, but rather, as time goes on, their tendency will be to decrease.

What we require in England on the part of our operatives is *more intelligence*. For want of thought more hours are daily wasted in England than would be lost were the day's work generally reduced to eight hours. The great majority of our mechanics, even in the case of skilled workmen, are obstinately dunderheaded if set to a "job" that is new to them, or told to go about an old "job" in a different way to what they have been accustomed. But, thanks, partly to compulsory education, our mechanics are becoming more intelligent; and, as a result of that intelligence, their unions are stronger, and their resolution to work fewer hours stronger also.

This is due to several causes: one is that in many families where there are several sons some are mechanics, some shopmen, some clerks; they were educated at the same school, and, outside of business, move in the same social circle, and it does not at all follow that the clerk, who works the fewest hours, is the most intelligent. The mechanic sees no reason why he should work longer than his brothers. His union is powerful enough to enforce his demand, or he thinks it is, and the demand for shorter hours is made, and will be made, until the working hours of mechanics, shopmen, and clerks, are assimilated.

Nor, looking at the matter honestly, can we say that our mechanics ought to work longer. It is quite true that nine and a half hour's work is not exhaustive; but is it advisable that our operatives should work day by day till they are exhausted? In Belgium the working hours are from six till seven in winter, and from five till eight in summer; but I

have the testimony of a friend employed in one of the first firms in the country that their work is not cheaper than ours. Have not the Belgians sent machinery and manufactured iron into England at less cost than we could do it ourselves? It is a question. This we do know, that certain Belgian firms have tendered and obtained orders at prices lower than English houses have quoted, but we don't know what their profit was on the transaction.

But if we cannot work longer hours, what ought we to do to maintain our pre-eminence as manufacturers? Teach our workmen to *think*. Employ more machinery, and foster inventiveness. To this end Government should reduce the cost of patenting an invention. The reason why the Americans introduce so many more small but extremely useful machines than we do, is that in America an invention can be patented for £12, or less, including agency fees; while here it costs at least £35. Very many useful inventions are lost to the community in England owing to the inability or disinclination of the inventor to pay the heavy patent fees.

Secondly, teach our workmen temperance. The drunkenness of our operatives is a heavy tax on British manufactures; and in this, as in the question of intelligence, it is exceedingly hopeful to find our younger mechanics improving. Were our workmen more accustomed to save they would be more ready to accept a reduction of wages rather than stand idle; a man in my employ, with some pounds laid by, told me he accepted my offer of employment at lower wages than he had been receiving, because to the wages I gave him he added the number of shillings per week he would have to take from his store to keep him if idle; those who have nothing to lose do not argue thus, and their name is, unhappily, legion.

A third point is thrift; and here, unmistakeably, the poorer classes of Belgium and France are immensely before ours. But here again there are hopeful signs. The Post Office Savings Bank shows an increasing number of depositors, while the National Penny Bank is supplying a want long felt, and giving a stimulus to saving habits on the part of the poor that is meeting with the most gratifying response.

Above all, we must make England Christian indeed; for only righteousness really exalteth a nation. England's history from B.C. 55 till now shows this as clearly and certainly as does the Book of Chronicles. As Christian merchants and manufacturers our goods will be relied upon. Again, if our clerks and managers are Christians, the enormous sums that disappear yearly through speculation, by far the greater part undiscovered, will go to swell profits. Christian workmen will remember that time is money, and shun wasting it as they would stealing; and in the measure that the people become Christian, and the Christians resemble Christ, shall we enjoy prosperity and every good thing.

J. LEAKE DEXTER.

II.—THE POLITICIAN'S POINT OF VIEW.

The "whole case" for our depressed trade cannot be presented from the point of view of the Employer of Labour, although there is no doubt that a just interpretation of economical laws will greatly aid

us in understanding the commercial phenomena presented in Great Britain during the last five years. Allowing due weight to all Mr. Dexter's representations, still it is undeniable that "National Politics" and national prosperity are as closely associated as good air and good health, good food and vigorous physical energy. The spirit that dominates a government infects or inspires the trade of the land: infects it with the poison of lethargy and supineness if it be wasteful and disturbing, hectoring and meddlesome; inspires it with zeal and hope if it is economical and contented, reforming and philanthropic. You cannot have a spendthrift government and prosperous times, any more than a man can have an extravagant wife and a well managed home.

During the last five years the taxation of Great Britain has advanced from 71,000,000 per annum to the prodigious sum of £86,000,000; and if the Tories remain in power five more years, it is as sure to reach £100,000,000 as the sun is sure to rise to-morrow. In the five previous years of Mr. Gladstone's Government £12,000,000 of taxation were taken off, and the National Debt was reduced by £30,000,000; and yet measures were adopted for the well being of the country (such as the Education Measure), which involved considerable expense. The Tories started with the magnificent surplus of five millions, husbanded by the careful and wise economy of the Liberals; they speedily got rid of that, and they have added £15,000,000 per annum to our taxation! But have they taken nothing off? Yes! £60,000 for brewers' licenses! and £6,000 on appointment to Benefices! N.B.—"Brewers" and "Benefices!" And £20,000 for men and boys casually employed.

Now you cannot take £15,000,000 out of the pockets of a people already heavily drained, and not injure their trade.

One chief cause of the stagnation of Great Britain's business is to be found in the Government with which this country has afflicted itself during the last five years.

But let me note another side to this question. The Government of this country legislates for its drink trade. What is the effect? Hear Mr. Hoyle. He says:—"From the excise returns just to hand it will be seen that in 1878, with all the terrible depression that prevailed in trade, the money spent upon intoxicating liquors was £142,188,900, that is £181,670 more than in 1877.

It will also be noted that whilst wine and spirits—supposed to be drunk mainly by the upper and middle classes—have fallen off nearly two millions sterling, the consumption of beer, which is generally allowed to be the beverage of the working classes, has increased more than two millions sterling.

During the last seven years the total expenditure upon intoxicating liquors in the United Kingdom has been £987,320,669.

In the year 1860 Mr. Gladstone, avowedly to lessen the deplorable intemperance which then prevailed, introduced his Wine Bill."

With what result? It appears "that the increase in the expenditure upon intoxicating liquors, during the seven years ending 1878, as compared with the seven years ending 1863, was £351,165,094, being an increase of over 55 per cent.

The population of the United Kingdom in 1863 was 29,433,918, and in 1878 33,799,276, being an increase of less than 15 per cent. in population, as compared with an increase of 55 per cent. in the consumption of drink.

The entire value of all our exports for the four years ending 1878 was £815,000,000, being £171,000,000 less than the money which the nation spent on drink during the seven years just ended.

If to the drink expenditure we add the indirect cost and losses resulting therefrom, it would increase the drink bill by at least £100,000,000 per annum, and it would show a national loss far exceeding the total of all our foreign trade."

Well does he add—"At the present time the anxiety of merchants and manufacturers is as to where they shall find a market for their goods. Efforts are being made to open out Africa, and to increase our trade in other directions. Would it not be well to turn our attention to our home markets as well; for when, by our habits of drinking, we squander, directly and indirectly, a greater sum than the value of all our foreign trade, we have a prompt remedy for the stagnation in our own hands?"

For *political* evils we must have *political* remedies.

JOHN RICHARD HUME.

III.—THE MORALIST'S POINT OF VIEW.

I have no hesitation in subscribing to the views presented in the two foregoing papers. They are good "as far as they go," but they do not go deep enough. It is easy to show that Tory stupidity can "harrass interests" as well as Liberal intelligence, and that a wasteful and extravagant Cabinet must, perforce, injure a nation's commerce. Nor will any one shrink from the conclusion that the vices of workmen are prolific sources of bad trade. But there are further questions to be asked, such as—Why does the country elect a Tory instead of a Liberal Government? Why, are workmen thoughtless, selfish, and indifferent to their financial interests?

Gibbon treats, what he calls, the "secondary" causes of the rapid progress of Christianity as though they were exhaustive of that unique historical marvel. He writes of "inflexible zeal," "the doctrine of a future life," "the *ascription* of miraculous powers to the primitive church," "Christian Virtue," and "Christian unity and discipline," as though they were causes; whereas, as has been shown again and again, they were *effects*. The questions really are—*What* fired the zeal? Who gave the doctrine of a future life its power? Whence came the faith in miracle? Who generated the lofty virtue? What forces produced Christian unity and discipline? So, whilst we remain within the sound of political cabinets and trade combinations we are examining *effects*, and not *causes*, and need to ask—How came the country to punish itself with the thonged whip of Tory misrule? What has begotten the heedlessness and selfishness of workmen?

Looking further back than five years it is not difficult to discover, throughout British society, a relaxation of moral fibre, a deterioration

in moral tone; in short, a corruption, a breaking up of the moral nature of the nation. Conscience has been drugged. Ideals have been lowered. Science has enthroned materialism, and led men to treat physical good as though it were the *summum bonum* of existence.

We rejoice in the prodigious blessings conferred upon men by the progress of science, but we are not blind to the enormous price we have to pay for them. And though the evils are only temporary, yet they are real; and they are such as these. Men have become grossly material, and measured all things by the standard of the senses. They have lost faith in personal goodness; for they have lost faith in God. The existence of God and of a future state has been denied; and, as was predicted by Goldwin Smith, there has followed "a dethronement of conscience," "a failure of the motive power which has hitherto sustained men in self-sacrificing effort, and in the courageous protest against wrong." The "heart" is diseased; and as a nation thinks in its heart, so is it—in its worship, in its politics, and in its trade. "Hard Times" are the result of wrong lives. Wrong lives are the result of a loss of real faith in God and the Unseen.

E. W. SAMSON.

Long or Short: Which?

THE *Freeman* has more than once earned our thanks by kindly praise; but it has exceeded all its previous claims upon our gratitude by a word of kindly criticism upon our use of the phrase "Our Mag." to describe the ancient periodical known as the GENERAL BAPTIST MAGAZINE. The *Freeman* wonders at the abbreviated designation, and counts it a fault. We do not defend it; it is irreverent; it is undignified; but we may explain. The name was not originated by us. It was not even found in our Waste Basket. When we first heard it, we thought it derogatory to the dignity of the OLDEST Baptist Magazine in or out of the kingdom; but we were reminded that these are the days of "telegrams" and "express" trains. "Look," said the speaker, "at the fearful amount of time and speech wasted in saying, with properly distributed emphasis, THE GENERAL BAPTIST MAGAZINE." We suggested "The G. B. M." That was not clear enough: it might mean the Good Baptist Magazine; a true enough description, but too self-laudatory. "Leave out the *General*." "Ah! then you would risk a prosecution by its illustrious junior, *The Baptist Magazine*." "Then change the name altogether, and give it one which is wholly undenominational, such as the 'Wide-awake,' the 'Christian —,'" "No! no! not another 'Christian —.'" Besides our periodical is the property of the Association, and if the name is changed it must be done by its owners."

On another occasion we were told that the abbreviated description was given in token of the warm family affection with which the denomination regards its own child. Just as the brothers and sisters of Mahershalhashbaz fondly call him "Baz;" and others abbreviate the stately Thomas into "Tom;" and reduce the dignified Margaret into "Mag," so the sonorous and majestic title of GENERAL BAPTIST MAGAZINE became "Our Mag." on the lips of those who loved it. There is some reason in this. Our Magazine is not an outsider; it is bone of our bone, and flesh of our flesh; it is a part of us; our people love it; it was born before this century; and it has never betrayed the slightest trait of a prodigal spirit: no wonder members of the family should speak of it in terms of loving endearment. Still dignity is more than love, as everybody knows, and so we must suppress our emotions, and henceforward speak and write not of "Our Mag.," but of the "GENERAL BAPTIST MAGAZINE."

Synesius, and the Early Greek Hymn Writers.

WE have not to-day the words of any Christian hymn of which we have positive proof that it was sung by the church in apostolic times. Neither the Acts nor the Epistles contain any hymn of the primitive church, unless, as some have supposed the thirteenth of the first of Corinthians, rising sublime and detached, as it does, from the general level of the epistle, and certain rhythmical passages, one in the Epistle to the Ephesians, and two or three in the Epistle to Timothy, may be regarded as quotations from Christian songs then in use. The earliest hymns of the church of which we can speak with certainty are the *Morning Hymn*, best known perhaps, as the "Gloria in Excelsis;" the *Evening Hymn*, "Hail! Gladdening Light," sung at the lighting of the evening lamp; and the *Gloria Patria*. Basil, who lived in the beginning of the fourth century, refers to the second as being in his time of ancient use. It has been assigned to the first or second century. There are other anonymous Greek hymns still in existence, but it is impossible to affix to them a precise date; yet some of them are so sweet and simple and true—so sublime in their sweetness and in their simplicity—so free from flights of fancy—so full of the repose of faith—so soaring above self to God in lowly adoration, that one would fain believe they may have been sung when the few persecuted Christians of Pliny's days met before dawn to sing their hymns of praise to Christ as God.

The earliest Greek composition in our New Hymnal is a sweet hymn by *Synesius*. The author was undoubtedly, one of the most remarkable men of his age. He was a philosopher, poet, patriot, statesman, and Christian—and eminent as either. He was born at Cyrene, in Africa, about the year 378. He studied at Alexandria, and was a pupil of the noble and celebrated heathen philosopher Hypatia. He was also an enthusiastic disciple of Plato. When only in his nineteenth year he was sent by his fellow citizens at the head of an embassy to Constantinople, to present a golden crown to the Emperor Arcadius, to whom he addressed a suitable oration. It was about this time that he was converted from heathenism to Christianity, and was baptized by Theophilus, bishop of Alexandria. Theophilus, recognising the varied and brilliant powers of his new convert, wanted to consecrate him to a bishopric, but to this Synesius offered a long and decided resistance. He preferred to serve God in his own way, without any of the restraints and responsibilities of the episcopal office. But so persistent and earnest was Theophilus in his entreaties, that at length Synesius yielded, though reluctantly, and was made Bishop of Ptolemais. The ecclesiastical historian declares that, in the discharge of his office he was equally distinguished by zeal and undaunted courage; that he lived a most useful and devoted life for the cause of Christ and His church, and died about 430. His literary works were various; but he was at home on any subject—in his praise of Self-discipline or of Baldness—in discoursing on Forethought or Dreams. As a philosophical writer, it is said that, "with a peculiarly clear statement of the most abstract philosophical opinions he mingled apt and interesting illustrations taken from the field of history, fable, and poetry." It might be of some advantage to the busy men of this day if our wise men would learn a few lessons from this old Greek Christian philosopher. But it is chiefly as a Christian poet that Synesius is known to us. His compositions are marked by great fervour, together with much sweetness and finish. Mrs. Browning says of him:—

"He was a poet—the chief poet, we do not hesitate to record our opinion—the chief for true and natural gifts of all our Greek Christian poets, and it was his choice to pray lyrically between the dew and the cloud, rather than preach dogmatically between the doxies. If Gregory shrank from the episcopal office through a meek self-distrust and a yearning for solitude, Synesius repulsed the invitation to it through an impatience of control over heart and life, and for the earnest joy's sake of thinking out his own thought in the hunting-grounds, with no deacon or disciple astuter than his dog to watch the thought in his face and trace it backward or forward, as the case might be, into something more or less than what was orthodox. . . . Of his Odes, Anacreontic for the most part, if we cannot say praisefully that they 'smell of Anacreon,' it is because their fragrance is holier and more abiding; it is because the human soul, burning in

the censor, effaces from our spiritual perception the attar of a thousand rose-trees whose roots are in Teos."

The Rev. Allen W. Chatfield has published a book of admirable translations of "Songs and Hymns of the Early Greek and Christian Poets," in which the hymns of Synesius have a prominent place. One of them is found in our Hymnal, beginning,

"Lord Jesus, think on me,
And purge away my sin;
From earth-born passions set me free,
And make me pure within."

Another of the early Greek Christian poets was *Anatolius*. He was made Bishop of Constantinople in 449. His life work was begun and continued in the midst of great conflicts. The great Monophysite controversy—the controversy about the one nature of Christ—ragged at this time. Persecutions prevailed. But the influence of Anatolius, we are told, "was pious and peaceful." His poetic compositions, though few and short, are full of life and beauty. The hymn (810 Baptist Hymnal)—

"The day is past and over:
All thanks, O Lord, to Thee!
We pray Thee now, that sinless
The hours of dark may be.
O Jesu, keep us in Thy sight,
And guard us through the coming night!"

Dr. Mason Neale calls a Greek Evening Hymn; and says, though it is not used in the public service of the church, is still a great favourite in the Greek Isles, and is to the scattered hamlets of Chios and Mitylene what Bishop Ken's evening hymn is to the villages of our own land.

Greek hymnology is said to have only reached its zenith in the compositions of St. Andrew of Crete, St. John of Damascus, and St. Cosmo, Bishop of Maiuma, who lived in the seventh and eighth centuries. John was born of a good family at Damascus, and lived there early in the eighth century. He was by far the ablest theologian of that age. It was at the commencement of the eighth century that image worship attained its highest pitch in the East. It was then that the iconoclastic controversy raged so fiercely. John took sides with the image worshippers, and published three tractates in which he defended the practice in enthusiastic terms. His admirers gave him the name of Chrysorrhoeas, but the Iconoclasts, who at the Council of Constantinople in 754 pronounced a threefold anathema upon him, gave him the Saracen byname of Mansur.* For a considerable time he was employed in the service of the Saracens, and died in 760 as abbot of the monastery of St. Sabas. The Baptist Hymnal contains one hymn ascribed to John of Damascus. The original is the celebrated "Hymn of Victory," sung after midnight on Easter morning, during the symbolical ceremony of lighting the tapers, when, amid general exultation, the people were shouting, "Christ is risen." The translation begins,

"The Day of Resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory."

Stephen, the Sabaites, is another Greek hymn writer, of whom, however, we know but very little. He was the nephew of John of Damascus, and when only ten years of age was placed by his uncle in the monastery of St. Sabas, where he remained fifty-nine years. But his hymn,

"Art thou weary, art thou languid,
Art thou sore distressed?"

is one of such exquisite sweetness that it will live long after the author's name is forgotten.

Joseph, of the Studium, belongs to the same school of hymn writers. He lived in the ninth century. He was a native of Sicily, though he removed to Thessalonica, where he is said to have embraced the monastic life. When the icono-

* Mansur was translated by the Greeks by a word which signifies, *having been ransomed*.—*Herzog's Encyclopædia*.

clastic persecution broke out he left the East for Rome; but on his way thither was taken by pirates and enslaved at Crete. Here he continued in bondage for many years; but, like a true soldier of the cross, he made use of his captivity to preach unto his captors—nor were his labours in vain. He took them captive. He brought them into subjection to the faith. Having regained his liberty he returned to Constantinople, and enjoyed the friendship of Photius, who became Patriarch of the city after Ignatius was deposed and exiled. And when after awhile, the tables were turned and Ignatius was recalled and Photius exiled, Joseph accompanied his friend in his banishment; and when at length, another change took place and Photius was recalled on the death of Ignatius, Joseph returned also, and devoted himself entirely to hymn writing. He was the most prolific of all the Greek hymn writers. The two that bear his name in our Hymnal begin "O happy band of pilgrims," and "Safe home, safe home in port!" The latter, possessing a singularly graphic beauty, describes the safe arrival of the Christian under the character of mariner, wrestler, soldier, sheep, and exile, in the home of glory.

J. H. ATKINSON.

A Beautiful Story.

COLERIDGE relates a story to this effect:—

Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquests. Gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants.

"Stay with us," said the chief, "as long as it pleaseth thee."

During this interview with the African chief two of his subjects brought a case before him for judgment. The dispute was this: The one had bought a piece of ground, which, after the purchase, was found to contain a treasure, for which he felt himself bound to pay. The other refused to receive anything, stating that he had sold the ground with what it might be found to contain, apparent or concealed.

Said the chief, looking at the one, "You have a son," and to the other, "You have a daughter; let them be married, and the treasure given them as a dowry."

Alexander was astonished.

"And what, said the chief, "would have been the decision in your country?"

"We should have dismissed the parties, and seized the treasure for the king's use."

"And does the sun shine in your country?" said the chief; "does the rain fall there? Are there any cattle there which feed upon herbs and green grass?"

"Certainly," said Alexander.

"Ah," said the chief, "It is for the sake of those innocent cattle that the Great Being permits the sun to shine, the rain to fall, and the grass to grow, in your country."

If we would.

If we would but check the speaker
 When he spoils his neighbour's fame,
 If we would but help the erring
 Ere we utter words of blame;
 If we would, how many might we
 Turn from paths of sin and shame.
 Ah, the wrong that might be righted
 If we would but see the way!
 Ah, the pains that might be lightened
 Every hour and every day,
 If we would but hear the pleadings
 Of the hearts that go astray.
 Let us step outside the stronghold
 Of our selfishness and pride;
 Let us lift our fainting brothers,

Let us strengthen ere we chide;
 Let us, ere we blame the fallen,
 Hold a light to cheer and guide.
 Ah, how blessed! ah, how blessed
 Earth would be if we'd but try
 Thus to aid and right the weaker,
 Thus to check each brother's sigh,
 Thus to talk of duty's pathway,
 To our better life on high.
 In each life, however lowly,
 There are seeds of mighty good;
 Still we shrink from souls appealing
 With a timid "If we could;"
 But a God, who judges all things,
 Knows the truth is, "if we would."

The Preacher's Character as an Element of Power.

A SIGNAL FOR PREACHERS AND TEACHERS.

SUCCESSFUL preaching is always largely PERVADED WITH THE PREACHER'S OWN PERSONALITY, expresses his fixed and inwrought convictions as to the substance of the Gospel message, and makes unmistakably manifest that the Christ of the Gospel is the pith and force of the speaker's own life. Effective ministry can only be given by effective men; and for men to make an effect they must themselves be filled with *causative* power. Character is power, and a Christ-made man, at his best, preaching His conquering Gospel, is one of the highest forms of force known on earth. Through him the word of God has free course, and is glorified.

It is a mere truism to say this is a period of feverish restlessness and childish impatience. Everybody knows it. The pilgrims have lost their way, the old and familiar stars are put out, and men grope as in pitch darkness without friendly presence or comforting voice. The authority of the Church has collapsed beyond all possible reconstruction. The crozier of the bishop is broken, and never can be mended again. A galvanized priesthood struts and mimics in vain. The infallibility of the Book is surrendered; and the sons of men despair of finding on earth settled peace or unbroken repose. The restlessness of men was never more chronic and critical than just now.

There is, however, one authority that can never be displaced, one voice that effectively invites to rest and peace, one force that penetrates the innermost life of men with its healing and redeeming energies; and that is the AUTHORITY OF CHARACTER—of reality, of a fresh and living experience of the grace and power of Christ. That is mighty; it speaks as Christ did; not as the scribes, out of a book and according to order; but from the fulness of life, and with the reality of felt and obvious truth. By such simple and inward "authority," the Pattern Preacher won His way to men's hearts as to a throne; and no man need fear for the issues of his work, so long as he can speak in the spirit and with the power of his Master.

Carlyle says, "Souls grow more by contact with souls than by anything else." The spiritual is the highest power. Efficiency reaches its maximum not in books, not in institutions, but in *men* who have received Christ's Gospel, and are made by it all they are, and inspired by it in all they do. In this sense Paul speaks of the Gospel as "*my* gospel." It is not a withering and corruptible tradition, but a fathomless and joyful experience; not an intellectually elaborated creed, but a positive and integral portion of his regenerated being; and therefore he preaches it, not as a mere herald, not as an echo, but as a man *evangelized* to the core, and made actual possessor of Christ's Gospel, and enabled to give it forth through his inward acquaintance with its power, and with all the authority of his own life. "His words," said Melancthon of Martin Luther, "have their birth not on his lips, but in his soul,"—and thereby showed how the Reformer's experience corroborates this first law of spiritual force.

Nor is this seen only in such conspicuous examples. Men who have been ghastly examples of the absence of the ordinary auxiliaries to pulpit effectiveness, such as fluent speech, vivid rhetoric, compact logic, wide learning, and the like, have nevertheless been mighty, through God, to the pulling down of the strongholds of Satan by reason of the enormous spiritual and personal force with which they have charged their utterances. Breathing the calmness of fixed faith, pure joy, and deep experience of the power of Christ, they have soothingly invited and allured to rest many of earth's fretful and peevish children. They have dwelt at the Spring-head of power, because with a heart and life full of the Saviour they have made known His unutterable peace to a restless and weary world.*

JOHN CLIFFORD.

* "Many a weary and heavy-laden soul has taken his burden to the Saviour, because he has found some man of 'like passions with himself' who has suffered as he has and found relief. I think a bold, faithful, experimental preaching rarely fails to hit some mark, and oftentimes God's spirit witnesses to the truth of what is said, by working this and that man to the feeling. 'Why, I too have been agonizing, and falling, and crying for just such help as this. This man has indeed something to say to me.'"—Robertson, "Sermons," vol. iv., Preface.

Helping Children to Lie.

BY HENRY WARD BEECHER.

THAT lying is bound up in the hearts of children, it would not become me to deny. But certainly it is often untied. Indeed, children there are few who will not tell lies—the testimony of their parents to the contrary notwithstanding. But of two facts I am reasonably sure. First, that children's falsehoods are often as much the parents' fault as their own; and secondly, that children do not lie as much as grown-up people do, and seem to do so only from want of skill and practice. Lies are instruments of attack or defence, and so may be classed as offensive or defensive. Children's lies are almost always defensive, and for the most part are employed in defending themselves against parents, nurses, elder brothers and sisters, and schoolmasters. Being weak and helpless, concealment is in their case, as in the animal kingdom, almost the only means of defence. Children's lies are in multitudes of instances mere attempts to hide themselves from sharp censure or sharper whipping.

Take a case from life. Master Harry is sent to mill one day in winter, but with strict injunctions not to stop and skate. But the pond was so inviting, the boys were so merry, they so persuasively coaxed him, that it was not in his social little heart to refuse. Of course he skates longer than he intended. On reaching home he is questioned: "Why have you been so long, Harry?" "Oh—the grist was not ground and I had to wait."

"Did you go on the pond?"

"No, sir, I didn't."

Here is a pretty tangle of lies! The old gentleman runs his hand into the bag, and finds the meal stone-cold. He rides over to the mill to inquire about matters, and finds that the grist has been ground the day before; he rides home and calls up the urchin, who knew that a grist now was to be ground that would be hot enough. Here was disobedience first; then a lie; and next, upon cross-questioning, a second lie, explanatory and defensor of the first. Of course punishment was earned and deserved. But the boy did not lie because he liked to, or because he was indifferent to the truth. He was scorned by fear. He shrank from punishment, and tried to hide behind a lie. The refuge proved treacherous, as it ought to have done.

But, now, is there no lesson to parents in this thing? Shall they hastily place their children between such unequal motives as conscience and fear? The lower instincts in children are relatively far stronger than moral sentiment. Conscience is weak and unpractised, while fear is powerful, and, at times, literally irresistible. The fear of pain, the fear of shame, the fear of ridicule, drive children into falsehood. Those who govern them might at least remember how it was in their own cases, and so manage as to help conscience against fear, rather than by threats and sternness make the temptation irresistible!

Children are very delicate instruments. Their minds are undeveloped, ungoverned, and acutely sensitive. Men play upon them as if they were tough as drums, and, like drums, they were made for beating. They are to be helped more than blamed. One in sympathy with their little souls will lead them along safely amid the temptations to falsehoods, where a rude and impetuous nature will plunge them headlong into wrong. The one element of real manhood, above all others, is truth. A child should not be left to learn how to be true, how to resist temptations, how to give judgment in favour of right and virtue. Here is the very place where help is needed—patience, sympathy, counsel, encouragement. Instead of these, the one motive, too often, is the whip!

ANGER.—If you would not be of an angry temper, then do not feed the habit. Give it nothing to help its increase. Be quiet at first, and reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God. For habit is first weakened, and then entirely destroyed. "I was not vexed to-day; nor the next day; nor for three or four months after; but restrained myself under provocation." Be assured that you are in an excellent way.—*Epictetus*.

Moving Mountains.

FOR THE GIRLS.

"MAMMA, if people can move mountains by faith, why don't they do it now?"

"They do, Lucy. I once knew a little girl who moved a very big one out of my way."

"O mamma, do tell me about it!"

"When I was about ten years old, I went to a pretty village to spend the summer. Of course, I went to Sabbath school, too, and I liked all the girls very much except one, called Jessie Muir. But Jessie dressed very poorly, and was not one bit stylish; still she always had her lessons perfect, and her teacher was very fond of her. When the summer was nearly over, I had not spoken a dozen words to Jessie. One Sabbath the teacher had told us our lesson would be on this very subject, but I thought nothing more about it until the next Sabbath morning. Then I had no time to study it, I had to get my breakfast and dress, and when I flounced out of the gate in my new blue silk, and white chip hat, I was thinking far more of what the girls would say about my new suit than about my lesson. Jessie was just passing as I came out, and as it was a long way to church, and I felt like patronizing somebody, I said, 'Good morning, Jessie Muir!'

"'Good morning,' she answered pleasantly; and after we had walked together awhile she asked, 'Have you learned your lesson?'

"'No, I can't make anything of it,' I said, carelessly; 'can you?'

"'I can make three things of it.'

"'Can you? What are they?'

"'First, that I must have faith in Jesus' love and power. Second, that we do not need to move mountains of earth. Third, that there are mountains we must move, if we would be Christians.'

"'What do you mean, Jessie?' I asked petulantly.

"'Why, just this: that every sin is a mountain between us and heaven; and they are not mountains to us alone, but to every one around us.'

"I felt my face getting red, as I said, 'I suppose you see a great many mountains in me?'

"'It is always easy to see others' faults. Do you want me to tell you what I think is your greatest?'

"'Well,' I said, with a touch of anger, 'what is it?'

"'Pride,' replied Jesse, gently. 'Don't you want to move it, Annie?'

"'I don't know how,' I said, in a low voice.

"'Whatever you ask in my name I will do it. That is what Jesus says. O Annie, I wish you would ask Him!'

"'I guess it does not make any difference to you, Jessie, whether I get rid of my pride or not.'

"'Yes, it does, Annie, for you have no right to be a mountain in my way.'

"'I'm not,' I answered, angrily.

"'Oh, yes, you are, Annie; for when I see you proud and scornful, you make me sin in wishing for things my dear mother can't get me—you make me discontented, and you make me think unkind things about you. I suppose some of the other girls feel just that way, too.'

"I did not answer Jessie then, for we were at the church door; but I thought a great deal of what she said, and I tried from that hour to conquer my foolish pride."

"But it is very hard to move mountains of sin, mamma!"

"Yes, darling, with us it is impossible, but we can do all things if we ask Jesus to help us."

Scraps from the Editor's Waste-Basket.

I. **MODESTY AND COURTESY IN YOUNG CHRISTIAN WORKERS.**—A worthy Christian woman, of mature Christian experience, coming out of a meeting some time ago, was brusquely accosted by a lad not out of his teens with the question, "Have you found Christ?" She answered, "I never knew that he had been lost." That was a rebuke few lads in their teens need: but it is as well they should have it where it is wanted. Lads not out of their teens have immense energy, boundless enthusiasm, and glowing zeal; but mostly shrink, except in the fervour of a revival movement, from face to face dealing with their seniors. And it is well they should. There is much work they can do, and do well, without any risk of marring their Christian service by impertinence and irreverence, crudeness and inexperience, the use of hackneyed sayings, and wild expositions of the Bible. They can teach their juniors advantageously. They may, in many cases, say helpful words to those of their own age, and in many private, and some public ways, do much good—but they should specially seek wisdom and tact in speaking to individuals, avoid indiscriminate and aimless appeals, and vehemently abjure the senseless but stereotyped jargon that so often passes for pious fervour. We are very anxious our young Christians should be trained in Christian work; but desire, above all things, that all their work should be filled with the graces of courtesy and modesty, reverence for age, and thoughtful consideration of others. Immodesty and irreverence must do harm.

II. **THE POPE AND THE PRESS.**—*Lessons for Writers.*—There is no doubt Pope Leo XIV. is preparing to change front. His last speech is remarkable as the first public recognition a Sovereign Pontiff has made of the power of the Press, and of his intention of using it as an organized arm in the Church's service. This declaration was accompanied by instructions delivered to editors and correspondents as to the course they are to follow. Unity is their motto. They must all speak the same thing, that there be no division amongst them, that they be perfectly joined together in the same mind and in the same judgment. They are to compete with their adversaries in variety and elegance of style, and in diligent narrative of recent facts, and to excel them in fulness of useful knowledge, and by their

truthfulness they will convince even the unwilling. Moreover they must not offend by inopportune asperities. Indications already appear that the counsel is being carried out. The Vatican Court will not urge abstention from the electoral urns much longer. A "Right Catholic" Centre is to be formed in Italy, and a *modus vivendi* for the Church and State will be discovered. It is late in the day to discover the power of the Press. The profound saying of Schlegel, that "society falls more and more under the sway of journalism," is true. If the Church of Rome is awakening to the need of using this potent arm in its service; how eager and wise should the Church of Christ, in all its sections, be to secure the influence of the Press for justice and goodness, truth and progress.

III. **LEAFLETS FOR LETTERS.**—I have been urged to print the brief tract, "*Need I be Baptized,*" as a leaflet for letters. It is now ready, and can be had for 1s. 6d. a hundred, or 2d. a dozen. We shall be glad if our friends will order freely, and distribute widely.

IV. **OUR COLLEGE, AND THEOLOGICAL COLLEGES GENERALLY.**—We have received several communications on this subject, which shall be dealt with at an early date. We have also a paper on "the Hymnal," containing an attenuated grumble, which shall be heard before long. Other communications on both these topics will be welcome; especially if they are well seasoned with grumbling. Nothing is so distressing as a voiceless content.

V. **DENOMINATIONAL EXTENSION.**—Dr. Eadie says, "I left the Relief Communion in Blairlogie in my early days, before I had come to the years of discretion. My mother was an Antiburgher—the old true-blue party of Scotland. My father belonged to the Relief, and his church was two miles off, while my mother's was three. My mother carried bread and cheese with her on Sabbath, and my father carried none; and, therefore, I cast in my lot with my mother, and became an Antiburgher." Let those who care for denominational growth look after "the bread and cheese." If we desire our children to grow up in love with the church of their parents, we must cater for their enjoyments, and try to make all their associations with it bright, sunny, and attractive.

Reviews.

THE DESTINY OF THE WICKED. By the Rev. A. M. Wilson. *Hamilton, Adams, and Co.*

THIS is a review of "*Salvator Mundi*," conducted through more than one hundred and sixty somewhat closely printed pages. Mr. Cox is pursued from passage to passage with unwearied thoroughness; his statements are diligently sifted; his expositions of Scripture vigorously attacked; and his conclusions fearlessly impeached. The topics discussed are the degrees, design, nature, and duration of Future Punishment, the terms used in describing the place where it is inflicted, and the words in which it is represented as an award. Mr. Wilson maintains that the Annihilation theory bears a closer resemblance to the teaching of Scripture than of the Universalists; but he holds that the future death is not the destruction of sin, nor the extinction of the sinner, but is the death of the sinner's well-being. In not a few cases the writer pierces the armour of his opponent, and inflicts serious hurt upon his defences: and, in the main, the controversy is conducted in a fair and serious spirit, and with real ability. Universalists who are willing to risk surrendering an unspeakably pleasant theory will find in Mr. Wilson's pages an interesting and quickening discussion; and those who want guidance in forming their views of the teaching of Scripture on this profound theme will obtain true and salutary assistance.

SEVEN PORTRAITS OF REV. C. H. SPURGEON. By G. Holden Pike. *Passmore and Alabaster.*

THIS is a good idea, well carried out. Portraits ranging from 1855 to 1879, each one different from all the others, form an interesting and suggestive frontispiece. The letterpress, whilst covering some old ground, gives some reminiscences that are entirely new, and presents the whole in a most interesting style. A better *souvenir* of the great metropolitan preacher could scarcely have been issued at the price, which is only one shilling.

FORBIDDEN FRUIT: a series of Sermons on Temptation, preached in New College Chapel, London. By Rev. Johnson Barker, LL.B. *London: W. Kent & Co.*

THESE eight sermons are full of strong common sense, clear statement, pungent appeal, and wise counsel. Mr. Barker

regards the account of the temptation in Genesis as symbolic, not literal, and considers that in the history of the first temptation we have the history of all temptation. The tempter, the secret of the tempter's power, the limits and purpose of temptation, temptations of business and home life, the Helper of the tempted, and closing words of caution and counsel—such are the several themes of his discourses. J. J. G.

THE INDEXED ATLAS TO THE HOLY BIBLE.
C. Courtney & Sons.

FOR one shilling our readers can purchase the most handy and serviceable Biblical Atlas we have used. We have tested it on a number of difficult points, and in every case it has stood the test thoroughly. The use of it will save the time of Bible readers. It can also be had bound up with Bibles.

PIERROT: HUMBLY BORN BUT NOBLE OF HEART. By S. De K. *Marlborough.*

THIS story illustrates strict and severe fidelity to conscience, and genuine tenderness of heart, in beautiful harmony. It is full of interest. The "times" through which it carries the reader are stormy, and the qualities of character displayed by the leading characters approach the sublime. R. C.

HEAVENWARDS: LOVING WORDS FOR GIRLS. By A. E. Winter. *Partridge and Co.*

EXACTLY suited to its purpose. Precisely the kind of papers girls will read, enjoy, and from which they will derive real and lasting good. The papers are brief, interesting, devotional in tone, and genuinely helpful. R. C.

PICTORIAL DESCRIPTION OF THE TABERNACLE IN THE WILDERNESS. By the late John Dilworth. *S. S. Union*

A BEAUTIFULLY and abundantly illustrated little book, affording, in a short space, a clear and interesting account of the Hebrew worship. The young friends in our senior classes will appreciate this exposition.

HOME COMFORTS: a Book of Useful Facts for Housekeepers. *Ward, Locke, & Co.*

EVERY housewife will do well to get one of these books. The receipts in it are good, and the gelatine it recommends is the choicest and best. R. C.

Church Register.

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

CONFERENCES.

The next half-yearly CHESHIRE CONFERENCE will meet at *Nantwich*, on Tuesday, April 1st. Business at 11.0 a.m. At 2.30 p.m., a paper by Rev. J. Maden, on "the desirability of securing a closer Union of the Baptist Churches in the county of Chester." An important resolution on this subject will be moved by Rev. R. P. Cook, with the view of ultimately forming a Cheshire Baptist Union, open to all Baptist Churches in the county, to meet in the autumn.

W. MARCH, *Sec.*

EASTERN CONFERENCE.—The next meeting will be held at *Spalding* on Thursday, April 3. Rev. H. B. Robinson will read a paper on "The Claims of our Village Churches." W. ORTON, *Sec.*

WARWICKSHIRE CONFERENCE.—The Spring Meeting will be held at *Nuneaton*, on Monday, April 7th.

LL. HOWARD PARSONS, *Sec.*

The MIDLAND CONFERENCE was held at *Ripley* on March 4th. The Rev. J. Alcorn, the Chairman of the Conference, presided at the morning devotional service. The Rev. J. J. Irving preached from Matt. iii. 11.

The afternoon session was opened with prayer by the Rev. J. J. Fitch, of Nottingham.

1. Reports showed 284 persons baptized since the last Spring Conference; 42 restored; there were 72 candidates. Forty-three churches did not report.

2. After prolonged discussion of the resolution:—"that the reading of Reports and statistics at the Spring Conference be discontinued." It was agreed that the Reports and statistics be read as heretofore.

3. A report was read from the Rev. J. H. Atkinson, secretary of the Committee appointed to arrange for holding EVANGELISTIC SERVICES in the Midland Counties. The Committee were requested to continue their services during the next winter.

4. Resolved, that this Conference very heartily congratulate the Rev. R. F. GRIFFITHS, of Nottingham, on the successful termination of the recent trial, in which he was defendant, and approve the action which he took in the matter, and which led to the prosecution.

5. Mr. Bembridge gave notice of a

resolution to be proposed at the next Conference:—"that in the circular sent to the churches announcing the Conference, there shall be a column for names of delegates who shall have been appointed by the churches to attend the Conference and vote."

6. The Whitsuntide Conference to be held at *Barton Fabis*, on Whit-Wednesday, June 4th; the Rev. W. H. Tetley to preach. A paper to be read at the afternoon meeting by Mr. Cholerton, of *Swadlincothe*, on "Nonconformity in our Villages."

7. Thanks were given to the Rev. J. J. Irving for his excellent sermon, and to the friends at *Ripley* for their hospitality.

A public meeting was held in the evening, when addresses were delivered by the Revs. J. J. Fitch, R. F. Griffiths, and W. H. Tetley. J. SALISBURY, *Sec.*

MIDLAND BAPTIST UNION.

The committee of this Union have engaged, as Evangelist for the Midland District, the Rev. R. B. Wallace, of *Grantown*, in Scotland. Mr. Wallace comes into this district strongly recommended as an earnest and good man, whose visits are likely to be a blessing to the churches. He commenced his labours at *Collingham, Notts.*, on March 16. Churches desiring a visit from him are requested to communicate with the Secretary, the Rev. W. R. Stovenson, 3, *Addison Villas, Nottingham.*

CHURCHES.

BARROWDEN.—March 3 and 4. On the above evenings Mr. Burnham, one of the Metropolitan Tabernacle Evangelists, held special evangelistic services. The chapel was well-filled each evening, and we trust much good was done.

CHATTERIS.—The annual distribution of prizes to the S. S. scholars was made on Feb. 11. 195 prizes were given, and the scholars were addressed by the Rev. H. B. Robinson. 140 sat down to tea afterwards, and a well attended public meeting followed. Addresses were delivered by the Revs. H. B. Robinson, and F. J. Bird (pastor). Mr. Angell, the superintendent of the school presided.

CLAYTON, near *Bradford*.—The annual tea took place, Feb. 25. 400 present. Alderman William Watson presided at

the public meeting. Spoukers, the Revs. R. Hardy, J. A. Andrews, and J. Bentley. Proceeds £12.

EAST KIRKBY.—A public tea and service of song, entitled "Joseph," were held on Shrove Tuesday. The connective readings were given by the pastor, A. Firth. The proceeds were devoted towards the reduction of a debt incurred in repairing and painting the chapel. The friends at East Kirkby intend to hold a bazaar on Good Friday and Easter Monday. Contributions in money, or articles for sale, will be most thankfully received on behalf of the church by Mrs. Firth or Mrs. Garner, East Kirkby, near Mansfield, Notts.

GRANTHAM, George Street.—Anniversary services were celebrated Feb. 23. Rev. R. F. Griffiths preached. A public tea and meeting was held next day. The Rev. T. Barrass lectured on "My tour to Rome." Mr. W. Roe presided. Collections good.

GRIMSBY.—Rev. J. Manning is delivering a series of lectures in the Theatre Royal, on Sunday afternoons, to very large audiences. Great interest is taken in them, and good is being done. Our congregations are increasing. We have six candidates.

MEASHAM.—Sermons were preached at Measham and Netherseal, March 1, in behalf of the Foreign Missionary Society, and a meeting held at Measham on the Monday following. Rev. W. Bailey was the deputation. Amount realized, £7 0s. 9d.

NETHERTON.—On Feb. 17, a public tea meeting was held to celebrate the second anniversary of the pastor, Rev. W. Millington. 156 to tea. Mr. Councillor Howatt, of Dudley, presided, when the following resolution was moved by H. Crow, senior deacon, and seconded by J. Read, junior deacon, and supported by the following ministers, Revs. G. Cousins, G. S. Daniels, E. Farnell, T. W. McGregor, W. Spurgeon, "That this meeting desires to record its high appreciation of the faithful, zealous, and unwearied services of the Rev. W. Millington during the second year of his pastorate, and earnestly implores the Divine blessing upon all his future efforts for the extension of the Redeemer's kingdom."

NORWICH.—With a view to aid the Home Mission, an interesting and instructive lecture—subject: "Auld Lang Syne"—was delivered in St. Cloment's school-room on Feb. 12, by Wm. Bampton Taylor, eldest son of the pastor. At the close a collection was made on behalf of the Mission, and a hearty vote of thanks passed to the young lecturer.

OLD BASFORD, Nottingham.—Annual church tea meeting, largely attended, Jan. 13. After tea a public meeting was held, Rev. J. Alcorn, pastor, in the chair. Deacons thanked for past efficient services, and re-elected for the next three years. Society for the distribution of tracts inaugurated. The Hymnal to be introduced on the first Lord's-day in April, and used exclusively. Finances in healthy condition. Proceeds of weekly offerings more during last quarter than in any previous quarter in the history of the church. A very happy meeting, and the friends separated with a feeling of thankfulness to God for past mercies, and strengthened for future work in the vineyard of our Lord.

SHORE.—On Feb. 7, a tea and entertainment were given by the members of the "Young Men's Mutual Improvement Society." 500 persons present. Proceeds £8.

TODMORDEN, Wellington Road.—In order to meet the growing requirements of the Sunday school it has been found necessary to increase the accommodation by building new class rooms and a minister's vestry, which are now in course of erection. To raise some part of the money needed Mrs. John Shackleton Gill, of Greenfield House, generously provided a public tea, Feb. 8. 232 were present. At the concert the room was filled to listen to music given by several vocalists of the neighbourhood, who kindly gave their services. Miss Mather and Miss Stansfield gave solos on the pianoforte. Both tea and concert were a complete success. Mr. D. Sutcliffe presided. £12 2s. was thus added to the building fund.

SCHOOLS.

DERBY, Osmaston Road.—The anniversary was held on the 9th and 10th ult. On Sunday the sermons were preached by Rev. W. H. Tetley, who also gave an address to the scholars in the afternoon. On Monday evening a tea and public meeting. The pastor presided. A very interesting and encouraging report was read by the Secretary, Mr. Goodall, which gave some very gratifying details of the flourishing and prosperous state of the school. Addresses were delivered by the Revs. T. Mirams, J. W. Williams, and W. Griffith.

MINISTERIAL.

REV. J. MANNING.—On behalf of the church at Freeman Street, Grimsby, at a largely attended social meeting, Mr. Shipman presented the pastor with

Matthew Henry's Commentary, in three vols., as a token of their esteem. Mr. Manning, in very suitable terms, acknowledged the gift. Addresses were given by the deacons and other friends.

REV. W. HARVEY SMITH'S anniversary was held Feb. 19. The pastor presided, and addresses were given by Revs. J. Fletcher, J. Clifford, J. Marten, and J. Farley. The report, read by Mr. J. Marten, stated that during the past year two important events had taken place in connection with the church; the first was the settlement of a new minister; and the second was that of the pulling down of their old meeting-house. The last service held in the old chapel in Worship Street was on the 23rd of June, 1878. The late minister, Mr. Means, was very anxious not to leave them till the old chapel was handed over to the Metropolitan Board of Works; and before the old building was pulled down he had passed away. They had not yet settled on a site. They were hopeful of getting a plot of ground in Great Eastern Street. During the year three members had been added to their midst by baptism, and thirteen by transfer from other churches. During the same time many institutions had been set on foot—among them should be mentioned the Band of Hope, a tract society, and a choral society.

The REV. A. UNDERWOOD, M.A., of Burton-on-Trent, is open to supply vacant pulpits, without any view to the pastorate.

TEMPERANCE.

DERBY—ST. MARY'S GATE BAND OF HOPE.—March 4th, an entertainment was given. Mr. A. W. Pollard, of Reading, presided. Mr. L. Wilshire ably presided at the pianoforte. A collection was made in aid of a debt on the new banner. The large school-room, and the class-room adjoining, were crowded.

LONDON, *Devonshire Square*.—The first annual meeting of our Band of Hope was held, March 19. Tea at six o'clock, and public meeting at seven. Ebenezer Clarke, Esq., F.S.S., presided, and speeches were delivered by Revs. D. Burns, M.A., J. H. Cooke, J. Russell, T. E. Rawlings, and H. T. Clarke, Esq. The report, read by Rev. W. T. Henderson, stated that 170 had signed the pledge. During the proceedings Mr. Robert H. Johnson, in the name of the members and friends, presented Mr. Horace W. Henderson, the Hon. Sec. of the society, with a handsome clock, suitably inscribed, as an expression of their esteem.

BAPTISMS

BRADFORD, *Infirmiry St.*—Six, by W. Wood.
 DERBY, *Osmaston Road.*—Eleven, by W. H. Totley.
 GRANTHAM, *George St.*—Five, by A. Gibson.
 GRIMSBY.—Five, by J. Manning.
 LEICESTER, *Dover St.*—Eight, by W. Evans.
 LONDON, *Commercial Road.*—Three, by J. Fletcher.
 LEEDS, *Wintoun St.*—Two, by W. Sharman.
 OLD BASFORD.—Seven, by J. Alcorn.
 RETFORD.—Four, by R. Silby.
 TARPORLEY.—Two, by I. Preston.
 WALSALL.—Six, by W. Lees.

EDUCATIONAL.

HALIFAX.—Amongst those who have passed the Examination of the Royal College of Preceptors is the name of Miss Pollie Law, of Halifax, a scholar in the North Parade Sunday School.

MARRIAGES.

HALL—HUMBERSTONE.—Feb. 23, at the Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Richard Reece Hall, to Miss Annis Humberstone.

LEWITT—COPELAND.—March 13, at the G. B. Chapel, Kirkby, by the Rev. A. Firth, Mr. Joseph Lewitt, of Kirkby, to Miss M. A. Copeland, of Annesley.

WALKER—THIRLBY.—Feb. 27, at the G. B. Chapel, Castle Donington, by the Rev. J. Parker, William, younger son of Mr. W. Walker, Sutton Bonington, to Mary Ann, daughter of the late Mr. Richard Thirlby.

WATKINSON—THROWER.—Feb. 13, at Dover Street Chapel, Leicester, by the Rev. J. C. Forth, John Thomas Watkinson, son of the Rev. T. Watkinson, Newthorpe, Notts., to Elizabeth Jane, third daughter of Mr. George Thrower, Fleet, Lincolnshire.

OBITUARIES.

HARROP.—On June 15, 1878, after many years of infirm health, borne with Christian patience and fortitude, Mr. John Harrop, of Poynton, entered the rest of God. In the year 1833 he was awakened under the earnest ministry of the Rev. R. Kenney, and after being publicly baptized on a profession of his faith in Christ, was united in membership with the Macclesfield church. In 1840 business necessitated his removal to Tring, when he was transferred to our church there. After five year's sojourn there he returned again to Macclesfield, re-suming his membership at that place, which continued unbroken until his decease. For many years, when health permitted, he exercised the office of deacon and Sunday school visitor. He was the worthy grandson of the late Rev. Thomas Holt, for forty-two years the esteemed minister of the ancient church at Wurford. His attachment to Baptist principles was the result of intelligent conviction, and in the services of the church of his choice he found constant delight. When the approach of death was manifest, the severing of the tie from the wife of his youth was a severe trial, but he was soon able to meekly resign himself and his earthly attachments to the divine will. Resting on the Rock of Ages there was no condemnation, but a settled peace, and, in the final conflict the eternal God was his refuge, and underneath were the everlasting arms.

WRIGHT.—March 6th, at Derby, Mrs. George Wright, aged 67. She had been a consistent member of the church at Castle Donington thirty years, and at Derby about twenty years.

THE
MISSIONARY OBSERVER.

APRIL, 1879.

Special Notices.

THE FOREIGN MISSION ACCOUNTS for the year will be closed on the 31st of May. As, however, the Annual Association will be held a week earlier than usual, the Secretary will be obliged if friends, instead of waiting until about that date, will kindly forward their contributions as early as possible.

LISTS OF CONTRIBUTIONS.—In order to prevent mistakes and save trouble, will the local Secretaries be good enough to see that their Subscription lists are plainly written, and on one side of the paper only; that the Contributions are entered in the order observed in the Annual Reports; and that particulars are sent at the same time as the cash.

SPECIAL SERMONS AND PRAYER FOR THE MISSION.—We beg to call the particular attention of our ministers, local preachers, and Sunday school teachers, to the resolution of the Committee on the above subject, which appeared in the *Missionary Observer* for March. Just now the affairs of our beloved Mission need prayerful solicitude. In accordance with the earnest wishes of friends the Committee have enlarged the sphere of the Society's operations both in Orissa and Rome. Just at this time, however, in consequence of the very severe depression of trade, there is, in many quarters, a serious falling off in the amount of contributions, and several churches, much to their regret, have felt compelled to decline holding their usual annual services. Under these circumstances—of increased expenditure and diminished income—it is hoped that the cause may receive the prayerful attention it demands, and that the operations of the Society may not be hindered for the want of funds. The following is the Resolution—

That we affectionately request the ministers of our churches, our local preachers and Sunday school teachers, to give special prominence to the subject of Christian Missions in their sermons and addresses on the first Lord's-day in April, and recommend that the Monday evening following be devoted to special prayer for God's blessing upon our Mission work in Orissa and Rome.

India in 1878.

BY REV. J. BUCKLEY, D.D.

THE closing hours of another eventful year are rapidly approaching as I write: and in view of the solemn account which each of us must soon render at the judgment seat of Christ, its most important events are those which affect us personally. The prayer of the man of God is as suitable now as when it was first offered thirty-three centuries ago, "So teach us to number our days, that we may apply our hearts unto wisdom."

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news."

But the design of this paper is to advert to some of the more important events of 1878 affecting India.

The year that is closing has been one of *great distress* to many in Orissa, and other parts of India, *owing to the very high price of grain*. Though the severity of the Madras Famine has abated, large exportations of grain—exportations beyond the power of the province to sustain—have been made, and while a few have made their fortunes, the many have suffered. The pressure has, no doubt, been much more severe at Berhampore than Cuttack—indeed I think our friends there have been on the borders of famine—but times have been hard enough here. By the bounty of Providence an abundant harvest has just been gathered, and in our present circumstances this is a blessing of priceless value. "O that men would praise the Lord for His goodness." We are daily hoping that prices will come down; but as yet it is hope deferred. A Famine Commission has been appointed that will, no doubt, in due time issue a long and able report that will be read by a few, and probably forgotten before a similar calamity befall us. I was called upon to give my opinion for the information of the Commission, and freely stated what appeared to me to be the obvious lessons of the Orissa famine. I pointed out, as clearly as I could, that when an appalling calamity like famine visited a country, it was of great importance that the public officers should be intimately acquainted with the people and their language. I showed that at such a time there was much more to be done than the Government, with all its resources, could possibly overtake, and therefore it should welcome as fellow-workers all who were anxious to aid in helping the sufferers. One of the most obvious lessons of the Orissa famine, I remarked, was the importance of Government having reliable information as to the stocks of grain in a province threatened with famine; and not less important was it to begin relief operations in time. Nor did I fail to advert to the grievous mistakes made in Orissa by an obstinate adherence to free trade principles in circumstances when they were totally inapplicable.

The Act for regulating the Vernacular Press excited considerable attention in England, and appears to have been generally disapproved. It was, no doubt, passed with unseemly haste; and it will be admitted by most that the alterations since made in it have been for the better; but I thoroughly approve of the principle of the Bill. India is very

different from England ; and a Government such as this should, in my judgment, have the power to put down seditious publications in a summary manner. In the crisis of the Mutiny, more than twenty-one years ago, Lord Canning and his Council passed a stringent Act regulating the English as well as Vernacular Press ; and the Governor-General was violently abused on account of it ; but it is now, I think, generally admitted by sober-minded persons, who appreciate the gravity of the crisis, that the restrictions were necessary and wise.

The trial and conviction of the Rajah of Pooree, the hereditary guardian of Juggernath, for aiding in the murder, with revolting circumstances, of a reputed holy man, were keenly discussed in most of the Indian papers ; and it is painful to state that the comments of the Vernacular Press were marked by much unfairness. There could not, among sensible men, be a doubt of his guilt, and yet such doubts were freely and even confidently expressed ; and much more sympathy was felt for the Rajah than for the victim of his oppression and cruelty. I am unwilling to accept the native press as on this point a faithful exponent of native opinion. The reader knows that the Rajah was sent to the Andamans, a prisoner for life. It is said that he wept much when he found himself on board the steamer, and feigned idiocy on the voyage. He was also a good deal affected when he reached his destination. This is the last information that has been published about him. It must, one should think, be a heavy blow to the worshippers of the wooden god. Let us hope that it may lead them to see that they are trusting in refuges of lies.

The War with Afghanistan is one of the most important events of the year now closing. I have no hesitation in expressing my full conviction that it is an unrighteous and wicked war, and that its consequences will be disastrous, whatever military success attends it. Indeed it is very likely that the remark of the Duke of Wellington in regard to our first war there may be verified in the second, "When your military success is complete, your real difficulties will begin." Let not the reader, however, suppose that my strong conviction of the injustice of the war now raging blinds me to the treachery of Russia, or the duplicity and cunning of the Ameer. I have no doubt that Russian intrigue has occasioned the disaffection of Shere Ali ; and Russia has repeatedly said that Afghanistan was beyond the sphere of her influence ; but her actions have belied her words. I contend, however, that we have not "clean hands" ourselves in the matter ; and it is as true of nations as of individuals that they that "have clean hands shall wax stronger and stronger." We have not acted towards Shere Ali as a nation professing Christianity ought to have done ; and as we have been sowing the wind, it is certain that, sooner or later, we shall reap the whirlwind. My only consolation in these dark days is in reposing in the assurance that "the Lord reigneth." I am sorry that I cannot express any confidence in those who are now at the head of affairs either in England or in India. The nation, four or five years ago, ejected from the Queen's Councils one of the wisest and best statesmen we have ever had ; and the penalty of its infatuation must be paid. India, too, must suffer from the unaccountable blindness of the electors of 1874. I need not refer to any incident of the war, as you have much earlier as well

as much fuller information in your English newspapers than we get here. A few days ago we heard of the flight of the Ameer, and were reminded of his father, Dost Mahomed, pursuing the same course in 1839. Will the folly our rulers then perpetrated be repeated now? Time will show. War is terribly expensive, and the question has been keenly discussed on this side the water. Will India have to pay the Bill? We have not yet received the particulars of the brief session the Parliament has held this month, but infer, from rather conflicting telegrams, that our unscrupulous Government intend to saddle the Indian revenues with the larger portion of the expense. This seems to me extremely unjust, and it ought to be stoutly resisted by all the true friends of India. It will be attended, as it appears to me, with great risk. Improvement will be stopped; rather let me say, has already been stopped, as stringent regulations issued to the Public Works Department abundantly show. New taxes must be imposed, and general discontent will, I fear, be excited. The letters of Lord Lawrence, the Duke of Argyll, Lord Northbrook, and Lord Grey, on our relations with Afghanistan, appear to me eminently worthy of perusal.

The Death Roll for the Year contains the names of some who, in various ways, have sought the welfare of India. A few months since the papers announced the death of *General John Campbell, C.B.* His labours among the wild hill tribes of Orissa, more than thirty years ago, deserve most honourable mention. He probably did more to suppress the bloody rite of sacrifice among the Khonds than any other Government officer, and he secured in a very high degree, the personal respect and confidence of the people. His "Personal Narrative of Service among the Wild Tribes of Khondistan" shows how kindly and firmly he dealt with them. He reasoned and argued with them; but did not fail to let them know that the Government, whose agent he was, bore "the sword," and that that sword would be used if they did not cease from their atrocious rite. At one place the chiefs asked what they were to say to the goddess if they offered the blood of beasts instead of human blood as they had always done. He told them they might say whatever they pleased; and one of the chiefs then repeated the following formula: "Do not be angry with us, O goddess, for giving thee the blood of beasts instead of human blood, but execute thy vengeance on this gentleman, who is well able to bear it. We are guiltless." He said that he had no objection to the punishment so kindly proposed for him. In one part of his "Narrative," he says, "I went out shooting with them, talked often, and in the friendliest way, to them, made them presents of what they most wanted, prescribed for their ailments, and gave medicine if they were sick; smoked with them, was kind to their children, and in short left no stone unturned to win their friendship and adherence to our cause." He adds, "My work in these hills was always to me a labour of love, and I linger with affectionate remembrance on the many years I lived among the rude tribes, and pitched my tent in their mountain villages." Such men are among the benefactors of India, and the record of their benevolent achievements should never be forgotten. General Campbell was ably assisted by Major MacVicar and Captain Frye, both of whom finished their course many years ago; and both, too, fell victims to their loving labours for the welfare of these wild mountaineers. A few days before Captain Frye was seized with

the fever that issued in death, Mr. Wilkinson said, "I fear these trips to the jungles will shorten your days." He nobly answered, "Be it so. I would much rather have a short life and do some good, than a long one and do nothing." *Rev. John Robinson* whose name and work were associated for many years with Serampore, and who was afterwards pastor at Lal Bazaar, Calcutta, finished his holy and useful course a few months since. When we were in Calcutta two years ago we attended a tea meeting held on his formal resignation, through ill-health, of the pastorate of Lal Bazaar church. Much kindly feeling was expressed towards him. His father—the Rev. W. Robinson—came out to India in 1806, and encountered much of the vexations interference from the intolerance of Government, which was the lot of missionaries in those early days. Let us be thankful that our lot is cast in happier days; and with increased advantages display increased consecration to Him who has redeemed us to God by His blood. In closing, I am reminded of the oracle concerning Dumah, Isaiah xxi, 11, 12. "Watchman, what of the night? Watchman, what of the night? (*i.e.*, I suppose, what *time* of night is it?) "The watchman said, the morning cometh, and also the night: if ye will inquire, inquire ye: return, come." I could spiritualize these three words, Inquire, Return, Come, if I were disposed, but am not sure that the exposition would be in accordance with the mind of the Spirit in this text; and I am very suspicious of expositors who bring out of a text much more than is really in it. So we will end with a plainer warning, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."

General Conference on Foreign Missions.

IN March, 1860, there was held at Liverpool a General Conference on Foreign Missions, an account of which—contained in a well known volume—appeared shortly afterwards. In October last a somewhat similar Conference was held in London, the proceedings of which will be found in a volume just published and notified below.* To give even an outline of this most interesting and instructive volume would occupy too much of our space, and the best service we can render is to advise our readers to procure and read it for themselves. The proceedings of the Conference occupied nearly the whole week, and representatives were present from almost all parts of the world. Unlike the Conference at Liverpool the London Conference dealt more with the wide work of modern missions, than with the various modes by which they carry on their operations. The result was a general survey of the mission field; and so original, so striking, and so extensive, was the information given, that even missionaries themselves were astonished at the vastness of the work which was being carried on in so many parts of the world.

With this volume before it no monthly missionary prayer meeting, for the next twelve months, need lack either information or interest. And were those ministers or friends, on whom the responsibility of

* Proceedings of the General Conference on Foreign Missions, held at the Conference Hall, in Mildmay Park, London, in October, 1878. London: John F. Shaw & Co., Paternoster Row.

conducting the prayer meeting devolves, to master its contents and present its principal details to their respective gatherings in an interesting manner, we have no hesitation in saying that the minds of their auditors would be expanded, their faith strengthened, their hearts enlarged, and that, in adoring gratitude, they would exclaim: "O sing unto the Lord a new song, for He hath done marvellous things."

Bible Translation Society.

THE following letter was intended for the March issue of the *Observer*, but arrived too late for insertion. It has, we believe, been printed in a separate form, and sent to most of our churches. We are glad, however, to reproduce it here, and trust that those churches that have not yet contributed to the Bible Translation Society's Funds will arrange to do so without delay. So long as the British and Foreign Bible Society continues to circulate Roman Catholic versions of the Scriptures—and so long as it continues to circulate Protestant versions in which the word *Baptizo* is rendered to sprinkle, or to pour; to bathe, or to wash; and refuses aid to the versions of Baptist missionaries, simply because they translate the word by one that signifies to *immerse*, so long will the Bible Translation Society continue a *necessity*. With devout thankfulness we acknowledge the liberal help so long received from the British and Foreign Bible Society in aid of our Oriya versions of the Old Testament Scriptures. All the more do we regret that this help should cease with the last verse in Malachi—a threatened "*curse*," and not be continued in circulating the blessings of the gospel.

*Mill End, Rickmansworth, Herts,
February, 1879.*

DEAR SIR, — Allow me to call the attention of your readers to the following RESOLUTION, passed at the Annual Meeting of the General Baptist Association, held at Westbourne Park Chapel, London, last year. After a statement on behalf of the Society by Dr. Underhill, its Treasurer, it was resolved:—

"That this Association, having listened with pleasure to the statement of Dr. Underhill, the Treasurer of the Bible Translation Society, re-affirms its adherence to the principle upon which the Society is founded, gladly expresses its appreciation of the valuable work accomplished by it, and earnestly commends it to the liberal support of the Churches of the Connexion."

For many years the ORISSA Mission has received assistance from the funds of this Society amounting to an average of nearly £170 per year, by which the circulation of faithful versions of the Word of God has been greatly extended. All must rejoice in this. Moreover, the Committee of the Bible Translation Society desire to afford help in the future to the

utmost of their ability, though the response to the above resolution has not hitherto been such as the friends of the Society have expected.

Allow me to urge upon the Churches of the G. B. Association, if they have not yet contributed for the present year, to do so as early and as liberally as they can.

AT LEAST TWO-THIRDS of those forming the General Baptist Connexion have either not contributed at all to the funds of the Society, or have not done so for many years.

I shall be most happy to supply any information, Reports, Tracts explaining the claims of the Society, Cards, Boxes, or Collecting Books, on application being made to the address above.

I am, dear Sir,

Yours very truly,

A. POWELL,

Secretary.

Post Office Orders may be made payable to the Secretary, at Post Office, Rickmansworth, or at General Post Office, London.

A Visit to Pooree.

BY MRS. T. BAILEY.

THIS season, for the first time since coming into the country, I have found leisure and opportunity to pay a visit to Pooree. We all needed the change, and now the schools are so much smaller, especially the boys', it is easier to arrange to leave for a time, and the new bungalow at Pooree provides the necessary accommodation. We reached our destination just as day was dawning, after a sleepless night spent in the bullock coach. Only a few people were moving about, and here and there a huge fat bull walking majestically along, as if conscious of his great importance, and the veneration in which his kind is held in this so-called sacred city. We passed along the main street, which is wide and spacious, as it needs to be, when we remember that it is down here the great god Juggernath is annually brought on his immense car to spend a few days, and have change of air at his country residence. In this street is the Rajah's palace—a building of no pretensions, but is distinguished from the others by two crouching lions in stone, one on each side of the entrance. At last the temple is reached. It is so built that it can be seen by pilgrims from all directions at an immense distance, and so seen it is very imposing; but on a nearer approach it is so obscured by surrounding houses, and narrow dirty streets, that the visitor gets but a poor idea of what it is, and into the interior no European is admitted. The monolith standing conspicuously in front of the temple, and towering up one long, straight, slim stone, is the principal object of interest. Opposite the temple the main street abruptly terminates in houses and shops, and a narrow road to the left is disclosed, along which careful driving is necessary, or you may inconveniently send some one into the gutter on the one side, or crush him against the wall on the other. At last the road brings the traveller out on the far side of the town where the European quarter is situated, and a few minutes further travelling brings us to the new mission bungalow. The latter is small enough, to be sure, but well adapted to its purpose, and more commodious than many a lodging at the beautiful watering-places at home. Like all the other houses it rises out of a sea of sand; not a blade of grass or a green leaf anywhere to be seen. If you want to visit a friend, you must wade to the house through sand. Sand flavours everything you eat, grates between your teeth with the bread, is in your bathing water, in your hair, and indeed *everywhere*; but in spite of this, and other drawbacks, we spent a very pleasant time at Pooree for ourselves, and, we hope, not in vain either in regard to the few Christian residents there, or the large population of Hindoos. We had services every Sunday for the former; and my husband and the preachers had large congregations of the latter every day in the bazaar.

Several of the principal baboos called upon us, and were very friendly; and on one occasion I and the children accompanied my husband in returning the call. It proved to be an evening on which a Hindoo festival was being held, and the town was crowded with people. As we had to pass down the main street, we had much difficulty in getting along, and at one time I thought we should be obliged to turn back. The people closed upon us, evidently thinking we were one of the best parts of the show; the white faces of our children, also, proving a great attraction. I have seen the countenances of many a weary pilgrim, especially the poor neglected and persecuted widows, who looked as if they had not smiled for many a day, light up with delight at some childish little prank. At last we reached our destination. The baboo, who is in receipt of a good pension from Government, came out to meet us, and said that an hour earlier we could not possibly have got up to his place, as there were five thousand people collected near. He showed us his house and garden, and took us to a platform commanding a good view of the festival, which, he said, was the place from which the Rajah, then in prison, had been accustomed to witness the ceremonies. An immense tank lay before us like a lake, and the people were bathing both themselves and their idols in it, and were performing other idolatrous rites. After a pleasant interview we said farewell to our polite and

intelligent host, regretting that, with all his liberality of sentiment, he had not yet received the gospel in its simplicity.

Last Sunday we had a baptism of six, all from the girl's school; and on Monday we held a meeting of the village children to compete for small prizes, which had been promised by my husband, to all those of ten years of age and under, who should repeat from memory certain hymns. About thirty succeeded in carrying off prizes.

Foreign Letters Received.

BERRAMPORE—H. Wood, Feb. 8.
CALCUTTA—W. Miller, Feb. 7.
CUTTACK—W. Brooks, Feb. 8.

CUTTACK—J. Buckley, D.D., Feb. 4.
" J. Vaughan, Feb. 4, 11.
PIPLEE—T. Bailey, Feb. 10.

Contributions

Received on account of the General Baptist Missionary Society from February 16th, to March 15th, 1879.

	£	s.	d.		£	s.	d.
Midland Railway Dividend ..	15	13	4	Nottingham, Carrington ..	3	14	8
Banker's Interest on Current Account	3	5	8	" Daybrook ..	5	1	6
" Deposit ..	15	0	6	" —Miss Cooper ..	0	9	4
Bath—Dr. E. W. Eyre ..	1	0	0	Reading—Carey Street S. S., for Miss Leigh's school ..	4	0	0
Billesdon ..	8	15	7	Ripley ..	39	13	4
Burton-on-Trent—on account ..	43	9	2	Ruddington ..	3	10	0
Derby, Watson Street ..	7	16	5	Walsall ..	56	1	0
Earl Shilton ..	1	7	0	Woodlands, near Market Harborough			
Hoveringham ..	6	4	2	—Mr. G. Emery ..	5	0	0
Hugglescote ..	22	13	0				
Hunstanton—Mrs. Mawby ..	0	10	0				
Kirkby ..	9	18	9				
Kirkby (East) ..	7	13	3				
Kirton Lindsey ..	4	12	4				
Langley Mill ..	2	13	10				
Leeds—Moiety of Union Collection ..	30	0	0				
" North Street—on account ..	30	0	0				
Leicester, Friar Lane ..	72	6	10				
" Archdeacon Lane ..	58	18	4				
" Dover Street ..	44	15	4				
" Carley Street ..	10	16	0				
New Basford ..	5	5	0				
Nottingham, Mansfield Road ..	87	3	1				
" Broad Street ..	19	4	0				
" Rome ..	7	7	6				
" Stoney Street ..	18	13	8				
" Rome ..	7	18	5				
" Woodborough Road ..	84	4	4				
" New Lenton ..	7	8	6				

SACRAMENTAL OFFERINGS FOR WIDOW AND ORPHANS' FUND.

Barton ..	1	18	6
Billesdon ..	0	6	8
Cropston ..	0	5	0
Desford ..	0	15	0
Earl Shilton ..	0	10	0
Hathern ..	0	5	0
Hugglescote ..	0	14	0
London, Westbourne Park and Praed Street ..	8	0	0
Loughborough, Baxter Gate ..	1	13	0
" Wood Gate ..	2	0	0
Mansfield ..	0	15	0
Sutton-in-Ashfield ..	0	7	0
Walsall ..	1	1	0

General Baptist Societies.

- FOREIGN MISSIONS.**—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
SECRETARY: REV. W. HILL, Crompton Street, Derby.
- CHILWELL COLLEGE.**—TREASURER: T. W. MARSHALL, Esq., Loughborough.
SECRETARY: REV. W. EVANS, Leicester.
- HOME MISSIONS.**—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E.,
and J. CLIFFORD, 51, Porchester Road, London, W.
- BUILDING FUND.**—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

Christian Theology and the Modern Spirit.

BY REV. THOS. GOADBY, B.A., PRESIDENT OF THE ASSOCIATION.

AT length we have the great pleasure of presenting to our readers, not, indeed, the whole of the Address (as we wish we could) delivered at our Association, held last June in Westbourne Park Chapel, but such portions of it as will give some conception of Mr. Goadby's "masterly and eloquent discourse." We make these extracts from the pages of the *British Quarterly Review* for April, and hope many of our readers will take care to see the whole.

"There has grown up in Christendom—and it has attained its full development in the present century—what we may designate the modern spirit. In its essential nature and its best aspects it is the spirit of inquiry, of research, of free thought, of persistent impatience of traditional belief, of supreme devotion to the majesty of fact. In connection with the question with which we are now concerned, it has taken, we may say, chiefly two directions, and embodied itself mainly in two forms—one is that of historical criticism, and the other is that of physical science. Throughout the century, with some considerable impulse from an earlier time, historical criticism and physical science have worked side by side together, have accomplished great tasks, and won memorable conquests. Criticism is re-writing the history of the world; physical science is remodelling our conception of the universe. The modern spirit thus manifesting itself has invaded also other realms of thought, from which, indeed, it was as impossible as perhaps it was undesirable that it should be long excluded. It has entered philosophy, and raised up in mental and moral science the new experiential and utilitarian schools as against the intuitional school. It has entered theology, and, claiming to be heard in this sacred domain, it confronts and seeks to displace the formulas of our Protestant dogmatism by secular or Christian ethics, by religious or philosophical sentiment. But neither philosophy nor religion has yielded at present to this new sovereign, nor, indeed, is likely to yield to it entirely, but both feel very deeply the power and influence the modern spirit exerts.

"But the theological world is keenly and promptly sensitive, and registers in stir and commotion within the effect of changes of thought without, as quickly as the most sensitive barometer registers the changes of atmospheric pressure. Religious literature gives evidence of widespread unsettlement and doubt; reviews, magazines, newspapers, wisely or unwisely discuss the most solemn and momentous questions; into families and amongst young people books and periodicals are admitted and welcomed that would have found no recognized place and no approving readers in the Christian home a few years back; and even the novel has become, in some instances, the medium of awakening distrust in the great verities of our Christian faith. Pulpits, too, are moved in attack, in apology, or defence; and great historical churches, north and south, east and west, are agitated and alarmed, for there is

debate in public assembly, and open departure from the theology of the Fathers and the great historical standards of faith; and resolutions declaratory or restrictive are passed, showing how deeply uneasiness and anxiety prevail. It seems as if old and fondly cherished beliefs were slipping away from the grasp; as if accepted principles of truth were plastic and flexible, touched by the dissolving power of some invisible hand; as if ancient creed and formula were undergoing the process of slow and sure decay.

"If such be the case—and the description is hardly exaggerated—the situation is grave, anxiety is justifiable, and alarm natural. But neither anxiety nor alarm is likely in itself to help us in a serious emergency. Three courses may be taken, two of which appear to be equally unwise, equally indefensible, equally fatal. One is that of obstinate resistance—bold, dogged, determined, half-reasoning, wholly resolute resistance—standing by the traditional forms, holding to the traditional defences, and refusing to move an inch. And the other is the abandonment, without conflict and almost without thought, of the positions centuries of stern conflict and earnest thought have won; the surrender unconditionally of the precious wealth of God's kingdom to the forces of the current by which our age is carried along. There is, surely, a more excellent way; there is, surely, a golden path somewhere between these two extremes. At all events we cannot take the first course, for it is indiscriminating and blind. It would involve certain failure after merely temporary and fitful triumphs. Moreover, it would imply that we do not distinguish between theology, which is a human generalization of Divine truth, a human fashioning of Divine revelation into formulary and system, and Divine truth itself, Divine revelation itself. The facts and data upon which theology is based are, like nature, of God; but theology, like the science of nature, is of man. That which is Divine is unchanged and unchangeable in principle and law; that which is human passes into new forms with every new generation. As it is with human society, so it is with human thought,

'The old order changeth, yielding place to new.'

It cannot be the business of free and progressive churches to offer unqualified resistance to the tendency of the modern spirit.

"It will not do for us to take refuge in that instinctive horror of systematic divinity which, if it be a tradition amongst us, is a vain tradition that we have not received from our fathers. It will not do to say, "Our position is religious, not theological; we are more concerned with life than with creed, with practice than with thought, with piety than with speculation." Why, life, practice, piety, are in large measure built upon creed—are in large measure determined by and dependent upon our ideas of God, our conceptions of duty, of salvation, of eternal things; and this creed, these ideas and conceptions, are our theology. Yet for some years amongst most Christian people, except, perhaps, one very select but not very large section, there has been a deep distaste for theology, an often and variously-expressed prejudice against it. In the student-days of men not yet old, not a few ministers of different religious communions, who had passed through a college training, might have been heard thanking God they had never studied theology. In those same years not a few disparaging remarks might be read in popular

literature as to the value of the study; and its uncouth and scholastic terminology was not unfrequently held up to ridicule. Indeed, a common feeling seemed to be that to which Faust, in his restless dissatisfaction with the knowledge he had acquired, gave utterance:—

‘Now have I fully master’d, by hard toil
And zealous study, all philosophy;
Whatever law and medicine can teach,
And to my sorrow, too, theology;
Yet here I stand, poor fool, with nothing more
Of real wisdom than I had before.’

“But the modern spirit, of which, indeed, Goethe was one of the early prophets, will allow us to disparage theology no longer. If the scientific treatment of Christian truth has been rejected as unsuitable, we now find the need of it; for the task is taken up by no friendly hands, and what seems almost the complete surrender of our traditional belief is peremptorily demanded. The Nemesis has come. Failing somewhat in the knowledge and discharge of our duty, we suffer the consequences. It is matter for thankfulness that now at last the public interest in theology has revived. But nevertheless it cannot be denied that there is just now a remarkable revival of interest in theological questions. Had the revival come from friendly quarters it would have been so much the better; but come whencesoever it may, the phenomenon is welcome. In the midst of doubt, discussion, controversy, the Queen of the Sciences will once more renew her youth, and resume her wonted place of dignity and power.

RELIGION CANNOT BE EXTINGUISHED.

“The modern spirit will not extinguish theology, for it will not extinguish religion. But we are asked, nevertheless, in the name of science and the modern spirit, yet with remarkable inconsistency, to relegate religion to the realm of the unknowable. It is said in effect, ‘Science is what we know; religion is what we do not know, but only feel, and cannot formulate.’ Such a religion would certainly make theology impossible, for it separates religion from any proper exercise of reason, and removes it outside the limits of the knowable. To generalize upon an empty void, to reduce to system that which by hypothesis is irreducible to clear and definite thought, would, of course, be out of the question. If religion is only awe in the presence of the unknowable, emotion before the mystery and marvels of the universe, there can be no possible theology; theologians are extinguished in vapour and mist, their occupation is utterly gone. But the common sense of mankind, organized or unorganized, will never admit this view of the case; and it is difficult to see what class of men, always excepting philosophers, can possibly admit it. It revives some of the worst errors of the dark ages. It makes ignorance the mother of devotion. It brings worship down to the level of the African’s recognition of the rainmaker, and his reverence and devotion for his fetish. It makes religion in a progressive and civilized community a perpetually vanishing quantity; and it implies the enormous paradox that in the millenium of science, in the perfection of all knowledge, in the unveiling of all mysteries, religion itself will cease, and the finest feelings and strongest impulses of our nature be unknown. But surely religious emotion divorced from know-

ledge is divorced from itself, being divorced from affection, from hope, from fear; is indeed a contradiction in terms, and an impossibility in thought.

We can neither love nor fear (says Professor Flint) what we know nothing about. We cannot love what we do not think worthy of love, nor fear unless there is reason to fear. We cannot feel dependence upon what we do not know to exist. We cannot feel trustful and confiding dependence on what we do not suppose to have a character that merits trust and confidence. . . . Unless there be an object [of worship], and unless it can be known, all the feeling and willing involved in religion must be delusive, must be of a kind reason and duty command us to resist and repress.*

Theology will never be extinguished by the religion of the unknowable until vague and misty sentiment overpowers honest reason, and strong masculine common sense is banished from the earth.

"It would seem, then, that if we reject the worship of God two alternatives are offered—the worship of the universe, or the worship of humanity. To state these alternatives in plain words, is to render it impossible to suppose that in either of them are to be found the elements of the theology of the future. Man is greater than the visible universe, and cannot worship it without self-degradation; and however great man may be, the moment he turns to worship himself his greatness is gone. The cultivated intellect and conscience of Christendom will never find its religion in the degradation or the deification of man. Instead of worshipping an impersonal source of personality, an impersonal source of life, of intelligence, of righteousness, of love; or a personification of the order of the universe and collective human power, neither of which has or can have any reality, any claim to personal affection and service—instead of this, we cannot doubt that the future will continue to find, as the past has found, legitimate satisfaction for the religious emotions in the worship of the God of Abraham, of Isaac, of Jacob, the Father of the spirits of all flesh, the God and Father of our Lord Jesus Christ, the living, loving, all-wise, all-holy, eternal God, who upholds and rules this vast universe, who spoke in times past to the fathers by the prophets, and speaks in these days to us by His Son.

THE BREAK-UP OF CREEDS.

"If the 'modern spirit' will not, therefore, extinguish theology nor dim the glory of its doctrines and ideas, nor supersede it by a theology of its own, may not this spirit, nevertheless, greatly influence and modify our theology in the future? Nay, has it not already influenced and modified it? What is this disintegration of creeds, this break-up of theological systems, of which so much is said, but the effect of the modern spirit upon religious thought? Who now accepts, we are asked, pure and simple, the Westminster Confession, the Thirty-nine Articles, or the old standards of faith of the Lutheran and Calvinistic Churches? It must be conceded, and we can scarcely be expected to regret it, that during the last quarter of a century or more there has been a very considerable modification of religious beliefs in the great historical churches, and possibly some marked movement towards breadth and comprehension amongst English Nonconformists. But these are only indications of the change that must always go on among living and thoughtful

* "Theism," pp. 8, 4.

men, and do not greatly touch the question we have yet to propose. That question is, Supposing the legitimate demands of the modern spirit are admitted in theology, will the admission involve the surrender of any of our most fondly cherished beliefs? will it necessitate the abandonment of the most precious and essential articles of our faith?

“If we interrogate the modern spirit in the interest of theology, the first demand it will make will be a demand as to *method*. It will say, ‘If theology is to hold its place as a science, it must conform to the scientific method.’ Now the scientific method, as is well known, is simply the method of observation and experiment in relation to facts, the method which frames hypotheses and deduces principles from the study of facts, deriving them wholly from the facts, and verifying them ultimately by an appeal to facts. That is to say, you begin with facts and end with facts: facts are always supreme. According to this method, *a priori* principles, speculative ideas, dogmas unverified and unverifiable, are not admissible as the data of theology; and theology will meet the requirements of the modern spirit only as its inferences and doctrines rest on a solid basis of fact. It will not be demanded, of course, that the facts upon which our system of religious truth is founded have all the characteristics of the facts of physical science. Every science has its own set of phenomena to deal with. This first and preliminary demand of the modern spirit is a demand that is not unfair and unreasonable, that has never been seriously resisted, that is receiving already—with some inevitable misconceptions of it—growing recognition among our foremost theologians, and that will powerfully affect the theology of the future.

CHRIST THE GREAT FACT.

“The modern spirit urges us in theological science to place ourselves face to face with fact; we must therefore place ourselves face to face with Christ. There is nothing of any value to Christian theology in the world’s history, or in philosophic speculation, or in the whole known universe, at all comparable with the one fact which is the foundation of our creed. If Christ is gone, all is gone; there is no basis to build upon; there is no system to build. Mosaism goes too, and we are left to Zoroaster, to Plato, to Confucius, to Buddha; nay, all goes, for in religious investigation our faculties are proved utterly untrustworthy and utterly worthless, and universal scepticism must end the strife and close the dreary scene.

“But the facts of Christ’s life on earth are some of the best authenticated facts in the history of the world. All kinds of evidence unite in bearing testimony to their objective reality. The existence of the Christian Church for more than eighteen centuries, the commencement with that Church of a new era for mankind, the introduction of a new spirit into society and individual life; the dispersion of an ancient race among the nations, the overthrow of ancient paganisms, the discrediting of venerable systems of philosophy, the establishment upon the ruins of the old world of the new Christian faith—all are undoubted proofs of the historical verity of our Lord’s life, which no isolated passages from Tacitus or Pliny, and no corroborative testimony from

the writings of friend or foe, need be cited to strengthen. The details of that life we must learn from the records of it, accepted by Christians, and given forth to the world as reliable and trustworthy records. No competent critic denies that the Gospels are historical records; and all attempts to shake their historical accuracy and the historical character of Christ have signally and conspicuously failed. Theories of myth, romance, vision, have in turn yielded to the honest handling of sober criticism; and whatever may be matter of dispute as to the possible interpolations in the Fourth Gospel or elsewhere, Christ and His personal history, His life, teaching, death, resurrection, are by all the laws of evidence authenticated as solid, veritable, historical facts. If 'literature' may speak where 'dogma' must be silent, we may appeal to literature for its suffrage. Goethe, the splendour of whose genius has not yet suffered eclipse, declares, 'I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendour of a sublimity proceeding from the person of Jesus Christ, of so Divine a kind as only the Divine could ever have manifested upon earth.*' Rousseau, who with all his faults is an impartial and important witness on such a question, says:—

My friend, men do not invent things like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality; and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they pourtray.†

"John Stuart Mill, an acknowledged master in the school of modern logic, writes:—

It is of no use to say that Christ as exhibited in the Gospels is not historical. . . . Who among His disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or imagining the life and characters revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was derived, as they always professed that it was derived, from a higher source.‡

"The objective reality of our Lord's life on earth, as it appears in the Gospels, established, the broad foundation of Christian theology is firmly laid. For there is no doctrine in the whole system of vital importance which is not based upon some fact in our Lord's personal history, which is not a legitimate interpretation of that fact, or a legitimate inference from it. In this wondrous personal history we have the actual presence of the supernatural: we have the elements of the doctrine of the unity and the tri-personality of the Divine Nature; we have the substance of the doctrine of the origin, needs, and possibilities of man; we have the materials of the doctrine of atonement by sacrifice, or redemption by grace; we have the basis of the doctrine of the Christian community, and of the doctrine of the future of man and the world.

For the essence of Christianity (observes Bishop Martensen) is nothing else than Christ Himself. The Founder of the religion is Himself, its sum and substance. He is not merely the historical Founder of a religion; His person

* "Conversations with Eckermann," vol. lii. p. 37.

† "Emile," i. 4, 109.

‡ "Three Essays on Religion," pp. 258, 254.

cannot be separated from the doctrine which He proclaims, but has an eternal, ever-present significance for the human race.*

“The appeal lies still to historical fact when the significance of our Lord’s life and death and resurrection is in question. For men specially acquainted with the Lord, specially charged by Him for that work, and specially gifted for that work by the Spirit of grace, first interpreted His life and teaching, and preached His gospel to the world. The great doctrines of the Gospel, based upon the personal history of Christ, are afterwards taught by institutions, by ordinances, by acts of service and devotion, by words of counsel and exhortation called forth by special emergencies, by earnest and practical exposition of the great redemptive work of the Lord. The records of this teaching are historical records, are obviously independent records, and form the enlarged data by which the interpretation of Christ and His Gospel is sustained and unfolded. The substantial agreement of apostolic men, notwithstanding the diversity of their point of view, is a remarkable testimony to the soundness of the interpretation they offer, and the reality of the facts they interpret.

VERIFICATION OF DOCTRINE BY FACT.

“The modern spirit will demand, finally, what is the most weighty of all its demands, viz., verification by an appeal to facts of the theological doctrines deduced from facts. The process of verification is of great importance in all the sciences. It is not unfrequently attended with considerable difficulty, and sometimes it is impossible: hypotheses remain hypotheses because substantiation cannot be attained. It is remarkable how far physical science often falls short of satisfying the requirements it rigorously imposes upon itself, although some men of science seem to be singularly unmindful of the fact. Professor Jevons, in his ‘Principles of Science,’ a text-book of scientific method, suggests that scientific men, profoundly engaged in the study of particular classes of phenomena, could not readily describe, and do but rarely generalize upon, the methods of reasoning which they unconsciously employ, and that some of them labour under serious misapprehension as to the logical value of our knowledge of nature. His conviction, he says, is strong ‘that before a rigorous logical scrutiny the Reign of Law will prove to be an unverified hypothesis, the Uniformity of Nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion.’ The value of science is admitted to be very high “while the conclusions are kept well within the limits of the data on which they are founded;” but it is pointed out ‘that our experience is of the most limited character compared with what there is to learn, while our mental powers seem to fall infinitely short of the task of comprehending and explaining fully the nature of any one object.’ The Professor concludes that we must interpret the results of the scientific method in an affirmative sense only—that ours must be a truly positive philosophy, ‘not that false negative philosophy which, building on a few material facts, presumes to assert that it has compassed the bounds of existence, while it nevertheless ignores the most unquestionable phenomena of the human mind and feelings.’

* “Christian Dogmatics,” § 15.

We must ignore (he says, in his final reflections on the results and limits of scientific method) no existence whatever; we may variously interpret or explain its meaning and origin, but if a phenomenon does exist, it demands some kind of explanation. If, then, there is to be a competition for scientific recognition, the world without us must yield to the undoubted existence of the spirit within. Our own hopes and wishes and determinations are the most undoubted phenomena within the sphere of consciousness. If men do act, feel, and live as if they were not merely the brief products of a casual conjunction of atoms, but the instruments of a far-reaching purpose, are we to record all other phenomena and pass over these? We investigate the instincts of the ant and the bee and the beaver, and discover that they are led by an inscrutable agency to work towards a distant purpose. Let us be faithful to our scientific method, and investigate also those instincts of the human mind by which man is led to work as if the approval of a Higher Being were the aim of life.*

"The verification of our theological teaching must be looked for in the province to which that teaching belongs. The doctrines and truths of Christianity belong to the sphere of the religious life and to the experience of the spirit within us, and are to be tested and verified within the sphere with which they are concerned. Chemical properties may be established by experiment in the laboratory; historical facts are tested by the comparison of independent records; but spiritual things are spiritually determined and discerned. Religious doctrine has to do mainly with the life and experience, and can be verified only in the life and experience. The truth of our Lord's practical and spiritual teaching is tested only by actually putting it to the test; that is making experiment of it, acting upon it in the life. It is for the religious sphere, and the conclusions of reasoning cannot determine its falsehood or truth. When our Lord says, 'Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light;' how shall we verify this saying? Will spectrum analysis yield any conclusions about it? Can it be analysed by chemical process? Can we experiment upon it in the dissecting-room, or demonstrate it by mathematics? The only method of testing it is by taking that easy yoke and bearing that light burden; or by collecting the testimony of those who have done so. The larger number, by far, of the vital principles of the Gospel are open to the same process of verification, and to no other. 'If any man will do the will of my Father, he shall know of the doctrine whether it be of God.'

THE FUTURE OF THE GOSPEL.

"Enough has been said perhaps to convey to the mind from the point of view taken a new confidence in the ultimate triumph of Christian truth. If the modern spirit will not destroy, nor spoil, nor supersede the great doctrines and ideas of Christian theology, and makes no demands that cannot with advantage be met, what need we more?

"The future of the Gospel, and the future of Christian theology are secure. Systems of thought may break up, and venerable creeds may decay, but their essential principles of truth will never be destroyed. Conflict may shake the Church within and without, but an immortal

* "Principles of Science," vol. i. pref. v. ix. x.; vol. ii. 469, 479.

destiny is before her. The spirit that now dominates in literature and science, the spirit that now worketh in the children of the faithful as well as the children of disobedience, cannot overthrow the Gospel of the blessed God. It may cast into the furnace of doubt and criticism our old traditional beliefs, but the substance of Divine truths most fondly cherished will not be consumed, and only the dross and alloy of human admixture will perish. The old systematic theologies may dissolve and pass away, and new structures of religious thought may be reared; but the Gospel liveth and abideth for ever. Nothing can displace it; and, refashioning our beliefs under the influence of the time, we shall receive back, in purer and more radiant form, the truths which are more precious than life, and the principles that have been hallowed for generations by the devotions of saintly men. But not without conflict and controversy, nor by conflict and controversy without revived moral earnestness; not without deeper knowledge of ourselves and closer communion with our Lord, who is the source of our strength; not without a new breaking-in with power of God's spiritual kingdom among men, shall we pass safely and securely through the crisis the modern spirit precipitates, and find our Christian theology renewing its youth and resuming its sway over the mind. The sublime spectacle of the Reformation must again be repeated. Taking our stand upon the one great foundation, and the allied principles of eternal truth, we must be prepared as one man to maintain it; and to say with profound and deep-rooted conviction, before science, before philosophy, before criticism, like Luther before the magnates of the Church, or Athanasius before the powers of the world, 'I cannot retract. . . . Here I stand. I can do no other. God help me. Amen.'

May.

THEY shine, these golden days of May
 We waited for with strong desire;
 A balmy kiss in every breeze,
 And sun by sun a warmer fire.

All creatures of the flood and field
 Are sportive in the halcyon time,
 And swift far-flying birds return,
 Preferring now our island clime.

On sand and shingle dancing waves
 Make music as they come and go;
 And early footsteps on the shore
 New-print the marge 'twixt ebb and
 flow.

The thrill of sweet young life is here,
 On stem and bough in blossoms fair;
 It floats broad-winged, and palpitates
 Like living flowers athwart the air.
 Louth.

The forms that stoop with weary age
 Are touched with sprightliness anew;
 And meadows echo to the laugh
 Of those who sorrows never knew.

Dear languid eyes that yearn to gaze
 On latest green and newest bloom,
 Are brightening to the pleasant light
 That comforts now the sufferer's room.

And eyes that soon will close to earth
 Are 'ware of sunbeams playing near;
 They know our sky is beautiful,
 And theirs all glorious, changeless,
 clear.

Thus benediction comes to all;
 And all things in melodious chord
 Are singing to the heart of man—
 Put on the beauty of thy Lord.

E. HALL JACKSON.

Reminiscences of the Rev. Richard Kenney.

BY DR. UNDERWOOD.

I PREFER to call what I write respecting the late Mr. Kenney *reminiscences* rather than *memoirs*. I hoped, when I undertook the task of preparing this article, to find among his private papers sufficient materials for a somewhat minute account of his course of reading and study, as well as of his social intercourse and public work. But the only manuscripts discoverable are sermons, more or less abbreviated, and abounding with verbal contractions, which render the reading of them, as Tennyson says of certain margins, "crossed and crammed, scribbled o'er, hard to mind and eye." In a man known to be methodical, and suspected of being unusually precise, this omission of everything in the shape of a register or record is both a disappointment and a surprise. Unaided, therefore, by anything auto-biographical, I am compelled to rely mainly on my own recollections of him.

He was born in Leicester, in 1803. His father is believed to have been a good man, who "after the most straitest sect of our religion lived"—a Calvinistic Baptist. The son early imbibed a wider belief, and attached himself to the Primitive Methodists. That active and earnest body of Christians had then only a few small places of worship even in our largest towns, and their soul-stirring services were mostly conducted in streets and open spaces. Persecuted by Episcopalians, and disfavoured by some of their co-dissenters, they found an approving friend and an able defender in the Rev. Robert Hall, then in the zenith of his fame and influence in Leicester. Apart from such distinguished countenance there was enough in their boldness and fervour to arrest the attention and touch the heart of a youth who had been taught the fear of the Lord. Richard Kenney became, in the plain English of that age, a ranter. With an ingenuity, which is otherwise shewn than in a transposition of letters and a different spelling, the "Primitives" have been notable for turning anything *latent* into *talent*; and no sooner is a hopeful young man admitted a member of the society than he is put "on trial" as a preacher. Our late friend was so dealt with, and almost before reaching manhood he was raised to the rank of an itinerant. How he came so soon to halt in his travels, and why he withdrew from his first religious associates, we do not know. A sufficient reason for his new departure may be seen in the fact that he became a Baptist. Having as a preacher "put his hand to the plough," he looked not back: and desiring not merely the ministerial office, but some qualifications for it, he applied to the newly-founded Education Society at the neighbouring town of Loughborough. For a few months, in 1825, he studied alone under the Rev. Thomas Stevenson. The first student of a new institution would be an object of especial interest. Other Christian young men, and even boys, would be eager to know him and to share his notice. In the following year, when he was joined by several other students, I, although only in my boyhood, became acquainted with him, and was favourably impressed with his lively preaching. During the three years preparation for the permanent ministry, Mr. Kenney was diligent in his studies, and exemplary in his conduct; satisfying the

supporters of the Education Society, and furnishing a good sample of the sort of young preachers with which it was proposed to supply the churches. A few racy anecdotes of his sayings and doings were related to succeeding students, one of which the tutor often retold. After he had read a certain sermon in class he had the mortification to hear a variety of unfavourable opinions upon it from his fellow students; and these were followed up by so damaging a decision from the tutor, that he opened the window, and tearing his pages into shreds, threw them to the winds. "What are you doing, sir?" said the astonished censor. "Scattering a few hints among the people," was the cool reply.

HIS WORK AT MACCLESFIELD.

On leaving College, in 1828, he took charge of the small and struggling church at Macclesfield. An unoccupied chapel had been purchased in 1822, and in the following year a church consisting of fifty-eight members was entered in the Minutes of the Association. "Through the ardour of preachers and hearers," says James Taylor, in his STATISTICS, "it rose rapidly and sunk as fast;" for Mr. Binns (of Bourne) dissolved it in 1826, and out of more than a hundred members only six were found worthy to be transferred to the formation of a new church! Some of the discarded members afterwards returned, and a fresh start was made with about thirty in fellowship. The pulpit was again supplied partly by ministers from different churches in the connexion, who stayed three or four sabbaths. But longer periods were occupied by the Loughborough students; and from a journal written by one of them in 1827, which has been long in my possession, it were easy to show how hard was the toil, and how scant was the human recompense, of those who did the home missionary work fifty years ago. When Mr. Kenney commenced his regular ministry there his prospects of success were not hopeful. The situation of the chapel was uninviting—its attendants were few and poor—the trade of the town was depressed—the state of political feeling was embittered by the badness of the times, and there was nothing stimulating in the stipend on which he had to subsist. Actuated, however, by the highest motives, and governed by the purest principles, he patiently pursued his labours. A celibate, if not of necessity, yet from prudence; without a house or domestic companionship he lived with and for his people, very gladly spending and being spent for them—and they appreciated and acknowledged his devotion to their welfare. At the end of twelve years they say, in their report to the Association, "We have still to contend with pecuniary difficulties, so as to be unable to support our respected minister as comfortably as we desire; yet he is willing to stand by us in our troubles, and has already made serious sacrifices to meet our necessities."

GOES TO WIRKSWORTH.

But there are limits to the union of an approved pastor with a people to whom he is attached, and it is often, if not always, wise to dissolve it before it becomes either painful or powerless. In two more years he was not unwilling to leave Macclesfield. Occasional exchanges of pulpit with me while labouring at Wirksworth and Shottle brought him into acquaintance and favour there; and on my removal to London he was cordially invited to succeed me in the vacant places. It was his

hope that he might increase his usefulness by occupying a new and not very limited sphere; and he expected some benefit to his health by leaving the atmosphere of a manufacturing town for the fresher breezes of the Peak of Derbyshire. The change was, for a time, both agreeable and beneficial. He was much respected there, and his ministry was a public blessing. The numbers baptized were above the average, and after three years residence the church reported that the congregations at all the places were rather improved than otherwise. The places where he alternately preached were no less than four, and some of them were at a wide distance from each other. The fatigue of travelling over hills and vales, and the frequent preaching, which the little town and the circumjacent country required, overtaxed Mr. Kenney's physical strength, and he was led to wish for a pastorate where the services would be only two on the Sabbath, and where other kinds of pastoral work would be more concentrated.

In 1846, much to the regret of his Derbyshire friends, he determined to remove into Lincolnshire to be co-pastor with the Rev. Farmer Chamberlain of the church at Fleet and Holbeach. The latter town was fixed as his place of residence, and the scene of his chief ministerial work: and there he spent another four years. There, also, one of the more important events in his life occurred.

GETTING MARRIED.

Remote from his old and intimate acquaintances, and surrounded by scenery as unlike as could be found to that of either Derbyshire or Cheshire, a single state of life became less and less endurable. Having made choice of a companion, a lady whom he had known many years, he was married to Miss Shore, of Burland, a relative of the Pedley family at Wheelock, in Cheshire. It is worth naming that an ancestor, a great grandfather, I believe, of Miss Shore, was one of the first trustees of the old chapel which occupied the site of our present one at Wheelock Heath. It is said to be best in marrying that there should be no great disproportion in age: "There are those who marry in expectation to bury—hanging themselves up in hope that one will come and cut the halter." But little difference in years existed between Mr. and Mrs. Kenney, he being forty-four, and she forty. "Wives," said Lord Bacon, "are young men's mistresses—companions for middle age—and old men's nurses." For more than thirty years Mrs. Kenney proved herself to be a most pleasant companion to her husband; and she won, by her good sense and her womanly propriety, the respect and esteem of the different circles in which she became known. She brought in aid of his housekeeping a handsome private property, to which his own salary was merely a supplement; so that in respect to what she was, and what she owned, his marriage was very fortunate. No one, whom Hymen ever elevated, has found the mount of wedlock exactly like Olympus, wholly clear and without some clouds. But the quiet home of our brother was brightened with the radiance diffused over it by the cheerful disposition and the domestic virtues of his wife. Holbeach, however, was hardly the town for the newly-married pair to prefer for permanent residence. Much as there is to satisfy a native of the county in the richness of its soil, the fecundity of its cattle, and the hospitality

of its people, it has no enduring charms for those who migrate to it from the high country. Our friends grew weary of its flatness, and after a stay which *seemed* longer than it was, they decided to leave it. On their departure, in January, 1850, a farewell service was held, at which it was stated that Mr. Kenney had laboured with great acceptance during four years; that the cordiality and harmony subsisting between him and his coadjutor had been a source of pleasure to themselves, and of benefit to the church; and that his removal, *occasioned by insuperable objections to the low country*, was the subject of general regret.

BURTON-ON-TRENT.

He removed to Burton-on-Trent to become the successor of the Rev. J. Peggs, one of our first missionaries to Orissa, who there finished his active life. At that time, though less than thirty years ago, Burton was only a little town compared with what it now is. Our chapel was a mean looking and poorly furnished building, standing in the most obscure corner of it. The membership of the church was below one hundred, and the congregation was proportionately meagre in its size. The income promised to the minister was on the nether side of £50; yet with this low stipend, and these outward disadvantages, Mr. Kenney commenced his work. Diligent in his application to study and preaching, methodical in his management of church business, neat in his personal attire, and staid in his Christian character, he gained the growing confidence of those who had called him to be their pastor, and many new hearers began to come in. From the first a steady progress was year by year reported, until the old premises became too confined for the congregation and the school. As one condition of future success it was imperative for them to emerge from the building in Bond End, and settle in a more central part of the town. An eligible site for a new sanctuary was procured, and thereupon was erected the modest looking structure known now as Zion Chapel. It was opened in Sept., 1855. A separate building was afterwards erected for the Sunday school, which contained only seventy scholars and fourteen teachers in 1850, but which, by the time his ministry closed, had increased to between two and three hundred scholars, and nearly forty teachers. Under his faithful, affectionate, and generous supervision, the aspect of the cause assumed almost a new character. His private income enabled him to accept a much smaller amount of support than the people could have offered, and his lightly-remunerated services left them the larger means of contributing to other things. Occasionally he indulged in a very pardonable "boasting," that "in all things he had kept himself from being burdensome to them." At the same time he was equally ready to speak in commendation of them, on account of their liberal support of the connexional institutions. He could well remember when the Burton church was a weak and sickly dependant on the Home Mission. But he lived to see it become one of the best supporters of missions abroad which the General Baptist denomination contains. After several years of prosperity and harmony he perceived indications of a desire, in some quarters, for more variety and freshness in the ministrations of the pulpit. The question of providing an assistant preacher was mooted. But no steps in this direction were taken, for Mr. Kenney considered that the time had approached when it would be quite proper for him to

retire altogether from the pastorate and from the place, leaving the people unfettered in their efforts for their future welfare. Reviewing the whole period of his connection with Burton it may be pronounced a period of prosperity. The seventeen years spent there formed the best part of his life. There his greatest work was done, and there he was most highly esteemed for his work's sake. After his retirement the usual farewell service and presentation followed, but Mr. Kenney was too unwell to attend the meeting. One who heard the testimonies borne to his worth, and who noticed the feeling which pervaded the assembly, was constrained to regard them as something more than expressions and emotions common to such occasions.

AT WHEELOCK HEATH.

Having private reasons for returning to the county where he commenced his ministry forty years before, he lived for a time at Burland in Cheshire. He occupied himself with the farms which had come into Mrs. Kenney's possession, and with the erection of his villa, about half-way between Sanbach and Crewe. But while thus employed he did not suspend his spiritual labours. Surrounded by his old associates, the Primitive Methodists, he had many applications to preach among them; and when he undertook special services in the neighbourhood they preferred to announce him, not as a Baptist Minister, late of Burton, but as *late Baptist Minister of Burton!* a distinction with a difference.

On the completion of his house he was enabled once more to dwell among his own people. Wheelock Heath was at first a branch of the church at Tarporley, but in 1844 it was entered on the Minutes as a distinct church, under the gratuitous care of the late Mr. Richard Pedley. As old acquaintances of nearly equal age, and alike able, "when they preached the gospel, to make it without charge," they became companions in work, and relieved each other when either required a substitute. After the decease of Mr. Pedley, senior, his son succeeded him in the same sort of co-pastorate, and for several years the labour was pleasantly divided between Mr. Kenney and him. To both of them it was a labour of love, and to our departed brother it was a means of blessing and being blessed. "He that watereth, shall be watered himself." Doing this thing willingly, he had a reward. Liking to stand in the pulpit as much as to sit in the pew, it was well for him that his lot was cast where this agreeable alternative was afforded; for it relieved his retirement of that absence of occupation which is not rest to any, and which is distressing to most. Situated so favourably, he continued, as to office as well as age, an "elder" to the last, ruling well, and still labouring "in the word and doctrine"—*i.e.*, according to Paul's own meaning, *preaching* the word, and giving instruction, or doctrine.

I have found in the bundles of sermons left behind ample evidence of renewed preparation for these ministrations of his last years. If he fished with old nets, so far as texts and topics are concerned, he made those nets new again by re-studying his discourses upon them. Old preachers are frequently misjudged. Suspicions are ever like bats which fly in the dark. And it is bat-blindness which opines that aged ministers have ceased to "meditate upon those things" on which they persist in speaking; that they are cosily confiding in the cogitations of past days; or that they are merely clearing out the very dregs of their exhausted

minds. Nothing is more profitable, and therefore more proper, than the re-making of former sermons, because, in the hands of a thoughtful composer, every edition will have some addition both of new matter and of new emotions. And it is no dishonour in us to do as Moses did in repeating, at the end of his course the acts and services which marked his beginning. "And I fell down before the Lord, *as at the first.*"

The ten years he passed at Wintaley Villa might be called the evening of his life, and most of that evening was serene and bright. He "lived joyfully with the wife whom he loved" until twelve months before its close, when Mrs. Kenney was called away. Her death in February, 1878, at the age of *seventy*, was a sore bereavement to him, and he bewailed it much to the injury of his already enfeebled health. Never before had he felt any great sorrow, and its discipline, so long deferred, was hard to learn and bear. He was comforted by the assiduous attention of sympathizing friends in the day-time; but, "behold, at even-tide trouble." His worst times were the "wearisome nights which were appointed to him," when, widowed and solitary, he lay down in silence, but could not sleep, except by the help of opiates taken under medical advice. Not always even then. During the summer he found some relief from the visits of friends, and from his own final visit to his former people at Burton, where he preached once on the Sunday, with unexpected vigour, on the excellence of holy zeal—Gal. iv. 18. But when the arctic weather of the winter set in he succumbed to its withering influence, and was compelled to keep indoors. He preached for the last time on Nov. 24th, greatly to his disadvantage, at the Congregational Chapel, Sanbach, and caught a cold from which he never recovered. For some weeks he kept his bed, and his mind became as prostrate as his body. He lost nearly all self-consciousness, now "mourning in his complaint and making a noise," and then rambling in his talk, like one in a dream or delirium. This state of mental eclipse forbade the utterance of any happy thoughts during sickness, and leaves the reminiscent without any joyful dying experience to record. The reader is therefore reminded of what he was in his lifetime—of what he did for the glory of God and the benefit of mankind—and of what he gave to assist in promoting, after his decease, the greater usefulness of some who survive him. No attempt is here made to represent and extol him as a great man; and surely nothing needs to be added to prove that he was an eminently good man. A few peculiarities, which some who knew him best might call defects, may be sufficiently remembered, without any portrayal of them; but the most noticeable of these were extraneous and accidental. They belonged more to his manner than to the man. A mode of expression, and a style of delivery, in his public exercises, were acquired during his brief early ministry among the Methodists, before he became a student; and what was faulty and erroneous in them was only partially corrected, but never wholly expurgated in after life. Yet while the modulations of his voice, not regulated by the approved rules of cadence, might strike a strange hearer a little unfavourably, they grew quite inoffensive to accustomed auditors; who, pleased with *what* he said, paid no regard to *how* he said it. Not that he should be regarded as a bad speaker. He was nearer to the reverse; for his voice was clear, his enunciation was distinct, and his tones were flexible. Anyhow his ministry was both acceptable and

successful. Faithfully, and for fifty years, he served his generation by the will of God, and he peacefully fell asleep on the 6th of February, 1879. He was laid in the burial ground of the chapel at Wheelock Heath, in a private manner, followed by members of the church, his tenants and executors, and by a few personal friends. The burial service was conducted by two neighbouring ministers, the Rev. Isaac Preston, of Tarporley, who delivered a beautiful address in the chapel, and the Rev. R. P. Cook, of Nantwich, who read portions of Scripture, and offered a parting prayer at the grave. On the Sunday following the Rev. I. Preston preached a memorial sermon from the same text as that from which the deceased preached his final discourse at his own chapel, 1 Peter i. 24, 25.

It may be remembered that on the completion of the new chapel at Nantwich he gave £400 to the building fund, thus enabling its worshippers to open the place free from debt. And further bequests were made by himself and his wife amounting to £2,050, as follow:—To the church at Wheelock Heath, £500; to Nantwich, £200; to the G. B. Home Mission, £400; to the Foreign Mission, £300; to Chilwell College, £300; to the Building Fund, £150; and to the Widows and Orphans of the three denominations, Baptist, Independent, and Presbyterian, £200. It is no solecism in childless men and women to provide for posterity.

The next Association.

I. PLEASE observe the date, and make a note of it. It is a week earlier than usual. The Association begins on MONDAY, JUNE 16, at NORTH PARADE CHAPEL, HALIFAX.

II. BEDS.—Pastors and delegates requiring beds during the Association week are requested to send stamped and addressed envelope to Mr. JAMES BRAMLEY, 67, Northgate, Halifax, on or before June 3rd. After that date the Local Committee cannot guarantee accommodation.

III. THE MINISTERS' RECEPTION COMMITTEE for 1879 consists of Revs. J. Clifford, M.A. (Secretary), W. Evans, T. Goadby, B.A.; Messrs. B. Baldwin, J. Binns, W. B. Wherry. No name can be inserted in the list of ministers without the sanction of this Committee. Each Conference Secretary is requested to notify any student or minister accepting a pastorate within his Conference area of the existence and requirements of this Committee, and forward his application to its Secretary (51, Porchester Road, Westbourne Park, London, W.). The Conference Secretary is further requested to report to Mr. Clifford all ministerial changes that have taken place since last Association within his Conference area.

E. C. PIKE, Association Secretary.

IV. PERSONAL MEMBERS.—As many Christians holding General Baptist convictions, and wishing to retain General Baptist friendships and associations, and to support General Baptist work, reside in districts where General Baptist churches are not accessible, provision is made for gratifying this desire. Application must be made at once to the Secretary of the Association, and should be accompanied by a written statement of the circumstances under which the request is made, and a written resolution of the church with which the applicant was last in communion recommending the applicant for personal membership.

The Baptist Hymnal.

“THE ATTENUATED GRUMBLE.”

PERHAPS the best sign of the favour with which the New Hymn Book has been received is the correspondence caused by the intimation in the “Scraps” of last month that an adverse critic had appeared. One writer goes so far as to suggest that the “grumbler” shall forward “a copy of one of his own euphonious canticles as a standard for our edification.” But that would hardly be fair. A man need not be a cheese-manufacturer to be a good judge of Cheshire Cheese, nor a Chinaman in order to appreciate a cup of good tea. No, let our friend have his “grumble out.” Who knows? We may all be the better for it.

Look at the following quotations from our critic: “Hymn number two, though not destitute of poetry, is too hysterical to be admitted.” This is written without any apology to Professor Blackie, who composed the hymn, or to the “Reverend Ten” who passed it! “Hymn number nine is very poor. I can see no merit in it. But what possessed the Reverend Ten to insert number twenty-seven I cannot think. The most ungainly, awkward, —— prosaic attempt at versifying one might meet with in a day’s exploration.” This last sentence is followed by a prayer for forgiveness. In the name of the “Reverend Ten” we undertake to absolve the penitent critic!

But what about the hymns? Number two we could give up without a pang. Its artifice and inversions, its compound words and double rhymes, are not to our taste. It wants the simplicity and directness necessary for congregational song: but it has a solidity and strength, a breadth of compass and a fulness of tone that would make it very welcome under certain circumstances and on special occasions. As to the other two we do not value them so highly that we could not willingly see them replaced by better material.

A real blot is hit by our critic in hymn 569, v. 2, where the letter *m* has taken the place of *r*; but similar success does not attend the correction of the second line of 217—from “Wiping every tear,” to “He is ever near.” The change is tame and jejune, and would take away a touch of real pathos, which is in perfect keeping with the idea of Christ as the Shepherd of *souls*.

Why our friend should be so severe on Dr. Wordsworth we cannot imagine. Verse two of hymn 182 is described as “a jumble of metaphor. Christ the firstfruits of the harvest ripened by Himself the Sun, and garnered by Himself.” On verse 3 the criticism is given, “rain and dew and gleams of glory are not usually held to be the products of the sun;” but what rain and dew we should have without the sun the censor does not declare! Professor Huxley would say, “not any;” and we may perhaps be content with his opinion. Nor is the “metaphorical jumble” so serious as it seems; and the substitution of the word “God’s” for “His” in the last line but one would save it completely.

The merit of this criticism is that it is the result of careful attention, and of competent faculty; and, therefore, by its very scantiness in censure, a high encomium upon the book as a whole. If this is the worst that can be said by one who starts with the frank

declaration "I am going to find fault," what may not be said for the manifold excellences of the contents of the book.

But in our judgment, if we may say as much, the New Hymnal is more to be praised for its OMISSIONS than for its contents. The Bishop of Manchester said, some time ago, "many of our modern hymns, and some of them the most popular, are strangely namby pamby, strangely silly. They are full of erroneous conceptions of all sorts of things, of God, of heaven, of hell, and of angels; . . . grossly materialistic; . . . addressed the Saviour in far too unctuous a form, too sensational, too sentimental." Those hymns are conspicuous by their absence from our book. No place is given to "I want to be an angel," "Oh to be nothing, nothing," and hymns of that class.

An outsider who writes very warmly of the book, and says, "it is evidently superior to any yet issued;" suggests that "Sacred Hymnal" would have been a better title. So it would; and "Catholic Hymnal" would have been better than that. A hymn book has hard word work, indeed, to be denominational: and ours is as fine an expression of religious catholicism as can be found. It is a Catholic Hymnal in the highest sense of the word. And whilst it would be doing good to describe the book in one of its best features, it would also be rendering real service to rescue that grand word "Catholicism" from the clutches of the Romanists.

Another writer suggests that we should issue a SUNDAY SCHOOL EDITION at, say sixpence or eightpence, if possible. This is a capital idea, if only it could be practicable: and this will depend, to some extent, upon the measure in which the churches adopt the book.

A "Church Treasurer" protests against the glaring and garish bindings, and trusts all that are bound henceforward will appear in a *sober* garb. So do we.

Is it too late to alter? asks another writer; could not hymns of the *same size* and on the same subject be substituted in the stereotyped plates for any judged to be below the standard of merit? No doubt, to a slight extent, such changes might be made. But the best change that can be made just now will be to displace the OLD book in all our churches by the blessed advent of the New Hymnal.

JOHN CLIFFORD.

VICTIMS OF WORK.

SOME few men here and there are martyrs to WORK. It is their master, and rules them with a rod of iron. They have no escape from its mandate, no free choice of their movements; they are slaves as really as ever the Israelites of Goshen were to Pharaoh. A day's repose they cannot command; a day's delight they rarely know. They have sold themselves, body, soul, and spirit, to the tyrant work, and *for what?* Yes, for what? "Thirty pieces of silver!" A breath of fame! The salvation of men! That last is the only price for which such a sale can ever be lawfully made. But even in doing that the seller should reserve his freedom, his choice of leisure, his opportunities of joy. We have no right to commit suicide even for Christ and His Church! Ah! say you; not many will do that! But not *one* should do it. And it is only necessary to know how and when to say "No" in order to avoid it. How pitiable for a man to be so completely the victim of his work that he cannot enjoy anything aside from it! Arrange for "off-days," for recreation, for pure pleasure, for real rest, and so work the better and longer.—*Editor's Scraps.*

What became of the Penitent Thief?

“MAY a man die a malefactor’s death, and in the last moments of his agony breathe the prayer of penitence and faith and enter forthwith into the paradise of God? Can a man go to heaven without doing a single good deed, securing any grace of character, or rendering any service in the salvation of others?”

To this enquiry a direct and emphatic denial is returned by the organ of the New Jerusalem Church, called *Morning Light*, and we who asserted such a possibility, some time ago, are placed in very unsavoury company indeed. We scarcely enjoy such close proximity as is accorded us to Mr. C. Bradlaugh, though we only know of him by report: but we shall be grateful for the vehement denunciation of our exposition of the case of the penitent thief, if only thereby our eyes are blessed with more of the morning light of Truth.

The question is a simple one. Our assertion is based entirely on a fact, and keeps that fact wholly in view. If the thief on the cross by the side of Jesus was what he is called, did really belong to the roughs of Judæa, and was a criminal; if he did pray penitently and believingly to the Lord Jesus; and if he did as Christ says he should, go to paradise that day with Him; then it surely is safe to say that he was “saved,” and that we have at least one *fact* in vindication of the *possibility* of a man dying a malefactor, yet repenting and believing as he dies and going forthwith to the paradise of God. All we contended for, is the *bare possibility*. We laid no stress upon it. We stated it as a chance. Does our critic deny that one fact? If so, on what grounds? And if not, then I may say that a critic *may* censure a writer without reason; and *may* even express his censure with questionable taste.

But our censor is extremely positive, and says: “there is not a single teaching in the Word to justify such a view.” Now we bow to the Word, and surrender instantly if the single case is not forthcoming. But note (1) that everybody must admit that the story of the penitent thief is part of the Word. (2) That not even Swedenborgianism can deny that he went to paradise; *i.e.*, to some place of blessedness in fellowship with Jesus, and was in that sense “saved.” (3) That in the nature of things he did not “perform a single good deed,” in the ordinary acceptation of those words. He had not the opportunity. He was a dying man, a rapidly dying man, a man dying the death of the cross. (4) That he did not “secure any grace of character,” such as faith usually develops in those who exercise it. (5) That he did not render “any service in the salvation of others,” unless his fruitless rebuke to his fellow-malefactor be regarded as such. We, therefore, conclude that in this case the point for which we contend is undeniably and irrefutably proved; and that, therefore, “there is a single teaching in the Word” fully justifying such a view.

We speak of a *possibility*. We were, and are careful, to limit ourselves to that; for we hold and teach that Christianity is essentially a life, a life first and always; and that faith in the New Testament sense

(a sense far larger than that found in much of the crude and ill-shapen teaching of our time) is the germ of that life. But it is not less a life because it is a germ: as a babe of a day is as really alive as the man of fifty winters. And as all life is activity, so faith is, according to the teaching of Christ, a "work," a temper of soul, a trustful condition of the whole being Godward; not of the intellect merely, but of the entire nature; and whether that "work," or experience, begin one hour before death, or eighty years before, if it really begin, it is, according to the teaching of Scripture, the beginning of salvation. "He that believeth on the Son hath everlasting life."

We believe, therefore, that if our censor can allay his Swedenborgian susceptibilities, and not hold himself bound to defend all that the great sage taught, he may conclude, after all, that our statement is at once true in itself, in perfect accord with the Bible, and with good sense.

One man was saved, though a malefactor, when he penitently and believingly prayed to Christ, so that the worst might not be shut up in despair; and *only one*, so that none might dare to presume on the mercy and love of the Righteous Father of men.

JOHN CLIFFORD.

Home Missions.

DAY OF PRAYER, MAY 18.

OPENING OF NEW HOME MISSION CHAPEL AT WALSALL.

THE Committee of the Home Missions, together with the Officers of our Association, have desired the churches to set apart Sunday, May 18th, as a day of Special and United Prayer on behalf of our Home Mission Work.

The FIRST Chapel under our new scheme is opened on Thursday, May 15, by Rev. H. Stowell Brown, and the services are continued on Sunday, May 18, by J. Clifford; on the Monday following there will be a TEA AND PUBLIC MEETING; on the 25th Mr. Thomas Spurgeon will preach; and on June 1, Rev. W. Lees.

Will all our ministers, local preachers, and church officers seek to arouse a deeper and fuller sympathy with the work of bringing our countrymen to Christ? Let this subject be the burden of the sermons, and of our earnest and believing petitions to the God and Saviour of men. May the Hearer of prayer pour out upon us all the spirit of prayer and the grace of supplication!

T. GOADBY, B.A., *President of Association.*

S. S. ALLSOP, *President Elect.*

E. C. PIKE, B.A., *Secretary.*

C. ROBERTS, *Treasurer.*

R. JOHNSON, *President of Home Mission Society.*

T. H. HARRISON, *Treasurer.*

JOHN CLIFFORD, *Secretary.*

JOSEPH FLETCHER, *Assistant Secretary.*

The New Chapel at Heptonstall Slack

WAS opened on Thursday, March 27, on a day that made Southerners think that the North Pole had visited us, so bleak, raw, and cold was it. But the hardy men of the North faced it without fear. Friends were present from Birchcliffe and Bradford, Halifax and Hebden Bridge, and Lineholme and Todmorden, and from all the regions round about. Men who would freely and of their own choice encounter a day like that to attend a Chapel opening may be trusted to do anything good and brave. The spirit of that grand old saint, Dan Taylor, still breathes on the Yorkshire Hills.

The chapel has been rebuilt from plans furnished by T. Horsfield and Son, architects, Manchester. The front is entirely new, of Halifax stone, and the sides and back of old wallstones with new ashlar dressings of native stone. The design is Italian, with double doorway and circular granite pillars with moulded bases and neatly carved capitals, lobby lights on either side and ashlar cornice over. A tier of semi-circular headed windows light the front gallery, and bold ashlar pilasters at corners of building. The whole surmounted with heavy ashlar cornice and blocks, freize and inscription stone. Internally the whole of the pewing and fitting is of pitch pine work, stained and varnished. The pews are modern with stall ends. The chapel ceiling is deeply panelled and moulded in plaster work, with large cove round, and supported with trusses, moulded and enriched; plaster cornice with moulds and enrichments under gallery. The chapel is lighted with gas, with two beautiful corona pendants for gallery, and star-light pendants for chapel bottom. It is heated with Hayden's hot-air apparatus. There are vestries and organ gallery behind, the organ gallery lined with boarded work and varnished. The baptistery is of galvanized iron, and fitted with convenient sliding lid. The platform is of neat design, with double staircase, richly panelled front, and ornamental iron work above. The entire cost is about £2,300; accommodation for 600 to 700 adults.

In addition to the new fabric there has been about £150 spent on the organ; it has been rebuilt and considerably enlarged by Messrs. Conacher & Co., Huddersfield. A few additional stops have been added, and the whole of the previous stops in the swell organ have been extended from C to CC. New manuals, and improved radiating pedals, have been fitted, and the whole enclosed in a new pitch pine case, with ornamented diapered pipes. The contents of the organ are as follows: *Great*—open diapason, dulciana, stop diapason bass, do. treble, principal, wald flute, viol de gamba, fifteenth, and sesquialtra (3 rank). *Swell*—double diapason, open diapason, stop diapason, gemshorn, piccolo, oboe. *Pedal*—bourdon. *Couplers*—great to pedal, swell to great, swell to pedals, octave in pedals; three composite pedals. The instrument presents a very neat appearance.

The preacher at the first opening services, March 27, was J. Clifford, M.A. Revs. J. Lawton, the pastor, and J. Alcorn, occupied the pulpit the following Sunday, and the Revs. W. Gray and T. Goadby, B.A., concluded the series. Collections £120, leaving a debt of less than £300, to be cleared off at a no distant period.

Bernard of Clairvaux.

No man has exercised a greater influence on his contemporaries than Bernard of Clairvaux. Few men have equalled him. He was undoubtedly the most illustrious and the most influential man of his time. In his history we see fully mirrored the history of the age, and in his life we find truly reflected the highest character which that age could conceive. He is called by the Church of Rome, and also by common consent, "*Saint Bernard*," and if ever man was worthy of such appellation for his pure, unselfish, and saintly life, it was Bernard, Abbot of Clairvaux, whom Luther calls "the best monk that ever lived."

He was a monk: but in an age, be it remembered, when the influence of monasticism had reached its climax; when not a few of the monasteries were centres of civilization and light, shedding forth the true light on those who sat in darkness and the shadow of death; when for men in Bernard's position the choice of a profession lay between being a knight—devoted to the service of his liege lord, following him to the wars, spending his life in fierce and unholy strife, in violence and wickedness,—or in being a monk, devoted to the service of God, spending his life in sober, self-denying labour and solitude, in solemn prayer and meditation. We need not wonder that Bernard, with his thoughtful and refined nature, should renounce the secular glory and gains of the former for the spiritual joys and advantages of the latter. The profession of the soldier and the vocation of the monk were somewhat apparent in the lives and characters of Bernard's parents; and it was unquestionably the gentler but mightier influence of the one that decided him in his choice of a career.

His parents were of a good family. His father's name was Tesselin; he was a knight, vassal, and friend of the Duke of Burgundy. He dwelt in a feudal castle, on an eminence called Fontaines, not far from Dijon. He was brave and true as the steel of his own sword; he frequently followed his suzerain in his wars, and it is said that when he did so victory always attended the arms of the duke. To his courage and faithfulness he added a gentleness of manner, an ardent piety, a kind consideration of the poor, a forgiving spirit towards his enemies, and an intense zeal for justice, which were scarcely reckoned knightly virtues in those dark and turbulent times. Bernard's mother, the Lady Aletta, was even more illustrious than her husband for a glowing piety, an unselfish life, and unwearied charities. She sought out the poor in their squalor and misery, attended to and relieved their sick. The latter years of her life were spent in devotions and austerities, which were monastic in all but name. "By scantiness of food, by simplicity of dress, by the avoidance of worldly pleasures, by fasting, prayer and vigils, she strove after that ideal of self-sacrifice and holiness, which was alone attractive and beautiful in that age." She had seven children, all of whom she dedicated to the Lord as soon as they were born. Bernard was the third son, and was born at his father's castle, A.D. 1091. Tesselin, being often away with the Duke of Burgundy, left his children almost entirely to their mother's care. Most conscientiously and religiously did she discharge a mother's trust. Their earliest training was her own special task. Having consecrated them to God, she made it her first and great business to train them for God. With regard to human influences Bernard may be said to have owed everything to his mother. The home tuition over, the boy was sent to the Cathedral School of Chatillon, where he was instructed in the classics, well grounded in logic, and received a taste for literary studies. The old chronicler tells us that whilst at school the boy showed himself "marvellously cogitative."

Six months after Bernard's return from Chatillon, the festival of St. Ambrose occurred. St. Ambrose was the patron saint of the church at Fontaines, and it was Aletta's wont, on this festival day, to invite many of the neighbouring clergy to her house and provide a feast for them. On this occasion she made her usual hospitable preparations until the day arrived, when she was too ill to appear. As soon as the feast was over she requested the presence of her guests in her chamber. She told them that her hour was come, and asked them to chant a litany for the dying. She joined in with trembling voice, till they reached the words, "Deliver her, O Lord, by Thy cross and passion," when she raised her hand to make the sign of the cross, and whilst so doing, her hand remaining uplifted, she ceased her song and passed peacefully away.

Such a life and such a death could not but make a deep impression upon Bernard, who possessed in a large degree his mother's gentle and devout spirit. He well knew that her earnest wish had ever been that he should be devoted to a cloister life, and the matter was often the subject of his own most serious thoughts. But he hesitated; he wavered; and it was not until sometime after her death that his final decision was made. He was proceeding to join his brothers, who, with the Duke of Burgundy, were besieging a neighbouring castle, when his mother's beloved form appeared so vividly to his sense, and her voice seemed so real telling him to consecrate himself to the service of God, that he paused at once upon his journey, and entering a roadside church, fell upon his knees, and, says the chronicler, "prayed with much rain of tears, spreading out his hands towards heaven and pouring forth his heart like water before the face of the Lord." This was the crisis of his spiritual history. From that hour he never faltered in his resolve to be a monk; from that hour he devoted himself to the service of Christ his Lord for ever.

His resolution being taken, his wavering mind being settled, his whole soul filled with one earnest purpose, he soon began to manifest that wonderful power which he possessed over his fellow-men. It is an instinct, and one of the most beautiful in our nature, to seek to enlist others in a service which has peculiar charms for ourselves. Hence this new convert became at once the zealous missionary. He determined not to enter the cloister alone, but to induce his brothers and friends to accompany him, and he succeeded: for not many months had elapsed before he had induced his brothers and a large circle of relatives—hard fighters that they were—to lay their swords and spurs aside and turn monk with him. He soon numbered thirty converts; with these he retired to a house at Chatillon, where they spent six months together, carefully preparing themselves for the step which they were about to take, and then, with Bernard at their head, they presented themselves before the gates of the Monastery at Citeaux, and were gladly admitted.

Citeaux belonged to one of the severest of the monastic orders. It had been founded fifteen years before, as a protest against the luxury and vice that were becoming common in the monasteries of that age. The Abbot was Stephen Harding, an Englishman, originally from Sherborne, in Dorsetshire. He was a remarkable man, a bold reformer, and a faithful monk; but requiring all his English indomitableness to carry out his great monastic reforms. None but sincere and earnest men would think of joining Citeaux. They kept the whole of St. Benedict's rule literally, not conventionally and with large allowances, as was usual in even the strictest houses. They rose two hours after midnight, spent two hours in the church over matins; lauds followed at the beginning of dawn, the interval being spent in the cloister in reading, writing, or meditation. After lauds they devoted themselves to various religious exercises till nine, when they went forth to work in the fields. At two they partook of their only meal; for they had but one meal a day, and that of the plainest kind—never tasting meat, fish, or eggs, and milk only rarely. At nightfall they had vespers, and finishing the day with compline, they retired at once to the dormitories. Their dress was of the coarsest wool. Absolute obedience must be rendered to the abbot. They were not permitted to speak unasked, whilst laughter was strictly forbidden. Bernard devoted himself heart and soul to his new vocation. He spent his time in worship and work, allowing as little as possible for meals and sleep; and finding on one occasion, that the conversation of some friends who had visited him brought back thoughts and feelings connected with the evil world he desired to forsake, he prepared himself for their next visit by stopping his ears with little wads of flax, and so, whilst appearing to hear, he heard not, and spoke not, save "a few words to edification." The same austerity marked all his actions. He devoutly starved himself, till he was righteously visited with a chronic indigestion, which lasted all his days. Bernard was an intense lover of nature. He said to a friend—"You will find something far greater in the woods than you will in books. Stones and trees will teach you that which you will never learn from masters." Virtually, he had but two books—Nature and the Bible, and he was an ardent student of each, reading the one by the light of the other. He was accustomed to say that whatever knowledge he had of the Scriptures he had acquired chiefly in the woods and fields, and that beeches and oaks had ever been his best teachers in the word of God. And yet Bernard and his companions were constantly acting contrary to

the laws of nature, forgetting that these are necessarily also the laws of Nature's God. Was not the monastic system an endeavour to make man something different from what God had made him? The domestic affections which have been implanted by God in the human heart to soften and purify it were despised and altogether set on one side. Social intercourse, without which man's intellect becomes narrowed and diseased, was restrained by compelled silence; the kind of food which the human stomach requires was denied; even cleanliness, without which there can be no real health, was forbidden; and, as a matter of course, the system failed to accomplish the end its founder had in view: instead of being better, the monk soon became worse than other men. The luxury and vice, against which Stephen Harding sought to protest by the establishment of Cîteaux, was but the natural evil fruit of the monastic system. The remedy, however, was not in imposing additional unnatural restraints on men, and herein Harding and Bernard made their grand mistake. True, they lived a pure, unselfish and holy life, but not as a result of their monasticism—rather in spite of it. They were sincere men, wholly consecrated to God, and enthusiastic in doing what they honestly believed to be His will.

The devotion and enthusiasm of Bernard and his companions contributed in a great measure to the success of Cîteaux. It quickly grew in fame, and soon became too small for the numbers who flocked to it. In the two years that followed the arrival of Bernard and his companions it was found necessary to send forth three companies of monks to establish offshoots in other places. The last of these three little bands was under the leadership of Bernard himself. But never were the wisdom and shrewdness and foresight of the English Abbot more apparent than in this appointment, though Bernard at the time was only twenty-four years of age. After a solemn service in the church, Bernard, cross in hand, set forth with his twelve monks to found a new home. Travelling some ninety miles northward they came to a wild and desolate spot in Burgundy, for a long time the haunt of robbers, and known as the Valley of Wormwood: this they resolved should be the site of the new establishment. But it was not until after many months of hard manual labour and severe privation that they could secure adequate shelter or sufficient food. It was not until after sixteen months that they reaped their first harvest; and during this time they suffered fatigue, hunger, and cold. More than once they were on the brink of starvation. The hearts of Bernard's companions sometimes failed; they would fain have retraced their steps. But Bernard cheered them by his exhortations. They sang hymns in chorus, they praised God as they toiled, the new abbey rose to the sound of sacred song, and in course of time the Valley of Wormwood was transformed into the bright valley of Clairvaux. This was henceforth Bernard's home. Here he entered on that extraordinary career of literary and ecclesiastical activity, the fruits of which remain to-day: here was the centre of that marvellous influence on the outward and inward spiritual life of Christendom, such as no other man has ever excelled, and perhaps Luther only has equalled.

Here we leave Bernard for a while, and return to consider his life and work next month.

J. H. ATKINSON.

A FRANK CONFSSION.

ST. AUGUSTINE, with a courage not always characteristic of penitents, writes in his Confessions, "Full feeding creepeth upon thy servant, O Lord;" and yet if all prayers were as true as his, it is not unlikely similar lamentations would often find voice. Who knows but that Asaph derived his gloomy apprehensions and sceptical fears from some disturbance of the biliary ducts, or overloading of the digestive machine; and confessed it when he said, "This is my infirmity"? Bodily surfeit is no friend to clear thought, or serene emotion, or calm contemplation, or ecstatic devotion. More bad sermons spring from an overburdened stomach than from bad hearts. An over-fed Sunday school is a dull one. Even the leaves of the Sundew plant will die if they have too much "cheese and raw meat;" and so the purest thought and the most seraphic emotion will shrink into the veriest common-place under the oppressive weight of "full feeding." Medical men being witness, the sin St. Augustine so ingenuously recorded is one of the growing evils of our day.—*Editor's Scraps.*

Forty Years in New Zealand.*

THE duty of Englishmen to become acquainted with "Greater Britain" is not so keenly felt as it ought to be, or books like the above would be more abundant, and would command a larger sale. New Zealand is "the Young Albion of the Antipodal World," and ought to have special claims upon the regard and interest of the children of the old country. Its area is about that of Great Britain and Ireland; and is fairly esteemed to be one of the finest countries of the world—"an epitome, in miniature, of all the great continents of the globe." "Its climate is salubrious, its resources manifold, its geography unique." "A grand future is before it:" "it has all that can be desired to make homes for the millions of the overcrowded populations of the mother country." Carl Ritter, the geographer, says, "it is destined, before all other lands, to become a mother of civilized nations."

To that country Mr. Buller is a trustworthy guide. His experience is long and varied; his position was favourable both for observation and for access to sources of knowledge. He has been toiling among the Maori's as a Methodist missionary for forty years: and he has given, in this volume, the story of his personal travels, the results of his efforts to understand and benefit the Maoris, and the story of the colonization of the islands by Great Britain. His work has the merit of clearness of statement, the charm of a narrative of personal experience, the thrill of history, and the fascination of evangelical enterprise. We are indebted to the writer for much serviceable knowledge imparted in a pleasant and interesting manner.

The stories of missionary work, and the sketches of missionary biography, are by no means restricted to the labours of Wesleyans. Mr. Buller breathes a thoroughly catholic spirit, and does not stint his admiring words when he narrates the chivalrous and devoted labours of Bishop Selwyn, unsurpassed "in threading forests, scaling mountains, and swimming rivers, and who was sufficient of a missionary to say in his first charge, "You have heard already the definition of the Venerable Bede that the Episcopate is a title, not of honour, but of work. I pray, in the name of our Crucified Master, that we may never here discuss the question which shall be greatest! If I designed the office of Archdeacon to be a mere peacock's feather, to distinguish one clergyman above his brethren, I would not offer it to any one who has borne his Master's cross in retirement and self-denial in the mission field. No earthly dignity either in Church or State can equal the moral grandeur of the leathern girdle and the raiment of camel's hair, or the going forth without purse or scrip, and yet lacking nothing."

Similar encomiums are given to other fellow-workers in the heartiest and most unreserved manner; but not unattended with a frank condemnation of any defects observed in their methods of labour, the spirit in which they toiled, or the doctrines they taught. And the conclusion concerning the whole is, that notwithstanding the prodigious mischief inflicted on the work of the missionaries by the fierce demon of war, yet "ancient heathenism has been deposed, a progressive civilization introduced, and among the swarthy sons and daughters of that distant land, many have 'washed their robes and made them white in the blood of the Lamb.'"

Nearly a hundred pages are devoted by Mr. Buller to MAORIDOM. The Maories are the aborigines, so called, of New Zealand. Of these there are now about 45,000, their numbers having been greatly reduced by intertribal wars, by drunkenness and debauchery imported by colonists, and by the adoption of our customs without the precautions we take against evils which are incident to them. Originally they were thoroughly healthy, tall, muscular, well-formed, rarely deformed, and singularly free from sickness and disease, dignified in manners, and agile in movement." Although they have no word for gratitude in their language, yet they are capable of grateful feeling, and are, when free from the spirit of war, hospitable, courteous, and generous. But notwithstanding these qualities their condition is fearfully immoral. They lightly esteem life,—are

* By Rev. James Buller. Hodder and Stoughton. pp. 508.

cruel, deceptive, sensual, and cannibalistic. As to religion, it is of the crudest kind. They believe in spirits and in the passing of the spirit into Hades, or the Cave. Their deified chiefs go to heaven and brighten in beauty as they ascend, and being supposed to take an active part in earthly affairs, are invoked, or dreaded in times of suffering and calamity. They are polytheists and evolutionists: thought is first, and comes from nothing; spirit next, and matter last of all in the evolutionary process. Creation has six stages, resembling in some respects the order in the Book of Genesis:—(1) The age of thought; (2) of darkness; (3) of light; (4) of the creation of sun and moon; (5) dryland; and (6) of Gods and men. The Jewish notion of different heavens appears in the Maori theory of ten heavens.

The record of the colonisation of New Zealand, from the day when Captain Cook took formal possession of the country in the name of the King of England till now, is as chequered as any in the archives of Greater Britain. The efforts and the mistakes of the early settlers, the blundering work of Colonel Wakefield, and the enormously decimating wars which followed, are unutterably sad items in New Zealand history. But peace was at length secured, and progress has followed, and now the two islands offer to emigrants as fine a field as can be found in any part of the globe.

On this last point a letter appears from Mr. A. Clayden in the *Christian World* of April 18th, from which, if our space allowed, we would make extensive quotations. The writer, who is visiting New Zealand, says that "half the advantages of New Zealand, as the hope and home of British workmen, have not been told them;" and he proceeds to urge men of the middle classes, with plenty of moral fibre, to seek the sunnier life there possible, and backs his advice with the following case:—

"A tradesman of my acquaintance had a flourishing business; but as his family was still more flourishing, he turned his thoughts New Zealand-ward. On landing at the port of his selection, he at once sought a home for himself and family, and then looked about him for the means of keeping it. Before he had been a month in the place the average earnings of himself and family were little short of ten pounds per week. He is now in a large farm of some thousand acres, with hundreds of sheep and a score of cattle. Half of his family are with him, and the other half are earning pretty well five hundred a year between them. Of course, a man to do all this must be a man, and not, what two-thirds of middle-class emigrants are, a mere ne'er-do-well. All my remarks apply exclusively to such men as this. There is nothing more hopeless than for inferior men to go out to colonial life. They infallibly come to grief. I remember in Canada being shown the remains of a whole colony of the half-pay-officer sort of emigrants. Never was worse fiasco. And so is it here. Most of the failures are aristocratic sprigs—younger brothers and such like—wholly destitute of business training and devoid of useful skill.

I conclude my letter with something practical in the shape of a weekly bill for domestic requisites for a small family:—

	£	s.	d.
Leg of mutton, 9 lbs. at 4d., 3s.; 2 ribs beef, 10 lbs. at 5d., 4s. 2d. ...	0	7	2
1 lb. tea, 2s. 8d.; 7 lbs. sugar at 5d., 2s. 11d., ...	0	5	7
2 doz. eggs at 1s. 3d., 2s. 6d.; 6 4-lb. loaves at 6d., 3s. ...	0	5	6
12 lbs. flour, 2s. 6d.; 7 lbs. apples at 4d., 2s. 4d. ...	0	4	10
5 lbs. best rasher-bacon at 1s. ...	0	5	0
Sundries ...	0	5	0
	£1 13 1."		

But notwithstanding this overflowing bounty, even New Zealand cannot dispense with manhood.
JOHN CLIFFORD.

FORTHCOMING EVENTS.—Will our readers note the statements in the Register with regard to LONGFORD, MOUNTSORREL, and BROAD STREET, NOTTINGHAM? Send help to Longford: the church there needs and deserves it. Make a note of the New Chapel work at Mountsorrel, and take care to be present. The Broad Street programme only needs to be read to ensure a large attendance.—*Scraps*.

The Legend of St. Christopher.

FOR THE YOUNG.

ONCE upon a time, as the dear old fairy tales tell us, there dwelt in the land of Canaan the giant Offero. A great and brave giant was he, well versed in the art of war; and, in his prowess with the bow and spear, he was surpassed by no other giant of the land.

The services of this mighty warrior were enlisted in the cause of the greatest of all earth's kings. Now Offero was a pagan, for he dwelt in a land where the people had never heard of the great and loving Saviour. Yet sometimes he would see his master pause and bend the knee, and a great tremor would shake the kingly frame, as he seemed to quake for fear of some powerful spirit.

And Offero said unto his master: "Wherefore is my lord afraid? who in heaven and earth is greater than he? the monarch I serve must not bow the knee to other monarch; tell me, then, the name and kingdom of this mightier lord than thou that I may search him out and serve him!"

And the king replied, "His name is Satan; an unquestionable and all-powerful sway holds he over the hearts of men; and I shudder when I see him, for often I feel him very near."

The giant traversed many a burning desert before he found the object of his search, and then prostrating himself before the arch-fiend, "Thou art my king and my lord," cried he; "the giant Offero acknowledges none but thee as his master; and he will follow thee whithersoever thou leadest!"

"Aye, then, rise!" and the wily tempter raised him to his feet; "thou art fairly welcome, for I have need of warriors such as thou."

Together they travelled far and wide; and to the ends of the earth, it seemed to Offero. He saw towers and temples, beautiful cities ready and almost crying out for conquests, riches and luxury such as he never dreamed of. At last they came to an ancient city and stopped by the side of a little pool, on whose brink stood a cross, with a figure in wood carved thereon. Even the bold, fearless Satan did not dare to drink from the pure fountain.

"Hast thou never heard of Him? whispered the Devil, pointing to the figure on the cross. "Him alone do I fear, for He is the Maker of heaven and earth, the Creator and Lord of all. Such love and pity does God bear for men, that He sent His well-beloved Son to die for them that they might be saved unto immortality."

"Much as I have loved thy service, I leave thy ranks to find this holy One," said the giant.

After weary and unsuccessful search for his Lord, Offero met in the desert a holy man, a hermit, who told him of the Saviour, and of His love toward men.

"Aye," said Offero, "but how may I serve Him?"

"Thou knowest the mighty and fast flowing river? Go, dwell on its banks, and tender thy stalwart help to the timid pilgrims who fear to cross its black waters."

So Offero found the river, and built himself a hut of branches on its shore; and many a tired and discouraged traveller did he bear in safety to the opposite banks.

One night there arose a terrible storm. The lightnings flashed, thunder pealed, and the angry wind almost tore in pieces the frail hut of the giant. Offero was roused from his evening devotions by a cry for help from without. He grasped his trusty palm staff and strode out into the night, but, so black was the darkness, he could see nothing.

Again he heard the pitiful cry, "I am weary, ah, so weary with the fight! Good Offero, come, and bear me over with your arms!"

A flash of lightning showed the giant a child wrestling with the angry waters. "Courage, little one," cried he, "I am coming." And he raised the tiny form in his arms, and braced his giant strength against the powerful current. But the darkness seemed to grow more black; the howling wind raised the waters in great rolling waves; and his burden seemed to have grown, oh, so much heavier. Yet he struggled bravely onward until at last he reached the other side.

"Who is it I have carried, thou little one, thou hast so tried my strength?"

The child, looking up, answered, "'Tis the Lord who died for thee, faithful Offero. Long hast thou desired to prove thy love, and to-night know thou hast borne me, and I will bless thee with my love."

Then the raging winds were silenced, and the happy giant heard a voice both soft and low, saying, "He who bore the Saviour must be called Christ-Offero."

But the angel-child had vanished, and the giant was as before alone by the river side.

So runs the legend.

Scraps from the Editor's Waste-Basket.

I. **PAST AND PRESENT ENTHUSIASM.**—Dr. Littledale, in the pages of the last *Contemporary Review*, tells the story of an incompetent domestic, who, when told that the tea is not good, and that the water was not hot enough, replied, "Please 'm the kettle *have* boiled," said boiling having, as a matter of fact, taken place about an hour before. So, says he, it is with men who are willing to admire and applaud John the Baptist, Paul, Athanasius, Xavier, Luther, Wesley, for their enthusiasm, but stoutly resist any one who shows any present day enthusiasm in interfering with the world, the flesh, and the devil. Above all things, "no zeal" is the cry of modern respectability. The supreme duty is to "keep yourself cool." On that hangs all the modern law and the prophets. Do not sing in public worship with the zest and heartiness you do at home. Never utter an audible "Amen" to a prayer. Do not speak out distinctly and strongly. Culture is not strong; culture is not enthusiastic; culture is not heat; culture is not life; and culture is god over all, and is blasting all it can with its foul and destructive breath. Ah! you build the tombs of the prophets of costliest marble, and write their epitaphs in elegant Latin, and with excessive eulogy, but you administer the strychnine of your culture to all their *living* successors!

II. **NON-POLITICAL CHRISTIANS.**—It has been reported to us, on good authority, that the *General Baptist Magazine* has been forbidden access to a Christian home because of its persistent inculcation of the political duties of Christians. We are sorry for that home! We deeply regret that any one laying claim to the name of patriot and Christian should be so benighted as to imagine that Christianity enjoins political self-stultification. We estimate the privileges of British citizenship too highly to stand by and see them jeopardized by the political poltroonery of Tories on the one hand, or the miserable cant of non-political Christians on the other. Next to preaching Christ's gospel, and building up men

in righteousness, there is no work, in our judgment, more human, more sacred, or more Christian, than that of seeking to penetrate legislation with the principles of liberty, equality, and justice. To us it is an unutterable shame to slink out of the ranks of politics into a prayer-meeting, and leave the nation to hasten on its journey to universal mischief. A non-political Christian is at all times a blunder; and in these times a flagrant wrong.

III. **THE HAND ON THE SWORD HILT.**—It is not unlikely that the most serious political contest within the present generation will take place before 1879 closes. It, therefore, behoves every Christian man to be ready for the summons to arms. Not a soldier should be missing. Nor should any one shrink from any sacrifice that may be requisite to secure a victory on behalf of a government in favour of liberty, the growth of nationalities abroad, the practice of justice, and the cultivation of commerce as the best defence of nations; the diminution of taxation, the repression of "drinking" facilities, and the preservation of the rights of the people. The warning words of JOHN BRIGHT should be taken to heart at once. We have had an Isandula abroad; the Liberals must take care there is not one at home! Look well to your weapons. Let the hand be on the hilt of the sword!

IV. **"GOVERNMENT BY STATESMEN."**—Lord Beaconsfield said, "The government of the world is carried on by sovereigns and statesmen, and not by anonymous paragraph-writers, or the hare-brained chatter of irresponsible frivolity." So far as Great Britain has been concerned for the last five years the government of the world has been carried on by one "sham" statesman; and with what result? The dial of progress is put back fifty degrees. The "dogs of war" have been let slip, and they can't be caught again. Trade is paralyzed at home, and abroad. Clever dodges have been substituted for moral rectitude in diplomacy, and infinite craft for frank and open-handed dealing.

Reviews.

A HINDU GENTLEMEN'S REFLECTIONS RESPECTING THE WORKS OF SWEDENBORG, AND THE DOCTRINES OF THE NEW JERUSALEM CHURCH. *Speirs.*

THIS is a personal narrative of the course by which a Hindu was led to the acceptance of the doctrines of the New Jerusalem Church, together with a denunciation of some of the grosser forms in which unreflective and unphilosophical persons have expressed Christian dogma, and a statement of some of the chief beliefs of the disciples of Swedenborg. The narrative is interesting as a personal experience, frank in its declaration of some of the difficulties met with even in Swedenborgianism, and more than usually clear in its declaration of what Swedenborgians teach.

SHAKESPEARE'S TIME: with "A Pilgrimage to Stratford-on-Avon," reprinted from "Sharpe's London Magazine." By Edwin Goadby. *London: Moxon.*

GOOD service is rendered to all readers of Shakespeare by this loving tribute. The "Time" of the great dramatist is sketched with much skill, and from a full supply

of carefully-gathered materials. The age is made vital: and the work of the man, who belongs to all ages because he lived so thoroughly and sympathetically in his own, receives apt and abundant illustration from the lecturer's vivid representations. Even Shakespearian students cannot spend sixpence better than in getting Mr. Goadby's pamphlet.

RACHEL COMFORTED FOR HER CHILDREN: OR OUR BABES IN HEAVEN. By J. Oswald Jackson. *Stock.*

THIS is a sweet and solacing lyric, sung with much tenderness and quiet force. True in conception, poetical in expression, and consolatory in its teaching, it ought to find its way into the homes saddened by the loss of little ones. Wherever it goes it will be a ministering angel.

TOPICS FOR TEACHERS. By J. C. Gray. *Stock.*

ALREADY widely known, highly esteemed and abundantly used, this issue, in thirty penny numbers, is sure to add to its usefulness. Teachers who desire to know *how* to do their work should order this at once.

Church Register.

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

CONFERENCES.

SOUTHERN CONFERENCE.—The Spring Session will be held at BERKHAMPTSTEAD, on Wednesday, May 7th. Rev. G. W. M'Cree will preach at 11 a.m. Business at 12. Dinner at 12.30. Tea at 4.30. At Six o'clock a public meeting will be held, when addresses will be given by the Revs. J. Clifford, M.A., W. J. Avery, J. F. Jones, and W. H. Smith. Rev. J. Fletcher will preside.

W. H. SMITH, Sec.

The CHESHIRE CONFERENCE was held at Nantwich, on April 1st. Rev. Isaac Preston presided, and R. P. Cook acted as Sec. pro tem. in the absence, through illness, of Rev. W. March.

Reports.—23 baptized; 19 candidates. Reference was made in most of the reports to the serious effect of the depressed state of trade on the finances. Spiritually, the outlook appeared bright with promise.

I. Resolved,—That the burial-ground at RUSHTON, near Congleton, be visited

by brethren Chambers and Ford, who should make inquiry, and report at the next Conference.

II. The Church at EASTWOOD VALE, near Hanley, was received into the Conference, and recommended for admission into the Association.

III. The Rev. W. March was re-appointed as the representative of the Conference on the Committees of the Home and Foreign Missions.

IV. "That this Conference rejoices in the successful establishment of the Baptist Union Annuity Fund, and commends it to the practical sympathy of the Churches."

V. "This Conference cannot separate without expressing its deep sense of the loss it has sustained in the removal by death of our late esteemed friend the Rev. R. Kenny, after a ministry in the denomination of 50 years, one half of which were spent in this county. Mr. Kenney assisted in founding the Conference, and ever took a warm interest in its welfare, particularly in its Home Missionary operations."

VI. A paper, written by the Rev. J. Maden, of Macclosfield (who was too unwell to be present) was read by R. P. Cook—subject: "The desirability of securing a closer union among the Baptist Churches of this county." The reading of the paper was followed by a spirited discussion of its leading points, and of the following resolutions, of which notice had been given at the Macclosfield Conference, held in October, 1878:

(1.) "This Conference, being of opinion that the influence and recognition of Baptist principles would be greatly extended in this county by the union of all the Baptist churches of the county, resolves to make its Autumnal Session open to all the ministers and delegates of the county churches, and to invite the fraternal co-operation of all the churches in furtherance of this object."

(2.) "That the Secretary be instructed to invite the ministers, and a deputation from each Baptist Church in the county, to an open Session, to be held (by invitation) at Crewe, September 23rd, 1879."

These resolutions were adopted unanimously and very cordially. The Chairman, Messrs. Pedley and Chambers, with Rev. F. J. Greening and Dr. Hodgson, joining in the discussion.

Rev. J. Maden was thanked for his admirable paper; the sympathy and regret of the Conference being expressed towards him and the Rev. W. March at the cause of their absence.

The thanks of the Conference were tendered to the Nantwich friends for their abundant hospitality and attention.

ROBERT COOK, *Sec. pro tem.*

EASTERN CONFERENCE. The half-yearly Conference was held at Spalding, April 3rd. The reports shewed 68 baptized, 21 received, 3 restored, since the last conference, and 20 candidates.

Home Mission.—The committee appointed to consider the place for a new Home Mission Station reported that they had come to no decision, and were requested to keep the matter before them till the next Conference.

The Secretary and the Rev. J. C. Jones, M.A., were requested to represent the Conference on the Foreign Missionary Committee during the next year.

In reply to an application from the friends at PINCHBECK it was agreed to commend the case of this church to the sympathy of all who may be able to assist as pulpit supplies while there is no pastor.

The question of forming a Local Preachers' Association was referred to the preachers themselves, and Mr. Atton

was requested to communicate with his brethren in the various churches and report to another conference.

A paper was read by brother H. B. Robinson, on "The claims of our village churches," for which he received the cordial thanks of the brethren.

The next Conference is to be held at Chatteris, on Thursday, September 18th, and brother J. C. Jones is to be the preacher.

WILLIAM ORTON, *Sec.*

WARWICKSHIRE.—The Spring Meeting was held at Nuneaton, April 7th. The morning session opened with devotional exercises, conducted by the Rev. W. Lees. The President (Rev. W. Oates) then delivered his inaugural address, in which he pointed out probable causes of the apparently insufficient spiritual prosperity of the churches in the Conference. A vote of thanks was heartily accorded to Mr. Oates.

The Revs. J. T. Greathead and J. Fielding, Independent Ministers of Nuneaton, and the Rev. J. T. Felce, of 'Attleboro', being present, the President welcomed them in the name of the Conference. The courtesy was suitably acknowledged.

The Rev. E. C. Pike, of Birmingham, brought up the following recommendation from the Association: "That we strongly urge the Conference to arrange for friendly sympathetic visits to the small churches in their area." After considerable discussion it was ultimately resolved—"That whilst cordially agreeing with the purpose of the recommendation submitted to it, the Conference does not at present see its way to any united action in the direction suggested."

The Business Committee was then elected, and the Conference adjourned for dinner, which was capitally served in the school-room.

The Conference resumed at three o'clock. The following business was done:—

1. A vote of welcome to the Rev. W. Reynolds, of Coventry, was unanimously adopted.

2. Business arising therefrom—(a)—The Committee appointed to consider the application from Bedworth presented their report. It was resolved (b) that the report read be adopted—(c)—that the arrangements for forming the friends at Bedworth into a church be left in the hands of the Conference officials and the Bedworth friends.

4. Reports from the churches: Baptized, 38; received by letter and restoration, 16; candidates, 26; inquirers, 41.

5. Resolved that the Revs. W. Lees and E. W. Cantrell represent the Conference on the Home Mission Committee for the ensuing year.

6. The following arrangements for the Autumn Conference were then made: Place, Walsall; time, September;—the precise date to be arranged by the Conference officers and the Walsall friends. Paper: writer, Rev. E. W. Cantrell. Subject, "How can we best utilize the latent gifts of our church members." Preacher, Rev. E. C. Pike.

7. A richly deserved vote of thanks was warmly accorded to the Rev. Carey Hood and his friends at Nuneaton for their attention to the comfort of their guests.

In the evening the Conference Sermon was preached by the Rev. W. Millington, of Netherton; and so ended a "good day."

LL. HOWARD PARSONS, *Sec.*

CHURCHES.

ALVASTON, near Derby.—The Derby Baptist Preachers' Association have established a church here. The services are held in the Unitarian Chapel, which has been procured at a merely nominal rental. On Easter Monday our first tea meeting was held. Attendance good. After tea a presentation was made to Mr. George Wright, of Derby, of a pair of gold spectacles, in a properly inscribed case acknowledging the services he has rendered as a village preacher during the past forty-eight years. J. S.

HINCKLEY.—A public tea was held on Easter Tuesday for the restoration fund. All the expenses were paid by one friend now residing at Burton. We have now reduced our debt to £100; the cost of alterations, last year, having been £420.

HITCHIN, Walsworth Road.—A meeting was held on Good Friday, Mr. How, of Lnton, in the chair. Rev. G. Wright, Messrs. W. and A. Lockhart, Harrison, Ewen, Warr, Pink, and Perry, took part. Proceeds, £47. "Quite a success—socially and financially."

EAST KIRKBY.—On Good Friday and Easter Monday a bazaar was held in the General Baptist Chapel. The Bazaar was opened by Mr. A. Brittain, of Nottingham. On the Monday night a public meeting was held in the chapel. The place was crowded. Addresses were delivered by Messrs. Prout and Pickbourne of Chilwell College, J. Buck, Mr. Brittain, and the pastor, A. Firth. Mr. W. Richardson presided. Proceeds, £43.

GREAT GRIMSBY—SPECIAL EVANGELISTIC SERVICES were commenced by Mr. C. Inglis on Sunday, March 16, and conducted throughout the two weeks follow-

ing. Every afternoon Mr. Inglis held a Bible reading, and preached in the evening. The attendances were very large, the Theatre Royal being engaged on Sunday afternoons; and the series of services were most successful, many rejoicing in the newly-found knowledge of Christ. The services were preceded by much prayer, and are being followed by a Bible reading, conducted by our pastor, one afternoon a week.

HUCKNALL TORKARD.—Chapel anniversary sermons were preached by the Rev. W. Hillier, Mus. D., April 13. Rev. Dr. McLaren also preached, April 16, from 2 Peter i. 3. Rev. W. Hillier gave a lecture "on the Rights of Man and the Wrongs of Women." Collections, £42 15s.

KIRKBY.—The anniversary sermons were preached by the Rev. T. Watkinson, April 13. Chapel cleaned and renovated. Attendance good.

LONGFORD.—Preparations have been going forward for some months in anticipation of a bazaar, which it has now been decided to hold in July. Owing to the stagnation of trade, there is deep distress in the neighbourhood, and help is greatly needed so that the bazaar may be a success, and the church be rid of the debt on the chapel premises. Contributions in money or goods, *useful* articles being much preferred, will be gratefully received by Mrs. E. W. Cantrell, or Mrs. G. Cadman, Longford, Coventry.

LONDON, Church Street.—The annual meeting of members and friends was held on Good Friday. Rev. D. Burns, M.A., occupied the chair. Addresses were delivered by Revs. J. Fletcher, J. O. Fellows, C. N. Barham, and G. Dibley, Esq. A portion of the evening was devoted to receiving promises and donations of money toward the chapel improvement fund.

LOUTH, EASTGATE—MINISTER'S HOUSE.—On March 26 and 27, a sale of useful and fancy articles was held. An attractive musical programme was carried out each evening. Several scientific novelties, etc., were exhibited in the classrooms. Receipts, £42 16s.; out of which £10 were voted to chapel funds, and about £30 to form the nucleus around which to gather money for the purchase of a minister's house.

MOUNTSORREL—NEW CHAPEL.—The hope of raising this new place of worship, which has been cherished so long, is now pretty certain to be realized. The friends have laboured earnestly and perseveringly for many years, struggling against many difficulties; the last, and apparently at the time the greatest, was the sum of £300 being in the unfortunate bank at

Loughborough; this, however, we have reason to believe, will not be so bad as at first anticipated. After allowing for a possible loss, the church has realized, say £400, and the expected outlay will be £1000. The memorial stones will be laid on Whit-Monday, one by Thos. Coloe, Esq., Mill Villa, Siloby, the other by John Ellis, Esq., of Burton-on-Trent. Arrangements will be made with the railway company for special fares from Derby, Nottingham, Leicester, and intermediates, and the friends earnestly hope that the importance of the work, the charming scenery of the hills so close to the town, it being also Bank Holiday, to have the hearty co-operation of the members of the various churches in the district. For friends unable to be present there will be an "Absentees Brick," and any sums forwarded to friends Hunt, Preston, or Harrington, address as above, will be duly acknowledged by post card, and reserved for the purpose named. Further announcements will be made by bill.

SCHOOL ANNIVERSARIES.

ILKESTON.—April 13. Preacher, Rev. T. Goadby, B.A. Collections good.

MELBOURNE.—Preacher, Rev. S. G. Green, D.D. Congregations very good, and collections larger even than last year.

MINISTERIAL.

NOTTINGHAM, BROAD STREET.—The recognition services of the Rev. J. J. Fitch, late of Lymington, will take place on Thursday, May 15. The Rev. J. H. Atkinson, Professor Gracey, of the Pastor's College, Professor Goadby, etc., will take part. Tea in the large school-room at halfpast five. Public meeting at seven.

WIRKSWORTH.—The recognition services of the Rev. C. Springthorpe as pastor of the church here, were held on Good Friday, April 11. The Rev. W. R. Stevenson, M.A., preached in the afternoon. The Rev. Dr. Underwood presided at the public meeting. Mr. W. Hatfield, senior deacon, on behalf of the church, stated the circumstances under which Mr. Springthorpe had been invited to become their pastor, and gave to him the right hand of fellowship. Mr. Springthorpe, who feelingly responded, dwelt upon his past experience, and gave his reasons why he accepted the invitation. The Revs. T. Yates, W. R. Stevenson, H. M. Stallybrass, W. Spivey, Messrs. W. Tomlinson, and W. Buxton, gave addresses. The meetings were well attended, and

the proceedings were marked by complete unanimity and thorough warm-heartedness.

BAPTISMS

BACUP.—Seven, by Mr. Riley.
 EAST KIRKBY.—Four, by W. Fox.
 HITCHIN, *Walsworth Rd.*—Four, by G. Wright.
 ILKESTON.—Ten—one from the Methodist Free Church, Primitive Methodist, and Independents.
 LANGLEY MILL.—Three, by R. Granger.
 LEICESTER, *Friar Lane.*—Four, by J. H. Atkinson.
 LONGFORD, *Salern.*—Nine, by E. W. Cantrell.
 " *Union Place.*—Four, by H. J. Hodgson.
 LONDON, *Præd St. & Westbourne Pk.*—Fifteen.
 NANTWICH.—Three, by R. P. Cook.
 NETHERSEAL.—One, by J. Shakespeare.
 NOTTINGHAM, *Broad Street.*—Five, by J. J. Fitch.
 NOTTINGHAM, *Daybrook.*—Five, by J. J. Fitch.
 NUNEATON.—Three, by C. Hood.
 PETERBOROUGH.—Four, by T. Barras.
 SHEFFIELD.—Six, by G. Hester.
 WALSALL.—Four, by W. Lees.

MARRIAGES.

HOBBS—SHEPHERD.—April 10, at the G. B. Chapel, Hucknall, by Rev. A. Firth, Mr. Joseph Hobbs to Miss M. Shepherd, both of Hucknall. As this was the first marriage in the new chapel, the newly-married pair were presented by Mr. Firth, on behalf of the church, with a Bible.

OBITUARIES.

BUMPS.—April 5, at Loughborough, Rev. T. Bumps, Baptist minister, aged 73.

CUNLIFFE, JOHN, of Lydgate. He was converted to God before he had reached the age of twenty, and for more than thirty-eight years was a very useful and consistent member of the Lineholme church. He sustained the office of Treasurer more than fourteen years. He was universally esteemed and beloved for his Christ-like spirit and consistency. He being dead yet speaketh.

GIBSON.—March 26, Miss Grace Gibson, of Greenwood Lee, near Heptonstall Slack, entered upon her lasting rest. She had been a consistent and useful member of the church at Slack for more than fifty years; and for more than forty years has taken a deep interest in the Sabbath school as a teacher and as one of its superintendents. She laid one of the memorial stones of the new chapel which was opened the day after her death. She was very decided in her principles as a General Baptist; hospitable to the ministers of the connexion; and liberal to the various institutions of the Baptist denomination. Her affliction was short, and her death somewhat unexpected. Yet, having been spared so long, being in her 80th year, and having been a consistent Christian for so many years, she was like a shock of corn that cometh in its season. During natural sleep she calmly fell asleep in Jesus, and now sleeps on till the day breaks.

MANTLE.—March 16, at Ashby-de-la-Zouch, Elizabeth Mary, eldest daughter of Frederick and Elizabeth Mantle, in her sixteenth year.

PEPPER.—March 25, at Belton, in the eighty-fourth year of his age, William Pepper. He had been a member forty-four years. He died in faith.

WOODROFFE, MRS. JANE, of Hoton, near Loughborough, widow of the late Mr. Woodroffe, Normanton-on-Soar, died April 6, 1879, in her eighty-first year.

THE
MISSIONARY OBSERVER.

MAY, 1879.

Important Notices.

CONTRIBUTIONS FOR THE FOREIGN MISSION.

It is particularly requested that all sums (with the Lists) to be acknowledged in the next Report may be forwarded to the Treasurer or Secretary on or *before* the 31st of May, as the accounts for the year must be closed on that day.

NOMINATIONS FOR THE COMMITTEE.

UNDER the new regulations the whole Committee, consisting of twenty members, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the Committee.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve if elected.

Lists for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Crompton Street, Derby, on or before the 5th day of June. No name can be received after that date.

MINISTERIAL MEMBERS OF THE COMMITTEE.—New regulation.—“That in future each Conference, at its last meeting before the Association shall nominate certain ministers in that Conference to represent it on the Foreign Mission Committee; it being understood that all ministers of subscribing churches shall be eligible to attend as heretofore, providing that their expenses be not charged to the Society.”

“That the number of ministerial members be sixteen, divided as follows:—Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1.

N.B.—The attention of the Conferences is directed to the above regulation, and the Conference Secretaries will oblige by sending in the nominations as early as possible to the Secretary of the Foreign Mission.

Arrival of Mr. and Mrs. Miller.

WE are thankful to be able to state that Mr. and Mrs. Miller, accompanied by their two daughters and two of Mr. Pike's children, arrived safely in London on Saturday evening, March 29th. Our beloved brother reports himself as benefited by the voyage, though kept back by frequent attacks of sea sickness. He is not able at present to undertake public work, but says that it is absolutely necessary that he should have rest and exemption from all public speaking and excitement for at least six months to come, lest anything he might do might undo any benefit he had received, and defeat the object of his return home. When able he will be most willing to do what he can to promote the interests of the Mission.

The following letter from Mr. Miller gives a brief account of the voyage as far as Suez, and will be read with interest.

*Steamer "Almora," March 10th,
Off St. John's Island,
Two days from Suez.*

Through the abounding mercy of our heavenly Father we have been brought thus far on our journey. With the exception of two days after leaving Madras, two at Colombo, and two in the Red Sea, we have had nothing in the weather to complain of. I have suffered much from sea sickness—more than on my former journeys—which has kept me back hitherto, though it may prove beneficial in the long run. I hope my health has improved in some respects, though I am not yet equal to any work, and have to keep as quiet as possible. My side often troubles me, and ship life and habits are rather unfavourable to some of the attendants of a diseased liver. For the last three days we have had a cool north-east wind, which, though against us, is very bracing and enjoyable. We have, I suppose, now taken leave of the tropics and hot weather, and all our invalids are reaping the benefit. We reached Colombo on Saturday, Feb. 22, and received a kind invitation from Mr. T. R. Stevenson to go on shore and stay with them. My daughters and two young friends stayed with Mr. Ferguson. We remained until noon of Tuesday, the 25th, and much enjoyed the change. Nothing could exceed the kindness of our Colombo friends. To one and all who ministered to us we shall ever feel grateful.

On Sunday afternoon we worshipped in the new Baptist chapel, Cinnamon Gardens. The building is a very nice one, and built on the site that was to have been that of the cathedral. The internal arrangements and fittings up are all that could be desired. Mr. Haig,

of the Wesleyan Mysore Mission, a passenger of the *Almora*, as my substitute, was the preacher. The sermon from "There was no more sea," was a good one, and the whole service profitable. On the Monday we were shown some of the sights of Colombo. We were much pleased with the museum. The natural productions of the island were well represented. I was much struck by the thickness of some of the bamboos—three times the size of any I had seen in Orissa. The view from the upper verandahs of the museum is very extensive. On the Tuesday morning Mr. Ferguson would have us take a journey with him some ten miles on the Galle Railway, which runs along the sea beach, and has on the other side cocoa-nut tree plantations. We were delighted with the scenery, as well as the refreshing sea-breezes which passed through the carriage. We passed several pretty villages, some of them Christian—one of these composed of carpenters, who make most of the furniture used in that part of the island, among whom the Wesleyan missionaries have been very successful. They have a large chapel built by the people themselves, recently opened, that will accommodate 700 persons.

What a hideous dress the Singhaless have adopted, with the great comb in front of their head. It is difficult to distinguish the sexes. None of the Baptist missionaries was in Colombo. We called on the wife of one, Mrs. ——— who has charge of a female native boarding school. I forget whether I mentioned that we landed three of our Calcutta passengers at Madras—Sir N. and Lady Chamberlain, and the latter's female attendant—and took on board two Wesleyan mis-

sionaries, one with wife and two children, and a Church missionary; also a German baron and a coffee planter. At Colombo we received two more passengers with two children.

We reached Aden on the morning of March 6th, after a run of nine days from Colombo. I went ashore with several more, and visited the celebrated water tanks, one of which will hold above four million gallons of water. The only trees and shrubs in Aden are planted here. They are nicely laid out, and seem to flourish through being daily watered. There had been no rain in Aden for fourteen months, hence most of the tanks were dry. What a strange looking place Aden is! How distinct are the two races, Arabs and Africans, who form the bulk of the native population. Some of buildings are good, and the roads excellent. On returning to the steamer we found a regular bazaar on deck. Arabs with ostrich feathers; Parsees with Indian lace, toys, work boxes, &c.; Somulees with coral baskets, &c.; all zealously plying their trade, and making a deafening noise; while outside the steamer, in tiny canoes, were Somulee woolly-headed boys shouting out, "I dive, sir; I dive, sir; throw sixpence in sea." It was indeed wonderful to see these boys jump from the top of one of our small boats (twelve feet above our deck) into the sea, and dive apparently almost to the bottom

after a coin which had been thrown in, and which they invariably secured.

We have passed several steamers the last two days, not less than fourteen, all outward bound. We were off Jeddah, the nearest port to Mecca, this morning. To-morrow evening we hope to be at the mouth of the Suez Gulf, and at noon on Wednesday at Suez. It is possible we may reach London on the 28th March, though I fancy it will be April before we arrive.

We have a service on the poop on Sunday morning, and prayers each morning. We have among our passengers every variety of character, though all are agreeable, and take pleasure in helping each other. Our captain is a general favourite, and does all he can to promote the comfort of those on board. I am wondering whether any letter is awaiting us at Suez. I shall feel greatly relieved to know that all our friends in India and England are well, and that the Sumbulpore party has reached safely.

I am thankful to say my dear wife, who has suffered much from sea sickness, is now feeling better; also Jessie. Fanny has kept up best. Edith and Florry Pike are well. I must now close until we reach Suez, where I hope to post this.

March 12th.—Now we are quite near Suez, and I fancy just where the Israelites crossed. It is quite cold to-day; thermometer 58°. All is bustle preparing for posting letters.

Illness of Mr. Pike, and Return to Cuttack.

THE following communication, relating to the serious illness of Mr. Pike, will be read with feelings of sorrow and sympathy. To him, as well as to friends at home, the present frustration of his ardent desires must prove a great disappointment; but trying as the event is we must believe that in some way it will turn out for the furtherance of the Gospel.

Under date of Feb. 25, Dr. Buckley, writing from Cuttack, observes:

"Man proposes, but God disposes." Such seems to be the lesson of our present trials and disappointments. You will know that Mr. Pike left Cuttack for Sumbulpore a month ago, accompanied by Mrs. Pike and the two younger children; also by Mr. Heberlet, two native preachers, and two colporteurs. I am sorry to say that a serious attack of illness, which appears to have been congestion of the brain, has necessitated the return of our friends; and they reached Cuttack this morning. They went nearly a hundred miles on the way, when they were satisfied that it was the path of duty to retrace their steps. A few days after they left we were sorry to

hear that our brother was suffering from what was supposed to be fever; but as we soon heard of his being better, nothing serious was apprehended. Again we heard of unfavourable symptoms, which indicated something like a sun-stroke. But an extract from a letter of Mrs. Pike to Mrs. Buckley will tell the story better than I can. "We found it quite impossible to travel on with my precious husband. After leaving the bungalow at Hada Bunga we got over three miles with great difficulty with the poor invalid, and, without knowing it, we pitched our tent close by a village that had just been deserted through cholera. We were obliged to use the

water from their well. We left the place the next morning, fearing for our servants, but could only get on another four miles; so we had to remain in the midst of the jungle. My poor husband was very ill, and it was quite impossible for us to journey so. I was afraid he would die. Oh, you do not know what I have gone through." It was a most trying position for Mrs. Pike with her two little children and sick husband in the midst of the jungle, where none of the comforts that an invalid needs can be obtained; and no doubt she would feel like an ancient sufferer—"Unless thy law had been my delight, I should then have perished in my affliction." I should,

however, add that she had much kind assistance from Mr. Heberlet in her time of overwhelming anxiety. What a comfort to think of Psalm lxi. 2—"From the end of the earth will I cry unto thee when my heart is overwhelmed; lead me to the rock that is higher than I."

The scene is now happily much brighter, and it is hoped that dangerous symptoms have subsided; but our brother is still very weak. Let us hope and pray that all may fall out to the furtherance of the gospel.

I returned from Berhampore last night after an absence of eighteen days, but have not time now to give particulars of my journey.

Writing on the 3rd of March, in reference to Mr. Pike's illness, Mr. Heberlet states:—

The foregoing was penned weeks ago and soon after receipt of your letter. I was then in the mission boat with Mr. Pike and family, journeying towards Sumbulpore. Opportunity for posting letters there was but little, and our brother's rapidly increasing indisposition so discomposed all our plans that I have had to defer writing till this next mail.

Of course you will hear, ere you receive this, that brother Pike's serious illness forced us to turn back when we had got but half over our journey. We started on Friday, and he began to be unwell on Monday. The Monday following he was ill in earnest, and when we got him into the bungalow at Hada Bunga, on Wednesday, he was very weak and getting still weaker from the fever that clung to him, though I think this was only a symptom of his complaint, which I believe to have been congestion of the brain. He would not hear of turning

back but determined to proceed and dismissed the boat back to Cuttack, thus as he thought effectually cutting off the only practicable means of retreat. We got on four miles farther on Friday, and two the following morning, when it became apparent that it would be impossible for him to go on, and that we must turn back. I told him what my opinion was and in answer to his objection that, as the boat was probably then half-way to Cuttack we had no means of returning, added that I had anticipated this breakdown, and so had given orders privately for the boat to follow us a certain distance. He yielded then, and we set our faces homeward, being guided safely hither by the good hand of our God upon us. I believe it would not have been so well with us had we pressed on to Sumbulpore. The Lord dealt very graciously with us—blessed be His name.

On the 11th of March Mr. Pike wrote:—

You have doubtless heard of my illness in several directions. Mrs. Pike wrote, and, I believe, several others. I am thankful to say I am, I believe, surely, though slowly, recovering strength. It has seemed mysterious, as it has been disappointing, that the project of occupying Sumbulpore this year should have been stopped in this way; but we are bound to believe (and I trust I feel it too) that an overruling Providence has so ordered it. We shall have more time to make deliberate preparations for the future. It may be that we should have risked our healths in going to such a station (much hotter than Cuttack or Berhampore in the hot season), with but the meagre shelter of the Dak bungalow, an exceedingly small place, and not in the best situation.

We had an exceedingly kind and sympathetic letter from Dr. Harrison, the Civil Surgeon of Sumbulpore, the other day. He mentions in his letter that cholera had been very bad in Sumbulpore; that it had broken out in the gaol, and many prisoners had died. They were now ordered to camp out some distance from the town. I hope Mr. Heberlet will send you an account of the journey: owing to my illness I feel that I could write but little on the subject. I began to be unwell after I had been on the boat four or five days, and very gradually got worse, till it ended in what Mr. Harrison thinks was congestion of the brain. For about a week I imagined that I did not have one moment's sleep day or night, though I am assured I frequently dozed; still my brain seemed to

be always working, until I feared I should go mad. Indeed, one night I felt I could not be responsible for my actions, and called up Mr. Heberlet to keep Mrs. Pike company.

I fancy the anxiety in which I have been for several months past, owing to the uncertainty in my movements, the worry of very hastily breaking up home, and the parting with our dear children, the really hard work of removing, &c., has had something to do with my illness. Once on the boat we had rest, and then the reaction came.

Mr. Heberlet may not be writing just yet, so that I will mention a couple of interesting particulars, which I dare say he may mention again. At a spot, not very far from Banki, two of the native preachers came up with a small party (two or three) of pilgrims. One of them no sooner saw our books than he shewed himself extremely anxious to possess

them, and they speedily bought eight anna's worth, including a New Testament. They then remarked—in the district beyond Sonepur (but not in the Sumbulpore direction) if you were to take several gharry loads of these books they would all be sold. They may doubtless have exaggerated; but the least their assurance could mean is that in that district there is a considerable desire to read our books. The other particular of interest relates to a man who appeared to hold a good position under the Rajah of Narasingpore. He heard of us preaching in some villages and selling books, and having apparently seen some tracts or gospels before, came on his pony to the boat to buy. He, and one or two young people with him, bought one rupee's worth: a large type New Testament, six annas; and a selection of smaller books and tracts.

Wild Beasts and Snakes in India.

THE total number of persons killed in India in 1877 by wild animals and poisonous snakes, was 19,695 as compared with 19,273 in 1876; the total number of cattle destroyed was 53,197 against 54,830 in the previous year; the number of snakes destroyed was 127,295 against 212,371 in 1876; and the number of wild animals killed was 22,851 against 23,459.

The only serious increase in the number of persons killed is due to deaths by snake-bites. Sixteen thousand seven hundred and seventy-seven persons were killed in the year 1877 as compared with 15,946 in the preceding year. Rewards were paid for the destruction of snakes during the past year in the provinces of Bombay, Bengal, the Punjab, and to a very small extent in the Central Provinces and Mysore.

The Chief Commissioner of the Central Provinces (in which Sumbulpore is situated) said—"It is impossible to consider the appalling loss of human life caused by snakes, without re-opening the question of rewards payable for their destruction, especially as an occasion for remark presents itself in the fact that the Saugor Municipality pays rewards for their destruction. Most district officers have either altogether ignored the matter or have passed it by with an expression of regret that rewards have of late years been withheld. The main reasons for their withdrawal were, first, that it was difficult, often impossible, to distinguish between venomous and harmless snakes; secondly, that the instinct to kill snakes was generally so strong that they would be killed whether rewards for their destruction were given or not; thirdly, that to offer rewards might lead to an increase of deaths by people incautiously poking after them; lastly, that snake-killing might become a profession, and snakes be bred for the sake of the reward granted for their destruction.

The view taken by the Lieutenant-Governor of Bengal, Sir Ashley Eden, that deaths from snake-bites occur mostly in and about human habitations, derives much confirmation from the figures of the past two years, which show that while tigers kill twenty times as many cattle as they do persons, snakes kill nearly twenty times as many persons as cattle. Under these circumstances it is obviously useless to pay large sums in rewards to professional snake-catchers who catch snakes in the jungles and bring them into head-quarters. But the President in Council is of opinion that rewards for killing snakes in towns and large villages may with much advantage be given by municipal bodies, with or without help from the Local Government; and the matter is recommended to the earnest attention of Local Governments. By means of such rewards the common people may gradually be brought to destroy, instead of venerating, the snakes that haunt the roofs and purlieus of their dwellings.

Letter from Mr. Vaughan.

THE following letter from Mr. Vaughan has hitherto been crowded out of the *Observer*. As it contains information of interest, and refers to a somewhat new department of Christian usefulness—the Zayat, or Christian Book-room—our readers will be glad to read it. Mr. V. remarks:

There are several things about which I could write, but I cannot help but think that they have been referred to so often that I forboar to do so. Mud-houses, social customs, the novelty of scenery, trees, and other things, may be interesting topics, but I do not care to refer to them even if I had time. Cuttack is much more like England than unlike it; and at times it is exceedingly difficult to believe that one is so far from home. You see to what a degree I have harmonized with my environments—but wait until the hot weather comes.

The number of details with which Conference had to deal was something alarming, and the intimate knowledge that the brethren had of the persons mentioned seemed very great. But I want to say a little about the Zayat.

Our Zayat—or reading-room—is a pleasant, cool building, on the site of the old mission chapel. People are passing and re-passing all day. It is very conveniently situated. The roof would be admired in England; indeed it is an admirable building altogether. When it was first opened we had quite a large number of books, and they are selling very rapidly. There are a great number of Baboos who speak English—many more than I expected to find. In fact a man who only spoke English would find ample work to do among these people. They know English, Bengalee, and Oriya; but they prefer to read and speak English. Although I am assured that the number of those who are actual members of the Brahma Somaj is small, yet almost all who speak English profess to belong to that society. There appear to be very few indeed, from all that I have heard and seen, that know English and yet retain faith in Hindooism. Hence these Baboos have bought many English Bibles and Testaments.

I found from conversation with the young men who are connected with the College that they had only read extracts from the New Testament, and were very desirous to read the book itself. Hence, during the recess, they have met me in the afternoon at the Zayat from four to six o'clock for this purpose. The College opens to-morrow, after which they

have agreed to meet me on Saturday afternoons from three to six o'clock.

Last Saturday evening I delivered a lecture in this same building, the subject being, "Jesus Christ: what do we think of Him?" From fifteen to eighteen were present, and at the close we had conversation. They asked whether I should deliver more lectures. I am hopeful that good will result from this one, and from others I hope to give.

Taking everything into consideration, we have great cause for thankfulness in regard to this new undertaking, and we look forward hopefully to its future. Mr. Miller took the deepest interest in it. Mr. Heberlet has had plenty to do in arranging books, marking the prices at which they were to be sold, and getting everything into the first-rate working order in which it has commenced. Our stock of books comprises English, Bengalee, Hindustani, Hindi, Oriya, and Sanscrit. It is delightful to be surrounded with them.

Then we have one Almira fitted up with books for reading in the room. We have some good books, but we trust our English friends will send us more. Mr. Hill will let them know how to send them; the postage is very reasonable indeed. Natives may come in and read the Scriptures and other books in many languages; but, as I have said, those who read English—and they are many—prefer to do so. The desire for thoroughly good English books is great. Do send us some at once, please.

Everybody who has seen this reading-room speaks well of it. It is so inviting and cheerful that those who come once will be almost sure to come again. The white walls are relieved by texts and pictures illustrative of Scripture, which produce quite a beautiful effect.

Surely this book-room bids fair. Support it in every way, by prayers, contributions of books, and by money.

Mr. Pike is expected here in a day or two *en route* for Sumbulpore. May God bless him! He has our heartiest sympathy, our warmest prayers. From all I have heard the fields are whitening already unto harvest. The Lord prosper him and sustain him on every hand.

Pleasant Reminiscences of Amos Sutton.

DEAR MR. HILL,—In the *Religious Herald* of Richmond, Virginia, for March 6, is one of a series of papers headed "The recollections of a long life. By the Senior Editor," which reports the Baptist Triennial Convention, held at Richmond, in 1835. The chief feature of the paper is the record of the visit of Rev. Dr. Cox and Rev. Jas. Hoby, who attended as delegates from the Baptist Union of England, and whose chief object was to represent English Baptist sentiment on the slavery question, after the emancipation of West India Slaves. The report of their proceedings is very interesting, and might well be copied into the *Baptist* or *Freeman*, especially as the conduct of the delegation was questioned on their return.

Our dear, ever-memorable AMOS SUTTON, and other missionaries, were there; and the famous Dr. Jeter, the Senior Editor of the *Herald*, says: "The addresses of Drs. Cox and Hoby, Rev. Mr. Sutton, and brethren Jones and O-ga-na-ye, were excellent, and awakened a profound interest. The speeches of Mr. Sutton, especially, were among the most touching and persuasive of any that I have heard from returned missionaries; and it has been my privilege to listen to many."

I post to you the *Herald* from which this is extracted.

Bradford, March 20, 1879.

Yours very truly,

THOS. COOK.

What is Zenana Work ?

THE question is frequently asked, "What is Zenana work, or what does Zenana mean?" The word is of Persian origin, and signifies the apartments of the women, and means the same as *harem* in Turkey. As soon as a woman among the higher castes in India is married, custom requires that thenceforward she shall no more go outside the walls of her home, only on very special occasions. Her marriage takes place when she is still quite a child. From the age of eight or nine years, the women of the higher and middle classes are doomed to a life of seclusion and ignorance. In the outer life the Zenana woman has no part, no recognized position at all. She has no knowledge, nor cultivation. She has nothing to do, so the dreary hours are spent in sleeping or cooking, or making garlands for the gods, or looking at her jewels, or braiding her hair. Many of these women are very religious and extremely bigoted and superstitious. Over one hundred and twenty millions of females now are in India.

By Zenana work, we mean work among the women secluded in their homes; carrying to them, what they cannot come forth to receive, a sound Christian education, with all the blessings which follow. It is telling to these inmates the "sweet story of old," which brings life, light, and liberty. This work must be done by women; the missionaries cannot do it, because they cannot be admitted. This task is given us to do. Formerly it was a difficult matter to get into these homes, but now they are open to the lady missionary. She wins the confidence of these women, and then teaches them to read, and sometimes shows them how to do various kinds of fancy work, which enables them to pass their time pleasantly. Zenana work is one of the most important missionary agencies, for here in these homes is the stronghold of Hindooism. Some of these women are earnestly desiring knowledge. Doors are opening every day. Let us make haste to open them, and give Christian training, and carry comfort to hearts that are without it.—*Women's Foreign Missionary Society, New York.*

CHATTERIS.—The Annual Foreign Missionary Meetings were held on March 23rd and 25th. Two sermons were preached on the former day by the Rev. J. F. Makepeace, of Bluntisham, and on the eve of the latter day, the annual meeting was held, the pastor (Rev. F. J. Bird) presiding. Addresses were delivered by the Revs. E. Abraham (Wesloyan), W. Hill (Secretary to the Missions), J. F. Makepeace, and the Pastor. Total amount contributed to the funds of the Society, over £11. F. J. B.

Mission Services.

For the first quarter of 1879 Mission Services have been held as follows:—

DATE.	PLACE.	DEPUTATION.
Jan. 5	Langley Mill and Heanor.. .. .	W. Hill.
" 12, 18 .. .	Newthorpe and Eastwood.. .. .	"
" 19	Coventry	"
" 26—28 .. .	Burton and Swadlincote	W. Hill, W. March.
"	Walsall	W. Bailey.
Feb. 2—5 .. .	Castle Donington, Sawley, and Weston-on-Trent	W. Bailey, W. Hill.
" 9	Hugglescote, Coleorton, and Coalville	W. Hill, W. Bailey.
"	Derby—United Services	Town ministers.
" 16—17 .. .	Kirkby and East Kirkby	W. Hill.
"	Nottingham villages	W. Bailey.
"	Nottingham	W. Bailey, W. H. Tetley.
"	Thurlaston and Earl Shilton	W. Hill.
"	Overseal	"
"	Leicester	Town ministers.
March 2 .. .	Measham and Netherseal	W. Bailey.
"	Hinckley	W. Hill.
" 9, 10 .. .	Wisbech	"
"	Billesdon	W. Bailey.
" 16, 18 .. .	Louth—United Services	W. Bailey and W. Orton.
"	Birmingham, Lombard Street.. .. .	W. Hill.
"	Longford and Sowe	"
" 23, 5 .. .	March and Chatteris	"
" 24	Bedworth.. .. .	W. Bailey.
" 30, 31 .. .	Peterborough.. .. .	W. Orton.
"	Lincoln	W. Hill.

Foreign Letters Received.

BERHAMPTON—H. Wood, Feb. 27, March 14.
 CUTTACK—J. Buckley, D.D., March 3, 11.
 " W. Brooks, March 3, 10.
 " J. Vaughan, March 18.
 " J. G. Pike, March 18.

CUTTACK—Mrs. Pike, Feb. 23.
 " P. E. Heberlet, March 3.
 " Miss Packer, March 3.
 ROME—N. H. Shaw, April 9.

Contributions

Received on account of the General Baptist Missionary Society from March 16th, to April 15th, 1879.

	£	s.	d.				
Dividend—Alleghany Valley	35	8	2	SACRAMENTAL OFFERINGS FOR WIDOW AND ORPHANS' FUND.			
Bedworth	5	18	0				
Birmingham, Lombard Street .. .	65	3	4				
Chatteris	10	2	6	Bacup	1	0	0
Hinckley	6	0	10	Belper	0	10	0
Leicester, Victoria Road	4	9	0	Chatteris	1	0	0
Longford, etc.	25	10	3	Louth, Eastgate	1	0	0
Louth, Northgate—on account .. .	25	11	0	Quorndon	0	10	0
" Eastgate	24	13	9	Stanton Hill	0	10	0
Nottingham, Broad St. and Stoney St.	27	0	11	Stoke-on-Trent	0	15	0
Thurlaston.. .. .	4	17	0				

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
 SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
 SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
 SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E., and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
 SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

The Largest Parish in England.

BY REV. WATSON DYSON.



HALIFAX BOROUGH SEAL.

"THE largest parish in England." So Halifax was "considered to be," according to Crabtree, its old historian. Bearing in mind that its area is over 120 miles, old Crabtree is probably right. But mere extent will interest General Baptists very little; they will feel a more pleasant excitement in being assured that the town owes its name to John the Baptist.

In the Anglo-Saxon period, possibly within a short time after Paulinus had preached Christianity to the Northumbrian Court, a monk climbed the almost impassable rocks of West Yorkshire, and travelled through its woods and wilds till he arrived at the banks of the Hebble. Here he "settled," and began to teach. A relic of stupendous value—one which could heal diseases, and make weak people strong—increased the power which the missionary gradually acquired over his pagan neighbours. This relic was part of the face of John the Baptist—"the Halig-faix (*i.e.*, Holy Face), as the people called it. The relic gave its name to the neighbourhood; for, in time, "Halig-faix" was corrupted into Halifax.* All antiquarians are not agreed upon this derivation, but it is received by learned men; and is quite as reasonable as an attempt to unite a Saxon word with a Norman one, and so make the name mean, not "Holy Face," but "Holy Ways."

The claims made for ancient Halifax can hardly be considered well-sustained. In the neighbourhood are certain remains which are assumed to be Druidical, or even earlier; but these are, to say the least, equivocal. Two Roman military ways passed through or near some portion of the parish,† and Roman altars and coins have also been found; but the time of the town's real growth and prosperity had not yet come. The same may be said of Saxon times; although the name, and "evident traces of entrenchments and fortifications" of the period show that it existed. Coming down to the days of the Normans, a church was built; but the town is not named in Domesday-book, though several of its townships are. In those primitive days its soil would be largely waste, its rocks covered scantily with the purple flowers of the heather, or the yellow ones of the furze; its cultivated portions would probably return only scanty harvests, and its whole neighbourhood would be thinly inhabited and poor. The introduction of the *woollen manufacture* was the foundation of its prosperity.

* There is some difference of opinion as to the ancient mode of spelling. Even yet the town is occasionally called "Helly-faise."

† A local antiquarian, who has studied the subject with much interest, believes that Halifax was a station on a Roman road to Chester. He believes he has traced a considerable portion of this road: and says that Roman coins have been found all along its course. But the Roman name of the station is unknown—perhaps is even beyond recovery. The next station to the east, would be Wakefield.

The date of this is a little uncertain. Possibly the town is indebted to King Edward III., "the father of manufacturers," who, in a Parliament held at Nottingham, took measures to improve the national industry; and afterwards invited cloth-workers from Flanders to settle in the country, granting them some considerable privileges, one of which was "protection," which, like a wise man, he shortly afterwards withdrew. In the absence of direct evidence this advent of the Flemings is not improbable, first, because Yorkshire was assigned to the cloth-workers from that country; and, second, because there are certain peculiarities in the local dialect which considerably resemble the Flemish speech. Here again, however, authorities differ. It is sometimes said that the immigration of the men of Flanders did not occur till the reign of Henry VII. This, at least, is certain—the manufacture was here in 1414. But it must have been very inconsiderable, because nearly thirty years after Halifax numbered only thirteen houses. Still, its day was begun, and it prospered, for in 1540 the houses were between five and six hundred.

For a long period woollen was the staple manufacture, but now there is a considerable mixture of other businesses. Cotton, carpets, stuffs, and worsted, provide the principal employment of the inhabitants to-day. A relic of the business of the last century may be seen in the Market-hall (formerly Piece-hall). This is a freestone edifice of three stories, fireproof, with three hundred and fifteen rooms ranged along the sides of an extensive square, something like a College at Cambridge with its "quadrangle." The area of this square is about two and a half acres. Formerly the little makers and hand-loom weavers brought their goods on packhorses which grazed on the grass while their owners disposed of their wares. Business, in its development and change, has now entirely forsaken this old haunt, except that it serves the purpose of a wholesale market for greengrocers, fishmongers, etc. It is a time-mark in the town's past history; but its glory is departed. Once in five years it has a brighter day, when about 35,000 Sunday scholars, teachers, and friends, assemble there for a great local celebration—"The Halifax Sunday School Jubilee."

One of the most singular facts in the history of the town was the maintenance, to a later period than in any other English town, of an old Gibbet Law. Probably this was not a local law, but a remaining item of that feudal system which gave the barons power to inflict capital punishment. Under it the authorities exercised a power to try and inflict death upon all who were convicted of stealing property to the amount of thirteence half-penny. The culprit must, however, either confess his crime, or be found with the stolen goods in his hands or on his back. The last execution took place in 1650; one every two years having been the average for a whole century before. From this law arose the town's share in the well-known Beggar's Litany, "from Hell, Hull, and Halifax, good Lord deliver us." The gibbet-stone and culprit's chair may still be seen by visitors; and if any boys read this sketch, it may interest them to know that when the Earl of Morton, afterwards Regent of Scotland, was in England in 1566, he had a model made of it, from which a similar gibbet was afterwards made in Scotland. It continued unused in that country for a number of years, and

at length the Regent himself, like another Haman, was the first to suffer by it.

The town has never been greatly damaged by war. One "smart action" took place in a neighbourhood now called "Blood Field" between the Royalist and Parliamentary forces, Halifax being, at the time, garrisoned by the latter. It continued faithful to the Parliamentary cause, and was rewarded by the privilege of returning two members. At the Restoration this power was withdrawn; and the town continued unrepresented until the Reform Bill of 1832, since which it has returned two members, as in good, stout, Oliver's day.

A number of men whose names "posterity will not willingly let die" were either born in the parish or lived in it for a time. *Sir Thomas Brown* is said to have here practised as a physician, and written his "Religio Medici." *Daniel de Foe*, absconding from London on account of his political writings, found a refuge here, during which time he wrote his "Robinson Crusoe." There is a tradition that *Laurence Sterne* inscribed his name in a beam of one of the Grammar Schools, using a red-hot poker for the purpose. The astronomer *Herschel* was, for a short time, the organist of the parish church, gaining the position by a little ingenuity of which I should be glad to tell my boy-readers if I had space. Out of a considerable number of divines there may be mentioned Bishop Farrar, the Marian martyr; Archbishop Tillotson, son of a nonconformist; and good Oliver Heywood, a long-suffering nonconformist himself. Remembering that this sketch will appear in a Baptist serial, I need only mention the names of John Fawcett, John Foster, and Dan Taylor, the last of whom was at one time pastor of the church in whose chapel the next Association will meet.* In later days manufacturers have brought to the front men like Edward Akroyd; and better known still, the noble triumvirate of the Crossley Brothers, the last of whom was called to a higher service less than two months ago. This is no place to speak of their virtues; but both secularly and religiously the town owes them much, though how much few will ever know.

Delegates to the Association, being conscientiously determined to do the denominational business well, will, of course, have little time to climb the hills and admire the splendid valleys; but even they may find time to notice some of the buildings. Amongst Episcopal Churches some may wish to see *the Parish*, now undergoing restoration from plans prepared by the late Sir Gilbert Scott, R.A. *All Souls' Church*, at Akroyden—a modern erection—will well repay a short walk, especially if the visitor finds it open. The Square and Park Congregational Churches are well worthy of notice. So are the Stannary and Salem Chapels, the interior of which visitors will see, and will be almost certain to admire. Taken as a whole, the writer knows few towns where nonconformist places of worship are better than here; and, at much cost, the Sunday schools have also vied with each other in providing the most complete arrangements for their work.

Visitors who are not contemplating chapel or school building may

* Among the "relics" of Dan Taylor is a chair kept at North Parade, well-made, substantial, elaborately carved, and sound as its author's theology was. The Chairman, if he desires, may use it during the sittings of the Association. What more fit than that the successor of our Apostle should sit on the apostolic throne?

be more interested in the *Dean Clough Mills* (Messrs. Crossley's) employing about 6,000 hands; or the *Town Hall*, which cost £50,000, the last work of the late Sir Charles Barry, R.A., the architect of the Houses of Parliament. The latter building fails to impress sufficiently, at first sight, because of the proximity of surrounding buildings. The *New Grammar School* at the Heath is not far removed from the homes where some of the delegates will probably be entertained. The *Infirmmary* and the *Museum* are near each other, both being on the Harrison Road. But the especially distinctive buildings of Halifax are the Homes of its Charities, of which there are several. Foremost is the *Crossley Orphan Home*, a noble pile at the top of Savile Park, which provides education, board, and clothing, for 240 orphans. More than a dozen have been received here who were the children of General Baptist parents. Then follow almshouses—one set, endowed by the late Mr. Joseph Crossley, providing fifty-one homes for aged men and women; and another, endowed by the late Sir Francis Crossley, providing twenty-four homes; another, endowed by Mr. Nathaniel Waterhouse, in the seventeenth century, for poor widows and orphans of the Established Church; and lastly, though hardly to be called almshouses, the "*Abbot's Ladies' Homes*," a group of detached houses in a park-like enclosure of their own, the bequest of a bachelor, and intended for ladies reduced in circumstances, but possessed of a little property.

Younger visitors may be more interested in Savile Park, a large recreation ground about a mile from the heart of the town; and the "*People's Park*," the noble gift of the late Sir Francis Crossley, Bart., which, with the endowment, cost the donor £46,000. Those who visit it will see marks of the master-hand which laid out the grounds at Sydenham Palace.

From its position amongst hills, Halifax has abundance of excellent water—towns with a better supply are rare. A few visitors may be interested in the capacious *reservoirs*, capable of storing 1,450,000,000 gallons.

The Association will meet here this month for the fifth time in its history. The earlier dates are 1780, 1792, 1798, and 1862. The Minutes of the Association for 1798 (bound with the first volume of the Magazine), are open before the writer, and he extracts a fact or two. They number eighteen pages, and a Table of Statistics. In these Statistics thirty-two churches are named, and 3,438 members are reported. "Brother D. Taylor preached"—as usual. Questions were answered about "laying on of hands," "instrumental music," and difficult passages of scripture. The church at Spalding was advised to "obtain a lively young minister." And the Association met for business at *Six o'clock in the morning*.

From 1798 to 1862 was a long interval; and it might have been longer if efforts had not been made to secure a new chapel. Aided by good Dr. Ingham, the church accomplished this in 1854, and in a few years time was again able to invite the Association.

The Association of 1862 is still in the remembrance of many readers. The late Rev. J. C. Pike was Chairman, and the late Rev. T. W. Mathews Vice-Chairman. At that time it was resolved to include the Lord's Supper in the Association services. Then it was reported that the Chilwell College property was purchased, and then came the conflict

about "the College Creed." There a young man held his first office in the Association, who, by the time he was six-and-thirty, had held or had offered him every office in its gift. That young man was John Clifford, B.A., who then served as Assistant-Secretary. Finally, if a personal reference may be allowed, then the writer of this, attending a G. B. Association for the first time, was "received into the body," never dreaming that at the next Assembly at Halifax it would be his joyful duty, as the pastor, to offer the representatives a hearty welcome.

During the intervening seventeen years the church at North Parade has doubled its members. It has also erected a chapel at West Vale, two miles to the south of Halifax, at a cost of £4,000, where there is now a self-supporting church. It has also aided in the erection of one at Lee Mount, one mile to the north, thereby manifesting something of the true home mission spirit. During these years it has enjoyed the labours of the eloquent Charles Clark, under whose ministry the congregation greatly increased. Following him was James H. Atkinson, to whose assiduous labour the chapel at West Vale is largely due. Then came Isaac Preston, of whose devotion and excellence nothing needs be said—his praise "is in all the churches." No ministers will receive a more joyous welcome than these three, if they appear.

From 1862 to 1879, the denomination has been growing at about the same rate as the population of the kingdom. The church members have increased from 20,465 to 23,999*—rather more than one per cent. per annum, which is a little over the increase in the British Islands. From the President-elect downwards, many will join in the hope that the coming meetings may inspire us with a new devotion, and lead on to a larger success. And with this wish the writer closes, offering, on behalf of the Halifax General Baptists, a

"RIGHT" YORKSHIRE WELCOME

to all their expected guests.

Our Association.

BENEATH one spacious roof we meet,
With greeting hand and word of cheer,
And every eye looks bright to see
A thousand kindred lights so near.

Through all the months we urge our tasks
In separation far and wide;
But just when summer crowns the year
Are hand in hand and side by side.

Unbribed and uncompelled we come,
At earliest meet, at latest go;
The days shine long, but still too fleet
For all our love would tell and know.

We hear our brothers' voices then,
Dear well remembered tones in most;
While every fresher accent wins
Fresh welcome from the friendly host.
Louth.

Our spirits meet and greet you there,
O Brave and Good, so loved of yore!
Ye neither lose us far away,
Nor stand unbidden at the door;

Ye enter our assembly free,
Too pure for us to see and hear,
Your viewless presence all too sweet
To hint of sorrow or of fear.

And throughour Council shines, and reigns
One equal brotherhood above,
Christ's sole benign authority,
The silent Majesty of Love.

Then each confirmed in hope and heart
With higher purpose takes his way,
In strength renewed to bravely bear
The heat and burden of his day.

E. HALL JACKSON.

* These were the numbers reported to the last Association; they may, perhaps, amount to 24,800 now. This is exclusive of our Mission Churches.

Two Brothers.

"Nor blame I Death, because he bars
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit, otherwhere."—*In Memoriam.*

DURING the year 1878 two brothers who had influenced the thought and spirit of the religious body to which they belonged departed this life. They were JOHN and FREDERICK STEVENSON. The latter died before the former; but in seniority and influence the former demands our first notice.

Sons of the Rev. Thomas Stevenson, of Loughborough, John was born at Leicester, June 26, 1807, where his father was then pursuing his secular calling, and obeying also the heavenly call which had summoned him to work in the Master's vineyard. When his father became the minister at Wood Gate Chapel, Loughborough, John went to be with his uncle William, a farmer at Wymeswold Wolds, and used, in after life, to speak with gruesome humour of the clod-hopping life he led there as a heavy drag on his desire after a higher latitude of mental activity. This was not to be repressed, and he returned to Loughborough, where his father was busy not only with the pastorate, but with a large school, in which John took his share of study and work. His heart was given to God; and the Christian ministry, exemplified in all its hardships and trials, but with many of its highest rewards, attracted his sympathy. His parents, anxious to make any sacrifice that he should receive the best preparation then open to the sons of Nonconformists, sent him for the usual course of study to Glasgow, where he took his M.A. degree. He had for class-fellows under the Greek Professor, Sir Daniel Sandford, many who became eminent in after life; and among them the present Archbishop of Canterbury—"Archie Tait," as he was then familiarly called. He spoke of the promise he then gave, and of the modest good nature and ability with which he would "help a lame dog over the stile" when some crabbed lines had to be dealt with.

When at Glasgow he frequently heard, at the Tron Church, Dr. Chalmers, whose impassioned oratory greatly impressed him. It was thought that his own characteristic energy of style was probably caught from an unconscious imitation of his *ideal* preacher. There is little doubt that the broader tone of treating the subjects of his ministry was taken from the spirit which had then begun to mark the leading preachers of Scotland. There was a strong effort to wrest the spirit from bondage to the letter in biblical interpretation, and to effect that reconciliation of dogma with science and ethics that still works so mightily in the religious world. With this there was a broadening out and an educational freedom which added modern as well as ancient classics to the range of reading. Shakespeare no less than Milton, Bacon as well as Paley and Butler, became orthodox aids to study.

He came back to Loughborough full of the new learning, and fired with the spirit of the Scottish pulpit. In the Baxter Gate Chapel and congregation, which had been created by the success of his father's earnest ministry, he found a people prepared to receive him. For the size of the town there has seldom existed a religious interest or church

whose influence was so great. It absorbed into its work almost all the best intellect of the town. The congregation, in a population of 8,000 or 9,000, reached an average of a thousand persons on Sunday evenings. The school, conducted in Wood Gate Chapel, was large in proportion, with officers of rare intelligence and advanced views as to the scope and appliances of instruction. If we name a few of the laymen of Baxter Gate in those days, our older readers will recognise the old stock of our strongest and best growths. There was John Tyers, of Atlantean shoulders and stubborn sense; John Wallis, who won everybody by his sweet intelligence and tender heart, no less than by his exquisite musical taste, and his skill as a violinist; John Bennett, whose face scarcely relaxed its gravity when others were exploding with the wit and humour for which, and also his moral worth, he was so renowned; John Slee and Richard Ball, who, with John Tyers and John Wallis, were very effective local preachers,—Richard Ball being in private amiable and gentle, and in the pulpit or reading desk, “a son of thunder.” Where did he not preach and baptize in the midland counties? In rivers and canals—wherever there was “much water.” There were also the three Chapmans—John,* “Philosopher John,” we used fondly to call him, on account of his wonderful power of generalization and scientific insight, the author of “The Cotton and Commerce of India;” the man who, in after life, invented the Hansom Cab and projected the Great Indian Peninsula Railway. William, who was also a man of mechanical talent and high character; and Edward, who, as a Sunday school teacher, was distinguished by his original views as to discipline. Benjamin Gray, Joseph Truman, Henry Godkin, and many whose names are known in their descendants, gave a strength to the Baxter Gate Church at this time that rendered it powerful at home and in the churches. Henry Godkin, the famous school secretary of my early days, and the life-long friend of education, has recently died, honoured as the Chairman of the Loughborough School Board. The building of the chapel, the extinction of the debt, the spread of Liberal and Nonconformist principles, mainly through the agency of this church, surcharged the town with moral energy and intellectual life. Church Rates were defeated there among the first places in England; and it became an important base of operations in the dark days against the power of the Tory aristocracy in the county.

It is not surprising that when John Stevenson went back to Loughborough all this material became charged with spiritual life, and that great revivals of religion followed the earnest co-operation of his father's church, in which he became assistant-minister. His father had, since 1826, been President of the new General Baptist Education Society, and John became Classical Tutor until 1833, when the decayed condition of the Great Suffolk Street Church induced him to accept an invitation to London. Here he carried the same vigorous exertion. His liberal training attracted some whose susceptibility of religious feeling and loyalty rendered them very dear to him, and enabled him to raise the cause and build the chapel in the Borough Road, where for twenty-one years he was the devoted pastor.

* Was for many years a deacon of Præd Street church; and his son, John Wallis Chapman, named after his maternal grandfather above referred to, is a successor to the place of his father in the diaconate, and the successful and esteemed architect of our best modern Baptist chapels.

Amongst his congregation were many who became well known; the venerable George Williams, and Mr. Richard Parr, a retired Lincolnshire farmer, who annually visited some of the towns where we have flourishing churches. He had travelled on the continent, and on foot through America. Full of Christian kindness and pleasant anecdote, he selected one or two young men in each town as the object of his good company and counsel, and did a world of good in this way. At Loughborough and Leicester he was long remembered and loved. Among the pastor's warmest friends and supporters were Dr. W. H. Black, J. F. Browning, W. S. Gover, and J. L. Turney. His house was the home, on Sundays, of many young men from the country who had gone to London for improvement. His relations with other ministers were ever cordial and mutually helpful.

Upon the death of his father, in 1841, it was determined to place the College under his superintendence at Walworth. This arrangement was not altogether satisfactory to the midland churches, and it was again brought back to the midlands. The combined cares of pastorate and tutorship began to tell upon his hitherto robust nervous temperament, and his health of mind gave way. This led to his retirement from London life, and settling for awhile at Castle Donington; and then, on the death of the Rev. J. G. Pike, at St. Mary's Gate Chapel, Derby, where he remained eight years. Again he became unequal to the strain of his work, and an enforced abandonment of his ministry for awhile was followed by taking the lighter work of supplying the church at Ilkeston, and afterwards at Hyson Green. His residence became fixed at Nottingham, where he entered upon the well-earned rest which promised him much pleasure in quiet intercourse with congenial ministerial friends, to whom he delighted to impart the results of his life's reflections in pastoral work, and the principles which must supremely rule our conduct. His sympathies were sharply wrung by the illness and loss of his brother Frederick, whom he loved as a twin-heart. He could see the inner spirit of his brother beneath the public ken; he knew the simple goodness of his nature, and the height of his mental power, and he was loyal in his love. Other sorrows girt about his tender spirit that drew so largely upon his self-sacrificing nature that his nervous system once more gave way, never again to rally. The tension was too much for the brain, and spasm after spasm scattered the apparent health and strength of his later years; his internal vital powers were paralyzed, and on Nov. 7th, 1878, his life ebbed away in peaceful sleep.

I have a vivid recollection of the thrilling and sustained power which marked his earlier ministrations. Critical hearers sometimes thought he had acquired in Scotland a somewhat involved style, each sentence containing the several parts or elements of a syllogism, and all linked together with a fiery rhetoric that seemed to take you by storm. But the results of his preaching in younger and middle life were great, and the influence of his Borough Road Church was widely felt. His affectionate disposition gave a welcome entree to all the families of his friends, and the young were especially fond of him, and he of them. His prayers, his "feeling after God if haply he might find Him," always kindled the true spirit of devoutness and elevation of soul in worship. In social intercourse he was genial, and fond of stirring up

his friends by playful banter. He much enjoyed following out a train of thought to what he conceived to be its logical result.

In his theological and moral speculations and beliefs he was simple-minded and independent of conventional notions or creeds, esteeming them as the "small dust of the balance" as compared with the deeper and everlasting truths at the bottom of our own consciousness as sounded by the plumb-line of God's word. Humble and docile as a child, he was all adamant and steel if he believed a truth to be a truth, and at stake. He had a catholic faith in good men of all creeds, and was content if he thought their judgment and not their will was at fault. Whilst he held with a firm grasp so many of our own "Articles" as he believed consonant with scripture in its spirit rather than the letter, he did much by his preaching and personal intercourse to break down the wall of partition between us and the two sections, "Old" and "Particular." His heart warmed to the evangelical tendencies of Joseph Calrow Means, whom he much loved, and he rejoiced in the liberation of our Calvinistic friends from the fetters of an effete theology. It was during the period of his more active ministry that this emancipation was going on in other minds, and he welcomed it heartily. In his system the truths of revelation were so correlated with what he felt to be the ultimate facts of our moral nature, as attested by intuitive reasoning, that he rested in absolute certainty on all cardinal points, and above all enjoyed an unshaken trust in the love of the Father showing itself perfectly in His Son. The writings of Thomas Erskine (especially "The Spiritual Order"), were most precious to him, as they were to his very dear friend, Thomas Wright Mathews, in more fully than others speaking the "mind of God."

His marriage brought to his side one who could appreciate the depths of his feeling, his zeal for his Master, and the severe ordeal of suffering by which his nervous and mental illness tried him. She was a "help-meet for him" in pastoral work, and in the anxieties of domestic life. May his bright example cheer her pathway to their happy re-union above!

He entered with zest into the philanthropic movements of his time—especially was he opposed to the "devilish" recourse to war as a mode of settling international quarrels. He was an optimist in his faith that God knew best about everything, and would assuredly make "good the final goal of ill." The "In Memoriam" of Tennyson was, in his thought, "all but inspired." He was full of life, and the intense consciousness of it which, we cannot doubt, is now enjoyed by him "otherwhere."

His younger brother, FREDERICK, was born in March 1818, at Loughborough, and received the rudiments of his education I hardly know how. When he was ten he read Latin fluently; and the seeds of learning must have dropped upon the rich soil of his mind from his father and elder brothers as they were teaching others: it seemed precociously fruitful. When his father had charge of students for the ministry, and he was twelve or fourteen, the course of their studies seemed to be his also. In the discussions of the breakfast-table on the politics of the day, on polemics or classics, he argued with a surprising maturity of judgment and happiness of illustration. He soon became

qualified to assist in the classical department; and those who heard his prelections, critiques, and translations, will remember how often his luminous intellect struck light into obscure passages. He was early consecrated in heart and act to God, and baptized by his father. In the Sunday school and the church he was useful and loved. His youth was not exempt from the storms of passionate feeling that sometimes overtake us: but he was preserved. He chose the medical profession, and passed through the various stages of learning and examination before he was old enough to be admitted to the College of Surgeons. Whilst engaged in practice, his talent for public speaking was exercised occasionally in the pulpit. He also wrote with much terseness and force, and some of his essays appeared in the earlier volumes of this magazine. I remember one on "Sudden Reverses," about 1838.

During his residence at Loughborough, the pressure of study induced an attack of paralysis before he was yet forty. His adviser ordered rest and travel. He went to Florence; and the charming scenery of the Swiss and Italian Lakes, with the stimulating excitement of his adventures in Northern Italy just before the uprising of the new national feeling, produced that complete change and rest that restored him to health. He longed to see Rome, but feared the malaria then prevalent.

Having disposed of his practice at Loughborough, he settled in Nottingham, where, in the first instance, he was identified with the church in Mansfield Road. Various circumstances led him to take less interest in active membership, and his religious life became somewhat unsettled as to its modes and places of worship. Although the warmest corner of his heart was reserved for his old love, the new problems of science and philosophy tended to distract his mind from co-operation with others. His interest in politics was stimulated by his own popularity both with the Liberal candidates and constituents, to whose views he so warmly adhered. He was also tempted to enter the Town Council, where his style of speaking made him a general favourite—especially with his own party. The Friendly Clubs and Literary Societies of the town enlisted much of his attention and sympathy. Occasionally he preached for Sunday schools. His power of exciting his hearers I have seen in the tears of the aged, and the smiles of the young, as he alternately stirred up the depths of some old pathetic association, or fired the young with the laudable ambition for culture and a higher life. I saw, not long since, in print, a sermon on "Home," noticed in this Magazine, which so vividly conveyed his style of address, that it must have emanated from his lips or pen.

In social life the exuberance of his imagination, wit, and memory, when he was in health and spirits, imparted a charm to his conversation that was irresistible. The presence of great intellectual power was seen in a faculty for rapid generalization that led you to suppose he had been thinking and reading on the subject for years. In early life this many-sidedness was even more conspicuous. In poetry and philosophy he was equally apt; and had he been gifted with greater tenacity of purpose, and evenness of nerve, some of the noble aspirations which breathe through the earliest records of his thoughts would have been realized in a life of extraordinary power and influence. How frequently we find this out not until the evening of life closes in upon a day marked by

noble though intermittent efforts, but which would have proved long enough and light enough for the full execution of great enterprises. Some very ordinary qualities of character are not seldom all that transcendent abilities require for shining effectively. He enjoyed the inspiration of his better thoughts intensely, and may have been tempted to rest in the idealisation—fruitless, possibly, except of the pleasure it excited in himself and those to whom it was imparted. It was not that he had not very fixed convictions of the practical value of our religious institutions. He had high reverence for the pulpit as a teacher; for the Sunday school as a nursery for the church; and for the Sunday as a divinely appointed day of rest and worship, and especially as an institution to be jealously guarded in the interests of real liberty and of the nation's influence.

His readiness and fertility in public speaking were formerly not unfrequently seen in our Associations and Conferences when vexed questions of public interest were discussed. Well do I remember, on the subject of Capital Punishment, the late Rev. and revered J. G. Pike, insisting strenuously on the scripture argument in favour of it, when Frederick Stevenson jumped on the pew-seat, like a young David with his sling and stone to bring down Goliath, by impugning the correctness of the translation from the Hebrew words in which sanction was sought for the death punishment. His impetuous oratory and clinching logic carried his hearers, who were perplexed whether most to admire the audacity of the young disputant, or the cleverness of his argument.

In his sixtieth year an affection of the heart undermined his health. He had hoped that, with his brothers John and George, he should realise his old passion to see Rome at the opening of the chapel there, and had made his arrangements. But it was not to be. In March and April of last year his illness progressed so rapidly that he now foresaw the result. His brothers received the final expressions of his wishes and expectations.

He calmly directed how and where his body should be buried. In reference to the great "enigma" of our existence, he said we could get no further than that which Christ's life and death and resurrection revealed to us as the ground of our hopes for the future. Full of tenderness and thought for those nearest and dearest, he passed away to the solution of that problem he had so often considered. In accordance with his wishes his old friend, the Rev. W. R. Stevenson, conducted the service over his mortal remains; and many representatives of his former circles of active life followed them to their earthly resting-place in the Nottingham Cemetery. Among them were the Rev. J. F. Callan, of the Established Church, and the present Mayor of Nottingham, Sir J. Oldknow, Dr. Ransom, and others on the Council or in the ministry. The mortal remains of the "Two Brothers" whose lives had been linked together by mutual love, and by sympathy in all that was the brightest and best of them, rest near to each other in the fellowship of the grave.

If it be asked, How was their influence felt? I think it was because they both valued the denomination for holding up truths which were regarded shyly, if not repudiated, by the orthodox church at the time we began life as an independent sect, and which so far as one,—the freeness of the gospel salvation,—is concerned, is no less avowed by other evangelical churches; and so far as the other, baptism, is concerned, is

being rapidly acknowledged in theory by other communions. Both unsectarian, John insisted on the principles we had in common with other bodies, and he strove to raise the standard of culture among students to avoid educational inferiority. Frederick regarded all our denominational objects from an outside standpoint that led him to judge them in relation to the general progress of thought. It was rather by their spirit and expressed opinions in social and connexional intercourse than by prominent action that they influenced the thoughts of others. The constraining love and earnest entreaty of the one, and the strong thought and graphic power of the other, deepened the impressions they sought to convey, and lives in the recollection of many, among whom is

AN OLD LOUGHBOROUGH BOY.

The Physical Features of the Jordan Valley and the Dead Sea.*

THE Holy Land occupies a position which all will admit to be perfectly unique. Whether we consider the political changes that have taken place within its borders, the influence exerted by its literature, its remarkable configuration, or the associations that cluster around it in connection with the establishment of Christianity, we cannot fail to discover that which will awaken our deepest interest, and give an importance to its history that is without a parallel.

Nor is our interest lessened when we view its physical peculiarities, not the least remarkable of which is that enormous chasm, or trench, extending from Hasbeyah, a village at the base of Mount Hermon, to the Dead Sea, and known as the Jordan Valley. This valley really forms one of three sections of a great valley about five hundred miles long, reaching from the Lake of Bohhaire in the north to the Gulf of Akabah in the south. Its progress is marked by three distinct stages, each having characteristics peculiar to itself. The first extends from Hasbeyah to Lake Huleh, or Merom (the high waters); the second, Wady Seissaban, from Lake Huleh to the Sea of Galilee; and the third, Wady el Ghaur, or El Ghor, from the Sea of Galilee to the Dead Sea.

1. No description of this valley would be complete without some particulars being given of the river which passes through it, for with the river it both begins and disappears. The investigations of modern travellers have proved that the earliest source of the Jordan is at Hasbeyah. At Tell-el-Kadi (the hill of the Judge), the site of the ancient Dan, there is a spring said to be the most prolific in the world, and this was long regarded as the true source of the river,—the very name, "Jor-Dan," being said to signify "the spring of Dan." The latter supposition has been disproved by Dr. Robinson and Dean Stanley, who show conclusively that the name is a derivation from the Hebrew, and means "the descender," or "the rapid river." A third source may be found at Baneas. The point where the waters from these three

* This paper won the prize at the Westbourne Park Institute, given by H. Walker, Esq., F.G.S. for the best Essay on the subject named.

springs unite may fairly be considered as the actual commencement of the Jordan proper. The united streams then thread their course through a marshy plain some ten square miles in extent, from which they emerge in Lake Huleh.

In this its first stage the valley is about five miles in width, and is enclosed on the west by the hills of Naphtali, and on the east by the hills of Bashan. On the slopes of the western hills the oak tree, the terebinth, and the bay tree, grow in richest profusion; and Dr. Thomson describes the aspect of the plain below as one of unsurpassed splendour. So fertile is this plain that it has been called "the great granary of the surrounding country."

Lake Huleh is about eight miles long, and at its northern end six miles broad, but towards the south it tapers off to a point. The average depth of water is eleven feet. The lake lies in close proximity to the eastern hills, and is separated from those on the west by an extensive tract of level ground called *Ard el Hait*. The fruitfulness of this place has probably given rise to the Arabic name for the lake, *Bahr Hait* (the sea of wheat).

2. Leaving Huleh we come to the second stage of the valley. The distance to the Sea of Galilee is variously estimated, some placing it at twelve miles, others at only six. "Rob Roy" states the distance in a direct line is ten miles. At *Jisr-Benat-Yacobe*, two miles from Huleh, the valley suddenly contracts, and thence to the Sea of Galilee it is nothing but a wild, desolate gorge, or ravine, sixty feet in width, through which the river rushes with irresistible force and impetuosity.

And now we approach a scene of unfading interest—the Sea of Galilee. This inland lake is fourteen miles long and nine wide. (Dr. Robinson's estimate is that it is twelve miles long and six wide.) The mountains on the eastern side are one thousand feet above the level of the water, and are somewhat steep; but on the west they are irregular, rising with a gradual ascent from the shore, and towards the north varying from three hundred to five hundred feet in height, while at Magdala they suddenly reach the height of one thousand feet. The eastern hills are intersected with wild and leafless ravines. The shape of the lake has been likened to that of a boy's kite. On the north-eastern shore is the plain of *Butaiha*, and on the western the plain of *Genesareth*, both of which are well-watered and fertile. Of the natural beauty of the lake and its environs different reports are given—Miss Martineau expressing surprise that the district should ever have been described as beautiful, while Dr. Anderson says, "uncultivated though the plains were, we could see it was not without reason they were anciently called 'the Paradise of Palestine.'"

3. From the Sea of Galilee to the Dead Sea, in a direct line, is about sixty miles; but the river, in consequence of its sinuosity, traverses more than double that distance. The valley in this, its third and final stage, has an almost uniform breadth of some seven miles. The hills on either side are considerably higher than those in the previous stage, having on the west an elevation of from 1,000 to 1,200 feet, and on the east (the range of Gilead) of from 2,000 to 2,500 feet. Southward from the Sea of Galilee the valley for some miles is studded with groves; and such has been its reputation that it was spoken of by

Zechariah as "the pride of Jordan." Now, however, although there are evidences of the accuracy of this statement in the past, desolation reigns supreme. During this portion of its course the torrent of the Jordan is increased by numerous mountain streams, the most important of which are the Jermuk and Jabbok on the east. A prominent feature here is the two terraces of which the valley is composed, one forming the natural bed of the river, and the other, marshy in character and abounding with reeds, having apparently in bye-gone times been overflowed at different seasons of the year,—a hypothesis borne out by the reference of Jeremiah to "the swellings of Jordan." To the south-west are the plains of Jericho, and to the south-east the plain of Moab.

The Jordan Valley terminates in the Dead Sea, which is forty-six miles long, and at Ain-Jidy (Engedi) nine miles broad. The cliffs on the west are 1,500 feet high, and the highest on the east from 2,000 to 2,500 feet. It has not been possible to make an entire circuit of the lake, but viewed from the north the ranges appear to run nearly parallel, the eastern hills, however, being more frequently marked with clefts and ravines. Along the western shore is a beach varying in width: at places it is from 1,000 to 1,400 feet wide. It is also stated that from Wady Zuweireh to Ain-Jidy there is a set of three parallel beaches rising one above the other, the highest fifty feet above the water. At the south-west corner of the lake is the salt mountain known as Djebel Eusdem. This mountain, or ridge, is quite distinct from the western range, is several miles in extent, and of an average height of two hundred feet. It consists almost entirely of crystallised rock salt. There is an entire absence of vegetation around the shores (with the exception of small patches near the springs), and the whole neighbourhood is so sterile and desolate as to justify the name by which the lake has been sometimes called "the Sea of Death." Towards the south a piece of land called by the Hebrews "the tongue," and said by Lieut. Lynch to resemble an outstretched wing, projects into the sea.

The one striking characteristic in connection with the Dead Sea is its excessive saltness,—hence its name "the Salt Sea." Many analyses have been made of its waters, but the results show great discrepancies. Ordinary sea-water contains 2·700 per cent. of chloride of sodium (common salt); but the analysis of Professor Gmelin, in 1824, shows a percentage of 7·039 in the waters of the Dead Sea, while that of Professor Herapath, in 1859, places the proportion as high as 12·109. The other chief ingredient in these waters is chloride of magnesium: whereas in ordinary sea water there is only ·360 per cent., in the Dead Sea Professor Gmelin found 12·166, and Herapath 7·822. (Another analyst—Booth, of Philadelphia—places the amount at 14·589 per cent.) Chloride of calcium, potassium, manganese, and aluminium, sulphate of lime, and bromide of magnesium (most of which are absent from common sea-water), are found in smaller proportions. The general result of these analyses show that whilst sea-water, as a rule, contains 96·470 per cent. of pure water, the water of the Dead Sea contains 75 per cent. only.

The temperature of the water ranges from 76° to 80° Fahrenheit.

The ingredients referred to above will explain the absence of life in the lake. No fish could live in such a poisonous composition.

Ancient writers speak of the Dead Sea emitting vapours of so poisonous a nature that it was impossible for birds to fly across its surface. This is certainly not the case now; but it is a recognised fact that formerly *Lake Avernus* presented precisely similar features, although its waters at the present time are pure and salubrious. It is not therefore unreasonable to suppose that these early historians had some warrant for making this assertion.

The basin of the Dead Sea is, Dean Stanley states, "a steaming cauldron, which can never be filled to overflowing." Having no natural outlet its waters are consumed by evaporation. Should the precipitation be in excess of the evaporation the area of the lake would naturally increase, thus increasing the extent of the evaporation, and restoring the level to its normal state.

Having described the general aspect of the valley in its successive stages, it will now be necessary to deal with it as a *whole*. The fact which will most impress the student is the great depression of the valley,—Hasbeyah is 1,700, and the Marsh of Huleh 150 feet *above* the level of the Mediterranean. On the other hand, the Sea of Galilee is 653, and the Dead Sea 1,316 feet *below* that level. The greatest fall, consequently, takes place between Hasbeyah and Huleh; and the total depression is more than 3,000 feet. This depression is the more noticeable when we remember the position of other places in the Holy Land, *e.g.*, Jerusalem is 2,610 feet *above* the surface of the ocean, or, in other words, stands at an elevation of 4,000 feet (about three quarters of a mile), above the Dead Sea. Further, the depth of the Dead Sea, at its northern end, is 1,308 feet, so that while the floor of the valley at Hasbeyah is 1,700 feet *above* the sea level, at its termination, where it forms the bed of the Dead Sea, it is more than 2,600 feet *below*, a total fall of 4,300 feet. These figures show how literally this remarkable lake is embedded in the bowels of the earth.

The position of the Jordan Valley, in relation to the great valley of which it forms a part, has suggested the theory that the Dead Sea is of comparatively recent formation, and was called into existence at the time of the destruction of the cities of the plain, prior to which the Jordan pursued its course through the Wady el Arabah, and emptied itself into the Gulf of Akabah. Plausible as this may appear, there are weighty objections to it. One of these is that the waters of the Gulf of Akabah are on the same level as those of the Mediterranean, and the Dead Sea is 1,300 feet *below* that level. To admit, therefore, the correctness of this theory would be, as Dr. Thomson remarks, "to demand geological changes, reaching from the Lake of Tiberias to the Red Sea, too stupendous to have occurred within the period of man's existence upon earth." In support of this theory Lieut. Lynch stated there were indications of a subterranean channel at the southern end of the lake; but this statement has not been confirmed by later investigation.

In connection with the foregoing it is alleged that the bed of the Dead Sea affords strong evidences for the belief that at one time it was of much smaller dimensions. It has been ascertained that at its northern end the lake is 1,308 feet deep; towards the south the depth nowhere exceeds 18 feet. It is assumed from these facts that the

southern end was formerly occupied by the cities of the plain, which, by some fearful convulsion of nature, were overwhelmed by the waters. Dean Stanley seems inclined to adopt this view, although, he says, it is "involved in uncertainty." Such a position is scarcely reconcilable with the actual state of the case, for not only do the southern shores furnish good reason for believing that the lake was once of a far greater depth, but there are substantial grounds for asserting that the shallowness at the southern extremity is due, not to submersion, but to the gradual silting up of the lake consequent upon the large deposits which must of necessity be carried into it by the Jordan and the other rivers whose waters it receives. Many lakes have been silted up in this way, and the same process is going on in others to-day.

In the hills and general structure of Palestine limestone is the predominant feature, and in all limestone formations caves are of frequent occurrence. Many such caves are to be found along the shores of the Dead Sea, and on the slopes of the hills enclosing the Jordan Valley.

Along the whole course of the Jordan Valley traces may be found of volcanic agencies. The hot springs at Calirrhoe and Hammath, the lava beds, the igneous rocks, the crater-like forms of the basins of the Sea of Galilee and the Dead Sea, all indicate the volcanic character of the region.

That section of the Jordan Valley between Lake Huleh and the Sea of Galilee has been described as a narrow gorge or ravine,—and it is not improbable that this ravine is the result of a dislocation of the earth's surface. An earthquake fissure might become a ravine by the action of a torrent. Experience, however, tells us that valleys are the result of erosion. They have been carved out as it were by the action of water-courses. In the present state of our knowledge the problems suggested by this great valley must remain unsolved. Whatever opinion we may hold as to its origin we must inevitably come to the conclusion that it is the result of geological changes which determined the physical character of the whole region, and that these changes took place long antecedent to historic times. J. H. HOLLOWAY.

The Home Mission Audit.

WE beg the attention of our COLLECTORS, SUBSCRIBERS, CHURCH OFFICERS, and PASTORS, to the date of our Audit. It is the

TENTH OF JUNE,

and all monies should reach the TREASURER, T. H. HARRISON, Esq., 18, WARDWICK, DERBY, not later than by the *first* post of that day. This date will allow time for collections to be made on Sunday, June 8th, in those cases where collections have not been already taken. Many of our churches have not yet given their usual aid. Let none be missing. This is the *first* year of the actual working of our Unification Scheme.

No church should be absent from the list of givers. Send a small collection, rather than none at all. Let your church be represented by subscriptions of the size of the "widow's mite" rather than left out altogether. Will those capital Home Mission Agents, the Local Preachers, look up some of our village churches? Out of their poverty they can contribute enough to show that we are all of one heart and of one mind in this work. Brethren all, give, and give at once, for the sake of our beloved Church, and its glorious Leader, Christ Jesus, the Saviour of all men!

JOHN CLIFFORD, *Secretary*.
JOSEPH FLETCHER, *Assistant Secretary*.

Our Work at Walsall.

THE first chapel built under the New Unification Scheme of the Home Missionary Society is completed, and the opening services are in progress. Our Walsall friends are hearty, enthusiastic, and devoted in availing themselves of this privilege of extending the kingdom of the Redeemer. They are of "one mind," zealous of good works, prepared to face the temporary difficulties that will be likely to rise with cheerfulness and courage, forbearance and self-sacrifice. Everything augurs well. The Lord is with us, doing great things; we are glad, thankful, and hopeful.

THE CHAPEL

gives universal satisfaction. It is solid, spacious, and enduring. It has seating accommodation for 680, but can, on need arising, be made to seat 900, or 950 persons, by drop seats being put in. Good for seeing, it is also admirable for hearing. Its aspect is pleasing. The ornamentation is neat, chaste, and attractive; and altogether it is well-adapted for the home of a vigorous and aggressive Christian church. The ground is FREEHOLD, and there is enough of it for a capital school and other purposes. A Walsall paper says:—

"The building, both internally and externally, looks very neat and suitable for the purpose for which it is intended. The style of architecture is of the classic and Italian, and the building may be described as follows:—The chapel proper is 62 feet by 44 feet exclusive of orchestra, and is fitted with galleries on three sides, the height from floor to ceiling being 30 feet, and accommodation is provided in the body of the chapel for 404 sittings, and in the galleries for 276, making a total of 680, exclusive of orchestra. The orchestra is 18 feet by 16 feet. In the rear of the chapel is a lecture room, 30 feet by 16 feet, which will serve for school purposes until the schools, for which land is reserved, shall be erected; also two large class-rooms and a minister's vestry, with lavatories attached. A lady's lavatory has been conveniently placed in connection with the side entrance. The basement story consists of a large kitchen, 30 feet by 16 feet, fitted with range, boiler, and sink for tea meeting purposes, and a coal cellar and heating vault. The spacious lobbies have been paved with Craven and Dunnill's encaustic tiles, made to the design of the architect. Special attention has also been paid to the matter of ingress and egress, all the doors being hung on Smith's patent centre spring hinges, to open either inwards or outwards, as required. The heating is accomplished by means of a steam apparatus erected under the direction of the architect and Mr. Thomas Gameson, of Mount Street, and works admirably, the chapel and lecture room being thoroughly warmed at a cost of sixpence to eightpence per day. Externally the building is of red bricks, with dressings of Hollington stone, encircled throughout with moulded and carved caps, arches and cornices, the roof being covered with best Bangor slates. Internally the walls are stuccoed and lined into blocks to imitate stone, the orchestra and window heads being richly moulded throughout. The ceiling is supported on two large coves, which add both stability and beauty to the general appearance, while the ventilation is attained partly by Tobin shafts and partly by extractors

in the roof. Mr. Markwick's designs have been admirably carried out by Messrs. Rowley, jun., and Lynex."

THE FUNDS.

The cost of the freehold site was £350; estimated cost of building, £3,450; extras amount to £100. Add to this the cost of furniture, and other incidentals, the total will stand at about £4,000. We are sure the friends and supporters of the Society will say that we have spent their money in the wisest, most economical, and most fruitful way.

Towards this outlay special gifts have been received, prior to the opening services, to the amount of £1,075; nearly the whole of this being contributed by the generosity of friends in and about Walsall. We have promises equal to £170. The opening services have realized up to this date, £160. We have effected a loan on the property for £1,750. This leaves £800, which the Society ought to be able to discharge before the end of June. Could we get the ear of our friends, we would most importunately implore them to send help instantly.

THE OPENING SERVICES

commenced on Thursday, May 15. The Rev. H. Stowell Brown, who has just retired from the presidency of the Baptist Union, being the preacher for the day. He discoursed on Gal. i. 6, 7, 8, 9, and Prov. xii. 11—15. Considering the extremely unfavourable state of the weather the congregations were good, and the contributions liberal. On Sunday, the 18th, J. Clifford, President of the London Baptist Association, preached morning and evening; and on the day following a public meeting was held, when R. Johnson, Esq., the President of our Home Missionary Society, took the chair, and addresses were delivered by the Revs. W. Lees, E. C. Pike, B.A., Ll. H. Parsons, G. Jarman, J. Clifford, J. Hearnshaw, and J. Workman. These services will be continued on Sunday, the 25th, by Mr. Thomas Spurgeon, son of Mr. C. H. Spurgeon, and on Sunday, June 1, by Revs. W. Lees, and J. Hearnshaw.

THE FUTURE.

Our chief solicitude is to find a pastor who shall, as colleague of the Rev. W. Lees, enter upon this most promising and hopeful work. We are enquiring of God and of men for this man. May he soon be sent to us, and the church at Walsall know him so distinctively to be "sent of God," that they will work with him and for him in loving earnestness and glowing unselfishness! The fields are white already to harvest, and the reapers are waiting for an assistant in the reaping work. It is an admirable position for a "young man" who does not esteem himself ready to take command, at a moment's notice, of the church at the Metropolitan Tabernacle; but would value the discipline, inspiration, and training he would receive in fellowship with an unselfish, experienced, and successful minister, as colleague.

Next in importance to this is the desire of the Committee to see the work speedily in such a condition, that it may be safely left to the exclusive care of the friends at Walsall, and our efforts, as a Society, directed to other needy quarters. Our main business is to initiate and to aid in the early stages of new enterprises. Children who always want nursing never become men. Apprentices that cannot move alone never make

able masters. We shall not utter our parting benediction to Vicarage Walk, Walsall, till the right moment arrives; nor shall we detain it after the clock has struck. And we are sure that the evangelistic spirit is so intense in the Walsall church, that, as soon as possible, we shall be thanked for our guidance and help, and told that our hands are free for our next work.

To reach this goal we need large and liberal giving to our Home Missionary Society. Nor do we despair of this. The churches will realize the privilege of co-operating in this work ere long, and will covet to do their utmost for our organized Home Mission labours. May the Lord hasten this for His name's sake.

JOHN CLIFFORD.

A Noble Venture Crowned.

It was our privilege to visit the work of the Rev. George Taylor, in the city of Norwich, at the close of April; and we were so deeply pleased with, and grateful for what we saw and heard, that we asked Mr. Taylor to favour our readers with the report he gave of his five years' ministry. It is a story of the Lord's doing, and is full of encouragement to those who are patiently and bravely toiling in adverse circumstances. Throughout the denomination our friends will rejoice with them.

J. Willis, Esq., presided at the anniversary meeting, and addresses were given by the Revs. G. S. Barrett, B.A., R. Hobson, J. Jackson, and J. Clifford; Dr. Roche and Councillor White.

The following is the Report:—

As it is now five years since I became the pastor of this church, and as this is the first anniversary we have celebrated, I will give a brief account of the goodness and grace of God towards us.

To show the state of the church in the autumn of 1873, I quote a Minute from the Church Book, Oct. 29th of that year, which runs as follows—"That being destitute of a pastor, and in too feeble a condition at present to invite one, we earnestly request the Rev. G. Taylor, formerly pastor of this church, and who is now returned from India in broken health, to preside at our church meetings, and to exercise a general supervision over all matters connected with us as a church, till we are able to obtain a suitable pastor." And according to this arrangement the affairs of the church were carried on, the pulpit being supplied by local preachers until April, 1874, when health being in some measure restored, I received a unanimous invitation to become the pastor.

At the time of this arrangement we were worshipping in a chapel not half the size of St. Clement's, situated in Priory Yard, *literally* in a yard, a *back* yard, surrounded by buildings which totally shut it out from public view; and the approach to which is a narrow dark passage, flanked on the right by the "Jolly Hatters" public-house, and on the left by a succession of dust-bins whose doors were more frequently open than shut—wholly unfit for a decently dressed person to enter.

The following from the able pen of the Rev. G. Gould, in 1865 (see *General Baptist Magazine* for Oct. of that year), very accurately describes the situation:—"Priory Yard chapel and its adjuncts—a small burial-

ground and a long low room, little better than a shed, running along one side of that burial-ground—are at the *back* of a yard which takes its name from having been part of the site of an old monastery of White Friars. Access to the chapel is secured by two openings into the yard, that to the north being wide enough to admit a small cart, and that to the south being an arched passage for some way inwards from the public street, and barely sufficient for one person to walk up or down. Between these two entrances are houses with decent shop-fronts facing the street, and behind them a row of tenements running across the yard, together with all the necessary out-offices for both sets of buildings. The nuisances which polluted the southern passage to the chapel almost precluded any use of it until lately; but a lamp placed on the outer chapel wall has somewhat abated them. Yet at any time those who attend the chapel must endure offensive smells and sights in passing from the street to the worship of God."

On accepting the charge of this church, therefore, my *first* anxiety was, if possible, to improve this state of things; and while wondering which way to proceed, it was suggested and urged by several friends—foremost among whom was the Rev. G. Gould—that we should attempt the purchase of St. Clement's, which was then in the market. The task, however, seemed herculean! The difficulties appeared insurmountable; and for awhile we shrank from the formidable undertaking. For, first of all, the place was endowed, and the church bound to Priory Yard. Could the bond be severed? the estate disposed of, and the church removed to another locality? Would the Trustees agree to it? Would the Charity Commissioners consent? Would the church and congregation, though so small, and the neighbourhood, concur? All this had to be tried; and that, after two very vigorous attempts by the late Rev. Thos. Scott, had totally failed.

Then came the very grave question of Ways and Means. The sum required was £1,200—subsequently reduced to £1,100.

Such was our condition that a ministerial brother, noted for his courage and faith as to great undertakings, when asked to recommend our case said he felt compelled to decline; while a deacon of one of the churches "esteemed it presumption in the extreme to think of such an undertaking, and could not encourage it!" Nor *did* he!

Our friend Mr. Wheeler cautiously inquired "to whom he and his people were to look for security?" While his solicitor anxiously asked, "Do you *really* think you can accomplish it." Nor was this to be wondered at when it is known that in taking charge of the church the regular attendants at service did not number thirty! and that the income of the church did not amount to *five shillings* per week!

However, the case seemed so thoroughly of the Lord, and we were so warmly encouraged by one or two of our ministerial friends, that we could not, dare not, but attempt it. And so we began: and at the head of our subscription list had the joy of recording £100 from our large-hearted and liberal friend, J. J. Colman, Esq., M.P. This was followed by other liberal gifts from Norwich friends; by £200 from our denominational funds, and these again by donations from other parts of the country; and finally by 400 rupees from distant India, ten rupees of which were the gift of a *native convert*. And so, on the day of settle-

ment, 'ere we took possession of the keys, we had paid down £1,100 in full, and had a balance of £5 in hand. Since then we have obtained and spent in furnishing chapel and school-room, and in renovating both, an amount which brings up the entire cost to nearly £2,000.

In alluding to the matter of renovation and furnishing, we most gratefully acknowledge our deep sense of lasting obligation to our firm and faithful friend, Henry Trevor, Esq., but for whose generous help and wise counsel we could not have appeared as we do now.

For success in overcoming our legal difficulty we are indebted chiefly, under God, to our dear friend, J. W. Dowson, Esq., whose sad affliction and consequent absence from our meeting we *deeply* deplore! For two long years did Mr. Dowson labour to secure the above object, at a cost of time and patience known only to himself. And but for his plodding, patient perseverance, humanly speaking, this part of the business would have failed; yet our generous friend refused all remuneration for his invaluable professional services.

Verily, *the Lord hath done GREAT things for us!* We now number 130 in church fellowship—being over twenty additions per annum for the five years of our pastorate—while our congregations have grown from thirty to 300 in a morning, and about 500 in the evening of each Lord's-day. Our Sunday school now numbers some 200 scholars, with a staff of twenty teachers, and a flourishing Band of Hope, which is doing a good work among our young people.

We have a Bible-woman employed in the immediate neighbourhood, who is generously supported by a number of Christian friends; and a good staff of tract distributors, doing a good work round about us, and whose labours are being owned and blessed of the Lord.

Nor have we merely had addition of numbers and increased organization. The word of the Lord has been rendered quick and powerful; consciences have been awakened, and the thoughts of many hearts have been revealed, and the cry extorted, "What must I do to be saved?" And often have we been privileged to ask, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Backsliders, in some striking instances, have been reclaimed, and reinstated in the family. The sickly and weak of the flock have been healed and strengthened, and hungry souls have been fed from the provisions of God's house. And one, and another and another, have been sustained in the good fight of faith, until they have laid hold on the eternal life, and have peacefully, joyfully, passed away from the conflicts and toils of earth, to the rest and peace and bliss of heaven.

I rejoice to add that, by the grace and goodness of God, I am to-day the pastor of a devoted, loving, confiding people. That, so far as I know, there is not a member of either church or congregation whose esteem and confidence I do not possess. I thank God, too, in that I am supported by deacons whose piety towards God, and kindness towards myself, are a source of constant joy and rejoicing—they are true men of God, and faithful servants of His church—always at their post, and ready to every good word and work. Long may they be spared.

We have, indeed, had so much of mercy, that it is of that, and that *only*, we would sing to-night. While to all our friends we would say, "O magnify the Lord with me, and let us exalt His name together."

Parlour or Workshop.

THERE was a bundle of sticks which could not be bent, though severally each stick was easily snapped—therefore, says the adage, “Union is strength.” But unfortunately men do not stand being tied up so well as sticks; and even sticks must be dead before they can be bundled, for living growing rods would fare badly so tied. Thus the question of bonds of union is a complicated one, depending much on the consideration whether the objects to be tied are wooden or human—or, shall I say, a little of both, and woodenheaded?

Our Baptist Churches have mostly tried the system of “Associations” as their bond of union, and the system is still on its trial. Sometimes these associated churches meet for purposes of talk, or rather for talk without purpose. A worthy deacon told me, the other day, that at their county Association the standing dish was the forlorn condition of A. B. and C., three weak churches receiving a penurious grant, which were bemoaned and described, then eloquently left alone. The only other subject of discussion at each and every meeting being a “quiz” at the Association Secretary because he had no wife! Some of the Associations do Home Mission work, though the work so done scarcely needs the cumbersome machinery of delegates from each church for its performance. Amongst the General Baptists the Home Mission work is relegated to a small committee, so that the county assemblies need not spend much time thereupon. At such Conferences the delegates meet, walking quietly and staidly into a chapel—a good deal late—to hear a sermon. Then dinner is taken. Afterwards the delegates meet to resolve on their next meeting-place, and the names of preacher and essayist, when an essay is read, and a mild debating society worked out, and the Conference is closed with the benediction. To do all this amount of nothing, the huge machinery of delegates from each church is called into operation!

No wonder, then, that some who attend the Conferences say that their only good is in the social re-union they afford. Arriving at this conclusion, it is evident that the benefits of this fraternisation would be increased if as many Baptist ministers as possible were introduced to this conferential chit-chat. If the gain of a Conference lies in the smile, the parley, the grip of the hand, and nowhere else, then let us grasp the hand of ministers whom we know right well, who preach for us, and call upon us at our homes, but whose chapels are held on Particular and not General trust. So far so good. But why not invite all acquainted ministers in the district? There is no reason why this social Conference should not embrace Congregational parsons. In Cheshire the Conference proposes to have a re-union with the Particular Baptists, but in Cheshire the Independents are quite as friendly with the General Baptists. Let us take the city of Chester as an illustration. The church over which the Rev. W. Durban, B.A., is pastor, is a Particular Church, but is intimately associated with General Baptist and Congregational Churches. There are three other Baptist Churches—one speaking Welsh, and therefore out of all conference re-union—the other Scotch Baptist, and the other a regular Particular Baptist Church, but so hyper as to disdain all connection with Mr. Durban's work. These

four churches never meet in Conference, though they are all *Particular*; and it is evident that the General Baptist Conference is more in sympathy with the Congregational Churches than with three out of the four Baptist Churches of Chester city. The old difficulty arises, men are not *sticks*, however wooden; and the perplexity is, how can they be banded?

Surely every Baptist minister would delight in a friendly gathering of the kind delineated. It is not a question of doctrine. When we meet in a parlour we do not gather upon sofas and *ottomans* according to our doctrine; why should we in an ecclesiastical parlour? This argument holds good, however, on one consideration, and that is, that the Conference is for friendly social re-union, and nothing else.

But is this the sole object of a Conference? Is not a Conference a sort of ecclesiastical harness? This suggests a druidical narrative of a visit to fairyland. The Druid was surprised to see that horses could talk in that region, and was amazed to perceive the horses in different fields standing at a corner where the fields met, and, with their heads over their respective hedges, holding a friendly talk—but all the horses were harnessed with bridle, saddle, kicking straps, and all—and when the chat was over they took the harness off. Wondering, the Druid looked around for some human interpreter and saw a maiden from the shore come up, who told him that when horses met together for friendly talk they always put their harness on, as it was their full dress.

On the same principle, I presume, some of our friends suggest that the happy family talk of our churches should always be carried on when in full harness, and the Conference harness must be kept bright for such occasions. I would humbly suggest that harness is for work. That it is unnecessary to put on the Conference harness unless there is something to draw; and that, if the delegates have nothing to drag upward in their district, instead of turning harness into a description of full dress, they had better look out for some wagon or chariot, or even barrow and plough, to which to fix their traces. The object of harness is work. The object of Conference is work; and shame upon our Conferences, in which, I regret, we all share, that they should care so little about rigid work in the vineyard of their toiling.

A paper was read at the Cheshire Conference, by Mr. Maden, which suggested that the demarcation between General and Particular Baptists should be expunged, since the doctrinal differences did not prevent friendly meeting and conference. If this is done, it ought to be done on principle. The strong citadel ought to be the first place to give up its flag, not the outwork fort, where it is hard to uphold the name General Baptist. For the latter to give up would be surrender from weakness, not from principle. It seems to me that the doctrinal differences between individuals are now so numerous that it is needless, for mere doctrine, to establish a new sect; it is a very different thing to say that for mere *non-doctrine* it would be wise to destroy a denomination.

The General Baptist Association has its sub-conferences in the various counties, and is the best organized association of Baptist churches.* This Association supports a large number of missionaries

* This is stated by the Rev. S. H. Booth, Secretary of the Baptist Union, in the current Baptist Year Book.

and mission stations at home and abroad. It supports various other institutions. It affords to ministers in counties where Baptists are few an opportunity of re-union which they could not enjoy were they confined to their own county. As long as the Baptists have no better model of association or organization than the G. B. Association and its Conferences, it would be vain iconoclasm to destroy what is good and cosmical. We want more church organization—we want more of the influence of our Association felt in churches where one or two men may worry a church to distraction. We have glorious independency, and we will keep it; but if we can have the liberty which would give us more ease in doing what is *right*, and less in doing what *we like*, the freedom would be healthier and the churches stronger.

Some years ago it was customary for one church to send pioneers who would walk miles to establish new causes; now it is left to the Conference by the many churches; and the Conferences put on their harness, but, alas! never buckle the traces to anything, and never drag a load up hill. Let us extinguish sham institutions. Let us have Conferences to work; and let our Association see that plenty of real work is invited for these assemblies. People talk of inviting friends of other connexions to the Conference. Yes, but men do not talk of inviting friends to their workshops and kitchens—they do that in their parlours—for the parlour is not the place for work. Let us turn our Conferences into kitchens where spiritual meals are prepared for churches, or into workshops where hard clanging work is done, and build other rooms for parlours!

R. FOULKES GRIFFITHS.

"Hard Times."

IV. CONSCIENCE AND WORK.

It is not necessary to suppose that England "has seen her best days" to account for the present painful distress and "Hard Times." There are natural causes which induce fluctuations in trade, as well as the vicissitudes incidental to all commercial life.

It may be as well, nay it ought to be the duty, of the commercial part of the nation, to examine itself, look the position fairly in the face, and see whether there be any preventable cause at work which has injuriously affected the commerce of the country. Not simply to try and find out all the flaws in his neighbour's work, but in an honest, straightforward, determined spirit, to examine his own, applying those tests to his own work that he would apply, or wish to be applied, to his neighbours.

Will there not be found this at least, as *one* reason of England's decline from the position she occupied some years ago—an absence of *thoroughness* in the work done?

The master or employer embarks in a work, not because he is specially qualified by superior knowledge or intelligence, but as an investment for so much capital; and he, of course, is, to a large extent, incapable, even if he were willing, to ensure the thoroughness of the work, and must therefore delegate this to others, who have no interest in his responsibility.

The workman, in a very many trades, has no special training for his work, and does not feel himself to be, therefore, thoroughly master of his work; hence arises want of thoroughness, and, using the word in the French sense, want of intelligence in the work.

There is, too, the baneful effect of Trades Unionism, the reducing of all workmen—good, bad, and indifferent alike—to a dead level of mediocrity; taking away a large element of success, the opportunity of individualizing and of emulation; degrading each human soul, with its restless energies, to the dull wearisome monotony of a piece of machinery.

What England *does* want is, that both employers and employed should put a little more *conscience* into their work.

One other point is almost inconceivably stupidly treated—to judge from the manner in which it is generally spoken and written about—the speaking of "work" as if it consisted solely of so many "hours" duration, just as though *all* work could be measured by *time*. Is it not absolutely absurd, on the face of it, to speak of the fatigue incidental to the work of the ordinary mechanic with his nine hours a day, to that of, say, an accountant? The one is physical—using the term in its popular sense—the other mental. How, then, is it possible to compare things so essentially different, and attempt to compare the remuneration of both by the common standard of "time."

Physical work, in itself, is good, and conduces to good health; it is worry and anxiety that kills. And on whose shoulders does all that rest? The loss of vitality to a mechanic, after his nine hours work, is nothing compared to that of the student who has been at work but little more than half that time. The exhaustion of the system by hard, anxious, mental work, is infinitely greater than almost any amount of manual or bodily labour. How, then, is it possible to compare these in the same scale of remuneration by the "time" test?

It is almost enough to make one ashamed of the fuss made about the length of time to half an hour a week, out of fifty or sixty, that a mechanic may work, when the *Lancet* says that "Mr. Spurgeon ought to have at least a year's rest" to restore his mental faculties, and by reflex influence his bodily health, so worn are they from the constant strain they have borne.

It will be necessary to a just settlement of disputes where labour is concerned, to ascertain the proper value of the factors involved in trade. Would it not be well if some of those who are talking very loudly just now, and causing great suffering to thousands of families, were just quietly to endeavour to define to themselves, "What is work?" not giving simply their old stereotyped views of it, but stating what it really is?

Until the mechanic acknowledges his proper position in the world's great workshop, and accords to the other workers *their* due, it will be a hopeless expectation to see all the body fitly joined together and working harmoniously; and until all work as unto God, and not unto man, will that steady increase in trade result which is the reward of faithfulness.

TENAX.

PRISON-WORK.—The following books, which are never to die, were begun and finished in a PRISON:—Buchanan's Latin Version of the Psalms; the Consolations of Boëthius; the Evidences of Grotius; the History of Raleigh; the Henriade of Voltaire; and the Pilgrim of Bunyan.—*Dr. Eadie.*

Something Between.

BY MRS. G. S. REANEY.

SUCH a bright genial little meeting! Such singing and "Amens." The ruddy countenances of village lads, and the weather-beaten faces of the middle-aged men beamed upon the speaker from the rustic forms in the village school-room where she had been speaking. A few mothers were there, and sisters, and one or two others who came to that little gathering simply as somebody's friends.

And now the meeting is at an end. The careless have been warned; the unrepentant have been pleaded with; the seeking and struggling have been encouraged and strengthened. The text, which ran like a golden thread through the address, was this, "Thou shalt call His name Jesus, for He shall save His people from their sins." Saved from the penalty of sin; saved from its power through Jesus, God's Son, who gave His life a ransom for many. "We have redemption through His blood." "He bore our sins in His own body on the tree, that we, being dead unto sin, might live unto righteousness." "His grace is sufficient for us, for His strength is made perfect in weakness." Who will come to this Saviour to be delivered from the bondage of sin? Who will come to Him to find rest unto their souls?

The tears of many spoke in answer, and He to whom the thoughts of the heart are known marked the earnest seekers after Christ; and some, at least, rejoiced that night to know how sure and true was the promise, "Him that cometh unto Me I will in no wise cast out" (John vi. 37).

But now the little congregation is dispersing. Some loiter behind for a word with the speaker; some ask if they may "sign the Total Abstinence Pledge," in token of their earnestness to seek God and live a new life. Among the pledge signers are two young girls—friends, and hoping some days to be sisters. They sign—to help their influence with one not at that meeting.

* * * * *

The years pass on. Another meeting, larger and less rustic, and the same speaker pleads again to youth and age alike, "Seek God and Live" (Psalm lix. 32). At the close of the meeting, a tall well-dressed man approaches, and, putting out his hand, says to the speaker—

"I owe you a debt of gratitude; and this is my first opportunity of thanking you. Years ago, at a meeting somewhat similar to this, you induced my sister and one now my wife to sign the pledge. They did it for my sake, though I was all unconscious that they knew the positive need I had of some good influence to stop my life from further sin.

"I was a Christian—that is to say, a believer in Christ—but there was *something between* me and my faith in Him; something so trivial that I am ashamed to name it. I was no drunkard. But my glass of sherry, my brandy and soda, just came into my Christian life to spoil its peace. The glass of sherry led me to keep friendships formed in earlier days, which were not helpful to me. The spirit which I took made me, at times, irritable and fretful, snappish and morose. I knew I often darkened with a cloud the home of my widowed mother. I knew I often gave my fellow-clerks great cause to question my Christianity.

"*Something between*; and that something seemingly so little. And yet I had not the moral courage to remove it, until—until—the two gentle girls who signed the pledge after one of your meetings, secretly prayed for me, openly pleaded with me, and brought me the strength and power of their own life's example; while the one said that, although I was no other than a *moderate* drinker, she could not be my wife until I was a Total Absterainer. To-day, a warm welcome awaits you in one of the brightest of little homes, and my wife will substantiate the truth of my statement, that, since giving up the *moderate* use of stimulants, there is *nothing between* me and my desire to live a Christian life."

Reader, are you conscious of there being *something between* your heart's best resolves and your life's highest attainments? You may never exceed the

strictest limits of moderation in the quantity of stimulant you take; but does that stimulant help or hinder you in your Christian life? Can you honestly say, "Every time I take my stout or wine I feel I am growing more thoughtful and earnest?" Or must you confess that this moderate use of intoxicating drinks does *not* help you?

If this "*something between*" does not actually concern yourself, may it not concern some others whom you may be *able* to influence? There are many people who, away from home are bright and genial, while in their own houses they are irritable and unkind. The presence of strangers restrains the temper which comes out so unpleasantly before their own relatives. How much has the so-called *moderate* use of stimulants to do with this yielding to temper, which it would be well to conquer and control?

Is there no one for whom you are earnestly praying for the "best blessings," to whom this moderate drinking is a stumbling block to steadfastness and to earnest living—one whom some day you hope to help more personally in his endeavour to walk in all things as becometh a Christian? Would it not be the greatest help to such an one now to say, "I cannot be your wife until you become a Total Abstainer?"

Reader, think about this, pray about it, and, in anticipation of that day when men shall give an account of all deeds done in the body, see that *now* you let nothing come between your desire and your endeavour to live a Christian life.

Three Sunbeams.

FOR THE YOUNG.

THREE little sunbeams started out from behind a cloud one day to seek their fortunes. Playing along on their way, each thought of his future. Said one, "I will seek the waves of some river, or sea, and will spend my life in playing with the ripples, and frolicking with the fishes; and when I am weary and night comes on, I will go to sleep in the saffron heart of the water lily. I will take light wherever I go, and all shall bless me. Happiness is the fortune I seek."

Another said, "I will be high, high up, where all shall climb to reach me. I shall fly to the peak of some lofty mountain-top, or I will grace the palace home of a king, and perhaps rest upon the coronet of gems worn by his beautiful queen. I will be admired. Poets shall sing my beauty, and all shall speak of me. Fame is the fortune I seek."

But the third sighed, saying nothing; yet she thought sadly to herself, "Ah me! I am but a little beam of sunshine, what can I do? I too would love to play upon the ocean, or rest in the lily bed, or light the home of a king; yet wherever I may go, I will, at least, be content. I will love all things, and peace shall be my fortune."

Down upon the bank of a beautiful river, a group of merry children stood with rods and lines. Happy little fishermen!

"How fortunate," thought a little sunbeam; "now I shall have joy indeed." But soon they complained of the sunlight. "We can catch nothing here," said they; let us go down into the shade of the trees."

A snowy-winged sail-boat came gliding across the water. In it were seated two lovers. The lady's curls were like gold, her eyes bluer than the sparkling depths below.

"Ah! she will see me," said sunbeam, dancing lightly from ripple to ripple, watching her reflection in the water, thinking nothing in the world could be more lovely than herself. But the fair lady raised her hand to her eyes, exclaiming, "How pleasant! were it not for the sunlight. Let us hasten to the shade."

And once more Sunbeam was left, sorrowful and humiliated. She sank down, down, upon the hard rocky bed of the river. None loved or admired her; she was avoided, forsaken, and despised, and wished herself once more among the clouds with her laughing sisters.

In the luxurious apartment of a magnificent palace a little sunbeam has found its way; lighting up frescoed coiling and gleaming marble. Soon the energetic voice of the housekeeper is heard; "Annette, close the shutters and draw the curtains. It is strange that you are so careless, that sunlight will fade this crimson to white."

Poor little Sunbeam, shut out to shine upon hard walk and rough pavement!

But what of the one, who said; "I will be content?"

Up on the mountain side she had found a bit of moss shivering in the cold and shadow. "Let me warm you," whispered Sunbeam, sending a cheering ray into the heart of the moss which lifted up its head and grew, warm and happy all day. Darting on she shone into a narrow alley where sunlight rarely found its way, and slipping in, through a hole in a neat, but tattered curtain, found herself—in a basin of soap and water! Not a poetical home for our little Sunbeam? Do you remember her motto?

Three little children were receiving their daily bath, for in this humble lodging neatness and order were not thought to be incompatible with poverty. But little Sunbeam's wonderful arrival caused sudden suspension of operations.

Such shouts of joy as resounded within those attic walls I am sure had never been heard there before. Cries of, "See, see!" "Rainbows!" "Oh, look, quick!" And when an old pipe stem had been procured, and the bubbles began dancing and chasing each other about the room, I think it safe to say that no happier children could have been found in that, or any other city.

And it was only when exhausted by excess of happiness, they had fallen into a restful slumber that Sunbeam softly withdrew. And soon fading away in the arms of "Twilight" she thought of her brief life and the happiness she had given, and said:

"Poor, simple, little Sunbeam, that I am, I have found not only my own fortune, but those of my sisters, also. I have had love and admiration; and I am at peace with all the world, and am content."

Scrap from the Editor's Waste-Basket.

I. HOW TO GET TO THE ASSOCIATION.—Last March I travelled to Halifax in the company of a "learned divine" of the Anglican Church, my senior by some twenty years, and in the course of our conversation the divine discovered the name of my destination, and then, with that beautiful enquiring spirit so characteristic of "learned divines" in general, said, "Halifax is on the sea-coast, isn't it?" I can hardly imagine that any good Baptist is so benighted; still there may be one or two who do not know the best route, and therefore the following authoritative information will be acceptable.

Passengers from London, Peterborough, Nottingham, and Lincolnshire, will find G. N. R. most convenient. When joining the main line trains ask for a *Bradford* carriage, and so save all changes, except at Laister Dyke.

Passengers from Leicester, Loughborough, and Derby, coming by Midland, will change at *Sandal and Walton Junction*, or at *Normanton*, for Wakefield. They may need to change between Wakefield and Halifax.

Passengers from Staffordshire and Cheshire will probably travel by L. & N. W., *via* *Stockport* and *Huddersfield*.

Possibly there may be a change required between Huddersfield and Halifax.

II. COURTEOUS, OR OTHERWISE.—It is, we are aware, a daring and hazardous "imagination" to suppose that a General Baptist will ever be otherwise than "courteous;" but then the laws of courtesy are not always so luminously written as to make doubt impossible. The man who did not like to trouble his host with a letter announcing his arrival, lest it should seem like a request for elaborate preparation for his advent, was not wanting in the spirit of courtesy; and he who, being pursued by invisible but biting foes under cover of the leadership of the god of sleep, left the house with his visit only commenced, and without saying a word concerning his departure, because he could not "name" his stinging disturbers, had in him the making of a perfect gentleman. Still, as a rule, it is wiser, and really more courteous, to tell your host the time you expect to arrive, and to give some intimation of your expected exodus.

A lady may be kept waiting for half a day if she be not advised of the auspicious moment when you are likely to descend upon the scene; and busy as you be, still remember that Emerson says, "*Life is*

not so short, but that there is always time to be courteous." Of course if any gentleman is prevented coming to the Association he will at once either write or send a telegram to explain his non-appearance.

No doubt care will be taken in the allocation of guests to suit any special necessities and weaknesses that may exist: but in any case where lovers of the companionable "weed" find no shrine erected for their sacrifices, they will know the way to Nature's grand temple, and restrict their devotions within her ample area.

And in all things we may remember that "behaviour is the very first sign of force," that "manners are stronger than laws," and that "self-command is the main elegance."

III. BOIL IT DOWN.—A correspondent suggests that this is a good rule for the General Baptist Association as well as for the *General Baptist Magazine*. No doubt. Condensed wisdom is far better than vapid talk. Long prayers are mostly a weariness, and never more so than at gatherings for business. We are not heard for our much speaking; but for the measure of heart we put into our prayers. We heard it said of a prayer twenty-five minutes long at a Foreign Missionary meeting,

that it was so impressive it would never be forgotten, and it was so long that the man who offered it ought never to be forgiven. An Indian potentate is reported to have advised a missionary thus, "Friend, be not tedious; remember, life is short!" No man is too long who has really good and timely words to utter, and he who has not such words cannot be too short. Let every man take a lesson from Liebig.

IV. A CHEERING MESSAGE FROM A SICK ROOM.—A beloved friend who has been "laid aside" for several months, but has, notwithstanding, been at work for the Master, says, in a letter just delivered, and breathing the most fervent desire for the progress of our denominational work, "Am doing my very best for the Home Mission. Have written to several friends to ask them to become subscribers, and have got our two young lady collectors to try to get a few. Am hoping to send Mr. Harrison more than last year." Like good news from a far country, or water to the thirsty, is this communication. May such earnest workers be increased amongst us a hundredfold! Lord of the harvest, thrust forth labourers into these English fields, so white with the promise of large and rich results!

Reviews.

THE LIFE OF CHRIST. *London Book Society.*

"FLEETWOOD'S Life of Christ" was, in our youth, the most popular form of "the Great Biography" in existence; and though a new method of handling the subject has arisen since his day, yet "Fleetwood" has maintained a worthy place in many of the cottage homes of England: therefore, the London Book Society thinks it a wise thing to publish an abridgment of it, in 192 pages, for the sum of ONE PENNY, and the Bishop of London backs their venture. Certainly the work is cheap, the type fairly good, and the language eminently scriptural. It is likely to do good.

THE BIBLICAL MUSEUM. Old Testament. Vol. V. By J. C. Gray. *Stock.*

WE are glad to find this valuable work proceeding at so satisfactory a rate. The fifth volume carries us through Ezra, Nehemiah, Esther, and the Book of Job, and maintains, in every point, the widely

recognized excellence of its predecessors. Mr. Gray's hand has not lost any of its cunning; his patient research is still conspicuous, and his skill and good sense are patent throughout.

FRIENDLY WORDS ON EVERY DAY LIFE.

By Mrs. G. S. Reaney. *Morgan & Scott.*
WE have printed one of these tracts as a sample of the rest. Our readers will need nothing more than the taste of this one to induce them to purchase the packet. They are sold at 1s. 2d. per 100, and are conspicuous in their promise of usefulness.

ON OBJECTIONS TO JOINING THE CHURCH.

—BEING APT TO TEACH.—LOVE JESUS, AND LIVE FOR HEAVEN. By V. T. Charlesworth. *Pasmore & Alabaster.*

THE first is a fireside homily; the second one of the Stockwell Orphanage Tracts; and all three are aptly expressed, full of the love of Jesus, and suited to help in living for heaven. We warmly commend them for the fireside and the school.

ANGLO-ISRAELISM REFUTED. By R. Roberts. *Pitman.*

MEN who have been disposed to believe that Britishers form the lost ten tribes of Israel should purchase this lecture, and inwardly digest its statements. Its reasoning is masculine, its exegesis sound and reliable in the main, and its effect on Mr. Hine's positions sublimely destructive. As a logical tournament this discussion is extremely enjoyable; but the effort in the Appendix to construct the future of the world is blighted by the mildew of the Physical "Personal Reign" Theory.

THE SCIENCE OF COMMON THINGS. By John A. Bower, F.C.S. *S. S. Union.*

THIS is a capital introduction to scientific facts and scientific ideas. It is at once accurate and popular; reliable in its statement, clear in style and exposition, exceedingly wise in its choice of subjects, and altogether most interesting. It discusses such machines as levers and pulleys; tells how a thermometer is made; explains the electric telegraph and the steam engine. The boy or girl with a

"scientific turn" will luxuriate amongst "the common things" described by Mr. Bower.

WILL JONES'S WORKSHOP: THE STORY OF AN EARNEST SUNDAY SCHOOL TEACHER. By Rev. Robert Tuck, B.A. *S. S. Union.*

A BOOK that "embodies" the truth concerning the way in which the work of teachers should be done in a tale is more likely to enter in at lowly doors than profound treatises discussing mental laws, and elaborately describing the conditions of successful tuition. In Will Jones you see how the work has been done, with what tools, and under what difficulties, how help has been gained, and evils avoided. As a book for the training of teachers it is one of the most useful we have seen.

LONDON AND ITS RELIGIOUS FEATURES. By H. L. Williams. *Longley.*

CHEAP, concise, and comprehensive; not always accurate, but likely to be useful to visitors who want to know but little about London's memorable sites and buildings, and to have that little for a penny.

Church Register.

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

CONFERENCES.

MIDLAND CONFERENCE.—The next Conference will be held at Barton on Whit-Wednesday, June 4. Devotional service at eleven a.m. After which the Rev. W. H. Tetley will preach. Conference at two p.m. *J. SALISBURY, Sec.*

The SOUTHERN CONFERENCE met at Berkhamstead, May 7. At 11.30, the Rev. G. W. McCree preached from Phil. iv. 3. At 12.30 conference business. Fourteen churches reported, showing a net increase of 105. At six a public Home Missionary Meeting, at which addresses were delivered by Revs. J. Clifford, G. W. McCree, J. F. Jones, J. Menzies, D. McCallum, and W. H. Payne. The next Conference will be held at Westbourne Park Chapel.

W. H. SMITH, Secretary.

CHURCHES.

BARROW-ON-SOAR.—Sermons on Easter Sunday by Mr. Carter, of the Metropoli-

tan College. On Easter Monday, tea meeting, and public meeting at night. Chairman, Mr. B. Baldwin. Speakers, Rev. E. Stevenson, A. Greer of Quorndon, and Mr. Carter. Proceeds, £28 10s., applied to reduction of debt on new chapel.

NEW CHAPEL AT DYKE, a branch of the church at Bourn, was opened, May 7. It is a neat and commodious building, and is to be used both as a place of worship and a school-room. The first services were conducted by the Rev. S. S. Allsop. Rev. W. Orton, pastor of the church, preached May 11. The congregations were large, and in the evenings the place was filled to overflowing. A public meeting, May 19, Mr. W. R. Wherry presided, when "Memorial Bibles" were presented to the scholars, and addresses delivered on the "Value of the Scriptures," "the Teaching of the Young, and on "the Past History of the School." The entire outlay, about £400. The proceeds of the opening services were about £41 2s. 1d.; the amount received at the laying of "Memorial Stones" was £46 1s. 6d; one of the teachers purchased the site at a cost of

£17, and presented it as a thankoffering, and private subscriptions amount to nearly £200.

HITCHIN, Walsworth Road.—On March 26th the Band of Hope in connection with the Sunday school gave an entertainment. During the evening the pastor of the church, Rev. G. Wright, announced himself as now belonging to the ranks of total abstainers. We have now a pastor, a superintendent, and several teachers to aid us by personal effort and example.

LEICESTER, Friar Lane.—The senior deacon of this church completed his eightieth year, May 7. Fifty of those years having been spent in connection with the church at Friar Lane, he called his friends together to rejoice with him, and to celebrate the goodness of God. The pastor presided, the speeches were brief and pithy, and the social gathering was one of much profit and pleasure.

LONGFORD, Salem.—The pastor's Bible class was closed for the season on Easter Tuesday, when Mr. J. Massey, on behalf of the sixty members of the class presented a beautiful timepiece to Mr. Cantrell as a token of gratitude and esteem.

MEASHAM.—Chapel re-opened April 13 and 14, after being closed several weeks for renovation. The Rev. G. Barker preached. On Monday a public tea was held, and a service of song given, the connective readings being read by the pastor, Rev. E. Yemm. Attendance and collections very good.

MOSSLEY, HELP FOR.—Mossley contains a population of 16,000 inhabitants, and until very recently was without a Baptist Church. A few residents are formed into a church, and have engaged the Rev. S. Skingle to be their pastor. The Co-operative Hall has also been rented as a preaching room and Sunday school. The church and congregation are willing to do their very best, but for some time will need the help of friends to assist them in meeting the expenses of this good work for Christ. It is intended to hold a Bazaar sometime in the month of July, 1879. Help in any form will be very thankfully received. Address, Rev. S. Skingle, Ramsden's Houses, Mossley, near Manchester.

[This is so good and deserving a case that I have undertaken to be responsible for £10. I have to pay by the end of June. Will anybody help?—ED.]

SUTTON ST. JAMES.—A Bazaar was held in aid of our chapel vestry and burial ground fund on Easter Monday. It was opened by Mr. J. Crabtree, of Wisbech, supported by Mr. J. Laing, of Wisbech, Mr. Montagu Mather, of London, and other

friends, and in the presence of a large company of people from Wisbech, Holbeach, Long Sutton, Tydd, etc. The stalls, which were tastefully arranged and well stocked, will realize £50 towards the £220 expended for the vestry and burial ground.

BURNLEY, Ebenezer.—On April 26 the members met to present to Mr. William Proctor a marble timepiece as Secretary. The following inscription was engraven on a silver plate, "Presented to Mr. William Proctor by the members and friends of Ebenezer Baptist Church, Burnley, for his long and faithful services as Secretary, April 26th, 1879." Mr. Alderman Whittaker, one of the deacons, presided, and made the presentation. Mr. Proctor responded, and Mr. James Nutter spoke on the duties and privileges of Christians.

CHAPEL ANNIVERSARIES.

DERBY, Watson Street.—Rev. J. Hubbard, of Chilwell College, preached, May 11. On the Monday following tea was provided, after which a public meeting was held. Mr. G. Dean presided, and addresses were delivered by Messrs. J. Hubbard, G. Slack, S. Chambers, and A. Andrews. Proceeds, £7.

GRIMSBY.—Anniversary and recognition services were held, May 11. Rev. J. T. Owers preached. On the Monday following there was a tea and public meeting. The Rev. J. Manning was recognized as pastor, and addresses were delivered by Revs. W. Woods, J. T. Owers, W. Orton, J. Manning, J. Fordyce, M.A., R. Harrison, J. T. Shepherd, and S. Parkes. Services were profitable. Collections, £30 10s.

SCHOOL ANNIVERSARIES.

BURTON-ON-TRENT.—Preacher, Rev. G. W. McCree. Collections, £40.

CHESTERTON.—Preacher, Mr. John Evans. Collections, £20 10s.

DENHOLME.—Preacher, Rev. J. K. Chappelle. Collections, £37 1s 3d.

HUGGLESCOTE.—Preacher, Rev. W. H. Totley. Collections, £70.

KILBOURNE.—Preachers, Rev. W. H. Tetley, and T. H. Bennett.

LEEDS, Wintoun Street.—Preacher, Rev. W. Sharman. Colls. better than last year.

LEICESTER, Friar Lane.—Preachers, Revs. J. H. Atkinson and F. B. Moyer B.A. Collections, £52.

LONGFORD, Salem.—Preacher, Rev. J. P. Barnett. Collections, £25.

LONG EATON.—Preacher, Rev. J. Jolly. Collections, £20 4s. 3d.

NANTWICH.—Preacher, Rev. I. Preston. Collections good.

NEWTHORPE.—Preacher, Rev. R. F. Griffiths. Collections, £14.

MINISTERIAL.

FITCH, REV. J. J., was recognized as the pastor of Broad Street Church, Nottingham, May 15. Mr. Arnold Goodliffe presided. Rev. J. H. Atkinson delivered an address on "The Character of the Christian Church." The Chairman then narrated the circumstances connected with Mr. Fitch's call to the pastorate; and Mr. Fitch responded, giving some details of his ministerial career, and a brief statement of his beliefs and purposes. Professor Gracey spoke on "Ministerial Work," and Professor Goadby, B.A., on "The Duties of Church Members." The Revs. E. Medley, B.A., and H. Bonner, took part in the proceedings.

GODFREY, REV. J. R., after seven years labour at Nazebottom, Hebden Bridge, has accepted the unanimous invitation of the church at Bulwell, Nottingham, and expects to begin his pastorate there June 8.

BAPTISMS

- BELPER.—Five, by J. Bonser.
 BIRCHCLIFFE.—Eighteen, by W. Gray—one the youngest son of the pastor.
 BOSTON.—Six, by J. Jolly.
 BRADFORD.—Nine, by W. Wood.
 GRANTHAM.—Two, by A. Gibson.
 GRIMSBY.—Eleven, by J. Manning.
 LONGTON.—Seven, by C. T. Johnson.
 LONDON, *Commercial Road*.—Eleven, by J. Fletcher.
 LONDON, *Church Street*.—Three, by D. Burns.
 " *Præd Street, &c.*—Four.
 LOTH, *North Gate*.—Two, by E. H. Jackson—one a Wesleyan Methodist.
 MARKET HARBOUR.—Two, by G. Payne.
 MOSSLEY.—Two, by S. Skingle.
 OLD BASFORD.—Four, by J. Alcorn.
 PETERBOROUGH.—Three, by T. Barrass.
 QUORN.—Seven, by A. Greer (five for Mountsrael).
 ROTHLEY.—One, by G. Loyley.
 STOKE-ON-TRENT.—Eighteen, by W. March.
 SUTTON ST. JAMES.—Seven, by A. A. Saville.
 WALSALL.—Thirteen, by W. Lees.
 WEST VALE.—Two, by J. T. Roberts.
 WINDLEY.—One, by H. A. Blount.

MARRIAGES.

MILLS—KAY.—May 6, at Enon Chapel, Burnley, by Rev. J. Turner. Mr. Edmund Mills of Oldham, to Miss Miranda Kay of Burnley.

MITCHELL—WILKINSON.—May 3, at the G. B. chapel, Clayton, by the Rev. J. A. Andrews, Mr. John Mitchell, to Miss Esther Wilkinson, both of Clayton.

OBITUARIES.

ARMITAGE.—March 31, at Clayton, Betty Armitage, aged forty-six.

HARRISON.—May 16, at Ventnor, I. W., aged forty-five, Jane, the beloved wife of the Rev. John Harrison, late of Ryde, and formerly of Birmingham. She lived in full assurance of faith, and died in perfect peace.

HARRIS L. HENRY.—May 2, at Markot Harborough, our venerated brother closed a long and honourable life. He was one of the founders of this church, having identified himself with it at its commencement in 1880. Forty-seven years he served the office of deacon well, and was unwavering in his attachment to the church, being seldom absent from the sanctuary until he was laid aside by age and infirmities. He retained his mental vigour to the last, and died triumphantly rejoicing in the Saviour he had so long loved and served. His age was eighty-six. G. PAYNE.

DAY.—March 24, Jane, wife of Henry Day, 2, Wilford Grove, Nottingham (formerly Mrs. William Thirby, of Leicester), aged sixty-five.

FYSH, ANTHONY, was born at Fleet in April, 1823. In that village his early years were spent; and there, while still young, he was baptized and received into the church. He was earnest in different departments of Christian labour, and especially as a Sunday school teacher and local preacher. In many of the surrounding villages he rendered frequent help. For nine years he supplied at Gedney Hill every month; for twenty-eight years he went to Tydd St. Giles once a month; and for thirty years preached occasionally at Gedney Broadgate. He delivered his last sermon at Tydd only a fortnight before his death. He also held the office of deacon for many years. The painfully sudden death of his wife, some time ago, affected him much, and he never seemed to regain his former vigour. During his last illness a friend said to him, "Is Christ precious to you now?" He replied, "You know I have tried to live to Christ, and now I am simply trusting in Jesus." He was mercifully sustained by Divine grace until he breathed his last on March 22nd, 1879. His pastor, the Rev. C. Barker, preached his funeral sermon from, "With Christ, which is far better." PETERBOROUGH. THOMAS BARRASS.

GOODALL, MARY, of Derby, after a long and painful illness, breathed her last on the 3rd of April, 1879, aged sixty-nine. She became a member of the Baptist Church at Dover Street, Leicester, in the year 1836, and was baptized by the Rev. Joseph Goadby. Her course was a truly consistent one. As a lowly disciple, as a faithful wife and loving mother, she was most exemplary. Her end was peace.

TUNLEY, MARY ELIZABETH, was born on the 8th of May, 1864. While but a little one she was sent to the G. B. Sunday school at Ibstock, being received into the infant class, and gradually passing from class to class, until she became a member of the senior Bible class. At the early age of twelve years she was led, by God's grace, to give her heart to Christ, and after due consideration on the part of her parents and pastor she was baptized on the first Sunday in August, 1876, and united in membership with the Ibstock church. But our dear young sister was not long to remain a member of the church on earth. On the 23rd of March she complained of pain and sickness. After three weeks severe suffering she fell asleep in Jesus, April 15th, 1879.

"Remember now thy Creator in the days of thy youth."

THE
MISSIONARY OBSERVER.

JUNE, 1879.

Death of Mrs. Thomas Bailey.

BEFORE this *Observer* reaches their hands, many of our readers will have learnt with profound sorrow of the death of Mrs. Thomas Bailey. This very painful and mysterious event occurred at Cuttack, on Thursday, the 10th April, in the house of our beloved brother, Dr. Buckley. Writing on April 8th, Dr. Buckley referred to the alarming symptoms, and for a time it was feared that the end was near; but as they became more favourable, a hope was entertained that her precious life might be spared. It has pleased God, however, to ordain otherwise, and in recording the sorrowful event our esteemed brother observes:—

“The hand of the Lord is heavy upon us. Dear Mrs. Bailey sleeps in Jesus—for her a most blessed change, but the loss to our dear brother and to the motherless children is one that words cannot describe. And to the Mission it is a deeply mysterious and painful event, but the Lord has done it and therefore it must be right. It is a time to remember—‘Rest in the Lord and wait patiently for Him.’ It will be a comfort to the relatives to know that everything possible was done in the way of medical assistance. If such an event had happened at Derby or Nottingham I do not know of anything that could have been done that was not done at Cuttack. Three doctors were in consultation on the case—Drs. Stewart and Thomas, the civil and military surgeons of Cuttack; and Dr. Naylor, of Sumbulpore. The first and the last were here very frequently. We have to be still, and know that He is God. Much sympathy will, I am sure, be felt, and many prayers offered for the bereaved husband and three motherless children. The little baby is going on well.”

In our next issue we hope to give the affecting narrative of our departed sister's dying experience; also a translation of a touching letter from the orphan girls at Piplee, written after they had received the sad tidings of Mrs. Bailey's death.

Mr. Pike's Health.

FROM the last *Observer* our friends would learn of the illness of Mr. Pike. Writing on the 8th of April, after referring to the alarming illness of Mrs. Bailey, Dr. Buckley remarks:—

Mr. Pike's health has also occasioned us much anxiety. It is six weeks since he returned to Cuttack, after getting ninety miles on the way to Sumbulpore. He has had two or three returns of the fever, by which he has been much enfeebled, and I begin to fear that it may be jungle or malarious fever, which I know by experience to be a very treacherous foe, often striking when least expected, and robbing you of strength to a fearful extent. I am thankful, however, to say that the symptoms this morning were decidedly more favourable than a

few days since. He appeared to me to be quite free from fever; and the doctor spoke to me more favourably yesterday about his case than he has recently done.

We united in spirit with dear friends at home on Lord's-day, and at the missionary prayer-meeting last evening.

The lesson of the troublous scenes through which we are just now passing is Psalm xlvi. 10. The name of our God "will be exalted among the heathen" whether it be by the active labours or the patient sufferings of His servants and handmaidens.

On April 15th Dr. Buckley adds:—

Brother Pike is, I think, better. He keeps free from fever, but is weak; and with two months of the terrible hot sea-

son before us he is not likely to gain much strength here. They leave (D.V.) for Pooree in two or three days.

In this day of darkness and death, of affliction and anxiety, we trust our friends at home will cry unto the Lord on behalf of His servants and His cause in Orissa. May it please God not only to preserve their precious lives, but by these painful dispensations so to arouse the home churches that they shall give themselves no rest until the hands of their enfeebled and overburdened brethren and sisters are strengthened and relieved.

The Orissa Missionary Conference.

AN account of the Orissa Conference (which is *the* event of the year among our native Christians, and is long looked forward to and talked about) has already been given by Dr. Buckley, whose facile pen has for so many years described these annual gatherings. As, however, by the *Minutes* a better idea is afforded of the amount and details of the business transacted on these occasions, we have the pleasure to place them before our readers. May we request that they be carefully read and pondered. In this case, we feel persuaded that our friends will not only gain a better insight into the working of the Mission; a clearer conception as to the greatness, variety, and importance of the work that is being carried forward, but will receive a stimulus to further prayer, effort, and liberality, on behalf of the sacred cause. The Secretary, Dr. Buckley writes:—

The Orissa Missionary Conference commenced its sittings in the Mission College on November 18th, 1878, and continued in session till the following Saturday, November 23rd.

Present—W. Brooks, J. Buckley, W. Miller, T. Bailey, J. G. Pike, H. Wood,

Percival Edwin Heberlot, and on and after the 20th, John Vaughan. On the 20th and 22nd, the native preachers, students, colporteurs, and delegates of Churches, united with us.

Brother Miller opened the Conference by reading and prayer, after which

brother J. G. Pike was elected chairman. Brother Bailey was appointed to assist the Secretary. The following minutes were adopted:—

I. RETURN OF REV. W. MILLER AND FAMILY TO ENGLAND.

Copy of Medical Certificate from Dr. J. M. Coates presented.

Agreed, that we part for a season, with much regret, from our esteemed brother and sister Miller; but are fully convinced that the serious failure of his health requires his return to the fatherland. We shall greatly miss his invaluable services; still we hope, in due season, to welcome back our dear friends to their home and their work. We also express our kind Christian wishes for our young friends Miss Miller and Miss F. Miller, whose services in the Sabbath school, as well as in other respects, will be much missed.

II. ARRIVAL OF MR. AND MRS. VAUGHAN FROM ENGLAND AND RECEPTION OF MR. HEBERLET ON PROBATION.

Agreed, that we warmly welcome our new friends, the Rev. John and Mrs. Vaughan, as fellow-labourers in the kingdom of Christ in Orissa—that we heartily thank the Committee for sending them—an earnest, we hope, of others to follow—and sincerely pray that their Missionary course may be long, happy, and useful.

We also thank the Committee for accepting Mr. Heberlet as a Missionary on probation; we receive him in the Lord with sincere affection, and earnestly pray that his course as a Missionary may be very happy and successful.

III. SUMBULPORE.

There was a long and earnest discussion on the subject of occupying Sumbulpore as a Mission Station. The importance of the question was fully recognized, and the conviction expressed that if action be taken the Mission staff must be kept at its present number, eight, and increased if possible. (For Minute see *Observer* p. 74).

IV. BIBLE WORK.

The Secretary reported that the Bible Translation Society had made a grant of £150, which amounted, less expenses, to 1,714 rupees 5 annas.

Agreed, that we heartily thank the Committee of this Society, and request a continuance of their generous help.

It was further reported that 4,000 copies of the gospel of John had been printed, and 1,000 copies of the same

gospel in Sanscrit and Oriya. Also 3,000 copies of the Acts of the Apostles.

The printing of Scripture Selections, or Holy Lamp, was not finished, but had proceeded to p. 88, which is nearly half. Report received and approved.

Agreed, that we print 2,000 copies of Scripture Lessons from the Four Gospels and Acts; and if funds be available, Selections from the Psalms. The latter to be left with the Cuttack Committee.

The desirableness of binding a certain number of the three parts of this series left with the same Committee.

V. ORISSA TRACT SOCIETY.

1. Reported that the Religious Tract Society had given 100 reams of paper, and £20 for printing "Stories and Pictures of Church History," and £20 for printing Brooks's "Precious Remedies" in Oriya. Value of the paper £30. The two grants for printing realized 457 rupees 2 annas 4 pice.

That the American Tract Society had granted 100 dollars, which realized 230 rupees 3 annas.

That our own Society had granted £45, or 540 rupees, for printing tracts.

Hearty acknowledgments to be made to all who have thus liberally helped us.

2. The following tracts to be printed—
Epitome of True Religion 2,000 copies.
The Cuttack Committee to confer with brother Bailey before printing.

Aspirations to Jesus	...	5,000	copies.
Objections Refuted	...	3,000	"
Hymns, Part I.	...	4,000	"
" " II.	...	4,000	"
On Caste	...	3,000	"
Parables of Christ	...	2,000	"
True Refuge	...	4,000	"
Second Commandment	...	1,500	"
What think ye of Christ?	...	1,000	"

N.B.—This is a chapter from "Fulfilled Prophecy."

Agreed to print 1,500 copies of abridgment of "Negro Servant," by Shem Sahu (V. 9 of last year). A few suggestions were made by which it may be rendered more attractive.

"Sunday School Hymns" (V. 10). Report given, but as all these hymns have been composed by Makunda Das, we think that before printing an opportunity should be given to any brother who may have composed suitable hymns to present them, and for this purpose appoint a Committee consisting of brother Buckley, Ghunoo, Thoma, and Shem.

3. Revision of Tracts.

(a) Approved of the revision of "Destroyer of Delusion," with the ex-

ception of one or two suggestions that were noted.

(b) "Epitome of True Religion." Revision not approved, especially the change of metre. The tract, in its old form, would be preferred; but as we think that what is obscure should be made plain and clear, we refer it back to the Committee of revision.

(c) "Life of Christ." Committee reported, but revision not made. Appointment continued.

(d) "Essence of the Bible." Report given and appointment continued.

4. *New Tracts, &c.*

(a) Brother Shem presented a translation of "Children of the Bible," published by the Religious Tract Society.

Agreed, that we thank our brother for the labour he has bestowed on the translation, and appoint a Committee of examination, consisting of the Cuttack Missionaries with Ghunoo and Thoma.

(b) Brother Makunda Das presented a translation from Bengali of a work on the personality and work of the Holy Spirit. The same minute adopted, except that Shem was added to the Committee, and five rupees granted to our brother for his labour.

While this was being discussed brother Vaughan came into the College and was introduced by the Secretary to each of the brethren. He was affectionately received by them all. He expressed, in English (one of the brethren acting as translator), his regret that he could not speak to them in their own language, but hoped that the little knowledge he had acquired of the language would be daily increasing till he was able freely and fully to express all he thought and felt in it. It was responded to by Shem, who expressed the thankfulness and pleasure they all felt in his and Mrs. V.'s arrival, and the hope cherished that they would be preserved in health, and be able to labour in this important field for many years.

(c) "History of a Deputy Collector"—a tract translated from the Bengali by Thoma was presented, and a minute similar to that adopted in the case of b was agreed on.

5. *New Books.*

(a) "Fulfilled Prophecy." In reference to this book, translated by brother Miller, it was reported that the printing had proceeded to p. 270, and it was hoped it would be completed by the end of the year. Report received with much satisfaction. It is believed that the book will be very interesting and instructive, not

only to our native Christians, but to intelligent Hindoos.

(b) "Companion to Bible." Brother Buckley reported that about three-fourths of the copy was ready for printing, and acknowledged the assistance he had received from Ghanushyam and Soda Sebo. The brethren received the report with satisfaction, and hoped that, on the completion of "Fulfilled Prophecy," the printing of this would be begun.

(c) "Early History of the Christian Church in Orissa." Referred by last Conference to brethren Buckley and Ghunoo who reported that, owing to the pressure of other work, especially their attention to "Companion," they had not been able to attend to this appointment. In these circumstances it was agreed to continue the appointment; also to ask our aged brother, Sebo Patra, carefully to examine the manuscript, and give any suggestion he might be able to brother Buckley.

(d) "Holy War." Reported on by brother Brooks, and appointment continued.

(e) "Volume of Sermons for Village use" (V. 5 of last year). Reported on by brother Bailey and Shem. The brethren thought that the end designed might be accomplished by publishing, from time to time, something like the *Monthly Messenger* of the Religious Tract Society. Care should be taken strictly to adhere to the regulations of the Society. Several brethren promised sermons.

6. *Gratis Distribution or selling of Tracts (VI. 9 of 1876).*

It is understood that each brother uses his discretion in the distribution of tracts, as it cannot be expected that small tracts will be purchased.

7. That we respectfully apply to our Committee for a grant of £45 for our general Tract work.

9. That we also ask them for a grant for "Fulfilled Prophecy," but leave the amount to be decided by the Cuttack Committee on the completion of the work. It will be a larger work than former ones, for which £20 have been granted; but the principle approved was, that an increased sum might be asked for proportioned to the increased number of pages.

9. That brother Miller be requested by this Conference to seek an interview with the Secretary of the Calcutta Christian Tract and Book Society with a view, if possible, of obtaining a grant from that Society for printing this book. (The Religious Tract Society has supplied paper.)

VI. MISSION ACCOUNTS PRESENTED BY THE TREASURER.

These Accounts were, by direction of the Conference, audited by brothers Wood and Heberlet, and found correct. To be forwarded to the Committee.

VII. MISSION COLLEGE.

1. Three Students — Banchanidhi, Gideon Mahanty, and Bala Krishnoo Rath had studied most of the year, but about three months since Banchanidhi left, in accordance with his own wish, so that only two remained for examination.

2. The examination of Gideon and Bala Krishnoo was attended to, on behalf of the Conference, by brothers Bailey, Wood, Shem, and Thoma.

3. At a later period of the Conference a favourable report of the examination was given by brother Bailey, and directed to be forwarded to the Committee.

4. Banchanidhi made application for re-admission. Not entertained.

5. Muddhoo Das (Piplee Church), and Chintamani Padhan (Cutlack Church), and Bhurasa Putnaik (Berhampore Church), made application for admission into the College, but were not accepted.

6. Bahunka Padhan (Piplee Church), was accepted on the usual probation.

VII. NATIVE PREACHERS, COLPORTEURS, &c.

1. The following arrangements as to stations for the Conference year approved.

Berhampore—Anunta Das (Pastor), Benjamin Mahanty, Makunda Sahu, Soda Sebo (to be retained by brother Buckley while required for "Companion").

New Village or Padri Pella—Narayan.

Russel Condah—Tama and Balaji.

Cuttack—Sebo Patra, Damodar, Ghanushyam and Thoma. It is thought desirable that Shem should be at Cuttack, if approved by the Auxiliary Mission and himself.

Khundittur—Khumbhoo.

Choga—Poroosootum.

Minchinpatna—Paul.

Piplee—Makunda Das, Niladri Naik.

Bilepadda—Haran Das, or George Das, if Haran be sent to Khoordah.

Bonamalipore—Dooli Patra, if Georgo Das should go to Bilepadda.

Khoordah—In the event of Shem removing to Cuttack, Haran to be at Khoordah.

Case of Daniel Das left with the Cuttack Committee.

2. *Anunta Das and the Pastorate of the Church at Berhampore.*—Letter read from the church at Berhampore expressive of their desire to retain, for another three years, Anunta Das as their pastor, but regretting that they were not able to raise more than fourteen rupees eight annas monthly, and asking that the Conference would sanction the payment of the balance of six rupees.

Agroed—That we rejoice that the experiment of a native pastor at Berhampore has been so far successful, and that a united desire is felt for its continuance. We are also glad to learn that their pastor is actively engaged in bazaar work and itineracy, and while we regret that they are not able to raise the whole amount required, we cheerfully sanction the payment, from the Native Preachers' Fund, of the balance of six rupees for the present year, on the understanding that his evangelistic labours be continued; and we cannot but hope that when times are more favourable (as we trust they soon may be) they will be able to raise all that is necessary.

In reference to their request that the arrangement proposed may be sanctioned for three years, we are not aware of any serious objection to the proposal, but it is our usual course to make arrangements from Conference to Conference.

We rejoice to know that Anunta Das's labours are so acceptable that the brethren wish him to be publicly set apart to the work. We appoint brother Buckley to represent the Mission on this occasion—in case of failure, brother Bailey; and we also request that brother Shem take part in the service.

3. *Question of increase of salaries of native preachers considered.*

Khumboo to receive a present of ten rupees.

Balaji's salary to be raised one rupee a month on his joining his appointment at Russell Condah.

Cases of Thoma and Shem referred to Cuttack Committee.

Makunda Sahu, on going to Berhampore, to have the usual allowance for children in addition to salary.

N.B.—The extra allowance on account of scarcity to continue in every case to the end of March. The daily batta of two annas to continue, in addition to coolie allowance.

4. *Colporteurs.*

(a) Application from John Jenna not entertained.

(b) Application from Bhubanee Sahu left with brother Bailey, who may occasionally employ him if necessary.

(c) Application from Boishnob Das left with the brethren at Berhampore.

5. Question of supporting colporteurs in part by commission on sales considered, but no minute adopted.

(a) Cuttack Committee to consider the case of Munce Swie.

VIII. CORRESPONDENCE, &c.

1. That the two brethren who so efficiently reported the Conference last year in the *Morning Star*, U. S., and the Baptist papers in England, be requested to render a similar service this year.

2. The Secretary to edit the Indian Report.

3. The Secretary to write to our venerable brother, Dr. Phillips, and assure him of the hearty interest we cherish in their work, and of the satisfaction and joy we feel in the prospect they have of soon welcoming back well-trying and faithful labourers, and of receiving others whose hearts have been inclined to the work of the Lord in Orissa.

4. Brothers Buckley and Vaughan to audit the Printing Office accounts.

IX. MISCELLANEOUS.

1. *Zayat at Cuttack*, which we agree to call the Christian Book Room.

That the cordial thanks of this Conference be presented to the British and Foreign Bible Society, and to the Religious Tract Society—to the former for granting, on very favourable terms, a supply of Bibles; and to the latter for granting, in the same way, a supply of books. Also to the Rev. G. H. Rouse, of the Baptist Mission Press, Calcutta, for a copy of each of the books published at

their press, and for a grant of books for sale.

Question of Management of Book Room considered. Brother Miller to have charge while he remain; and then the Cuttack Committee are empowered to select a brother in his place.

The accounts could not be presented, as all the bills had not been received. Left with the said Committee.

2. *Khoordah New Chapel.*

Brother Shem reported; but it appeared that, through some oversight, another plan adjusted to the reduced expenditure sanctioned by last Conference had not been prepared. Left with the Cuttack Committee, and Committee of Auxiliary Mission, who will act when fuller information be given.

3. *Case from Dr. Phillips considered.*

Agreed,—That we present special prayer for the prosperity of the work of God in Orissa on Jan. 5th and 6th, 1879.

4. Letter from Russell Condah returned as irregular.

5. Act No. IV. of 1869 (Divorce Act) was discussed on account of two or three cases in the native community. No minute adopted.

6. Considered Government of Bengal Circular No. 42, dated 21st October, 1878, in relation to the Christian Marriage Act No. XV. of 1872. Referred to Cuttack Committee.

7. Revision of Society's Rules. Suggestions to be sent by brother Brooks to the Secretary.

8. *Next Conference* to be held (D.V.) at Cuttack early in November, 1879. Oriya preachers, brothers Bailey and Anunta Das. Brother Buckley to preach in English. Brother Shem to prepare a paper on "Family Worship."

Spoiling a Good Religion.

ANOTHER point came up in the conversation. The preacher, seeing that he and the brahmin could never come to an agreement about the cause of the famine, turned the conversation, and asked what the brahmin thought of Christianity. "It is a good religion," was the reply, "but the Europeans have spoiled it." The Christian anxiously inquired how. "By offering it to non-caste people; by employing such low wretches as servants, and associating too much with them." "But who made the low people?" said the Christian. "God, of course," answered the brahmin; "but they must be kept at a distance."

"Unto the poor the gospel is preached." This glory of Christianity is to the proud brahmin a greater stumbling-block than it was of old even to the Scribe and Pharisee.

Music for "The Little Ones" in Rome.

THE following letter from my friend Mr. Colebrook will speak for itself, and command, I trust, a hearty response. He says:—

One word for Rome. Not for its church, but its children. Our friend, Mr. Shaw, cannot get the children to the SUNDAY SCHOOL. He gets some adults—there were seventeen the morning I called, but no children. I suggested he should be a modern Orpheus, and charm them to school with music. He said he would if he knew how. Whereupon I told him what Mr. Alsop had done in Manchester, how I had seen five hundred of the dirtiest and raggedest children assemble at nine o'clock at night, many of them walking miles, for a cup of coffee and a sing, and how they came three and four nights a week all through the winter, and had, by means of the Tonic-sol-fa system, though ignorant of the letters of the alphabet, so mastered music as to give a "ragged concert" in one of the large halls of Manchester, to the great delight of all who heard them.

Both Mr. and Mrs. Shaw caught the idea instantly, and said they would gladly attempt a similar work in Rome, *but* they had no musical instrument to assist them. I promised to try and get a HARMONIUM for them, and have already collected eight pounds five shillings among my friends towards its purchase. Now I want to appeal to the readers of the G. B. Magazine to supply the deficiency; and I am sure you will be glad to receive their contributions. Apart from the children, there is a great want of a musical instrument to assist in public worship. The Italians are great lovers of music, but have little or no idea of time and tune in singing. What we call congregational singing is entirely unknown to them. There is nothing in any way corresponding to it in the Papal system. Hence, above all things, I think singing should be cultivated as a means of carrying the gospel to the hearts of the people. And among a people so steeped as the Italians are in emotional and sensuous religious ceremonial,

nothing so innocent and beautiful could be offered them as a substitute, as singing. And there is need that nothing should be left undone to strengthen the hands of the brave little band, who, with a faith stronger than David's, are seeking, with more unequal weapons than his, to slay the Goliath of Christendom. I do not think they will do it. But already the buzz of the little insects now "infesting" Rome has disturbed the equanimity of the stately animal of the Vatican; and one has so stung him as to provoke an undignified kick. For weeks past Rome has been placarded with huge bills calling on the people to render additional homage to "Mary, the mother of God." The preacher in the little Waldensian chapel told his hearers that Mary was not the mother of God; that God never had a mother; that the Virgin was a woman like ourselves; and that, if she were God's mother, she would be greater than God Himself, as God must have been dependent upon her. This simple statement was enough to stir up all Rome; and the Cardinal Vicar, at the Pope's request, ordered a "manifestation of loyalty;" consisting of a procession of the people to Santa Maria Maggiore.

A Roman priest told me, "he believed that within twelvemonths the King would be dethroned, the Pope banished, and the priests' robes torn off their backs." The only thing in the prophecy I question is the time. I think he has correctly gauged the spirit and tendency of the age; but I do not look for so speedy an accomplishment of his prediction. Nevertheless political seeds ripen fast. I mention this to strengthen the good resolution of those who have provided, in the "Sala Cristiana," a little ark of refuge for distressed souls; and to awaken sympathy for the children of Rome, that "the seed of the kingdom" may be planted by song before the "evil days" come.

Martin Luther fought more than one victorious battle against Romanism in Germany and Europe by the aid of music and song. Wesley's hymns were an important auxiliary in the great Wesleyan revival. Italy will not be won for Christ without its aid. Mr. Colebrook's suggestion is most sagacious, and no time should be lost in giving it practical shape. Will our friends, young and old, forward their contributions for this harmonium? It will be a most useful missionary. Gifts may be sent to the Secretary or Treasurer of our Mission, or to

JOHN CLIFFORD.

Letter from Mr. Shaw.

IN a recent letter to the Secretary Mr. Shaw thus refers to the subject of Mr. Colebrook's letter:—

You will be interested to know that I am now able to read and write Italian tolerably, but at present I am a poor *speaker*, and a worse *hearer* of the language. Our congregations are good, and our prospects are very encouraging. I have to pray for patience when I see such attendances and attention, and such possibilities of sowing and reaping for the Lord, while I am unable to handle either the plough or the sickle.

The howling we have in place of singing is sometimes enough to drive one mad. It is simply indescribable! We must have a harmonium, and soon. I must either beg, buy, or borrow one. Mr. Colebrook, whose faithful picture of Roman Catholicism was in the May Maga-

zine, kindly volunteered to write to some friends in the hope of obtaining one for us, and I suppose we must try to wait patiently. I believe we shall do much good by a wise use of singing. Almost all the mission services I have attended here are very dull and heavy. I mean to try another plan.

I am pleased to see that the Miller's have reached England in safety. May the Lord soon give them health.

My dear wife has been very unwell, but I thank God that she is better, and also that our little girl is recovering from fever.

Mr. Cook's party are here, but there is no one whom I recognize.

Foreign Letters Received.

BERHAMPORE—H. Wood, March 22, April 11.
CUTTACK—J. Buckley, D.D., April 1, 8, 15.
" W. Brooks, March 24, 31.

CUTTACK—T. Bailey, April 15.
PIPLEE—T. Bailey, March 24, April 28.
ROME—N. H. Shaw, April 29, May 12.

Contributions

Received on account of the General Baptist Missionary Society from April 16th, to May 15th, 1879.

	£	s. d.		£	s. d.
Bible Translation Society's Grant..	150	0 0	Hathern	4	15 0
Dividend, Atlantic	14	13 9	Landport	20	2 3
New Zealand	6	2 5	Ledbury—Mrs. Shaw	1	0 0
Audlem	5	19 0	London, Church Street.. .. .	29	12 10
Belton	1	16 3	Finchley	8	10 7
Berkhampstead	12	15 9	Lyndhurst	2	10 0
Birmingham—Mrs. Ellaway	10	17 0	Maltby	14	11 6
Coalville	8	4 3	Nottingham, Hyson Green	6	14 3
Coningsby	8	8 2	Peterborough	97	2 6
Dewsbury	24	14 6	Radford, Prospect Place	7	19 7
Grimshy	4	15 7	Smalley	5	12 7
Halifax	54	15 3	Spalding (Juvenile)	15	19 0

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E.,
and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

Words and Deeds of the Prince Consort.

BY GEORGE W. M'CREE.

WE once saw the Prince Consort sitting beside the Queen as she went to open Parliament, and we saw him again as he left a splendid carriage to inspect a model lodging-house in St. Giles. He was a true Prince, and an earnest philanthropist, and we hold his memory in high esteem. We were, therefore, charmed to find that Mr. Theodore Martin has issued the fourth volume of his admirable life of the Prince Consort, and from this we shall quote some passages of great interest. The Prince Consort was a hard-worker. He presided at the opening of the Art Exhibition, at Manchester, and at eight o'clock the next morning he proceeded to the Peel Park, Salford. We then have this account of

THE PRINCE'S DAY'S WORK.

He received an address from the Corporation of Salford, in the Museum and Free Library, to which he replied. After visiting the Exhibition of Manchester Local Artists, he attended the unveiling of a statue of the Queen in the Peel Park, where he again spoke. Soon after midday he was on his way to London, and six o'clock found him present in Buckingham Palace in the Council-room, when the speech for the opening of the New Parliament was submitted for the approval of the Queen. No wonder that his diary for the day concludes with the words: "Very tired—early to bed."

To the Princess Royal, after her illustrious reception in Germany as a royal bride, he wrote a touching letter, from which we quote his words on

A ROYAL WIFE'S TRUE POWER.

You have now entered upon your new home, and been received and welcomed on all sides with the greatest friendship and cordiality. This kindly and trustful advance of a whole nation towards an entire stranger must have kindled and confirmed within you the determination to show yourself in every way worthy of such feelings, and to reciprocate and requite them by the steadfast resolution to dedicate the whole energies of your life to this people of your new home. And you have received from Heaven the happy task of effecting this object by making your husband truly happy, and of doing him, at the same time, the best service, by aiding him to maintain and to increase the love of his countrymen.

That you have everywhere made so favourable an impression has given intense happiness to me as a father. Let me express my fullest admiration of the way in which, possessed exclusively by the duty which you had to fulfil, you have kept down and overcome your own little personal troubles, perhaps also many feelings of sorrow not yet healed. This is the way to success, and the *only* way. If you have succeeded in winning people's hearts by friendliness, simplicity, and courtesy, the secret lay in this, that you were not thinking of yourself. Hold fast this mystic power, it is a spark from Heaven. . . . Your place is that of your husband's wife, and of your mother's daughter. You will desire nothing else, but you will also forego nothing of that which you owe to your husband and to your mother. Ultimately your mind will, from the over-excitement, fall back to a little lassitude and sadness. But this will make you feel a craving for activity, and you have much to do studying your new country, its tendencies and its people, and in overlooking your household as a good house-

wife, with punctuality, method, and vigilant care. To success in the affairs of life, apportionment of time is essential, and I hope you will make this your *first* care, so that you may always have some time over for the fulfilment of every duty.

The ways of statesmen, as we have seen in our time, are not always perfectly straight and honest; but few of us would venture to condemn them as the Prince Consort did in a letter written to the Dowager Duchess of Coburg in 1859, that is, at the close of the Franco-Austrian War. He thus speaks of

THE TORTUOUS WAYS OF DIPLOMACY.

I can remember no period of equal confusion and danger. The ill-starred telegraph speaks incessantly from all quarters of the globe, and from every quarter a different language (I mean to a different purport). Suspicion, hatred, pride, cunning, intrigue, covetousness, dissimulation, dictate the despatches, and in this state of things we cast about to find a basis on which peace may be secured. An agreeable occupation!

We are certain that all will read with interest the Prince Consort's solemn words on

OUR DIVINE MISSION.

Man alone is born into this world with faculties far nobler than the other creatures, reflecting the image of Him who has willed that there should be beings on earth to know and worship Him, but endowed with the power of self-determination, and having reason given them for their guide. Man can develop his faculties, place himself in harmony with his Divine prototype, and attain that happiness which is offered to him on earth, to be completed hereafter in entire union with Him through the mercy of Christ. But he can also leave these faculties unimproved, and *miss his mission on earth*. He will then sink to the level of the lower animals, forfeit happiness, and separate from his God, *whom he did not know how to find*. I say a man has no right to do this—he has no right to throw off the task which is laid upon him for his happiness; it is his duty to fulfil his mission to the utmost of his power; but it is our duty, the duty of those whom Providence has removed from this awful struggle and placed beyond this fearful danger, manfully, unceasingly, and untiringly, to aid by advice, assistance, and example, the great bulk of the people, who, without such aid, must almost inevitably succumb to the difficulty of their task. They will not cast from them the aiding hand, and the Almighty will bless the labours of those who work in His cause.

Few records have affected us more than the account we have of the Prince Consort's efforts on behalf of the

BALLAST-HEAVERS OF THE PORT OF LONDON.

It cannot be presented more truthfully than in their own words, in a memorial presented to the Queen in June, 1863, in which they acknowledged that to the Prince "we owed eight years' contented life in our hard labour, after a long time of misery from which he relieved us.

"Before he came to our rescue, we could only get work through a body of riverside publicans and middlemen, who made us drink before they would give us a job, made us drink while at it, and kept us waiting for our wages and drinking after we had done our work, so that we could only take half our wages home to our families, and that half often reached them, too, through a drunkard's hands. The consequence was that we were in a pitiable state; this truck-drinking system was ruining us, body and soul, and our families too.

"Your Majesty, we tried hard to get out of this accursed system; we appealed to men of all classes, and opened an office ourselves; but we got no real help till we sent an appeal to your late Royal Consort on his election to the

Mastership of the Trinity House. He at once listened to us. Your Majesty, he loved the wife of his own bosom, and he loved the children of his love; he could put himself down from the throne he shared to the wretched home of us poor men, and could feel what we and our wives and children were suffering from the terrible truck-drinking system that had dragged us into the mire. He inquired himself into the evils that oppressed us; he resolved that, if he could release us from our bonds, he would; he saw the President of the Board of Trade (the Right Hon. E. Cardwell) about us, and with his counsel a clause was put into the Merchant Shipping Act, 1853, which placed us under the control of the Corporation of the Trinity House.

"At once our wrongs were redressed, and the system that had ruined us swept away. The good Prince and the Brethren whom he led framed rules for our employment, which secured us a fair wage for our very hard toil; they let us take it home to our families unclipt; they gave us a room to wait in for our work, and supplied it with papers and books; they encouraged us to form a sick benefit society, and in every way strove to promote our welfare. Your Majesty may well imagine what a change this was to us; from the publicans and grasping middlemen seeking our money at the cost of our lives, to Albert the Good and his generous brethren, desiring only our good! At one dead lift they raised us from the drunkard's life and the drunkard's fate, to the comfort and respectability of the fairly-paid, hard-toiling English working man."

The memorialists go on to inform the Queen that they "celebrate their deliverance by an annual treat" on her Majesty's birthday, and that they "then think with special gratitude of their deliverer." We should like, they add, to "have a representation of him in the room that he and the brethren gave us; we should like to see his kind and earnest face looking on us as we daily partake of the boon he has secured us;" and they ask for a framed engraving of the Prince "as a remembrance of our benefactor, and as a reminder that we, in our humble way, should strive to be, as husbands, fathers, and men, what he was." The request was at once granted, and the gift made more precious by the words that accompanied it, which told that of all the tokens of sympathy submitted to the Queen in her grief, "no one was more in harmony with her feelings than the simple and unpretending tribute from these honest hardworking men."

The Prince Consort was a man of intense social affections, and was sorely grieved when an old and favourite servant died. The following is from

THE QUEEN'S DIARY.

Thursday, August 12.

Up at six. Air still fresh, but streets very oppressive. While I was dressing, Albert came in, quite pale, with a telegram, saying, "My poor Cart is dead (*Mein armer Cart ist Gestorben!*)" [Cart had been Prince Albert's valet for twenty-nine years.] I turn sick now (14th August) in writing it. . . . He died suddenly on Saturday at Morges, of *angina pectoris*. I burst into tears. All day long the tears would rush every moment to my eyes, and this dreadful reality came to throw a gloom over the long-wished-for day of meeting with our dear child. Cart was with Albert from his seventh year. He was invaluable; well educated, thoroughly trustworthy, devoted to the Prince, the best of nurses, superior in every sense of the word, a proud, independent Swiss, who was quite *un homme de confiance*, peculiar, but extremely careful, and who might be trusted in anything. He wrote well, and copied much for us. He was the only link my loved one had about him which connected him with his childhood, the only one with whom he could talk over old times. I cannot think of my dear husband without Cart! He seemed part of himself! We were so thankful for and proud of this faithful old servant, he was such a comfort to us, and now he is gone! A sad breakfast we had indeed. Albert felt the loss so much, and we had to choke our grief down all the day.

England lost a great Prince when Albert the Good was borne to his grave, and his memory should be held in remembrance.

The Local Preacher at Home and Abroad.*

BY B. BALDWIN.

THE essential basis on which the Local Preacher should rest his pretensions to be a preacher at all is that he is truly converted to God, and is a devout and grateful lover of the gospel he essays to preach and teach. Moreover he must show real *aptitude* for a work so honourable and important by finding scope for the gift that is within him in the Sunday school, in meetings for social prayer, and in seeking to encourage, instruct, and guide the anxious and inquiring. Nor should he only "stir up the gift that is in him," but he must cultivate and nurture and improve it by all available means, so that his mind may be trained to think, and be well stored, that he may become a workman needing not to be ashamed.

I would also desire to see him manifest at home that spirit of Christian love and urbanity, that kindly and gentle deportment, and that genial-heartedness of manners which should evidence his possession of that charity which "behaveth not itself unseemly,"—and by these means to gather the young around him, to attract them unto himself with the irresistible force of an all-conquering love; to win them over to the love of all that is excellent, and lovely, and kind, by the manifestation of like features in his own character; to copy Christ himself, and then reflect the beauty of His image, so fair and so divine.

He must also be the friend and right hand of his pastor, ready to aid him in every good work; willing, so far as with him it might be possible, to adopt and carry out, and urge others also to aid in carrying out, every wise suggestion made by his pastor for the best interests of the church; and so he should be doing his part to wipe away the stigma which, rightly or wrongly, has been associated with the name of "local preacher." I speak this in the *past* tense, because if ever there were just occasion in bygone days to brand the local preacher, *as such*, as a hindrance to the church's prosperity, as an enemy to its peace, and as a thorn in the pastor's heart, I believe it has died away, or that the manifestation of such a spirit is happily very rare, and the sooner it is utterly exorcised the better.

I have already said there should be a manifest aptitude for the great work of preaching the gospel; and I would have our churches ever alive to detect, to foster, and kindly encourage such aptitude. The harvest of the world is great, the labourers are few; and those who *will* labour, and who *can*, should have the sympathy and the friendly eye of the church at home. They should not have the cold shoulder, as being too forward and precocious, but invited to give evidence, before the church, of their ability to speak, in the great Master's name, the truths of His life-giving gospel; and thus the church should be able to sanction and commend the labours they approve to neighbouring churches where such help is needed for the extension of the kingdom of Christ. By this means, also, a wholesome check would be put upon such local preachers as are anxious to run before they are sent, and a guarantee would thus be afforded to churches needing preaching supplies, of the respectability of character, the preaching power, the Christian position

* Substance of a paper read at the Local Preachers Conference at the Association, June 18, 1879.

and worthiness, of those who aspire to the honour of being upon the village plan. The town churches would, in my estimation, confer an unspeakable benefit upon the village churches if they would make this a rule and act upon it. To the local preacher himself, too, it would give a sanction and standing to which, I think, he is entitled, as a commendation and authority from the church of which he is a member, to any church where he may be invited to exercise the gifts God has given him; and I would go so far as to recommend that our village churches should not place upon their plans the name of any local preacher who had not the sanction of his brethren at home to be engaged in such a work. More importance ought to be attached to the local preacher's calling than that any man should essay to enter upon it merely because his opinion of himself leads him to the conclusion that he is fitted for it; and he who refuses to comply with the reasonable request that he should preach at home so as to seek the approval of his brethren to preach elsewhere, ought not, in my judgment, to be encouraged by the invitation of our village churches, to oppose so salutary a rule. Christian modesty should restrain any in being too ready to act thus, while a contrary course of action would raise him in the estimation of his friends at home, and introduce him at once to the confidence and Christian esteem of surrounding churches.

I would not for one moment desire to damp the ardour, or to cool the zeal of any earnest brother desiring to devote himself to ministering the Word round about the region where he dwells, nor would I fix too high a standard of qualification; but I think if it be deemed so important that prudence and discretion, and careful scrutiny and discrimination should be exercised by our College Committee before admitting any young man upon the roll of students for the stated ministry, there should be something of a like safeguard placed around the entrance to the ranks of our local preachers—and I am of opinion that our local preachers generally would not object to this. Some there are, no doubt, who would object, but they would most probably be those to whom it would be advisable and necessary to object altogether.

I believe there is a good deal of unused preaching power in our churches at home which might be profitably and suitably employed to the benefit of our village churches, and to the honour and glory of God. It is a question we should ponder and decide, whether our larger home-churches have done, or are now doing, their duty in this regard, to the smaller churches in our rural districts. From our statistical returns of last year it appears there are 384 local preachers out of a membership numbering 23,999; and are we to suppose that is a proportion which exhaustively represents the preaching ability of our General Baptist constituency? It is not much over one and a half per cent. I don't know how this may compare with other denominations; but I think it is not a proportion with which we should be satisfied who have such inspiring examples of earnest work in our less favoured forefathers, and who withal have such a free and glorious gospel message of salvation to declare to our perishing fellow-men. If any should be foremost in the preaching of the gospel to the people, it is the General Baptists of this year of grace, for we bind the gospel of our Lord with no fetters, but go forth declaring Him to be "the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

I am thankfully mindful of the fact that our Sabbath schools absorb a very large amount of the active Christian intelligence of our churches, for we have a glorious army of about 4,600 Sunday School Teachers; but I believe it is possible for the efficiency of this noble work to be left unimpaired, and yet considerably more effort than at present be devoted to the sphere of the local preacher, for surely when all these industrious working bees of the Christian hive are busy at their useful toil, we are not to conclude that all the best energies of our churches are exhausted! There must be yet many of our rising young men of piety, of intelligence and ability, besides others of older years, having yet the unem-ployed gift of speaking to the unsaved the Gospel of Salvation. "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into His harvest."

Moreover I feel that one great means of counteracting the prodigious and growing evil of Ritualism in our villages, is the agency of our Protestant Nonconformist evangelical local preachers as they go abroad, from week to week, upon their mission of preaching the gospel. They are chiefly employed in the villages, and it is very much *in the villages* that the attempts of Ritualism and Popery are more openly and unblush-ingly made; there, where we are told, "there is a gentleman placed by the Church in every parish," it is, more perhaps than elsewhere, that the certain sound of the gospel needs to be opposed to the assumptions and teaching of the priest. I know there are some glorious exceptions to this state of things: I rejoice wherever there is a faithful minister of the truth in the village parish church, and I would, for the sake of Christ and the souls of men, their number were multiplied on every hand. But I do know that our nonconformist friends in our villages need all the moral help that can be given them to sustain them against the power of prestige, and patronage, and purse, and priestcraft, with which they have to contend; and the chief element in all they have to encourage and strengthen them, next to their own sturdy and simple faith, is the weekly visit of the local preacher as he goes, with his earnest words of cheer and comfort, to speak the message of truth from the Word of God.

Permit me to point out an important feature of usefulness in the services of our local preachers in their visits amongst the churches, by which they may very greatly aid the denomination. A resolution was passed at the Association in 1860 to this effect—"That this Association regards it as the duty of *all the churches in the body* to support the three recognized institutions of the Connexion, viz., the Foreign Mission, the Home Mission, and the College." Now although there is little room for complaint as to the loyalty of the churches to this rule, so far as regards our Foreign Mission, the General Baptist Year Book for 1878 recorded the lamentable fact that ninety-five of our churches contributed nothing to the needy funds of our College, while no less than 105 churches are innocent of gifts to our Home Mission Society! This is a state of things which I think might be greatly improved if our local preachers would use their influence amongst the churches they serve. I cannot but think these three denominational institutions are dear to their hearts; and if they would urge all the churches to make at least one collection in the year for each, a gratifying addition to the funds would be realized. Even though, in many cases, the sum collected might

be small, and perhaps very small, I would rather see a 10s., or even a 5s., collection reported in aid of these long established and recognized connexional agencies for the extension of the kingdom of Christ, than the depressing blank after blank in our financial statistics. I observe numbers of our larger churches are defaulters also, and I would stir up their pure minds by way of remembrance.

For our local preachers I once more bespeak the prayerful sympathy of people and ministers at home, that they should ever wish them "God-speed" in their work, and cheer them on by a loving interest and friendly countenance, and by all the aid they can render them for increasing their efficiency and acceptability amongst the people for whose good they labour. This may be done in so many ways that I am sure they will occur to the minds of those to whom I appeal.

And need I ask for our local preachers a kindly and hearty welcome to the hearts and homes of our village friends; and that there be prayer and effort made to bring our rural population into our sanctuaries, that they may hear words whereby they may be saved. And I would crave for our local preachers a little more consideration than is often shewn them in their means of getting to and from the sometimes distant pulpits they are called to fill. Many of our village friends possess means of locomotion by which they might often relieve the pedestrian local preacher, who must not only walk some miles each way, but also be standing during the greater part of the service he conducts, and during which he is expected to be full of life and vigour, and thus prove that *he* is in earnest, however listless his hearers may happen to be. I am sure a hearty, loving appreciation of the preacher's visit and labours will not be lost upon him, and every effort kindly made to lessen and lighten his physical exertion, will leave in him so much the more of life and energy, which he will throw not sparingly into his pulpit work. The village homes of England are proverbial for their generous and warm-hearted hospitality, and where the local preacher goes amongst them with the message of truth and the good news of salvation, none is more welcome than he, notwithstanding there may be some exceptions to this rule.

And it will cheer the preacher's heart, and spur him on his work, and fill his soul with devout thanksgiving to God, if he may now and then be told of any good that has arisen from his ministry; it will be a sweet reward for all his self-denying toil, and put a crown upon his rejoicing. No fear that it will exalt him, and make him vain and proud; leave that to him and his God. There is often sufficient to daunt and discourage him, and a gleam of sunshine now and then upon his path will but quicken his steps and drive the chill from his spirit.

And to you who labour as local preachers let me say, yours is a noble and self-rewarding work, a work which the great Master has often blessed to His glory in the saving of deathless souls; it is a work for the world, a work for Christ, a work for souls, a work for eternity and heaven. The priestism of to-day may question, with unblushing impudence, your right or authority to preach the living Word, but the inner consciousness you have of the divine approval outweighs the scorn of men, and bids you onward in your worthy toil. Your one aim is to bring the world to Christ, to crown His once thorn-clad brow with the

signs of victory, while you lay your laurels at His feet and wait His words of welcome and well done. If you have your Saviour's favour you can well afford to smile at those who would stay your hand and close your lips; and while your heart o'erflows with the sense of debtorship to Him for the great redemption He has wrought for you, you will feel and know that whether at home amongst those who know and love you, or abroad amongst those whom you seek to instruct and save by the ministry of the word, there is no labour too arduous, no sacrifice too great for you to make, by which you can shew your loyalty to your Lord, your love for His gospel, and your desire to behold the spreading of His kingdom and the triumphs of His cross. Your labour is for God, and He will give it success.

"Work in the wild waste places, though none thy love may own;
 God guides the down of the thistle the wandering wind hath sown;
 Will Jesus chide thy weakness, or call thy labour vain?
 The Word that for Him thou bearest shall return to Him again.
 On! with thy heart in heaven,—thy strength thy Master's might,
 Till the wild waste places blossom in the warmth of a Saviour's light."

A Deacon with a Good Degree.

THE late Mr. THOMAS KIRKMAN was born at Garland's Lane, Barlestone, Nov. 20, 1813. He was the eldest son of Thomas and Jane Kirkman, who for some years during the last century, and many during this, were consistent and useful members of the old church at Barton. As a boy and youth he was very truthful, and hated deception in any form, as indeed he did all through his life. Though having the advantages that a religious home and training give, he did not at an early age avow his attachment to the Lord Jesus. Being of a diffident disposition it was a great cross for him to take up when he decided to come out from the world and join himself to God's people. The earnest prayers of his father and mother, and the desires of his friends were at last realized, an on March 17th, 1844, he was baptized, and became a member of the Barton church. Henceforward he was one of the humblest Christians that ever lived. Gentle in manner, simple as a child, he was very patient under provocation, and daily sought, in his quiet unassuming way, to glorify his Saviour. Those who knew him but partially esteemed him, those who knew him intimately loved him. He was elected to the office of deacon in 1858, and for twenty years faithfully served the church in that capacity. He sought not name or honours, but unostentatiously did good, and was quite content to be hidden behind the good he did. The present ministers of the church, as well as several of their predecessors, can thankfully bear testimony to the generous hospitality of his home. He was, indeed a true friend to those who served "in the word and doctrine."

During the few years that the writer of this notice worked with him in church matters, there was never for a moment the least misunderstanding between us, but the most fraternal co-operation. Blessed by God materially, he found great delight, more especially in his later years, in liberally contributing to the various works of the church, whilst he frequently responded to appeals for help from without. Again

and again has he been heard to attribute all his success in life to the Lord. Unlike some he did not thrust his influence offensively forward merely on the ground of his position and possessions. Humble in spirit, like the Lord whom he delighted in honouring, he was always willing to pay deference to the opinions of others, leaving his own judgment to pass for its own weight and worth. No minister could desire a more faithful or prudent deacon, or lenient hearer. No wife could have a better husband, and no children need wish for a kinder or better father. As an employer of labour, he was just in his dealings with those who served him, seeking and desiring not only their temporal, but also their spiritual good. He was a thorough Nonconformist both from training and conviction. And it is remembered by some how, during the church rate controversy, he appeared before the magistrates in defence of his principles. But though firm in his adherence to Baptist and Nonconformist principles, he had a heart full of charity towards all who loved the Lord Jesus Christ in sincerity and truth, and were endeavouring to lessen human sin and suffering and sorrow, and raise men Godward. He loved our Foreign Mission, and liberally contributed to its funds through several channels. Probably his interest in it was all the more intense from the fact that one of his sisters, Mrs. Stubbins, belonged to its staff. More than once he served on its Committee. He also willingly helped our other denominational institutions. The words recently uttered about a well known nonconformist who has just gone to his rest are true of him—"No one could fail to be struck with his modesty, his absolute recoil from prominence and publicity, where those could by possibility be avoided. He never coveted to stand in high places. To the last his life was more one of deeds than words. Not less striking was his simplicity. Of pretence, finesse, show, petty ambitions, and unworthy intrigues, he was absolutely incapable." Now that he has gone from us we hear of poor widows speaking of his kindnesses to them. They tell how, just before their rent-day, he would call upon them and render them much needed help. "We shall miss him," say they, with thankful hearts and tear-filled eyes. Truly he "caused the widow's heart to sing for joy."

On Nov. 13, 1878, he passed away, very suddenly, from his earthly to his heavenly home. The writer witnessed his death. He came into the room from the farmyard, received me with his usual kindly greeting and smile, said a few words to his wife and myself, and in a few minutes his spirit was with God. His rapid exit from earth to the glories of heaven seemed more like a translation than death. In our chapels at Barlestone and Bagworth, on Nov. 24th and Dec. 8, my colleague, Mr. Needham, preached funeral sermons from Rev. xiv. 13, and 2 Sam. xii. part of 23 v., to large and sorrowful congregations. The remains of our beloved friend and brother lie in the graveyard at Barton, waiting the resurrection morning.

Two of his seven children are members with us, one of the two being a deacon. Our prayer is that the rest may love and serve the God of their father and mother, that ultimately they may stand before the Lord in the "house not made with hands."

The beautiful life and sudden death of our departed friend speak loudly to us; and this is what they say—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh." J. GREENWOOD.

The Preacher's Mood.

A SIGNAL FOR PREACHERS AND TEACHERS.

FIRST, and mainly, the habitual and governing mood in which the Teacher and Preacher should approach this generation with the gospel of Christ, is one of *intense sympathy with men* in their spiritual conditions, their hopes and fears, their doubts and aspirations, conflicts and temptations, defeats and victories, and a burning desire to save them from sin and its consequences, to help them in their warfare for righteousness, and to strengthen them in every endeavour made to be brave and true, generous and gentle, forgiving and manly. Sympathy with texts must never take the place of sympathy with souls. Enthusiasm for acute trains of thought, elegancies of diction, and beauty of illustration, must not be suffered to weaken a passionate zeal to do real spiritual good. Preachers are fishers of MEN, and the bait of active and intense sympathy was never thrown out with greater promise than now.

The *sensitiveness* of men is quivering, acute, and increasing. There is an unprecedented shrinking from pain, urging them to cry out for what Carlyle calls "the Gospel of universal indulgence," impelling them away from the hardness and sorrow of the human lot, and filling them with complaint against the afflictions that chasten, the griefs that purify, and the hardihood that qualifies for joy. The diffusion of material comforts, "the improvement of the inferior apparatus of existence," the increase of luxury in our homes, the growth of æstheticism, the deepening care for the suffering, have diminished the courage of men, relaxed their manly fibre, and wrought serious mischief; but they have, at the same time, made men more susceptible to the contagiousness of sympathy, more responsive to all appeals urged "with a tear in the voice," and given a wider and more glorious sphere to that fine element in Gospel preaching, the power of persuasion.

Assuredly a ministry sympathetic, and yet robust; keenly alive to human peril, and yet not ignoring the uses of adversity; tender-hearted, and yet inflexibly true; gentle and winning as woman's love, and masculine in thought and speech, will always find open doors through which it may pass to secure and proclaim the victories of that Saviour who united in Himself all the heroic force of hardiest manhood with the persuasive grace of womanly pity and love.

II. Akin to this intense sympathy is that *glow* of spiritual feeling which multiplies so incalculably the preacher's power, and makes him a victor in spite of manifold defects.* Christian preaching begins with

* Speaking of Dr. Donne, in a volume called "The Classic Preachers of the English Church," Bishop Lightfoot says: "An eminent successor of Donne, the late Dean Milman, finds it difficult to imagine when he surveys the many folios of Donne's sermons—each sermon spread out over many pages—a vast congregation in the Cathedral or at St. Paul's Cross, listening not only with patience, but even with absorbed interest, with unflagging attention, even with delight and rapture, to those interminable disquisitions. . . . It is astonishing to us," he adds, "that he should hold a London congregation enthralled, unwearied, unsatiated."

"And yet I do not think that the secret of his domination is far to seek:—

'Fervet immensusque ruit.'

There is throughout an energy, a glow, an impetuosity, a force as of a torrent, which must have swept his hearers onward in spite of themselves. This rapidity of movement is his characteristic feature. There are faults in abundance, but there is no flagging from beginning to end. Even 'the least manageable subjects yield to his untiring energy. . . . Donne is I think, the most animated of the great Anglican preachers.'"

men on whom rest tongues of fire. The Holy Ghost proves His presence and power as a cleansing fire in the speech of apostles. Successful preaching has had, and always must have, heart, earnestness, intensity, passion, enthusiasm, soul-fire. A cold logic engine, though regulated with faultless accuracy, is of little avail. A careful literary essayist, who never trips and never overflows with feeling, reads like a book, and never gives anybody the slightest reason to imagine that he carries a heart, may find his "place in nature" at a theological club; but is certainly out of it as a teacher of the glad tidings of salvation. Every preacher is taught, sooner or later, that a few sentences spoken in the fulness of emotion, with the ring of real conviction and a burning love for the salvation of souls, even though wholly unpremeditated, have a far better chance of entering and swaying the souls of men than elaborate exposition and fine writing. Getting to the heart cannot be done without heart. The sacred fire must be within the preacher if others are to be kindled into heat. This alone brings the pathos, urgency, movement, heroism, and self-oblivion that renders the preacher invincible. Glow is to preaching what steam is to machinery.

III. This generation prides itself upon the *practical* mood in which it approaches all subjects and deals with all questions. And with reason; for the large and numerous advantages, conferred on men by physical science within the last forty years have given such a stimulus to utilitarian considerations, that we are in imminent danger of accepting utility as the test of all truth, the passport to all success, and the guide to all work. The supreme question *was*, What is true? The universal enquiry *is*, What will yield us most good?

This change is as manifest in to-day's preaching as in any department of human activity. The refined but empty speculations of the last century have passed beyond recall. Subtle, wire-drawn, and fanciful exegesis has given place to vigorous and telling exposition, and practical appeal. An oppressively ornate and pompous style has retired in favour of force, plainness, and practical directness. There is less Claytonese gentility, and more robust manhood and energetic serviceableness.

A Layman says, in the *Christian Union*, "There is a difference between a great preacher and a successful preacher. I knew a good man of marked power, who attained success in a great city and built up a large and successful church. A discourse which he preached on public affairs attracted the attention of the newspapers. They praised, they criticised; he announced he would continue the subject; crowds came; the course went on; excitement extended; he became known all over the land as a great preacher, as he was indeed; he continued the warfare through the season; the house was always filled long in advance; at every service people stood in the aisles. But all this time, members of the church were quietly dropping out. Men with families found that this congregation was not the atmosphere in which they could train up their children as they wished. There was nothing to train them to. Men of business who came out of the cares and the slightly tortuous channels of the past week desiring strength and grace to do better on Monday, did not find the help they wanted. In short, as the greatness of the preacher began, his success ended. It is well, and doubtless possible, to be both successful and great. What the layman feels

most interested in is the success of the preacher in his influence with his congregation, and the greatness attained or manifested through this kind of success."

If men cannot have from preachers that which is of some present use to them, they will not stay to listen. They are warriors engaged in a severe campaign, and they want both weapons and inspiration. They are full of business, and require light for the conscience and quickening for the will. Preaching that is not convertible into moral and spiritual force in the market and the home, in private and public life, is wanting in one of the elements of power for our time.

IV. Further, the mood of the successful preacher is one of *large hope and abounding joy*.

Some time ago, (to quote what we have said in these pages before) Professor Blackie, in an indictment preferred, by him, against the preaching of the time, affirmed that ministers "did not come down sufficiently, or with sufficient force, on the besetting sins of the people. Were he a preacher, he certainly would come thump down on their besetting sins."

Professor Blackie is not alone in thinking that the best method of curing sin is to "come thump down upon it." No doubt, there are "respectable" sins that need thumping,—and will bear it without being much hurt, and certainly without being removed. Rarely has proved that the "thumping" process is not the best way of training a horse; everybody knows too much of it is not good for children; and still less are its advantages for grown men and women. The "thumping" method drives in self-despair and hopelessness, fills the soul with a deepening anguish, and covers it with a thickening melancholy. Hollow formalists and trebled-dyed hypocrites are not so numerous as men and women who feel the pressure of sin, and tremblingly seek the means by which they may rid themselves of their fears and their weakness. Life itself urges in upon men the sense of personal defect and wrong; sorrow and trial quicken the movement of conscience, and they come and listen, already sore and bruised with the actual "thumping" of life, and need to hear some wise Barnabas, some son of consolation, gifted with tenderness and sympathy, speaking of the ever-present help of that brave Victor over evil, Christ Jesus, our Elder Brother and Redeeming Friend.

Far more true is the voice from the pew in the preface to Robertson's "Sermons," volume the fourth: "We come day after day to God's house, and the most careless one of us there, is still one who, if he could really hear a word from God to his own soul, would listen to it—ay, and be thankful for it. No heart can tell out to another what waves of temptation have been struggled through during the week past—with what doubtful success. How, after the soul has been beaten back and defiled, with what bitter anguish of spirit it has awoke to a knowledge of its backslidings and its bondage to sin—not to this or that sin merely, but to a general sense of sinfulness pervading the whole man, so that Redemption would be indeed a joyful sound." Another and different witness says. George Eliot represents Mrs. Poyser speaking of the two parsons of Hayslope, and says: "You know she would have her word about everything: she said Mr. Irvine was like a good meal o' victual—"

you were the better for it without thinking on it; and Mr. Ryde was like a dose o' physic—he gripped you and worried you, and after all he left you much the same.* Yes, sympathy, hope, joy, have more help in them than “thumping.” Warnings, denunciations, and stinging rebukes are needed here and there; but, speaking broadly, the pulpit needs more hope and joy in it. It is safer to tell men of their vocation than of their shortcomings; to picture the high and ennobling destiny of the sons of God, and the ever-urging help at hand for its realization, than to whip with thongs of sarcasm, and cut to the quick with descriptions of immoralities and unbeliefs. The all-conquering charm of the first preaching was its grand hopefulness. From first to last it was a shout of exultant triumph: partook of the character of a victor's song, and penetrated men's hearts as an all-suffusing gladness. Paul knew nothing of despair, but saved by hope and flooded with joy in the Lord, he went everywhere preaching the good news of redemption. Of all workers, Christ Jesus was the fullest of hope and joy. The yearning desire of one Samaritan woman was to Him the promise of a large harvest; and the sight of the unhesitating faith of the centurion gave him a vision of trooping crowds entering the kingdom, from east and west, and north and south.

Ministering to men at a time when the hoary despairs of the first century are renewing their life, and the sadness and despondency bred of doubt of God and of His revelation have slain the hopes and dried the joys of men—when the apostles of doubt are numerous and clever, energetic and eager to disseminate scepticism as though it were God's best benison to men, and to close the door of the future as though the prospect of immortality were a curse; we must utter the words of Christ's unspeakable peace and joy in a spirit of conquering hopefulness and diffusive gladness, till humanity shall come up from its captivity to sin, and return to the Zion of God with songs and everlasting joy, and men shall obtain joy and gladness, and sorrow and sighing shall flee away. A ministry that is not brightened with gleams of inextinguishable hope, and radiant with the gladness of the God of joy, will fail to speak to this age so as to win its hearty allegiance to Christ and His kingdom.

JOHN CLIFFORD.

THE NEXT ELECTION.

The *World* says, (and the *Church* ought to heed the statement)—

“It is quiet certain that Lord Beaconsfield has determined to appeal to the country in 1880, or 1881, and not until then; for unparalleled exertions are being made in the highest quarters to amend the Register, which only comes into operation on the 1st of January next. Notwithstanding the reduction of rents two Cabinet Ministers, who happen to be landowners in the same county, have written to the gallant Admiral, who is Chairman of the Registration Fund, that, considering the importance of the crisis, they have sent a double subscription for this year. One of them is no less a personage than the noble Marquis whose political importance is only second to the Premier's; and he has given this year £200 instead of his usual subscription of £100. In Lancashire, however, the Conservatives have lost the powerful purse and influence of Lord Derby, who has sent notice to his brother, Colonel Stanley, not to expect any kind of help from him, pecuniarily or otherwise.”

Will Christian men look to the Register? Do not be shorn of your political power when you want to use it. Do not be content with the assertion of the tax-collector, that he will see your name is there. See to the matter for yourselves.

* “Adam Bede,” p. 157.

“Hard Times.”

V. A WORD FROM A BANKER.

IN our discussions on the subject of bad trade we are all too apt to hold that the presence of permanent conditions, whose removal would be a remedy, is, therefore, the cause of the present depression. Any explanation to be sufficient must account for all the observed circumstances, and must direct our attention to a cause which begins to operate as trade falls off, which continues and increases as depression deepens, and whose removal heralds a return of national prosperity. Tried by this requirement I must decline to admit our national drunkenness as a sufficient explanation of bad times. Doubtless, if we could persuade our nation to discontinue to waste our resources on alcohol, we should develop such a home trade as to more than make up for the diminished demand from our foreign customers. Temperance, then, may be admitted as a remedy: but as we have many times enjoyed national prosperity, our people being as drunken as at present; and as I cannot see how our spending our money unwisely can make our foreign customers buy from us less largely, I must decline to accept its absence as an explanation of the cause.

Let us consider whether, as regards our manufactures, we may not find, in the very statement of the problem, an implied solution.

It is observed that a period of depression invariably follows one of dilation; and it would appear that the greater the volume of the wave of trade during prosperous times, the more severe is the depression in the adverse period following. Now as the number of our customers—I am speaking of peoples—remains much the same, and their real consuming power being necessarily pretty uniform, the cause of the ebb and flow of demand cannot entirely depend on changes in the requirements of our markets. As, however, the demand for our manufactures does vary, and that considerably, it follows that in good times we sell more, and in bad times less, than suffices for immediate consumption. Now we know that the surplus is stored, and the deficiency is supplied from these stores by merchants, who regulate their buying from manufacturers by the state of the markets. But serious fluctuations in the prices of manufactures must be brought about artificially; for the *real* cost of production should be subject to but slight change, depending, as it ultimately does, upon the maintenance of populations engaged in obtaining from the soil the means of living and the raw materials of manufacture; and the real needs of man do not vary, and the supply of natural products is steady. The rising and falling of prices must, then, mean the increase and decrease of *profits* somewhere—and it is to this artificial fluctuation in price that the varying fortunes of trade are due.

The real demand, then, being constant, and the real cost of production constant, we must place the onus of the alternate ebbing and flowing of trade upon our merchant system, which, by interposing other interests between those of producer and consumer, interferes with the simple and natural processes of commerce. The argument does not necessarily involve that this system is pernicious—I think, however, that it will, in the end, be seen to be so: a merchant's true function being to *distribute*,

not to hoard. At any rate it would appear that the evil of dilation and subsequent (and consequent) depression is produced by this system, and in this way:—During a time of restricted selling goods cheapen; we have, as we say, a "falling market." Merchants, of course, will not buy more than is absolutely required, but sell from their stocks, which they hope to replenish at a lower figure than has yet been touched. The stocks are thereby gradually exhausted by the steady demands of the consumer. Towards the end it is necessary again to apply to the manufacturer to supply his needs, and an increased demand begins. The merchants now judge the market will turn, and begin to buy for stock. We then have a double demand, the legitimate one for consumption, and the artificial one for stock. Under this influence prices rise; this again stimulates buying; and so the unreal demand, and the enhanced price, react on each other, producing a period of inflated trade. When the capital available for hoarding is in this way occupied the pressure upon manufacturers gradually weakens, their prices again begin to go back to the natural level, and the inevitable depression ensues. As the capital invested by the merchants in goods returns from abroad it is allowed to accumulate until such time as they think they can again stock at lowest prices. The truth of this view is exemplified by the present state of our money market. We have the Bank of England—the merchant's Bank—overflowing with resources, and the rate of discount merely nominal. On the other hand we have evidence, from the published returns of the joint stock banks in manufacturing districts, and indeed from the lamentable failures of the past few months, that money in the country is tight—an apparent anomaly. In point of fact, our *manufacturing* capital is being locked up in the endeavour to keep factories going in times of restricted demand; while our *merchant* capital is free and seeking employment. When trade turns we shall find that the state of the money market will be reversed. The unemployed Bank of England balances will be reduced, and money will flow along the accustomed channels into manufacturing districts, to be absorbed in the increased earnings of our working population.

It appears, therefore, that the very conditions of trade necessitate the frequent recurrence of times like the present. There are also special circumstances which, from time to time, co-operate to produce the like result. As, for instance, the destruction of wealth by war; and the failure of nature to increase and return the wealth committed to the soil, resulting, in our own case, in bad harvests; and in India and China in famines. These and similar causes, diminish the purchasing power of classes or populations, and combine, with other conditions, to produce bad trade.

Were we all wise enough to bear the truth in mind and make good times provide for bad the evil would not be so great. Unfortunately, however, increased earnings incite many to extravagance; this being the case more especially among our working populations. Among employers the more ordinary effect of the evil is a hasting to get rich. Men will lay by and invest too large a proportion of their profits, considering it all earned at once, instead of being, as it is, in large part, anticipated. Then when the hard times come they decline to realise investments (values being of course depreciated) and so, much of the capital which ought to keep works going is withheld, and workmen are

put on short time and compelled to accept starvation wages. Do not think I am going to argue the case of labour as against capital, all I contend for is this, that employers, in many cases, claim *too large* a proportion of the earnings of good times, and require their men to bear the full brunt of the pressure in bad times.

To sum up my argument, it seems to me that our present system of political economy, by producing artificial demand and consequent inflation, is responsible not only for periods of depression and commercial crisis; but tends also to foster the moral evils of extravagance, greed, and injustice. Extravagance because it makes earnings appear greater than they are—Greed because of the temptation it creates to retain the wealth which should pass, in greater proportion, to its real producers—And injustice, because any system which, although efficient as productive of wealth, fails duly to distribute it, and thus creates the dreadful contrasts of colossal fortunes side by side with the semi-starvation of masses willing to work, *must* be unjust.

I might also notice the effect of the unhealthy demand of brisk times, and the exigencies of the consequent dull times upon the consciences of manufacturers, causing them to practice deception in the quality of their goods, so losing customers, and lessening the real demand for our produce.

But enough—What is the remedy? I have none to suggest, except that less capital should be employed in the so-called distribution of produce; and that thus the producer and the consumer, or their immediate agents, should be brought into closer relation—the supply by the one would then be adapted to the steady requirement of the other. The capital thus freed would find useful and healthful employment in developing the resources of the earth instead of swelling itself by feeding upon the legitimate industries of the world.

How this is to be brought about I cannot see, except it be by the steady spread of Christian ideas as to the holding and responsibilities of wealth, and by the enlightenment of men's consciences as to the honesty of their profits, and the morals of trade.

E. A. L.

Immortal Speech.

DEATH cannot silence God's good men,
Or Time destroy their name;
They've lifted this poor world, and won
A crowned immortal fame.

'Tis not that they are spoken of,
Or have the marble's praise;
But what they did is hence their voice
To all succeeding days.

They suffered for some truth, perchance,
Or strong for virtue's good;
And now no power of man or fiend
Can stop the tide of good.

They made some noble sacrifice,
Or wrought some deed of love
That rises o'er the swirls of sin
Like rock the waves above.

Louth.

They made some truth so beautiful
That others felt its charm;
Or round some peril built a wall
That fenced the weak from harm.

And men who never saw their face,
Nor ever clasped their hand,
Rest under fruitful trees they set
On what was barren land.

But howso'er they wrought for men
Their deeds, with endless reach,
Go through the ages sounding down
In pure and noble speech.

The careless earth may lose their names—
It seldom keeps them long;
But speaking joy to man, they're known
Through all the Land of Song.

E. HALL JACKSON.

The One Hundred and Tenth Association.

THE 110th General Baptist "Assembly" has come and gone. It opened amid swiftly descending rain and thickening cloud-gloom; it closed in the brightest and cheeriest weather—welcome omen surely of the sunny service and inspiring success of the denominational year upon which we have just entered.

Our hosts at Halifax had prepared us a "right Yorkshire welcome." Everything was ready; "for the people had a mind to work," and they wrought with hearty zest up to the last stroke. The North Parade chapel had undergone a thorough "spring cleaning;" was attractive to the eye, and made more so by the presence of a luxurious vegetation; comfortable for work; and so well-ventilated that long sittings did not imperil clearness of judgment, or the easy dispatch of business. The courteous and generous hospitality of our friends was warmly appreciated; and that of the members of other Christian churches could not have been more hearty or more cheerfully rendered.

This has been pre-eminently a "good" Association. "Goodness" was supreme. Practical aims were uppermost, and the consolidation of our work was promoted. The Chairman struck the key-note in favour of making "weak points" strong where they are good, and removing them altogether where they ought not to exist; and the same note vibrated again and again throughout our sittings. The Business items will disclose, to those who have eyes to see, that we are not only doing our work better than we were, but taking steps to do in the future both more work and better than we have yet done.

OUR GENERAL CONDITION,

As shewn by the statistical returns, is not satisfactory. These returns, however, must be read with sense and discrimination. Three things, amongst others, should be observed:—

(1.) Some of the churches have had a large accession of conscientiousness during the last year, and have done work which ought to have been effected three or four years ago. Hence the decay which should be distributed over several years is really accumulated in the returns of 1878-9. This makes our deficit appear larger than it really is. This is *fact*, and therefore ought to be noted.

(2.) Again, the additions made by new churches are to a large extent due to the transfer of names from the lists of churches previously within our denominational area. The members at Whitemoor, etc., will be found to have been "dismissed" from other churches.

(3.) It is highly probable that some of the "erased" reappear in the list of "received." This, we know, is certain as to some, and it is likely to be true as to a large number.

But when these and other qualifications are made, still it is a matter of profoundest regret that, in common with other sections of Christians, we have to report ourselves as *numerically* in a stationary condition. Let the fact provoke deep "searchings of heart." Have we forgotten our chief business? Are we becoming indifferent to the inestimable value of men? God forbid! O that He would fill us with a restless and

passionate eagerness to preach and teach, and live the gospel, so "as to save men!"

THE FINANCES

Form an unusually bright feature in the history of the departed year. The general contributions for *Foreign Missions* are in excess of any previous period of similar duration. Never have we had such returns for *Home Mission* work as during 1878-9: our returns being over £2000 as against less than £400 in the preceding twelvemonth. The funds of the *College*, too, are in a better state. Gifts are a sign of grace, a witness to activity and to generosity; and remembering the commercial condition of the country, their character forms a special reason for thanksgiving and praise.

THE PICNIC

Was an appropriate and refreshing conclusion to the fraternal gatherings of the week. Hardcastle Crags are situated in the midst of the loveliest scenery of the Yorkshire hills, and a large party was eager to enjoy the bracing air, stimulating landscape, and refreshing society afforded by this "outing." A capital luncheon, provided with the noble generosity inseparably associated with the Slack Chapel, "fortified" the pilgrims at midday: and at ancient and God-honoured Birchcliffe the wearied wanderers were refreshed with the "cup that cheers but not inebriates," and a prodigious quantity of sumptuous fare besides. The house of the brave and good "Saint Dan" was visited, the interesting memorials of his work were inspected, and the day was concluded with much gratitude for the fine weather, the devoted attention of the pastors and friends at Birchcliffe and Slack, and the abounding blessing of God.

THE PRESIDENT'S ADDRESS

Was practical, and went straight to the heart; and though suggestive of important changes, was fairly within the lines of our denominational traditions and destiny. We cannot do more than cite a few passages from it. The whole will be found in the forthcoming Year Book. Mr. Allsop said, "One's first thoughts naturally and instinctively reverted to

THE PAST.

The present gathering—how like, and yet how unlike, the former one! Their brethren were not all with them. Had they had an association roll-call, the answers to some named would have been, 'Gone up to nobler service; gone home to our Father's house; gone over death's dark river to the Celestial City.' In this busy age—one might almost call it fast—when there was much activity and little quiet, were they not in some danger of losing the primitive simplicity and rich experience of those who had preceded them? Without indulging in needless lamentation or vain regrets—without complaining in a cynical spirit that the former times were better than these—he believed, and he thought they all believed, that the former times were good times, and that they were good people who lived in them. Simple in their habits,

brave in their manners, unambitious in their aims and devoted in their piety, firm in their religious principles, and rich in Christian experiences, might not they who succeeded them learn something from what they knew of their memory and character that might be useful to them in these less quiet days? How grandly calm and trustful they were, and how mighty was their faith in God! With less learning, perhaps, and few advantages, had they not, after all, deeper devotedness, richer experience, and more real, simple piety than many of them had now? True, their range of theological vision was more contracted, and their adherence to what they believed to be right might have made them sometimes look a little narrow, or sectarian, or almost bigoted. Still, after all, they were most assuredly inspired by a faith very near akin to the Apostle Paul. Amidst all their activity and enterprise they needed this to keep them right—a constant realisation of Christ's perpetual presence.

THE GREAT NEED

Of their own day seemed to be a clear, sharply-defined conception, and a firm grasp of those truths which were cardinal amongst all Christians, and essential to salvation. There was, and must be, a distinction drawn between those truths which were rigid and eternal and those points of faith and order which were elastic and temporary. In the latter they could afford to give and take a wide margin. There were, and must be, considerable allowances made for the various tastes and tendencies of one another. But in regard to the former they could not yield a jot, or depart a hair's-breadth, or budge an inch from Scriptural truth. As Baptists, were they not sent for the advance of the Gospel? but even as Baptists they could rejoice in the advancement and success of other bodies of Christians. Their wealthy and influential Congregational friends, and their warm-hearted and well-organized Wesleyan friends—whose admirable circuit system and compact method had enabled them to plant the standard of the Cross all over the world, from France to Fiji—they rejoiced in all the good that had been done by them, and by every section of the Church of Christ; and whilst they believed that they were right, they did not bigotedly and dogmatically say others were wrong. They unchurched none; they suffered themselves to be unchurched by none. If other churches claimed the divine approval, the validity of their orders and credentials, so did they. They must rejoice, and they did rejoice, in the name, theology, and church organization of the General Baptists. They were not, however, blind to some of their

WEAK POINTS.

He thought one of their points of weakness was this—the comparative isolation of many of their churches. He meant their practical isolation one from another. What wise people they ought to be who first made, then interpreted, then administered and applied their own laws! And yet this was really and practically the case in many of their churches, and the consequences were often very sad, notably in some of the weak ones. How much more desirable a state of things it would be if they had a rule that the strong should help the weak, and the wise should counsel the otherwise. Personally he had felt often and

long that a Presbytery would be a great blessing. Another thing which, to his mind, needed correcting was the removal—the occasional removal—of their ministers from one sphere of labour to another. No doubt removals were necessary, or, if not absolutely needful, became desirable.

Had their brethren started 110 years ago on the itinerant plan adopted by the Wesleyans, and had they been brought up to it, they would have been used to it by now, and he could not help thinking they would have done better work, made more way, established more churches, and possibly by this time have numbered many thousands more than they were. But that could not be their rule now. Then the next thing was to make the best of their condition. Let there be all the honesty, openness, and practical business-like spirit displayed by Christian men in cases of desirable removal. The churches must recollect that all the Christian virtues, excellence, capacities, and powers were never yet buttoned up in one black coat, and never would be; and the most they should expect from them was that they would do and be the best in their service of their Master. He had been sometimes afraid that to some of their church members the great principle of their union and church life was mistaken. Was it not now considered by some as analogous to a sort of club or friendly society, in which all paid, all had an equal right to the highest offices, one member was as good as another, and the minister was as a hired servant for a period altogether indefinite, and with wages indefinite too, sometimes. He dreaded the incoming of this 'club' ideal just as he deprecated the introduction of the 'Plymouth Brethren' ideal.

POLITICS.

They felt that they had had quite enough of high-handed Imperialism. As citizens, they might well pray that the God of nations might speedily relieve them of the disturbing and extravagant Government that they had to-day. This they believed to be one important step towards restoring their long-lost commercial confidence. They hoped, in fact, very soon to rectify their political position by a scientific frontier of Liberal statesmen, with William Ewart Gladstone, John Bright, and other true-hearted and honest statesmen at the head. It was very sad—when looked at from their standpoint, which was and ought to be a religious one—that they had been led, without their knowledge and will, into wars at once unjust, unnecessary, and wicked; and one was ready to blush that even men who professed to believe the gospel, and claimed an exclusive right to preach the gospel of peace, should be found ready to justify all this. He thought the most patient and placid amongst them was almost weary of Tory Government and the Established Church. Surely the ever-recurring, miserable squabbles about consecrated and unconsecrated ground ought to be brought to an immediate and everlasting end. But what could they do? They could be consistent Nonconformists; they could be true, hearty, and valiant in their advocacy and their struggling for religious equality and religious freedom. They could train their children to the third generation—and that generation, so far as his observation went, was the most difficult of the three to keep right—in their principles and catechism. They could pray and they could wait. Time was on their side, and eternity was on their side, and the day of deliverance must come."

CHRIST'S LORDSHIP OVER HIS CHURCH.

Mr. Atkinson, of Leicester, preached from Romans i. 3. He said, "The names of the Lord Jesus were vastly more to us than any others. No names were so fragrant with blessed association. They recalled a mother's knee, a father's prayers, a teacher's counsel, times of joy and times of sorrow, the year of trouble, the bitter day of loss, the bitterer day of death. No names had such surpassing sweetness,—not even the names of home and mother. In these names of Jesus Christ there was gathered up more precious treasure, more exquisite beauty, more sublime tenderness, more surpassing sweetness, than was ever suggested by the endearments of home, or than ever entered into the most loving mother's heart to conceive. Then there were no names so finely significant; they expressed His entire personality, together with His office and work. There were no names so supreme in influence or mighty in moral power. Had they ever considered how much these names had become interwoven with our religious, social, and common life; or had they ever attempted to conceive what would be the state of things if it were possible to take out of the household, out of civilisation, out of various forms and departments of human life, everything that expressly associated itself with the name of the Lord? To do such a thing we should have to get rid of all religion, of every cathedral, abbey, temple, church, chapel, and religious meetinghouse; we should have to get rid of the Bible in all languages, fifty millions of copies at least—a monument higher than any masonry ever erected; we should have to get rid of the best of our literature, old and new—even Shakespeare's plays, Milton's poems, and Scott's novels; we should have to get rid of our works of art—the best of our marble statuary must be broken up, and the finest of our paintings destroyed; we should have to get rid of our sweetest and most inspiring music—the tender songs of faith and hope sung by God's children in the night of sorrow and in the season of anxious waiting, and the spirit-rousing battle hymns chanted by God's soldiers in their times of fierce conflict and sore temptation, as well as the magnificent oratorios of Beethoven, Handel, Mendelssohn, and Mozart. All these must be silenced. There must be a world without a *Te Deum*. We should be obliged to refashion our almanacs and invent a new method for counting years and reckoning dates; to re-write our law-books, and re-make our Acts of Parliament; to remodel our civil organization, for all these contain some acknowledgment of the Lord. Nay, we should be compelled to have an altogether new world, for everywhere and in everything, in laws, in commercial and industrial organisations, in societies, in households, in literature, in art, in science, in music, in architecture, we find the impress of the Lord.

Mr. Atkinson then proceeded to discuss his subject with some detail. Shewing, first, by whom Christ was constituted Lord of the church, and for what reason. God had made Jesus both Lord and Christ, and on account of his voluntary humiliation, His lordship over the church was the reward of His service for the church. Next he spoke of the particular character of Christ's lordship. Christ was Master of the household of faith; Teacher in the school of faith, and Head of the body of faith. Upon the point that Christ is alone the Head of His Church, he asked, had not the history of the Church proved that whenever she had

attempted the possibility of more than one head or lord, she had either fallen under the yoke of a cruel and crafty priesthood that imposed what it liked on the consciences of the people, or she had had to take what it liked to give from the civil enactments of the State. They must not admit a subordinate head or vicar of Christ. They must remember that the officers, pastors, and teachers, were servants, and were in no wise authorised to attempt a lordship over God's heritage. They could only marvel that the title of "lord," which should have been jealously and exclusively reserved in the Church for Him who was alone worthy to bear it—the one Lord—should ever have been bestowed upon the servants, or that any true servants of Jesus should be willing to be addressed by such a title by their fellow-servants. Notwithstanding, therefore, their loyalty to Queen Victoria—and there were no more loyal subjects in this land than Nonconformists—their allegiance to the King of kings, and reverent recognition of the one Lord, forbade them to accord to Her Majesty the august title of Head of the Church or government of the Church, and for the same reason they could not recognise the supreme authority of any pope, be he the Pope of Rome, or, what was often as bad, if not worse, a pope self-enthroned in some particular church. Nor could they think it right that any earthly potentate or Parliament should arrogate supremacy in the Church and determine religious doctrines and ceremonies and force their observance and support. There was but one Head and one Lord in the Church, as there was but one Master and one Teacher, Jesus Christ. To Him must the Church stedfastly look, and to Him alone must she be wholly subject. Proceeding to the personal and practical application of the subject, Mr. Atkinson said, We found in the New Testament that all Christian life was connected with Christ as Lord, hence a hearty acceptance of Christ's lordship gave a holy tone to the entire character and conduct; called for implicit obedience; bound us together in truest unity; demanded a bold confession, and inspired us with the largest hope. Under the third point he referred to the objections raised to self-governed churches—that little men are invested with great power, and the like. Unhappily in many instances these were true. But, on the other hand, it was equally true that in many churches, and those by far the greater number, there was the happiest combination of order and liberty. Ministers were greatly beloved and honoured, and the members held each other in cordial esteem. Self-governed churches afforded great scope for the play of the worst passions of a half Christianised nature, and they afforded an equal scope for the display of the noblest and the greatest virtues of a truly Christianised nature. But what was the remedy for the evil? It was a more vivid recognition that Jesus Christ was Lord, and a closer communion with Him. When shewing the need of a bold confession, he said some were preaching timidly and apologetically, degrading the gospel by the way in which they were handling it. Others were preaching as if they hardly knew what they believed; whilst others were making a compromise with the Jews and Greeks of to-day—there was a trimming concession in their preaching—a readiness to yield some old fashioned and long cherished truth—a willingness to give up the supernatural element here and there. He urged his hearers to be loyal to their Lord, and speak boldly the whole gospel of their Lord and Saviour.

THE PUBLIC SERVICES.

BY R. P. COOK.

The public services of this Association will be remembered by those who had the privilege of attending them as being both successful and satisfactory.

On Monday evening, a brief devotional service was conducted in North Parade Chapel, by the pastor, the Rev. W. Dyson, and formed an appropriate introduction to the first meeting, which was specially designed for the benefit of the young. No more suitable man for the preacher, on such an occasion, could have been secured than the one selected, the Rev. E. H. Jackson, of Louth, who was listened to by a large and sympathetic congregation, the young folks occupying the gallery. Taking as his text Prov. xxiii. 26, the preacher proceeded to illustrate the paternal yearnings of God for the love of His human children, with all the force and effect of his customary pathos, point and humour.

Tuesday morning at Seven o'clock proved too early for more than a mere handful of the delegates to attend the devotional service, when Rev. G. Towler, of Long Sutton, presided, and Rev. W. Sharman, of Leeds, delivered an able and useful address on the Christian life; referring to its hindrances and helps, and urging upon all believers the importance of increased prayerfulness.

Of the Chairman's Address (an outline of which is given) it is needless to say very much, as it will appear in full with the Minutes of the Association, which every reader of the Magazine will buy, as in duty bound.

The Home Missionary Meeting, held, by the kind courtesy of the Methodist New Connexion friends, in Salem Chapel, was quite equal in platform efficiency to the high level of recent years. The absence of the advertised chairman, J. D. Hutchinson, Esq., M.P., no doubt, accounted for the attendance not being quite up to expectation, but in Councillor Worsick a suitable substitute was found. The report of Mr. Clifford was eloquently enthusiastic, great cause for gladness and gratitude being furnished by the opening of the first new chapel under the unification scheme, and the large increase in the funds. Mr. Williams, of Derby, made his debüt in a good, sound address. Mr. Fletcher, of London, advocated the claims of England on our Christian Philanthropy, in a most telling style, and Mr. Jackson, of Louth, followed with a characteristic speech.

On Wednesday morning, only a small number met at North Parade, for the Local Preachers' Conference, most of those present being personally interested in the subject of Mr. Baldwin's paper, "The Local Preacher at Home and Abroad," printed in the present number of the Magazine. Mr. Midgley, of Todmorden, introduced the discussion.

The Sunday School Conference has become one of the most popular gatherings of the year, and that which was held in Salem Chapel was no exception to the rule. Mr. J. T. Mallet, of Nottingham, made a judicious chairman, and Mr. Bembridge, of Ripley, read a thoroughly good paper on "Hindrances to Success in Sunday School Work." This will appear in our August number. The discussion which followed was spirited, and almost severely *ad rem*; giving evidence of the thoroughness with which our Sunday school work is considered.

At eleven o'clock the Rev. T. Michael, minister of Trinity Road Baptist chapel, conducted the first part of the service in North Parade Chapel, where Rev. J. H. Atkinson delivered the first Association sermon on Rom. i. 3.

The Communion Service in the afternoon was for once notably free from the interruption and commotion which have occasionally been marked features of this solemn and deeply interesting service. The communicants assembled in good time to hear the beautifully chaste address of our esteemed brother, Rev. Isaac Preston, of Tarporley.

At night the largest meeting of the Association was held in the Stannary Congregational Chapel, a large new and truly splendid building. The Mayor of Halifax, S. T. Midgley, Esq., presided, wearing his official badge. The cheering character of the reports of Secretary and Treasurer, the cordial expressions of Christian interest of the Mayor, the carefully prepared and well delivered speech of Mr. Bishop, of Leicester, was followed by the strong and manly words of Rev. Hugh Stowell Brown, of Liverpool. Mr. Clifford spoke on the work of Christian missions in India, and specially referred to the recent lecture of Chunder Sen, at Calcutta. Mr. Miller was cordially greeted on his return home for rest and health.

On Thursday morning the largest attendance at the earlier services of the week was attracted by the announcement that Rev. W. H. Tetley, of Derby, would preach the second Association sermon. The text was Psalm lxxii. 16, from which we had a most agreeable discourse on the parable of the church's growth and prosperity. The cordial thanks of the Assembly were given to the preacher for his discourse.

At noon the Association Letter to the churches was read by the Rev. W. Evans, of Leicester, on "The Spiritual Life of the Churches as affected by the fluctuations in Trade." The resolution of thanks to the writer appropriately described it as valuable and timely, and it was agreed to print it for general distribution.

The Temperance Meeting was not surpassed in enthusiasm and interest by any of the meetings. It was held under the direction of the vigorous and enterprising Halifax Band of Hope Union, but was essentially a denominational gathering. Ministers and missionaries, delegates, and deacons, and visitors were there in abundance. The large Mechanics Hall was filled. F. H. Bowman, Esq., F.R.A.S., presided with his usual courtesy and skill, tact and brightness; and addresses were given on different phases of the temperance movement by Revs. W. Evans, G. W. M'Cree, E. H. Jackson, J. Clifford, D. Burns, M.A., and T. Barrass.

The warmest thanks of the Association to the friends at North Parade were well merited for the constant and unwearied attention given to the visitors. The hymns, selected for each public service from the Baptist Hymnal, were printed separately and widely circulated, adding greatly to the pleasure of the guests. The prayers at the devotional service were not vain repetitions of each other, and were not made wearisome by undue length. And the delegates generally appeared less restless and much more prepared to sit out the business than is sometimes the case. Probably the genial influence of the Chairman, and the improved business habits of the Association, materially contributed to this desirable result.

BUSINESS OF THE ASSOCIATION.

BY R. F. GRIFFITHS.

Mr. Councillor Binns being appointed *Vice-President*, a deputation from the Halifax Evangelical Union was introduced, and an address, written by Dr. Mellor, was read by the Rev. T. Michael, and spoken to with chaste elegance of expression by the Rev. R. Martin, Wesleyan minister. Subsequently deputations from two Temperance Societies, and from the Society of Friends, were introduced.

The Secretary's Statement was very terse and lucid. He stated that in the last handbook the number of members registered was 23,999. The gains and losses for the year were reported to be—

ADDITIONS—Baptized ...	1147	REDUCTIONS—Dismissed...	374
Received ...	622	Excluded ...	120
Restored ...	67	Dead	380

It will be seen that the proportion of deaths is high. A cold and prolonged winter has told upon physical weaknesses, and let us also add, has ministered the rest of truest serenity to those whom its snows have shrouded. Owing to the numerous erasures the present number of members, in 179 churches reported last year, is 23,894, less by 105 than in 1878, but the addition of three new congregations prevents there being a decrease in the connexional total. The Secretary referred to certain *laches* in a few instances, and afterwards, in a very faithful manner, brought up *cases* bearing upon them, so that the Association appointed committees, or referred such churches to the Conferences.

Eastwood Vale, Mossley, and Whitmoor, were admitted to the Association, having been admitted to their respective Conferences.

The following ministers or assistant ministers names were ordered to be entered in the Year Book—J. J. Fitch, Broad Street, Nottingham; T. Cutts, Whitmoor; J. Stenson, Sawley; A. Greer, Quorndon; Robert Fountain, Fleckney; A. E. Johnson, Sutton; G. W. Roughton, Beeston; James Manning, Great Grimsby; S. F. Pitts, Sutterton; and H. J. Hodson, Longford, who were warmly welcomed by the Chairman.

It was announced that the Rev. R. Kenney, premier student of the College, and the Rev. J. Stevenson, M.A., both venerated and beloved by all who knew them, had been called away.

On Thursday morning the Association was punctually called to order, and the College business was transacted with much zest. It appeared from the statements of Mr. Evans and Mr. Goadby, that considerable extra subscriptions had been raised during the year, while the reports of the examiners bespoke a condition of discipline and application which may be taken as an excellent augury.

The report of the Editor of "Our Magazine" was next received with that exuberance of satisfaction that should cause our good publisher to issue this serial in blushing colours, instead of the usual pale blue.*

The Hymn Book Trustees presented a report of much work done;

* THE GENERAL BAPTIST MAGAZINE for JUNE.—Here, truly, we find much in little. It is wonderful how great a quantity of good matter the editor of this periodical contrives to pack into a small compass. He has attained perfection in the art of boiling down. If all the editors of religious publications were as keen and racy as Mr. Clifford, they would have many more readers and do infinitely more execution.—*Greenock Telegraph*, June 19, 1879.

and many expressions of approval of the work done by Mr. W. R. Stevenson, M.A., and his coadjutors, were evinced—the principal being a unanimous desire that they should go on and do more by publishing a Sunday School Hymn Book. These Trustees were afterwards, on “a case” from the Editor of the Magazine, formed into the nucleus of a Board of Publication to publish denominational books, and otherwise utilize the literary power of the connexion.

The Rev. Dr. Cheney, President of Bates College, delivered a most eloquent address as representing the Freewill Baptist churches of America, the references to Total Abstinence in which, prompted the president, who was not a *Teetotalter*, to say, “Its the right thing, and we are all coming to it.”

After dinner on Thursday an important discussion took place on the advantages of mutual confidences between the churches and conferences as to inquiries concerning the appointment of pastors, and Messrs. W. R. Stevenson, Goadby, and Griffiths, were appointed a Committee to prepare some proposals for concerted action in this matter. It was also resolved, on the motion of Mr. Clifford, owing to the regretted absence of Mr. Cox, that the Board of Arbitration be empowered to report to the Association cases where one section of any church refuse any arbitrament.

The Treasurer’s Report showed a balance in hand of about £19 after paying Association Expenses, etc., with certain assets which would be shortly receivable. £25 was voted out of the Association Fund to the Home Mission.

The Reports of the Building Fund and the Home Mission Fund were exceedingly favourable, and Mr. Bishop seems to have taken a firm grip of the Secretariat of the former. The Report of the Foreign Mission Committee was adopted, and Mr. Miller, the missionary who was present, was welcomed very sincerely.

The Chapel Property Committee, who are in some sort the advisers of the churches in matters of Property Law, Common Sense and Equity, advised the sale of two chapels. On “a case” from Mr. Clifford this Committee, in conjunction with the Home Mission Committee, were requested to furnish the churches with a model trust deed shorter than the one issued twenty-five years ago.

Resolutions against the Valuation Bill and Recent War Tendencies were passed, as well as against an extension of the denominational system of Education in Ireland and in favour of Sunday Closing.

Mr. Maden, of Macclesfield, is the Chairman of the next Association, to be held at Mansfield Road Chapel, Nottingham; the “preachers” being Mr. Pike, B.A., and Mr. March, of Stoke, and the writer of the Letter Mr. Preston, of Tarporley. Mr. J. Fletcher, of Commercial Road, London, is the Secretary for the next three years.

The Association was closed with the singing of—

“Hail sweetest dearest tie that binds
Our glowing hearts in one.”

And in the midst of the deepest feeling, when aged brethren wept and all were full of keenest sympathy, the President offered prayer, and the doxology was sung

The Halifax people seemed inclined to prove that *miracles* were yet done in the churches, for they certainly performed wonders.

Mary Herbert's Cross.

FOR THE YOUNG.

Let us never mind the scoffs nor the frowns of the world,
For we've all got a cross to bear;
It will only make the crown the brighter to shine,
When we have the crown to wear.

So sang Mary Herbert as she tied on her warm hood and took her school-books from the table. Her good-morning kiss had been given, but she lingered to say another parting word to her mother.

"You know, mother, Kittie Cummings and I are to stay all night at Tillie Scott's. I shan't be home till to-morrow afternoon."

"Yes, dear—what is your text to-day? You want to carry it with you to Tillie Scott's, for a talisman."

"It is the verse which was our pastor's text last Sabbath morning—'If any man will come after me, let him deny himself and take up his cross and follow me.' But, mother, I have not had a cross to bear yet. I never felt so truly happy in my life as since I have been a Christian."

"You have received nothing but encouragement, so far, my child. Trials of faith must come, however. Few Christians go through life without bearing a cross. Sometimes it is light, sometimes heavy, but our Master bent beneath the weight of His cross, and we too must bear it. The cross before the crown, Mary."

Mary went thoughtfully to school. She was a young Christian, and had been but a little time a member of the Church. In the ardour of her first love, how should she look upon anything that her Saviour sent, as a cross?

After school she and Kittie accompanied Tillie Scott to her beautiful home. They spent a happy afternoon and evening together, and after preparing their lessons for the next day, at Mrs. Scott's request, they played in turn upon the piano and sang some of their school melodies. When the clock struck ten, Tillie took her friends to their room, and, school-girl like, they sat down and had another long talk together. At last Kittie proposed that they should retire, and she and Tillie, standing before the long mirror, began to unbraid their hair and brush it. Mary in the meantime sat still, trying to decide a conflict which was going on within. At home she always read a chapter in the Bible before she went to bed. But her young friends evidently did not do this. Perhaps they would laugh at her. How hard it is to be laughed at!

"Never mind it for one night," whispered the tempter.

"Take up thy cross," said conscience in louder tones.

Mary decided rightly. "Tillie," said she, "will you lend me your Bible?"

Tillie stared a moment in surprise, and Kittie laughed, and said—

"Now Mary wants to show us sinners how good she is! I wonder if you read your Bible at home."

Mary's cheek flushed, but she said quietly—"Yes, Kittie, I read it and I love it."

Tillie now took from her drawer a beautiful bound Bible, which she kept wrapped up in tissue paper. She had not learned how sweet it is to say—"Thy word have I hid in my heart."

Mary read and prayed, and her soul was full of joy, for she had won a moral victory. One year after that, the girls again met at Tillie's home. But this time they read and prayed together. Tillie said, with tearful eyes—"Mary, we both, under God, owe our conversion to your faithfulness."

Dear readers, this trial of Mary Herbert's may seem little to you, but it was her first cross, and she bore it by the grace of God. Who among you will do likewise?

MARGARET E. SANGSTER.

Our New Chapel at Mountsorrel.

ON Whit-Monday, the memorial stones of the new Chapel at Mountsorrel were laid in the presence of a large number of people. The weather in the morning being bright, friends of the undertaking came from Leicester, Loughborough, and the surrounding villages, in most of which the General Baptist denomination flourishes. At three o'clock, the hour fixed for the ceremony, the assembly numbered from 1,000 to 1,200 persons.

Mr. G. Payne, one of the trustees of the building, opened the proceedings. The Rev. W. Bishop read the Scriptures, and the Rev. E. Stevenson offered prayer. The first stone was then laid on the south side of the building by Mr. T. Caloe, of Sibleby, who was introduced by the Rev. J. Haigh. Mr. Caloe was presented with an ornamental trowel, engraved with a suitable inscription. A bottle containing a *General Baptist Magazine*, names of the trustees, and coin of the realm, being deposited in the cavity, the stone was laid amidst loud applause. The second memorial stone on the north side of the entrance was next laid by Mr. J. Ellis, Burton-on-Trent.—The Rev. E. Stevenson, in introducing Mr. Ellis, spoke of that gentleman as being a native of Mountsorrel, whose parents in their lifetime were for many years exemplary members of their church, and their son a scholar in the Sunday school. Mr. Ellis had come amongst them that day to show his affection for the old place, and its hallowed associations. After being presented with a trowel of beautiful workmanship, Mr. Ellis laid the stone amidst loud cheers. Each gentleman, after performing the ceremony, presented the treasurer with a cheque for £25. The amount collected at the building was upwards of £150. An eloquent address upon "Unity as at present existing among the various denominations of Nonconformists" was then delivered by the Rev. W. Evans, and prayer by Mr. B. Baldwin followed.

The friends were invited to partake of a tea, which was provided in the Baptist and Wesleyan School-rooms, kindly lent for the occasion, when upwards of 300 persons sat down. At 6.30, a crowded and enthusiastic meeting was held in the old chapel. Mr. A. Chamberlain, of Leicester, presided. Mr. W. Harrington, the indefatigable secretary, read the report, which reviewed the efforts made in the past to raise the first £300 towards the cost of a new chapel. It referred to their consternation when they heard that the Loughborough Bank, in which their money was invested, had stopped payment, and their great relief to know that ultimately they would not lose by that catastrophe. He was pleased to announce that, after defraying the preliminary expenses and including the munificent contributions of that day, their treasurers would have in hand about £540 towards the cost of the new building. Mr. B. Preston read a history of the church. It appeared that a Nonconformist Meeting House was in existence in Mountsorrel in the year when Oliver Cromwell was besieging Leicester; that a Mr. Adams, one of the 2000 clergymen ejected from the Established Church in 1662, preached in that old place, and that their rude edifice in which they were then assembled, was erected one hundred and sixty years ago. Suitable addresses were delivered by the Revs. E. Stevenson, W. Bishop, W. Evans, J. Jarman, and Messrs. E. Ellis, G. Payne, and G. E. Searson.

The new chapel is from an elegant design in modern gothic by Messrs. Hodson, Price and Hodson, architects of Loughborough, and, as the site is very favourable, will prove an ornament to the village. The front will be of dressed granite, which the Mountsorrel Granite Company have generously offered to supply at half cost. Mr. Fewkes, Quorndon, is the builder, and the cost will be nearly £1,000.

The day's collections amounted to the handsome sum of £175. The greatest praise is due to the Mountsorrel Baptists for the excellent arrangements they had made for the day's proceedings, and for the entertainment of the visitors, who were highly delighted with the holiday.

Scraps from the Editor's Waste-Basket.

I. The saddest event of the month is the death of the young son of Napoleon III., in consequence of his adventurous exposure of himself in the Zulu War. The English nation sincerely condoles with his broken-hearted mother in her unutterable loneliness and deep dejection; and Christian hearts will not forget to pray for the widow, who, in a strange land, and amidst the shattered memorials of departed glory, now mourns the death of her "only son."

II. GIGANTIC FOES ABOUND, and it is incumbent upon all who care for strength and serviceableness to attack and slay them. Subtly they suck the force out of the sermons of the preacher, paralyze the talk of the Sunday school teacher, and stifle the utterances of the suppliant at meetings for prayer. Beware of them. They are "hackneyed phrases," tame and jejune epithets, dead words: good enough when first originated and quivering with life and bright with light, but unspeakably disastrous now to all who care for freshness and pungency, vital force and usefulness. Even Biblical phrases may be so set as to induce sleep rather than wakefulness, and nausea rather than healthy desire. If newspaper "leaders" were written as some speeches are given, and some sermons preached, collapse would overtake their writers in a week, and the proprietors would be obliged to put up their shutters and seek another occupation. Young men, beware of these insidious foes. Give them no quarter. Slay them, or they will slay you.

III. "HACKNEYED" PHRASES.—The epithet itself is old, and worn through much use, and is meekly suggestive of increasing unfitness, to be followed, at no distant date, by a quiet disappearance. Originally describing a horse kept for hire, or a carriage exposed in the streets of towns and cities for common use, it has come to serve the purpose of characterizing the trite, the effete, and the commonplace in speech; words which leap to the lips without effort, and indicate a want of vigorous thought and wise discrimination in the manufacture of the dress of speech. Here is the remedy. Do not say what comes first. Investigate the shades of difference amongst words and phrases. Study the works of men who are skilled in the production of attractive garments for their thoughts. Be familiar

with unfamiliar terms. Label weaklings, and strangle them without mercy if they dare to show themselves. Use the pen freely, erase vehemently, and think strongly.

IV. SUTTON ST. JAMES.—Our friends at Sutton St. James have just spent £220, partly for vestries, and partly in the purchase of ground for the burial of the "unsprinkled" dead, the National Church representatives having refused to bury an "unchristened" child. They need help, and ought to have it. Rural Nonconformity has a sharp struggle to maintain; and to no section of the Nonconforming Church is the struggle more keen than to the Baptist section. Aid may be sent to Mr. J. Dowse, Sutton St. James, Wisbech, or Mr. A. A. Saville, Pastor's College, London, S.E.

V. Our friends at FORNCETT, Norfolk, are in want of vestries, and are about to have a *Bazaar* in order to secure the necessary funds. Mr. Spurgeon says, "Mr. Bloy is most usefully engaged in the village of Forncett, Norfolk, where, by keeping a school, he manages to obtain a livelihood, and keep one of our struggling village churches from coming to an end. Our evangelists all report most favourably of Mr. Bloy's work for the Lord," and follows up his commendation with a promise of help. Are there not others willing to follow so good a lead in aiding a necessary and good work?

VI. FOLLOW IT UP.—You saw that he was impressed. The truth had arrested him. The Spirit of God was at work. Then speak to him. Hear what he has to say. Seek to deepen his convictions. Write to him. Advise him. He is sure to have obstacles. Encourage him. Doubts will arise. Cheer him with a promise. FOLLOW IT UP. Do not lose the good already done for want of a little more prayerful, sympathetic, and wise service.

VII. THE AUGUST NUMBER OF THE MAGAZINE will contain the paper of Mr. Bembridge which excited so much attention at the Association. It was suggested that *every one of our* Sunday school teachers should have a copy, and some orders for EXTRA copies were received. Will superintendents of Sunday schools send notice to our publishers of any additional copies they may want.

Reviews.

CHRISTIAN CHURCHES. By Joseph Angus, D.D. *Hodder & Stoughton.*

THIS is a new and cheap edition of a prize essay that had a deservedly large circulation on the occasion of its first issue. Dr. Angus has done well to send forth another edition of this exposition of the nature, discipline, and government of the Christian Church. It is a scriptural, luminous, and living representation of the noblest form of social life, and is pre-eminently adapted for service in a time when chief bishops are treated as chief magicians, and Christian churches are being converted into pagan hierarchies. A copy given to every young Christian would be seed well sown. The cost is sixpence, or at the rate of one pound for fifty copies.

THOMAS WILSON, THE SILKMAN. A life for business men. By G. W. McCree. *Marlborough.*

How to make business a "means of grace, *i.e.*, a contributor to the best life of the business man and of the world, is one of the practical problems of Christian men. A theoretical solution might be of some use; a living exemplification of the solution of the problem must be a large benefit. Mr. McCree has placed this benefit within the reach of all in a brief, well-arranged, and telling biography of Thomas Wilson. Would that young men "starting in business life" could be con-

strained to read it. It is a story of a man who did service for his own generation in such a wise and worthy manner that his worth abides to-day, and will abide for generations to come. We strongly advise our readers to purchase this pamphlet, and distribute it far and near. Men who use literature as a means of doing good should invest in this forthwith. It only costs threepence; and quantities can be had for circulation at cheaper rates.

"A REASON FOR THE HOPE THAT IS IN YOU," OR WHAT THE BAPTISTS BELIEVE AND WHY. By Rev. W. Hanson. *Stock.*

So long as Baptists exist in separate organization from other Christians it will be necessary to produce a literature in defence of our position, our convictions, and practises. Many Christians fail to see any dignity in Baptism, and less reason for treating theories concerning it as divisive lines in Christendom. Scriptural Baptism is misconstrued, and therefore our position and acts are misrepresented. Mr. Hanson's book will do good work in fortifying the faith of the young, informing all who care to know the grounds of our conduct, and in defending us from the attacks of those who differ from us. The young people of our congregations should be plentifully provided with this little book.

Church Register.

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

CONFERENCES.

THE LANCASHIRE AND YORKSHIRE CONFERENCE was held at Hepstonstall Slack, June 4th.

The morning service was opened by the Rev. W. Gray, and the Rev. W. Dyson read a paper, subject, "Is the Baptist Denomination declining." Discussion followed, opened by the Rev. W. Chapman. Reports of churches shewed that most of the churches were in a healthy state. Baptized, 117; candidates, 22.

At the afternoon session the Rev. W. Gray, the retiring President, opened the meeting and introduced the President elect, the Rev. B. Wood, of Bradford; and Mr. James Bramley, the retiring Vice-President, introduced the new Vice-

President, Mr. Councillor Binns. The Rev. B. Wood then gave his Inaugural Address. Subject, "The Power of Baptist Nonconformity," and it was resolved, "That we thank the President, the Rev. B. Wood, for his well-timed and useful address, and request him to send it to the Editor for insertion in the Magazine."

I. The best thanks of the Conference were given to the Rev. W. Gray and Mr. James Bramley for their efficient services as President and Vice-President of the past year.

II. The Rev. J. R. GODFREY being about to remove from Nazebottom, the pastorate of which church he has honourably and usefully sustained for the period of seven years, "This Conference

desires to record its grateful sense of the good service our brother has rendered to the whole district during his residence amongst us, and while we are sorry to lose his presence and help, we assure him of our best wishes, and of our earnest prayers, for his future happiness and prosperity in his new sphere of labour."

III. That we heartily welcome into this Conference the new church at **MOSSLEY**, near Manchester, praying that success may attend the efforts of pastor and people.

IV. *Missions*.—Rev. Watson Dyson was elected a member of the **FOREIGN MISSION** Committee, and the late Committee for **HOME MISSIONS** was re-appointed.

V. In accordance with the request of the friends at Preston the President visit them, and conduct special services.

VI. **NEXT CONFERENCE** at West Vale, on Wednesday, Sept. 24, 1879. Preacher, Rev. Wesley Wood, in case of failure Mr. James Bramley, of Halifax. Home Mission meeting to be held in the evening. Speakers, Rev. J. Bentley, W. Gray, and J. Turner.

JOHN S. GILL, *Sec.*

MIDLAND CONFERENCE.—The Whitsuntide Conference was held at Barton, June 4th. The Chairman for the year, Rev. J. Alcorn, conducted the morning meeting. After devotional exercises the Rev. W. H. Tetley preached from John xiv. 22.

The Conference met in the afternoon, when the following business was transacted:—

I. The church at **WHITEMOOR**, near Old Basford, was received, on its application, into the Midland Conference.

II. As three names go off the list of representatives of the Conference on the **HOME MISSION** Committee, it was resolved—That Messrs. Bembridge, G. Payne of Leicester, and J. Lamb of Derby, be appointed. It was further resolved, for the same reason, that the Rev. J. Alcorn, J. W. Williams, and W. Evans, represent the Conference on the **FOREIGN** Missionary Committee.

III. A statement was made by the the Rev. W. R. Stevenson, M.A., respecting the operations of the Evangelistic Agency conducted under the direction of the Midland Baptist Union. The churches were urged—especially those in the rural districts—to avail themselves of the services of Mr. Wallace, the newly-appointed agent of the Union. Mr. Wallace also made a brief statement of the nature of the evangelistic work in which he was engaged.

IV. The following resolution was unanimously passed:—"That this Con-

ference, representing the General Baptist Churches of the midland counties, sorrowfully deprecates the Zulu War, which has not only suspended missionary operations, but also, in a great measure, detracted from the results issuing out of the noble work of Livingstone, Moffatt, and others, and considers that the bold efforts put forth by the Zulu tribes in fighting for their independence do not justify a war of extermination. This Conference therefore prays Her Majesty's Government to take any favourable opportunity that may arise for concluding peace."

V. A paper was read by Mr. Cholerton, of Swadlincote, on "Nonconformity in our villages," for which he was cordially thanked. An interesting discussion followed.

VI. The following arrangements were made for the next Conference:—Place, Beeston; time, Tuesday, October 21; preacher, Rev. J. J. Fitch, of Nottingham. The Rev. W. Evans to read a paper at the afternoon session "On the Duty of our Churches in Relation to the College."

VII. Very cordial votes of thanks were passed to the Rev. W. H. Tetley for his excellent discourse, and to the friends at Barton for their abundant hospitality.

Mr. Yemm, of Measham, preached in the evening, when a vote of Christian sympathy with the Rev. J. Greenwood in his protracted affliction was most heartily agreed to.

The meetings of the Conference were very numerous attended, and were very pleasant and profitable.

J. SALISBURY, *Secretary*.

DERBY BAPTIST PREACHERS' ASSOCIATION.

HALF-YEARLY Conference was held at Windley on Whit-Tuesday. Attendance good. Reports from churches, praying, working, baptizing, and getting debts off. The evening meeting was presided over by Mr. G. Dean. Addresses by Messrs. Swann, Kirk, and Malpas.

J. SMITH, *Secretary*.

NOTTINGHAMSHIRE LOCAL PREACHERS' ASSOCIATION.

THE Quarterly Meeting was held, June 2, at Eastwood. The reports from the sixteen churches in the Association were good, and gave a total of thirty-three baptisms during the quarter. The business meeting was full of interest; and besides the ordinary routine there was one special matter requiring immediate attention, namely, the purchase of land at **KIMBERLEY** on which to build a school and chapel. The Rev. T. Watkinson pre-

sided at the public meeting, and addresses were delivered by brethren Richardson, Sharman, Ward, and Belton.

CHAPELS.

HITCHIN, Walsworth Road.—A public meeting was held May 26, Mr. Apthorpe, of Cambridge, in the chair. Revs. J. Clifford, M.A., LL.B., J. Fletcher, J. W. Blake, J. Aldis, and other ministers, gave addresses. It was reported that £300 had been promised towards the £500 which we are pledged to raise by June, 1880, for the Building Fund.

SCHOOLS.

LONDON, Commercial Road.—June 1st Rev. J. Fletcher presented the prize and certificates to the successful competitors at the Examination in connection with the East London Auxiliary of the Sunday School Union, on "The Last Days of Our Lord on the Earth." Twenty-two entered; nineteen went up for examination. Result—one prize, fifteen certificates; viz., one specially distinguished, ten first class, four second class. Our success is largely due to our pastor.

ANNIVERSARIES.

ALLEERTON.—Preacher, Rev. W. E. Winks. Collections, £32.

ASHBY.—Preacher, Rev. J. Clifford. Collections, £38.

BERKHAMPTSTEAD.—Preacher, Rev. J. Fletcher. Collections, £10.

BURNLEY, Enon.—Preachers, Rev. J. C. Jones, M.A., and Leonard Clement, Esq. Collections, £112s. 10d.

DEWSBURY.—Preacher, Rev. G. W. M'Cree. Collections, £30.

GAMBLESIDE.—Preacher, Rev. J. Alcorn. Collections, £25 6s. 3d.

GRANTHAM.—Preacher, Mr. W. Myers, of Stapleford. Collections very good.

IBSTOCK.—Preacher, Rev. A. Underwood, M.A. Collection, £23.

BAPTISMS

CARRINGTON.—Five, at Old Basford, by W. Bown.

COVENTRY.—Fourteen, by W. Reynolds.

GRANTHAM.—Two, by A. Gibson.

GREAT GRIMSBY.—Five, by J. Manning.

LONDON, Borough Road.—Fifteen, by G. W. M'Cree.

LONGTON.—Seven, by C. T. Johnson.

NETHERSEAL.—Eight, by J. Shakespeare.

OLD BASFORD.—Two, by J. Alcorn.

SHORE.—Five, by J. K. Chappelle.

HARMONIUM FOR ROME.

RECEIVED, with many and cordial thanks,
 32,176 Bank of England Note .. 5 0 0
 Mrs. Reynolds 0 2 0
 A Friend, per Rev. E. Stevenson 0 3 0
 J. CLIFFORD, 51, Porchester Road, W.

MARRIAGES.

CHAWNER—LAWSON.—May 29, at the G. B. Chapel, Old Basford, by Rev. J. Alcorn, Mr. Joseph Chawner to Miss Sarah Lawson, both of Old Basford.

FIDLER—STENSON.—June 8, at the G. B. Chapel, Sawley, by Mr. Stenson, Samuel Fidler, grocer, only son of Robert Fidler, Whittington Moor, near Chesterfield, to Sarah, youngest daughter of Thomas Stenson, of Sawley, Dorbyshire.

HITCHCOCK—LAWSON.—May 15, at the G. B. Chapel, Old Basford, by Rev. J. Alcorn, Mr. Thomas Miles Hitchcock, of Willesdon, London, to Miss Emily Lawson, of Old Basford.

OSMAND—FOWLER.—June 11, at the Baptist Chapel, Crowle, Lincolnshire, by Rev. J. Stutterd, Mr. Edmund Osmand, of Bacup, Lancashire, to Miss Fowler, of Godknow Bridge, near Crowle.

OBITUARIES.

JAMES, MRS. PATRICK.—After over twenty years of severe physical suffering from chronic rheumatism, Elizabeth Patrick James, of East Leake, Notts., resigned, in Christian confidence, her spirit into the hands of her Maker on May the 31st, 1879, in the sixty-sixth year of her age. She was baptized forty-three years ago, when she was twenty-three years of age, by Mr. Lacey, the missionary, who was then minister of the Leake and Wymeswold church. For over twenty years she continued an active and useful life in her Saviour's service, and was constant in her attendance on the means of grace; but about the age of forty-five the terrible affliction from which she suffered so many years laid its fatal hold upon her, gradually tightening its grasp till the end of her life, and distorting, with cruel pain, every limb and joint, and finally rendering all movement impossible without assistance. It was during this long and painful trial that the precious and soul-sustaining power of a Saviour's love made itself felt by her in all its fulness; and though often depressed in spirit, and disquieted in mind, yet never was she without a deep and sure faith that her Saviour would never leave nor forsake her; and at times her composure, and even joy, was very great. She had learned to say and feel with Christ, "If this cup may not pass from me, except I drink it, Thy will be done." Though so long unable to attend the house of God, she was ever most anxious about the temporal and spiritual prosperity of the cause with which she, and her mother before her, had been so long identified. She was a thorough General Baptist, and a devout believer in "believers baptism," and ever spoke with faith and affection of the body to which she belonged. Though no one who knew her, or was even related to her, could have wished her life prolonged, her death was attended by the real Christian sympathy and true affection of friends and relatives. It was a singular coincidence that both her and her mother, Mrs. Elizabeth Wootten, were members of the church exactly forty-three years. W. M.

RICKARDS.—June 15, 1879, at Hastings, Lottie Rickards, aged eighteen years and six months.

"It was not death for thee to die;
 Its sting touched not thy breast;
 For He was there whose presence charms
 From out the soul all death's alarms;
 Thy Jesus held thee in His arms,
 And hushed His child to rest."

THE
MISSIONARY OBSERVER.

JULY, 1879.

Abstract of the Sixty-second Annual Report.

WITH devout gratitude to God your Committee are permitted to announce that the work of the Mission, both at home and abroad, has been faithfully prosecuted throughout another year. In consequence of the severe depression of trade and commerce it was feared that the income of this Society—like that of many kindred institutions—might show a considerable falling off. But, though the amount received from many of the churches is below the average of former years, your Committee are pleased to find that the ordinary receipts for the general purposes of the Mission are in excess of any previous year—a fact which cannot but be gratifying to all sincere lovers of the cause.

THE ORISSA MISSION.

With reference to Orissa there are no startling reports like those which have recently come from the Telegoo country, which joins Orissa, which tell of ten thousand believers being baptized last year by one American Baptist missionary and his twenty-two native assistants. On the part of your brethren, however, there has been patient, persevering, prayerful toil; which, sooner or later, will be crowned with the Divine blessing. ORISSA FOR CHRIST is still their motto, and, with this glorious object in view they toil on, in the fullest persuasion that one day Jesus shall take the place of Juggernath, and that “unto Him shall the gathering of the people be.”

MISSIONARIES AND NATIVE PREACHERS.

Since the last annual meeting three additions have been made to the European Mission staff in Orissa—Mr. and Mrs. Vaughan and Mr. Heberlet. On the other hand your esteemed brother Miller, after thirty-four years of faithful service, has been compelled, by shattered health, to return for a season to this country. To him as well as to Mrs. Miller

your Committee accord a hearty welcome, and trust that by the blessing of God his health may be so far restored as to enable him to resume his labours in the land he so dearly loves.

In the sudden and lamented death of Mrs. Thomas Bailey, your Committee feel that—along with the bereaved husband and three motherless children—the Mission has sustained a very heavy loss. During her residence in the country of between five and six years she devoted herself to the great work in which she was engaged, and though many miles away from any other English lady, she found her happiness in seeking the good of the orphan children and Christian women committed to her care. Information respecting her last illness will be found in the pages of the Report.

The following is a list of the ENGLISH MISSIONARIES, and shows the year they entered the service of the Society.

WILLIAM BROOKS 1841	MRS. PIKE 1873
MRS. BROOKS 1841	HENRY WOOD 1876
JOHN BUCKLEY, D.D. ... 1844	MRS. WOOD 1876
MRS. BUCKLEY 1841	JOHN VAUGHAN 1878
WILLIAM MILLER 1845	MRS. VAUGHAN 1878
MRS. MILLER 1852	P. E. HEBERLET 1878
THOMAS BAILEY 1861	MISS PACKER* 1854
JOHN GREGORY PIKE ... 1873	MISS LEIGH* 1872

The following is a list of the NATIVE MINISTERS, and shows the year when their ministry commenced.

POOROOSOOTUM CHOWDRY... 1836	HARAN DAS 1867
SEBO PATRA 1841	GEORGE DAS 1867
DAMUDAR MAHANTY 1841	ANUNTA DAS 1872
GHANUSHYAM NAIK 1849	NARRAYAN VARSISTAN ... 1875
KUMBHO NAIK 1849	BALAJI JENNA 1875
TAMA PATRA 1849	NILADRI NAIK 1876
MAKUNDA DAS 1849	BENJAMIN MAHANTY... .. 1876
PAUL SINGH 1856	SADA SEBO PRAHARAJ ... 1877
THOMA SANTRA 1856	DOLEE PATRA 1877
SHEM SAHU 1856	DANIEL DAS 1877
MAKUNDA SAHU 1867	

THE NATIVE CHURCHES.

From the statistical tables which accompany the Report, it will be seen that the membership of the Mission Churches is increasing in a far greater ratio than the membership at home. It is also gratifying to find that the churches are developing a greater amount of self-reliance

* Agents of the Society for Promoting Female Education in the East.

and liberality than they formerly displayed. Besides the church of the Auxiliary Mission at Khoordah, which for a number of years has been sustained by the native Christians, the church at Berhampore is endeavouring to sustain its own pastor, and though not quite able to bear the whole expense, the friends have engaged to raise two-thirds of his salary. The signs of liberality, too, on the part of individual native Christians are very encouraging to your brethren. For instance, in Cuttack, Dr. Buckley speaks of having received the contents of two missionary boxes, as well as various thank-offerings for special mercies from the hand of God. Mr. Wood also refers to an act of liberality on the part of a native brother, in having presented, to the church at Berhampore, a beautiful electro-plate communion service, purchased in England at a cost of £10. While from Piplee there comes the intelligence that another brother had presented to the Mission there four acres of valuable land, suitable either for cultivation or building purposes. And, as time rolls on, and the circumstances of our native Christians improve, there is reason to hope—judging from the amount of money the Hindoos spend on their religion—that their offerings to the cause of Christ will so increase as not to contrast unfavourably with what is given by Christians in this country.

FEMALE EDUCATION.

In India alone there are probably not less than *one hundred and twenty millions of females*—nearly four times the entire population of Great Britain—who by the customs of society are not allowed to be educated, but who are doomed to a life of ignorance, isolation, and degradation. Happily, through the influence of Christianity—the only religion that elevates woman to her true position—and the impetus given to female education in missionary institutions, a change is gradually coming over the Hindoo mind. One by one the doors of the Zenanas are being opened for the admission of the female teacher, and girls are beginning to put in an appearance at schools opened for their instruction. In the Zenanas of Cuttack, Miss Packer has faithfully prosecuted her work, and though greatly restricted and hindered in her visits she has found much to encourage.

Dr. Buckley mentions an incident which illustrates the extent to which education has spread among our native Christian women. In looking over the Marriage Register he finds that in the eighty or ninety marriages last entered there was not a single instance in which the bride had failed to write her name, and that the bridegrooms had failed to do so in only three instances.

Let India only have a race of enlightened Christian mothers, and then the country will see brighter days than it has ever yet witnessed.

THE MISSION PRESS.

Established in the year 1838, the Mission Press has now been in operation for over *forty years*; during thirty-eight years of which it has been under the superintendence of your esteemed brother Brooks—a circumstance without parallel in the history of Mission work in India.

When the great English martyrologist refers to the wounds inflicted on the papal system by the invention of printing, he remarks, that “either the Pope must abolish printing, or he must seek a new world to reign over, for else, as the world standeth, PRINTING WILL DOUBTLESS ABOLISH HIM.” Subsequent ages have proved the truth of this remark with regard to popery, nor is it less true in regard to paganism. In the press, thank God, we have facilities for making known the precious truths of the Gospel, which even apostles with miraculous power did not possess. And in the present report—as in the reports of previous years—pleasing instances are recorded where the *printed* word, away from the living missionary, has been instrumental in the enlightenment of the people. The entrance of God’s word, whether printed or preached, giveth light.

During the past year nearly two millions and a half of printed pages have been issued from the press, and since its establishment in 1838, nearly forty-four million pages of sacred Scripture have been sent forth. What the result has been eternity alone will declare.

For other departments of Mission work—the Orphanages and Schools—the College—evangelistic tours, etc., the reader is referred to the Report, where a great amount of interesting and instructive information will be found.

THE NEW BOOK ROOM.

A new and hopeful movement in connection with operations of the Mission in Cuttack, has been the erection and establishment of a Zayat, or Christian book-room. The building is erected on the site of the old chapel—is supplied with books for sale or perusal—and intended as a place where educated and English-speaking natives can meet for religious conversation. Grants of Bibles and books have been kindly made by the British and Foreign Bible Society and the Religious Tract Society. An interesting account of the opening and operations of this new department of Christian work will be found in the pages of the Report.

SUMBULPORE.

It was hoped, ere this, that Sumbulpore, a large town and district in the Central Provinces, with a population of 1,152,534 souls, would have been taken possession of in the name of the Lord, and enrolled as one of your regular Mission stations. To see this an accomplished fact has long been the desire of your brethren abroad and your Committee at

home, but hitherto the paucity of labourers and the claims of other stations have rendered the step impracticable. Rather than it should be any longer delayed, Mr. Pike offered to go and commence work alone, and had actually travelled one hundred miles on his way there when he was smitten down with disease, and compelled to retrace his steps. To himself, as well as to others, this was a sore disappointment. But, though the enterprise has been delayed, it has not been abandoned, as, with the return of the cold weather, and recruited health, your brother still hopes to accomplish the object upon which his heart is set. For such a task it is desirable that brethren should go forth at least two and two. Surely in an enterprise so noble and important the Committee will not need long to ask, "Who will go for us?" To *destroy* the Afghans there has been no lack of warriors; to *save* the perishing myriads of Sumbulpore, will no Christian soldier volunteer?

STATISTICS OF THE ORISSA MISSION.

The Statistics for the year 1878-79 are as follows:—

Increase: by baptism, 83; by reception, 9; by restoration, 4. Total increase, 96.

Decrease: by removals, 45; by exclusion, 7; by death, 14. Total, 76. Clear gain, 20.

The General Statistics are as follows: Number of churches, 6; chapels, 10; Mission stations, 12; church members, 982; day and Sunday scholars, 1,140; total native Christian community, 2,688.

MEMBERSHIP OF HOME AND MISSION CHURCHES COMPARED.

According to the Year Book the membership of the Home and Mission churches, twenty years ago, ten years ago, and to-day, stands as follows:—

Membership in	1859.	1869.	1879.
Home churches	19,038	20,907	24,000
Mission churches	333	519	982

From these figures it will be seen that during the last twenty years the members of our Mission churches have increased *threefold*. Had the same rate of progress been maintained at home, the denomination would now have numbered fifty-seven thousand members instead of twenty-four thousand.

INDIAN CONTRIBUTIONS FOR MISSION PURPOSES.

Apart from the maintenance allowance for famine orphans, and grants in aid for educational purposes, it is gratifying to know that large sums of money are received from private friends on the spot who wish well to the good cause. The voluntary contributions received in Cuttack alone this year have amounted to more than £326. For several years past the amount has averaged more than £330 annually,

or more than double the amount contributed by any church in England. As a testimony to the kind of work done by the missionaries, as well as an expression of interest in the work itself, these handsome contributions cannot but be encouraging to churches at home.

RECEIPTS AND EXPENDITURE.

The *Income* for the year, including the balance of last year, has amounted to £8,872 7s. Of this amount the sum of £5,041 5s. 2d. was received in England, and the remainder, £3,831 1s. 10d., in India. The total amount last year was £10,269 11s. 9d.; but this sum included £1,062 5s. 8d. towards the Rome Chapel, and legacies to the amount of £475 2s. 1d., as against £83 4s. 10d. for Rome, and a single legacy of £5 for the current year. The ordinary contributions, for the general purposes of the Mission, amount to £3,301 2s. 4d.—a sum in excess of any previous year. Included in this amount, however, there is a handsome donation of £200 from Mr. Alfred Kingsford, of Dover, who died in December last, and who sent it “as an expression of his hearty sympathy with the aims of your Foreign Mission,” and by which “he, being dead, yet speaketh.”

The *Expenditure* for the year has amounted to £8,690 2s. 9d., by which the balance of £1,049 13s. 8d. at the commencement, has been reduced to £182 4s. 3d. at the close. In this expenditure, however, there is included not only the salary of three additional missionaries, two in Orissa and one in Rome, but also £438 0s. 8d. for passages and outfit, besides £250 advanced on account of mission houses in India, and £263 on account of mission property in Rome. The three latter sums more than account for the difference in the balance with which the financial year commenced and closed.

For this encouraging result, after one of a series of years of almost unprecedented commercial depression and agricultural loss, your Committee desire to present, in the first instance, their sincere thanks to God, to whom the silver and the gold belong; and then to all those true friends of the cause, whether contributors or collectors, who have assisted to bring it about. On the part of many it has involved no small amount of economy and self-denial; and who, out of their poverty have given, rather than the cause of Christ among the heathen should suffer. Even children have denied themselves little luxuries performed many acts of ready service, and travelled many miles in order that they might be able to contribute their halfpence and pence towards sending the Gospel to children in heathen lands. Servants have denied themselves of tea and sugar, and have served Christ by giving the value thereof to His cause. A baker, by setting apart a penny out of each sack of flour made into bread, has contributed several pounds towards sending the Bread of Life to the

heathen. While a working man of another denomination has sent £10 towards a Mission at Sumbulpore, also offers to contribute, on certain conditions, £10 more, besides £1 a year in aid of its funds. And last, but not least, a little boy in Lincolnshire left his rabbits as a legacy to the Mission, which, on being sold after his death, realized six shillings and sevenpence. In these and many other ways means have been found of helping on the cause of Christ among the perishing millions of India. Let it never be forgotten that even little acts of service for the heathen, performed from right motives, are taken by Jesus as done to Himself, and that in the great day of account He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE ROME MISSION.

The principal event in connection with the Roman Mission last year was the opening of the new chapel. The principal event this year has been the sending out of a beloved brother and his wife to carry on the Lord's work in connection therewith, an account of which appeared in the pages of the *Observer* for January. During Mr. Shaw's six months' residence in Rome he has been diligently employed in the study of the Italian language, and in various ways endeavouring to prepare himself for future usefulness. Like all fresh missionaries among a strange people, with tongues unable to express the burning desires of the heart, he has found the want of the language a great trial to his faith and patience. That his health may be preserved, his life spared, and that with freedom and power he may be able, in their own language, to preach the Gospel to them that are at Rome, will be the prayer of all who desire the well being of Italy and the glory of Christ. How much the deluded and degraded Roman Catholics need the enlightening, elevating influences of the Gospel; how bitterly opposed to its proclamation and progress popery is now, as it ever has been; and how much those who are engaged in publishing and upholding it, in opposition to the human and diabolical forces that are brought against them, need the sympathy and prayer of the Lord's people, will be evident from the Report furnished by Mr. Shaw, but which we are compelled to keep back till next month.

CONCLUSION.

In bringing to a close the record of another year's work for God on behalf of the benighted millions of India and Italy, your Committee feel constrained, once more, with all the solemn earnestness that they can command, to press upon the hearts and consciences of their brethren and sisters in England the urgent necessity of sending out fresh missionaries to Orissa. Fifty-seven years ago, in Christ's name, and on

behalf of the denomination, William Bampton and James Peggs took possession of the province, inscribing on their banner—ORISSA FOR CHRIST. From that time to this your brethren—together with the few American brethren in the north—have remained in undisturbed possession of the field; other denominations regarding Orissa as your share in the evangelization of India. But, after the lapse of *fifty-seven years*, what is the position to-day? It is this:—Jeypore, Goomsoor, Sumbulpore, with various native states as large as English counties, totally unoccupied, and without a single missionary to make known to their dying millions the only Saviour of the world.

Nor is this all. For, of the few brethren and sisters labouring in other parts of the vast field, six of their number have, on an average, been working on for the unusually protracted period of *thirty-five years*. In their case, therefore, the day of toil must soon give place to the night of death, or rather be exchanged for the rest of heaven.

To enter, therefore, upon extensive, inviting, and unoccupied fields of labour, as well as to prepare for the occupancy of spheres of holy usefulness that must soon become vacant, not without necessity do the Committee earnestly and anxiously inquire, "Who will go for us? And whom shall we send?"

Now when the tale is told
Of those so true and bold,
God's valiant sons of old,
His own anointed:
Brave Christian men take heart;
Rise up and do the part
By Him appointed.

Myriads of heathen lie,
In darkness, doomed to die,
From Jesus parted;
Thousands themselves to please,
Live here at home at ease;
Lift not hands, bend not knees,
To bring God's light to these
Poor broken hearted.

Want of space compels us to defer any account of the Annual Meetings at Halifax until next month. In the meantime it might be stated that they were highly interesting, and, it is hoped, of a stimulating character.

Death of Mrs. Bailey.

BY REV. J. BUCKLEY, D.D.

THE late Mrs. Bailey was a daughter of the late Samuel Hago, Esq., of Manchester. The writer of this first saw her a babe of a few months old in her—now widowed—mother's arms. More than thirty years passed, and I saw her again on her arrival at Outtack. This was towards the close of October, 1873. Not able to give a clear and connected account of the events of these years, so far as they affected our departed friend, I may say that, trained in a Christian home, she was early brought to the knowledge of Christ, was baptized, and became a member of the church meeting in Union Chapel, Manchester, under the pastoral care of the Rev. Dr. Maclaren. I have reason to believe that she was among the firstfruits of his memorable ministry at Manchester.

On her arrival in Orissa she applied herself, with commendable diligence, to the study of the language, rightly judging that a competent knowledge of the vernacular was necessary to fit her for usefulness in her sphere as a missionary's wife. Her success was in proportion to her diligence. She was possessed of a cultivated mind, was fond of reading, and her knowledge of men and things had been enlarged by travel and a residence of three or four years in Switzerland and Germany. Placed, in the providence of God, at Piplee, more than twenty miles distant from any other Europeans—she did not feel the loneliness of her lot so much as many would have done: she found her happiness in domestic duties, in seeking to benefit the native Christian community and the orphans committed to her charge. In this way days and months and years happily and usefully glided away. Much to her satisfaction, and to ours, she passed the last month of her life under our roof; and we fondly hoped that a life so precious to her family, and to many others, might be long preserved—but such was not the will of the Lord: and a circumstance that occurred the last time but one that she was able to unite with us at the family altar appeared to shew that she herself was contemplating the possibility of a speedy and sudden departure from earthly scenes. I suggested that it was her turn to choose the hymn, and she mentioned hymn fifty-six in the Appendix—

"One sweetly solemn thought
Comes to me, o'er and o'er,
I'm nearer home to-day
Than I have been before."

Unhappily our knowledge of tunes was too limited to admit of its being sung; but she remarked on some of the verses being altered in our collection from the form with which she was familiar; and especially referred to the fifth verse—

"Jesus, in whom I trust,
Perfect my feeble faith,
That I may calmly cross
The unknown stream of death."

And with still more emphasis did she speak of the last impressive verse,

"I may not now be far
From the dark river's brink;
I may be near my home,—
Nearer than now I think."

On Sabbath afternoon, April 6th, she gave birth to a fine little boy, and for a little while the hope was fondly cherished that all was going on as favourably as could be expected; but suddenly an alarming change occurred, and the worst was feared. Pollok's lines occur to us—

"Tidings came
A child was born; and tidings came again
That she who gave it birth was sick to death.
So swift trode sorrow on the heels of joy."

Early the next morning our brother came in from Piplee; but before he could reach our door tidings that awakened much anxiety were communicated to him. For three days hope of a favourable issue was entertained, though shaded by grave anxiety; but on Wednesday evening the symptoms were more unfavourable, and little hope remained. At her request I prayed with her; but at such seasons it is rather crying to the Lord than ordering our speech before Him. The scenes of the next day, especially between eleven o'clock and one p.m., will not soon be forgotten by any of us. "This," she said, "is a dying scene"—and I felt that it was so. As I have long thought that in speaking to the dying it is best to use the words of Scripture, I repeated, slowly and solemnly, some of the most precious portions of the divine word. The following were mentioned. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "I will never leave thee, nor forsake thee." "As thy days, so shall thy strength be." "The eternal God is thy refuge, and underneath are the everlasting arms." "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "Whether we live we live unto the Lord, and

whether we die we die unto the Lord; whether we live therefore or die, we are the Lord's." "In my Father's house are many mansions. I go to prepare a place for you." She responded, "Mansions—many mansions." "This God is our God for ever and ever: He will be our guide even unto death"—and she added, "unto death." We afterwards found that this was the text for that day in her daily Text Book. "Lord Jesus, receive my spirit"—and she repeated the latter part, "receive my spirit." She began to repeat, "Jesus Christ the same;" and we finished the verse, "yesterday, to-day, and for ever." She felt that the prayer, "God be merciful to me a sinner," was suitable at the last. "O my God, have mercy on me," she said, adding, "He will have mercy on you all." "The Lord grant unto you, and to us, that we may all find mercy of the Lord in that day." After being silent for a time she said, "O! I thought I had gone. I thought I had gone. Why did I not go? Why are His chariot wheels so long in coming?" I repeated the parting promise, "Surely I come quickly," and the prayer, "Amen; even so, come Lord Jesus." Tender thoughts of her children stole over her, and she said with deep feeling, "O my little ones." We assured her that many prayers would be offered for them, and that the Lord would

take them up. She afterwards asked to see them, and they were brought, but I was not present.

While feeling that the best words of uninspired men, even as expressed in devotional poetry, should be sparingly used in speaking to the dying. I felt constrained to repeat two lines from "Rock of Ages"—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

And surely none of us can ever forget the emphasis with which she repeated, seven or eight times over, "Simply, simply, simply;" and three or four times over, with much feeling, "To Thy cross; to Thy cross I cling." In sending her love to her mother and sisters the day she died, she said, "tell them it is far easier to die when the time comes that God calls us, than we are apt to think when in health."

At seven in the evening she fell asleep. "Precious in the sight of the Lord is the death of His saints." May the reader and the writer die as she did, clinging to the cross. The next evening we committed the precious remains to the cold grave "until the day break, and the shadows flee away."

The following touching letter was sent by the orphan girls at Piplee to the bereaved husband on their receiving the sad tidings of Mrs. Bailey's death. It will, we are sure, be read with deep interest.

With many loving salutations we, your unworthy children, write this letter to our dear papa. We are very distressed with the sad news contained in your last letter. The day our dear máma left us we were happy in the hope that, ere long, she would return to us in health, and that we should see her again face to face. The Lord has done what was good in His sight; but that our dear máma would so quickly leave this fleeting world we could not believe; and remembering her love, and much valued instructions to us, we are now exceedingly sorrowful. So long as it was the Lord's will He spared her to be your companion; and now, according to His will, she has been taken away, we hope you will remember that so long as David's son was sick, David mourned for him with a great sorrow; but when

his son was dead he arose and washed himself, and ate and drank. Job also says, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." As it was His pleasure to give her to you, so also, according to His pleasure, she is taken away; and as Job was patient under the loss of wealth and cattle, sons and daughters, so we trust that you will be patient in this time of trouble; and if we have strong faith in God we shall assuredly again see our dear máma in heaven. And "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your heart, and establish you in every good word and work."

Mrs. Bailey's Last Letter to the Secretary

CONTAINS the following beautiful paragraph, which, in the light of her own removal, will be read with touching interest. Under date of September 4th, 1878, writing from Piplee, Mrs. Bailey remarks:—

The great Reaper has been in our midst once again. This time he has taken from us one of last year's brides; she was a school girl, one of our cleverest and best, and married—"in the Lord"—a former school boy. Everything seemed to smile on their union; and the future lay before them, apparently, bright and joyous. But, alas for human hopes! last Wednesday she was seized with fits, and died on Saturday morning. The nature of her illness was such that she could

not speak to those around her; but we fully believe that she has gone to live for ever in her heavenly Father's home. From this sudden cutting off of a young and happy life I trust that we may all learn the uncertainty of all that is earthly, and the solemn responsibility resting upon us to work with the greater diligence in the sphere allotted to us, so that when the call comes to us we, too, may be found ready.

In the same letter Mrs. Bailey, referring to the trying weather and times through which they had passed, observes:—

It is now some time since I last wrote to you, but the heat has been very trying, and anything in addition to one's ordinary duties has been, perhaps, only too willingly ignored. The season, indeed, has been so unusually hot that many natives as well as Europeans have succumbed to it. The papers frequently brought accounts of one or more having fallen victims to it in the way of heat, apoplexy, or sunstroke. The drought was so prolonged that many large trees were blighted, and the grass so scorched up that cattle died for want of nourishment; and the wild animals were driven from their lairs in the jungle to seek water in the villages. One day two leopards were brought to our house to be shown, which had been courageously killed by some Mohammedans, who had accidentally encountered them in a field near here. The tanks were completely dried up, and my husband employed the poorest of our people in excavating those on our Mission premises, and kept them at the work till the rains came—thus furnishing them with the means of subsistence. They were very grateful for

the help, and freely confessed that they must have starved had not something of the kind been done for them. We used to call them the Piplee Famine Relief Works, and such they truly were for the time being. At last the longed-for rains came, and soon the aspect of everything was changed. There were work for needy men, grass for starving cattle, and the prospect of the future harvest.

Through this trying time our children, I am thankful to say, have continued well—the little one being as strong and merry as ever, and our eldest, though not so robust, is growing very fast. He is learning, like the little ones in happy England, to lisp his infant prayers—"Gentle Jesus," and "Jesus, tender Shepherd;" both of which my husband has had translated into Oriya verse, and supplied a printed copy to each of the little children in the villages and schools, who are also now learning them with great enthusiasm. We ought not to forget the little ones, for "of such is the kingdom of heaven;" and how often "out of the mouth of babes and sucklings" has God ordained praise!

Minute of the Committee

PASSED at the Annual Meeting held at Halifax on Tuesday, June 17th.

DEATH OF MRS THOMAS BAILEY.—The Secretary reported that Mrs. Thomas Bailey died unexpectedly at Cuttack on Thursday, April 10th, leaving three young children. The following resolution of sympathy with the bereaved husband and relatives of the departed was sorrowfully adopted:—

That the Committee express their deep and tender sympathy with their brother, Mr. Thomas Bailey, under the heavy loss he has sustained by the removal of his

beloved wife. They wish to place on record their high estimate of the value of Mrs. Bailey's services to the Mission; and hoped that a long course of usefulness lay before her. It having pleased the Lord, however, to call her away, they earnestly pray that Divine consolation may be richly imparted to the bereaved husband; that Heaven's choicest blessings may rest upon his motherless children, and that the solemn and painful event may be sanctified to the good of the sacred cause. The Committee would also express their deep sympathy with their friends in Orissa, as well as with the relatives and friends in England, under their afflictive loss.

Foreign Letters Received.

CUTTACK—W. Brooks, May 5, 20.
" J. Buckley, D.D., May 3.
" J. Vaughan, May 20.

POORER.—J. G. Pike, May 19.
ROME—N. H. Shaw, May 23, June 15.

Contributions

Received on account of the General Baptist Missionary Society from May 16th, to May 31st, 1879.

	£	s.	d.		£	s.	d.
Mrs. Pegg, of Chesham, (for Commercial Road, London)	2	0	0	Loughborough, Baxter Gate	20	14	0
Ashby and Packington	15	7	7	" " Wood Gate	46	12	6
Barton	14	0	0	March	83	0	0
Boston	37	15	2	Measham	16	2	2
Bourne	52	17	7	Melbourne	42	9	10
Bradford, Tetley Street—for W. & O.	0	12	0	Milford	0	18	2
Burnley, Enon	5	8	0	New Barnet	12	14	0
Castle Donington	25	5	8	Norwich	21	12	5
Chellaston	8	2	2	Nottingham, Broad Street	0	7	6
Chesham	56	8	3	Pinchbeck	8	14	0
Derby, St. Mary's Gate	62	18	6	Quorndon	9	8	8
" Osmaston Road	60	8	0	Ramsgate	0	10	0
" Watson Street	2	2	0	Retford	14	19	4
Dover—Mr. Alfred Kingsford	200	0	0	Sawley	12	6	9
Duffield	1	8	3	Sheffield	12	14	0
Edgeside	3	6	0	Spalding	15	4	3
Earl Shilton	1	2	11	Sutton	10	18	6
Ford	18	6	6	Tring	0	11	6
Heptonstall Slack	27	13	8	Wendover	7	4	2
Hitchin	25	7	10	Wisbech	48	3	10
Hose and Clawson	10	15	0	Wirksworth—12s. for W. and O. ..	1	12	0
Isleham	4	15	8	Wymeswold	8	18	2
Leads, North Street	27	0	0	Whittlesea	3	14	4
Leicester, Friar Lane	2	10	0	Windley	3	9	3
London, Commercial Road	37	9	11	Woodhouse Eaves	4	4	1
" Praed Street & Westbourne	87	5	1	A Female Friend—for W. and O. ..	0	1	0
" Park	10	0	0	Chesham—Mrs. Pegg, Rome Chapel ..	20	0	0
Long Sutton	16	19	6	" " Mr. J. W. G. Pegg	5	0	0
Lincoln	17	6	6	Mrs. Ward—for Rome	0	13	0
Louth, Northgate				Mr. M. J. Harvey, for Harmonium ..			
				" at Rome	0	1	6

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby. SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough. SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby. SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E., and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, JUN., Esq., Peterborough. SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

GENERAL BAPTIST HOME MISSIONS,

FROM JUNE, 1878, TO JUNE, 1879.

Jesus said "that repentance and remission of sins should be preached in His name among all the nations, BEGINNING AT JERUSALEM."

Jesus said, "Ye shall be My witnesses both in JERUSALEM AND IN ALL JUDEA, AND IN SAMARIA, and unto the uttermost part of the earth."

Paul said, "I have great sorrow and unceasing anguish in my heart, for I could wish that I myself were accursed from Christ, on behalf of MY BRETHREN, MY KINSMEN ACCORDING TO THE FLESH."

Officers and Committee for 1879-80.

President—R. JOHNSON, Esq., Gordon House, Highgate Road, London, N.
Treasurer—T. H. HARRISON, Esq., Wardwick, Derby.

I.—MIDLAND CONFERENCE.

Rev. J. H. ATKINSON	Mr. W. B. BEMBRIDGE
„ W. EVANS	„ J. CHOLERTON
„ R. F. GRIFFITHS	„ G. DEAN
„ J. SALISBURY, M.A.	„ G. LAMB
„ J. W. WILLIAMS	„ G. PAYNE

Mr. J. S. SMITH

II.—LANCASHIRE AND YORKSHIRE.

Rev. W. GRAY	Mr. J. BRAMLEY
„ J. LAWTON	„ J. LISTER
„ W. SHARMAN	

III.—EASTERN.

Rev. S. S. ALLSOP	Rev. J. C. JONES, M.A.
„ T. BARRASS	„ W. ORTON

IV.—SOUTHERN.

Rev. D. McCALLUM	Mr. G. F. BAYLEY	Mr. W. RICKETT
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V.—WARWICKSHIRE.

Rev. E. W. CANTRELL	Rev. W. LEES
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VI.—CHESHIRE.

Rev. WILLIAM MARCH.

Secretary—JOHN CLIFFORD, M.A., LL.B., 51, Porchester Road, London, W.

Assistant Secretary—Rev. J. FLETCHER, 322, Commercial Road, London, E.

CONSTITUTION AND LAWS.

EXISTING OPERATIONS.

This Scheme is adopted without prejudice to any existing liabilities contracted by the Committees of the various Home Mission Districts for Home Mission Work.

OBJECT.

To extend the denomination by the establishment of new Churches, and to utilize to the utmost degree, and by the most efficient methods, the power of all the Churches in Home Mission operations.

OFFICERS AND COMMITTEE.

The Association shall conduct the Home Mission business by means of a President, a Treasurer, and a Secretary appointed at its Annual Assembly; and an Executive Committee chosen by the Conferences, on the principle that one representative is deputed for each thousand members in the Conference, and fractional part of a thousand. Seven to form a quorum. The Association shall also appoint Auditors.

RIGHTS AND DUTIES OF CONFERENCES AS TO DELEGATES, AND CHOICE OF LOCALITY.

(1.) Each Conference shall before the Association in each year elect its delegate or delegates to represent it on the Committee according to the above principle.

(2.) Each Conference shall nominate the locality for the station, in an order of rotation determined according to the number of Church Members in the Conference, as printed in the Minutes for 1876. The Conference containing the highest number of members to be first nominating Conference.

(3.) If a Conference decline or fail to nominate an approved locality within the twelve months, i.e., from one Association to another, it will lose its turn. Conferences may exchange turns.

RIGHTS AND DUTIES OF COMMITTEE.

To manage the Home Mission Finances; prepare Annual Report to be submitted to the Association; elect a Vice-President; reject, amend, or endorse the proposals of the nominating Conference as to locality, but not to have the power of substituting a new arrangement for that of the nominating Conference. The Committee shall have power to make bye-laws.

TRUSTS.

The property to be held in Trust for the Denomination, with reversion to the Association in every case.

ALTERATION OF CONSTITUTION.

None of the above Rules to be altered save by the Association. No proposal for change to be entertained without three months' notice given to the Secretary, and two insertions of the same notice in the *Magazine*, signed by the proposer.

CONTRIBUTIONS.

Collections.—It is one of the laws of our Association that each church shall make a collection on behalf of the Home Mission. At present not more than one-third of the churches comply with this rule. This is as great a mistake as we can commit. It is, moreover, a wrong. Pastors and deacons, get this altered. Arrange for a collection at once.

Collections and Subscriptions to be forwarded to T. H. HARRISON, Esq., Wardwick, Derby. Collecting Cards and information as to the working of the Society may be obtained from the Secretaries.

Annual Meeting, 1879.

THE Annual Meeting was held at Halifax, on June 17, in Salem Chapel, which was kindly lent for the occasion by our Methodist New Connexion friends. J. D. Hutchinson, Esq., M.P., was prevented by his parliamentary duties from taking the chair, as advertised, but Mr. Councillor Worsick most kindly consented, at the last moment, to take control of the meeting, and discharged the duty with promptness and efficiency.

The audience was large, and the meeting was reported as "quite equal in platform efficiency to the high level of recent years." The Secretary, Mr. Clifford, reported the year's work. The Treasurer, Mr. Harrison, was jubilant. Then followed addresses by the Revs. J. W. Williams, of Derby; J. Fletcher, of London; and E. H. Jackson, of Louth. It was a meeting calculated to inspire representatives with a desire to stir up a spirit of activity in their respective churches on behalf of the Home Mission. We confidently look forward, therefore, to an immediate and large increase in the number of contributing churches.

FINANCES, 1878-9.

I.—MIDLAND CONFERENCE.

Ashby & Packington.			£ s. d.			Mr. Phillips ...			£ s. d.		
Mr. C. Orchard ...	1	0	0	Mr. S. Deacon, sen	0	2	6	Mr. Phillips ...	0	2	6
„ Fox ...	0	10	0	A Friend ..	0	2	6	„ T. Underwood	0	2	6
„ Green ...	0	10	0	Mr. R. Farmer	0	2	0	„ Spalding ...	0	2	6
Rev. C. Clarke ...	0	5	0	By Miss Kirkman—				„ Orchard ...	0	2	6
Mrs. B. Thirby ...	0	5	0	Mrs. Kirkman	1	0	0	„ Dunncliffe ...	0	2	6
Mr. J. Salisbury ...	0	5	0	Mr. T. Wilkins	0	5	0	Miss Wilshee ...	0	2	6
„ G. Orchard ...	0	5	0	Miss Christian	0	3	0	„ Waters ...	0	2	6
„ T. Orchard ...	0	2	6	„ Greenwood	0	2	6				
„ T. Poole ...	0	2	6	Mr. J. Carte ...	0	2	6	15	14	6	
„ Goadby ...	0	2	6	„ C. H. Kirkman	0	2	6				
„ R. Orchard ...	0	2	6	„ W. Bridgett	0	2	6				
„ Toplis ...	0	2	6								
„ Evans ...	0	2	6								
	3	15	0	Broughton.							
				Collection ...	1	18	0	Castle Donington.			
								Collection ...	3	16	0
				Burton-on-Trent.				Mr. Stevenson ...	0	10	6
				Collections ...	9	10	6	Dr. Underwood ...	0	10	0
				Mr. John Ellis ...	1	1	0	Mr. Elliot ...	0	10	0
				„ G. Hurst ...	0	10	6	Mrs. Clayton ...	0	5	0
				„ Jos. Bannister	0	10	6	Miss Doughty ...	0	4	0
				„ Bramall ...	0	10	6	Mr. Dunnicliff ...	0	3	0
				„ Wardle ...	0	10	6	Rev. J. R. Parker	0	2	6
				„ Hardy ...	0	10	6	Mr. Chapman ...	0	2	6
				Miss Bailey ...	0	10	6	Mrs. Oldershaw ...	0	2	6
				Mr. A. U. Garner	0	5	0	„ Attwood ...	0	2	6
				„ W. Poynton ...	0	5	0	A Friend ...	0	2	6
				„ W. Nutt ...	0	5	0	Mrs. Fielding ...	0	2	6
				„ John Bakewell	0	5	0	Mr. Groves ...	0	2	6
				„ Hunt ...	0	2	6	Mrs. Johnson ...	0	2	0
								Mrs. Sutton ...	0	2	0
								Mr. Dakin ...	0	2	0
								Mr. Slatham ...	0	1	0
								7	3	0	

MIDLAND CONFERENCE (continued).

Derby, St. Mary's Gate.

	£	s.	d.
Collection	12	17	0
By J. E. Wilkins—			
Mr. Jas. Hill ...	1	1	0
" Lamb ...	0	10	6
Rev. W. Hill ...	0	10	0
Mr. W. Wilkins ...	0	10	0
Miss Perry ...	0	8	0
Mr. Jos. Hill ...	0	5	0
" Bryer ...	0	5	0
" W. Abell ...	0	5	0
Mrs. G. Ford ...	0	2	6
Mr. W. Hall ...	0	2	6
	16	16	6

Derby, Osmaston Road.

Collections	11	15	4
Mr. Harrison ...	1	1	0
" Stevenson ...	1	0	0
" Woodroffe ...	0	10	6
" Bennett ...	0	10	0
" Johnson ...	0	10	0
" Renwick ...	0	10	0
" Bacon ...	0	5	0
" Bothamley ...	0	5	0
" Earp ...	0	5	0
" Leese ...	0	5	0
" Statham ...	0	5	0
" C. Stevenson ...	0	5	0
Mrs. J. Bennett ...	0	5	0
	17	11	10

Derby.

Watson Street ...	1	0	0
Mr. Geo. Dean ...	0	10	6

Fleckney.

Mr. Coltman ...	0	4	0
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Heanor.

Collection	2	0	0
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Hinckley.

Rev. W. J. Staynes	1	1	0
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Ilkeston.

By Miss Mary Briggs—			
Mr. J. Hithersay	1	0	0
" W. Briggs ...	0	5	0
" J. Lisson ...	0	5	0
" H. Lisson ...	0	2	6
" W. Hollis ...	0	2	6
" J. Mee ...	0	2	6
" Knott ...	0	2	0
Miss Weatherhogg	0	2	0
S. School Box ...	0	1	7
Smaller sums ...	0	6	6
	2	9	7

Leicester, Archdeacon Lane.

	£	s.	d.
J. Noble, Esq. ...	1	0	0
Mr. J. G. Winks...	1	0	0
Rev. T. Stevenson	0	10	0
G. Stevenson, Esq.	0	10	0
Mr. W. Dicks ...	0	10	0
" Thos. Cook ...	0	10	0
" W. Gray ...	0	10	0
Rev. W. Bishop ...	0	5	0
Mr. T. Eayrs ...	0	2	6
" G. Hull ...	0	2	6
Mrs. Hull ...	0	2	6
Miss Bailey ...	0	2	6
" Hull ...	0	2	6
	5	7	6

Leicester, Dover Street.

Mr. W. Thirby ...	1	1	0
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Leicester, Friar Lane.

Rev. J. H. Atkinson	1	1	0
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Loughborough, Baxter Gate.

Rev. E. Stevenson	1	0	0
R. Ratcliffe, Esq.	1	0	0
H. Jelley, Esq. ...	1	0	0
	3	0	0

Loughborough, Wood Gate.

Collection	8	12	1
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By Miss L. Wilcocks—

Mr. Marshall ...	0	10	0
" Marsh ...	0	10	0
" Baldwin ...	0	10	0
" Coltman ...	0	10	0
" Burchnell ...	0	10	0
" Clemerson ...	0	10	0
" Timms ...	0	6	0
" H. Godkin ...	0	5	0
Miss Hood ...	0	4	0
Mrs. Sheperson ...	0	3	0
Mr. Morgan ...	0	2	6
" Stevens ...	0	2	6
" Bromhead ...	0	2	6
" Rowland ...	0	2	6
" Fisher ...	0	2	6
" Skinner ...	0	2	6
Mrs. Clemerson ...	0	2	6
Miss Clemerson ...	0	2	6
Mrs. Needham ...	0	2	6
" Stubbs ...	0	2	6
" Dexter ...	0	2	6
" Green ...	0	2	6

	£	s.	d.
Mrs. Godkin, son	0	2	6
Miss E. Wilcocks	0	2	6
" Needham	0	2	0
Mrs. Cross ...	0	1	0
	14	8	1

Melbourne.

Mr. H. W. Earp ...	2	0	0
" Earp, sen. ...	1	0	0
Miss Tomlinson ...	0	10	0
Mrs. Jefferson ...	0	10	0
Mr. W. Dunclicliff	0	10	0
" Hair ...	0	5	0
" Kalk ...	0	5	0
	5	0	0

New Basford.

Collection	1	17	8
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Nottingham, Broad St.

Collections and Subscriptions ...	10	0	0
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Nottingham, Hyson Green.

Collection at Lord's Supper	1	0	0
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Nottingham, Mansfield Road.

By Miss Alice Truman—			
Mr. W. H. Booker	1	0	0
" Mc Craith ...	0	10	0
" Truman ...	0	10	0
" Hinton ...	0	10	0
" H. Young ...	0	10	0
" F. R. Booker	0	10	0
" Savage ...	0	2	6
	3	12	6

Quorndon.

Collection	1	17	6
By Miss M. Smith—			
Mr. J. S. Smith	0	10	0
Mrs. North ...	0	5	0
" Illingworth, Leeds ...	0	5	0
	2	17	6

Retford.

Collection	2	0	0
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MIDLAND CONFERENCE (continued).

Ripley.			Sawley.			Swadlincote.					
£	s.	d.	£	s.	d.	£	s.	d.			
Collection ...	3	10	11	Collection ...	2	0	5	Collection ..	3	14	7
Mr. W. B. Bombridge	1	0	0	Do. 1877...	1	7	7	Mr. Cholerton ...	1	0	0
„ R. Argilo, jun.	1	0	0	Mr. Bennett, 1877	1	1	0	„ Cooper ...	0	5	0
	5	10	11	Mrs. Bennett ...	1	0	0	„ Eley ...	0	5	0
					5	9	0		5	4	7

II.—YORKSHIRE CONFERENCE.

Conference Collection (Heptonstall Slack ... £3 18s. 1d.

Allerton (Central).			Halifax.			Heptonstall Slack.					
£	s.	d.	£	s.	d.	£	s.	d.			
Collection ...	2	4	0	Mr. Binns ...	0	10	0	Mrs. Fletcher ...	0	2	0
Bacup.				„ Dyson ...	0	5	0	Mr. A. Drake ...	0	2	0
Collection ...	0	10	0	„ Wilson ...	0	5	0		8	2	6
Birchcliffe.				„ Wilcock ...	0	5	0	Heptonstall Slack.			
Collections ...	8	18	4	„ Worsick ...	0	5	0	Collections ...	6	6	7
Mr. J. Lister ...	1	1	0	„ Drake ...	0	5	0	Jno. Sutcliffe, Esq.	5	0	0
„ J. Thomas ...	1	1	0	„ Stocks ...	0	5	0	Mr. A. Hoyle ...	1	0	0
Rev. W. Gray ...	0	10	6	„ J. Ingham ...	0	5	0	„ A. Gibson ...	0	10	0
Mr. J. C. Gray ...	0	5	0	Mrs. Duckitt ...	0	5	0	Mrs. Foster ...	0	10	0
„ J. Helliwell ...	0	5	0	Miss Bentley ...	0	5	0	Rev. J. Lawton ...	0	5	0
„ G. Townsend ...	0	5	0	Mr. F. Crabtree ...	0	5	0	Mr. and Mrs. D.			
„ Thos. T. Lister ...	0	5	0	„ Bramley ...	0	5	0	Greenwood ...	0	7	6
„ W. Thomas ...	0	5	0	Mrs. North ...	0	3	0	Mr. Raynor ...	0	5	0
„ Jno. Greenwood ...	0	5	0	„ Aked ...	0	2	6	Mr. Ogden ...	0	5	0
„ Chas. Knowles ...	0	5	0	Mr. Holt ...	0	2	6	Mr. T. Marshall ...	0	5	0
„ A. Sutcliffe ...	0	5	0	„ Walshaw ...	0	2	6	„ W. M. Sutcliffe ...	0	5	0
„ Jno. Greenwood ...	0	2	6	„ Horsfall ...	0	2	6	„ H. Halstead ...	0	5	0
„ Jos. Greenwood ...	0	2	6	„ Atkinson ...	0	2	6	„ J. Greenwood ...	0	4	0
„ A. Webster ...	0	2	6	„ Mellor ...	0	2	6	Mrs. King ...	0	3	0
„ W. Clayton ...	0	2	6	„ E. Haley ...	0	2	6	„ H. Crabtree ...	0	2	6
„ T. Greenwood ...	0	2	6	Miss Haley ...	0	2	6	Mrs. Murgatroyd ...	0	2	6
„ Geo. Jowett ...	0	2	6	„ Sutcliffe ...	0	2	6	Mr. T. Slater ...	0	2	6
„ Jas. Sagar ...	0	2	6	„ H. Sutcliffe ...	0	2	6	„ G. Crowther ...	0	2	6
„ Jas. Suthers ...	0	2	6	Mrs. Mitchell ...	0	2	6	Miss A. Crowther ...	0	2	6
„ S. Crossley ...	0	2	6	„ Murgatroyd ...	0	2	6	Mr. D. Dearden ...	0	2	6
„ Jas. Greenwood ...	0	2	0	Mr. Walsh ...	0	2	6	Mrs. J. Sutcliffe ...	0	2	6
Mrs. Bancroft ...	0	2	0	„ Butler ...	0	2	6	Mr. P. Thomas ...	0	2	6
	14	17	4	„ J. Stocks ...	0	2	6	„ W. Gill ...	0	2	6
Burnley (Ebenezer.)				„ H. Stocks ...	0	2	6	„ T. Shackleton ...	0	2	6
Collection ...	2	13	0	„ Wade ...	0	2	6	Miss Ingham ...	0	2	6
				„ J. A. Riley ...	0	2	6	Mrs. Marshall ...	0	2	6
Clayton.				„ Jos. Riley ...	0	2	6	„ A. Marshall ...	0	2	6
Collection ...	1	15	6	„ J. Thompson ...	0	2	6	Mr. A. Sunderland ...	0	2	6
				„ Ostler ...	0	2	6	Mrs. J. Ogden ...	0	2	6
Denholme.				„ J. Walker ...	0	2	6	Mr. J. Hollinrake ...	0	2	6
Collection ...	1	9	6	Miss Drake ...	0	2	6	Mrs. Sutcliffe ...	0	2	6
				„ Crabtree ...	0	2	6	Mrs. Thompson ...	0	2	6
Dewsbury.				Mrs. Law ...	0	2	6	Mr. W. Greenwood ...	0	2	6
Collection ...	5	6	1	Mr. Bairstow ...	0	2	6	Miss C. Sutcliffe ...	0	2	0
Mr. Joshua Mitchell	5	0	0	„ T. Bairstow ...	0	2	6	Mr. W. Greenwood ...	0	2	0
„ Kershaw ...	0	8	6	„ M. Bairstow ...	0	2	6	„ G. Crabtree ...	0	2	0
Mrs. Bingley ...	0	8	0	Mrs. Midgley ...	0	2	6				
Mr. J. A. Mitchell ...	0	5	0	Miss Briggs ...	0	2	6				
„ Scott ...	0	5	0	Mrs. Taylor ...	0	2	6				
„ Holdsworth ...	0	5	0	Miss Wilson ...	0	2	6				
„ Thos. E. Smith ...	0	5	0	„ Thornton ...	0	2	6				
Miss Allerton ...	0	5	0	Mr. T. I. Sutcliffe	0	2	0				
Sums under 5s. ...	1	7	11	„ F. W. Holt ...	0	2	0				
	13	15	6	Mrs. Smith ...	0	2	0				
				„ Varley ...	0	2	0				

Leeds, Wintown Street.

Collection ... 2 6 8

Lineholme.

Collection ... 1 5 0

YORKSHIRE CONFERENCE (*continued*).

Northallerton.						Todmorden.					
£	s.	d.	Mr. H. Crossley	£	s.	d.	Collection ...	£	s.	d.	
Collection ...	1	4	0	A Friend ...	0	2	6	Collection ...	2	0	0
Shore.						West Vale.					
Collection ...	4	0	0	Mrs. J. Crossley	0	2	6	Per Mr. J. S. Brook	2	0	0
By H. Ormerod and				Mr. Jas. Cunliffe	0	2	0	By Miss S. Walton	2	8	0
Miss A. Greenwood—				„ P. Greenwood	0	2	0	„ „ L. Dempster	2	0	0
Mr. M. Greenwood	0	5	0	„ O. Mitchell	0	2	0	„ „ A. Belcher	0	7	6
Rev. J. K. Chap-				„ W. Robinson	0	1	0				
pelle ...	0	2	6	9 Friends, 1s. each	0	9	0				
				A Friend...	0	1	0				
					5	12	0				6
											15
											6

III.—EASTERN CONFERENCE.

Mr. F. Wilkins, Northampton £1 0 0

Boston.			Louth, Eastgate.			Mr. S. Willson ...					
£	s.	d.	£	s.	d.	£	s.	d.			
Collections and	4	15	4	Collection ...	1	0	0	„ W. Pentney...	0	5	0
scriptions ...								„ Mackinder ...	0	5	0
Bourne.			Louth, Northgate.			Mrs. Dennison...					
Collection ...	3	15	3	Collection ...	3	18	6	„ B. Dennison...	0	5	0
Mr. C. Roberts ...	1	1	0					Mrs. Dickinson ...	0	5	0
„ W. Wherry ...	1	1	0	Norwich.			Mr. Watson... ..	0	2	6	
„ E. Wherry ...	1	1	0	Collection ...	2	2	0	„ Storrar... ..	0	2	6
„ W. R. Wherry	1	0	0	Peterborough.			„ Christian ...	0	2	6	
Per Miss Redmile	8	10	1	Collection ...	4	13	3	„ Rickman ...	0	2	6
	16	8	4	Mr. C. Roberts, jun.	1	0	0	„ Marriott ...	0	2	6
				Rev. T. Barrass ...	0	10	0	„ W. Smith ...	0	2	6
				Mr. S. C. Colman	0	10	0	Mrs. Stevenson ...	0	2	6
				„ W. Heath ...	0	10	0	Miss Strangward	0	2	6
				„ Jno. House ...	0	10	0		9	18	3
								Wisbech.			
								Collections and	3	0	0
								Subscriptions...			

IV.—SOUTHERN CONFERENCE.

London.			Mr. Willing ...			London, Praed Street					
£	s.	d.	£	s.	d.	£	s.	d.			
Association Collec-	27	0	0	„ Padfield ...	0	5	0	and Westbourne Park.			
tion at West-				„ Bourne ..	0	5	0	Collec. (Praed St.)	6	16	6
bourne Park ...				„ T. E. Grigsby	0	5	0	By Miss F. E. John-			
				Mrs. Warren ...	0	5	0	son (collected)	1	5	6
				„ Russell ...	0	2	6	Mr. J. M. Stubbs...	1	0	0
					7	7	6	„ Towers... ..	1	0	0
								„ Lilley	1	0	0
								„ Cayford ...	1	0	0
								„ Willis	0	10	6
								„ R. O. Davies	0	2	6
									12	15	0
London, Commercial Rd.			London, Church Street.								
Collections ...	3	0	0	Collection ...	8	3	8				
Rev. J. Fletcher...	1	0	0								
Mr. Thos. Adams	1	0	0								
„ Thos. Grigsby	0	10	0								
„ Moyle	0	10	0								

V.—WARWICKSHIRE CONFERENCE.

Walsall.			Wolvey.				
£	s.	d.	£	s.	d.		
Collection ...	5	0	0	Collection ...	1	0	0
(See also Walsall New Chapel Fund.)							

VI.—CHESHIRE CONFERENCE.

Audlem.			Stoke-on-Trent.			Wheelock Heath.						
£	s.	d.	£	s.	d.	£	s.	d.				
Collection	1	9	8	Collection	2	17	2	Collection	6	10	0	
Nantwich.			Tarporley.			Weekly Offering box			5	0	0	
Collection	5	2	2	Collection	4	0	0	Rev. R. Kenney ...	5	0	0	
Poynton.			Rev. I. Preston ...			0	10	0	Mr. R. Booth ...	5	0	0
Collection	1	16	6				4	10	0	26 10 0		

, MISCELLANEOUS SUBSCRIPTIONS.

Rev. H. Wood, Orissa (2 years)	£2	0	0
Rev. W. E. Davies	0	10	0

CONFERENCE TOTALS FOR GENERAL FUND.

	£	s.	d.
Midland	144	2	8
Yorkshire	82	15	1
Eastern	42	12	5
Southern	28	6	2
Warwickshire	6	0	0
Cheshire	42	5	6
£346 1 10			

N.B.—The above totals represent the amount raised by the respective Conferences strictly within the year 1878–9. They can be made to harmonize with the totals of the Balance Sheet by simply adding the amounts received *after audit last year* from Denholme, Macclesfield, Archdeacon Lane, and Praed Street and Westbourne Park.—*Vide Report for 1877–8.*

NEW BAPTIST CHAPEL, VICARAGE WALK, WALSALL.

Subscriptions, &c., to Building Fund.

			£	s.	d.				£	s.	d.
Per Rev. W. Lees—						Mrs. Adkin			5	0	0
A Friend	400	0	0	A Friend			5	0	0		
Mr. John Gameson	150	0	0	Mr. Smith			3	3	0		
Mrs. Lyon	150	0	0	„ J. S. Wright			3	0	0		
A Real Baptist	101	0	0	„ F. Sharpe			2	10	0		
Mr. Middlemore	50	0	0	„ Bingle			2	2	2		
Mrs. Smith	50	0	0	Rev. J. Clifford			2	0	0		
„ Mason	50	0	0	Mr. Checketts			2	0	0		
Mr. E. Morris	25	0	0	„ J. J. Brownhill			1	1	0		
„ G. Cotterell	20	0	0	„ Ryan			1	1	0		
„ W. Coath	20	0	0	„ J. Cooke... ..			1	1	0		
„ T. Caloe... ..	20	0	0	„ F. Earp			1	1	0		
„ Joseph Miller	10	0	0	„ D. Knowles			1	0	0		
„ A. Stanley	10	0	0	Mrs. Walker			1	0	0		
„ W. G. Gameson	10	0	0	Mr. Jas. Machin			1	0	0		
„ J. T. Gameson	5	5	0	Miss E. Lambert			1	0	0		
Mr. James Snape... ..	5	5	0	Mr. R. Lewis... ..			1	0	0		
„ Helmsley	5	0	0	Miss Bunting			0	10	6		
„ Goodliffe	5	0	0	„ Jane Gutteridge			0	5	0		
„ G. Coates	5	0	0	„ Alice Butler... ..			0	5	0		
„ S. Peach... ..	5	0	0	Mr. H. Highway (per Mrs. Mason)			1	0	0		
„ E. Edmunds	5	0	0	„ J. Birch (per Mr. Gameson)			0	10	0		
„ E. A. Lees	5	0	0	Mrs. Dowsbury (per Mr. Gameson)			0	5	0		

	£	s.	d.		£	s.	d.
Per Rev. W. Lees (for Collections at Stone Laying)—				Mrs. Adkin	2	2	0
Rev. P. W. Grant... ..	20	0	0	Mr. Thos. Spurgeon	1	0	0
Sir C. Forster	10	0	0	Rev. W. Hill	1	0	0
Mr. John Gameson	5	0	0	Mr. D. Knowles	0	10	0
Mr. Thos. Gameson	5	0	0	Collections at Opening Services	153	11	2
Mr. F. Parkes	5	0	0	Interest allowed by Bank	9	11	3
Mr. E. Morris	5	0	0	Richard Johnson, Esq.	50	0	0
Collection at Stone Laying	31	1	7	Rev. J. Clifford (see £2 above)	5	0	0
Per Rev. W. Lees (for Collections at Opening Services)—				Mr. J. Gutteridge (Coalville)	2	2	0
A Friend	100	0	0	„ Bakewell (Belper)	1	0	0
Mr. Middlemore	5	5	0	„ W. Stevenson (Derby)	1	0	0
„ E. Morris	5	0	0	Miss Harris (St. Albans)... ..	0	10	0
Sir C. Foster	5	0	0	Mr. J. Ryan (see £1 ls. above)	0	10	0
Mr. Thos. Tibbits... ..	5	0	0	Anonymous (Pread Street)	0	5	0
„ Payne	4	0	0	Mr. T. B. Weare	0	2	6
				Total	£1576	15	2

BALANCE SHEET FOR THE YEAR ENDING JUNE, 1879,

T. H. HARRISON, ESQ., *Treasurer, in account with the G. B. Home Missionary Society.*

Dr.	£	s.	d.	Cr.	£	s.	d.	£	s.	d.
To Balance at date of last audit (1878)	193	5	0½	By Grants						
To Subscriptions and Collections—				Mansfield	5	0	0			
Southern Conference .. £62	2	10		Longton	52	10	0			
Eastern do. .. 42	12	5		Swadincote	52	10	0			
Midland do. .. 155	2	3		Congleton	27	10	0			
Warwickshire do. .. 6	0	0		Nantwich	80	0	0			
Cheshire do. .. 44	15	6		Netherton	20	0	0			
Northern do. .. 84	5	1		Preston.. .. .	10	0	0			
	394	18	0					197	10	0
To Personal Subscriptions.. .. .	3	0	0	By Preston, on account of purchase of Craggs Row Chapel	460	0	0			
To Association Collection—West-bourne Park Chapel	27	0	0	By Walsall Vicarage Walk Chapel—Land	875	0	0			
To Conference Collection—Heptonstall Slack.. .. .	8	18	1	Contractors, on account	2966	0	0			
To Loans	1815	0	0	Heating, Furnishing, Printing, Advertising, Architects' Fees, &c.	392	2	6			
To Star Life Office—Mortgage of Vicarage Walk Chapel, Walsall	1700	0	0					3783	2	6
To Collections, Donations, &c., on account of Vicarage Walk Chapel, Walsall	1576	15	2	By Loan repaid	160	0	0			
				Building Fund ditto	20	0	0			
				Interest and Commission	42	0	7			
				Stationery and Printing	9	6	9			
				Travelling Expenses	2	15	6			
				By Balance in hand at Walsall	26	17	2			
				Do. Treasurer.. .. .	562	8	9½			
								589	0	11½
	£5218	16	8½					£5213	16	8½

Audited and found correct.

June 12th, 1879.

HENRY LEESE, }
GEORGE DEAN, } *Auditors.*

FORM OF BEQUEST.

I give and bequeath the sum of £ sterling unto the Treasurer for the time being of the General Baptist Home Missionary Society, upon trust for the use of that Society; the sum to be paid out of such part only of my personal estate as shall not consist of mortgages, or chattels real, within twelve months after my decease.

Devises of land, or money charged on land, or secured on mortgage of land, or tenements, are void; but money or stock may be given by will if not directed to be laid out in land.

Our Home Mission Work in 1879.

SECRETARY'S STATEMENT AT ANNUAL MEETING.

RIGHTLY enough, do our HOME MISSIONS come first in the story of this interesting and memorable week. *They are first*; confessedly first in the Divine Order, and in the ministry of our Illustrious Example, and provably first in their influence upon the growth and efficiency of Christianity in the earth. Law-abiding and useful citizens are reared in good and law-loving homes. Aggressive and enterprising colonists, the men who form the pith and substance of new states, graduate amongst the helpful associations of Old England; and the widest, most enduring, and most enthusiastic Missions for Ancient Italy, and still older India, will be sustained by the church that feels most throbbingly its corporate life, and develops, to the highest intensity of love and energy, its power for the regeneration of the men closest to it in race, in sympathy, and in tradition. "Walking within its own house with a perfect heart," it will have a strong hand, a welcome word, and a full purse for the sharp and piercing necessities of those that dwell in the uttermost parts of the earth. The strongest and most energetic peoples colonize. Weakness cannot colonize; it must, of necessity, stay at home. So the growth and expansion of our Home Mission Work is the surest pledge we can have for an efficiently maintained College, and for an ever expanding Foreign Missionary Society. If this Society shrinks into the background, everything else will have to follow, sooner or later.

But of this there is no danger. Slowly, but steadily, we are coming to the front; and shall not rest till we succeed. Ruskin says, "It does a bullet no good to go fast; and a man, if he be truly a man, no harm to go slow, for his glory is not at all in going, but in being." It is so with a society; and therefore, though we are slow in our movements, we feel that we are moving along the right line, and in the right spirit, and at the cost of much patience and time.

We are true, unfalteringly true, to the conditions under which we started. Fidelity in working out the New Scheme of Unification has not diminished our care for any of the

OLD WORK

passed on to our hands by our predecessors. We have dealt faithfully with the "old" whilst working energetically for the "new." During the year the chapel at CONGLETON, in Cheshire, has been renovated, the late pastor has retired, and our ministers and local preachers in the county have conducted the services with much efficiency, and with gratifying success. The work is as tough as it is ancient; but we mean, God's grace assisting us, to be tougher than the work, assured that wisdom and patience and Christian love will yet be justified by their children.

The story of our church at NANTWICH is encouragingly significant of the reward that comes in the long run—and here it has been a very long run—to faith and zeal. The church is much older, and was unspeakably more dejected and feeble than Congleton is to-day; but now our friends at Nantwich rejoice in conversions, bravely battle with

depressed trade, and are fairly within sight of the long defined goal of manly independence and self-help.

Nantwich and Congleton are large towns in Cheshire; and in the same county, at AUDLEM, a village distant seven miles from Nantwich, we have long had a loyal church. This year they have improved their place of meeting, and enlarged their burial ground—an item of considerable importance in the rural districts of England, where a harsh and despotic ecclesiasticism still affixes the stigma of illiberalism and uncharity upon our National Graveyards.

SWADLINCOTE, in Leicestershire, strikes a sad note. Trade is bad, congregations thin, and spiritual vigour low.* But they have pared a little off their chapel debt, infused a fuller life into a branch of mission work in their neighbourhood, and their contributions to denominational institutions are in advance of former years. CARLEY STREET, LEICESTER, is an example of that tendency to segregation of classes so characteristic of our large towns and cities. "The rich and poor" will not "meet together," if they can help it: but we must never forget that the gospel of Christ, whilst necessary to man as man, is specially suited to the want of the poor. Remembering this, our Leicester churches have worked in the crowded district of Carley Street since 1875, and now report seventy-five members, and 340 Sabbath scholars.

We have stations at both ends of Staffordshire. At NETHERTON, in the "black country," we have continued to maintain a fairly vigorous church, notwithstanding aggravated depression in trade; and at LONGTON, in the Potteries, we have an admirable chapel, and a hopeful and active church, and from it a jubilant report.

At PRESTON, in Lancashire, we have purchased another and larger chapel, more adapted to our necessities and condition; an *Evangelist* has also been engaged, and, along with a number of zealous Christian men, he is earnestly and successfully preaching Christ Jesus. The Yorkshire Conference is nourishing its child with blended motherly affection and fatherly wisdom and strength.

OUTSIDE WORK.

The time fails me to speak at length of work done in other quarters by the denomination, but less directly by this Society; of *Boughton*, in Notts., where Rev. R. Silby has re-opened the chapel and arranged for the regular preaching of the gospel of Christ; of *Finchley*, where Rev. J. Batey has gathered a church, put up an iron chapel, and laboured for it as well as in it till it is paid for, and has become the property of the Connexion; of the new church at *Mossley*, the new chapel at *Dyke*, near Bourne, and of the effort of the Local Preachers at *Kimberly*. In all these and similar movements we rejoice sincerely, and fervently desire their success.

But the capital work of the year 1878-9 is the building of

OUR FIRST CHAPEL

under the New Unification Scheme, in the large and growing town of WALSALL, in South Staffordshire; a chapel capable of seating nearly 700 persons, and placed in the midst of a population of 20,000, and in a town numbering not less than 60,000 people.

We chronicle this event with special satisfaction, and accept it as an

* We are glad to learn that, since the Association, manifold signs of prosperity have appeared.

augury of the brightest character for our future. We have built well and wisely. The chapel is *where* it was wanted, built *when* it was wanted, and *how* it was wanted. Not a penny has been wasted upon it; and yet we have not put up a barn, but a solid, substantial, and attractive edifice, neat and chaste in its exterior, and well adapted for preaching and praying and working. It is built to preach in; and the preacher can be heard. It is built for worship; and the worshipper is not stifled for want of ventilation, irritated by an uncomfortable seat, blinded by "a dim religious light," or exasperated by tawdry and cheap ornamentation. It is built for work; and therefore it has as good a kitchen as vestry, and will have as good school-rooms and class-rooms as pulpit.

The opening services realized nearly £300; and the friends at Walsall have shamed the rest of the denomination by the heartiness and zest with which they have grappled themselves to the glorious though difficult enterprise of originating a new Christian church in their large town.

Some persons think little of chapel-building, and give a vocation of that kind the lowest place in their ledger account of the great sum of agencies at work for the repression of wrong and the service of righteousness, and would as soon build a soldier's barrack as a house of prayer, or a cotton factory rather than a sanctuary for the worship of God. But

WHAT IS A CHAPEL ?

Dr. Parker says, and says wisely, "A chapel is a speech, not delivered once for all and dying amidst the applause of its admirers, but delivering itself to an everchanging audience night and day from one generation to another." It is that, and it is more. It is a barrack and drill ground where the soldiers of the Captain of Salvation are equipped for their warfare, and from whence they are sent forth to storm and beat down the ramparts of wickedness. A chapel is a nursery for all the courtesies and gentlenesses, a stimulus to brotherly love, a sanatorium for care-worn and sin-fretted men, a home for souls, an inspiration to true liberty, and a main cause of individual, national, and social progress. Despise chapels and chapel-building! Not till we pull down our schools, burn our homes, and go forth to wander for ever in the wilderness of a ghastly individualism. It was in a chapel in Kingsland Road that *John Williams*, the missionary and martyr of Erromanga, was seized by the spirit of God and separated to his work amongst the South Sea Islanders! It was in a chapel that *William Knibb* received those impulses which issued in the emancipation of the slave, and in the introduction of myriads into the larger liberty of the children of God! It was in a chapel in the highlands, not far from the pass of Killiecrankie, that the soul of James Duff felt the electric thrill of Charles Simeon, and so became the spiritual ancestor of that prince of modern missionaries to India, the celebrated *Dr. Duff*! Whence came the simple-hearted, enthusiastic, Dr. Moffat, Apostle of South Africa? Where was it David Livingstone started on his illustrious career? Indeed chapels have been the springheads of spiritual power; the birth-places of some of the most heroic benefactors of men; the conservators of peace; the refuge of the weary; the solace of the sad; and the guide

and help of all true progress. Next to building men in righteousness and true holiness no work is more divine than that of erecting the edifice in which such men may be born and fitted for their divine work.

But some of you are ready to say—

WHAT ABOUT THE MONEY ?

Yes, what! It is there where the shoe pinches; and yet it is just there where we have had the largest freedom ever experienced by the General Baptist denomination in its Home Mission work. Of all our years this is the brightest; and it is the brightest because the sun of generosity has shone across the horizon clouded and gloom-filled by a mischievous and irritating Government and a painfully depressed trade. Never before has so much money entered our exchequer in twelve months. The total receipts last year, exclusive of £50 granted from the Funds of the Association, were £308 9s. 4d. This year we have received £2,005 11s. 3d. That speaks for itself, and for the Unification Scheme too; and speaks with an eloquence as irresistible as it is golden. Of this amount £1576 15s. 2d. have been raised for our New Chapel at Walsall; and a large portion of this is due to the enterprise, enthusiasm, and energy of our church there, led by their painstaking, unselfish, and devoted pastor, the Rev. W. Lees.

Still our work, as a whole, is not what it *ought* to be; not what it *must* be. Only sixty-one churches have contributed to the funds of the Home Mission, *i.e.*, two churches out of every three give no sign of interest in this vital part of our work; and, moreover, the churches not contributing to our organized work are precisely those churches which are not doing any "local" or "volunteer" work beyond their own doors. O that ye would bestir yourselves! Of what avail is it to be in the Connexion and neglect its *first* work! Oh for a fuller love of Christ, a larger pity for men, and a more practical energy in doing Christ's work. Our money is Christ's. He wants it for His kingdom. Let us eagerly come forward with our offerings; and then He will indeed give us such a blessing that there shall not be room enough to contain it.

I have read that that versatile and masterly genius, Michael Angelo, once visited the study of the young Raphael. The junior artist was not in, and Angelo departed without leaving his name; but before he left, he took a piece of chalk and drew on the canvas underneath the poor and meagre design of Raphael, a bold, sweeping line, and added the word, "*Amplius.*" Raphael seeing this, knew, at once, who had been, and "forthwith changed his style, and became the painter the world calls divine." Sirs and brethren, Christ Jesus comes thus to us, and looking at our contracted aims and poor schemes and meagre work, He writes underneath, "*Amplius, Amplius. WIDER AND FURTHER; MORE AND STILL MORE;*" "Ask of me, and I will give the heathen of England and of Italy and of India for your inheritance."

We need to change our style. It is cramped and fettered. It wants the freedom of His unselfishness, the glow of His marvellous enthusiasm, the energy of His purity, the majesty of His repose, and the victory of His obedience. O, Divinest Artist, fire us with Thy genius, breathe into us Thy Spirit, fill us with Thy inspiration, for Thy kingdom's sake!

JOHN CLIFFORD.

The Home Mission: its Position, its Claims, and the Work it ought to do.*

BY REV. J. FLETCHER.

MY position to-night smacks of the apostolic. I am in one of Paul's paradoxes, as having no honour, because in my own country, yet possessing all the honour one need crave in the privilege of addressing this splendid meeting. Therefore, sir, without further apology, I will take the advice which the Duke of Wellington once gave to a member of Parliament, viz.: "Say what you have to say, don't quote Latin, and sit down."

And certainly, among General Baptists, there is no subject which calls for more earnest speech than the Home Mission. It is the one scheme which our churches need to have pressed on their attention. When the Association wedded itself to this Society, it omitted from the wedding service the words, "with all my worldly goods I thee endow." In fact, when I see that the Foreign Mission receives ten times more sympathy than the Home, and when the College receives more sympathy by half than this Society, and when I note the fact that out of some 180 churches, 120 give not one penny to this Society, it seems as if the denomination were saying of the Home Mission what the poet said of Dr. Fell,

"I do not love thee, Dr. Fell,
The reason why I cannot tell,
But this alone I know full well,
I do not love thee, Dr. Fell."

Doubtless there are good and sufficient reasons why the College and the Foreign Mission should both have gained a higher position in the eyes of the denomination than the Home Mission. And those reasons are not far to seek.

We can see for instance, at the first glance, that the College is an absolute necessity. If we are to keep up a regular supply of ministers we must have a training institution for that purpose. This necessity was felt as far back as the very beginning of this century, and now the College is an old institution, and it is happy in the circumstance that it floats with the "stream of tendency" observable in this age. This is the age of School Boards. Education is the order of the day. Moreover, the College is just one of those institutions which, like a mother (as it is), begets affection in all who are nursed thereby.

I cannot imagine that a student who has received the inestimable advantage of such an institution will ever forget to plead its claims in each and every church over which he may preside. Therefore the College is safe in the affection of the denomination, because it lives in the affections of the ministers of the denomination. Add to this the important fact that the College deals with young men—that these young men visit the churches from time to time, and thus become known and loved by all and sundry, and you have abundant reasons why the College should be even more popular than it is.

* The substance of a speech delivered at the Association Home Missionary Meeting, Salem Chapel, Halifax, on Tuesday evening, June 17th, 1879.

Then as to the other institution, I suppose there is somewhere an explanation why the Foreign Mission should be so far first in the race for popularity as to have literally no second. The Home Mission certainly has not the fascination of the Foreign. Tennyson says,

"The past will always win
A glory from its being far,"

And the Foreign Mission wins a glory from its being far away. "Distance lends enchantment to the view." Hence the very names of places in India are invested with a poetic beauty such as the names of our Home Mission stations cannot claim. Cuttack, Piplee, and Berhampore call up strange imaginings of a wonderful people and a marvellous land, whereas no such vivid fancies are excited by such names as Dewsbury, Walsall, and Congleton, to say nothing of such village stations as Poda Hole, Smockington, and Scrubwood.

The cold season tours also are widely different in India and England. In India they read like pleasant pic-nics in a sunny land, with the missionary reclining under the awning of his boat, or otherwise carried in a palanquin, or merrily jolted in a buggy. In either case the journey is in strange contrast with the cold-season rides across the Fens of Lincolnshire, the underground journeys through the fogs of London, and the weary tramps amid the smoke of the Black Country.

The out-door preaching, too, we always think of as conducted in India under the grateful shade of an overspreading Banyan tree, whereas here it is more frequently carried on under an umbrella. Explain it as you may, the fact is that something foreign, such as "the noble savage," running wild in his native woods, is a much more interesting thing than a poor factory operative tramping to his work in clogs, or than

"A woman clad in unwomanly rags,
Plying her needle and thread."

And besides all this, there is another consideration, which perhaps to some extent tells against the interests of the Home Mission. I said, for instance, respecting the College, that the times were favourable to the object it has in view, but in reference to the Home Mission everything is adverse. Countries, as we have recently learned to our cost, are governed by Monarchs and Statesmen; and as a consequence, foreign policy is all the go, and home questions are at a discount. But, sir, though home questions are at a discount just now, there is, I am persuaded, a not far distant future for our Home Mission, and it will yet be bowed to by the College and the Foreign Mission as their greatest benefactor.

I shouldn't wonder that when our Home Mission has fairly entered upon its benignant career, and when it has erected a few more chapels like the one just reared at Walsall, the students of the College, before whom it will set many an open door, will bring to our worthy Treasurer a casket such as we not long ago heard of as coming all the way from California; and the millions of India's poor, to whom these Home Mission churches shall send the gospel of the grace of God, will subscribe their annas and their pice to purchase a wreath of gold to adorn the brow of our eloquent and energetic Secretary.

This is an age of inquiry. We are prying into everything, and asking all institutions either to justify their existence or pack up bag

and baggage and be gone. City guilds, ancient corporations, old endowments, and Established churches are all being subjected to rigid scrutiny, and poor old "mother church," as some are fond of calling her, fares badly in some quarters under the investigation. Some rather surprising figures have recently come to light respecting East London. It has for a long time been a fond superstition with Church people that the Church in the midst of a dense working-class population was doing untold good. Well, in one sense it is untold, for it may be said of many of the churches that nobody can tell what good they do. The *Times* newspaper has been full of lamentation and woe on this matter within the last week or two, and with good reason, for the *Church Times* has been proving that in Bethnal Green, with its population of 120,000 people, and with sitting accommodation in 15 churches for over 14,000, not 1000 adults were to be found on a certain Sunday morning in all those churches put together. Instead of having 58 per cent., she has not one per cent. In fact, so scanty are the congregations, that if all the fifteen churches were converted into one, and all the fifteen congregations went to it, the circle of the communion rail would be large enough to enclose every worshipper. And this whilst in the same district eleven dissenting chapels can count a morning congregation of over 5,000. Think of it! 1,000 in fifteen churches, and 5,000 in eleven chapels all in the same district. Brethren, the Evangelization of England is coming into the hands of the Nonconformists, and if we would have our rightful share in it, we must support right warmly our Home Mission.

Mr. Gladstone, speaking one day last month for a Home Mission Society, said, "though that society had not an exclusive title to support, few others could match it, and none surpass it." This should commend our own Home Mission to our churches. Only let the churches support it right nobly, and then let us have the good sense to plant our new chapels in populous places, and such is the vigour of a free church life that Nonconformity, which has already come abreast of the Established Church, will in a few years so outstrip her in the race, that she will be compelled either to seek the freedom we enjoy, or else be left high and dry, a useless hulk, even though stranded on a golden beach. Already has she had to be cut away from the State in Ireland, and if Wales were an island, as Ireland is, the same thing would have to be done there, for in Wales 84 per cent. of the religious provision for the spiritual wants of the people is made by Nonconformists. Let America speak of the golden promise which is held out before the churches that are free. At the war of Independence, America had 1950 churches, or one for every 1,700 inhabitants, now she has 72,000 places of worship, or one for every 529 persons. Tell me not that I prophesy falsely when I speak of a bright future for this Mission. In the face of facts such as I have mentioned, the churches are sure to see that this is the most inviting, and the most remunerative field of enterprise to which they can put their hands.

Let us take care, as I have just said, to fix our new enterprises in populous places, and our own denomination will be able to take its rightful share in the evangelization of our land. I do not undervalue village work. When we had a speech on that subject a year or two ago I went with it heartily. I am not unmindful that large towns and cities

are filled with those who come from villages; I am not unacquainted with the fact that villages have reared great men; nor have I any doubt that the villages yield a substantial return for the outlay of money and labour expended upon them; but when I call attention to work in large towns, I show unto you a more excellent way.

I read all through the 10th chapter of Matthew that our Saviour sent His disciples to preach in towns and cities, and in the first verse of the eleventh chapter I read that He Himself, when He had made an end of commanding His disciples, "departed thence to preach and to teach in their cities." It is also very palpable that, so far as the Apostles were concerned, they preached in towns. The Apostle Paul went, as you may see from the Acts of the Apostles, "from Philippi to Thessalonica, and thence to Berea, Athens, Corinth, and nothing is said about halting at intermediate places."

But common sense urges this plan quite as much as Scripture. The two are in harmony. What is our aim in pushing Home Mission work? It is, I take it, to be fishers of men. Then why shouldn't we let down the net on the side of the ship where the most fish are to be found? If our object be to catch men, we shall certainly be likely to catch more where they go in shoals than where they are very few. In saying this do I advocate the abandonment of the villages? By no means. I say fish with a rod and line there, but put down the great drag-net of the Home Mission chapels into populous centres, where there is an ocean of human life. I hold that we have no alternative. If our denomination is to be a power and a centre of wider influence than at present, it is absolutely necessary that we should take possession of large towns, "where people most do congregate."

We are not rich, and therefore we must do what parents do in similar circumstances. They say, "we cannot leave our children much money; the only thing that we can do is to get them well placed in life, so that they may as soon as possible be off our hands, and able to shift for themselves." There is no other course before us in relation to our Home Mission. We cannot afford to keep our children always, so we must take care to fix them well, that at the earliest possible moment they may do as pheasant chickens are said to do, when reared by hens. For a short time they are as tame as other chickens, and look to the mother hen to fend for them, &c., but as soon as they reach a certain stage of growth, they are off like the church at Mansfield last year, saying, "thank you, we can now look after ourselves."

There is another reason for planting new chapels in large towns. If a split should occur a large town is the place in which to make the best of it. Under favourable circumstances, churches have the capacity of worms, and when cut in two, they simply, and quite naturally, put forth an additional head, and become two living creatures instead of one. This process is accompanied with least pain and with greatest facility in towns and cities.

But after all, brethren, the crying want of the time is not chapels, but men. Live men. Men capable of adapting themselves to circumstances, and above all men who don't mind pinching a little at first in order to establish a cause. Men who will go to a place, and "hang on by their teeth," as Mr. Spurgeon says, and if their teeth have not much

else to do for a time, I don't know that it will be any very great harm. If the Zulus are to be taken as an authority, it may be a benefit, for they say that "the continually stuffed man cannot see secret things; they have no faith in a fat prophet." Be that as it may, it is men we want rather than methods. I smile sometimes when I hear the methods of different men condemned, and when I see a manifest inclination to run all churches into one mould. Brethren, it can't be done. Human nature is not jelly. There is nothing unscriptural in "diversities of operations." Different men require different methods, and it is not the taste of the angler, but the taste of the fish, that determines the bait. We must therefore use Sankey's Hymns in one place, and out-door preaching in another. An old English proverb says, "He plays best who wins." Don't tell me that my running is ungainly, or my bowling unscientific, if the running be such as wins, and the bowling be such as to fetch down the wickets.

We must not be over squeamish about methods, but we must be determined to make headway somehow. Why shouldn't we succeed? Have other churches truth on their side? We more. Have other churches antiquity? We more. We call the Methodists, from whom those came who have lent us this beautiful chapel, "Old Methodists," yet, old as they are, they are not as old as the Established Church, and the Established Church is not so old as the Church of Rome, but we Baptists are older than all. A clergyman once asked Dr. Brock, at a dinner table, if he would kindly favour the company with a short account of the Baptists. The doctor, in order to oblige him, reached down a bible, and began very gravely to read the Acts of the Apostles, and read on till the whole company began laughing. Ah, yes! but there was as much fact as fun in that answer. In solid truth, we trace our origin to the time of our Lord, and our earliest history is to be found in the Acts of the Apostles. Let us so live that we may be worthy of that beginning.

And to this end, let us reverse our Home Mission policy. Instead of a scattered band of some 60 contributing churches, let 160 come up to the aid of the Home Mission, yea, let *all* the churches go up as one man to the help of the Lord.

"Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour
And forth to the fight are gone:
A place in the ranks awaits you;
Each man has some part to play;
The Past and Future are looking
In the face of the stern to-day."

THE BURIALS QUESTION AND THE IRISH CHURCH.—It appears that, by a Minute of the Irish Church Temporalities Commission, dated the 21st of February last, burial-grounds—the names of all of which are specified to the number of 1628—were, in accordance with the Irish Church Act (clause 26), vested in the Irish Church Representative body—subject, of course, to the Irish Burials Act; at the same time, 2,100 burial-grounds have been vested in the guardians of the several Poor Law Unions—also, of course, subject to the law, which gives every parishioner an equal right in the graveyard. That right has long been enjoyed in Ireland.—*Liberator*.

“Hindrances to Success in Sunday School Work.”*

BY W. B. BEMBRIDGE.

It is my conviction that the Sunday School Conference Committee should always seek out young men to write these papers, and secure, as far as possible, their seniors to criticize them, so that the practical may have the ascendancy, and the theoretical be moulded and improved by the experimental and real.

However, this year I have consented, and as a teacher of some thirty years experience, I have great pleasure in placing before you a few of my thoughts and experiences by way of suggestions for future work.

Let me say then, first of all, that to succeed is the great aim of all men. I care not how good or how bad their motives may be, what their aims or what their ambitions, the all absorbing dream of their soul is success; and I suppose that churches establish Sunday School organizations, and combine all their efforts in this direction, that they too may realize this great desideratum. May I ask if any one present can point me to any single church or school that has realized a success equal to his expectations, or if equal, that is really proportionate with human gifts, human effort, human prayer, and divine promise. I know not one, and it therefore becomes us, as the accredited agents of God, to ask ourselves the same questions every true and honest man of business would certainly ask under similar circumstances.—Why do I not succeed? or, why is not my success commensurate with the means employed? Brethren! it is the very small proportion of those trained in our schools who become members of our churches, that has led me to the selection of this subject for our investigation and conference to-day.

Now, my first impression is, that one of the great hindrances to our success is found in the kind of provision made for the proper accommodation and effective work we have to do on behalf of the Church.

No Church can thrive and flourish as it ought without an adequate and proportionate outlay upon proper school accommodation, and the creation of creature comforts, which shall give efficiency to our work, by giving to every teacher and church member a possibility of doing work for God, and doing it well. In visiting various Sunday Schools connected with our churches, and some of them large ones too, I find school-rooms wretchedly situated, stupidly designed, miserably lighted, and oftentimes shamefully dirty, so much so that the wonder is that children come at all. Of one of these a respected brother, author and editor, has said, and truly, “It was dull and dreary, and in its natural state suggested catacombs, and had a flavour of subterranean vaults, though on that occasion the profusion of paper flowers made him forget the cemetery around him.” And this is a too faithful picture of many of the school-rooms thought good enough for us in which to do our work for God. It is not that many of our churches have no school-rooms only, but that those they provide are so neglected, inconvenient, and devoid of comfort, so unfit for our operations, that they greatly hinder our possibilities of

* A Paper read before the Annual Association at Halifax, June 18, 1879.

success. Let me ask! Why do you provide such rooms? so ill-ventilated, damp, and dark. Why those miserable forms without a back, when a few shillings spent over each form would give a weekly comfort to the scholars, and a weekly aid in their work to every teacher in your school, by the prevention of talking and general disorder in the classes? A nice bench with a slide on the principle of the railway carriage window would put an effectual check on the roaming of youthful eyes, and that morbid curiosity of youth which seeks an attraction in anything and anybody rather than in their teacher, and the Bible which is placed before them. But some people say, Oh! we cannot afford these separate class-rooms, and all the various paraphernalia you Sunday School enthusiasts are ever and anon recommending. Very well! then all I can say is, if you will not spend the capital, do not grumble at the returns. If you will not supply the straw, well, don't expect the bricks! This I know, that church stagnation is generally in consequence of this niggardly parsimony in regard to school provision and comfort.

Let me give you an instance by way of proof. I know well a Baptist church of this character, who to-day are about as prosperous as they were thirty years ago; other congregations in the neighbourhood have grown and are prosperous, other schools have increased and succeeded, but theirs is stagnant and feeble, in 1846 they built a chapel, but no school-rooms, by and by they put in a gallery, but no school-rooms, and then to do the correct thing they set about building "a Manse," but the school-rooms are absent to-day, and hence, notwithstanding an increasing population around them, they are stationary both in church and school. Now let me give you the contrast. Not many miles from the former there exists another school, which I have also visited. This school was established about the same time,—but mark the difference. The population within a radius of two miles is greater in the former case than the latter, and as far as I know all other things have been about equal; but whereas they have no school-rooms and almost no church, this one has large school accommodation, and of a very commendable character. The comfort of every teacher and scholar appears to be provided for in benches with backs and slides, walls beautifully covered with illuminated texts, mottos, and maps, while matted floors, noiseless transit, and soul-stirring music, add their charm, attraction, and help to all the humble participants. From that school last year about twenty were added to the church, and others are waiting; and I am informed that in years gone by as many as twenty-four, twenty-six, and one year more than forty were added from that school. That school has now some 500 scholars upon its register, and is the largest school in the town. It is a Baptist school too; and although most of the congregations in the place are larger, and the membership of each denomination is larger also, still this school has for years held its own against all odds and influences, and is to-day doing as good work for God as at any period of its history. And why? Why! because that church has had a "spirited *home* policy," as well as a beneficent foreign one, and therefore it has gained public confidence and public support. It has trusted God, spent its capital, given its labour, prayed heaven's blessing upon its efforts, and now reaps the reward in ever encouraging results. Brethren! our success is hindered oftentimes by a want of proper accommodation; or what is even more generally the case, by want of a

better husbanding of our resources, and a better arrangement of the machinery at our disposal.

Next to this, my impression is that our ministerial brethren our pastors, do not sufficiently use their influence and devote their energies to the realization of my ideal of success. Now, there are three things which go to form success in Sunday School work. Inculcation of the courtesies of life, education of the mental and moral powers, and last, and that which infinitely preponderates, the leading of children to Christ. And it is in this latter particular that I think the prolonged absence, the little apparent interest, and the non-participation of many ministers in school work, that is, in teaching, not only does not aid the school, but proves a positive hindrance to our success. I often wonder what some of our ministers do with themselves on Sunday afternoon when no preaching appointments occupy their time. I can scarcely bring myself to think that

"Nature's sweet restorer, balmy sleep,"

has overpowered their inferior natures, in face of calls, and cries, and entreaties ever and anon arising and appealing to their higher susceptibilities for more of service, of influence, and of spiritual power in our schools. Nor can I persuade myself that the evening sermon requires all the afternoon to round its periods and perfect its peroration. My idea is that all good and successful workmen are, or ought to be, ready for their work at least by Saturday at noon. I think ministers should take their half-holiday on Saturday, like other people; but they should set a good example on Sunday by making a full day for the Master. I think that half-holiday on Saturday, with its refreshing and re-invigorating stimulus, would certainly bear to be followed by two sermons and a bible-class lesson on Sunday. Now, I have heard ministers wax all but seraphically eloquent upon the activities demanded by God from deacons, elders, and church members, in order to increase their usefulness, and thereby increase the lustre of their crown, and I have wondered sometimes whether in this matter of Sunday school work ministers might not also themselves augment their "far more exceeding and eternal weight of glory." I know that physical weakness damps the ardour and checks the enthusiasm of many—I speak not of such, nor does my curiosity lead me in that direction. It is only in regard to those who could, if they would, who might help if they had a sufficient interest in the work. I am very sorry, brethren, to seem to be wanting in sympathy, or to show such perversity in this matter, but I confess I cannot see why our pastors should not help us if they are able. Now, I have never heard it said the strain upon the mental powers would prove too much, that is, to put in this extra class-work in the afternoon. The objection must, therefore, be to the extra physical effort. Well, if so, then am I still further at a loss to account for an absence so marked, and yet so baneful; because, I remember that some of our feeblest pastors, physically, are preaching continually three times a day, and walking many miles all weathers throughout the year. I also remember that many a local brother does his weekly labour, and then goes out on Sabbath-day, with no borrowed stuff, nor with ghostly skeletons other brains have compiled, but with living words of plain, ungarnished truth, with original conceptions and lively illustrations, do they go forth to speak for God, and to kindle in the souls of men all sinful, the fires of

an immortal love. I say, when I remember that such men exist, and are found holding forth the Word of Life three times on the Sabbath-day, or doing what is more common, school-work morning and afternoon, and in the evening passing out into the villages and highways to compel men to come in, I really cannot help my curiosity, nor satisfactorily answer the question to my own mind, what becomes of our pastors on Sunday afternoon?

Some few years ago the writer visited Scotland, and spent a sabbath in Inverary. During the day I visited all the schools in the town. I was amazed, but greatly delighted, to find that in every instance the minister of the place was also the teacher of the Bible or Senior Class. He was not the superintendent, or rather, the religious policeman of the school. Oh! no! he came not as the autocrat, nor yet as commander-in-chief, nor even as captain, but rather as a non-commissioned officer, to take his part in the drill of the school, to help in the creation of the warp and the woof of the fabric itself. I asked many questions, and was glad to find that they looked upon it as a part of their work, and said one, "I would not give it up if I might. I gain a personal influence, and an immediate contact, as well as get into their private confidence, such as no other position could give me; it is to me a source of great power, and is a means of increase to my church; I could not afford to dispense with. I know all their characters, and can mould their future as none other can; and while they reap considerable benefit, their esteem and confidence and love are a joy to me really unknown in any other branch of my work." Brethren, do not think me unsympathetic; I am only anxious that the success of our school work should be more marked and unhindered by a lack of energy, or by what is worse, a misunderstanding sometimes found to exist, namely, that ministers are not wanted in our schools. We do want you! and we must have you! and I feel sure that our success would be increased immensely, if we could secure a little more efficient work at the hands of our pastors and their *wives* amongst the young men and women of our schools.

My next impression is that one of the most lamentable hindrances to our success is to be found in the persistent and unwarrantable absence of the best educated, the wealthy and well-to-do, and therefore the most influential members of our churches.

Brethren! we may talk until the day of doom against the power of matter over mind, of brains *versus* money, or even position *versus* common sense, but we shall not alter or reverse the fact that your money man is after all a man of power, and your man of position a man of influence, even in the estimation of juvenile republicanism. Our well-to-do families are the influential in our churches, schools, and congregations; and when, as is sometimes the case, there is a combination of the whole, education, wealth, position, and piety, you have a power for school work almost unlimited, and happy is that pastor and that church that is in such a case. But that there is in nearly all our schools the absence of this element of power and success, is not only too apparent, but much to be lamented. We not only see mis-directed energy, but much wasted energy, and a painful religious indifference to the needs of the young, the increase of our churches, the growth of religious knowledge, and the salvation of the children. I have sometimes tried to account for it, but the causes are almost too painful to investigate and enumerate.

Still, we had better deal with one or two. Now we need not attempt to deal with a supposed case, the absence of these brethren and sisters is conspicuous enough, and I have asked some why they are not found working with us in the school. This was the answer I received, "They did not feel themselves compelled to do what they consider is a parental work." Nay, more, in their opinion, Sunday schools are only really a necessary evil, and teachers only take upon them what God does not require (namely), the assumption of parental responsibilities, which they did not care to do. So, because they were not their "brother's keeper," their brother may go to his own place; and if parents will not, as blind guides, lead their children into heavenly paths of truth and salvation, they see no need that they should deprive themselves of rest and gratification for their particular need and benefit. All I could say to such an one was, Save me from such a spirit, and from such a view of Christian duty and privilege. My idea is, there is an abundant scope both for parental training and Christian teaching; and he who would the Master serve, will not seek out such lame and mistaken excuses. Then I have heard it said there is no need we should engage in the work, for if we did, those who now do it would only absent themselves as we do, and we can do other things. True, now let me ask what are the other things you do? and further, is it the best for the success of school work that you should be doing these other things instead of helping in the school? It is success we want, not simply work. It is the highest possible form of success we aim at; can you or they realize it the earliest? If education, influence, and piety, are the three great levers to move young hearts, and you have them all, while the brother now at work has only the latter, does not the school and church suffer by your abstention, and are not souls possibly lost by your mistaken excuses. But you say we must not disparage the talent of the humbler workers in our schools. Certainly not! It is a grand thing for Christianity that there are thousands who constantly and humbly do their best, and who have that indispensable qualification for successful school work, *true piety*—but they have not the position, education, and influence others possess, and they frankly admit it, they cannot by their presence and social standing command the order, the respect for rules, and the attention you can, all of which are so essential to a successful endeavour to impress youthful minds. The very carriage and bearing, and, to a child's mind, the very act of condescension which it appears to them that you perform in putting in an appearance at the school, and taking part in its work, creates a sensation, an impression, and a calm which neither admonition, affection, nor piety alone can extort from infants, elementaries, or children of a larger growth, and therefore, as order, quietness, and attention are one of the first elements of success, they who can best and most readily command them by the aid of natural temperament or the aids of learning, position, or wealth, are just the people most needed, if piety be combined; and should therefore be first and foremost in this glorious work, while God and good men will always find work for other, as willing, but feebler hands. Then there remains that oft repeated reason for the absence of our more influential members of churches, that the work is tedious and troublesome, disappointing and expensive. I have heard of ladies saying, "The floors are so dirty, the children are so rude and inquisitive, and it is so troublesome to have to change your dress twice

every Sunday, and then, if there be an epidemic about, see how possible it is you might take it, or convey it home." Yes! I have heard these things uttered by so-called Christian ladies, who would be spoken of as disciples and servants of the Lord Jesus Christ. Such, too, are often enthusiastic about the claims of the heathen; and yet there are those around them dying for lack of knowledge, and losing the comforts of the life that now is, and the grand possibilities of the life beyond, through their want of decision, energy, and self-denial. Schools and churches are suffering a decadance and a paralysis their efforts and influence might arrest, and a waning of success their enthusiasm might restore. Brethren! our Sunday schools can never be what they ought, nor what they can be made in efficiency, in order, and in their success, until there is an awakening to duty and privilege among the more influential members of all our churches.

My next impression is, that another great hindrance arises out of the lack of proper order and discipline in our schools, and I include here the arrangement of rooms and classes. There are those who advocate one large assembling-room, and boys and girls on either side, and when devotional services are over, the drafting off of the larger classes. Now, I think this should be avoided as much as possible; and for two reasons, it creates confusion and excitement, and when they are gone there is a vacancy, if not an echo, that is not pleasant. I have found it much better and more efficient to have your school-rooms two storeys high, except the infant department, and when the entrances to the school are well arranged, nothing unseemly or disorderly can occur. I believe the noise, the wandering of eyes, and the inattention so manifest in large rooms when there are forms with no backs and slides, and where every movement of the superintendent, or the incoming of a stranger can be observed, tends vastly to hinder spiritual work by destroying a teacher's power; while on the other hand the little, crowded, miserable, often dirty, and unattractive rooms into which churches in their blindness compel us to go, producing, as they do, lassitude, drowsiness, irritation and unrest, are equally fatal to the success of our work; and I have sometimes said, "Oh! for an Oliver Cromwell, who would dare to batter down such dens of misery, or some John Howard to commiserate the occupants, and improve their condition."

(To be continued.)

The Glorified.

THEY are all gone into a world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth cheer.

I see them walking in an air of glory,
Whose light doth trample on my days—
My days which are, at best, but dull and hoary,
Mere glimmerings and decays.

O, holy hope, and high humility!
High as the heavens above!
These are your walks, and you have showed
them me
To kindle my cold love.

Dear, beauteous death, the jewel of the just,
Shining nowhere but in the dark!
What mysteries do lie beyond thy dust,
Could man outlook that mark!

He that hath found some fledged bird's nest
may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown.

And yet, as angels, in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our
wonted themes,
And into glory peep.

HENRY VAUGHAN, A.D. 1640.

India's Question: "Who is Christ?" and Chunder Sen's Answer.*

THE multitudinous people of India are our fellow-subjects, form a part of what Sir Charles Dilke calls the "Greater Britain," are governed by the same Queen, live under similar, though not exactly the same, laws, are descended from the same race-stock, and though possessed of a civilisation much older than our own, yet have been the objects of our philanthropic and evangelising activity for more than three quarters of a century.

They had a religion, a philosophy, and a science when the rude Britons were offering sacrifices at Stonehenge, and adoring the oak and the mistletoe in their secret groves; they possess a Scripture older than the Book of Ezra; they sang their Vedic hymns before the Hebrew Book of Psalms had received its last song; they had a religious Council before the Christian Church was formed; and their Brahminical faith is to-day avowed by 100,000,000 of persons—*i.e.*, one-eighth of those dwelling on the globe; and yet we have gone to them, and unfortunately besought them to forsake their hoary and cherished traditions, learn our language, believe our science, endorse our philosophy, adopt our civilisation, and worship our Christ.

If you do not think that an appallingly gigantic task, imagine the opposite. Suppose that the Hindoos came to us on a similar errand, and asked us to substitute their Brahma for our Christ, to cut atwain all the bonds which unite us to the past centuries, to give up our broadening freedom for their despotic caste, our glowing veneration of purity for their depraving deification of baseness, our exalted ideas of goodness and happiness for their deadening stupor, and our bright and inspiring hopes for their torpid despair. No wonder the Abbé Dubois said it was "impossible to convert the Hindoos, and needless to try," that the "greatest vernacular preacher Bengal has ever seen, Lacroix," should confess that during fifty years he did not know he had been the means of making one convert from Hindooism; and that our missionaries, Bampton and Peggs, should have to toil for seven long years before they saw the first green spike shooting through the unpropitious soil, and heard the first word of praise from the regenerated lips of Gunga Dhor!

But the kingdom of God *comes*, though it comes slowly, and comes without observation; comes like light, like the electric current, like love, along unseen and unobserved tracks. "Truth struck to earth" a thousand times "shall rise again." It must be victorious. The really strongest will win over the oldest, the most deep-rooted, the most loved, over everything; and there is no force so mighty, no energy so exhaustless and invincible, as the Word of the Lord, which, by the Gospel, is preached unto men. Therefore, even India shall yet stretch out her hands unto God, and the people of that vast and magnificent province shall exultingly give all their glowing devotion to Him who is the Lord of all souls, and the Pattern for all lives.

* Speech at the Annual Foreign Missionary Meeting of the General Baptist Association, held at Halifax, June 18, 1879.

And that this day is approaching is vividly illustrated in the lecture recently given by Baboo Keshub Chunder Sen, in Calcutta, on the subject, "India asks, Who is Christ?"—a lecture of singular ability, throbbing fervour, tender pathos, Oriental beauty, and prophetic significance.

But has Mr. Sen a right to speak on such a theme? Is he a competent witness.

(1.) He is a Hindoo, and a patriot profoundly in love with his country, and keenly enthusiastic for the highest welfare of his countrymen.

(2.) He is also the leader of a sect of religionists in India, which has been induced to renounce idolatry, accept the unity, spirituality, and personality of God, and revere and love Christ as God's messenger and man's first and greatest Teacher.

(3.) Still, he is not a Christian in the technical sense of that word—*i.e.*, he has not joined any of *our* Christian Churches, nor accepted any one of our Church creeds; he would not sign the Thirty-nine Articles, nor endorse the Westminster Catechism. Possibly he might not say Amen to our "Six Articles of Religion."

It is he, who, from his commanding watch-tower of observation, with his large sympathies, glowing devoutness, and passionate love of Christ, declares to us that

INDIA'S QUESTION IS, WHO IS CHRIST?

India asks, "Who is Christ?" Weigh his words. They deserve it. Scrutinize his statement. India—not a solitary Hindoo in Cuttack, and another in Bombay, and a third in Calcutta—but India's peoples ask, and ask, according to this witness, "most eagerly and most earnestly, 'Who is Christ?' On all sides there are indications which clearly and unmistakably prove that this question emanates from the very heart of the nation." India comes as a docile but trembling inquirer to the door of the kingdom of heaven, and, wistfully looking up, is eager to enter, and submit to the teaching and laws of the new King within. The might of unreasoning antipathy is giving place to the grey dawn of eager and interested inquiry. The blinding darkness of Nihilism and scepticism is passing into the soft light of earnest and thoughtful solicitude, to find out who the Anglo-Jewish Visitor is, and whether the stranger be not, after all, the best of Friends, the most helpful and inspiring of Leaders. The stream of inquiry starting from the hearts of millions of India's sons and daughters, flows surely and irresistibly towards the Christ of Jerusalem and Galilee.

That is just what was expected, and what *ought* to have been expected. It was so at the beginning, it has always been so, and it will be so till all the large questions of the soul of man are answered in the full enjoyment of the teaching and presence of the Nazarene. Mary put it as, in her new motherhood, she beheld the serene face of her sleeping babe at Bethlehem. Herod the king asked it as he preloomed the possibilities hid in that strange young life to his kingdom. The doctors asked it when the question-compelling youth stood before them in His twelfth year. John asked it as the young man stepped into the water to be consecrated in baptism for His ministry. It forced an answer from the reflective Nicodemus, and it galled and irritated the

prejudiced Nazarenes, and was heard echoing and re-echoing amongst the crowds as they said, "He is Elias, or Jeremias, or one of the prophets." Galilee asked it in admiring homage; Judea whispered it with quivering fear and vitriolic hate; Pilate could not suppress it when the innocent and placid Syrian stood at his bar. The Centurion was driven upon it as by a tempest of feeling when he beheld the gathering darkness and heard the booming thunders of the crucifixion; priest-ridden Jerusalem, startled on the day of Pentecost, put the question again with bewildered amazement when it found that the Crucified Malefactor was more mighty than the living and working teacher. Indeed, wherever Christ has been made known, there men have been forced, sooner or later, to ask, "*Who is He?*" They could not keep silence. Attracted as by an invincible magnetism and held as by an irresistible spell, they have reiterated the question of India at the moment of her dawning regeneration, "Who, who is Christ?"

Hegel, the great German philosopher, says, "The heritage a great man leaves the world is to force it to explain him," *i.e.*, to ask, and, if possible, to answer the enquiry—"Who are you? whence came you? how did you reach your greatness? what was the secret of your power?" Small men raise no questions: they come and go, and nobody interrogates them: we do not even ask them to leave their cards; but the great and mighty dead, whose sceptred spirits still rule us from their urns, are exhaustless in their inquiry-raising force. And of all these question-compelling leaders and rulers no one has approached, by countless fathoms, the marvellous Son of Mary. Man is made for God in Christ, and is restless until he rests in Him. Man, the individual, cannot attain repose, or strength, or victory without Christ; men gathered into communities and nations cannot achieve their best without Him; He centres in Himself the supply of their necessities; stands on the level of their life, and yet is so conspicuously above it, so superlatively supernatural, blending in Himself such simplicity and mystery, beauty and strength, that He is the focus of all human interests; and men cannot be thoroughly *human* and let Him alone. His ideas are so germinant, His example is so lofty and quickening, and His work is so far-reaching and all-conquering, that, as men come nearer and nearer to their best self, they feel they are brought into fellowship with Him—the Lord of all the ages. Rome, busy with the results of her vast conquests, and at the very height and crown of her imperial greatness, was obliged to turn aside to inquire concerning this Galilean, who was marching amongst her subjects, changing their habits, swaying their wills, and putting a divine order into their lives. And *to-day* Europe is astir with the same inquiry. Germany, notwithstanding book has followed book, has not said the last word, but is investigating this problem with undiminished assiduity. France, opening her doors to liberty, is preparing to receive a truer and fuller answer than any she has yet known to the same deep question. Italy, old and yet ever young, is gazing with strained and eager eyes on that ancient and much-begrimed "*Ecce Homo*," locked up in the Vatican for ages, but now, at last, manifested in the *Via Urbino*, and, by loving hands, cleansed and restored till feature after feature of the long-forgotten Christ of Peter and Paul discloses itself to the weary and suffering Italians. In stagnant China, and energetic Australia, perceptive Japan, and the islands of the

sea, the *grand missionary theme* is wakening human faculties, rousing attention, compelling thought, and proving itself, beyond all others, of absorbing interest and victorious energy. The message is, in itself, a prophecy of triumph, according, as He said, "I, if I be lifted up, will draw"—as the sun draws planets, as love draws souls—"will draw *all men unto Me.*"

INDIA'S COMPLAINT.

But Keshub Chunder Sen declares that we have taken a Western Christ to India, and not the Christ of Galilee and Gethsemane, and of the hills and valleys of Palestine. "The people of India," he says, "have been satisfied in some measure; but they have been disappointed in a much greater measure. For England has sent us after all a Western Christ. . . . The Christ that has come to us is an Englishman, with English manners and customs about Him, and with the temper and spirit of an Englishman in Him."

No doubt this is true, and is very much to be regretted. But, then, it was inevitable. We could only take what we had. And as we have taken our English calicoes, English language, English ideas, and English civilization, so have we taken our English Christ; Christ as we know Him; Christ as He has been revealed to us and in us.

But, then, it should be remembered (1) we have never proclaimed the English Christ as the whole Christ; nor (2) have we failed to give the *original records* themselves, so that the people of India might see Christ Jesus *at first hand*, and know Him for themselves.

Never have we asserted that Christ, as unfolded by us, is "the fulness of the God-head," the totality of His Being. We know, and acutely feel, that our representation is painfully inadequate. Can a solitary ray reveal the glorious sun? May a feeble river bear on its breast the tumultuous ocean? No more can our shrivelled nature disclose the full-orbed Christ. Such a task is for ever beyond us. He must reveal *Himself* in the grandeur of His Being, the infinite sweep of His pity, the tideless ocean of His sympathies, the matchless purity of His character, and fulness of His redemptive energy. All peoples dwell in Him. He is foreign to no country, but at home everywhere. He covers the whole compass of the earth, from the bracing North to the Sunny South, and from the wise East to the ruling West. Call Him a "perfect Asiatic!" He is that, but He is more! unspeakably more! He is the son of Adam as well as of Abraham, of Man as well as of a Jewess. His portrait does not exist. It could not be put into any *one* representation. No artist has limned His countenance on the canvass; no sculptor has chiselled His features in stone; not so much as a hint is given us whereby we might frame a likeness of His corporeal appearance. Each mind is left to its own ideal. He is as million-visaged as the souls that love Him. He is not Asiatic, or European, or Indian; He is *human*; "the *Son of Man*;" and "His voice is to the sons of men," to humanity, in all its divinity of race and history; and He says, with incomparable sweetness and grace, "Come unto Me, and I will give you rest."

His is not a local or a race religion. Its universalism is its victory. The laws of Moses make few converts beyond the Hebrew tribes. Con-

facius cannot travel out of China. Thor does not leave his native icebergs; he is a dweller in the frozen north. The Great Spirit breathes only in the American woods. Dagon was no more than a national deity. Mohammedanism is mainly the creed of Arabia and the Arabs. Brahma is a stranger to all except the Hindoos. Even Buddhism "is the religion of a particular race." But the distinguishing and unique glory of Christianity is that its native land is everywhere, and it can make itself as much at home amongst the people of India as it did amongst the ancient Romans, or does to-day amongst the oldest subjects of Queen Victoria.

We admit, then, that we have taken our English translation of Christ Jesus to India, but with it we have given the Four Divine Portraits by which He will translate Himself into the vernacular of every people on the face of the globe; and even now it is evident that the Saviour, by the incarnation of Himself into the thoughts and attention and character of thousands in Hindostan, is effecting at once the true *renaissance* of India, and that new Hindoo Gospel of His grace and power, which shall be the enriching of the Christ of all lands and of all time.

INDIA'S PROBLEM.

Having preferred this complaint, Mr. Sen directs attention to the problem of all problems, "The nature of Christ, His relations to the Father and to man," with a modesty and diffidence pathetically beautiful, a passion genuinely Christian, and a spirit full of hope. He exclaims, "The subject of my discourse and the speaker differ as widely as heaven and earth, the one so exalted and pure, the other so low and vile. How can I understand Jesus? Two thousand years have not shed enough light upon this mystery of His life and relation to God, and I certainly should not think the world had waited too long if another two thousand years should fail to throw further light upon the subject."

But, urged by the human instinct for philosophising, Mr. Sen essays the solution of this problem, overweighted, as it seems to me, by his Hindoo tradition and tendencies, so much overweighted, that he hides Christ in the thick jungle of Indian mysticism and Pantheism, and risks the surrender of the living, loving, and personal Christ for a "vague ethical naturalism."

I would have greatly preferred that, like Thomas, he had said, "My Lord and my God;" but I can wait patiently, and exult as I hear him say, in the language of loving loyalty, "My Christ, my sweet Christ, the necklace of my soul, the brightest jewel of my heart, for twenty years have I cherished Him in my inmost soul, in my miserable heart. Though often defiled and persecuted by the world, I have found sweetness and joy unutterable in my Master, Jesus." Surely such devout homage, such enthusiastic faith, places this disciple by the side of the Christ-loved and Christ-helped Thomas, and warrants his holding fellowship with the hesitating Philip in the school of the masters!

I am tempted to think that my star-glass is better than anybody else's; but if you see the bright and morning star with yours I am content. We will not quarrel about the telescope. I cling to my map of the road of life. I have used it for thirty years; but if I meet you on the same way, going to the same home, why should we disagree about our

maps? Christ is the star of life; Christ is the way. I do not like Mr. Sen's star-glass. I could not walk by his map, it is vague and indistinct; but salvation is not in the map; it is in the person of Christ Jesus, and whoever believes on Him hath everlasting life. When the millions of India love and trust Christ, as this lecturer does, assuredly, then, their salvation is nigh, even at the doors.

On one occasion, one of Faraday's workmen accidentally knocked a silver cup into a jar of acid. The cup disappeared; it was eaten up by the acid. One and another tried to precipitate it in vain. At length the great chemist came in, and putting the right chemical into the jar, disengaged and flung to the bottom every particle of silver, then lifting it out, he sent the shapeless mass to the silversmith, and the cup was restored. In like manner the silver cup of the doctrine of the nature of Christ has been knocked into the jar of Indian Pantheism and it is lost; but the Spirit, whose office it is to bear witness of Christ, will so work on the hearts and lives of the people of India that before long the old time-worn doctrine will be precipitated anew, and adoring hearts will help to swell the chorus of praise to Christ Jesus, Son of Man, and God over all, blessed for evermore!

INDIA'S CONQUEST.

But notwithstanding we have made many mistakes in preaching Christ, given a Western tincture to all our work, and not sufficiently allowed the Hindoo mind, in its living operations, to take up and appropriate, and then re-embodiment, in their own way, the Christ of the Gospels, yet this witness reports that Christ, our Christ, Christ as we have represented Him, has actually conquered India. His language is very strong. "Christ," he says, "has penetrated to the very core of India's heart." India accepts Him—His purity, His ethics, His self-sacrifice, His message, His inspiration. "You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ."

Not for a moment does he suffer us to make any mistake concerning the Real Conqueror. Hear the eloquent speaker as he asks, "Who holds India? Is it Lord Lytton? No! Is it Sir Frederick Haines, with his glittering bayonet and fiery cannon? No! Is it the policy of cabinets and the schemes of statesmen? No! No; none of these can hold India. No; none but Jesus, none but Jesus, none but Jesus." Oh, I thank thee for that word! I exult in that magnanimous tribute; for to conquer India is to conquer everywhere! What fort can hold out when Hindostan has capitulated, with "its life and civilisation based on a great literature, and expressed in the most elaborate language the world has ever seen." If the "Western" Christ conquers Brahmanism, with its awful iron despotism of caste, its degradation of personal existence, and its annihilation of true brotherhood, if He has vanquished Buddhism in one of its strongholds, a religion full of self and without God, full of despair and without victory, and yet professed by millions; if He has struck a blow at Mohammedanism in India, then I ask, in the name of experience, what foeman is there left whose steel will not turn as it meets the sword of the Destroyer of Sin? No test of Christianity can surpass that. Christ, the Conqueror of India, is Christ, the Conqueror and Saviour of the world!

INDIA'S NEED.

And how has Christ Jesus secured this victory? Answers Mr. Sen, promptly and decisively, "By an army of Christian missionaries, headed by their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found, and will continue to find, a deep place in the gratitude of our countrymen. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting His banners in the heart of the nation."

Therefore, the need for India is "more missionaries," prepared to contribute their share towards the fullest revelation of Christ Jesus; to display the Christ of the Gospels in His fulness as the Christ, not of one Church, but of all Churches, and of all ages, and of all lands; Christ, in His Divine unity and variety; Christ, in India's literature and social life, in her homes and in her cities and villages, in the individual and in the mass; Christ, inaugurating the reign of a true brotherhood, restoring to the wife her sanctity and her freedom, and to the mother her motherhood, driving out despair by the birth of an undying hope, filling life with beauty and grace, righteousness and self-sacrifice, by filling it with God in Christ. This is India's need, so that India's conquest may be completed, and her sons of every name may rejoice in the benignant sway of the Saviour and King of men.

Who, then, will go on this exalted errand? Forgive me if, for a moment, I detain you with an appeal, not from India, but for India; not from your report, but from the death-bed of a lovely maiden who, only last Sunday morning, joined the divine sisterhood on high. She was a lovely girl of some eighteen summers, sister to Mrs. Comber, one of my Sunday-school teachers, who has just gone out to Africa, and who, some two years ago, came to me and expressed a long-cherished and divinely-given desire to be a missionary in India. I corresponded with our secretary, and we were taking steps to prepare her for her chosen work. But the fair flower was touched by the chilling frosts of disease, and the still fairer spirit was acutely stung at first by the blighting of the fondly-cherished work of her life; but, even to the last, her life was lived for India, and to me she sends the message uttered with failing breath:—"Ask some one, of all the large church at Westbourne-park, to go to India in my stead;" and with a fervour all too deep for her strength, added, "Surely, some one will go." "Suppose," said her father, "the result of the message, Lottie, were that twelve would go out as missionaries?" "Oh!" said the dying missionary girl, with the love that makes martyrs and saints, "*that would be worth dying for.*" That appeal came this morning. May I give it voice here? May I echo, to-night, the dying wish of that Christ-like spirit? Who will be baptized for the dead? God, who accepted David's Temple, though he never built it, except in his great worshipping *heart*, counts her amongst His missionaries, and on the list of workers for this Society He sees the name of "Lottie Rickards." But He wants you in the field of India yonder! You have life, and health, and hope, and love. He asks you now? Will you not come up to the help of the Lord, to the help of the Lord against the mighty? Surely you will say, "Here am I: send me."

JOHN CLIFFORD.

The Beginnings of Liberty.

THE Church at Crowle, Lincolnshire, is one of the oldest in the General Baptist Connexion. The first church covenant is dated January 4th, 1599, as follows:—

“We, this church of Christ meeting at Epworth, Crowle, and West Butterwick, in ye county of Lincoln, whose names are underwritten—(32 signatures or marks)—give up ourselves to the Lord, and one to another, according to ye will of God. We do promise and covenant, in ye presence of Christ, to walk together in the laws and ordinances of baptized believers according to ye rules of ye gospel, through Jesus Christ.—So helping us.

JAMES RAYNER—JOHN MORTON,
HENRY HELWISE—WM. BREWSTER, } Elders of ye Church.”
WILLIAM BRADFORD, }

“1598. November 20th.—WILLIAM BRADFORD baptized in ye old *River Torn*, below Epworth town, at midnight. Moon shone bright.—To God be praise evermore.”

This is the man who became the leader of the Pilgrim Fathers, and sold his estate at Scroby Castle and Austerfield to charter the *Mayflower* on her voyage to America in 1620.

“1603. September 3rd.—Our poor people are hunted and persecuted on every side. Some taken and shut up in prison.

“Things have come to such a pass among us it has been resolved, yet not without a bitter struggle on our part as a church of Christ meeting at Crowle, Epworth, and Butterwick, that for the sake of peace we shall leave this our dear native country and remove into Holland, where, we hear, there is freedom of religion for all men.

“Bro. Brewster engaged a captain to take seventy-two of us to Grimsby, to Holland. The captain betrayed us; they took our money and books, carried us before the magistrate, who ordered us off to prison, where we lay for a month. Our only crime being that we would worship God in liberty of conscience.

“Sixty-five of us returned home to Crowle, Butterwick, Epworth, where we arrived penniless, hungry, and tired, but the brethren met for prayer.

“Wm. Brewster and seven others were detained and conveyed to Lincoln jail to be tried at the assizes.”

“1603. December 30th.—The judge at Lincoln assizes has been more merciful than we dared to hope. Our brethren and sisters are set at liberty. But these persecutions are unendurable. We have firmly resolved to make another effort to depart.”

“February 12th, 1604.—JOHN SMITH, Vicar of Gainsborough, came inquiring about our views, he debated nearly all night with Elders Henry Helwise and John Morton, who defended our cause well.”

“May 7th.—John Smith has carefully consulted the scriptures, is convinced we are in the truth; he tells us he was deceived in the way of Pædobaptistry, and does now embrace the faith in the true Christian and apostolic baptism.

“He discoursed sweetly last night in Elder James Rayner’s chamber from ‘Io, the kingdom of God is within you.’ It was sweet as honey. He will resign his church living, and the church of Christ at Epworth, which he says is the true church of Christ, has received him for baptism.”

“1606. March 24th.—This night at midnight, Elder John Morton baptized John Smith, Vicar of Gainsborough, in the river Don. It was so dark we were obliged to have torch-lights. Elder Brewster prayed. Mr. Smith made a good confession. Walked to Epworth in his cold clothes, but received no harm. The distance was over two miles. All our friends were present. To the triune God be all the praise.”

“February 10th.—John Smith has held silent meetings at midnight all this week at Brigg, Beltoft, Epworth, Butterwick. At Crowle the parish parson told us he would inform. William Bradford, is to hold forth next Tuesday at Crowle Cross.

"Wm. Bradford wished to speak at Crowle Cross, but the parson prevented him, and flogged him with his horse whip, and set his bull-dog at him, but he awed the brute off with his staff."

On Sunday, June 8th, 1879, the Rev. J. Manning preached to crowded congregations on the occasion of the re-opening of this chapel. On Monday a public tea was held in the new school-room, of which 200 persons partook. After tea a public meeting was held. Captain Leatham, of Doncaster, whom Mr. Stutterd, our pastor, baptized last autumn, occupied the chair. This gentleman, formerly a churchman, and for twelve years in the British Army in India, was convinced by reading God's Word that forms of prayer and infant baptism were unscriptural, he sought out the nearest Baptist Church, which is Crowle, requested baptism at our hands, and church fellowship.

The meeting was addressed by Revs. J. Manning, Anderson (Epworth), Stutterd (pastor), Birch and Mr. T. Foster. The whole of the proceedings passed off well. On Lord's-day, June 15th, the Rev. H. J. Dyer occupied the pulpit.

On Lord's-day, June 29th, the Rev. R. Silby of Retford, gave us two excellent sermons; and on Monday evening finished our opening services with his interesting lecture on "Irish Rambles." The building has a greatly improved appearance having had the roof raised; the Sabbath school-room enlarged, and the whole front stuccoed. End windows have also been added, which give not only more light to the interior, but also lightness to the exterior; a recess for the organ, and a pulpit platform. The old seats have been removed, and open seats or stalls have replaced them. The alterations have truly made the chapel very comfortable, and an ornament to the town. Bazaar and collections £87 10s. 5d.

A Visit to Walsall.

ALTHOUGH Walsall is situated close to the "Black Country," it is, however, a clean and pleasant town. On the one hand it forms a gate or entrance to the busy Potteries, whilst on the other are the quietness and beauty of a rural district. The town itself is most thriving and populous, and the Baptists have done well to extend their borders in such a promising neighbourhood. The new chapel in Vicarage Walk is all that could be desired, and no doubt a most successful future awaits the brethren who have undertaken this important work, and as this is a new feature in the history of our denomination, it might be interesting to have a few particulars as to what our Walsall friends are doing.

THE FIRST BAPTISM

took place on Sunday evening, June 29th, when the pastor (Rev. W. Lees), preached a most excellent sermon upon the subject of Baptism from Mark xiv., 15 and 16. The new chapel was crowded to excess, and the service was very orderly and impressive. The number of believers who were "buried with Christ by baptism" was ten, most of whom were young men.

THE FIRST COMMUNION SERVICE

was held in the afternoon of the following Sunday, when 21 new members were received into the fellowship of the Church. The service was most solemn, and a deep spiritual influence was felt throughout the whole place.

These first services are very encouraging to the friends at Walsall, and it is to be hoped that the example now set may be followed by many of our large and flourishing churches. Walsall has certainly solved the problem, "How best to extend our denomination." With a great deal of self-denial, both pastor and people determined to erect another place of worship in their town. To do this would be to separate friends, and to break old associations. This, however, was done; and, with the help of the Home Mission, the results have been deservedly successful.

A. T. G. B.

Neutrality and Total Abstinence.

MR. STEVENSON A. BLACKWOOD, speaking at the Annual Meeting of the Total Abstinence Section of the CHURCH OF ENGLAND TEMPERANCE SOCIETY, in Exeter Hall, on May 8th, 1878, said :

The Secretary of this SOCIETY, in asking my co-operation to-night, requested that I should place before the meeting the reasons which induced me to become a total abstainer. My duty, therefore, is a very simple one; and though I fear I may seem rather egotistical in what I shall have to say, it is not my fault, but my misfortune. Perhaps before I proceed to mention the reasons which induced me to become a total abstainer, I ought in honesty to mention some of the reasons which prevented my doing so before. The reasons may not be new, but I am ashamed rather to confess that they kept me for a long time on neutral ground, and that, therefore, *I have been a hinderer of the cause of temperance for no less than twenty-two years of my Christian life.*

I say a "hinderer," because, although I speak of "neutral ground," I am now convinced that neutrality is impossible; at least it is in my case. There are circumstances under which neutrality may be right; but I believe that, in view of "the present distress," and under the circumstances which now exist, it is impossible to be neutral. At the same time, I hope I say this with all respect and deference to the convictions of that section of our Society which does not abstain from alcoholic liquors.

With regard to the reasons which prevented my becoming an abstainer before, one was this: I was persuaded that the advocacy of total abstinence would rather be a hindrance to the Gospel. I was told so by persons for whose opinion I had very great respect. I was also told, by persons of experience, that an unconverted total abstainer was more difficult to win for Christ than one who had no fancied self-righteousness of his own to rest upon. These were two reasons; and a third was (and it was a very specious one, though I can see through it now), that to take the pledge involved real reliance upon an arm of flesh, and upon self-will and one's own resolution, instead of upon the Lord Jesus Christ. I shall not stop now to refute these fallacies; for I can feel them to be fallacies. They have often been refuted before, and my time will not allow me to enter upon their refutation now.

Another reason was, that I did not think I could do any good by it. I always avowed that when the opportunity presented itself I should be perfectly ready to do so, and that when any circumstance occurred in which I was brought into contact with persons whom my example would lead in the direction of temperance, I should be glad enough to sign the pledge. I forgot, and did not see, or, to be honest, I would not see, that if I could not influence many I must be influencing some, and that the proper course would have been to have done my best to influence those few. But what was the main reason that prevented my becoming a total abstainer? These were not the main reasons; for they did not satisfy me, I must acknowledge. Well, dear friends, the reason was, that I did not like it. I did not like to surrender my liberty, although perhaps abstaining practically for months and months together. I did not like to cut the last rope, and thus for the remainder of time be prevented from ever taking a friendly glass with another, or prevented from enjoying the common pleasures of the table if I wanted to do so. Well, I am ashamed to confess this, but I think confession sometimes does good, and there may be those not in this sympathizing audience to-night who, hearing an echo of these words, may find their case reflected, and become ashamed of themselves too.

I was much struck with a little story I met with lately. A gentleman in Switzerland, who was climbing up some steep and rocky place in the immediate neighbourhood of his own residence, suddenly heard his little boy behind him crying out, "Father, look out for the safest path; I am following." And he then saw that he was climbing not for himself only, but for his little boy. A voice came from that little boy to urge him to take the safest path for his sake; and I believe myself that it is our duty (we should all acknowledge it—all Christian parents at least) to take the safest path for our children. Again, I am resolved to have no share in that which is to a very great and almost exclusive

extent filling our prisons, peopling our lunatic asylums and our workhouses, and leading multitudes of men, women, and, alas! children, body and soul, down to destruction. I believe, dear friends, that *British interests* are at stake in this matter. I suppose there are but few in this great meeting this evening who cannot remember some case connected with themselves—their own families, I mean—of the fatal power of drink. I can.

I can remember them from my earliest years. I can remember, when a boy at school, lads there, born to great inheritance, to noble names—some ere they got the bloom of manhood on their cheeks—dying a drunkard's death. I can remember a young lad who came out to be attached to the brigade to which I was attached in the Crimea, fresh from his home at sixteen or seventeen, bright with all the hopes of youth, who had to be quartered in the tent of one who was a drinking man; and before two years were over, that lad—who doubtless was his mother's joy and his sisters' pride—went down into the drunkard's grave by the example of that officer. I can remember another with whom I have often trod the streets of London, the heir to a noble and ancient title, dying from his own hand by drink.

It is my honour to be a managing partner in one, I suppose, of the largest businesses in this country, one that employs no less than forty-five thousand men—I allude to Her Majesty's Post-office—and there is hardly a day in the year on which the bread-winner of some family or other has not to incur punishment, either suspension, degradation, or dismissal; and all through the accursed drink. I say then, dear friends, that *British interests* are at stake, and to an extent which perhaps is only now beginning to be realized.

My influence then, whatever it may be worth, I am resolved shall be thrown into the scale of total abstinence from that which is slaying its thousands and its tens of thousands every year, which is a fearful blot on our Christian name, a dishonour to the nation, and which, unless purged from us by the self-denial of Christian men and women, will rapidly bring us down from the glorious position we have so long been permitted to occupy.

The Name "Halifax."

THE original style and spelling are here retained:—

Camden's "*Britannia*" says:—"Halifax, a very famous town, situated from West to East upon the gentle descent of an hill. This name is of no great antiquity: not many ages since it was called 'Horton,' as some of the inhabitants say; who tell us this story concerning the change of it. A certain Clergy-man of this town, being passionately in love with a young woman, and by no means able to move her to comply with his lust, grew stark mad, and in that condition villanously cut off her head. Her head was afterward hung upon an Ew-tree, where it was reputed holy by the vulgar, till quite rotten; and was often visited in Pilgrimage by them; every one plucking off a branch of the tree (as a holy relique). By this means the tree became at last a meer trunk, but still retained its reputation of Sanctity among the people, who even perswaded themselves that those little veins, which are spread out like hair in the rind between the bark and the body of the tree, were indeed the very hair of the Virgin. This occasion'd such resort of Pilgrims to it, that Horton, from a little village, grew up soon to a large town, assuming the new name of Halig-fax, or Halifax, which signifies *holy hair*. For '*fax*' is used by the English on the other side Trent, to signify *hair*. And that noble family of the Fairfax in these parts, are so denominated from their *fair hair*. And therefore whoever, from the affinity of their names would have this to be what Ptolemy calls *Olicana*, are certainly out."

After further reference to local peculiarities, referred to in last month's Magazine, this quaint author says:—

"But of all others nothing is so admirable in this town, as the industry of the inhabitants, who, notwithstanding an unprofitable, barren soil, not fit to live in, have so flourished by the cloath trade, (which within these seventy years

they first fell to) that they are both very rich, and have gained a reputation for it above their neighbours, which confirms the truth of that old observation, That a barren Country is a great whet to the industry of the Natives."

A marginal note, in reference to the name, states, "Some think it was formerly call'd, *The Chapel in the Grove.*"

William Camden was born in 1551, and died in 1623; and as he completed his great work "*Britannia*" in 1607, it will thus be seen that the above references to Halifax have been extant for the long period of at least 272 years, and have the stamp of considerable antiquity, as well as the authority of a careful and accomplished author.

Loughborough, June 14, 1879.

BENJ. BALDWIN.

For Thine is the Power.

FOR THE YOUNG.

"I CAN'T do it—it's quite impossible, I've tried it five times, and I can't get it right,"—and Ben pushed his book and slate away in despair.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said, quietly, "Then you don't believe in the Lord's prayer?"

"The Lord's prayer, mother! Why, there's nothing there to help me with this example."

"Oh, yes; there is help for every trouble in life in the Lord's prayer, if we only know how to get at it. I'm afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I've said that prayer ever since I was a baby! I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it—I—I—" But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly, "I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's prayer really meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil, and to be forgiven, and then we say, for thine is the kingdom and the power and the glory. It's God's power we rely on—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say, 'For Thine is the power—this is my duty, Heavenly Father, give me Thy power,' and He does, Ben, He does."

Ben sat silent. It seemed almost too familiar a prayer. And yet, that time when he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother?" he said.

"I think that sum is just as much to you as many a grander-sounding thing to some one else. You say if only you get that right, you'll be perfect for the month. Now, I care a great deal about that, but I'm sure your Heavenly Father loves you more than I do. I would help you so gladly, Ben, if I could, but He can help you; His is the power; ask Him."

There was another silence, and then Mrs. Hartley said: "Now, Ben, I want you to run to the store for some sewing-silk for me; the air will do you good. I believe, my son, that, if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study and the cool, fresh air. The sewing-silk was bought, and Ben started home, when he caught sight of Phil Earlie across

the street. Ben gave the whistle boys so delight in, and Phil looked back and joined him.

"Done your lessons?"

"All but my sums."

"Did you try that fifteenth example?"

"Yes."

"Get it right?"

"No, not yet; but I will."

Phil gave a provoking little laugh. "You will? I guess not. I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached with envy for a moment. It was always so; Phil had his uncle George, and other boys had big brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words, "It's God's power we rely on—not our own." "I'll get help, too," he said to himself. The boys chatted on, played leap-frog and raced each other; but even as he raced and romped, Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little room. Kneeling by the bed he repeated the Lord's prayer, stopping at, "Thine is the kingdom," and saying with all his heart, "And Thine is the power, Heavenly Father. I want power to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then, still on his knees, he took his slate and tried again. Do you ask me, did he succeed? "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." Ben had asked, and God answered. After a little earnest thought he saw what rule he had neglected, and worked the example correctly. The next day he was "head;" for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said; "and I shall never forget the last part of the Lord's prayer after this."—*Hope Ledyard.*

Scraps from the Alps.

I. **SOLIDARITY.**—It is held as a rule in mountaineering that "the rope should be invariably worn for all difficult ice, or rock slopes, where a fall is possible." "It is essential," says Leslie Stephen, a writer of high authority on Alpine climbing, "that there should exist a perfect 'solidarity' between all who join in an expedition." It is the best safeguard against over-rashness to know that if one man loses his life everybody else is likely to lose it. The guide must share the risks of those who are led and *vice versa*. Willingness to be "roped together" affords, to a certain extent, a guarantee that the guide does not believe in the danger, and that followers are hearty in their work. Such a "solidarity" we want in our church life. We need to feel that we are "roped together;" and that the safety of all is dependent upon the safety of each. The chief want of English church life at this hour is this "roping together." Hundreds of lost pilgrims

attest the ruinous folly of our stark individualism.

II. **KEEP THE ROPE TIGHT.**—This is the way Alpine climbers reduce danger to its least amount, and render the largest service to the members of their company. The tight rope checks the disposition to slip, precludes the sense of personal isolation, and whilst allowing the free use of foot and hand, yet maintains a feeling of responsibility for the safety of the whole group. Some one will be sure to have a good foothold if all have not; and a really powerful man, it is held, can support three or four other men. Church leaders will do well to keep the rope taut. Take care that the sense of belonging to a Christian church is preserved fresh and quick. The young and inexperienced specially need its help, and will gain much by it. There is risk to themselves and to the church in letting the rope be so slack that they do not feel its pressure.

III. THE DECAY OF MOUNTAINS.—It is a fact even the stable mountains are departing, and the everlasting hills are being removed. Disintegration is at work at the top of the Gorner Grat, and on the sides of the Matterhorn. No day passes without the harsh music of stones rattling down the flanks of the hills. No hour strikes in which the resistless glaciers do not grind the mountains to powder. The "eagle baffling" peaks are being dis-crowned. The brows of the Alps are wrinkled by Fathom Time. Mournful and saddening it is to stand in the presence of these hoary giants who have witnessed cycles upon cycles of ages, and know that they, too, are the victims of decay. Welcome, a thousandfold more than ever the assurance, "Lord, THOU hast been our dwelling-place in all generations;" Thou who wast before the mountains, and wilt be after them, the one I AM, THOU ART OUR UNDECAYING HOME!

IV. MOUNTAINS ARE UNIQUELY ORIGINAL.—They form a feature in Nature distinctively and vigorously fresh: and protest, with endless variety of tone and aspect, against the heedless reduction of life to the bare and wretched deserts of a listless monotony. They are the antithesis of the prosaic and the formal, and exercise a refreshing and quickening influence on human life at its very roots by this grand quality of originality. You cannot pare them down to your level. Man, mighty as he is, cannot do just as he pleases with them. They assert their authority, and will be respected, or else they remorselessly crush him with an avalanche, or quietly suppress him in the deep crevasse of a glimmering glacier. The houses in a London street are all alike. Even the fields of England are cut up in rectangular fashion, and proclaim that the great civilizer has been there with his infinite humdrum and his indolent and measureless sameness. While we have the Alps, even man cannot make life a weary monotony.

V. A PILGRIM SCENE.—Five pilgrims are toiling along the Valley of the Visp, the galloping river that comes forth from the Gorner Glacier. Three huzzinga cheers have been given for the wives and bairns some of us have left behind, whereupon a bachelor of the party, shall we say irritated at our exuberant joy, or to relieve the tedium of the journey, suggests the riddle, "What is the difference between a honey-moon and a honey-comb?" It is too abstruse to be discovered, and is "given up." The proposer supplies the answer, "The honey-comb consists of a number of cells:

whereas the honey-moon is one great **SELL**." At once the married men rush upon the unfortunate bachelor, who is obliged to defend himself by presenting the spike of his alponstock to the first comer. Moral—Bachelors must not trifle with the feelings of married men 1,000 miles away from home and children.

VI. ORDER IS EARTH'S FIRST LAW.—Tyndall, in the *Glaciers of the Alps*, says, "At Grindelwald, on the 18th, we engaged a guide, Christian Kaufman, and proceeded to the Lower Glacier. After a steep ascent we gained a point from which we could look down upon the frozen mass. At first the ice presented the appearance of utter confusion; but we soon reached a position where the mechanical conditions of the glacier revealed themselves, and where we might learn, had we not known it before, that *confusion is merely the unknown intermixture of laws, and becomes order and beauty when we rise to their comprehension*"—so is it with our earthly life. Order reigns in it; but we are too low down to see it. We have to rise nearer God, and gaze from above, and confusion gives place to beauty, and the chaos of our life is radiant with the proof of the wise and loving control of our Father on high. Unto the upright there ariseth light in darkness; and to those who climb the height of fellowship with God, confusion and disorder becomes order and beauty.

VII. CAPITAL AND LABOUR.—The seething questions of our great centres of manufacture meet us everywhere. They find us out even on the Alps, and at a height of 10,000 feet above the sea level. We are on the Gorner Grat, and within a thousand feet of the summit. Four wearied porters are carrying, in a Swiss chair, a portly gentleman of some six feet in his boots, and with a circumference at the equatorial zone befitting such a magnificent altitude. Alpine climbing, generally, bears a close ratio to human bulk. Tichbourne has not reached the top of the Matterhorn, and it seemed as though this Englishman would not reach the top of the Gorner Grat. His bearers struck work: told him they *were* at the top. We were obliged to come to the help of capital by saying that we were going further. Capital then said it would go too. Labour said, you shan't, with four voices. We went on; and capital was not long in following after us, crowned victorious in the strife with labour. I was wicked enough to wish that *money* might be defeated; and I think even now I am sorry it wasn't. It is wrong, but I do not like to see men beaten by money.

Reviews.

BIBLICAL REVISION, ITS NECESSITY AND PURPOSE. *Sunday School Union.*

It is known to most that a company of Revisers, consisting originally of one hundred and one of the most eminent scholars in England and America, have been engaged for years in the revision of our English Bible. Two-thirds of their work is now done, and we may expect to see the revised New Testament perhaps next year. The vol. under notice is a series of short papers by nineteen members of the American section of the Revision Committee. Whilst the vol. reveals no secrets which ought to be kept, it will do much to prepare the public mind for a hearty reception of the revised Bible when completed. Some of the chapters are headed "Reasons for a new revision"—"Inaccuracies in the authorised version"—"Obsolete words and phrases," etc., etc. Those who are at all prejudiced against any alteration of the authorized version cannot do better than read this admirable little vol., and the S. S. Teacher, and general reader, who will be at the pains to go through the textual index, and enter in the margin of his Bible the suggested emendations of the text, will be rewarded with a capital

commentary on scores of passages. The price of the book is 2s., pp. 186. J. F.

EGYPTIAN BELIEF AND MODERN THOUGHT. By J. Bonwick, F.R.G.S. *London: C. Kegan Paul, Paternoster Square.*

In a volume of 454 pages Mr. Bonwick discusses most of the principal topics connected with Egyptian mythology. Himself a diligent and painstaking student, the author is an able guide to those who desire to know what is knowable on a subject of perpetual interest. The "wisdom of Egypt," which attracted the ancient Greeks, has a still greater fascination for the intelligent English reader of to-day. D. B.

ACROSS THE LIGHT CONTINENT, OR THE UNITED STATES IN 1878. By Wm. Saunders. *London: Cassell, Petter, & Galpin.*

HAVING visited "the States" in 1878, Mr. Saunders (the Manager of the "Central News" Agency), has written a book brimful of information on the great Anglo-Saxon Republic. It is fresh, interesting, and trustworthy. D. B.

Church Register.

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

CHAPELS.

NEW BASFORD.—June 29, two special sermons by Rev. C. Clark, late of Australia. Proceeds to chapel improvements. Crowded and delighted audience. Mr. Clarke has kindly promised to preach the chapel anniversary sermons on the second Sunday in September.

STOKE-ON-TRENT.—On July 7, a tea and public meeting was held in the Baptist Chapel, London Road, in behalf of the chapel extension and new organ fund. Over 150 sat down to tea, and more than 200 persons were present at the after meeting, which embodied musical entertainment and social intercourse. The pastor, Rev. W. March, occupied the chair, and reported that £605 had been promised, of which £305 had been paid into the funds named. Addresses followed by the Revs. C. T. Johnson, C. Chambers, and Messrs. T. Taylor and W. M. Gross. The musical programme was carried out by Messrs. Wright,

Stubbs, Baker, and Bartle; and the provisions for tea were given by Mr. W. M. Grose. It was explained at the meeting that in the present building there was not a single pew to let, and that eighteen new members had been received into the church during the past year. The original chapel was built in 1853, and schools were added in 1869, and for the contemplated extension £1,300 will be required, £700 of which has still to be raised. The total length of the chapel, when extended, will be eighty feet, length of transept fifty feet, and the breadth of extension twenty-nine feet. The architect, Mr. W. H. Stubbs, has given his services, and there are good hopes of the contemplated alterations soon being carried out under his immediate superintendance. The pastor very gratefully acknowledges about £90 promised during May and June in the Cheshire and Midland districts. Will General Baptist friends do their best to help us in this needful movement as early as possible?

SCHOOL ANNIVERSARIES.

BACUP, *South Street*.—Preacher, Rev. J. K. Chappello. Address in morning by Mr. J. Cunliffe, of Shore. Colls., £22 6s. 8d.

BRADFORD.—The anniversary of the Sunday school connected with Bethel Chapel was held on June 22. Preacher, Rev. W. Dyson. The annual tea festival took place on the Saturday evening. After tea an entertainment was given by thirty of the older scholars, entitled, "The Trial of Unbelief," composed for the occasion by Mr. B. Milner. At the close Rev. W. Wood, the pastor, presented to Mr. Milner a valuable writing-desk, the gift of the Bethel Young Men's Mutual Improvement Society.

CLAYTON.—Preachers, Rev. J. K. Chappello, and W. Wood. Colls, £50 2s. 6d.

CHATTERIS, (MILL END).—Preacher, T. T. Ball, Esq., of Burwell. Total proceeds, nearly £15.

CHATTERIS (FORTY FOOT BANK).—Preacher, Rev. F. J. Bird. Collections, &c., over £4.

ILKESTON.—June 29. Preacher, Rev. C. Springthorpe.

KIRKBY.—July 13. Preacher, Rev. C. Springthorpe. Collections, over £10.

OLD BASFORD, NOTTINGHAM.—Preacher, R. Alcorn, the pastor's son, who at the last moment took the place of his father, who was prevented by a severe cold from occupying the pulpit. Congregations overflowing, and collections, £35 16s.

SAWLEY.—June 22. Preacher, Rev. J. Alcorn. Collections, £21 8s. Profits from tea on Monday £2.

SHOOTLE.—June 29. Preacher, Mr. Bonsor, of Belper. 500 for tea on Monday. Mr. Hatfield, senior deacon, presided. Speakers, Messrs. Bonsor, Turner, Middings, Abell, Taylor, and Starkey. Collections in advance of previous years.

WINDLEY.—June 22, preacher, Mr. E. Ellis, of Derby. Collections, £10. June 23, a public tea meeting. Excellent attendance. Addresses by Messrs. Abell, Swan, Bridges, Parr, and Crofts.

WEST VALE.—July 20. Preacher, J. T. Roberts, the pastor. Collections, £73.

WIRKSWORTH.—Preacher, Rev. C. Springthorpe, pastor. Collections more than last year.

MINISTERIAL.

JOHNSON, REV. C. T., was welcomed to the pastorate of the church at Longton, June 23. 230 partook of tea. Mr. W. M. Grose, of Stoke, presided at the public meeting. Messrs. J. Swan, J. Fornoynough, elders, and the Revs. C. Chambers, J. H. Howshall, G. Dunnott, A. G. Johnson, J. H. Johns, and the newly-ollected pastor, took part in the meeting.

MUSIC FOR THE LITTLE ROMANS.

RECEIVED for Harmonium, since June 22, G. C. 2s. 6d.

ERRATUM.—On page 277 of last month's Magazine the statement that "the members at Whitmoor, etc., will be found to have been 'dismissed' from other churches," is an error. The entire Whitmoor membership is a clear gain to the denomination.

BAPTISMS

BARROW.—Two, by A. Greer, of Quorndon. GREAT GRIMSBY.—Seven, by J. Manning. LONDON, *Commercial Road*.—Seven, by J. Fletcher.

LONDON, *East Finchley*.—Two, by J. Batey. LONGFORD, *Salem*.—Fourteen, by E. W. Cantrell.

LONGTON.—Six, by C. T. Johnson. MOSSLEY.—Seven, by S. Skingle. NEW BASFORD.—Three, by W. R. Stevenson. NEWTHORPE.—Two, by T. Watkinson. PETERBOROUGH.—Two, by T. Barrass. STANTON HILL.—One, by A. Crossland. WALSALL.—Ten, by W. Lees.

MARRIAGES.

KIRKBY—CALE.—June 19, at the Baptist Chapel, Hucknall Torkard, by the Rev. C. Forth, Mr. Stephen Kirkby to Mrs. Susan Cale, both of Hucknall.

PLUMBE—CALLADINE.—July 14, at the Baptist Chapel, Hucknall Torkard, by the Rev. A. Firth, Mr. Herbert Plumbe to Miss Sarah Calladine, both of Hucknall.

WARD—BRIGHTY.—June 22, at the Baptist Chapel, Crowle, Lincolnshire, by the Rev. J. Stutterd, Mr. George Ward, of Godknow Bridge, to Miss Elizabeth Brighty, of Eastoft.

HAYMAN—BROWN.—June 25, at the Baptist Chapel, Wendover, Bucks, by the Rev. Jabez J. Hayman, assisted by the Rev. J. H. Callaway, Joseph Moore Hayman, youngest son of Mr. Hayman, of Peckham, to Sarah Ann, daughter of Mr. Brown, Wendover.

OBITUARIES.

ALLEN, MRS. HEPHZIBAH, was born in Ang. 1803, and early entered the Fleet school. She put on Christ by baptism in her twenty-first year. The ministry of the late Rev. Thomas Rogers was blessed in bringing her to decision. Previous to this, however, she had become a teacher in the school. She was one of those transferred from Fleet to form the church at Long Sutton in 1840. She adorned the doctrine of God her Saviour by a quiet consistent life. She was called to much tribulation through reverses of circumstances and personal affliction, but God fulfilled His "precious promises" so that she "lacked nothing." It was her habit, when her children were young, to take them aside and to pray with as well as for them. After her death they found a paper she had written, urgently requesting that they all might "decide for the Lord, and live to Him every day, and thus meet her in heaven." Most of them are members of Christ's church; and it is hoped that none of them will forget their mother's last and greatest request. Her pastor visited her the day before she died, and found her "ready to depart." Her last words were, "All is so bright." She fell asleep in Jesus, May 28th, 1879, having been in fellowship with the church fifty-five years. G. T.

BUMPS, REV. THOMAS.—The father of Thos. Bumps was for many years a local preacher, a deacon, and a principal supporter of College Street Chapel, Northampton. His son Thomas was sent to business, at which he continued for several years; but during this time study, and occasional preaching, were his favourite pursuits; and while behind the counter his pocket would usually contain a cherished book for use in spare moments. At this time his Sundays were devoted to superintending the Sunday school and preaching. It was not, therefore, surprising that he eventually became a minister. Mr. Bumps spent his ministerial life at Sulgrave, Oakham, Stratford-on-Avon, and Loughborough; the last years of his ministry, while living at Loughborough, being occupied in preaching to the Quorndon General Baptists. He was constitutionally delicate; for years before he died he had become so feeble in health as to compel his complete retirement. His health declined, and his weakness gradually increased, until he breathed his last on Saturday, April 5th, 1879. As a preacher, the unusual thoughtfulness, controlled fervour, and close argumentation, which marked his style, were not qualities which would attract crowds, but wherever he was placed they won for him the marked respect of his more cultivated hearers and ministerial associates. In his earlier years, at vestry meetings, and before the magistrates, he was the acknowledged and successful leader of the local contest for the abolition of church-rates, and in his last years he was accustomed to travel about one hundred and forty miles to register his vote at every election for a county division, where there was scarcely a chance of success for the Liberal candidate. Strangers usually regarded him as reserved, perhaps unsocial; but in the society of a few intimate friends, and still more, in the privacy of domestic life, the impression conveyed was entirely the reverse. Few formed stronger friendships, or drank more pleasure from the small gaieties of home, and few ever sacrificed so readily as he their own interests and comfort to promote the welfare of others.

BUXTON, REBECCA, of Bulwell, Nottingham, died on June 9th. She was early led to the Saviour, and when about fifteen years of age she was baptized by Mr. C. D. Crouch, and received into the church. Her Christian life was one of cheerful, unfaltering trust in her Saviour. She envied not the gay throng of worldly pleasure seekers, remarking to her mother, on one occasion, that "happiness was not to be found in the noisy streets." Though naturally quiet and retiring, yet when occasion demanded she could bear witness for her Lord, and rebuke the ungodly. She gave promise of eminent piety in the coming years had her life been spared; but it pleased the Lord to take her to Himself after several months of trying illness. She was, however, neither afraid of death nor anxious for life. She felt sure the Lord knew what was best for her. As her weakness and weariness increased heaven seemed, naturally, more attractive to her, and she expressed herself as wanting "to go home," whither now she has gone, in her eighteenth year, making heaven all the dearer to some who still remain behind.

J. R. GODFREY.

CrAVEN.—June 19, 1879, at Clayton, Jonas Craven, in his 84th year.

ROFE, REV. THOMAS.—July 3, at Chatham, Rev. Thos. Rofe, for forty years G. B. minister at Zion, Swarden, aged ninety-one.

PURDAY, FRANCES BARROW, daughter of Mrs. J. H. Mason, and wife of Mr. T. Purday, fell asleep in Jesus, April 22, 1879, aged twenty-nine years. Reared amid the influences of a

Christian home, she early gave her heart to Christ, was baptized and received into the G. B. church, Kirkby, Oct. 30, 1864. The Orissa Mission found in her an earnest and successful collector. Her religion was a steady shining rather than a flashing, fluctuating light. A painful illness fell to her lot; but amid all her pain she was patient and resigned. As a loving faithful wife, a tender mother, and affectionate daughter, she lived and died. Her pastor improved the event of her death from the words of St. Paul, "For to me to live is Christ, and to die is gain."

SCOTHERN, FANNY HUNT, daughter of Mr. and Mrs. W. Scothern, Kirkby, "fell on sleep," May 17th, 1879, aged 25. Being blessed with godly parents she found Christ in early life, was baptized and admitted into the G. B. church, Kirkby, April 19th, 1868. For some time before her death God saw fit to permit a heavy affliction to fall upon her. During her last moments she enjoyed, in an especial manner, the presence of God. She loved God's house, and delighted much in the service of song there. She passed away just before Whitsuntide; and speaking of the children singing then, she told her brother that he and the rest would be singing hymns on earth, and she in heaven. Many times during her last illness she expressed her thankfulness to God for pious parents. Her pastor preached her funeral sermon from the words, "Precious in the sight of the Lord is the death of His saints."

SMITH, JAMES, of Hose, in the Vale of Belvoir, was a noble example of what a man with no early education and social advantages may do in self-improvement and Christian service, under the inspiration and training of God's grace. Born in 1806, of poor parents, one of a numerous family, he was obliged early to become a bread-winner. Of schooling he had none. When under a sermon preached by the late Mr. Hoe, the widely-esteemed minister of the church at Hose and Broughton, he was converted, he was unable to read or write. To fit himself for preaching in his own and other villages, he employed his leisure time in learning to read and write, and subsequently stored his mind with much biblical and general knowledge. He became a very acceptable, intelligent, and instructive preacher—his services being welcome at home and in the villages around both far and near, and that almost every Sunday for nearly fifty years. His Christian character was of that sincere, robust, and high principled nature that has been the glory and strength of our village churches. Though naturally hasty and violent in temper, he had gained such self-control that, as his friends remark, no sign of it had been seen for years. In 1857 he was elected a deacon of the church, to which office he was again and again re-elected, holding it at the time of his death. In pulpit work, and in visiting the sick, Mr. Smith was "in labours abundant," doing the work of a deacon most conscientiously. The protracted and painful illness of his wife and her death broke down his never strong health, and after a short illness his useful and honourable life terminated on May 4th, 1879. He died in the full anticipation of "the rest which remaineth" for God's people. His memorial sermon was preached by Mr. Hoc, of Wymeswold, from Heb. xi. 13. He was a true Barnabas, "a son of consolation," "a good man, and full of the Holy Ghost," and his loss to the little church is all but irreparable. Would that many young men, possessing far superior advantages, would emulate the character of this departed village worthy, and "stir up the gift of God which is in them." W. B.

THE
MISSIONARY OBSERVER.

AUGUST, 1879.

The Annual Meetings.

THE ANNUAL MEETINGS of the Foreign Missionary Society were held at Halifax on Tuesday afternoon and Wednesday evening, June 17th and 18th.

THE ANNUAL COMMITTEE MEETING was held in North Parade Chapel on Tuesday afternoon, and was largely attended. The chair was occupied by Mr. S. C. Colman, of Peterborough. In the first place, the minutes of the committee meetings held during the year, were read and confirmed. The Secretary presented the Annual Report, which was taken as read; and the Treasurer read the Cash Statement, remarking that the sum received for general purposes was larger than in any former year. From the Abstract of Accounts it appeared that the *total* amount of the Society's income was less than in the previous year, but this is accounted for from the fact that in the previous year there had been a special effort on behalf of the Rome chapel, and also from the small amount received as legacy during the current year. Then, again, the amount received in India for the maintenance of famine orphans is much less than formerly, and is becoming less every year—a circumstance which materially affects the total receipts of the Society. In comparing, therefore, the income of one year with another, the amounts received at home, and in India, should be carefully noted.

THE COMMITTEE FOR 1879-80—nominated by the Conferences, and elected at the Annual Meeting—are as follows:—

ALCORN, Rev. J., <i>Old Basford.</i>	JONES, Rev. J. C., M.A., <i>Spalding.</i>
ARGILE, Mr. R., junr., <i>Ripley.</i>	LAMB, Mr. J., <i>Derby.</i>
ATKINSON, Mr. C., <i>Sheffield.</i>	MARCH, Rev. W., <i>Stoke-on-Trent.</i>
BALDWIN, Mr. B., <i>Loughborough.</i>	MARSHALL, Mr. T. W., <i>Loughborough.</i>
BANNISTER, Mr. J., <i>Burton-on-Trent.</i>	M'CREE, Rev. G. W., <i>London.</i>
BAYLEY, Mr. G. F., <i>New Barnet.</i>	NEEDHAM, Rev. G., <i>Barton Fabis.</i>
BISHOP, Rev. W., <i>Leicester.</i>	OATES, Rev. W., <i>Birmingham.</i>
BRAMLEY, Mr. J., <i>Halifax.</i>	ORTON, Rev. W., <i>Bourne.</i>
CHAPMAN, Rev. W., <i>Vale, Todmorden.</i>	PAYNE, Rev. W. H., <i>Lyndharst.</i>
COLMAN, Mr. S. C., <i>Peterborough.</i>	PIKE, Rev. E. C., B.A., <i>Birmingham.</i>
COOK, Mr. T., <i>Leicester.</i>	ROBERTS, Mr. C., <i>Peterborough.</i>
DEAN, Mr. G., <i>Derby.</i>	SALISBURY, Rev. J., M.A., <i>Huyglescote.</i>
DYSON, Rev. W., <i>Halifax.</i>	STEVENSON, Mr. G., <i>Leicester.</i>
ELLIS, Mr. E. C., <i>Derby.</i>	TRUMAN, Mr. G. B., <i>Nottingham.</i>
EVANS, Rev. W., <i>Leicester.</i>	TURNER, Rev. J., <i>Burnley.</i>
GOODLIFFE, Mr. A., <i>Nottingham.</i>	WHERRY, Mr. W. R., <i>Bourne.</i>
HILL, Mr. H., <i>Nottingham.</i>	WILLIAMS, Rev. J. W., <i>Derby.</i>
JOHNSON, Mr. R., <i>London.</i>	WINKS, Mr. J. G., <i>Leicester.</i>

All General Baptist ministers, that are members of the Society, are eligible to attend Committee Meetings.

The Sub-Committee, appointed to promote organization in the churches for Mission purposes, presented the following report:—

To the Committee of the General Baptist Foreign Missionary Society.

In presenting their Annual Report, your Sub-Committee have to record that the severe commercial depression of the past year has been felt in church finance as elsewhere. We are thankful, however, to find that in many cases the income of the Foreign Mission has not been allowed materially to suffer; while, in some instances, more has been done than before.

We trust the time is not far distant when the *whole* of our churches will be aroused to the importance of each taking a part in the good work of helping to send the glorious gospel to the perishing heathen, and when no organization will be neglected which is calculated to help forward the work.

Most of the churches have been visited by deputations, many of whose reports are highly encouraging, and others give promise for the future. The contributions from the children of our schools are in many cases very gratifying; at the same time we believe that much has yet to be done by *adults* in the matter of regular and systematic collecting for the Mission; and that there are many whose *rate* of subscription would be materially increased, if the matter were only properly set before them.

Praying the Lord of the harvest, that He will send forth labourers into His harvest.

We remain, dear brethren, yours fraternally,

CHAS. ROBERTS.

S. C. COLMAN.

T. BARRASS.

T. H. HARRISON.

G. F. BAYLEY.

W. R. WHERRY.

W. HILL, *Secretary.*

June 9th, 1879.

HELP FOR ORISSA.—The following minute was passed by the Committee:—

That we are deeply impressed with the importance of strengthening the hands of our brethren and sisters in Orissa at the earliest possible moment, by sending one or two more missionaries to labour with them; and at the same time we are devoutly thankful that the income of the Society will justify our doing so.

The Rev. W. Miller, who has recently returned from Orissa through ill health, was introduced to, and cordially received by, the meeting. In his reply, Mr. Miller thanked the Committee for their hearty reception; assured them of his increasing love for the Mission; expressed his regret at being compelled to leave the field; and his determination to return as soon as his health was sufficiently restored.

THE ANNUAL MISSIONARY MEETING was held in the Stannary Congregational Church, a spacious and most beautiful building; “the most beautiful chapel I ever saw,” was the general remark. Prayer was offered by the Rev. B. Wood, of Halifax. S. T. Midgley, Esq., J.P., Mayor of Halifax, presided, and there was a large attendance. As the chief magistrate and a Methodist, the Chairman said it was not only a great pleasure to him to take part in one of their Baptist missionary meetings, but he was especially glad to do so in a Congregational place of worship, as it showed the readiness of the members of the various denominations to work with each other for the common cause. He gave a hearty welcome to the various delegates attending the conference, and hoped they would return to their homes having received renewed strength and comfort for their work.

After an Abstract of the Report and the Accounts had been read by the Secretary and Treasurer, the Rev. W. Bishop, of Leicester, proposed, and the Rev. Hugh Stowell Brown, of Liverpool, seconded the first resolution, which was as follows:—

That the Report, an abstract of which has been read, be printed under the direction of the Committee. That this meeting expresses devout thankfulness to God

for the liberal, and, in many instances, self-denying support—especially among the young—which the Society has received during the past year; rejoices in the additions made to the Mission staff; in the steady advance of the native churches in numbers, liberality, and self-support; and earnestly trusts that the necessary funds may be obtained for the enlargement of the Society's operations in Orissa and Rome.

In a carefully-prepared and well-delivered speech, Mr. Bishop drew a picture of the state of Greece and Rome before the rise of Christianity, and showed that Christianity had lived because it had proved its universal adaptation to the wants of the nations as no other religion had ever done.

In his remarks Mr. Brown dwelt, in his own peculiar style, upon the importance of attention and obedience to our Saviour's command, "Go ye into all the world and preach the Gospel to every creature." He said the churches at first set themselves to obey it, but after a time getting rich, they began building grand cathedrals and elaborating creeds, chiefly for the purpose of bothering and then of persecuting one another, and the great work of preaching the Gospel to every creature became suspended. A hundred and fifty years ago the idea of sending missionaries to the heathen would have been scouted. Then came the revival, and though he might be mistaken, he fancied it would not be difficult to prove that every good thing that had marked the social, religious, and political progress of the country during the past century; even the repeal of the Corn Laws, Parliamentary reform, and the abolition of slavery, could be distinctly traced to the revival of evangelical religion, one hundred and fifty years ago. Still, this command of the Lord did not appear to him to be accepted by all Christian people as having the force of a command. It seemed to be regarded more as a request, or piece of advice. There was not enough made of it; they made more of things which were not needed. A church would sometimes spend on an organ ten times as much as the annual amount realized for the cause of Christian missions. These things ought not to be allowed to take precedence, either in thought or munificence, of the great work the Lord had given them to do. He had known year after year, in which his Sunday-school had contributed a larger amount to the Missionary Society than was contributed by the entire church and congregation. That, however, was the result of well and wisely-conducted organization, which at that time they did not possess in the church and congregation. The work of preaching the Gospel to every creature was a great and honourable one, and was the carrying out of the command of Christ. His own church had now been organized for Mission work, the result being a large increase in the amount of contributions. He believed that, if their people were kept better informed about Mission work, if the subject were more frequently referred to by ministers in their sermons, their addresses, and their prayers, the people would contribute more liberally than they did at present.

The second resolution, proposed by Mr. Clifford, and seconded by Mr. Miller, of Orissa, was as follows:—

That in view of the lengthened service and advanced age of half the number of our missionaries; of the urgent need of more men and women to occupy the old stations of the Society; also to enter upon aggressive work in vast districts altogether untouched by evangelistic effort; this meeting affectionately requests the pastors, deacons, local preachers, and members of our churches, to make the question of more labourers the subject of their serious consideration and importunate prayer.

The eloquent and effective speech of Mr. Clifford will be found in another part of the Magazine, of which we would bespeak an attentive reading. Yes! the once unknown, neglected, and despised Jesus, is gradually making His influence felt throughout the continent of Hindostan; is finding His way into the homes, the hearts, and lives of the people, and Babu Kesub Chunder says, "*India asks, Who is Christ?*" Would that *India* did.

Mr. Miller, in seconding the resolution, delivered a fraternal message from the churches in Orissa—referred to the vastness of the field and the fewness of the labourers, and urged the occupancy of Sumbulpore as one of the stations of the Society.

With votes of thanks to the Mayor for presiding, and to the trustees for the use of the chapel, the large and enthusiastic meeting was brought to a close.

And now, that the Annual Meetings for another year are over, it is hoped that, by God's blessing, all our friends, young and old, will gird themselves afresh for future service. With trade still depressed, it will require more effort than ever to prevent a decline in the annual income during the current year. May we request our pastors to see that the plan of regular and systematic collecting is adopted in their churches, and that they endeavour to awaken and sustain the interest of their congregations in Mission work, by bringing its claims before their notice. "*We never have Missionary Prayer Meetings, and our minister never refers to the Mission in his prayers or sermons,*" is a remark which no one ought to be able to make. Under such circumstances, no wonder that many of their people should feel uninterested in Mission work; or that so few should offer themselves for the Lord's service in heathen lands.

From the introductory remarks in the last *Annual Reports of the Freewill Baptist Benevolent Societies*, we give and commend the following extracts. The writer says:—

The only true way, it seems to us, to improve the figures relating to our missionary operations, is to lay the fresh facts oftener before our people, thus moving them to think more, and consequently to give more for this great work.

The home department calls for its share of attention in this report, and perhaps this is after all the more important department, so far as our home churches are concerned. We cannot expect the faith or the zeal of those churches in India to exceed that of these American churches, which have planted them and thus far sustained them. The stream cannot rise above the fountain head. So the surest and most effective way of making the Foreign Mission strong and successful, is to become strong and successful at home. But God has so ordered it that the very effort to give the gospel to the heathen produces a powerful reflex influence for good upon the home church. So that we may justly and emphatically say that the home church needs the foreign mission no less than the foreign mission needs the home church; each cannot thrive without the other; and the sooner this truth is apprehended and acted upon, the better for both parties.

Without re-enforcement, our work in India cannot but suffer serious loss. Continual conquest is the only successful method of Christian warfare; except ours be a growing mission, it must be a dying one; God help us to make it a growing one in the best sense. If the pastors will inform their people about our work in India, if they will teach them to pray for its prosperity, if they will educate them to cheerful, systematic and liberal giving for its increasing needs, and, moreover, if they will be ever on the watch for the right persons for missionary service; if all the pastors will do these things, a brighter day will dawn on our Foreign Missions; but without these things, the toils of a handful of men and women, poorly provided with working allowances, can avail little. Could we reach the ear of every member of our Zion, we should say, Don't play at missions, but let us all in hearty earnest take hold of this work, and push it on for Jesus Christ's sake, and the sake of perishing millions.

The Rome Mission.

IN a letter dated 15th June, Mr. Shaw says, "Thank you for the word in the Magazine on behalf of the harmonium. I have not much news at present to send you. The power and influence of the priests have shown some signs of revival here, and in Italy generally, of late. Mr. Wall and two friends were only saved from violence, while on a Bible tour last week, by the intervention of the police. A poor woman, who was seized while making a disturbance in our Sala the other evening, confessed that the priest had paid her to do it. We have tough fighting awaiting us in future, but 'the battle is the Lord's!'"

A recent telegram from Rome states that a circular has been addressed to the Bishops throughout the Catholic world, calling on them to promote a monster clerical pilgrimage to the Eternal City for the next feast of Epiphany. The circular, it is said, drops a hint to the intending visitors to ensure themselves a welcome, by making to themselves friends of the mammon of unrighteousness.

The following communication from Mr. Shaw, in reference to the nature, the spirit and devices of popery, and to the difficulties in connection with its overthrow, will be read with painful and prayerful interest. He remarks:—

Six months of residence in Rome has deepened our sense of the importance—we had nearly said necessity—of our Mission here, and has added greatly to our knowledge of the difficulties with which we have to contend.

We were often inclined, when in England, to regard the Papacy as a somewhat maligned institution, having much more of good in it, and much less of evil, than Protestants were willing to admit. But in Rome, and by a mind not infected with the indifference of the age, such a view is untenable. Roman Catholicism, judged by its works and its spirit, proves itself to be, not only the worst possible form of paganism, but an evil so gigantic that its proportions can scarcely be exaggerated. This monstrous growth of iniquity—whose evil fruits are all around us here—is all the more mischievous and hateful because of the scripture truth it has assimilated with its substance. What we have seen and heard of it forcibly brings to mind Luther's strong saying: "If there be a hell, Rome is built above it: it is an abyss whence issues every kind of sin."

The state of the people who have been brought up under the influence and teaching of the Papacy is such as cannot well be described, and we hesitate to attempt a description of the vice, beggary, misery, and want of conscience which so largely prevail, lest the picture should be thought by some too dark to be true, and by others to be drawn by an unloving hand.

In this sad moral state of the people will be perceived one of our great difficulties. Another is the ignorance of the people—although called Christians—respecting Bible truth. Even the *forms* of Protestant worship are not easily accepted by those who have been accustomed to stroll into a sacred edifice at any hour, bow the knee, cross themselves, and walk out again. We have seen some poor creatures, even in our Sala, per force of habit, kneel or curtsy to the desk on entering or going out. Very large numbers who come cannot be persuaded to sit down, and the continual coming and going is a source of disorder and noise which greatly interferes with the efficiency of the preaching, and the profit of those who are seated and remain.

The present Pope seems determined to leave no stone unturned in opposing the progress of Evangelical truth, which has been sufficiently great, in spite of difficulties, to alarm him and his coadjutors. All through this month there has been great commotion, in consequence of the attempt to rouse the populace against us as batters and blasphemers of the Virgin Mary. Placards have appeared everywhere with the following words: "Viva! the Virgin Mary, blasphemed by the impious!" and handbills have been widely distributed, calling on the people to show their reverence for the

Virgin and their hatred of the Protestants, by processions, special masses, etc. On one or two occasions there were illuminations of parts of the city. As we at the Monti, were in the very centre of the commotion, our brother Grassi feared a disturbance of our worship, but nothing serious took place. These cries about the Virgin have been remarkably like that of "Great is Diana of the Ephesians!"

As a sample of the spirit in which we are assailed, I will translate for you a few sentences from the "Osservatore Romano," a Roman Catholic organ:—"We have received, per post, a printed notice published by the Protestants, a notice which was distributed on Sunday evening to passers by, by the Custode of the Methodist shop in Via della Scrofa. This notice says, 'In occasion of the so-called month of Mary, and in reply to the calumnies launched against the Evangelicals by the Catholic press, the Rev. F. Sciarolli will give a series of addresses,' etc. Among the various subjects, all referring to the life and most sublime attributes of the Virgin Mary, most holy Mother of God, on which the sacriligious tongue of the Methodist apostate will convey its infernal poison, there is the following: 'Mary, after the death of Jesus: her supposed assumption.' The blood boils in our veins, and our hand trembles to read these and similar infamies, with which the placard overflows. If we were to let the pen write as it would, it would write words of fire, *even arrows, not words*. But we will be calm." Then follows an appeal to the authorities to put a stop to "*this dastardly provocation*;" and further on the Evangelicals are styled, "*Three or four most vile charlatans, who, after having sold their souls to the devil, sell, at so much per cent., their blasphemies and calumnies, which are the only wares with which their most villanous shops are furnished.*" The writer—and he is, I fear, a good representative of his superiors—would evidently like to roast a few of us. Thank God he has not the power to do this at present.

Notwithstanding all these things we have great reason for hopefulness. Though discouragements and difficulties abound, hope does "much more abound." Our Sala is near to a densely populated part of Rome, and large numbers of people come to hear the gospel. Our brother Grassi, besides visiting among the people, under our direction, preaches earnestly; and though many of the people who have come to hear have stayed but a little while, others have formed the habit of coming and listening to the end. Besides our regular hearers, I calculate that several thousands, during the last six months, have listened for from ten to twenty minutes or more each to the preaching of the gospel, and, we cannot doubt, but with some good result. Occasionally a priest, in disguise, will come and try to create a disturbance; but, for the most part, the people are respectful, and now and then we hear one and another manifest their approval of the preacher's sentiments by a suppressed, "Bravo! Bravo!" A few persons are asking for baptism, but have not yet been received.

We have not yet ventured to form a church, as church government, before we are capable of hearing Italian perfectly, and speaking freely, would launch us into many difficulties, and even dangers. We hope to be ready, however, for this in a few more months.

A kind friend, Mr. Colebrook, of London, has undertaken to try to get us a harmonium, and when we obtain it, we have schemes in prospect which we hope will do much to attract and permanently bless the people.

In the opinion of some, qualified to speak on such a subject, there are very stirring, if not stern, experiences awaiting us in the future, and if Italy is to be saved from such horrors as France has unhappily had to pass through, it can only be by the spread of—I do not say Protestantism—but an Evangelical religion. For us, however, hope is in the ascendant. Our brethren in England must not underrate our difficulties, and must not be surprised if, for a time, their patience is much taxed; but the signs of coming success can scarcely be mistaken. Would that it were possible for you to send us one or two good Bible women!—true sisters of charity! With such helpers we could do great good. "A great and effectual door is opened unto us, and there are many adversaries," and the Lord being with us, in answer to the prayers of His people, we shall, ere long, see such a work done as shall make the heart of every one of us thank God that we have a Mission at Rome. Amen!

From Midnapore.

THE following interesting letter has been received by Mr. Clifford from the Rev. J. Phillips of the Freewill Baptist Mission, Orissa. Our venerable brother and his wife, along with Mr. and Mrs. Noyes, were the first missionaries of the above Society to Orissa, and accompanied Mr. and Mrs. Sutton on their return from America. They landed in Calcutta February 6th, 1835. In consultation with our own brethren Sumbulpore was fixed upon as their field of labour, and was occupied by them for a short time. The district then, however, was very unhealthy; Mr. and Mrs. Noyes became seriously ill; and an infant daughter of theirs and Mrs. Phillips died. Considerable difficulty was also experienced in consequence of the district not being British territory, and the station had to be abandoned. In a letter dated November 11th, 1837, Mr. Sutton writes in reference to these events, "A dark cloud is passing over the brightening prospects of that long neglected region. Poor, wretched, degraded, oppressed land. When shall the day of its visitation dawn? Is it to be now? So I hoped; but it is now hoping against hope." Forty years, and two generations of people, have passed away since the above lines were penned, but, alas! from that time to this Sumbulpore has never had a missionary to point its dying millions to the Saviour. In the language of the late Dr. Sutton, again we ask regarding this neglected region, "When shall the day of its visitation dawn?" Mr. Phillips writes:—

A certain poet has said,

"He to no noble purpose lives,
Who much receives but nothing gives,
Whom none can love, whom none can thank,
Creations blot, creations blank."

Now here is a class described in which one would not care to be counted; and yet, I have long been an abundant receiver, but never a contributor to your excellent Magazine. If you admit that it is "better late than never," perhaps you will allow me a corner in which to say, that in *my* estimation, the Magazine has wonderfully improved of late years, and is truly a wide awake, live paper, performing a most important mission, and that it has my most hearty good wishes for its abundant success. While it is free and independent, begs no one's pardon for, nor is ashamed of being THE ORGAN of one of the smaller tribes of our Israel, it is sufficiently cordial and courteous to all, comprehensive in its aims, extending a helping hand to one and all in need, and ready to every good work. For this I *like* it much, and also for its skill and persistence in stirring up people to do their duty, their whole duty, and doing it at the right time, whether they will or not. May God greatly bless and prosper the *General Baptist Magazine*, and make it the means of good to many!

It has been my privilege to be associated, in labours, with members of your beloved missionaries in Orissa, both of the past and the present generations—

The Suttons, Lacey, Browns, Goadbys, the elder Brookses, Stubbinses, and Wilkinsonses have all left us; the greater part for the better land, while others still linger in merry old England, and their worthy successors push on the work, bound, not only to hold the fort, but to press the battle to the very walls and doors of the enemy's citadel. As yet, we have no railroads in Orissa, and hence we see far less of each other than what seems desirable; still, our cause is one and the same, and success or defeat in one part of the field is felt and sympathised in in all parts, and co-operation, to some extent, maintained. From the first, our Mission has been largely dependent on yours for a supply of vernacular publications. The late lamented Dr. Sutton, when in America, made use of our Mission as an additional plea for friends, with which, to provide Bibles, Tracts, &c. As to the continuance of these grants I am not able to speak definitely, but the supply of books continues to be on a liberal scale.

The progress of our work in Orissa has been, and continues to be, what is termed *slow*. But when I contrast the present with the past, the general feeling and sentiments of the people now, both high and low, young and old, with what existed forty-three years ago, when I first came to India, I am ready to exclaim, "Behold, what hath God wrought!" I can see abundant reason to thank God

and take fresh courage. The strongholds of idolatry have been shaken to their very foundation; multitudes are ready to confess and do confess to the utter worthlessness of Hindooism, as a religion, affording no present help, or any good hope for the future; and but for the social tie large numbers would readily break away from the shackles of the hoary system, and profess themselves Christians. As it is, additions to our churches, year by year, are such as should leave no room for despondency, while native Christians are coming to feel more and more the responsibility resting on them to sustain the gospel, and give it to their countrymen. ORISSA FOR CHRIST! is the motto under which, I fully believe, all are bound to labour, though the faith and zeal of some may still be weak.

Truly, "the harvest is great but the labourers few." A Bible school has just been opened at this place, for the proper training of native helpers in the Mission, from which we hope much. It numbers seventeen male pupils, and a female department is being organized for the wives of such of the students as are married, together with other pious young women who aspire to a field of useful labour in the Mission. One Missionary, and an excellent native brother, devote the most of their time (during term time) to this branch of labour, and the wife of

the missionary has the charge of the female department.

New doors are opening in all directions around us, and calls for labourers, both male and female, are far more numerous than we are able to supply. Five of our number are now so far advanced in life that they must soon give place to younger, stronger, and, we would hope, more skilful hands. The health of both myself and dear wife has suffered a good deal of late, and for the past three months I have been laid aside almost entirely from my ordinary work. Under these circumstances we have, with the advice of our colleagues in the Mission, decided to leave our chosen field, and return to our native land, and try the effect of a more bracing climate for the improvement of health. It has been a severe trial for us to come to this determination, for we desire to remain and help reap the harvest that must soon be gathered in. Still we are consoled with the assurance that this is the path of duty; and while, with the Psalmist, we are enabled to say, "He leadeth me in the paths of righteousness for His name sake," there we can, not only safely, but joyfully, follow. Whether in India or in America, I trust we shall always cherish the same interest in, and, according to our ability, labour to promote the cause of Christ in this dark, dark land. ORISSA, yes, INDIA, and ALL ASIA, FOR CHRIST, being our motto still.

Contributions

Received on account of the General Baptist Missionary Society from Audit to July 15th, 1879.

	£	s.	d.		£	s.	d.
Dividends—Gt. Western Canada ..	14	13	9	London—Miss Rooke, per Mrs. Miller	1	0	0
" Gt. Indian Peninsular ..	12	4	9	Leicester, Archdeacon Lane—for Rome	7	7	0
" Adelaide	14	13	9	Leeds, Wintown Street	1	18	6
" Queensland	11	15	0	Manchester—T. Horsfield, Esq. ..	2	2	0
Halifax—Association Coll. for W. & O.	8	13	1	March	1	1	0
Do. Public Meeting, less exp.	23	12	5	Norwich	0	13	0
Bridport—Rev. W. E. Davis	0	10	0	Nazebottom	4	12	0
Knipton	13	0	0	Spalding	0	10	0
Kilburn	4	7	0	Thurlstone—for W. & O.	0	4	6
London, Westbourne Park	2	2	0	West Vale—Mr. Horsfall	1	1	0
" Borough Road	7	7	2	Wolvey	15	8	0

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E.,
and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

The Free Baptists of America.

BY REV. DR. CHENEY,

President of Bates College, Lewiston, United States.

SINCE October last I have been a European traveller; and even now I only stop on my way to greet these dear Christian friends—the representatives of the General Baptists of England, or, as we should say in America, the Free Baptists of England. “Why do so many Americans come to England?” said an Englishman to me the other day. For the reason, I replied, that one visits the old homestead.

This is our fatherland, and you are the father and we are the son. Or to express the thought by a dearer term, this is our motherland, and you are the mother and we are the daughter.

You are Englishmen on one side of the great waters, and we are Englishmen on the other side. We are *Englishmen* on both sides.

We speak one language; we worship one God; we believe in one Saviour; and we unite in the advocacy of the same principles of civil and religious liberty.

With the exception of the last one hundred years our history is a common one. So that we share whatever is glorious in the record which England has made before the eyes of the world; and if there be anything shameful in this record—as we must all admit there is—this also must be charged to our account as really as to yours. I mean that if Alfred and Elizabeth are ours in common with you in English History, as we claim they are, so also are Richard the Third and Mary; and we should always be fair enough to acknowledge the partnership.

After wandering a long time over the Continent, two months ago I stepped upon your shores; and I assure you I have felt at home ever since. From my boyhood I have desired to visit England; and it is no dream—I *am* in England. And as I feel that the ground on which I stand is holy ground, I certainly can do no less than put off, as it were, the shoes from my feet, thanking God for the privilege of so doing.

Allow me, then, to bring you the Christian salutations of those who in America are of like faith with you—the Free Baptists of the United States.

You will bear in mind, however, that I am not a delegate to this Association,—I am with you purely on my own responsibility; but I take great pleasure in saying that a brother has been appointed to meet with you, duly authorised to speak for our denomination; and I hope you may see him at your next session. I refer to President Durgin, of Hillsdale College.

The Free Baptists of America have had an existence as a distinct people for nearly one hundred years; and in round numbers they have

* This admirable address was heard with great interest by the ministers and representatives at the Association, on Thursday, June 19th; and we believe it will be perused with equal interest by the readers of our denominational *Magazine*.

fifteen hundred churches, fifteen hundred ministers, and seventy-five thousand church members.

To speak of our work,—our first and great business is, as a matter of course, the preaching of the Gospel of our Lord Jesus Christ. But there is another work in which we are engaged—one so closely connected with the preaching of the Gospel that it cannot be separated from it. It is really a part of it; and so by Christians the world over is rightly expected to be performed by every professedly Christian organisation.

This work is that of doing good. Our Saviour went about doing good. And we must do as He did in order to be His disciples. We must give meat to the hungry, drink to the thirsty, take in the stranger, clothe the naked, visit the sick, and go unto those who are in prisons. In other words, adapting ourselves to the times, circumstances, and institutions under which we live, we should always hold ourselves ready, as those following in the footsteps of our Divine Lord, to sympathise with every movement which has for its object the highest good of the human race.

To speak of the work of doing good, as it relates to us as a denomination, I will say that it relates to what we are doing in the Sabbath school cause; in sending missionaries to India; in founding institutions of learning; in looking after the spiritual interests of the people of our own country; in preaching the doctrine of total abstinence from the use, as a beverage, of all intoxicating drinks; and last, and not least, in standing up squarely and manfully for the rights of the coloured people of the United States.

We were early in the field in the cause of Sabbath schools, though some of our churches were quite a number of years in advance of others in the organization of schools. The Sabbath school in America embraces all classes of people as pupils—the young and the old, the poor and the rich, the low and the high—all sitting together at the feet of the Great Teacher to be by Him taught. The interest in the Sabbath school is on the increase in our denomination; and it may truthfully be said that our schools have never been in so prosperous a condition as they now are.

You know very well when it was we became interested in the cause of Foreign Missions; and you know, too, the way we became interested. The time was nearly a half-century ago; and the way was the simple, yet effective one, of your doing your duty to us.

Nearly fifty years ago you said to us, in the spirit of brotherly kindness, and yet in all frankness and faithfulness, that blessed with the light of light ourselves, and having the means to send it, we *ought* to send to it those who are groping in darkness. I need not say that we received your message in the spirit in which it was tendered, and that we never shall be able to thank you enough for being so faithful to us; for from that good day when we began to take an interest in the salvation of the heathen, down to the present, God has blessed us in many ways and in large measures.

If, then, we have done anything worthy of mention, in the cause of Foreign Missions, the honour belongs to you—to you, through your faithful representative, that glorious and sainted man, the Rev. Amos

Sutton, D.D. And here I will take the liberty of saying that I remember Sutton well. I was a mere lad when he came to America; but I heard him speak many times and in several places; and his appeals for the cause which lay so near his heart are still fresh in my memory.

Among other places I heard him in Parsonsfield, in the State of Maine, where Buzzell lived, laboured, and died; and where Quinby organised his school in the fall of 1832. And you should know that it was in this same town of Parsonsfield, in the State of Maine, and during this very fall of 1832, that Buzzell, Quinby, and others, organised our Foreign Mission Society; and it is to me a pleasant reminiscence that though only a boy looking on, yet I was present at that meeting.

After the organisation of our Society two missionaries were at once sent to India: Rev. Eli Noyes, D.D., of Maine, and Rev. Jeremiah Phillips, D.D. of New York. Dr. Noyes remained but a few years in the Mission field, returning to America in feeble health to find an early and honoured grave. Dr. Phillips is still at his post; though I regret to learn that he is in very poor health, and it is feared by his associates that his work is done. Rev. James L. Phillips, D.D., is the son of Rev. Jeremiah Phillips, D.D. This missionary was born in India. At twelve years of age he was sent to America to be educated. He has now been in the Mission fourteen years. He was in the United States for the second time until quite recently, remaining with us three years; and was successful, as you will all rejoice to know, in raising five thousand pounds as a nucleus for the endowment of a Bible School in India for the training of native preachers.

It is but doing ourselves justice to say that we are alive to the work of sustaining the Mission in India which, under your advice and guidance, we planted there. The organisation of our Woman's Mission Board has settled this question, once and for ever, on the right side.

The Rev. Hosea Quinby, D.D., was the father of Education in our denomination as was Rev. Amos Sutton, D.D., the father of our Foreign Missions. As I intimated, Dr. Quinby began his work in the autumn of 1832 as Principal of Parsonsfield Academy. He died last fall.

In 1847 you sent us, as delegates at our General Conference, held at Sutton, Vermont, two beloved brethren—Rev. Jabez Burns, D.D., L.L.D., and Rev. Joseph Goadby. I formed the acquaintance of these brethren at that time, and I know of their great help to us, especially in the cause of education. Dr. Burns made us a second visit in 1872, and was received with open hearts and arms by our entire people. But he has gone to his rest, as has Goadby. I have been to the grave of the former, and I only wish I could go to that of the latter.

Forty-seven years ago we had but one institution of learning—the small academy presided over by the lamented Quinby. Now we have quite a large number of academies, several colleges, and two theological schools. And in view of what has been done for us we can only say, "What hath God wrought!"

If any one man deserves the honour, Rev. Silas Curtis may be called the father of our Home Missions. He is now living, and is in vigorous health—out-doing some younger men in performing service in our Lord's vineyard. He is the treasurer of our Foreign Mission,

Home Mission, and Education Societies. Many of you feel acquainted with him though you have never seen his face. Several of our largest and strongest churches owe their origin to the work of our Home Mission Society; and the Society, aided greatly by the Woman's Board, is doing a magnificent work among the coloured people of our Southern States, especially at Harper's Ferry and Cairo.

The Free Baptists of America are total abstainers from the use of intoxicating drinks. To become members of our churches we require persons to be total abstainers. To enter our theological schools young men must be total abstainers. To be licensed or ordained as preachers men must be total abstainers.

As I am a resident of Maine, you inquire of me—"What about the Maine Law?" The State of Maine has a population of something less than seven hundred thousand; and her Legislature or Parliament is composed of one hundred and eighty-two members—that is thirty-one in the Upper House and one hundred and fifty-one in the Lower. A little over twenty-eight years ago—it was the second day of June, 1851—was passed the first Prohibitory Law, and it was passed by the Parliament of Maine; and so every such law in our country is called "The Maine Law." I was a member of the Lower House of the Parliament of Maine for the year fifty-one; and, if you will allow me to say it, I had the honour of voting for the original Maine Law. The title of the Bill was—An Act for the Suppression of Tippling Houses and Drinking Shops. The law was repealed in the year 1856; but was re-enacted the succeeding year, and it has remained upon our statute books from that year until the present time.

In answer to your question, I will say that the law is generally enforced, and it works good and not evil to all the people of our State. We do not have open grog shops in Maine. I read in an American paper a day or two since that there is one in one of the cities of Maine. Shame on us, I say, if such a report be true; but if it be true, the public sentiment of our State on the question of liquor selling will, as I can assure you, soon set the matter right. The good people of Maine do not allow men to open shops at the corners of their streets to sell poison to their children. They do not license men to make paupers, lunatics, and criminals. They do not license men to make happy homes unhappy—to send the husband and the father to the prison, or to the gallows, if the State had one. No, thank God, they do not license men to take from their fellow men all the sweet and precious hopes of this life, and what is terrible to think of,—the hopes of that life which is to come.

In the State of Maine, about the lowest depth of degradation to which a man can sink is to be what we call a rum-seller. This is total depravity. As to the working of the prohibitory law in Maine you have the testimony of the Hon. Neil Dow, the father of the law; and more recently that of Ex-Governor Dingley, of Maine, who has just left your country. They say that the results of the law are good and good only, and their testimony can be relied on.

A few years ago some four or five millions of slaves became freemen in the United States. How? By the free act of the American people because slavery is wrong? Oh no—I blush to say—we did not abolish slavery on any such grand principle as this. Garrison asked us to say

this—even this, that slavery is a sin against God and a crime against man, and therefore it should be immediately abolished. The great and good man went to his rest a few days since, and the world mourns him. He asked us to say this, but we declined. On the other hand, we slandered him, persecuted him, mobbed him; one State going so far as to offer two thousand pounds for his head.

As a nation, instead of saying slavery is wrong, we either said slavery is right, or is only wrong “in the abstract;” and so in either case it better be let alone. This is what we said. The South said this. The North said this. Many of our leading statesmen said this. Many of our leading divines said this; some boldly declaring that slavery is authorised by the Word of God.

Under these circumstances, God, taking us in hand, brought His chastisements upon us, as He always deals in judgment with nations when they forsake him and do wickedly. For what is so wicked in any nation as to rob the weak and the poor of their rights? And the stronger and richer is the nation, the greater are the crime and the sin.

Thus only as a war measure and to save the Union—not because slavery is wrong—was the Emancipation proclamation issued by President Lincoln; and under our constitution it could not have been issued on any other principle. And this brings us to this one conclusion—that we gave the slaves their liberty—not because liberty is rightfully theirs, but because there was no other way of preserving our own liberty. This is the sad record against the American people which the truth compels one to acknowledge.

But there were noble exceptions during those terrible days of the struggles of liberty against slavery. There were not only individuals—but classes of men and women—societies and denominations—that put themselves upon the record in favour of God and humanity; and among the denominations must be named the Free Baptist denomination. But this slavery question, I regret to say, is not yet settled. The freedom-loving people of the North want it settled once and forever by the acceptance, in good faith, on the part of the South, and their political associates of the North, of the amendments of our Constitution, making coloured people equal to other people before the law.

But these amendments have not been accepted in good faith. They are a dead letter at the South. The coloured people there are not equal before the law. As is natural, the coloured people desire to vote with their friends and for their principles. But practically they are denied this right which they have under our amended constitution. For unless they are ready to vote with their enemies and against their principles they are virtually disfranchised. Elections, in many places in the South, are simply mockery: for the coloured man knows full well that if he goes to the ballot box he goes at the risk of his life. So this great question of human rights is still an issue in America—not by any act of the friends of freedom in America,—God forbid—for the North has only feelings of kindness towards the South. The question has been forced upon the North. And I say to you, as brave men we are ready to meet it. The Free Baptists are ready to meet their share of it, as a company in the Old Guard of liberty. As a denomination, we shall be true to our record. But there can be no doubt as to the

result of this contest. The battle may be long; but the right will triumph over the wrong in the end; for the spirit of the age is the spirit of fairness and justice, and God is on the side of the oppressed.

There is quite a number of Associations of Baptists in the United States that agree substantially with the Free Baptists in doctrine and polity. Among these are several associations of General Baptists in the Northern States, several of the Free Baptists in the Southern, the Church of God Baptists, and the Disciple Baptists, the latter people being a very large denomination. Then, there are the Free Christian Baptists of New Brunswick, and the Free Baptists of Nova Scotia.

At our last General Conference a convention was suggested, to be composed of persons belonging to these various bodies. The understanding is that if such a meeting shall be held it shall have no ecclesiastical power; and yet it is hoped that such a convention might unite, if in nothing else, in issuing a Year Book, in publishing a religious quarterly, and in doing missionary work in India; the Year Book to contain the statistics of these various Baptists bodies and other facts relating to their work; the quarterly to be under the superintendence of men selected from each denomination; and each mission to manage its own affairs—yet all to work together in India as you and we are working together there.

That such a convention would lead to an increase of Christian fellowship and of vital godliness in all these denominations—that it would be the means of bringing thousands to Christ that otherwise would pursue a course of sin, I have no doubt. So it is my earnest desire that such a meeting may be held and that you may be represented in it.

If you had a duty to do to us by way of asking us to take part in your Mission work in India, have we not a similar duty to do to those denominations of our common faith who have not, up to this time, established missions there? And do you not owe it to us to help us in the discharge of this duty?

The Free Baptists of America have no trials: they are well united, and, as a body, are in a flourishing condition. They have about one hundred young men in Hillsdale College, Bates College, and other institutions of learning, studying with the ministry in view; and their paper, the *Morning Star*, which, by the way, never shone so brightly as it now shines, is increasing its circulation year by year. And these two facts, if there were no others, are enough to convince you that we are a *live* people, and are engaged heart and soul in working for Him who has counted us worthy to be employed in His service.

The first Free Baptist Church was organised at New Durham, N.H. June 30th, 1780, by Rev. Benjamin Randall. So we commence the celebration or our centennial one year from the thirtieth day of this month. Randall is buried at New Durham, and, on that day there will be appropriate services in that town.

In the following October our regular Triennial Conference will hold its session either in this same town or in its vicinity; and other services suited to the centennial year will be added. Held, then, as it will be, in New Hampshire, the Switzerland of America—a land of smiling lakes and magnificent mountains—a land never cursed by slavery—

where freemen only can dwell, for its very air is love and liberty—held at the close of a hundred years' work, and on the spot where that work began, by a people who, though smaller in numbers and poorer in this world's goods than some of her sister denominations, were yet at the cost of numbers and wealth, true to the slave when his friends were few—I need not say that this conference will be a great occasion, and that men and women will flock to it in thousands.

Nearly fifty years ago you sent us Sutton; and over thirty years ago you sent us Burns and Goadby; and what a blessing they were to us—sent as they were at the right time—just when we most needed men to advise us in the performance of our Christian work.

And, now, may I ask you to send us another delegation—men to meet with us at our next General Conference; to rejoice with us on our centennial occasion; and, still further, to advise us as to how we may lengthen our cords and strengthen our stakes. If the Convention of which I have spoken shall be held, perhaps an arrangement can be made to hold it the week before our General Conference, and in a place not far distant from the Conference, so that your delegates might attend both meetings.

I trust then, dear brethren, you will grant us this our request, and send us men from your Association to sit with us in our next Conference. Rev. Jonathan Woodman is still living, and actively engaged in the Master's work. Many of you remember him well as one of the first delegates sent by us to your body; and I mention his name here to say, among other things, that if he were present in this Conference he would join me in making this request.

Not only will we, who are one people with you, give a hearty welcome to a delegation from you, but all men in America with whom they may come in contact—men of all sects and parties, who hate the evils of intemperance and oppression—will give them a similar welcome; and so the great day will reveal how much good they may do our denomination, the American people, and the world at large.

I thank you, brethren, for this portion of time you have allotted me. I have had a pleasant visit to your country. I leave soon for home, and for work at home. May God bless you all; may He bless your entire country—your home-land and your colonies—your Queen—your Parliament—your churches—your homes.

“The free, fair homes of England—
 Long, long in hut and hall
 May hearts of native proof be reared
 To guard each hallow'd wall.
 And green for ever be the groves,
 And bright the flowering sod,
 Where first the child's glad spirit loves
 Its country and its God.”

A LAWYER'S VIEW OF CHRISTIAN EVIDENCE.

JAMES, FIRST LORD ABINGER, Chief Baron of Her Majesty's Court of Exchequer, who died 1844, “in his autobiography dwells on the religious education given him by his mother, which regulated his whole life. It led him to the study of Theology and Christianity. I recollect to have heard him say, ‘that independently of moral conviction, there was sufficient circumstantial evidence of the truths of Christianity to convince any twelve unprejudiced and enlightened jurymen.’ This was his remarkable legal view of the question.”

Mr. Touchwood, Church Member Number Thirty-nine.

WE want to suggest to "all those whom it concerns" that "The Impressions of Theophrastus Such,"* the last work written by George Eliot, should be read aloud and discussed at our church meetings and other gatherings of the "saints," and should take the place, at least *one* morning out of the seven, of some of the weaker devotional nutriment upon which some of us seek to "edify" our better life.

Let not our readers reject the suggestion as profane. We contemplate the most sacred issues in sweetened life and perfected character. Do not resent it as an implied sarcasm on church meetings or on yourselves; and cling with increasing fierceness to your "dry" routine of "cases;" and your small supply of dilute lacteal fluid suitable only for a feeble and impaired spiritual digestion. We have strong faith in "Church meetings," and believe that this much-abused institution is, if we only knew what to do with it, one of the finest agencies for good we possess. Any way, suspend judgment, gentle readers, upon this suggestion till you have made the acquaintance of "Mr. Touchwood," "Sir Gavial Mantrap," "Mordax," with his fiery cruelty and uncontrollable arrogance; "Lentulus," "who regards heterodoxy as a power in itself, and takes his inacquaintance with doctrines for a creative dissidence;" and if we do not prove the wisdom of our suggestion, send the Magazine back to the publishers, and we will refund all costs of purchase, and postage, and of the time consumed in studying the portraits of Mr. Touchwood and his companions.

You know Mr. Touchwood? Of course you do. He is a church member; his number is thirty-nine on the roll. You can as easily identify him as Oliver Cromwell could be identified by the royalist, or as the blind old prophet Ahijah, of Shiloh, identified the wife of Jeroboam the son of Nebat when she came with her deceptively small gifts and her mean attire. Mr. Touchwood belongs to that large company of the "testy" saints who think that a certain degree of the inflammable is in perfect keeping with the character of one who claims to be in a direct line of descent from Him whose royalty was in His meekness, and whose dignity was shown in His profound and unexasperable calm. He is a man of many gifts, prodigious energy, gluttonous activity, and, but for a "brutal bearish mood, he is kindness itself." He is grossly rude to the chairman of the meeting, be he minister or deacon; sneers and growls at those who are younger or supposed to be inferior in something or other to himself; explodes on the slightest occasion like gunpowder; is as irritable as a child with the toothache; contradicts everybody, fights everybody, is bearish and insolent; and yet, "you know," "he means nothing by it;" it's "only temper;" and he has many "good points after all."

"Touchwood," says George Eliot, is a kind "of good fellow." He is by turns insolent, quarrelsome, repulsively haughty to innocent people who approach him with respect, neglectful of his friends, angry in face of legitimate demands, procrastinating in the fulfilment of such demands, prompted to rude words and harsh looks by a moody disgust with his fellowmen in general, and yet, as everybody will apprise you, the soul of honour, a steadfast friend, a defender of the oppressed, an affectionate-hearted creature."

* Published by Blackwood & Sons, Edinburgh and London.

One would not have imagined that such an explosive article would be allowed to be labelled as number thirty-nine in the stock of a Christian Church; but the unfortunate circumstance is, that all this persistent irritability is condoned; this explosive contradictiousness is justified, and thought to be compatible with shining virtues, and no manly and persistent effort is made in the name and with the aid of the Teacher of Meekness to suppress it. It is treated leniently, as if it were a slight evil; and though it works huge mischief in the church it is not severely rebuked because it is "only temper."

With fine metaphysical acumen and felicitous humour, George Eliot finishes her character-sketch:—

"Certainly, if a bad-tempered man can be admirably virtuous, he must be so under extreme difficulties. I doubt the possibility that a high order of character can co-exist with a temper like Touchwood's; for it is of the nature of such temper to interrupt the formation of healthy mental habits, which depend on a growing harmony between perception, conviction and impulse. There may be good feelings, good deeds—for a human nature may pack endless varieties and blessed inconsistencies in its windings—but it is essential to what is worthy to be called high character, that it may be safely calculated on, and that its qualities shall have taken the form of principles or laws habitually, if not perfectly obeyed. If a man frequently passes unjust judgments, takes up false attitudes, intermits his acts of kindness with rude behaviour or cruel words, and falls into the consequent vulgar error of supposing that he can make amends by laboured agreeableness, I cannot consider such courses any the less ugly because they are ascribed to 'temper.' Especially I object to the assumption that his having a fundamentally good disposition is either an apology or a compensation for his bad behaviour. If his temper yesterday made him lash the horses, upset the curricie, and cause a breakage in my rib, I feel it no compensation that to-day he vows he will drive me anywhere in the gentlest manner any day so long as he lives. Yesterday was what it was, my rib is paining me, it is not a main object of my life to be driven by Touchwood, and I have no confidence in his life-long gentleness. The utmost form of placability I am capable of is to try and remember his better deeds already performed, and, mindful of my own offences, to bear him no malice. But I cannot accept his amends. If the bad-tempered man wants to apologize, he had need to do it on a large public scale, make some beneficent discovery, produce some stimulating work of genius, invent some powerful process—prove himself such a good to contemporary multitudes and future generations as to make the discomfort he causes his own friends and acquaintances a vanquishing quality, a trifle even in their own estimate."

We need not write more. We have long held that better English than George Eliot writes it is not possible to find. Her choice of epithet is perfect. Her language is vivid and vital. Her sentences are lucid and strong, the fitting and natural garb of her thought. In this volume she contributes a series of character-sketches, conceived with singular acuteness, painted with life-like accuracy, and fitted to render genuine service to all who desire to make life richer and nobler by the perfect culture of themselves.

JOHN CLIFFORD.

“ Hindrances to Success in Sunday School Work.”*

LET me sketch what I think should be the form or ground plan of a model school-room; and my experience says, always build your school-rooms in the form of the letter T; place your adult class in the right or left wing, and your second adult class in the contrary, of course repeating this in your department upstairs, and with well fitted folding doors or slide doors separate them from the main body of your school, and then by placing the desk of the superintendent in the centre between these wings of the building, when the doors are opened all are visible and subject to his correction. Have the wings large enough that large classes may gather therein, and have no means of ingress or egress than down the centre aisle of your main room; across the lower end of your room let there be a double brick wall, and through it a doorway with double doors and a curtain; this room will be for your infant and elementary classes; and where, by these precautions, they may sing and repeat, and exercise their power of lungs and limb—of course, under the wise control of the highest development of a methodical, inventive, and attractive genius your church or school can produce. Let this room, too, be capable of a division for teaching, but being as one for addresses and devotional exercises. In each of these departments, I say, mix the elements—the angels and the coming men—the flowers and the fruit. Such a school-room, with all its concomitants, will serve all persons and all purposes.

And now a word about the order and arrangement of the school itself. Here, doubtless, there will be a variety of opinion. I like classes on the square. I find such an arrangement helps to prevent talking, gives a freer ventilation, and enables you to have a larger class, and so gives to each teacher the power of doing double work; and if the classes are well partitioned the one from the other by the slides, the great advantage is, that any superintendent can, with a comparatively small staff of teachers, undertake to manage a large number of scholars. I know a school where they had eighteen classes, of course as many teachers, and out of that number six, of an average, would fail to put in an appearance; but when the square class system was introduced, and the eighteen classes made into nine, the superintendent said to nine of his reliable men and his best workers, now I want you to pledge yourselves to be always here, and in time—they agreed to do it, and he accepted them. To the others he said, as the number of classes is reduced, will you allow me to put you on the “reserve force?” a force established in that school in which all members of the church can be enrolled, and have their names suspended in the rooms, and they can be called upon in an emergency by the superintendent, or invited out by any teacher who, by sickness or otherwise, is compelled to be absent from the school. They also consented, and the result of the change has been nearly all that any manager could desire. Moreover these square classes can also be so arranged that only one child at a time can possibly gain admission or pass out, and so all rush or crowding or disorder is avoided, and the

* Continued from page 319.

dismissal kept entirely under the control of the teacher and superintendent.

Many other matters of order and arrangement which help success rise to my mind, but I forbear, except to say that in the arrangement for opening and closing school order should prevail particularly and specially. Have your plan of appointments, and let it be hung up in school where all can read it; let every brother, feeble or strong, be brought to the front, the former to open, the latter to close or address the school; have your addresses orderly in their time, so that all may know when they will be delivered, and *stop* any man who exceeds twenty minutes in talking to children. Have good and lively music—the purest, sweetest music, earth or heaven can supply. If you have not one, get a *good* organ, and a musical enthusiast to play it, who has no passion for Mendelssohn and Handel, so as to shut out a genuine love of children's harmonies and children's songs. Of the order of dismissal, too, let me say a word in particular. The natural excitement of a regained liberty is always present, and needs special control; and unless your school is well in hand all the good things said are forgotten in the anticipated frolic and fun outside; let no boy reach a cap or put on a coat, or speak to others; even teachers should, for examples sake, avoid speaking to each other until all is over. Let one class be dismissed at once, and that the one first to be orderly, that is after your adults have passed out. Have no numbers to your classes; but having canvassed for punctual, regular, and efficient teachers, do them the honour to call their classes by their names, and make those classes as intensely theirs as you can; don't be afraid of increasing their responsibilities, for so much the more will you gain good order and success. And let every superintendent beware not to interfere too much between a teacher and his scholars.

And now, lastly, on matters of order, or rather disorder, which affect and hinder our work, let me say a few words about library books and their distribution. Of course every efficient Sunday school now-a-days has a circulating library, or their true work is sadly discounted, and their success greatly hindered; but the how and when of distribution, so as not to interfere with other work, has puzzled many an astute and clever organizer. I have seen several methods tried. The best I know is to collect the books in the classes after the opening services are over, and before teaching begins; for the younger classes let your librarian make a selection, and let them be given out after caps have been distributed, and immediately preceding the order for the class to retire. The elder scholars should have a selection of books taken to them in their class-rooms, and make their own choice; and this can be done while books are being collected, and all other matters arranged for the closing service. On this principle of collection and distribution the books are not left in the hands of the scholars during teaching, and therefore the lesson is not interrupted; nor should it be either by books, or ministers, strangers, or angelic visitants. Lesson time should ever be sacred to a teacher and his class until Bibles are called, and his work is quietly and completely finished.

And now, Mr. Chairman, let me speak of the discipline of a Sunday school. The absence of order, in many schools, is for want of proper

discipline, and the method of it is a very knotty question. Without it a Sunday school is almost a necessary evil. But the kind, the amount, and the time for its administration has perplexed many a brave and noble spirit. I have seen it summarily administered by teachers themselves in a very forcible form, and with considerable demonstration and resistance. I have seen a school in confusion to see what was amiss, and how the culprit bore his castigation. Now the less of this the better. Still you may be surprised to hear me say that I believe there are times when it must be done, and is better to be done than to turn the rebel out of school. I know I am on tender ground, therefore, let me say, it all depends upon the wisdom of the administrator, the disposition and age of the culprit, together with the way of administration, and the time selected for the event. But there are lads who would torment the tormentor himself, who bid defiance to all your prayers and tears and entreaties and warnings, who laugh at threatening, and in your face repeat their vileness, ingratitude and rebellion; if the culprit is over fourteen, I say, dismiss him; but if under, cane him, at least once, and try the effect, taking care first to obtain the consent of his friends. Some one says, oh! dreadful! and oh! what a scene! Ah, yes! but a wise man will do it calmly and alone; it will be only known that it has been done, and therefore act all the more as a terror to evildoers. Mark, it *never will be done* if by any other method the rebel can be subdued.

Some years ago I had to do with such a case. All other means had been tried. This boy had been punished in other ways. He had been sent away and brought back to be tried again, and he was admitted with the understanding that severer punishment would be resorted to unless he was a better boy; but it was of no avail, he was incorrigible. I used the cane, and he was effectually cowed; so much so that he gave no further trouble. Years afterwards he enlisted, and was sent out to India, and one morning I was surprised by a letter assuring me of his conversion, and asking for tracts and books for comrades; he was holding prayer meetings, and in various ways seeking to be useful for God and others. He did not forget to mention the fact of my severe castigation, and that that was his first lesson of obedience; he learned many afterwards, but his school rebellion was subdued, and he thanked God for what he afterwards learned amongst us. He served his time in the army. He came back, both he and his wife, to become members of our church as well as workers in our school, and recently we dismissed them to a London Baptist church, where they are still working for God. Brethren, such an unsubdued spirit in a class will spoil all the others, and they must be dealt with, and promptly, and it is much better to correct an offender wisely than to retain him to the injury of the class Sabbath by Sabbath, through kindness or a false and foolish mercifulness.

Brethren! a school without a wise and prudent discipline is a bear garden, and a Babel in which none of our young plants can thrive, nor can success be expected to follow such a confusion of tongues. If the Gospel of Christ be anything, if Christianity be true, they are a system of corrective influences; and to the heedless, the heartless, and the Christless, the Gospel shadows forth a discipline which may God forbid it should ever be yours and mine to know in its severest forms.

Another impression that grows upon me as one of our many hindrances to success, is the oftentimes unwise selection both of teachers and officers of the school.

If you attend teachers' meetings—and if you do not, well, all I can say is, you ought, and especially that annual meeting when a selection of officers for the coming year is made; depend upon my word when I say, that meeting has more importance to the church, the school, and christendom, than you are aware of. No meeting throughout the year has greater issues of good or bad, success or failure, than that annual meeting of teachers for selection of managers of your school, and yet, unfortunately, how few seem to care sufficiently to take part in its important work. The consequence is, square pegs are driven into round holes, and round pegs into square; grit gets into your machinery, and perpetual, nay eternal, damage is done to school and church and the Saviour's kingdom. Brethren, it is too true that money, favouritism, and ambition, all creep in and influence in many schools the election of its officers, while mental and moral fitness are put aside. I have known, for instance, secretaries to be elected who have not an atom of the statistical about them, nor of method, nor of power. Secretaries who could not be trusted to draw up a bill for the school anniversary services, nor write a report fit to present to any public meeting without its being subject to the scrutiny of others. I have known treasurers elected who never show their faces in the school, or one particle of real interest in its progress and successful working. I have known librarians elected who knew as much about the books as the books about them, and whose slovenliness is apparent in their cupboards, their books, and their personal appearance; while of order, neatness, and cleanliness, there was an utter absence. I have known visiting teachers appointed from whom courtesy of manner, freeness of speech, plodding energy, and an unflagging zeal to keep up the numbers of the school was no more to be expected than mushrooms at Christmas, for they were not in the nature of the creature at all. And then as to the main, the chief, the all important selection of the year, what shall I say of that, the election of superintendent, or manager for the year. Brethren, I feel I cannot too urgently guard you to be careful and judicious here. A mistake here is an irretrievable blunder; for the wrong man may undo, as well as not do the work you wish to be done for God. He may destroy the seed already scattered, hinder years of progress, set your school at variance, or empty it of the good and the true. Ah! yes! next to your appointment of a minister is your selection of superintendent for the year; forgive me if I dwell, then, a little longer upon this selection. I dare not describe, as in the case of secretary, librarian, treasurer, and visiting teacher, all the men I have seen as filling this important office; suffice it if I describe what such an one ought to be. Now I have read in a small annual that gains favour amongst us that "a seat-steward should have eyes all over him." If that be true, and I think it is, then your school-steward should be all eyes except what is brains and heart; for he must be a man understanding all motives, reading all hearts, hearing all noises, and seeing everything and everybody whether he acts upon all he sees and hears or not—that I should question. But, most of all, he must be able to read men, and manage them; to grow men, and plant them; so that the school may have

places for his men, and he men for the places, and every man in his own place according to his order. The perceptive and prospective, the enthusiastic and the enduring, must be in him, and, as Dr. Landels said of missionaries and their qualifications, what is not eyes and brains and heart must be prudence and firmness combined. There must be no lordship, and yet he must be master of his position and his men, by his mental capacity, his moral standing, and his loving and genial spirit. He should be of the church's appointing, but the teachers choosing; the church's agent, but the teacher's confident, holding ever by law, order, and discipline; but the law must be administered in love, the order observed in meekness, and the discipline administered in prudence. A lively, ingenious, and genial man, your superintendent must be, ever ready to speak, to work, and to organize. If you would aid and not hinder, if you would see a success in our schools angels might envy and all God's good men rejoice to see, above all things be careful who you select as the occupant of your desk. Let neither money nor friendship, jealousy nor partizanship, come between you and your better judgment; but for the children's sake, for the sake of the peace and prosperity of the church, yea, for the happiness and success of the school, and the Saviour's kingdom, choose, search out, and appoint only your wisest, truest, and most spiritually-gifted man.

And this brings me to my last impression that I shall enlarge upon as to the hindrances in our work. "The want of method and the perceptive faculty in our teachers." Teaching, if done well, must be done on method. Lessons, as a rule, are not sufficiently well arranged, well thought out, and well enforced, to be successful. Lessons should ever be studied like sermons, and arranged and enforced so as to produce an immediate effect, to arrest, to arouse, to convince, and to convert scholars at once. But I fear teachers, as a rule, place their lessons before children much as the ostrich places her eggs in the sand, and it matters little what comes of the process. A lesson will always be fixed in a good teacher's mind at least a week before it is required, and all the weeks experiences and surroundings, as far as possible, will be brought to bear upon it by way of interest and illustration. A good teacher bent upon success will be methodical in every department—the arranging of his boys, the keeping of his register, the giving and collecting of his books, and the keeping of silence and good order will ever be done by method. Then, in this matter of perception, so much depends on this. Nothing grieves and annoys a superintendent more than to find that his teachers do not perceive their lack of power and attractiveness in teaching. I have seen teachers going forward reading and talking with a babel of tongues around them that has disturbed classes on either side. They do not appear to perceive that the noise and the inattention is simply a rebuke of their non-preparation, their want of style and method, or the wretched selection of lesson for the class they teach. I passed by a class a few Sabbaths since where all this was being enacted by a teacher's substitute. A man at least thirty-five years of age was teaching a class of children say of eight years old on the average; he had selected for a lesson 1 Cor. xv., and they were wading through Paul's argument for the resurrection, and I suppose he was trying to make them fully comprehend its philosophy. I was grieved for the children: their afternoon

was comparatively wasted; they were all in disorder and confusion, and no wonder. I am no professional phrenologist, but I looked at his head to see if there was any room for brains at all. Talk of success, no success can come of such work so miserably done, so wanting in common sense and perception. I began to think that if there is anything in phrenology it could not be better employed than in guiding teachers to a superintendent, and a superintendent to his successful teachers. This want of perception, too, often hinders our success by teachers fancying they are competent to take higher classes and do better work, as they style it, and I have known cases where teachers either refused a class altogether, or even left the school because they were not moved up along with their scholars; why it is ridiculous and impracticable, and thus oftentimes the superintendent is foiled and hindered, perplexed and harrassed, and his plans disorganized and frustrated by the jealousy or ambition of teachers who over estimate their power, and would sacrifice a schools success to gain what they think is a more honourable position which perhaps they are neither able nor suited to occupy at all. To my own mind the post of the greatest usefulness, the greatest honour, and the greatest responsibility, is in the infant department. This is the spot where first impressions are made, where the ranks are recruited, and which, well managed, lays the foundation of success in every other department of the school. But let some worried superintendent offer it to one of these ambitious souls who fancy they are so well qualified, and you can fancy their chagrin and disgust. To superintendents present, let me say, pay no heed practically to such teachers; estimate your men, and then plant them, and if they jib, let them go. A teacher who does not say, Here am I, Lord, send me, to feed thy lambs or lead thy sheep in any portion of thy pasture ground, we are better without; and while such are to be found in our ranks, there is no wonder that our returns upon capital spent, and labour performed, are so small. Brethren! your superintendent is not fit for his place who has not the perception to see who is best suited for his classes, and the moral courage to put them into them accordingly.

I know a school where there has been for some time a class of waifs and strays, that is, boys from all the classes of the school; good boys but bad readers, and bad boys but good readers; and where the mischievous, the stupid, the refractory, and the incorrigible, are all gathered, and placed against the desk of the superintendent. Every teacher rejoiced at the removal of these incorrigibles; but the difficulty was to get some one to undertake the oversight. The superintendent himself was almost in despair about it. He offered it to a teacher who overran it the next Sunday; he got another to try it for awhile, but he gave it up; he got a lady to venture upon it, but she failed through ill health—but she certainly did the best; at last there came back, providentially to his relief, an old teacher whose attractive power he well knew—when he left the school he was rather young, and somewhat low down the list of teachers, but returning at this juncture the superintendent placed him at once in this class. And now mark the result: that class gives the least trouble of any class in the school during the hour of teaching; his methodical management, his power of illustration, his genial manner, and his racy anecdotes, win all hearts, subdue all refractoriness, and keep monkeydom in abeyance; ears are

so intent, eyes so watchful, and heads so lowly bent, that you can scarcely see or hear or know that a class is being taught behind those slides, and within that sacred enclosure of love and truth, which was once a veritable asylum of conscious idiocy from fourteen to sixteen years of age. But some will say—That would not do for me; that superintendent had no right to place him there in preference to others who had long been toiling in the school, no matter what the result might have been. I beg pardon for saying, the end in this case justified the means; and no rule, no hard and fast line, ought to be allowed to hinder the work of the Lord, the success of His workers, and the spread of His kingdom. Brethren, a little more forbearance, and a little more of the fire of a true enthusiasm to make the work a success by whomsoever the Lord may send, and His servant, may be pleased to appoint, would help our work immensely; and a little more of the perceptive in our teachers in the doing of their work would secure a success hitherto unknown.

Brethren, my work is nearly done. You will perceive that I have not touched upon many points which also tend to hinder our success; but many of these are the oft repeated story of our cause of failure, and I have purposely left them only to name them now. I mean the irregularity of teachers and superintendents, their unpunctuality, their absence without notice, or a substitute to do their work who is worthy and efficient; the indifference of churches generally to the success of the school, the want of teachers prayer meetings, the reading of tale books, and the wasting of time by repeating of catechisms, the distribution of prizes, and the like, all of which tend to take away the mind of both teacher and child from the great object of Sunday school teaching and Sunday school work, namely, to win them to Christ, and fit them for the life that is to come.

There is, however, one other cause I must allude to, and that is this—Our teachers and officers do not sufficiently embrace opportunities of personal and private conversation with our scholars. All pastors know, and teachers would soon discover, that it is the closer contact of a private and confidential conversation with young people that gains their friendship, wins their esteem, and secures their deepest affection; and when you have got these, then be sure you can best use your influence to lead them to Christ. Oh! I could give you chapters deeply interesting from my own personal knowledge and experience upon this method of success; and sure I am that much of our non-success is attributable to our neglect in this matter—the want of a vital personal interest being thus created between the teacher and his class in this individual and confidential character.

Brethren, the hindrances to our success unfortunately abound, and the wonder seems that we succeed at all; but let me utter my closing words of hope and cheer. Let us not be discouraged, nor yet in despair. The work is of God; it cannot be overthrown. The work is the Saviour's; it must succeed. The work is divine as well as human; and no earthly weakness nor human frailty, nor the opposition of men, nor the malice of hell, can e'er our work destroy. As we look back we see a splendid and a glorious past; the churches of to-day are crowded with the results of our victories, and the success of our enterprize; while the future may, by God's help and our endeavour, be yet more

productive of grand and glorious realities. And could we, brethren, draw aside the heavenly drapery, the God hung curtain that screens and hides the spirit world, sure I am our energies would be quickened, and our enthusiasm know a glorious re-kindling, and the success of our future be marvellously augmented, nay, unfaillingly secured, by such a vision as we should realize of the grand total of our achievements in the century gone by. Let us then, brethren, with a renewed diligence, a more implicit confidence in God, a firmer grasp of truth, and a stronger faith in the divine promises, go back to our work for God and souls, assured that, under the divine guidance and blessing, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Brethren, my work is done, yours will now begin. Let me ask you not to discuss me, but the facts—First, that we do not realize the success we ought; and, secondly, try to ascertain the true reasons why. I have given you my convictions and experiences; put yours to mine, that we may solve this question of small results, and abolish, if possible, these "Hindrances to Success in Sunday School Work."

W. B. BEMBRIDGE.

The Name "Halifax" again.

OF course no one will suppose that the well-known tale, quoted by Mr. Baldwin in the August Magazine, is a historical account of this town's name. It may be interesting as the attempt of a somewhat uncritical age to determine a matter which it did not understand, *but nothing more*. To say that no one *anywhere* believed it would be saying a great deal; but it would probably be difficult to find any *local* gentleman as intelligent as Mr. Baldwin who believes it now. Local antiquarians, even when they differ among themselves, agree in rejecting Camden's suggestion. Dr. Whitaker goes the length of calling it "an idle fable." Thomas Fuller, who refers to Halifax several times in his writings, says of this story, "the judicious behold the whole contrivance devoid of historical truth." Some readers of the *General Baptist Magazine* will not need reminding that Fuller was a historian of repute in his day, and sufficiently Camden's junior to have made reference to his "*Britannia*."

As to Camden's statement that the name of the town was once "Horton," it may be remembered by a few G. B. ministers that there is another Horton, a somewhat large parish between here and Bradford; and though proximity does not necessarily prevent another parish bearing the same name, yet usually something distinctive is added—the name of a saint, for instance. I am not aware that anyone ever claims anything of the kind for the so-called Horton on the site of this town. Moreover Camden tells the whole story on somewhat weak authority. He says, "some of the inhabitants say" so. Which inhabitants were they? Were they impartial, or were they men who were ready for any rough joke against the old priests? Besides this, a more modern and local historian, *Crabtree*, who concurs with Dr. Whitaker in rejecting Camden's scandal, says also, "all ancient records that ever were do give it the name of Halifax."

Unquestionably Camden was, as Mr. Baldwin says, an "accomplished author:" at the same time two or three things should be remembered in quoting from him. First, his great work has received large additions from other hands—whether all as "careful and accomplished" as himself I do not say. Second, he prepared it largely by travelling from town to town, no doubt; but it does not therefore follow that he always laid the most learned and impartial men under contribution. Third, I suggest (though I admit it might be difficult to prove), that possibly his relations to the Roman Catholics of his time might give some little inclination to his judgment in matters affecting the morality of that church's priesthood.

WATSON DYSON.

The Year Book for 1879

Is to hand, and will, I dare say by the time this Magazine is published, be widely distributed through the churches. Several points amongst the many that deserve attention may be mentioned.

I. OUR CONSTITUTION IS DEVELOPING healthily and safely. Those who read the pages which deal with the "Constitution and Laws" will, if they look back a few years, readily detect the lines on which we are moving, and the manner in which we are increasingly adapting ourselves to our work. The spirit of our *first* fathers pervades us more fully now than it did twenty and thirty years ago, and the unity and interdependence of the churches is far more real and helpful. But we have abundant room for growth left, and the spirit of the last Association indicates an eagerness to fill up that room. It cannot be too strongly insisted upon that our *Association* means *unity, help, and progress, by sympathy and self-sacrifice, and by what is even more difficult, church-sacrifice, and a common council and direction for those ends which we believe to be vital to the kingdom of heaven.* We are not a collection of churches with no closer relation than the brine-washed pebbles of the shore of the sea—a relation which begins and ends in jostling one another; in the interchange of friction and rest—we are a federation of churches; and the *COMMON GOOD* of ALL is immeasurably more than the individual good of any one church, or any dozen men. We are a "*body,*" and we exist for the happiness and usefulness of the whole body, and not for the pleasure or profit of any separate limbs, however large and important.

II. It is a good sign that only two churches report directly or indirectly a WANT OF UNITY. It is possible others may be suffering from discord, and have failed to "*gazette*" it; but it is, let us hope, a good omen that our churches are, as they used to say in a departed generation, "*at peace amongst themselves.*" Their "*peace*" was so rare a possession, and the "*state of war*" (said by the philosophic Hobbes to be the "*state of nature*") so permanent, that a momentary calm deserved to be chronicled. We can testify that a sweeter spirit prevails in the churches. *Men* are becoming ashamed of wrangling like petulant children, and leave the policy of "*obstruction*" to Irish M.P's. "*Let brotherly love continue*" where it exists, and to every spot from whence it has been banished may it speedily be welcomed, for it is one of God's most beneficent "*angels.*"

III. The SADDEST FEATURE in the reports is the slight progress we are making in some departments of our work. We are not increasing our numbers at the rate we ought. The Secretary says that "*62 of our churches shew a clear decrease.*" The increase of others is extremely slight. And yet "*the word has been faithfully preached, and the ordinary agencies have been continued.*" The seed has been sown. Paul has planted, Apollos has watered, and God has not—what?—dare we write it? No! Whoever fails, God does not. What are the reasons for a want of growth in some parts of our federation?

(1.) No doubt the changes in the geographical distribution of the population of England form an element of special gravity. England is vacating its villages, and massing its life together in large towns. This is a sore evil; but it is a fact. We regret it on many accounts, and specially on those which relate to the moral well-being of the country. But there is no denying it, and the village churches are suffering therefrom. In earlier days our annual gatherings took place in some of the *villages*, and that not simply because the number of representatives was small, but also because we had a larger number of persons of good social standing in our village churches, who were able to entertain the pastors and visitors during the Association week. This is being changed owing to various causes too numerous to mention, and one result of the change is, that our churches report a decrease.

(2.) But this will not apply to *town churches.* What are the causes of feebleness in any of these? One is want of reality—the reality that comes of life. But the great spring of our weakness is, I am convinced, a *want of personal effort to teach and help particular persons to the acceptance and profession of Christ Jesus.* We work vaguely and "*generally,*" not on and for individuals. Nine Christian men out of ten are doing nearly nothing "*to preach*

the gospel" to every creature. I heard a deacon say of some special meetings, the other day, "We always get on the best when we have the fewest ministers;" and really when I find Christian men leaving the preaching of the gospel of Christ to the pulpit to so large an extent as they do, I am tempted to wish all the pulpits were burnt, and all the official preachers sent to their tent-making, so that ALL Christians might be brought to feel that they are *individually* bound to lead men to the Lord Jesus. This is the one thing needful. Let us as individuals get hold of one or two or half-a-dozen men, and hold on to them till we are sure they are saved, and we shall have a far better tale to tell next year.

(3.) May we suggest that "the reports of the churches" should be read *sympathetically*. We should mark the weak and needy, and ask whether we cannot render some help, or stimulate some one else to give aid. Let us as Christians try to love our neighbour *churches* as ourselves. There is a church at L might enrich itself immensely by doing a little work for the feeble church hard by at A. and B. Oh, how I wish you at L would do this, and so fulfil the law of Christ. Union is no better than a name unless the strong do help the weak or more heavily weighted. Don't you see that the church at Z has those ominous words down against its name—"no report; no statistics." Go over and see what's the matter. A kind word is salvation to a church as well as a man. Speak it; it will never die. This is the sort of work needed. Who will do it?

(4.) Nor are the reports of the *Conferences* highly satisfactory. The *Midland*, which gained 74 members last year, loses 183 this; and though it has ten more churches than in 1876, has only five more members! *Warwickshire* returns a loss on the whole membership of 27, but is now 28 stronger than in 1876.

The other *Conferences* are on the winning side this year. The 32 churches in the *East* give a gain of one member, but have lost two churches and 117 members since 1876! *Lancashire and Yorkshire* gains 38; and has 123 more soldiers in the ranks than in 1876. *Cheshire* has added 132 since the latter date, 61 of them being the gain of this year. The *Southern* Conference acquires 114 this year, and returns 368 members more than in 1876. These figures have a meaning. What is it? Might not the attention of the *Conferences* be profitably directed to this subject?

IV. The Year Book is enriched with the practical and helpful address of our President. His words have the right ring, and his appeals will not be read without quickening desire and increasing faith and zeal.

Our readers will specially note their *Own Letter*. It is written for the churches by one who loves them, comes with the weight and authority of the assembled brethren, and handles, in a masterly way, one of the questions of the hour. "Read, mark, learn, and inwardly digest" its contents. Do not forget that it is read separately for distribution amongst the churches. We want all our members to read it.

May the God of heaven abundantly bless our Association in all its conferences, churches, institutions, and works, for the sake of His glorious kingdom.

JOHN CLIFFORD.

By the Sea.

I AM come from a rock on the sea,
From the kiss and embrace of its spray,
And the spell it has laid on my thought
Is compelling my word to its way.

O the world-clasping wonderful sea!
How it ripples caressing the land,
And melodiously murmuring love,
As if wooing the shingle and sand.

O the deep-sleeping wonderful sea!
Lying still as a mirror to show
Of each motionless mast pointing up
The immovable shadow below.
Louth.

O the mirthful and wonderful sea!
That so suddenly wakes up and raves
In a laughter of wildest delight,
And dances of white-crosted waves.

O the terrible wonderful sea!
When it's mad and relentless with rage,
When it flies at and tramples the ships
With a wrath that no tears can assuage.

O the tractable wonderful sea!
The rebuke of its Ruler's confest,
All its passionate tumult is o'er,
And it sobs like a child to its rest.
E. HALL JACKSON.

Bernard of Clairvaux.*

BY REV. J. H. ATKINSON.

TO BERNARD'S mind there was no higher or holier calling in the world than the vocation of the pious monk; and a pious monk it was his desire above all things to be. The desire became a passion with him; a passion that inflamed his heart, nerved his will, and braced his energies of mind and body to the extremest tension. To gain this end he practised the greatest self-denial, and constantly exercised himself in prayer and meditation; and Bernard became, in very truth, a holy monk. The supreme object of his affection was undoubtedly, his Lord and Saviour Jesus Christ. Upon the person and life and work of his Lord it was his delight and custom ever to meditate. In one of his sermons on the Canticles he says, "From the very beginning of my conversion, my brethren, feeling my own deficiency in virtue, I appropriated to myself this nosegay of myrrh, composed of all the pains and sufferings of my Saviour; of the privations to which he submitted in His childhood, the labours that He endured in His preaching, the fatigue that He underwent in His journeyings; of His watchings in prayer, His temptations in fasting, His tears of compassion: of the snares that were laid for Him in His words: of His perils amongst false brethren: of the outrages, the spitting, the smiting, the mocking, the insults, the nails,—in a word, of all the grief of all kinds that He submitted to for the salvation of man. I have discovered that wisdom consists in meditating on those things, and that in them alone is the perfection of righteousness, the plenitude of knowledge, the riches of salvation, and the abundance of merit. In these contemplations I find relief from sadness, moderation in success, and safety in the royal highway of this life; so that I march on between the good and evil, scattering on either side the perils by which I am menaced. This is the reason why I have always these things in my mouth, as you know, and always in my heart, as God knoweth: they are habitually occurring in my writings, as every one may see: and my most sublime philosophy is to know Jesus Christ and Him crucified."

With such a divine model before him Bernard could not stoop to any created being as the model of his life or the worship of his heart. He would not allow any creature to usurp the place of his divine Lord. He never enthroned the mother above the child. Whatever views he held respecting the Virgin, he never accorded to her the place which by right belonged to Him who was Son of God and Son of Man. This loyalty to his divine Lord, and this intense desire to be like Him compelled Bernard to be something more than a prayerful contemplative monk. It was not possible for Him to live in solitude away from the perplexities and conflicts, the sympathies and errors of his time. He was a pious monk, not perfect, but better than most of his class, as is proved by the almost concurrent testimony of his own and after ages. But he was more than a pious monk; he was a true hearted man, mingling freely with his fellow men, sympathizing with them in their sins and sorrows, sharing often their mistakes, but oftener seeking to lead them onward and upward "by the common attraction of that adored Saviour and Son whose character and whose redeeming love were so deeply engraven on his heart." His influence grew rapidly, and spread far and wide, till at length so frequently was he absent from his monastery on some work of mercy or important mission, that Clairvaux came to be only a resting-place in the pauses of a busy life; and not always *that*, for the multitudes of people that he had helped and counselled in the world followed him to his beloved abbey either in person or with letters, and made his retirement only the centre of fresh labours.

The principal means by which Bernard's power and importance were felt during the first fifteen years of his residence at Clairvaux was his wide and vigorous correspondence. He was a letter writer; and the most indefatigable of letter writers. A letter writer in an age when correspondence was rare, and when men had not learned the art of writing in telegrams, or discovered the utility of post cards. He wrote letters, real letters worthy of the name. And

* Continued from page 184.

"he wrote to persons of all classes, on all subjects—from kings and princesses, popes and ecclesiastics of all grades, down to poor virgins and humble burghers—on subjects ranging from the most elevated and spiritual raptures on the welfare of the soul, down to the stealing of pigs. Some letters, especially the earlier ones, are sermons directed to individuals, and by no means free from rhetorical exaggeration. Others are the most terse and business like conceivable, going direct to the point, with no verbiage. And this latter class of epistles is the most valuable portion of his writings. They are a wide repertory of indubitable facts. They are generally, almost invariably, written with a distinct practical object in view—either to answer a question, which often leads to the giving of curious and valuable advice, or to request the performance of some act of justice and mercy at the hands of a feudal neighbour." This vast correspondence, combined with his marvellous sermons, have won for him the title of the Last of the Fathers.

But it is by his *hymns*, more than by his homilies, or even his letters, that the name of Bernard is most familiar to us; and it is from these hymns, as much as from anything else, that we learn the character of his inner life. The hymn beginning, "O Sacred Head! now wounded," is ascribed to Bernard: it should rather be called a lineal descendant of his. It is a translation of Paul Gerhardt's celebrated hymn on the Passion, which was more an imitation than a translation of Bernard's renowned hymn, which was a poem of four hundred lines. It was written after a loving, realizing contemplation of the sufferings of our Lord. The following is a translation of the first and last verses of the "Salve Caput Cruentatum:"—

"Hail! Thou Head so bruised and wounded,
With the crown of thorns surrounded,
Smitten with the mocking reed,
Wounds which may not cease to bleed,
Trickling faint and slow.
Hail! from whose most blessed brow
None can wipe the blood-drops now:
All the bloom of life has fled,
Mortal paleness there instead:
Thou before whose presence dread
Angels trembling bow!

Let me true communion know
With Thee in Thy sacred woe,
Counting all beside but cross,
Dying with Thee on Thy cross—
See and set me free!
When Thou biddest me depart,
Whom I cleave to with my heart,
Lover of my soul be near,
With Thy saving cross appear,—
Show Thyself to me!"

The hymns beginning "Jesus! the very thought of Thee," "Jesus, Thou joy of loving hearts!" "O Jesu! King most wonderful!" are fragments of another long hymn entitled *Jesu Dulcis Memoria*, and which has been translated by various hymn writers. Like the former one, it expresses in most touching language, the great love of the author for his Lord, and is one of the most precious, as it will be one of the most enduring legacies, bequeathed to the church by this greatest of mediævalists.

But Bernard was not only an author, he was an intense worker in other ways. To us, looking back through a vista of seven centuries, he appears to have been the central figure of the history of his age. The century in which he lived was unquestionably largely affected by his life and influence. The last twenty years of Bernard's life was especially full of heavy labour and growing care, for he shared in, or guided, every important event that occurred in the church. At one time we see him as a stern reformer bent upon cleansing the monastic orders of all corruption; at another as a determined trampler out of heresy, and as a keen controversialist taking the chief part in quelling a wide spread schism, and in opposing a renowned and formidable heretic. Again we see him as a mediator between the oppressor and the oppressed, as a promoter of peace and a benefactor of the poor. Now he appears as the umpire between the sovereigns of Europe, and now as the adviser and often as the reprover of the Popes. And it is well known how, as the author of the second crusade, all Europe was stirred by his appeals: "how assembled multitudes throbbed with

a common impulse as that emaciated frame, and those 'dove like' yet flashing eyes silently enforced the pleadings of that eloquent voice; how kings and burghers, peaceful men and blood stained warriors, peasant and noble, the criminal and the devout, wept together, and took on them the badge of the cross."

But of Bernard's many and multifarious labours, of that which came upon him daily, "the care of all the churches," of his philanthropy, of his friendships, of the love entertained for him, of his great love for his dearly beloved children, as he called his monks; of the beautiful and touching love, almost motherly, for his brother Gerard; of the many noble works of his unselfish and unresting life, we have not space to write. His last work was as a peacemaker. In great weakness he left his bed to mediate in a fierce feud between the citizens of Metz and the neighbouring barons. His efforts were not in vain—a reconciliation was effected, and peace restored. He returned to Clairvaux to die. He spent his last strength in supplicating his monks to abound more and more in every good work; and as their grief could no longer be restrained, and they stood sobbing around his bed, his eyes filled with tears, and he murmured, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better, nevertheless the love of my children urgeth me to remain here below." These were his last words. He died at the age of sixty-two; 1153.

On the Death of Children.

BY REV. W. H. BEECHER.

How many of us have sent children forward; and how many of us feel to-day that all things are for our sakes; and that those things which for the present are not joyous but grievous, nevertheless work in us the peaceable fruit of righteousness! So we stand in what may be called a relationship of grief. We are knit together and brought into each other's company by the ministration of grief, made Christian and blessed.

To be sure, if we were to ask this life what would be best, there is no father, there is no mother, who would not plead with all the strength which lies in natural affection, "Spare me, and spare mine." For the outward man this is reasonable and unrebukable; and yet, if it be overruled by Him who loves us even better than He loves His own life, then there comes the revelation of another truth: namely, that the things which are seen are the unreal things, and that the real things are the things which are invisible.

When our children that are so dear to us are plucked out of our arms and carried away, we feel, for the time being, that we have lost them, because our body does not triumph; but are they taken from our inward man? Are they taken from that which is to be saved—the spiritual man? Are they taken from memory? Are they taken from love? Are they taken from the scope and reach of the imagination, which, in its sanctified form, is only another name for faith? Do we not sometimes dwell with them more intimately than we did when they were with us on earth? The care of them is no longer ours, that love-burden we bear no longer, since they are with the angels of God and with God; and we shed tears over what seems to be our loss; but do they not hover in the air over our heads? And to-day could the room hold them all?

As you recollect, the background of the Sistine Madonna at Dresden (in some respects the most wonderful picture of maternal love which exists in the world), for a long time was merely dark; and an artist, in making some repairs, discovered a cherub's face in the grime of that dark background; and being led to suspect that the picture had been overlaid by time and neglect, commenced cleansing it; and as he went on, cherub after cherub appeared, until it was found that the Madonna was on a background made up wholly of little heavenly cherubs.

Now, by nature motherhood stands against a dark background; but that background being cleaned by the touch of God, and by the cleansing hand of faith, we see that the whole heaven is full of little cherub faces. And to-day it is not this little child alone that we look at, which we see only in the outward guise; we look upon a background of children innumerable, each one as sweet to its mother's heart as this child has been to its mother's heart, each one as dear to the clasping arms of its father as this child has been to the clasping arms of its father; and it is in good company. It is in a spring-land. It is in a summer-world. It is with God. You have given it back to Him who lent it to you.

Now, the giving back is very hard; but you cannot give back to God all that you have received with your child. You cannot give back to God those springs of new and deeper affection which were awakened by the coming of this little one. You cannot give back to God the experiences which you have had in dwelling with your darling. You cannot give back to God the hours which, when you look upon them now, seem like one golden chain of linked happiness.

You are better, you are ripier, you are richer, even in this hour of bereavement, than you were. God gave, and He has not taken away except in outward form. He holds, He keeps, He reserves, He watches, He loves. You shall have again that which you have given back to Him only outwardly.

Meanwhile, the key is in your hand; and it is not a black iron key: it is a golden key of faith and of love. This little child has taught you to follow it. There will not be a sunrise or a sunset when you will not in imagination go through the gate of heaven after it. There is no door so fast that a mother's love and a father's love will not open it and follow a beloved child. And so, by its ministration, this child will guide you a thousand times into a realisation of the great spirit-land, and into a faith of the invisible, which will make you as much larger as it makes you less dependent on the body, and more rich in the fruitage of the spirit.

To-day, then, we have an errand of thanksgiving. We thank God for the light which He kindles here, and which burned with so pure a flame, and taught so sweet a lesson. And we thank God, that, when this child was to go to a better place, it walked so few steps, for so few hours, through pain. Men who look on the dark side shake their head, and say, "Oh, how sudden!" but I say, since it was to go, God be thanked that it was permitted to pass through so brief a period of suffering; that there were no long weeks or months of gradual decay and then a final extinction; that out of the fulness of health it dropped into the fulness of heaven, leaving its body as it lies before you to-day a thing of beauty. Blessed be God for such mercy in the ministration of sickness and of departure.

And now we are to give thanks that the memory of this child is such a blessing in the household. It is better to the children that are left than any legacy of property could be, and to the parents it is better than the bestowment of any outward gift.

We are never ripe till we have been made so by suffering. We belong to those fruits which must be touched by frost before they lose their sourness and come to their sweetness.

I appreciate your sorrow, having myself often gone through this experience; and I can say that there is no other experience which throws such a light upon the storm-cloud. I see the goodness of God in His dispensation as pointing us towards heaven and immortality. In this bereavement there is cause for rejoicing; for sure it is that you and your child shall meet again never to be separated.

If a man all his life long should do no other good thing than educate his child right in the fear of God, then I think that this may be an atonement for his neglects. The greatest work which thou canst do is even this—that thou educatest thy child well.—*Luther*.

The Owl Critic.

A LESSON TO FAULT-FINDERS.

"Who stuffed that white owl?" No one spoke in the shop!
The barber was busy, and he couldn't stop!
The customers, waiting their turns, were all reading
The *Daily*, the *Herald*, the *Post*, little heeding
The young man who blurted out such a blunt question;
Not one raised a head, or even made a suggestion;
And the barber kept on shaving.

"Don't you see, Mister Brown,"
Cried the youth with a frown,
"How wrong the whole thing is,
How preposterous each wing is,
How flattened the head is, how jammed down the neck is—
In short, the whole owl, what an ignorant wreck 'tis!
I make no apology;
I've learned owl-eology.
I've passed days and nights in a hundred collections,
And cannot be blinded to any defections
Arising from unskilled fingers that fail
To stuff a bird right, from his beak to his tail.
Mister Brown! Mister Brown!
Do take that bird down,
Or you'll soon be the laughing stock all over town!"
And the barber kept on shaving.

"I've studied owls,
And other night fowls,
And I tell you
What I know to be true;
An owl cannot roost
With his limbs so unloosed.
No owl in this world
Ever had his claws curled,
Ever had his legs slanted,
Ever had his bill canted,
Ever had his neck screwed
Into that attitude.
He can't do it, because
'Tis against all bird laws.
Anatomy teaches,
Ornithology preaches,
An owl has a toe

That *can't* turn out so!
I've made the white owl my study for years,
And to see such a job almost moves me to tears!
Mister Brown, I'm amazed
You should be so gone crazed
As to put up a bird
In that posture absurd!
To look at that owl really brings on a dizziness:
The man who stuffed him don't half know his business!"
And the barber kept on shaving.

"Examine those eyes,
I'm filled with surprise
Taxidermists should pass
Off on you such poor glass;
So unnatural they seem
They'd make Audubon scream,
And John Burroughs laugh
To encounter such chaff.
Do take that bird down:
Have him stuffed again Brown!"
And the barber kept on shaving.

"With some sawdust and bark
I could stuff in the dark
An owl better than that.
I could make an old hat
Look more like an owl
Than that horrid fowl,
Stuck up there so stiff like a side of a coarse leather,
In fact, about *him* there's not one natural feature."

Just then, with a wink and a sly normal lurch,
The owl, very gravely, got down from his perch,
Walked round, and regarded his fault-finding critic
(Who thought he was stuffed) with a glance analytic.
And then fairly hooted as if he would say:
"Your learning's at fault this time, anyway;
Don't waste it again on a live bird, I pray.
I'm an owl; you're another, Sir Critic,
good day!"
And the barber kept on shaving.

JAMES T. FIELDS, in *Harper's Magazine*.

A very large number of human affairs belonging to all imaginary categories of thought and action have a great habit and likelihood in this world of coming to one single issue of the kind of all others most intelligible; it is the issue commonly known as the issue of pounds, shillings, and pence.—*Gladstone*.

The Tenth Commandment.

FOR THE LITTLE ONES.

"Just guess what Susan Shaley has got in her barn!" said Bella Stevens, fanning herself with her pink gingham sun-bonnet, and running into the house all in a flutter.

"Why, pigeons, I suppose; or—deary me, let me think—I don't believe I can guess."

"Pigeons! Now, Julie Stevens, you don't guess a bit right, I knew you could never guess. Why, it's two real, live kittens. I don't believe anybody ever had such ones before—lovely little pink noses, and white feet and eyes!—Oh, just blue"—and she fanned away with her sun-bonnet, and walked up and down in the greatest flutter, sitting here and there and everywhere, and not being quiet a minute.

"Kittens? two of them? I don't believe she wants so many; maybe she will give us one, and we can get Jamie to fix it in the coach for a horse, and all the dolls can go riding, and Minnie can hold it in her arms."

"She just won't give anybody one, and I pretty nearly cried about it, and I said: 'Susan Shaley, you are just as mean as ever you can be.' Oh, I wish I could get one! What in the world does Susan Shaley want with two? And here are you and I with none. I mean to go right straight to her mamma and beg for it while Susan is at her grandmamma's, for I never, never shall be happy again until I get it"—and she nodded her little head with all the earnestness in the world, and fanned with her sun-bonnet, and stamped her foot on the floor, and altogether was not a very good or mild looking little girl; and it was fortunate she did not always appear to such disadvantage, for in such case she would not have been loved very much; but this morning something was wrong with her somewhere, as it was very easy to see.

"Maybe some other kitten would do," suggested Julie.

"No, I won't have none but Susan Shaley's, and I just mean to have it now. I will have it, you see if I don't, Julie Stevens."

"But," said Julie, "I have been thinking about what mamma told us yesterday. Don't you know she said to wish for other people's things was coveting and breaking the tenth commandment, and—"

"Yes, but then I don't believe she meant cats and such things; it would be such fun to see kitty's little white feet playing with strings, and to see her rolling all about the floor, and she has just no nails at all to scratch with, because she is so little. I am going to tease somebody till I get her."

"Yes, but about the commandment; I must know mamma would say you ought not to try to get Susan's kitty against her will, and make her cry."

"I can not help it; I must have her, and Susan won't mind much after it is over. She has a rabbit and three dolls, and don't need her half as much as I do, because, you see, I only have Eliza Jane—and her nose is broken—and Josephine, with not a bit of anything alive to play with."

"But, if it is wrong to get it?"

"Of course, Julie Stevens, you know I would not get it if I thought it was wrong. The commandment don't mean cats, and mamma never in the world thought of them either."

"Well, I want a kitty; but I do not want it so very much as to covet Susan Shaley's."

Bella looked serious, and seemed to be thinking a great deal, as she said: "I'm sure it is no harm only to want the kitty and get some one to give her to me. To be sure, Susan would cry; but then I'll cry if I don't get her. The commandments don't say a scrap of a word about kittens or cats. It says: 'Thou shalt not covet thy neighbour's house, nor his maid, nor his ox, nor his ass—'"

"Nor any thing that is his," chimed in a soft little voice from up in the corner of the shop window, where five-year old Minnie was nestled, hard at work making odd figures intended to form a sample.

"Sure enough!" exclaimed Bella, holding her sun-bonnet suddenly still, and standing with her finger pressed to her lip for an instant; and then, reaching up into the shop window to give Minnie a kiss—"sure enough; I'll not go to Susan Shaley's; I'll try very hard not to wish—I see 'anything that is his' means cats!"

Scraps from the Editor's Waste-Basket.

I. MR. GLADSTONE'S CREED FOR THE PRESENT CRISIS.—In his Chester speech Mr. Gladstone gave the following as his creed. "At no period of my public life have the issues inviting the judgment of the nation been of such profound importance—including the management of finance, the scale of expenditure, and the constantly growing arrears of legislation. I hold before, as I have held in the House of Commons, that the faith and honour of the country have been gravely compromised in the foreign policy of the Ministry; that by the disturbance of confidence, and lately even of peace, which they have brought about, they have prolonged and aggravated public distress; that they have augmented the power and interest of the Russian Empire, even while estranging the feelings of its population; that they have embarked the Crown and people in an unjust war; that their Afghan war is full of mischief, if not of positive danger, to India; and that by their use of the treaty-making and war-making powers of the Crown, they have abridged the just rights of the Parliament, and have presented its prerogatives to the nation under an unconstitutional aspect, which tends to make it insecure. Gentlemen, that is my test; these are the characters that I have inscribed upon my colours. Those colours I have nailed to the mast. These words are not the words of declamation; every word and every syllable of them I am ready to support."

And surely every reader of this Magazine will say, "All this I steadfastly believe," and will do all I can as a citizen and a Christian to terminate the power of the foe.

II. OUR NEXT POLITICAL DUTY is to prepare, thoroughly and effectively, for the removal of the present Ministry at the forthcoming election. The Tories have given us nothing good, absolutely nothing. They have done all they could to mar the work of their predecessors in their dealings with the Army and with Education. Foreign policies have been carried on by clandestine conventions, and domestic policies frittered out of existence. A heavy responsibility rests upon every man who cares for his country. A high privilege is before every man who cares more for righteousness and humanity than he does for himself. A crisis is at hand. If we fail in it, judgment is at the doors. Mr. Gladstone says: "If the country again return to Parliament the present administration, don't presume and don't affect to lay the blame upon Lord Beaconsfield, or upon

Sir Stafford Northcote, or upon any of those people. They have given you ample means of judgment—of knowing what they are. You can judge them now by their words, and you can judge them by their acts; and if those words and those acts are such as elicit your approval, take the responsibility. Don't, like cowards, shrink from it. Those acts will become your acts; those words, your words; that trampling upon law, your trampling upon law; that disregard of treaties, your disregard of treaties; that insatiate expenditure, your insatiate expenditure. This you will have taken upon yourselves, and you must stand by it, and you ought to bear the consequences."

III. THE LIBERAL PROGRAMME cannot contain less than these seven points. (1) the equalisation of the county franchise; (2) security for improvements effected in land by farmers, and the grant of "tenant-right"; (3) improvement of the land laws; (4) restriction of the facilities for "drinking"; (5) increased facilities for registration of votes—additional hours for voting in large towns—checking corrupt practices at elections; (6) opening of national graveyards to the nation; (7) reduction of expenditure. It is not improbable that the separation of Church and State in Scotland may obtain a place in the list; but the programme is likely to be clear, strong, and practical, wholly free from dreams and visions, and directed solely to attainable results.

IV. TOUR TO THE HIGHLANDS OF SCOTLAND AND THE LAKE DISTRICT IN CONNECTION WITH THE AUTUMNAL MEETING OF THE BAPTIST UNION.—Our enterprising friend, Mr. Thomas Cook, has arranged a most appetising programme for a visit to Scotland in the *week prior to the meetings of the Baptist Union*. The time is most propitious. The route simply perfect. The guide,—well, everybody knows, is "certificated" by the "highest authorities," and the cost is marvellously low. It would be an act of wise beneficence on the part of individuals and of churches to send their ministers in shoals.

V. HOW MANY TRUSTEES HAVE YOU?—Churches need to be reminded that death comes with equal foot to the palaces of trustees as to the cottages of the poor. It is a fact—trustees die; and before all are gone successors should be secured. Any chapel or school with only three trustees should take steps to appoint more at once. The work is easy to-day! in a month or a year it may be very difficult and increasingly expensive.

Alpine Scraps.

A SECOND BATCH.

I. MOUNTAINS AND ARCHITECTURE.—

Is it a childish fancy, or is there some sure basis in reality for the persistence with which mountains suggest to the mind the delicately carved spires of a cathedral, the shaft-like column of an obelisk, the massive majesty of a pyramid, or the glorious freeness of Gothic structures? Certainly the idea of Architect, Sculptor, Builder, is inevitable. Thought is there: and thought implies, necessitates, the thinker. As St. Peter's, the Coliseum at Rome, the Cathedrals of Milan and Cologne, the obelisk on the Thames embankment, force us to think of the Workers of the past, so the granite peaks, "the silent pinnacles of aged snow," the vast obelisks and enormous towers, compel one to imagine the operation of mighty and mysterious Architects and Sculptors working throughout an immeasurable antiquity, raising and carving, moulding and sculpturing these sublime and beautiful forms. Mountains are, as Ruskin says, "the great cathedrals of the earth, with their gates of rock, pavements of cloud, choirs of stream and stone, altars of snow, and vaults of purple traversed by continual stars." They are God's cathedrals. In them man ought to give his purest and loftiest worship.

II. THE GOSPEL OF THE HILLS.—"The strength of the hills" is their most conspicuous feature. From the least to the greatest of the company of mountains they stand forth as types of power, of solid and enduring energy, of irresistible strength. Viewed as to their prodigious mass, their height and area, or as sustaining on their far-reaching slopes the burden of the world's multitudinous life, everywhere and always, they speak of STRENGTH. The green valley, loaded with its freight of corn and fruit, and garnished by the great Artist with thousands of flowers of various hue is *beautiful*; but the Alps and Himalayas are *strong*. The dale and copse, resonant with the hum of insect life, fragrant with the perfume of vegetation, and rest-giving in deep glade and cool shade are *charming*; but Mont Blanc and Lebanon are *strong*. Not that the mountains lack beauty. By no means. On their lower ranges, yea and even pressing up to and beyond the snow line, life and beauty climb. Odorous violets, and deep blue gentians, anomones and alpine roses, ferns and edelweiss, give to the mountains a beauty the more fascinating because it is the besitting

garment of strength, just as tenderness is never so winsome as when it is the attribute of the strong. Gazing from the Görner Grat on the glittering towers and peaks of Monte Rosa, the Matterhorn, Castor and Pollux, the Breithorn and their companions, clad with radiant robes of spotless snow, the feeling pervaded the heart, Verily beauty is in this sanctuary of the hills; but it was soon mastered by the conception, "STRENGTH and beauty are in this sanctuary of Jehovah," and STRENGTH *mainly*, pre-eminently and gloriously.

The Hebrew symbolism of the hills is, therefore, as accurate as it is suggestive. Mountains are forever and universally, pictures of the mighty, burden-bearing, all-resisting and conquering strength of the great God our Father. They preach the gospel of power; a gospel He Himself preached to Abraham, when He said, I am the Lord Almighty; walk before me and be perfect; and to Job when He bade him study the strength of leviathan and behemoth. And the same gospel of the everlasting hills He preaches to us in Christ Jesus, so that we may preach to ourselves, saying, if He; He, the Lord of the hills is for me! who can be against me!!

III. EXPERIENCE AND LEADERSHIP.—

Not a solitary trace of a pathway was visible over the Monte Moro Pass when we began the attack. No one had preceded us since the freshly fallen snow had mantled the whole mountain in a robe of glittering purity; and yet our guide, without any misgiving, and with an accuracy that could not be gainsaid, went the shortest and best way for the cross at the summit of the Pass: and marched along with as full a sense of safety and security as if he had been a pilgrim on the soundest asphalt road. He had passed that way before: and experience was his qualification for leadership. Should not the Christian Guide, the Leader of souls, in days when the old paths over the mountain of holiness are obliterated by the repeated snow-falls of scepticism, know the road so well, and the point of the Pass where the Cross is fixed so accurately, that he can unfalteringly track his way to it, and lead others securely thereto. Life is power. The fuller the life of experience, the larger the gifts for the leadership of men. We must ourselves try the passes again and again before we can expect to lead others.

IV. ONE MAN'S WORK ANOTHER'S SECURITY.—It is not enough for the guide to lead: he has more to do than show the way. On him rests, to a large degree, the responsibility of his followers. If they are hurt in limb or life, he loses credit. Hence his axe, his ropes, his ladder, and his carefulness. Forward over the snow the leader goes, cutting his foot-prints so sharply, and planting his foot so firmly, that where he has stood we may stand: and his successive steps become the rounds of the staircase by which we climb to the top of the Pass. It is one thing to say this is the way: it is another and a better to make the ascent of the way so safe that no pilgrim can get hurt. A wise guide knows where to go to do that: what shelving snow to avoid, what detours to make, and never plants his followers anywhere except where he has safe foothold. Wise guides make sure of their own footing before they ask any one to stand where they are—so does their work become the security of other men.

V. ONE MAN'S FAULT ANOTHER'S DANGER.—I shall never forget one moment in the descent of the Piz Languard. We had recently passed a gentleman and two ladies, in charge of a guide, and had cheered them by the assurance that they had not far to go before they would reach the coveted summit. A shout was heard, and looking round the guide was seen rolling at a fearful rate down a steep ledge of snow and rock, and after him, at some distance, the gentleman. Suddenly, and speedily, the latter was stopped by a projecting boulder: and a similar piece of good fortune checked the further progress of the guide. With limbs bruised and hands bleeding the guide recovered the snow path, and the party continued the ascent and reached the top in safety. The guide was the greater sufferer, and yet the fault, it seems, was not his. One false step was taken, and it imperilled not only the life of him who took it, but also that of his guide as well. Leaders are not beyond risk of being hurt by those they seek to lead.

VI. A PAINFUL EQUATION.—At St. Nicolaus I accosted a Swiss porter who spoke English with such fluency that I said to him, "Why you are half an Englishman." Putting on a most lugubrious expression, he said at once, "No, I am not English. English are rich. I am poor, very poor." I confess I did not feel that my country was flattered by the contrast. I have no objection to money; not the slightest. I often wish I had more. Indeed a few large sums would be very acceptable just now: but I felt a

little humiliated that this Swiss porter should have no loftier conception of an Englishman than that he was a dilated money-bag. The equation, Englishman = well-filled money bag, was painful to me. Our centuries of training, our "glorious constitution in Church and State," our succession of huge sacrifices and heroic conflicts, our aggressive colonisation, expanding commerce and exalted civilisation; and, above all, our Christianity, all to issue in making a living and breathing money-holder! If this be so, then, pity it is, it is so. Yet, is not that the equation we are working out all over the world, with our policy of incessant annexation, our greed of gain, and our tainted commerce. We shall not be doing all we ought until we put a higher meaning, and a nobler inspiration, into the ancient and wide-spread name of Englishman.

VII. UP OR DOWN.—It is that makes the difference. Down in the valley we have a vague, unreal idea, of the size of mountains and of the distance of their peaks. We were perpetually taking lessons in the deceptive appearances of mountain scenery. Rocks, looking like tombstones in a graveyard at a distance of five or six miles are found to be four or five hundred feet in height when approached. Half a mile grows into three miles and a half as you go from step to step. The powder that attends the falling avalanche consists of huge and terrific masses of snow and ice and rock that go crashing and crushing all along their course. That dark speck in the glacier that looks like a solitary tourist is a gigantic crevasse, "with perpendicular sides of glimmering blue ice." You must traverse the hills to know them. You cannot know them so long as you are down. You must ascend to know.

Let us rise. We are the victims of ignorance and illusion so long as we are on the low ground of our animal life; it is as we rise into purity and benevolence that we approach the truth, and get to know what really is. God is above. We must ascend the hills of faith and love and duty to meet with Him and know Him as He is. Even Byron makes the Alps rebuke us—

"Above me are the Alps,
The palaces of Nature, whose vast walls
Have pinacled in clouds their snowy scalps,
And throned Eternity in icy halls
Of cold sublimity, where forms and falls
The avalanche,—the thunderbolt of snow!
All that expands the spirit, yet appals,
Gather around the summits, as to show
How earth may soar to heaven, yet leave vain
man below."

Let us rise.

JOHN CLIFFORD.

Reviews.

REGENERATION: ITS CONDITIONS AND METHODS. By Robert Oraig, M.A. London: Hamilton, Adams. Glasgow: T. D. Morrison.

THIS is not a dry theological discussion, and yet it handles, in a direct and thoroughgoing way, some of the profoundest questions of theology. The contributions of recent science, and the results of historical inquiry, are skilfully used to give a freshness and a vital energy to an old theme. The vigorous exposure of erroneous methods sanctioned by high names and wide-spread churches; the clear description of the human elements in the great change; the glorious breadth of the interpretation of the sacrifice of Christ, render this treatise on "Regeneration" a valuable contribution to the literature of the day. The book has the merit—no slight one on such a theme—of being so written that it will be read.

THE SINGER'S GUIDE. By John Adcock. Novello & Co. Price 1s. Second edition.

THIS work consists of plain and practical rules for the pronunciation, in singing, of English, Italian, and Latin, with examples and exercises. It also has a pronouncing dictionary of musical terms, a pronouncing vocabulary of musicians, and of Scripture proper names; and indeed forms an admirable guide to distinct and accurate enunciation in song. So far as book-work can enable any one to sing so as to give the exact sound of a word, this book will do it. The observations on chanting are also good, as far as they go; but for chanting, as for much else in singing and out of it, steady and diligent practise within sight and hearing of a skilled musician is absolutely necessary. Preachers would do well to obtain this singer's guide, for, of course, all preachers are singers. Young and old in our congregations will alike gain help from it. We heartily commend it.

THE SPURGEON BIRTHDAY BOOK AND AUTOGRAPHIC REGISTER. Passmore & Alabaster.

MR. SPURGEON has a rich fancy, and these are some of its best products. Metaphor and simile, parable and allegory, abound in Mr. Spurgeon's writings; and this book will be welcome on that account,

as well as for its fitness for the function of an autographic register. It is strong, well bound, and elegant. Each book contains copies of the autographs of Mr. and Mrs. Spurgeon.

HOUSE AND HOME: A JOURNAL FOR ALL CLASSES. 335, Strand, W.C.

WE have perused several numbers of this excellent serial, and have much pleasure in calling the attention of our readers to its contents. As its title indicates, it deals with the "House," its construction on sanitary principles; societies for house-building; improvements in arrangement; and with the "Home," the health, the morals, and the general welfare of its inmates. It is well edited, and is sure to render good service to all who read it.

JOHN TRUMAN'S RISE IN LIFE. By Algernon Rivers. Stock.

THE "purpose," or "moral," of this "story for young men" is frankly avowed and fully described. There is no attempt at disguising the author's object. The work lacks "art," and is a plain, straightforward account of the career of an honest business man; his principles and his trials, his faith and his successes. It is more like a biography than a story.

SONGS OF REST. Edited by W. R. Nicol, M.A. Macniven & Wallace, Edinburgh. Nisbet; Simpkin, Marshall, & Co.

THIS is an exquisite book. Externally it is most attractive, being bound in gilt and white vellum. Internally the paper is superfine, and the print clear. The poems are chosen with admirable skill and taste. Most of them are fresh, and all of them are of high literary merit, and charged with a bracing and refreshing air. It will be an angel of blessing to many.

CHRISTIAN CHURCHES. By Joseph Angus, D.D. Hodder & Stoughton.

A NEW and cheap edition of this valuable work on Christian churches was a desideratum. It ought to be put into the hands of our church members. Friends buying it and distributing it amongst the younger disciples of Christ will confer real and lasting service on the church of the Saviour.

Church Register.

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

MIDLAND BAPTIST UNION.

THE next Annual Meeting will be held in Derby on Tuesday, Sept. 9. On Monday evening a preparatory service will be held in Osmaston Road Chapel, when the Rev. James Thew, of Leicester, is expected to preach. At the meeting on Tuesday morning (also in Osmaston Road Chapel), the Rev. W. Evans, of Leicester, President for the year, will deliver an address. The Rev. R. B. Wallace, the Evangelist of the Union, will also give an account of his work, and introduce a discussion on the need of evangelistic labour. Business will be attended to in the afternoon; and in the evening the Rev. R. Caven, B.A., of Leicester, will preach in St. Mary's Gate Chapel. The friends at Derby are prepared to give a hearty welcome to the Union. It is hoped, therefore, that they will be cheered by the presence of many visitors from all parts of the midlands, specially from the three counties of Nottingham, Derby, and Leicester.

W. R. STEVENSON, *Secretary*.

LEICESTER AND LEICESTERSHIRE PREACHERS' ASSOCIATION

MET at Market Harborough, August 4th, under the presidency of Mr. W. Herring, who read a paper on "The various aspects of society, and the vast need of an earnest and intelligent ministry, whether lay or stated, to meet its religious requirements." Resolutions on the Burials' Question and Sunday Closing Bills were carried unanimously. Messrs. G. Colver, E. Smith, W. Ashby, G. Payne, J. Buswell, J. Wilford, G. Burden, A. Lythall, J. Thorpe, and J. Mee, taking part in the discussion. After tea an open-air service was held in the Market Place, presided over by Mr. J. Thorpe, and addresses were given by Messrs. G. Colver and E. Smith. Councillor Wilford presided at the evening meeting. Mr. A. Lythall, the Secretary, read the report, which stated that it had lost two members by death, while two others had joined the Society. The Association now numbers thirty-seven. About the close of last year it had received an application from the church at Market Harborough to supply their pulpit during 1879. Up to the present that request had been carried out to the satisfaction of the friends. Two persons had lately been added to the church, who were baptized on May 4th, by Mr. G. Payne. Out of nine reports sent in by the brethren of their labours

in the villages for the past twelve months, 54 places had been supplied, 658 sermons preached, and 4,674 miles travelled by them. Taking the whole of the 37 preachers, the aggregate would represent 60 churches, 2,632 sermons, and 18,696 miles. Speeches were delivered by Messrs. J. Moo, J. Braithwaite, W. M. Morris, J. Buswell, D. Gee, G. Payne, W. Ashby, and J. Pochin.

CONFERENCES.

LANCASHIRE AND YORKSHIRE CONFERENCE will assemble at West Vale on Wednesday, Sept. 24. Rev. Wesley Wood, of Bradford, the preacher. Home Mission meeting in the evening: speakers, Revs. W. Gray, J. Bentley, J. Turner.

JOHN S. GILL, *Secretary*.

The Autumnal Meeting of the WARWICKSHIRE CONFERENCE will be held at the New Home Mission Chapel, Vicarage Walk, Walsall, on Monday, Sept. 29. Every member of the Conference should make a point of seeing in this denominational chapel, what any one may see, as fine a specimen of Christian vigour, and common sense, as Staffordshire can show. Besides, every man ought to look after his own property.

LL. HOWARD PARSONS, *Secretary*.

CHAPELS.

ASHBY.—NEW ORGAN.—Rev. C. Clark, late of Melbourne, Australia, preached two sermons for the New Organ Fund, July 20. Collections, £24.

COALVILLE—PASTOR'S HOUSE.—Sermons were preached on Sunday, July 20, by the Rev. E. Yemm, to defray expenses of putting the pastor's house, purchased four years ago, in trust for the G. B. denomination. Collection, £8.

Our church here is seeking, by means of a bazaar in November, to extinguish a debt of £450, and will be glad of the practical sympathy of distant friends, and they ought to obtain it.

EPWORTH.—The Rev. W. M. Anderson has recently erected, at his own expense, a new vestry and a new baptistery, and presented the same to the church for use on baptismal occasions.

KIRKDALE—NEW CHAPEL.—The foundation-stone of a new school chapel for the congregation of the Rev. W. Bathgate, was laid at Kirkdale, July 3, under the auspices of the Liverpool Baptist Union.

LONDON, *Church Street, Edgeware Road.*—Extensive improvements of the interior having been carried out, the chapel was re-opened by a service on July 16, when a sermon was delivered by Rev. J. Baldwin Brown, B.A. On the following Sunday, July 20, Rev. J. C. Jones, M.A., preached twice, and on the 21st a tea and public meeting was held, when addresses were delivered by Hon. Sir S. L. Tilley (Financial Minister of Canada), Hon. and Rev. W. H. Freemantle (Vicar of St. Mary's, Bryanstone Square), Revs. W. J. Avery, J. Fletcher, and Messrs. J. S. Balfour, G. Dibley, C. S. Brayne, etc. Upwards of £700 are required to defray the cost of these alterations and other expenses, of which about £630 have been given or promised.

LONGFORD, *Salem.*—A bazaar was held, July 22 and 23, and notwithstanding grave fears in consequence of the condition of trade, was very successful. The stalls were well furnished, prepared by the ladies of the church and congregation, and sent by many friends formerly connected with the place, as well as by personal friends at Burton, Barton, Todmorden, Halifax, etc. Though scarcely any response was given to the appeal made in the G. B. Magazine, great sympathy was shown by members of other denominations, especially the Established Church, the Vicar of the parish kindly lending the furniture for the stalls. The bazaar was opened by J. B. Loudon, Esq., of Coventry, the pastor, and neighbouring ministers, taking part. Including a few subscriptions upwards of £142 was received, and a clear profit was made of £120, thus relieving from a considerable financial burden this old church, which has had to struggle against the difficulties arising from a fluctuating and frequently depressed trade, and which, having supplied many other churches with some of their most useful members, and done its best to support denominational work, perhaps deserves a little more recognition and sympathy from the denomination than in this instance it has received.

LOUGHBOROUGH, *Baxter Gate.*—Our Band of Hope held its half-yearly meeting, July 19. The society is growing, the numbers now on the books being 76, with an average attendance of 44.

LYNDHURST.—The anniversary services were held, Aug. 12, 13. The Rev. W. H. Payne, the pastor, preached. A stall of work realised, with the tea meeting, more than £20 towards the improvement of the chapel. At the public meeting addresses were delivered by the Revs. J. B. Burt, T. Evans, J. Johnson, W. Powor, J. Wat-

son, and W. H. Payne. The treat was given to the scholars of the day and Sunday school on the 15th.

MOSSLEY.—The bazaar recently held has, together with a gift from Hugh Mason, Esq., realized nearly £100. Mr. Hugh Mason opened the bazaar in a most sympathetic and able speech. This new work is progressing satisfactorily. The Editor acknowledges, with thanks, the receipt of 10s. from the Rev. W. Dyson, and 5s. from Mr. J. Andrews, of Leeds. Further aid is needed, and will be appreciated.

WALSALL, *Vicarage Walk.*—NEW ORGAN.—Our friends at Walsall, entirely at their own cost, and without any aid from the funds of the Home Mission have placed a new organ in their chapel. It consists of two manuals of fifty-six notes, and pedal organ thirty notes, and is enclosed in a handsome pitch-pine case, from the design of Mr. Markwick, the architect of the chapel. The front pipes are gilt metal, with French mouths, and it is fitted with the new swell pedal. It has 926 pipes, possesses considerable power, the full organ producing a rich volume of tone, while its construction is marked by unusual solidity and high class workmanship. It was opened by Mr. Alfred Russell with an organ performance; and on the following Sunday Rev. E. C. Pike, B.A., preached special sermons.

SCHOOL ANNIVERSARIES.

LOUGHBOROUGH, *Wood Gate.*—Rev. J. Gutteridge, of Manchester, preached on June 29. Collections, £60 5s.

QUEENSBURY.—Rev. G. Hester preached. Collections, £52 9s.

MINISTERIAL.

ALLSOP, REV. S. S., of March, has accepted the pastorate of the church at Burton-on-Trent, and will commence his work there in October.

BAILHACHE, THE LATE REV. CLEMENT.—The numerous friends of this beloved minister will be glad to learn that Mr. Jeremiah Cowdy has generously presented a handsomely framed autotype portrait of him to the Baptist Mission House, and to the Regent's Park College. The likeness is admirable, beaming with that bright and animated expression which those can never forget who saw him at some serenely happy moment of his life.

JARMAN, REV. G., of Birmingham, has accepted the invitation to the pastorate of Wood Gate church, Loughborough, and commenced his ministry on August 3.

PARKINSON, REV. J., after nearly five years labour at New Lenton, has accepted

the pastorate of Queensbury. A farewell tea meeting was held, Aug. 4. Mr. J. Saxby, senior deacon, presided, and presented to Mr. Parkinson a purse of money and an illuminated address; Mr. S. Tagg presented a portrait of Mrs. Parkinson to Mr. Parkinson; Mr. J. Gamble presented a portrait of Mr. Parkinson to Mrs. Parkinson; and Mr. T. Wragg presented Mrs. Parkinson with a cabinet workbox. Rev. J. Parkinson acknowledged the kind presents in warm terms, and stated that he and Mrs. P. had received from all the deacons, and many other friends, the warmest sympathy that they could desire, and should look back upon the time spent at Lenton, and the acquaintance formed, with great pleasure. Mr. P. hopes to commence his labours at Queensbury on Sunday, Sept. 14.

PERRIAM, REV. A. C., has resigned the pastorate of the church at Eastgate, Louth, after over three years faithful ministry. A local paper says, "During Mr. Perriam's stay in the town he has commended himself to at least the whole of the nonconformist section of the community by his Christian liberality. His life amongst us has also exhibited the possibility of the existence of such an individual as a Christian politician, notwithstanding the belief of many that such a character is an incongruity."

HELP FOR THE "LITTLE ROMANS."

J. Colebrook, Esq. £2 2s. 0d.
Mrs. Harris, Calne 6 6 0

We shall need at least twelve pounds more in order to secure an instrument in any way adapted to the needs of the Sala Cristiana. We should be pleased to finish this work at once.

BAPTISMS

BULWELL.—Ten, by J. R. Godfrey.
BURNLEY, Enon.—Four, by J. Turner.
CROWLE.—Six, by J. Stutterd.
EPWORTH, Lincoln.—One, a Wesleyan, by W. M. Anderson.
FORNCERT.—Four, by C. Bloy.

GRIMSBY.—One, by J. Manning.
LONDON, Borough Road.—Seven, by G. W. M'Cree, from Collingwood Street Mission.
LONDON, Praed Street, &c.—Ten.
LOUGHBOROUGH, Baxter Gate.—Four, by C. Savage.
MELBOURNE.—Three, by W. Green.
MOSSLEY.—Four, by S. Skingle.
NORWICH.—Two, by G. Taylor.
SAWLEY.—One, by J. R. Parker.
STANTON HILL.—Four, by F. Shacklock.
SWADLINCOTE.—Fifteen, by J. J. Irving.
WIRKSWORTH.—Four, by C. Springthorpe.
WYMESWOLD.—Three, by W. Morris.

MARRIAGES.

TILL—COUCH.—August 5, at the Baptist Chapel, Crowle, Lincolnshire, by the Rev. Jabez Stutterd, Mr. William Till, of Eastoft, to Miss Sophia Jane Couch, of Crowle.

OBITUARIES.

ARTERTON, GEORGE, aged 23, was struck by lightning during the fearful storm that passed over us on Aug. 9. He was converted to God in November, 1877, and baptized in the following January, and admitted to the church at Fornoett, and became forthwith a useful and zealous Sunday school teacher. The summons was sudden, but "he was ready." "Be ye also ready."

PEDLEY.—Frederick Richard, the third son of Richard and Mary Anne Pedley, Haslingden, near Crews, was called to his heavenly rest, Aug. 2, 1879, aged twenty-one years. Interred at the Baptist Chapel, Wheelock Heath.

Though short thy space, God's unimpeach'd decrees,
Which made that shorten'd space one long disease;

Yet, merciful in chast'n'ng, gave thee scope
For mild redeeming virtues, faith and hope,
Meek resignation, pious charity.
And, since this world was not the world for thee,

Far from thy path remov'd, with partial care,
Strife, glory, gain, and pleasure's flowery snare,
Bade earth's temptations pass thee harmless by,

And fix'd on heaven thine unreverted eye!
Oh! mark'd from birth, and nurtur'd for the skies!

In youth with more than learning's wisdom wise!

As sainted martyrs, patient to endure!
Simple as unweaned infancy, and pure!
Pure from all stain (save that of human clay,
Which Christ's atoning blood hath wash'd away!)

By mortal sufferings now no more oppress'd,
Mount, sinless spirit, to thy destin'd rest.

TEETOTALISM AND CHRISTIAN DISCIPLESHIP.

"I SHOULD never have become a Christian if I had not given up 'the beer.' Yet I was never intoxicated: never approached so near to intoxication as to awaken suspicion; but still I feel that I must give up 'the beer' before I could be a Christian. I gave it up a year and a half ago, and I have been making progress; some progress, not so much as I could have desired, but some ever since." That witness is a fragment of a real life, and it is suggestive. How many "moderate" drinkers there are who need to make the same resolve: to "come out and be separate" from the drinking world, so that they may "love the Lord with all their heart, and with all their soul, and with all their strength." If the "little" indulgence offend thee; if it cause thee to stumble, hinder advance in goodness, then away with it: it is infinitely better to go without "the little" and have a sore conscience, a clear head, a placid spirit, and a heart glowing with love to Christ.—*Scraps.*

THE
MISSIONARY OBSERVER.

SEPTEMBER, 1879.

Missionary Committee Meeting.

THE next meeting of the Foreign Mission Committee will be held on Wednesday, September 10th, at Friar Lane School-room, Leicester, at Twelve o'clock. Ministers of subscribing churches are eligible to attend.

Northern Orissa Mission.

WE received some time ago the Forty-fifth Annual Report of the Free-will Baptist Foreign Missionary Society, from which we are pleased to learn that our brethren in Northern Orissa are steadily prosecuting their important work. Unhappily their operations have been hampered and hindered for the want of funds. Upon this point we prefer to let the Report speak for itself, and quote from the introductory paragraphs. They are as follows :

In presenting our friends with another annual report of our work, our prospects, and our wants, the latter suggest themselves to our mind with peculiar emphasis, and we give them a first place, hoping that these necessities, brought prominently before the minds of the friends at home, will bring a hearty response to the present imperative call for funds.

The unexpected withholding of the regular home appropriation for support of native preachers, schools, etc., for two successive quarters, has brought us to the verge of bankruptcy, but, knowing the fatal effects of disbanding our schools and discharging our force of native helpers, we have succeeded, thus far, in sustaining our work in its full proportions, constantly hoping to be relieved before the extremity is reached.

Why this dearth of funds, it is difficult to understand. Certainly, there is no corresponding degree of poverty in the home churches, and the only conclusion at which we can possibly arrive is this, that the money is not wanting, but only the art of getting it. It is, perhaps, true, that "there is no royal road to fortune," but we are confident that there is a way to get hold of the denominational purse-strings, and most sincerely do we hope that the holder of this important secret will soon find his appropriate sphere.

True piety, untiring zeal, perfect consecration, faith in God, and love for souls, are all vitally essential to the success of missionary effort, but all of these combined, in the absence of commercial coin, are as useless as a locomotive without a track upon which to run, or minus fuel and water.

Efficient native helpers are the strength of foreign missions, and when we see talented Christian young men entering the secular professions because their services

cannot be retained for mission work on account of the meager salaries allowed, we are forced to the conclusion, that it is a mistaken economy which so limits our resources that we cannot utilize all available native Christian talent for mission work, and then tries to supply the deficiency with re-enforcements from home.

The importance of impressing upon the minds of native converts the real beauty of self-sacrifice in the cause of the Master, is evident to all, and this spirit should be encouraged in every possible way; but we ought not to expect them to show a spirit of self-denial possessed by only the few of those engaged in the ministry in Christian lands.

To make the most economical use of the missionary force now in the field, we should at once double our native agency, and add largely to our other facilities for carrying on the work.

Many a time have we seen luxuriant fields of grain returning to their mother earth ungathered, because, we were told, men could not be found for the harvest; but never yet have we known the man who always had money in hand to pay his labourers when their work was done, to thus lose his crops. The world over, missionary writers and journals lament the scarcity of labourers in the great moral harvest-field, and grieve over the fewness of those who are ready to enter in and reap; and yet we dare affirm that thousands of loyal Christian hearts, as faithful and true to the Master's cause as any now in the mission field, stand ready to engage in this blessed work whenever there are funds in hand to ensure their support. You cannot find them now; and why? An empty treasury, a heavy debt, no provision for nor assurance of permanency—all return a most emphatic answer. To say that God's work is not dependent upon money, is to say that it is in no way dependent upon human agency; but God works by means, and no more necessary is the missionary to the evangelization of the heathen world than is the money which is to sustain him in that work.

The difficulty of our American friends has been more the want of money than of men, and from remarks in the *Morning Star* it would seem that if the American Treasurer of the Mission has funds in hand he sends them out to India; if not, the brethren are left to do as best they can. Now, this is a state of things which ought not to exist, and which is as impolitic as it is embarrassing. If brethren are encouraged by a Committee to incur liabilities in doing a certain work, in all fairness those liabilities ought to be regularly met. And, sympathising with our devoted brethren and sisters in Northern Orissa in the pecuniary difficulties in which they now and again find themselves, we shall rejoice to hear that some means have been devised by which the needful funds from America can be sent out with regularity.

The principal STATIONS of the Mission are Midnapore, Bhimpore, Dantoon, Santipore, Jellalore, and Balasore.

The following is a list of the MISSIONARIES, and shows the year they entered the service of the Society.

J. PHILLIPS	1836	MISS PHILLIPS... ..	1865
MRS. PHILLIPS... ..	1840	MISS S. L. CILLEY	1873
O. R. BACHELER, M.D. ...	1840	A. J. MARSHALL, B.D. ...	1873
MRS. BACHELER	1847	MRS. MARSHALL	1873
MISS CRAWFORD	1851	R. M. LAWRENCE, M.A. ...	1874
J. L. PHILLIPS, M.D. ...	1865	MISS M. W. BACHELER ...	1876
MRS. PHILLIPS... ..	1865	MISS S. O. PHILLIPS	1877

In consequence of severe illness the senior missionary, Mr. Phillips, is obliged to quit the field; but our friends in Orissa were expecting to be reinforced by a missionary and three young ladies—among them another daughter of Mr. Phillips. An interesting feature in connection with the Freewill Baptist Mission is that instead of the fathers there come up the children.

On the *native staff* there are six preachers, besides several lay preachers and "workers." The number of members in the various churches is four hundred and forty-four. The different departments of Mission labour include itineracy, zenana work, press, dispensary, day and Sunday schools, normal and training schools. Among the Santals an interesting work is being carried forward; and, scattered throughout the country, there are about fifty schools, which contain a thousand scholars.

The Mission is highly favoured in having on its staff two properly qualified medical practitioners. For many years Dr. Bacheler has rendered great help among the people in healing all manner of diseases, as well as in directing them to the Healer of souls. In surgical cases he has been quite famous, and has performed more than a thousand operations in a single year. His report for the past year is as follows :

Disease has its laws of change. This is seen by the varying draft on different kinds of medicines. This year quinine and its accompaniments have been in far greater demand than usual, indicating that fever has been the prevailing disease. For the last three years, there has been comparatively little cholera, only occasional and isolated cases, with no wide-spread epidemic; but, instead of this, fever everywhere, and in an aggravated form. What is here popularly known as "malarious fever," has been prevailing in a new form for several years. It commenced a hundred miles to the north of us, and, selecting the most insalubrious districts, following the course of rivers, and carefully avoiding the more elevated and salubrious portions of the country, it kept steadily on its way southward. Two years ago it had reached the neighbourhood of the town of Midnapore, but, swerving around our borders, it took up its onward march towards Orissa, spreading to the right and left in its course. The past year it has been raging with great violence along the banks of the Subarnareka, fifty miles to the south of us. Cholera attacks a community, sweeps away the susceptible ones, a certain percentage, but leaves the rest intact; but this fever comes and goes, and comes again, rapidly disposing of the weak, but gradually undermining the strength of the strong, till but few remain.

Passing a tract of country which had been thus affected last cold season, from ten to thirty miles to the east of us, I made inquiries in regard to the ravages of the disease. To my first question, "How many have died of fever?" the answer usually was, "From one-half to three-quarters;" but, upon inquiry from house to house, I would find the proportion much reduced. In answer to the question, "How many have died from this house?" the answers would run something like this: "Two out of six;" "one out of five;" "four out of ten;" and occasionally, "none;" so that one-fourth dead would be a fairer estimate. But what of the living? My next question was, "How many have had fever?" and the answer was, "Everybody." But when I separately questioned each one of a group of men, their answers would vary something as follows: "Have you had fever?" "Yes." "Have you?" "Yes." "Have you?" "No;" and so on. But of the affected ones, some were having fever every other day; some once a week; and some occasionally. Some were bloated with enlarged spleen, some with diseased liver, plainly indicating that without speedy relief, in a few days or months, they too, would be gone. Some villages have been decimated over and over again; some completely depopulated; most of the inhabitants dying; a few, only, having strength to run away.

The immediate mortality from this fever, though in rare instances quite as sudden as from cholera, is usually by no means so great; but it returns again and again, and finally, after weeks or months of suffering, carries off its victim by exhaustion.

The Government has established charitable dispensaries in portions of the affected districts, which have afforded relief to those within reach, but the masses have not been reached; for when so many were suffering, who could carry the sick for more than three or four miles to a dispensary? A very large majority of the sufferers have been absolutely without relief.

Our dispensary has had a large number of old cases from the country, while the great increase of fever in the city has largely increased the number of our daily

patients. So far as our limited means would allow, we have endeavoured to moot the necessities of all cases that may be presented.

Dr. Bacheler has an able coadjutor in Dr. James L. Phillips; and we trust that in every department of their philanthropic and Christ-like work in doing good to the bodies and souls of men they will be abundantly blessed. In our part of Orissa a medical missionary would be of incalculable service; and to any man who found his happiness in doing good a fine opportunity is presented of serving Christ and benefiting mankind.

A Cold Season Preaching Tour.

BY MR. W. BROOKS.

THE duties of our esteemed brother Brooks, in connection with the Mission Press, are such as to render it impracticable for him to be away for long together. Besides occasional visits, however, to the out-stations, he generally manages to take a preaching tour or two during the cold season. The following letter, which gives an insight into the condition of the people, will be read with interest.

TENT BARAMANIA,
(Near Assureswara.)
Jan. 28th, 1879.

Having a little time to spare after attending the Chatra market, I feel disposed to spend it in commencing a letter to you, and to continue and finish it as I may have opportunity. I think you have been in this direction; and though it is many years since, you will doubtless recollect something of it.

We are encamped on a very nice spot under a single banyan tree. My tent (not a very small one) occupies one side; and on the other is the brethren's tent, chulies for cooking, &c., and lots of room to spare. The Kendrapara road runs close by; and being the direct route to Chandbali, numbers of up-country pilgrims are constantly passing to or from that place, taking advantage of one of the steamers running weekly or oftener between that place and Calcutta on their way to Pooree. The "Pioneer" steamer leaves Cuttack every Tuesday for Chandbali, with two or three passenger boats in tow, with accommodation for both Europeans and natives, and generally has a full complement of passengers. The better class of pilgrims engage a cart to and from Chandbali, as they are more at liberty, and go direct to Pooree without change. Yesterday a number of wealthy pilgrims from Lucknow stayed to cook and eat under the trees we had taken shelter for the same purpose, near a very large market we had come to attend.

My first trip this cold season (and for three or four days it was cold) was a

short one on the High Level Canal as far as Jenapore, accompanied by Sebo Patra: three separate parties of native brethren had left on tours in different directions, and Sebo was the only brother who could be spared; but you know what he is and has been as an out-door worker. The trip was taken partly for a change, and partly for labour, not having crossed either river for near upon nine months. We did not find as much work as we had hoped, the people being engaged in cutting their crops, and at home only at mid-day to eat. At some of the villages we went to we could not find a single man, and could speak only to a few as we met on the road going and returning. At one place we were told the men had gone to get out of the way of the License Tax* assessors, who were in the neighbourhood. The people are not backward to have a fling at us in reference to taxes ("tickas," they call it), as, being Euro-

* According to the recent License Tax Act, ordinary workmen, such as carpenters, joiners, blacksmiths, etc., who earn four annas (i.e. sixpence) or less per day, are compelled to take out a license before they can follow their calling. In connection with this, as with all taxation, there is a great deal of lying, cheating, oppression, and bribery; also of bitter feeling towards the Government and its agents. Being of the same colour as the "conquering race," the missionaries and their religion come in for no little reproach from the people: moreover they are told to go and preach righteousness to the rulers before they come and preach to them. For the sake of our holy religion it is to be wished that the heavy taxes imposed upon the poor people could be removed. They "hinder the gospel of Christ."
—W. H.

poans, they think, or profess to do so, that we *must* have something to do with imposing them. And so, in like manner, they try to make it appear that we must be responsible for the dearness of rice and everything else. They would be Protectionists if they could, so far as to prevent all exports, and in that way keep prices down. The drain on the province for some years past has been heavy, as we who have so many children to provide for find to our cost. But "it's an ill wind," etc., and no doubt both the producer and the merchant share the benefit of higher rates, though no doubt the latter gets the lion's share.

As far as we were able to judge, the crops had been above the average; but this was more than we could get them to confess to—perhaps for obvious reasons: the *water-rates* (tikas) stood in the way, though there is no doubt whatever that they derive immense advantages from the canal. The traffic on this canal is at present very limited; it has no opening seaward, and scarcely more than Public Works Department boats ply upon it. Then the tolls on all the canals are doubled during six months of the year. There is only one lock between Chowdwar and Jenapore, a distance of more than thirty miles. This was my first trip on it. The scenery all the way is very good; and a long walk in the morning was enjoyed by both of us, especially by my companion, who could not get warm without it. Only two markets fell in our way. At Jenapore we had several conversations with a trader from near Outtack, who had been a scholar in one of the village schools during the time of Poggs and Bampton. He had a very good knowledge of the principles of Christianity, but confessed that he had not acted up to his knowledge. We tried to show him his duty.

Our second tour was commenced on the 21st inst., with brethren Sebo Patra, Ghanu Shyam, and Bala Krishna, as companions in labour—attending as usual Paga market on the way to our first camping place. Here we had a very good congregation, and our reception contrasted favourably with that of five years ago. We were listened to with a good deal of interest, and conversation was kept up for some time after preaching. Brahmins are often our greatest opposers, but here were unusually civil and courteous.

On the 22nd we went to the bathing festival at Boteswara Bhogabati—other festivals being held at other places on the same day, and doubtless attended by

other brethren. This varied but little from past years, except that we thought there were fewer people present. These festivals are always gala days with the bahus, or young wives, and hundreds of them were being led by their mothers-in-law or other friends—first to the temple, and then to the fair. The old tumble-down temple has been rebuilt; and whilst we were engaged in directing sinners to the only Saviour, the brahmans were intent at the temple door in making the best they could of the day: so much so, that none of them interfered with us, and we continued our work as long as we were able, with constantly changing congregations. The temple here, and one a short distance from our camp, are the only rebuilt ones I have seen to my recollection for many years. The latter has on it in relief, figures that are disgracefully obscene.

From our camp at Salipore, (23rd to 26th), we visited four markets and two villages, at none of which we were strangers. Many years ago these markets were more frequently visited than of late. With all of them there are interesting recollections, both of the living and the dead. On the Sunday, at Lachmabar, we had a long discussion with a brahman: he thought himself a pundit, and that was reason sufficient for interrupting us. Eventually he quieted down; and on the whole we were pleased with our visit. Being the Sabbath, we did not, as on other days, try to sell any of our books, but gave them away as judiciously as we could.

Moving our camp on the morning of the 27th, we attended Nischintakoilā market, which to me was new, but not to the brethren. It is one of the largest markets in the district, and comparatively new. Forming two parties at opposite extremities, we continued our work till a good many of the people had left. Angry opposition is seldom attempted; but there is a good deal of stolid indifference in our hearers, which it is hard to touch. Many will continue to listen from the first to last; and if the countenance may be taken as an index of feeling, many may be thought to be convinced of the truth of the gospel of Jesus Christ. Of real good results, alas! we know comparatively little; but we sow in hope, believing that sooner or later results will appear, as is being shewn in at least one part of the great field. A letter received while in camp from Mr. Marshall gives very cheering news of good results from the labours of past years—proving the truth of our Lord's words, "I sent you to reap that whereon ye bestowed no labour :

other men laboured, and ye are entered into their labours." We could devoutly wish to see similar results in this and other districts with us.

After the market we moved on to our camp at Baramania, and during our stay visited the Chatra and Chandal markets, both of which are very large, and at both we had large congregations. There is an annual car festival held near Chatra market, and of course there is a large number of brahmins in the immediate vicinity. We had a good number of them in our congregations, and they behaved well. At the Chandal market more rice was brought for sale than I had ever seen at a market before. This was bought up by brahmins, and I congratulated them on trying to earn money honestly. It is quite true that some classes of brahmins have more energy and enterprise than the people in general. There was a grain store close by, and there, I imagine, all the rice would be disposed of to the merchant for exportation. Many of the people were too busy with trading to pay much attention to us; but at our two standings we did pretty well, and a good number of books were sold afterwards.

On our way to Kendrapara we breakfasted under some trees, and then attended the Balia market. I have scarcely ever known the people at this market hear quietly. There is a temple close by; and whether this exercises an influence I don't know, but the people are almost always disposed to bicker and dispute. The zemindar lives near, and is almost always present at the market, and he is in no way disposed towards Christianity.

From our camp at Kendrapara we visited the Mahipaluni, Echapore, and Thakoorpatna markets, all of them large—larger than formerly. Near the Echapore market there is a large temple of Balabhadra, elder brother of Juggernath, and there is an annual car festival at the

time of the Pooree one, and it is a place of pilgrimage. There is a good deal of property connected with the temple, and a large establishment of brahmins who derive their support from it in one way or other. The walls of the Goondicha, or resting-house for the god during the festival, after long dilapidation, are being put in repair. The market is held just outside the Goondicha walls, and different parties of brahmins go round amongst the sellers and collect toll, either by consent or by force. It is quite true that an Oriya seldom pays till he is compelled in anything of this kind; but my temper has frequently been roused by the injustice witnessed. Might is often right in the eyes of a brahmin, and he is not slow to use it. The people are not generally well disposed to listen in quiet, and the present time was no exception. This was the only place on our tour where a direct insult was offered, and was from a dealer in intoxicating drugs; but Sebo bore it for the Master's sake: not one of the people besides showed the least sympathy.

Thakoorpatna market is a very large one. We attended it on the Sunday, and had a large crowd round us. Besides direct preaching, some time was spent in answering objections of various kinds, and in discussing different subjects. We hoped to meet at least one young man who has manifested considerable interest in the truth, but he was not present that day.

This was the last day we continued together in labour. The brethren left for Patamoondae the same morning I left for Cuttack. We had spent thirteen days together very pleasantly, and it is hoped profitably. During that time we had attended thirteen of the largest markets in the district, one large festival, and several villages. May the Lord of the harvest bless His own word!

Village Visitation and Preaching.

BY REV. H. WOOD.

AFTER a very pleasant and refreshing ride, I arrived here, Padri Polli, early this morning. I am very pleased with the clean aspect of things. I have had the chapel, bungalow, and preacher's house repaired and white-washed; and as to-day there is to be a feast, most of the houses have been thatched and made to look more tidy than ever I have seen them. All this has acted like a tonic on me. This is the month of May, and in that month, as you know, the thorns in the flesh make themselves unpleasantly felt, where there is any constitutional weakness.

The feast we are to have to-day was promised last harvest; but through an attack of illness that I experienced at that time, and a visitation of small-pox at the village, it was postponed; and I think as far as the people are concerned,

it falls more opportunely now. Many of them will have a better meal to-day than they have had for months. Daniel Babu and the preachers are here with Bhobani, and I hope we shall be able to do something for the souls of the people as well as their bodies before the day is over.

Did I ever tell you about the new country cart I have built? I began to construct it immediately after returning from the last cold season tour, and have often found it useful since. It is much the shape of a caravan, only smaller in size. At a push it serves for a tent, and I have often slept in it at night. The whole affair cost only a trifle over 50 rupees, and for rural evangelistic work it does very well. It is all country work, even to the wooden axle. In this cart, drawn by a pair of bullocks, I usually come to Padre Polli, and I have made several visits to the villages around Berhampore in it.

Sometimes I take a watch or a little pocket compass with me, on these excursions, and sitting down on a verandah or in some shady place, I exhibit the little wonder to the people until their interest is excited, and then make it the starting point for a little religious talk. I am most partial to the pocket compass because it gives me the most points and the best direction. For instance, the other day I was out with the preachers at a village three or four miles away. They had delivered their message, and were trying to sell the gospels and tracts. The people were shy about buying, so I spoke to them as follows: "Look at this compass. You see that, however I turn it round, the needle does not turn round. It is always true to one direction. I might fasten this needle to the right or to the left, but if I leave it alone, it will not change of itself. Now there is something like this in every man. He has a conscience needle. He may turn about as he likes, but this conscience needle will not turn; at least if he does not tie it up. If he has got into the condition in which he does not feel a lie to be a lie, or a theft to be a theft, then he has tied up his needle. But until then his conscience will not mislead him." Having brought my listeners so far, I waited a minute to see if they believed me. "Sothya! sothya!" (true! true!) they said. Resuming, I told them that "when I came to this country we had one of these instruments on board our ship, so that when there were neither sun, moon, nor stars visible, we could tell in which direction we ought to go. But that was not all; our captain had a book in which was written down the road to your country, the rocks and dangers to be avoided, with all needful directions in order that there might be no shipwreck or mistake. So that you see the *book* was needful as well as the *compass*. The compass you each have, but you have not the book; and though the captain of a ship has to pay a great price for his book, you may have yours now for a trifle."

I do not quite feel that this is catching the people with guile, though it may have somewhat that appearance. Anyhow, it has sometimes succeeded in getting the people to buy the books, which is a very important matter.

Of course it does not succeed in some villages, and I don't know what would. If there were no other signs, I could almost invariably tell when we are among Brahmins, by the way in which we are received. One of our preachers was, as I thought and felt, delivering a very good address the other morning in a village some little distance down the Chicacole Road, but some brahmins were all the time questioning or contradicting what he said. One of them actually said that what would be a lie from a man, would not be such a thing from a god. I had some conversation with the man, and took occasion to say that what the people commonly believe about Lunka (Ceylon) being a heaven of golden streets and houses, was all a delusion, because I had been and seen the place for myself. The man replied, "Impossible! What you say must be untrue, because you can never have been able to get to Ceylon." With ignorance, conceit, and falsehood so dense, what can be done? Brahminism dies hard, but it is dying for all that, though it still sometimes gnashes its teeth at that which has given it its death-blow, Christianity.

There are many signs that our holy religion will yet be the prevailing faith in this country. The wonderful gathering in Ungole seems to have caused some excitement in England and America. You know, of course, that I am almost in the Telegoo country. Pooroosotum our senior native preacher and some of the members of our church are Telegoos, and should my lot seem likely to be permanently fixed here, I shall feel the importance of getting some knowledge

of the Telegoo language. Our first baptized convert, Erun, was a Telegoo, and lived at Berhampore. There is an old man here, a Christian, whose income is supplied by a gentleman in the Civil Service, who desires me to employ him among the Telegoos. It is in my mind to get a fresh supply of Telegoo tracts, &c., from Madras, so that I may utilize this possibility of service.

Here I must abruptly close my letter, as pressure of other duties calls for my attention.

Mission Services,

Up to the end of the denominational year were held as under:—

DATE.	PLACE.	DEPUTATION.
April 6	Loughborough, Baxter Gate	W. Hill.
" 18	Boston and Coningsby	"
" 20	Hitchin	"
"	Landport, and London Commercial Road..	W. Bailey, J. Fletcher.
" 27	London—various chapels	{ W. Bailey, W. Hill, and London ministers.
" 27	Smalley	T. H. Bennett.
May 4	Nottingham, Prospect Place	W. Hill.
" 7	Hatbern	"
" 11	Berkhampstead, Chesham, Ford, Wendover ..	W. Hill and G. Taylor
"	Hose and Clawson	W. Bailey.
" 18	Melbourne	W. Hill.
"	Retford	W. Bailey.
" 21	Chellaston	W. Hill.
" 25	Bourne, Spalding, and Isleham	W. Hill and W. Bailey.

Much valuable help has been rendered in preaching and speaking for the Mission by our own ministers and friends, as well as by those of other denominations, which help is here gratefully acknowledged.

Foreign Letters Received.

BERHAMPTON—H. Wood, May 24, June 23.

CUTTACK—J. Buckley, D.D., May 31, June

17, July 4.

" W. Brooks, June 6, July 4.

ROME—N. H. Shaw, July 4.

CUTTACK—T. Bailey, June 19.

" J. G. Pike, July 5.

P. E. Heberlet, June 23.

PIPLEE—T. Bailey, May 30.

Contributions

Received on account of the General Baptist Missionary Society from July 16th, to August 15th, 1879.

	£	s.	d.		£	s.	d.
Belper	5	0	2	Milford	0	15	7
Dewsbury—for Rome Harmonium ..	3	10	0	Morcott and Barrowden	1	16	0
Hitchin	3	19	6	Stoke-on-Trent	21	16	0
Hucknall Torkard	14	1	6				

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Dorby.
SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E.,
and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

Voices from the News:

WITH A WORD FROM A PULPIT ON THE PULPIT AND PUBLIC QUESTIONS.

IN his Essay on "Popular Ignorance" John Foster charges those who up to his day had filled the pulpits of the Established Church, and more especially that section of the clergy who had lived amongst the rural population, with having neglected to rightly discharge the duty they had taken upon themselves of teaching and leading the people in all that concerns their temporal and spiritual welfare, and with having left them to grope their way through the world in the densest ignorance.

Now as Baptists, and as believers in the power of the Christian religion to purify and elevate the whole life of man, no matter where, or under what circumstances, we often take credit to ourselves for having been, as a party, found in the very forefront of every struggle for the rights and liberties of the people, whether civil or religious, and for having had as our leaders men who, if they were not able to publish to the world such grand and noble sentiments as those given forth by John Foster, have testified to the "thoroughness" (to use the favourite word of Lord Strafford) of their Christianity by zealous and self-sacrificing efforts for the good of the people at large.

As one who not only occupies a pew, but who endeavours to make himself acquainted with what is going on inside as well as outside the churches, I have long been of opinion that the occupants of our pulpits will, before we can expect any great change for the better, have to take up a more decidedly antagonistic position with reference to some three or four questions or systems which are in direct opposition to the Christian religion, viz. :—

- I. STANDING ARMIES, including the Volunteers and Militia.
- II. THE STATE-CHURCH.
- III. THE TRAFFIC IN OPIUM, and in
- IV. ALCOHOLIC LIQUORS.

It has been my happy privilege to listen to the ministrations of many excellent men for a period of something like fifteen years, and I have been a member of a Christian church for about ten years, but during the whole of that time I have very rarely indeed heard any of the questions named dealt with in the light of Christian teaching, with a view of showing the people the direct attitude which should be assumed towards them by all Christ's followers, and of showing the great national wrong that is being inflicted, not only upon the people of this country, but upon the peoples of India and China by three out of the four systems named. It is true we have a good deal—sadly too much, in my opinion, considering our action—of prayer about our national sins; but there is too much vague, very, very vague, generalization about the discourses we listen to, as well as too much assumption that those addressed are as well acquainted as they might be with our national doings at home and abroad. It seems to me that what our ministers need, as a rule, is, more communicativeness as regards the

facts with reference to some phases of our commercial and political life, and more of the practical in their application of the teachings of the Bible to our trading policy, especially as regards India and China; in short, a more Cobdenic style in their dealings with the people who frequent our places of worship.

I have said something about there being too much prayer, considering our actions. Let me illustrate. Every one who has been in any way regular at worship of late will not have failed to notice with what frequency, as well as fervour, God has been pleaded with in reference to the weather, and the consequent comparative failure of the crops, pleadings which, no doubt, have been prompted by the knowledge that through the bad harvests of the last four years the wheat supplies have fallen off to the extent of sixteen million bushels a year. How are we to denominate this action in the face of a still more awful fact that during the same period we, as a nation, have wilfully wasted one hundred and eighty millions of bushels of produce a year in the manufacture of intoxicating liquors. Now, while I have no doubt that many of our "people in the pews" are acquainted with the first fact, I would ask, How many are familiar with, or have been informed by "the people in the pulpit," of the second? We are often told that our prayer should be "intelligent." I should like to know if there is any intelligence about the prayer for fine weather and good crops in the face of the two facts I have mentioned. Now what applies to the questions I have chosen as an illustration, applies with equal force to others.

It is not long since I saw a quotation from a speech delivered by the late Emperor of China, which runs as follows: "I notice that wherever Christians go they whiten the soil with human bones, and I, therefore, will not have Christianity in my empire."

In 1870 Keshub Chunder Sen said, in a speech delivered in St. James' Hall, "I have freely acknowledged that the British nation has been educating India, enlightening it, civilizing it. We have there telegraphs and railways, and all the great things introduced by modern civilization; but if you have taught us Shakespeare and Milton, I ask, have you not taught us and our people the use of brandy and of beer? It is painful to contemplate that. What was India thirty or forty years ago? and what is she to-day? The wailings and the cries of widows and of orphans, at this moment, methinks, fill the whole horizon of India. The whole atmosphere of India seems to be rending with the cries of thousands of poor helpless widows, who, I may say it, oftentimes go to the length of cursing the British Government for having introduced this thing. . . . It has often been said, 'Let those who wish to be intemperate be so, we have nothing to do with the question as far as it concerns others; if others will not mend their manners it is for God to judge them and to save them!' My friends, a nation that every day repeats the Lord's Prayer cannot use such logic as this, 'Lead us not into temptation.'" And yet where, I ask again, is the congregation which is made acquainted with these facts, and which is exhorted to strive to put an end to these abominations? It is true, as I have said before, that we have a good deal of very vague generalisms as to "man's inhumanity to man," but we very rarely have particulars given showing how we, as individuals and as a nation, are the great sinners in a matter

which we have the power to remedy. And it is just at this point *where our public teachers fail*.

I know I shall be charged with seeking to introduce politics into the pulpit. In the words of a great authority I reply, "Some people object to politics in the pulpit. Mere *party politics*, on which the wise and good and humane might differ, should be excluded from the common ground of the church. But the politics which are essential to the well-being of a State might be another name for justice and humanity. Such politics are an essential part of the inspired Scriptures. The old Jewish prophets were the great reformers and instructors of the nation. The pulpit of the present day should not be content with echoing the mere words and denouncing the crimes of a distant age, instead of exposing the evils of our own. The pulpit should ever be foremost in denouncing wrong done in high places or in low."

In the third article of a work first issued about thirty-seven years ago by Mr. Edward Miall, entitled, "The Nonconformist's Sketch Book," I find words which, very slightly altered, convey impressions which have been on my mind for some time now. He says: "With unfeigned sorrow, not unmingled with sincere respect—with a hearty and thankful appreciation of the good they do in other directions—with a full knowledge that many noble exceptions must be made—not in bitterness, but in simple earnest faithfulness, we are compelled to proclaim our convictions that the principal cause of our present weakness and humiliation [on the questions I have named] is the conduct of dissenting ministers;" and feeling with the same author that they are appointed by Providence to put away great national abominations, that their principles open up to them this glorious career; that they are equal to the mighty undertaking; and that the time is come for them to decide and to act, we ask, "What are they doing?" "With earnest longings of heart, with trembling solicitude, largely intermingled with hope, we wait, the country waits, to hear their determination. We entreat them by all that is good and great to come forward. Let them but say, 'The work shall be done,' and the doom of these systems is pronounced. For they know not their own power. They seem scarcely to be sensible of the vast things they can accomplish. They have the hearts of millions in their keeping—they enjoy the confidence of the great body of virtuous intelligence in this country. In one year they might change the whole aspect of these momentous questions. The train is laid—the match is put into their hands—let them dauntlessly apply it, and the flame of enthusiasm they will kindle will astound even themselves. Such an opportunity is now before them as never man had. . . . The resources of which they can avail themselves, the might they can wield, the objects they are yet destined to effect, lay them under a tremendous weight of responsibility."

Hoping that the day is not far distant when our ministers will take up their proper positions as the "instructors" in everything that affects the well-being of the nation, of our various congregations, and that, instead of imitating the editors of our ordinary daily and weekly newspapers in *following* public opinion, they will be the "leaders" in every good and holy movement, I will, with your permission, again take my seat in the pew.

J. FIRTH.

II.

I am a little surprised, Mr. Editor, that you should have forwarded J. Firth's paper to me. You know my opinions, and how tenaciously I hold views opposed to those advocated in the lengthy communication of J. F. And though I have some respect for the authorities quoted, yet I must dissent *in toto* from the position that those of us who sit in the pews should be doomed to listen to sermons, Sunday after Sunday, on what are called "public questions."

In my judgment the Sabbath is desecrated too much already. It would render it intolerable if we were to have the din of politics, the clash and clatter of Anti-State Church agitations, and the dull echoes of the perfervid oratory of the teetotal platform brought in. I don't want "public questions" on the Lord's-day. I have enough of them all the week. Scarcely do I get out of my bed-room than I am met with the *Times*, full of "public questions;" all through breakfast my sons talk of nothing but "public questions:" I have hardly got my seat in the railway carriage when a voice says, "well; what do you think of that?" "a pretty state of affair this, is it not?" and it is "public questions" again to the very threshold of my office. I go to Purcell's for lunch, and I have not gripped my knife when I am asked "whether I've heard the news;" and then when I get home in the evening I have to run the gauntlet of my daughters, who are vigorous advocates of woman's rights, and almost as inveterately given to "public questions" as my sons.

Till lately I had *one* sanctuary, wherein I could wander without being badgered and pestered with the noisy, obstreperous, hydra-headed, and all devouring "public." The Sabbath worship was

"A little garden walled around,
Chosen and made peculiar ground."

No newspaper cries forced their way within; no "echoes of Parliament" obtruded themselves upon my sensitive ears. All was restful and refreshing, quiet and quickening, calm and comforting. The preacher appealed to the individual man, and sought to do him good; and, to use a phrase of the worthy man's prayer, "we left the world outside, and sought to speak with God as a man speaketh with his friend." So far as we were concerned on those days there might have been no "public questions" to agitate, no newspapers to declaim, and no parliament for a sapient people to control.

But, alas! this is changed now. The "world" has got inside the chapel, and seems as if it means elbowing everything else out. Our young minister is a politician, and an extreme radical, and is quite as conversant with the *Daily News* as he is with the Bible: indeed! I believe he could quote the "paper" more accurately than he quotes the Bible; and cannot doubt that he cares more for his "public questions" than he does for the church. We have "public questions" in the prayers; "public questions" in the sermons; "public questions" in the pulpit; and "public questions" at the doors. One Sunday, I hear a vehement denunciation of Lord Beaconsfield by name; on another occasion Mr. Gladstone receives a warm eulogy; now it is Afghanistan, and now it is South Africa. One Sunday I was pestered to sign a bill for marrying a

deceased wife's sister, as if goodness ran in the blood, and all the daughters in a family were equally amiable and equally marriageable; on another occasion a pamphlet was thrust into my hands stating thirty reasons for closing public houses on a Sunday. Really, I am beginning to feel that the "public" is a nuisance: and if our young minister does not give us less "politics" and more "gospel," I shall have to ask you to negotiate an exchange between him and one of the ministers J. F. has been so fortunate as to hear for fifteen years. Not that I want to shirk my political duties. I recognize them. I am ready to discharge them. I will even make sacrifices for them: but there is a time for everything; and my conviction is that the Sunday service and the Sunday sermon, *except on very rare occasions*, are not the times for the discussion of political questions. Briefly my reasons are—

1. The majority of those present for worship on Sunday really need other influences, other truths, and a different *atmosphere*, than the political. They are men and women requiring a baptism of spiritual power; a freshening of inward life; and if they do not get it on the Sunday, it is a hundred to one against their getting it at all.

2. Other occasions can be found for doing "public" work. My sons and daughters attend lectures, debates, total abstinence, and other meetings in the week. Surely if two or three nights in the week are taken for "public questions" that is enough. Why invade Sunday? If man has all the week we may surely give the Sabbath to God.

3. It requires a very skilled hand to treat "public questions" profitably in the house of God. If I had the ear of young ministers I should say, "be very chary of public questions in your prayers and sermons till you begin to be about thirty years of age. You'll do more harm than good by your crude and ill-digested rattle about politics in your callow-days.

4. I believe we shall do our work for the nation as "Noncons." more thoroughly and effectively, though perhaps more slowly, by saturating our Sabbath services with spiritual power; by bringing men to feel their personal relations to God; by developing their sense of responsibility to Him; and by setting forth, clearly and powerfully, the eternal principles of the gospel of Jesus Christ.

Therefore my voice from the pew is lifted up in favour of keeping "public questions" out of the pulpit, *as a rule*. JOSEPH STIFF.

III.

The subject of the foregoing communications requires and deserves a discriminating treatment. Three questions are comprised in it:—

I. THE QUESTION OF FACT.

II. THE QUESTION OF DUTY.

III. THE QUESTION OF METHODS OF PROCEDURE.

I. Do Nonconformist ministers refuse to handle these topics in the pulpit?

I should say, assuredly not, so far as I know.

Judging from what I *read*, as well as from what I hear, I must say there is as little need to urge ministers to give greater prominence to

such subjects than they are now doing, as there is to praise theatres and commend theatre-going, or to inculcate, in these days, "breadth" of thought."

I have heard sermons for twenty-eight years: and not once or twice, but once and again wise, discreet, and faithful discourses on "Christianity and War," "Christianity and State-Churches," and "Christianity and Intemperance;" to say nothing of incidental allusions to passing events, and the occasional application of great principles to political phenomena. In that time I only remember to have heard two prayers about the weather, and those were offered some years since.

Not long since complaints appeared in the daily press of the intrusion of politics into Sunday discourses.

It was lately asserted that the influence of the Nonconformist ministry on political affairs was never greater than in the last five years. Their early, prompt, and decisive action with regard to the Bulgarian Atrocities was acknowledged by Mr. Gladstone.

II. The *Duty* of the Pulpit in reference to national life will scarcely be denied.

A preacher does not destroy his obligations as a citizen by accepting those of a pastor and teacher.

Even Wesleyanism does not require its ministers to extinguish their civic influence for the sake of the church, although it prohibits partizan leadership.

The denial of political duty will never come from the Baptist pulpit.

III. The gist of the subject is in Methods of Procedure: and you cannot separate the methods from the man.

I could not even accept the theory that *party* politics are to be kept out of the pulpit. Suppose the lines be clearly drawn, and right and justice and human welfare are on one side, and wrong and injustice and national decay are on the other, the preacher *ought* to be a party man, and if he preach at all preach party politics.

Could any English preacher at this time treat "public questions" at all without being a "party" man? Adhesion to party is now adhesion to principle.

But all these questions of methods are questions, as I have said, of the *Man*: his character, his convictions, his standing as a thinker and reasoner, his spirit and love, and a dozen other indefinable points, and therefore I must leave them, merely adding that I have heard some men touch "public questions" to their own hurt and that of their hearers; and I have listened to others whose declarations were an unmistakeably wise and true application of Christianity itself to national life.

The relation of the Pulpit to Public Questions depends upon *who* is in the Pulpit, and *what* is in him.

JOHN RICHARD HUME.

IV.

A WORD FROM THE PULPIT.

The subject discussed above is so vital to the welfare of the Nation, the efficiency of the Churches, and the serviceableness of the Christian Ministry, that I venture to obtrude two or three words, although it is

only my rare privilege to be an occupant of the pews. Right glad am I to hear voices so often, and so long, silent about the work in which preacher and hearer alike are engaged; and I hope that others in the pews will speak on themes which lie at the heart of our prosperity as Christians and patriots. Such Conferences will be fruitful of large and abiding good.

No doubt the Nonconformist preacher is a citizen, has a citizen's responsibilities to carry, and a citizen's duties to fulfil. The State treats him as a full citizen in all its dealings with him. The municipality does the same. Tax collectors do not favour him with any exemption. Hence the aversion to ministers taking part in politics is as blind and unreasoning as the antipathy to girls learning gymnastics, or to politicians speaking on religion. Being censured, in a local paper, some eighteen months ago, for presiding at a "Six Millions" meeting, I wrote the following reply, which expresses my ideas with sufficient clearness to justify me in borrowing from myself.

"I cannot understand why I should be debarred from taking any active interest in politics because I have been chosen as a religious teacher of the Church meeting for work and worship in Praed Street and Westbourne Park Chapels. The chapels are not State property, and my relation to the Church meeting therein is not at all affected by the State. I have no personal or class interests to serve in politics. I am purely and simply a citizen, and why I should not have all a citizen's privileges, forgive me for saying, I cannot understand.

"Certainly, I feel some interest in my country. I am anxious for its welfare. I am permitted to pay taxes, to vote for members of Parliament and members of the School Board, and to agitate for the amendment in the laws relating to the traffic in strong drink, education, etc. Such things I have done for nearly twenty years in this parish; and why my lips should now be padlocked on the critical question of "War or Peace," once more, I say, I cannot understand.

In becoming a religious teacher, I did not divest myself of the rights and duties of citizenship, any more than I should have done by becoming the editor of a newspaper; and in my judgment the citizen who enjoys the protection of the State, and shirks the duties springing out of that relation, fails both as a man and a patriot. One thing only ought to debar a citizen from the full exercise of his rights; and that is clear proof of special, personal or class interest as opposed to the wider interests of the nation. Wherever that exists, silence is an imperative duty.

"Is not the objection to religious teachers taking part in politics a relic of the superstition which separates men into priests and laymen—a superstition which is to-day the curse of France, and has always operated injuriously wherever it has been recognised?

"Allow me further to say that Westbourne Park Chapel was built for no narrow purpose, but for any object thought by the owners to present a fair promise of promoting the welfare of men. We believe that the best consecration of such a building is its widest usefulness."

But the question in hand is wider than the propriety of a minister presiding at a political meeting, or delivering a discourse on "the Signs

of the Times"—it is a question of the Christian Citizen; his duties to Christ and Christianity; to the Parish and to the State; to the legislature of his own land, and to the broader interests of mankind.

The Christian Church exists to make men; men capable of doing a full man's work; of discharging *all* the duties a man ought; and in the spirit and with the efficiency he ought;—men *all round*, as capable of conducting a ward fight for some sanitary improvement as of leading a Bible class; fit to quicken, stimulate, and guide municipal life in its various departments, as to discuss "regeneration," or manage the finances of a Christian church; and the preacher is but one of the agencies by which the Church seeks to accomplish this sublime end.

Now Adam Clarke says, "the business of Christians is not to reform the politics of nations, but the morals of the world." No doubt can exist as to the latter function; and the Apostle James had none as to the former, for he says, "To him that hath to do good"—in any direction; prayer-meetings or politics, sick visitation or legislation—"to him that hath to do good and doeth it not, it is sin." Neglect to war against bad laws, to seek to remove unjust and iniquitous measures, to enlist in the crusades against legalized wrong, is, according to that high and scriptural authority, a "sin," and a sin of a most heinous and ominous kind. The political apathy of Christians is the hiding-place of a thousand evils, the source of untold misery to the populations of the earth, and a huge stumbling-stone to the progress of the kingdom of the Lord Jesus Christ. The Son of God was *manifested* to destroy ALL the works of the devil; and He is still manifested in and through the operations of Christian men to accomplish the same exalted and beneficent purpose. We therefore fail in our duty to Christ and to men if we treat "public questions" with a selfish indifference, or a haughty and supercilious neglect.

Moreover a flabby and molluscous religion, intent on "enjoying itself," and "saving itself," not only gives to social and political evils a fresh lease of life, and goes far to perpetuate the reign of wrong on the earth, but stunts and dwarfs the spiritual nature, and holds the soul back from the invigorating influences of a true Christian chivalry. "I went," said Mr. Spurgeon, "to vote at the last election for a Liberal. I was met by a brother, who said that he was astonished that I, who professed to be a citizen of heaven, should go to vote. I said, 'Well, you know, I have got an old man, and he is a citizen of this earth.' 'Yes,' he said, 'but you ought to mortify him.' I said, 'That is what I do, for he is a Tory.'"

There is as much Christianity as there is humour in that statement. A little active interest on behalf of the nation would be to some Christians the best means of grace they could have, and the surest way of "crucifying the flesh with its affections and lusts."

That being so, we must judge of the duties of the Preacher mainly in reference to the end the church has to serve. The Preacher exists for the church, not the church for the Preacher: and since the church's business is to make Christian citizens thoroughly alive to the needs and apt to promote the welfare, of the whole State, it must be the preacher's duty, in his own place and according to his particular way

to do his work in the manner best calculated to secure this result. That is unquestionably his work : how shall he do it ?

I. Not solely or even chiefly by *preaching*. Manifold ways are open to him for forming and shaping the social and political activity of those around him. (1.) Conversation on the "topics of the hour" is an instrument perpetually within reach. (2.) Debates, essays, and lectures at our Young Men's Associations present frequent opportunities for the enunciation of high political truth and the inculcation of political duty * (3.) The Preacher's influence on the literature read by the people can be employed in the same direction. Wise words about newspapers, magazines, and books are not lost. (4.) The Preacher will, if he be a discernor of spirits, detect men in his congregation with political bias and special aptitude for energetic work in connection with local politics, and either through such persons or in concert with them he may accomplish surprising results. (5.) It is also well for him to unite with the philanthropists and politicians of his neighbourhood. He will do good, and he will get good : *i.e.*, always assuming that the preacher be a real man, a man of God, and a man of genuine power, and not a conceited coxcomb eager to strut on every minute elevation he can discover. If he be the latter he will be a discredit to the ministry, an offence to sensible people, and little short of a general nuisance.

II. But what about preaching ? Well, briefly this : (1.) The sermon must not be converted into a newspaper leader or a political speech. The true preacher, the real prophet of God, knows that though the difference in *material* between these may be undiscernible, yet in *tone*, in *atmosphere*, it will be as prodigious as between light and dark, day and night.

(2.) Nor will the sermon be filled with elaborate statistics, and minute details of special and particular facts : it may be necessary occasionally to specify the number killed in a battle, or the quantity of grain destroyed in a year, or the enormous waste incident to the protection of religion by the State : but the real preacher will never mistake the function of the news-reporter for that of the prophet of the most High God.

(3.) Violent and vehement attacks on persons, as leaders of parties, will be sacredly avoided in discourses offered in connection with worship, and a spirit of blended generosity and high conscientiousness will characterize all allusions that have a personal tinge. Preaching is a part of worship, and is intended to generate and quicken only such feelings as are likely to bear fruit in a truer and fuller worship of Almighty God ; and therefore political personalities will be rigorously shut out, whilst principles and policies are discussed, exposed, commended, or denounced.

(4.) In short the supreme effort will be made to *direct* feeling rather than excite it ; to infuse devotion to principle rather than to secure a vote for a party ; to promote strict conscientiousness and faithful adherence, at the risk of seeming and even threatened loss, to the laws

* Each topic mentioned by Mr. Firth might very appropriately be discussed at a debating society, or form the subject of a lecture during the coming winter. The Liberation Society and the Peace Society have skilled and able agents ready to undertake their work, and we can bear witness that they will do their work in a masterly style. Application to the Secretaries of those Societies will meet with prompt attention.

of eternal righteousness, rather than even to carry a member or to register a measure on the Statute Book. The Preacher will feel that social and political duty is a part of *Christian* duty, to be performed in a thoroughly Christian spirit and for Christian ends, and by no other than Christian methods. The *atmosphere* will not be that of the Town Council, or the Parish Vestry, or the House of Commons; but that of the presence of that God who is not a respecter of persons, but accepts in every nation those that fear Him and work righteousness. John Morley, speaking of Burke, says, "To an easy mastery of the special facts of the discussion Burke added the far rarer art of lighting them up by broad principles, and placing himself and his readers at the highest and most effective point of view for commanding their general bearings." That is the art the preacher needs: and he gains it by always keeping the spiritual and the eternal supreme, and judging of the fleeting phenomena of political life in the light of truth, humanity, and God.

JOHN CLIFFORD.

Nothing but Leaves.

AND yet leaves are something. In the vegetable world they are everything. Thoreau saw in the leaf the type of all creation. "He traced the leaf pattern," says Hugh Macmillan, "through all the kingdoms of Nature. He saw it in the brilliant feathers of birds; in the lustrous wings of insects; in the pearly scales of fishes; in the blue-veined palm of the human hand; and in the ivory shell of the human ear." Of course this is but fancy as applied to creation generally; but it is true enough so far as the vegetable kingdom is concerned. The seed is only a leaf rolled tight. The bud is made up of peculiarly folded leaves. The stem is seen in grasses to be composed of sheathing leaves; and the leaf pattern is really, if not so easily, traceable in the stem of every kind of tree. The flowers are "nothing but leaves," and the fruit, as a ripe gooseberry with its transparent veined skin abundantly testifies, is nothing more nor less than a curiously developed leaf.

Besides this, leaves have their uses. They contribute to the growth of the tree. They are the hands by which the trunk is built up. To this end every hand works. Day and night, summer and winter, as long as leaves remain on the trees they are so many workers in the laboratory of nature. No mason or engineer can build like them. No chemist can use the elements as they do. They lay hold of air, and dew, and sunshine, and convert them into solid wood, for "all the wood of the tree is formed solely by the leaf;" and where the leaves are gone the work of building up the tree is stopped, just as the work of building the new Eddystone Lighthouse is arrested when the masons leave their toil. "No wood is made" when the leaves have quitted the tree.

Leaves are also carriers of electricity. That mighty, subtle, and invisible fluid—the fluid by which buildings are demolished, messages sent to the antipodes, and diseases healed, is conducted to the earth, its "common reservoir," by means of leaves. Nearly all the leaves have jagged edges. The points thereof are the tiny fingers with which the leaf seizes the fluid and carries it off with wonderful despatch. Of

course it is a dangerous business, carrying lightning, but the leaves are very trusty creatures, on the whole, for the purpose. Sometimes an accident happens, and a tree is shattered. "Struck by lightning," we say; but the truth is it had been struck by lightning a thousand times before. This time the burden was too great—the tree was killed with over work.

Again, leaves are fountains for watering the earth. If a plant, or the branch of a plant, were enclosed beneath a bell-glass, and the glass hermetically sealed, the plant or branch would be found to give off more perspiration than comes from an equal surface of the human frame. Consider, therefore, how much water is likely to be distilled by all the leaves on a large forest-tree. Such a tree is said to have about five acres of foliage, or 6,272,640 square inches of leaf, and it has been demonstrated that in twenty-four hours those leaves will condense and give off two hundred and ninety-four gallons of water. At this rate the trees on an acre of ground will give off eight hundred thirty-six gallon barrels of water in twenty-four hours. Hence those mighty forests which crown the tops and clothe the sides of innumerable hills are the sources of earth's fertility. A Chinese philosopher has said, "the mightiest rivers are cradled in the leaves." Hence where the trees are cut down, the surrounding country is turned into a wilderness. The Papal States furnish an illustration of this because no longer watered by the once glorious pine woods of the Apennines: and Palestine is no longer the glory of all lands because its mountains and hills have been disforested, and the land is thus bereft of the genial ministry of leaves. Leaves, therefore, we must have, by all means. The censure implied in our subject is not intended for leaves, but for the tree which bears "nothing but leaves."

"Look where you will in God's Book," says Bishop Hall, "you shall never find any lively member of God's church, any true Christian, compared to any but a fruitful tree: not to a tall cypress, the emblem of unprofitable honour; nor to the smooth ash, the emblem of unprofitable prelacy; nor to a double-coloured poplar, the emblem of dissimulation; nor to a well-shaded plane that hath nothing else but form, nor to a hollow maple, nor to a trembling asp, nor to a prickly thorn, nor to the scratching bramble, nor to any plant whatsoever whose fruit is not useful and beneficial, but to the fruitful vine, the fat olive, the reasonable sapling planted by the rivers of waters."

Hence, beautiful as leaves are, useful as leaves are, there is condemnation in "nothing but leaves." Christ is disappointed when He finds some virtues in us, but not the right ones. When the Master came seeking fruit, the keeper of the orchard did not point out the fulness of the leaf as compensation for the lack of fruit. It is no compensation. The proper business of a fruit-tree is to bring forth fruit as well as leaves, and to allege that the entire energies of the tree have gone in making "leaves only," is the confession of a wasted life. The most active career is but a laborious idleness unless we are doing the right thing. The character of the "young ruler" was adorned with graceful and abundant foliage, but Jesus said to him in love, "One thing thou lackest." Martha was "careful and troubled about many things," but Jesus said, "One thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." J. FLETCHER.

Sir Rowland Hill as a Postal Reformer.

THE Postman is a universal favourite. His "rat-tat" is responded to with more alacrity than the lordliest "knock and ring." There is a general rush downward when his arrival is signalled. He is welcomed everywhere as a sort of personal friend, because he deals fairly all round with rich and poor, and may be commissioned for a copper to bear tidings of joy or sorrow for peasant or peer; and will as readily pause on his round at the poorhouse or prison as at the palace. There seems to exist some subtle connection between him and those whose missives he bears. He is the medium by which kindred souls are brought into contact, so that their fondest hopes, dearest wishes, and inmost thoughts, are whispered as in strictest confidence. He brings the earliest intelligence on the prime events in human history: births, marriages, deaths. And he can be trusted; he tells no tales; he divulges no secrets. And so, while other public servants, like the rate collector and tax gatherer and police officer, are preferred at a distance, and met with fears and frowns when duty compels their attendance, the postman's call is courted; he is met with smiles and graces at all times, and something more substantial at Christmas-tide, and only chided when he does *not* call.

But it was not always so. Within the recollection of those who have lived for half a century and more, at the houses of the poor the postman's visit was as little relished as the policeman's. And for this very sufficient reason, that he always inflicted a penalty upon those he visited in the shape of a tax for the intelligence he brought, sometimes absorbing the working-man's earnings for a day or a couple of days, for a few scraps of news, which, however welcome, seemed woefully dear at such a price, and could generally be better dispensed with than the pence or shillings which were too sorely needed for bread or boots. The words spoken by Daniel O'Connell when, with one hundred and fifty Members of Parliament, he waited upon the Prime Minister of the day to urge the adoption of the proposals which had been put forth in 1837 by Mr. Rowland Hill, in a pamphlet on Postal Reform, show what was the state of things forty years ago. "A letter to Ireland, and the answer back, would cost thousands upon thousands of my poor and affectionate countrymen considerably more than a fifth of their week's wages. They are too poor to find out secondary conveyances; and if you shut the Post Office to them, which you do now, you shut out warm hearts and generous affections from home, kindred, and friends." The hardship of the case was that the *receiver* had to pay the heavy postal rates; it might be for a *blank* sheet, or one filled with abuse, sent in *malice prepense*. The postage from London to Keswick was 1s. 1d., and double that amount to the north of Scotland. The average price per letter was estimated at 9d., being double what it had been one hundred and twenty years before. The cost was kept high by the cumbersome circumlocutionary customs which prevailed at the Post Offices. Every letter had to be "candled," *i.e.*, examined in a dark room, before a strong artificial light, to detect whether it contained more than one sheet, and if it did *each* sheet was charged for separately.

Every letter had to run the gauntlet of such inspection, and was then taxed in accordance with the number of its sheets, and the length of its journey. This tended to keep legitimate correspondence within the narrowest possible limits. People only wrote to their friends when compelled. At that time a love letter was a luxury which only the well-to-do could afford to pay for, and perhaps the one gain was that fewer effusive epistles figured in "breach" cases. Only about three letters per person passed through the Post Office per annum, a number which has been octopled under a cheap uniform *prepaid* rate.

And for this radical reform, with all its accompanying benefits, we are indebted, in the largest sense, to the venerable benefactor whose mortal remains have but just been deposited in our national Walhalla at Westminster. We are told, in the ample memoir which appeared in the *Times* the morning after his decease, that from his earliest boyhood he had been fired with the noble ambition of doing some great good to his fellow creatures. He formed one of a remarkable circle of children, the offspring of Mr. T. W. Hill, of Kidderminster, and began his *rolé* in the closing month of 1795. Very precocious were the six lads and two lasses who formed that family, who, with their parents, were accustomed to look out upon the seething world around them, then in perpetual whirl owing to the revolutionary sentiments which prevailed and which produced a social eruption across the channel, and discuss the wants and woes of society, and propose their puerile projects for remedying all the evils of the body politic.

Referring to the debates of this self-constituted juvenile parliament, Matthew D. Hill, who ultimately became Recorder of Birmingham, says—"Perhaps, after all, the greatest obligation we owe to our father is this, that from infancy he would reason with us—*argue* with us—would perhaps be the better expression, as denoting that it was a match of mind against mind, in which all the rules of fair play were duly observed, and we put forth our little strength without fear. Arguments were taken at their due weight; and the sword of authority was not thrown into the scale." While mere boys they came under the influence of that small band of men among whom PRIESTLEY, BENTHAM, and JAMES MILL, were leaders, and their own father and themselves followers; who, in the days of violent reaction still held by those righteous Radical principles which had, in an exaggerated and unrighteous form been prematurely and imprudently applied in France. It was in such a bracing atmosphere of free and reasonable discussion and liberal aspiration that young Rowland formed the worthy resolution of doing something to relieve the wretchedness and increase the happiness of his race. He kept this ideal steadfastly before him, never swerving from his purpose, preparing himself through years of wearing toil and pinching poverty for the great work with which his name will for ever be associated. He did not know where or how his craving for enlarged usefulness was to be gratified, but he did, with his might, whatsoever his hands found to do; and in process of time developed a *forté* for organization, and formulated plans which he was fortunately enabled to apply upon a national scale, and which his imitators have hurried to apply universally. When between thirty and forty years of age he turned his attention to national finance with a desire to discover

what forms of taxation pressed most heavily upon the people. He laid down the following test for the discovery of the tax which might be reduced most extensively. "Let each be examined as to whether its productiveness has kept pace with the increasing number and prosperity of the nation. That tax which proves most defective under this test is, in all probability, the one we are in quest of." No tax, on examination, proved so defective as that on letters. He thus, not in a haphazard manner, but by painstaking and prolonged investigation and analyses of the incidence of taxation, got upon the right track; and although he was altogether unacquainted with the practical working of the postal system, and found it most difficult to obtain reliable information and statistics, he reasoned so well upon such scintillas of evidence as he could glean as to expose the fundamental errors of the system then in vogue, and demonstrate the feasibility, righteousness and profitableness of a greatly reduced and practicably uniform charge for the carriage of correspondence throughout the United Kingdom. He found out that the chief items to be considered were the cost of collection and delivery, and that letters might be carried between extreme points at an infinitesimal cost.

Still it was on the ground of supposed loss of revenue that he had to fight his toughest battles. Officials, wedded to the system they were used to, and dreading the work and worry involved in any change, opposed the meddlesome outsider tooth and nail. The Postmaster-General, Lord Lichfield, said, "Of all the wild and visionary schemes which I have heard of, it is the most extravagant." The Secretary to the Post Office called it "A most preposterous plan, utterly unsupported by facts; resting entirely on assumptions." Prime Ministers—Tory and Whig—Sir R. Peel and Lord Melbourne, alike looked upon it with scant favour; thought penny postage chimerical and impracticable. But the people were fascinated with the idea of saddling the cost upon the *sender* of a letter, and reducing that cost to a copper. They petitioned for the change. A Commission of Inquiry was appointed in which prejudice and opinion were so evenly balanced that a favourable decision was arrived at only by the casting vote of Mr. Wallace, the Chairman. But a twopenny rate was recommended. Rowland Hill still stood up for a penny only. The country took up the cry, and a general chorus of a *penny only* went up from Land's End to John o'Groats. The Government yielded, and so the closing years of Lord Melbourne's Premiership were redeemed from barrenness by the passing of the Penny Postage Act on January 10th, 1840.

The Act carried, the yet greater difficulty of *carrying it out* had to be faced. The Author of the Scheme was naturally appealed to, and offered a paltry £500 a year for two years to undertake the reorganization of the postal system—not from the centre of power, St. Martins-le-Grand—but as the offerer of unwelcome suggestions from the Treasury, Rowland Hill had the dignity to decline the magnificent (!) emolument, and to offer to *give* his services, which were appraised at no higher rate, for such time as might be requisite to inaugurate the system, upon the success of which he was ready to do so much more than stake his reputation. This seasonable magnanimity shamed the official conscience, and he was now offered £1,500 a year; but he only had an

advisatory and not an executive power. And after being hampered and hindered, flouted and frustrated by official flunkeyism, he was, upon the change of ministry, sent to the rightabout without thanks or recognition. The country, indignant that so able and ardent a public servant should have been treated so scurvily made a subscription, which resulted in a public presentation of a cheque for £13,000. The work of improvement had, notwithstanding many checks, been fairly inaugurated, and must needs be continued under the same direction. So we soon find Mr. Hill acting as Secretary to a succession of Postmasters-General; but not until fourteen years after penny postage had been carried did he attain to the position of sole Secretary, with something like full power to carry out his plans and purposes. After working harmoniously and usefully under a number of Postmasters-General he came into serious collision with one of them (Lord Stanley, of Adderley), on the question of promotion by merit in lieu of advancement by favouritism and patronage. Unable to contend for a principle as in the days gone by he showed the courage of his convictions by vacating a post the retention of which seemed to sanction what he deprecated.

Upon his retirement, the Queen sent a message asking the House of Commons to concur in enabling her to make a grant to Rowland Hill (whom she had previously made a K.C.B.) of £20,000. This was unanimously agreed to, as well as the continuance of his salary of £2,000 a year for life. And were titles, grants, and pensions always conferred for such splendid and substantial services every hand would be lifted high in approval. It is well to single out the exceptional case to show that—

“Peace hath her victories not less renowned than war.”

The “works” of the subject of this sketch “do follow” him. The worker has gone, full of years and honours, to his rest. His work remains, and indeed grows, with each revolution of the earth. The mind staggers upon hearing of the thousands of millions of letters, cards, newspapers, books, and parcels, which are being periodically circulated through the medium of the post office, the increase of which, since the cheapening of the rates, has been simply prodigious.

Correspondence is the offspring of modern civilization. It permeates the entire structure of our social and commercial life. A breakdown or suspension of the postal system would throw the country into inextricable confusion and ferment. This was witnessed on a small scale in August last in Wales, when the rain descended and the floods came, washing away, in their impetuous rush, railway bridges and viaducts, and burying the lines beneath immense heaps of fallen earth. The service of trains was stopped. The progress of Her Majesty’s mail was impeded. The Monday morning letters could not reach Llandudno (where the writer was at the time) till evening. Throughout the day the little post office was literally besieged. The consternation, the alarm, the inquiries, the surmises, the chatter, the jabber, are never to be forgotten. A torrent of telegrams were hurled over the counter. Files of messages were filled again and again. The wires were glutted, and messages could not be forwarded for hours. The folks all seemed frantic lest their friends, hearing of the rainfall, should faint as they

fancied they had all been washed away. And when at length the letters did come confusion was worse confounded. And it took a whole week to get things into something like a normal condition.

A general breakdown of the postal system would, to the great body politic, be as disastrous as if the blood should suddenly cease to circulate in the veins and arteries of an individual man. It would bring about general paralysis and collapse. Nothing would sooner make a million maniacs than an irreparable calamity at St. Martin's-le-Grand. Hither and thence, as to and from the human heart the life-blood—the thought, the sentiment, the affections of society, is in continual flux—and a stoppage for an hour, a day would be calamitous beyond computation.

The broad principles and the multitudinous details of this complex system of cheap and quick communication were thought out and reduced to a system, which works with the precision and punctuality of a mathematical instrument, chiefly by Rowland Hill, who rose from the ranks of the people—who was an essentially self-made man—who owed nothing to fortune or favouritism—who was a schoolmaster till thirty-seven years of age—and who then reformed the postal system, not only of these Isles, but of the world, and thereby laid mankind under obligation to gratefully cherish his name and memory.

R. SILBY.

German Professors.

BY PROFESSOR THOMAS GOADBY, B.A., PRESIDENT OF CHILWELL COLLEGE.

ON the serene heights of philosophy where German professors spend their days, one would have supposed that no earthly passions, no low and miserable jealousies such as agitate and disturb the lives of the rest of mankind could ever come. The Illustrious "Faculty" of the University should be a very Paradise, where all the virtues, intuitions, exact and scientific judgments, moral elevations of mind which professors so often expound, flourish in millennial glory, and where the mistakes, errors, and moral deficiencies, which they so often deplore, are utterly unknown. If "culture" is almost everything, the masters and teachers of it should be the model men of our age, the prophets of the world's future, the types of what our race shall be when philosophers are the kings, legislators, and high priests of the nations. Alas! for the disillusion the reality gives, if this be our dream. "There is a deal of human nature in most of us," says a shrewd modern observer of men. "You may eject Nature with a pitchfork," says an ancient satirist, "but she will come back again." So the honoured members of University Faculties do not always escape from the fleshly subjectivities incident to our earthly condition.

In Germany, the land of free and broad thought, of high and scientific thinking, of bold and fearless inquiry, hard words are used and strong feelings are excited on questions of criticism which it is difficult for common men even to understand. A candidate for a professorship has just been rejected, and rejected I believe for the

third time, because of certain opinions he holds as to the Second Epistle of Peter and the first chapter of the Epistle to the Galatians. He is accomplished, learned, scientific in exegesis, of unquestioned ability; his position in theology is orthodox and evangelical; he comes of a good stock, and his name is already known in German literature; but on certain points of minute criticism and exegesis he is not in harmony with the "Faculty," and so two Universities close their doors against him and decline to accept his services as a teacher.

A professor, too, has the privilege of appointing a colleague; he takes care to appoint a man with no special aptitude for the post, and remains in un eclipsed splendour as the only luminary in his department. A calm, lofty theological professor speaks, too, in this style of Goethe's Faust: "The poem with its greatness overtopping everything is not to be classified. It is wholly unique. As antiquity brought forth its most peculiar work in the Iliad, the middle ages in the *Divina Commedia*, so our new time has produced Faust. It is ours; the genius of no other nation could have created it, but only the German." It would seem, then, that narrowness, jealousy, vanity, and some other purely human weaknesses are not entirely banished from the transcendental regions into which the German mind can soar.

But why speak of such spots on so fair a picture? why point out the existence of such defects? Simply and solely because one feels like a brother man with these great scholars and teachers as they show a few human frailties. Their knowledge is so profound and exact, the range of their studies is so extensive, their attainments are so encyclopædic, and their wisdom so universal, that they hardly appear to belong to the class of ordinary men. The whole course of philosophic and theological thought lies open to their view; all the sciences and all literature and all art enter into their curriculum; with the infinitely big and the infinitely little they are alike familiar; upon the use of the dative case and the Greek particles, as well as upon conscience, the knowledge of the absolute and the great principles involved in the unfolding of the cosmos and universal history, they can discourse with equal eloquence from semester to semester. Surely we have here creatures of another race, or of finer clay than ourselves. It is not so. They are men after all. They are one with us in our tendencies and our humanity. They are men of like passions with ourselves; and in the region of high thinking where they live are constantly showing their affinity with sons of mortal mould.

It is said of persons who have no children that they lavish paternal and maternal affections upon birds, upon flowers, or even upon inanimate objects of taste. So German scholars, withdrawn from politics, from commerce, from social life, expend human passion and emotion upon that which meets them in their calling. They are angry with false exegesis. A mistake in grammar, a blunder in history, is a moral offence they vehemently resent. Opinions that differ from theirs, though on questions so delicate and critical as the construction of a sentence, or the turn of thought a phrase gives to it, or the use of an enclitic particle are to be tolerated, it is true, but yet condemned to exclusion from their well-guarded University Faculties.

Trades Unions.

BY J. L. DEXTER.

COMBINATIONS of men who do not like work, for the purpose of enabling them to strike. I suppose that the foregoing would be the definition given by the majority of those who lay the blame of the present hard times upon the British workman. As briefly as possible, for in these days of concentration it will not do to be otherwise, we will endeavour to lay before our readers a few facts which may perhaps lead them to somewhat modify the above definition. One thing is clear, 'Trades' Societies now flourish to an extent that their founders could hardly have hoped for, and whether public opinion approves or condemns they continue to grow.

It is worthy of note that the more intelligent artizans have the oldest and best established unions; whether these are the most addicted to striking, the reader can judge.

In the first place, what do unions do, or profess to do? Speaking of two of the largest of them we may put it briefly as follows. In return for a trifling subscription they undertake to allow each member, when out of work, such a sum per week, for a certain time, as will at any rate feed a man and his family during that time. They ascertain, so far as is possible, where work is to be had, and assist unemployed members to reach such places. When members become too old to work the union supports, or at any rate allows them such a sum as renders material assistance in supporting them. When sick, members are provided with medical attendance, in addition to an allowance. In case of a death occurring in a member's family assistance is rendered. Should a member be incapacitated by accident from following his employment he is entitled to a gift from the union of such a sum up to £150 as the officers may deem his case deserves.

I think it must be admitted that each one of the foregoing is a substantial benefit to the individual, and therefore to the community; and some at least of these could not be carried out by any other society than a trades union. It is a current idea that a mechanic need not be out of employment; but it is a mistake; one hundred, even fifty years ago, when locomotion was difficult and slow, and communication equally so, if an employer had suitable hands it was to his interest to keep them while he possibly could, as in the event of work coming in, it would be difficult for him to fill up his shop; but things are altered now, and very few employers keep on men that are not absolutely required for the work in hand; thus, in a dull time, good steady workmen are sometimes unemployed for months at a time. It may be urged that the same sum put by, week by week, would enable a man to provide for such a rainy day, but the result of a man having to take from his savings enough to support him for three or six months would be inconceivably disheartening. No organization other than a combination of those in the same employ could so readily say where work is to be found. By one society alone an average number of three thousand per month have thus been supported while out of employment, during 1878, at a cost of £147,000. The lazy fellows! did I not say trades unions were for the benefit of the idle? If so, my friend, they signally fail; for the union in question has a membership of over 45,000, and for every one idle fifteen were at work.

This brings me to another point. Could an accurate return be published it would be found that during the past two years a much greater diminution than one in fifteen had taken place in the number of those employed, therefore the majority discharged were non-unionists. Why? Because the best workmen, as a rule, are unionists. A letter was addressed to a trade journal a few weeks back asking why masters so persistently employed unionist foremen—no reply was forthcoming; but the fact speaks for itself, that the best and steadiest men are found in the society. But don't they encourage strikes? No! Careful analysis will show that the classes most frequently striking have either no unions or weak ones; and even in the trades that have unions the non-unionists are most ready to strike. When the nine hours system was introduced, after a three months strike in Newcastle, the London masters offered to adopt the system when contracts in hand were worked out. This offer was accepted by the men, with the exception of five shops only; these shops, owing to various causes, excluded unionists, employing only non-society men; the non-society men struck, the unionists accepted the employers terms.

The analysis of the report of another society will show the same thing:—

Paid, during 1878, to unemployed members	... ..	£38,500
" " to those too old to work	... ..	3,650
" " to sick	... ..	6,500
" " in cases of death	... ..	2,000
" " " accident	... ..	1,600
" " to men on strike, or dispute money	... ..	690

Thus, out of an expenditure of nearly £53,000, we have only an item of £690 paid as dispute money; and it must not be forgotten that this does not mean money paid in support of organized strikes only, but includes payment to every member leaving his employment on what the society considers legitimate grounds. A member leaving his employment without such grounds, being discharged for bad conduct, or neglecting his work, or refusing to accept work offered to him, *forfeits the benefits he would otherwise be entitled to.*

But are not the Engineers in London at the present time striking against a reduction of wages which is fully justified by the depressed state of trade, and would they strike were it not for the union? Probably not, for the union not only furnishes them with funds, but information also. They say out of three hundred engineering firms in London only ten or twelve of the most wealthy ask for a reduction. Further, that these ten or twelve get special prices for their work, which enables them to make larger profits than usually made by engineers. See the wills of deceased members of these firms for proof.

Further, the Board of Trade returns for last year show the foreign competition we hear so much of to be only a bugbear, for in 1878 only one steam engine was brought into Great Britain, while the value of the machinery exported was a considerable increase on that of the previous year. Thus they say we have ample evidence that the proposed reduction is only an attempt to take advantage of the dull state of the market, and we, as much as a corn dealer, woolstapler, or any other merchant, are justified in resisting the attempt to force down the value of the commodity we have for disposal.

The Engineer's Union had, at the beginning of 1878, a capital of £275,000; they have four hundred branches, and are represented throughout Great Britain and Ireland, in France, Canada, the United States, New Zealand, Australia, India, etc. Space will not permit me to take up the questions of antagonism to piece work, uniform pay, and others in connection with the subject.

The Parable of the Sower.

THIS beautifully suggestive parable of our Teacher-Lord has formed the groundwork of many sermons to congregations, and lessons to Sunday scholars. Like most of His sayings, so superior in this respect to the writings of even the chiefest of His apostles, there is a mixture of analysis and comprehensiveness in it which has rendered it peculiarly helpful to hearers of all grades and ages in revealing themselves to themselves, and by dissecting their inner experience, enabled them to see just where they stand in God's sight.

But it is quite a question whether its scope and purpose are generally quite understood. It is usually assumed, for instance, that the three classes of hearers represented by the seed sown by the wayside, upon the rock, and amongst the thorns, mean different individuals; *i.e.*, that one man is the wayside hearer, another the stony ground, and a third the thorn-choked hearer. The writer has heard this stated by all those ministers who have spoken on the parable.

But a little reflection will show that though this may be the case in some instances, yet our Lord's description applies to different *experiences*; *i.e.*, that not only any one or all these three instances of failure, but also the after success of the seed in bringing forth fruit, may all be true in the course of *one human history*.

This is evident when we remember that the word is sown in human hearts and consciences more than once in a lifetime—indeed in most cases the sowing is carried on year after year. And unless we are prepared to contend that all who really receive the seed into good ground and bring forth fruit do so on the first presentation of the truth to their minds, *i.e.*, on the first occasion of the seed being sown, we must admit that there were occasions where the seed was lost in one or other or all of the three ways the parable describes. To this may be added that those who have had to deal with the spiritual experience of others, and many of those who have analyzed their own, will confirm this view. Indeed it is rarely that any one comes out into conscious fruit-bearing until after one or more failures of the seed from the causes specified by the Lord Jesus.

Is it not also true in the history of Christians themselves that much of the good seed of the kingdom sown in their hearts by ministers and teachers fails to find such a lodgment there as to bring forth fruit to perfection, just for the reasons given in the parable, *viz.*, that they let it be stolen away without a serious effort to detain it, or put it in practice for only a short time, and then forget it; or allow the cares and business of the world to destroy it. Further, may not the thoroughness and intensity with which Christ's seed is taken into the nature

represent the hundred-fold fruit bearer as compared with the sixty and the thirty.

I venture to suggest that this view of the scope of the parable is an important one both to hearers and doers of the word. To the former it may, in many cases, be helpful to know that, though they have neglected past opportunities, and gone through any or all the three stages in which the seed has been lost through their own sinful neglect, yet there is room in their hearts for it still, and still they may bring forth fruit to God in repentance for the past, and holiness for the future. And the latter it may stimulate to further exertion to remember that even they may waste the good seed which the Lord Jesus intends should bring forth fruit to His glory, and so be led to shun the thoughtlessness, the weariness in well-doing, and the worldly absorption which are represented in the parable as frustrating the designs of the heavenly Sower.

S. D. RICKARDS.

The Loving Master.

I WAS sitting alone towards the twilight,
With spirit troubled and vex'd,
With thoughts that were morbid and gloomy,
And faith that was sadly perplex'd.

Some homely work I was doing
For the child of my love and care;
Some stitches half wearily setting
In the endless need of repair.

But my thoughts were about the building,
The work some day to be tried,
And that only the gold and the silver,
And the precious stones should abide.

And remembering my own poor efforts,
The wretched work I had done,
And even when trying most truly,
The meagre success I had won.

"It is nothing but wood, hay, and stubble,"
I said, "it will all be burn'd;
This useless fruit of the talents
One day to be returned.

And I have so longed to serve Him,
And *sometimes* I know I have tried,
But I'm sure when He sees such building
He will never let it abide."

Just then as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patch-work combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions,
That sometimes make us so wise.

Dear child! she wanted to help me;
I knew 'twas the best she could do;
But oh! what a botch she had made it,
The grey mismatching the blue.

And yet—can you understand it?
With a tender smile and a tear,

And a half compassionate yearning,
I felt her grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew His meaning,
So full of compassion and love,
And my faith came back to its refuge,
Like the glad returning dove.

So I thought when the Master Builder
Comes down this temple to view,
To see what rents must be mended,
And what must be builded anew.

Perhaps, as He looks o'er the building,
He will bring my work to the light;
And seeing the marring and bungling,
And how far all is from right,

He will feel as I felt for my darling,
And will say, as I said to her,
Dear child, she wanted to help me,
And love for me was the spur;

And for the real love that is in it
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudit divine.

And then, in the deepening twilight,
I seem'd to be clasping a hand,
And to feel a great love constraining,
Stronger than any command.

Then I knew by the thrill of sweetness
'Twas the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labour is done.

So my thoughts are never more gloomy,
My faith no longer is dim,
But my heart is strong and restful,
And mine eyes are unto Him.

Stories about Texts and Preachers.

THE history of texts would form an interesting and profitable book. It might easily be made edifying; it would often amuse; it would sometimes startle; and it could not possibly be dull unless written by a dolt.

The presence of persons who rarely attend a Nonconformist Chapel has occasionally given great point to a text. Thus, a popular preacher visited the north of England to open a beautiful new chapel. Unknown to him, or to any of the officers of the church, a family of Jews, for some reason never explained, came to the service, and being rich and well known as Jews, were politely shown into a prominent pew. Their entrance excited some interest; but this was greatly intensified when the preacher announced as his text the pertinent words—"Men and brethren, children of the stock of Abraham, and whosoever among you that feareth God, to you is the word of this salvation sent." When the text was announced in loud and earnest tones the effect was electric on the minds of many, but the Jewish family did not move a feature. "To you, Jews," cried the preacher, more than once, "is the word of this salvation sent," but no emotion was visible. They contributed to the collection, and then retired as silently as they came; and nothing more was ever known of their unexpected visit.

The Rev. Dr. Brock having concluded an excellent course of sermons on the ten commandments, then asked a friend if he would preach for him, to which a cordial assent was given. "And what," said Dr. Brock, "will be your text?" "For the law was given by Moses, but grace and truth came by Jesus Christ," was the reply. The good doctor smiled, and said, "That will do very well."

A highly respected pastor, whose name was Egg, once preached in a pulpit we know, and greatly commended himself to his hearers. He was followed on the Sunday following by a brother minister, who, oblivious of him who had gone before, announced as his text, "Is there any taste in the white of an egg?" Some naughty folk smiled; others were grieved, and thought it right to ask for an explanation. It was most courteously given, and contained a statement that it was an old and favourite sermon, and had been preached without any personal animus. It shows, however, that preachers need to know who went before them.

Nervous preachers often make singular mistakes. We have known a preacher speak of "two barley fishes"—meaning "two barley loaves." In a famous case a very nervous orator read his text thus—"And Peter crew, and the cock went out and wept bitterly." Nor did he observe his eccentric error, but went on with his sermon heedless of the smiles of his auditors.

Ministers who exchange pulpits have not unfrequently amused their hearers by unexpected doings. Thus, a London and a Lincolnshire pastor exchanged pulpits, and, by a curious coincidence, both of them delivered sermons on the Prodigal Son. A year afterwards they exchanged pulpits again, and, lo, they preached once more on that Prodigal Son! Texts and sermons were the same, and we need not say that the surprise of their congregations was considerable.

A metropolitan minister, who delivered a sermon suggested by the fate of a murderer who was executed at Newgate, after having twice crossed the Atlantic, once in his flight from justice, and once in the charge of a detective, selected a text that produced a deep impression when it was read—"No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."

The selection of certain texts should be made with exceeding carefulness as to the spirit which is in the preacher. A minister told McCheyne, of Dundee, that his text had led him to preach on the future punishment of the wicked. "And were you able," said that holy man, "to preach from it *tenderly*?" A wise and searching question which some preachers would do well to ponder.

A preacher's text has not unfrequently foreshadowed his own decease. The late Rev. Dr. Burns preached one Sunday from the words, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." He never preached again. He had done his work: he fell asleep, and rested from his toil.

G. W. M'CREE.

Soiree at Chilwell College.

OPENING OF A NEW SESSION.

ON Tuesday, September 16th, a Soiree was held at the College at Chilwell to celebrate the opening of the session. A large number of friends were present from Nottingham, Derby, Leicester, Loughborough, and the neighbourhood.

The Rev. S. S. Allsop, President of the General Baptist Association, took the chair, and in the opening address expressed earnest good wishes for the College, and offered kindly words of counsel and encouragement to the students.

The President of the College gave a hearty welcome to the visitors, and said that one main object of the Soiree was to draw into closer and more sympathetic relations the churches and the College. The College was the child and servant of the churches, and would be cheered and benefited by that kindly visit, and by the deepened interest of the churches in its work and welfare. The last Soirees were in 1862 and 1863, when the College premises had only been just purchased; they had now been enlarged; and since 1862 a new generation almost had come into prominence in our churches that did not know or had not seen Chilwell. It was a pleasure to see in those usually quiet cloisters, and in the College lecture-room, the happy and cheerful faces of so many friends, and their visit would be remembered throughout the session.

The Rev. E. F. Griffiths urged that churches should have a greater regard for the students of our Colleges, and considered that a man who had creditably passed the College examinations, and submitted to the discipline of the House for three or four years, had passed what should commend him favourably to the notice of the churches.

The Rev. J. A. Mitchell B.A., who acted as one of the examiners last session, spoke of the hopefulness of College work, and its large and world-wide influence, and expressed much pleasure in his visit to Chilwell, and warm interest in its students.

The Treasurer of the College, T. W. Marshall, Esq., was congratulated on his improved health, and in a brief speech desired for the College increased support, that the cost of the recent alterations might be at once defrayed, and that everything, including the premises and grounds, might always be kept in good condition.

The Rev. W. H. Tetley said how much he had enjoyed his first visit to Chilwell, and how greatly he sympathised with those who expressed good wishes for the College. One thing certainly the College could do well, that was, get up a Soiree. It was one of the best he had ever attended.

The indefatigable Secretary, Rev. W. Evans, spoke mainly to the young men, and in his own racy way, about study, preaching, and the value of the College Course.

The Rev. E. Stevenson, of Loughborough, opened the proceedings with prayer.

The Soiree was much enjoyed by all who were present, and all hoped to come again another year. The day was one of the few splendid days of the summer, and the bright sunshine put every one in good spirits. The evening's proceedings, too, were enlivened by song, the choir of Broad Street Chapel, Nottingham, freely giving their services. The College lecture-room had been tastefully decorated with evergreens and flowers by the students. Mr. Frettingham, of the Beeston Nurseries, kindly sent plants and flowers to adorn the tables; and Mrs. Pearson, of the Chilwell Nurseries, was good enough to throw open her fine grounds and conservatories to the visitors to the College.

N.B.—College Reports have been sent to every church. Should any parcel fail to reach its destination, a post card to 2, Lincoln Street, Leicester, will have the immediate attention of the Secretary, W. EVANS.

Conditions of Congregational Singing.

THE "Practicability of Congregational Singing" is discussed at some length in the *Musician and Artist* by Rev. Elias Nason. After treating the subject generally and historically, the writer concludes that Congregational Singing is desirable and practicable, and states the following conditions on which it may be secured:—

1. For congregational singing, as the very long word implies, there must be a congregation; and the larger this, the more effective will be the music. The grandeur of the songs in Mr. Spurgeon's Tabernacle arises from the multitude of voices by which discords are all covered in the general tide, rather than from any special excellence in the music or its execution.

2. It should be ever borne in mind, by a worshipping assembly, that the true design of church psalmody is, not to display artistic skill, but to inspire devotion, and to render homage to the Most High.

3. The pews should be well supplied with singing books; and it were well to placard the hymns and tunes for the day, in large letters on the walls of the audience-chamber, that every one, if so disposed, may prepare himself for the service.

4. The organ should be placed on a level, or nearly so, with the congregation, and in proximity with the pulpit, so that unity or sentiment, as well as of sound, may the more perfectly prevail.

5. Tunes having a fine bright melody should be in the main selected. Such tunes are easily remembered, and pleasing even to the uncultivated ear. It is a great mistake to suppose, because a tune looks plain and simple in the book, and has, perhaps, "Congregational" written over it, that it is suitable for an audience to sing.

6. The organist should not wait for the people, but move on in exact time, and dispense entirely with interludes, which serve but to dampen the ardour of devotion, and to display the skill of the performer. Some leaders have induced their congregations to dwell upon the first note of every tune, whatever it may be; but this is indefensible, since it leads the people into a dull and wearisome movement, and is also at variance with the rules of music. If they begin a tune with a drawl, they will be apt to end it with a groan.

7. Meetings for practice should be held quite frequently, and something of the art of singing should therein be taught.

8. There must be a well-trained choir. "But this is expensive." Of course it is; and so are all good things of this order. Is it so bad a thing for you to bleed in a great cause? The choir is needed; and for many reasons. In those bright days to come when all the people shall have learned the art of singing, the choir may be no longer serviceable; but at the present time, every congregation needs it, as an educator, a guide, and a support. Every church has special seasons—anniversaries, dedications, festivals—when music of a higher style than usual is demanded; then for its execution there must be a choir. Sometimes there are but a few people present, and they cannot sing; sometimes, from the length of the sermon or other cause, the people are cross and will not sing; so that the presence of a choir, with a leader competent to instruct the people in sacred music, seems to me indispensable to successful congregational psalmody. As the driving wheels help the locomotive engine, so the members of the choir help the congregation over the hard places. Their service is for guidance and support; never—no, never, let it be remembered—for display.

"But for this congregational singing there must, then, be books, drilling, sacrifice of art, change of the position of the organ, and, more than all, the expense of a regular organist and teacher: now, will it pay?"

I answer, Yes, a thousand-fold! It has a tendency to break up the spiritual slumber of the people; it brings them to worship God directly of themselves, without the intervention of a proxy; it calls forth the musical ability of the young people; it softens the asperities which sometimes generate friction in the machinery of a parish or a church; it, above all, tends to hasten the time when, according to the Prince of sacred music, "the earth shall yield her increase," because "all the people" [not a favoured few alone, but "all the people"] "praise the Lord."

The Wonderful Ring.

FOR THE YOUNG.

IN the nursery three little boys were playing, and that you may feel more interest in them than you otherwise might, you must know that their names were Rob, Calvin, and Aleck. We could not tell accurately their ages, but they seemed to be between four and ten years. Three more sturdy, active fellows it would be hard to find, full of fun and frolic, fond of story books and plays, and generally loving to each other; and (it seems as if we ought to whisper this) sometimes they quarrelled, and then they forgot that God could always see them, although the door might be shut never so tight, so that mamma could not know of their disputes.

The rain was falling so that it was out of the question to play out of the house; and, on such days, the nursery and the closet full of toys were patronized. The boxes of blocks were emptied upon the floor, and were being built into houses, cars, and boats, one-third belonging to each boy.

Rob, being the eldest, was able to work fastest, and his house was finished before the other boys were half through. It was not very kind of him to twit his little brothers with their slow work.

"I say, Calvin, what a slow man you are."

"And what are you?" was Calvin's answer.

"Oh! I'm fast, my son."

"What is the reason you do not talk to Aleck—his house is a storey lower than mine?" asked Calvin.

"Oh! he's too little to talk to. But you—you are"—

"Well?"

If Calvin had become angry, Rob would have been satisfied; but because he was of a better temper, and did not retort, Rob decided to make him angry; so he hit him, and one blow followed upon another, until, when Aunt Sue opened the door, boys and blocks were all mixed up together.

"Boys! what is the matter?" she asked very gently. And then sitting down, she took Aleck upon her knee, while Rob and Calvin stood beside her; and, as if she had not seen the quarrel, she asked: "Who wants to hear a story?"

The boys thought no stories were half so nice as the ones that Aunt Sue told; so you may be sure that they were very quiet, and that they listened with the greatest attention.

"There is an old German legend," Aunt Sue said, "that I want to tell you. Once there was a great and mighty king, who possessed great riches; he wore magnificent jewels, and among them was a beautiful ring—so beautiful and of such a peculiar pattern that no one in all his kingdom possessed anything to be compared to it. This king had three sons, of whom he was very fond, and each of whom he desired to treat as well as the other. When he had become old and was about to die, he thought as if, when he divided the jewels, he should give this wonderful ring to either of the sons, it would cause them to quarrel, which, of course, he wanted to avoid. So he called his private jeweller before him, and, after enjoining secrecy, he bade him make two other rings so exactly like this that it would be impossible for any one to find any difference in them. And so well was the trust executed that the old king could not tell which had belonged to himself. Therefore the jeweller was rewarded in a handsome manner.

"The three sons were each called in turn to receive a ring from him with his blessing. And then the old king died.

"Now, each son came forward to show the confidence that his father had placed in him by confiding to him the precious ring; and, behold, each one possessed a jewel precisely like the other.

"Then they called the king's jeweller, and bade him find out which one had been the king's ring. They were examined most carefully, and then the jeweller declared that the old king was too wise to show favour to one son more than to the other, and that they must feel that he had destroyed his ring, and had three rings made that were of equal value and beauty.

"So the years passed on, and these jewels were handed down from father to son for several generations. And then three other sons began to quarrel over them. And that time they were taken before a judge. Of course, he could not see any difference in them, and he reminded the three brothers how many years the jewels had belonged to their respective families, and how they had each been satisfied with their own, and he counselled them to continue to live in peace and love, content with what they had."

"I see where the shoe fits," Rob said to Aunt Sue, when she had finished her story; "you heard us quarrelling over our houses. Let's make up boys."

"I am glad, dear children, that you are so ready to forgive," was Aunt Sue's answer; "pray to God to forgive you as you forgive each other; see that you do not, by your own actions, ask him not to forgive you. If you avoid quarrelling, and feel and behave lovingly to each other, the Saviour will own you as his. And in the day when God counts up his jewels may you all be among them."

Scraps from the Editor's Waste-Basket.

I. THE GENERAL BAPTIST ALMANACK FOR 1880 is in hand. Whoever has suggestions, hints, information to send, will they please do it at once? We shall be greatly obliged if SECRETARIES OF CONFERENCES will notify dates and places of meetings of Conferences as arranged for 1880, and changes that have taken place in the ministry since June, 1879. Will SECRETARIES OF LOCAL PREACHER ASSOCIATIONS correct the lists for the year, and SECRETARIES OF CHURCHES send the names and addresses of local preachers not already inserted at once. We intend the Almanack should be as full of "life" as its predecessors; and that it should have the charm of some fresh features.

II. SHYLOCK IN THE PULPIT.—Judging from all we can read and hear, the famous Dr. Talmage has inflicted measureless damage on the fair fame of Christianity by the miserably selfish and inconsiderate policy he has pursued during his visit to this country. Surely no "bigger blunder" can have been quoted in his lecture on "Big Blunders" than the one he has made. We wish it was only blunder. It is also a wrong, a flagrant wrong. Of course he had a right to fix his own terms. He knows what he is worth. Shylock understands his rights, or at least thinks he does. But a Reverend Shylock insisting on his pound of flesh, and taking it out of the quivering and suffering people at Burnley and Netherton, in the face of glaring loss, and in the name of Christianity, and for the promotion of a great Christian enterprise, this is intolerable! Ministers of Christ and money hunters ought to be at the antipodes of each other!

Yet our sorrow for the victims of "the great doctor" is not unalleviated. The

idolatry of sensationalism, like all idolatries, is disastrous; and if Christian churches will bend the knee to the gilded and brilliant deity, they must not be surprised if they are punished. Indeed, Talmage's failure is one of the best omens for England we have lately seen. Drugged as we are with the subtle poison of sensuousness, captivated with mere glitter and fascinated by coruscating clap-trap, yet is there a solid substratum of good sense in English society, a preference for unspotted character, and a deep reverence for goodness in those who assume the position of Teachers of their fellows. The last place Shylock should get into is the pulpit. Shylock's creator says—

"How quickly nature Falls to revolt when gold becomes her object."

III. MINISTERS AND THE SUNDAY SCHOOL.—A friend who knows what he is writing about, says that "if we mean to keep our hold upon the people, a great change will have to take place in our ministers." That we steadfastly believe. Ministers are—well—what are they? Perhaps it is undesirable to say. Anyway they are not what they *ought* to be, and like some other people, leave undone the things they ought to have done. And the direction in which our friend thinks the change should go is indicated by the declaration, "that an Episcopalian minister in our town visits more and does more Sunday school work than all the Baptist ministers." Very likely! We might ask, "what sort of sermons does he preach? Are they bought at 1/6 each?" &c., but we will not. It is better for us who are ministers to ask, "Can we do another stroke of work for Christ in the school, or in the homes of the people?" If we can, let us be at it at once. No work will be more fruit-

ful if done in the spirit of Him who went amongst the people with His gospel, and gave His benedictions to the young.

IV. CABUL.—God is great and God is just. Wrong is pre-destined to punishment sooner or later. The Afghan war was a most heinous crime, and a flagrant political mistake. The fearful massacre at Cabul, makes the mistake manifest in ghastly colours, and is the beginning of the punishment of the crime. "The beginning," and only the beginning. As sure as the nation that sins wrongs its own welfare, so sure it is we shall have to suffer for the iniquities hatched in England and perpetrated in India. Once again we are told that there are not two moralities; one for the individual and one for the state. God is One, and His Law of Right is One. English electors, write CABUL so deeply on the memory that nothing shall erase it this side the next election.

V. A SAD CONFESSION.—*The Inquirer*, the organ of English Unitarianism, says, that "it is a fact which there is no gain-saying that at Birmingham, Wolverhampton, Crewe, Swindon, Dewsbury, Ashford, and other places, our efforts among the working classes are little short of failure." What are the legitimate inferences from such a sad confession? Is it a fact that Unitarianism is not "heard gladly by the common people," that it fails to arrest the attention and satisfy the thought and yearning of our common humanity? If so, can it be so *rational* as it professes to be? Is it not guilty of addressing itself to a small *segment* of our manhood, to what Carlyle calls, our "cold, dry, arithmetical understanding?" The Christianity of Christ is meant for the *whole* of manhood, and the whole race of man, heart as well as head, the uncultured as well as the cultured; and a confession like that we quote suggests that it might be well for Unitarianism to investigate its assumptions, and question its boasted rationality.

VI. FRUIT IN OLD AGE.—We have received a loving tribute to the memory of the Rev. J. Stevenson, citing his pastorate at Ilkeston as an illustration of the abiding service that may be rendered in "old age" to the church of Christ by one whose heart is in the Master's work, and whose strength, though "abated," is not exhausted. It was in January, 1866, says W. B., that Mr. Stevenson accepted the pastorate of the church at Ilkeston. The church was extremely poor and needy, and the building in which it worshipped was burdened with a debt of £900. Our need was extreme, and it was our only charm;

but that was enough. Mr. Stevenson came. He gained a grant of £25 a year from our Home Mission Fund; secured a loan from our Building Fund; and aided us so that we reduced our debt to £250. Moreover, the old chapel was renovated and better adapted for Sunday school work; and, best of all, souls were brought into fellowship with Christ.

VII. COLWELL, ISLE OF WIGHT.—Here is an opportunity for some one. A chapel capable of holding 200; a "faithful few" willing to be taught and led; a locality where health comes easily; and a number of people needing to be taught "the way of the Lord." A man with "gifts," and "grace," and able to take care of himself to a large extent—for the monetary power of the few is very slender, is wanted. If this "scrap" reaches him, let him write to Mr. F. A. B. Vinen, Freshwater, Isle of Wight.

VIII. THE MULTITUDE.—The root idea of Sir Rowland Hill's work was that commercial success depends upon the extent to which provision is made for the wants of the multitude: *i.e.* for men and women generally, and for their natural and incessant wants. Mr. Gladstone affirmed the same principle some time ago in regard to third class carriages on railways. The same holds true in religion. It is the principle for successful chapel-building, and successful religious work. It is fatal to large success to preach to special classes—the preacher's voice should be to the "Sons of men."

IX. MUSIC AND LITERATURE FOR THE LITTLE ROMANS.—We acknowledge with many thanks the receipt of the subjoined sums. This brings the total I have received up to £19 7s. 6d. By special arrangements I have been able to make this sum will suffice, and a Harmonium will be on its way to Rome before this Magazine is in the hands of our readers. Any surplus left will, by permission of the donors, be used to secure pictorial and other literature for the "little Romans." I believe some of my "little English readers" would be pleased to make some presents to their young friends in Rome of this sort. We need money to give them prizes of picture cards, books, &c., for early and regular attendance at school. Let Frank and Kate send their gifts.

	£	s.	d.
Miss Gittins, Folkestone ..	1	1	0
Miss Lines, Shillington ..	1	0	0
Mr. Higgins, London ..	1	1	0
Mr. G. Stevenson, Leicester ..	0	10	0
Mrs. Cook, Leicester ..	0	10	0
Miss Cook ..	0	10	0
Miss Wheeler ..	0	10	0
Mrs. Bishop ..	0	5	0

£5 7 0

Reviews.

THE AGES BEFORE MOSES. By John Monro Gibson, D.D. *Edinburgh: Oliphant & Co. London: Hamilton and Co.*

DR. GIBSON'S aim in these lectures on the book of Genesis is to blend together the advantages of the expository and topical methods of treating the Bible; and he has realized his aim in so large a degree as to contribute a volume of deep interest, suggestiveness, and profit. He is sufficiently conservative to retain the good, and to contend for the necessary; and sufficiently wise to know what is good, and what deserves to be fought for. His theory is that the best way of defending the Bible is to make it better known; and that the last defence of Christianity, after all, is not revelation itself, but Christ Jesus who is therein made known. The exposition of the opening chapters of Genesis gives supremacy throughout to what is moral and spiritual; treats the account of the creation as having been given in a series of seven visions; the story of Eden as descriptive of facts saturated with figure, and the deluge as not universal. The style is lucid and easy, the research careful, and the spirit one of thorough devotion to evangelical Christianity.

ECCENTRIC PREACHERS. By C. H. Spurgeon. *Pasmore & Alabaster.* 1s.

THIS last addition to "Spurgeon's Shilling Series" consists of a vigorous rebuke administered to persons who circulate all sorts of unauthentic gossip about notable preachers; an exposition of the nature and causes of eccentricity; a defence of vivacity, earnestness, reality, and life in preaching; and a brief glimpse of a few of the more eccentric occupants of the English and American pulpits, such as Hugh Latimer, Rowland Hill, and Father Taylor. Mr. Spurgeon has brought so many men to revolve round *his* centre, and has created such a large army of Spurgeonites, that the epithet "eccentric" has ceased to be applied to him; but his intense reality, and his passionate yearning for large spiritual results, make him eminently fit for a sympathetic treatment of the subject of "Eccentric Preachers."

THE COMMONITORIUM AGAINST HERESIES OF VICENTIVS LERINENSIS. By John Stock, LL.D. *Stock.*

THE translation of the famous Commonitorium, or Reminder of Vicentius, will enable English Readers to obtain for themselves a glimpse of the controversies con-

cerning Christianity which prevailed in the church during the fifth century, and prove how far, at that date, Christians had departed from the simple freedom and safe simplicity of the New Testament Church. It is a chapter of church history of special interest; and may take its place in universal history as an illustration of the struggles of men to settle for themselves the profound question of "the ultimate authority in matters of religion." Dr. Stock has appended notes that will be very useful to the reader unfamiliar with the principal leaders, "heresies," and facts in the history of the church.

PLEA FOR MERCY TO ANIMALS. By J. Macaulay, A.M., M.D. *Religious Tract Society.*

THE rights of animals still require to be enforced. We have not, so far, learnt the unity of God's creation as to treat with proper consideration the animals that do our work, or are our friends, or minister to our pleasure. Some men are ignobly little, and therefore cruel; others are incurably ignorant, and therefore cruel; and still others are impenetrably hard, and will make sport, or seek science, at the risk of inflicting acute suffering on the animal creation. Dr. Macaulay tracks out these forms of cruelty with unwearied steadfastness, rebukes inhumanity with fearless zeal, and exposes the shifts and devices of vivisection with undeniable thoroughness. The plea is well-stated, and well-sustained, and well-enforced. It is couched in the spirit of the words of the poet, applicable alike to the costermonger who inflicts needless suffering on his ass, the physician who inflicts pitiless and stupid cruelty in the name of science on cats and dogs, and the Prince who finds sport in the brutal and demoralizing pigeon matches at Hurlingham.

"I would not enter on my list of friends
(Though graced with polished manners and
fine sense,
Yet wanting sensibility,) the man
Who needlessly sets foot upon a worm."

THE PRINCIPLES AND PRACTICES OF THE BAPTISTS. By Charles Williams. *Baptist Tract Society.*

WE are glad to see the Baptist Tract Society venturing upon a book of this size and character. It is a good omen. It indicates a readiness to leave the lines of the past for the sake of wider usefulness. Nor could they have made this

venture better than with a book for inquirers on the Principles and Practices of the Baptists, in which all shades of Baptists are represented, and those from whom we differ are treated in a spirit of catholicity and fairness. Mr. Williams' work is done in a spirit of loyalty to truth blended with love to men, of reverence for Scripture and fidelity to principle. "Church Leaders" will discover in this volume a valuable auxiliary in their work.

REMINISCENCES OF COLLEGE LIFE IN BRISTOL DURING THE MINISTRY OF ROBERT HALL. By F. Trestrail, F.R.G.S. *Marlborough & Co.*

THE charm of these reminiscences is in the vivid and refreshing information they convey concerning one of the greatest of British preachers. Racy anecdotes racy told; thrilling scenes thrillingly depicted; spicy conversations spicily related, concerning a man of the genius and greatness and goodness of Robert Hall, must ever be of perennial interest. It is a study of human character in one of its finest examples. The book is a valuable treasure, and will be warmly and widely esteemed.

COPYRIGHT AND PATENTS FOR INVENTIONS. By R. A. Macfie, F.R.S.E. *Edinburgh: T. & T. Clark. London: Hamilton, Adams & Co.* Price 5s.

THIS volume is a splendid repertory of information on the subject of Copyright and Patent Law. It contains an Essay on the Origin and Progress of Literary Property, by Lord Dreghorn; evidence

given before a Royal Commission on Copyright, in favour of royalty, republishing, and a scheme for the amendment of copyright. Legislation is necessary on these cognate subjects; and it is required in the direction of the public advantage, rather than in that of authors, booksellers, and inventors. The compiler of this volume has laid the students of these subjects under great obligation.

THE BAR ROOMS AT BRANTLEY, OR THE GREAT HOTEL SPECULATION. By T. S. Arthur. *London: Hamilton, Adams. Glasgow: T. D. Morrison.*

ANOTHER Temperance tale! and not one too many. The facts of intemperance do not cease. The fruits of the evil tree still flourish. Real life supplies data at an increasing rate of production, and therefore it is necessary and wise that these tales should be multiplied. Mr. Arthur's is a practised hand. His plot is well conceived; his characters are graphically painted; his conversations are natural, easy, and appropriate, and the interest is thrilling. This book should have a place not only in our Temperance Libraries, where it is sure to get, but in our Sunday schools and homes. It is a well equipped Temperance Missionary: buy it and send it along its beneficent career.

THE BRAZEN SERPENT. By S. D. Rickards. *Haughton & Co.*

A VIVIDLY illustrated address for the young, by one who has had a large experience of children's special services. It is well fitted to do good amongst the young.

Church Register.

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

MIDLAND BAPTIST UNION.

THE Annual Meetings were held in Derby, Sept. 9. On Monday evening there was a preparatory service in Osmaston Road Chapel. Attendance good, and an admirable sermon by Rev. J. Thew, of Leicester, on the "One Talent." On Tuesday morning, at eleven, the ministers and friends assembled again in Osmaston Road, when, after prayer by the Rev. J. Askew, the Rev. W. Evans, President, delivered an address on "The Defective Morals and Discipline of the Christian Church." Plain truths were forcibly and yet kindly spoken relative to deceptiveness in church reports,—the miserable squabbles by which the peace

of churches is sometimes broken, and the cause of Christ hindered,—and the disregard of Christian honour and honesty occasionally witnessed in connection with failures in business on the part of church members. Dr. Underwood moved a vote of thanks to Mr. Evans, which, after several brethren had expressed their sentiments on the points referred to in the address, was unanimously and heartily agreed to.

The Report was then read by the Secretary (Rev. W. R. Stevenson), from which it appeared that the finances were in a fairly satisfactory condition,—that the Evangelist, the Rev. R. B. Wallace, had been usefully employed at Colling-

ham, Arnold, Daybrook, Oadby, Walsall, and other places,—but that, as a whole, the state of the Baptist churches in the midland district, as indicated by statistics, was not encouraging. Especially was this true of the General Baptist churches.

The Rev. R. B. Wallace next gave an interesting account of his work, and spoke of the need of further evangelistic effort. At the afternoon session, in St. Mary's Gate Chapel, the Rev. F. B. Meyer moved a resolution pledging the meeting to sympathy and co-operation with the Evangelist; and an interesting discussion ensued, in which Mr. Richardson, of Nottingham, the Rev. W. Woods, of Nottingham, the Rev. W. Lees, of Walsall, and others, took part. A wish was expressed that Mr. Lees should, if possible, be occasionally associated with Mr. Wallace in evangelistic visits to the churches.

Thanks were given to the Derby friends for their hospitality; and in the evening, at St. Mary's Gate, the Rev. R. Caven, of Leicester, concluded the services of the day by preaching from John xi. 25, 26.

LINCOLNSHIRE AND CAMBRIDGE-SHIRE S. S. TEACHERS' UNION.

THE Fifty-first Annual Meeting was held at Gedney Broadgate, July 24. Prayer meeting at seven a.m. The Rev. Charles Barker took the chair at ten, and the reports were read. The Rev. W. Jarrom preached the annual sermon from Prov. xix. 2, at eleven. At half-past two Mr. John Ward, of Boston, was elected Chairman, when the business of the Conference commenced.

Mr. Henry Squier, of Pinchbeck, read the annual paper, subject, "The best means of training Sunday scholars to habitual attendance on public worship." A long discussion followed on the paper by Revs. J. C. Jones, W. Jarrom, and Messrs. Atton, Brown, Crampton, and Sharman.

The next Conference to be held at Long Sutton the last Thursday but one in July, 1880. Mr. H. P. Tayton, of Boston, to be chairman; Rev. G. Pitts, of Sutterton, the preacher; in case of failure, the Rev. Chas. Barker, of Fleet. Mr. Atton, of Spalding, was elected secretary for the next three years. The Rev. J. C. Jones to write the next paper: subject, "How can the papal and priestly influence at work amongst the young be most effectually met by the Sunday school teacher." Committee of Management, Messrs. Dring, Long Sutton, Franks, Gedney Broadgate, Atton, Spalding, and Best, Boston.

Votes of thanks were given to Rev. W.

Jarrom for his sermon, Mr. H. Squier for his paper, Mr. Best for his services as secretary for the past six years, and to the friends at Gedney Broadgate for their kind reception and excellent provision.

The evening meeting was presided over by Rev. W. S. Harcourt, of Sutton St. James, and addressed by Revs. J. O. Jones, J. Howard, Messrs. Dring, Atton, and Bateman.

This was the largest meeting we have had for many years. The weather was everything that could be desired, and a very happy and profitable day was spent.

J. BEST, *Secretary*.

CONFERENCE.

THE MIDLAND CONFERENCE will meet at Beeston on TUESDAY, Oct. 21. Devotional service at eleven a.m., after which the Rev. J. J. Fitch, of Nottingham, will preach. Conference at two p.m.

J. SALISBURY, *Secretary*.

WARWICKSHIRE.—The President of the Conference being unable to be present at Walsall on the 29th of Sept., as previously announced, the Conference will be held on MONDAY, OCTOBER 13, instead.

L. HOWARD PARSONS, *Secretary*.

EASTERN CONFERENCE.—The half-yearly meeting was held at Chatteris, Sept. 18. A sermon was preached in the morning by the Rev. J. C. Jones, M.A., from Rev. xiv. 3. The reports were, 64 baptized, 29 received, and 14 candidates.

The Secretary was requested to communicate with the trustees and urge the sale of the Yarmouth Chapel property.

In reply to a letter received, it was resolved that though the Conference is not prepared to take action in the formation of a Local Preachers' Association, the brethren will be glad to know that the local preachers can make such arrangements among themselves as shall tend to their mutual improvement and usefulness.

A letter was received from the church at Fleet, stating that the Holbeach Chapel property had been sold by public auction to the Particular Baptists for £270.

An application from the church at Sutton St. James for admission into the body was referred to the Secretary, and brethren Robinson and Barker, who are to seek information, and report to the next Conference.

It was resolved, That we regret the removal of the Rev. S. S. Allsop from this district, and heartily desire that the best of blessings may rest upon him in his new sphere of labour.

It was agreed that as we do not see our way clear to select a sphere of Home

Mission effort, we waive our claim in favour of the London Conference.

It was stated that brother Manning, and other brethren, were willing to take evangelistic services. It was agreed to recommend such services wherever they can be conveniently arranged; and the Secretary was requested to be the medium of communication between the churches desiring such services, and the ministers who are willing to undertake them.

The next Conference is to be at Bourn, and brother Stevenson, of Isleham, is to be the preacher.

A home missionary meeting was held in the evening, when addresses were delivered by brethren Orton, Barrass, and Robinson.

WILLIAM ORTON, Sec.

CHAPELS.

BARLESTONE.—*Chapel Re-opening.*—The chapel here having been closed a few weeks for painting and cleaning, was re-opened Aug. 12. The Rev. W. Evans preached in the afternoon, and delivered a lecture in the evening on "The Persecutions of the First Three Centuries." The services were continued on the Sabbath following, the preacher being the Rev. G. Needham. The chapel now presents a neat and attractive appearance. All the money needed was obtained, with a few pounds to spare for some other objects.

EAST FINCHLEY.—Our Young Men's Bible Class has become a vigorous institution. It gave an entertainment, the young men inviting their parents and friends to tea on Sept. 18. Rev. J. Batey presided. Mr. H. Hodson, secretary to the class, read the first annual report. It began Sept., 1878, with three members, but has increased to nineteen. It has its own book fund, secretary, and treasurer, and subscribes to our Foreign Mission. Various addresses and recitations were given during the evening. Mr. J. W. Clarke, the teacher, was presented with a handsome inkstand and fittings, as an expression of the esteem and regard with which he is held by the class. Mr. Clarke expressed his surprise and thanks for their kind gift.

HATHERN.—Anniversary services, Sept. 7. W. A. Davies, of Kogworth, preached. The collections were liberal. A tea meeting was held on the Monday following, and many friends from the immediate neighbourhood attended. At the public meeting Mr. Fuller presided. Addresses by Messrs. Baldwin, Clarke, Davies, and Mr. Prout, of Chilwell College.

LONDON, Commercial Road.—On Aug. 19 a jubilee tea and public meeting took place to celebrate the fiftieth anniversary of Mr. Quiney's membership with the church. Mr. Quiney is at once the senior member and the senior deacon of the church, and it was felt that an active and unbroken membership of fifty years, with twenty-five years of service as a deacon, should have some public recognition. An address had therefore been prepared, beautifully illuminated and handsomely framed, and embellished with the portraits of Mr. and Mrs. Quiney, who have but recently celebrated their golden wedding. The address was presented by the pastor, on behalf of the church, and was feelingly acknowledged by Mr. Quiney.

MOUNTSORREL.—The new chapel is progressing rapidly, and by the time fixed for the opening it is hoped all will be satisfactorily finished. The Rev. J. Clifford has kindly consented to preach the opening services on Monday, Nov. 3, afternoon and evening. There will be a public tea between. Further services will be announced per bill, and the members and friends interested in the work—a great work for Mountsorrel—are relying upon the continued blessing of God to rest upon their labours. Friends who have not sent help, which is much needed, and would be gratefully received, will please address either Thomas Hunt (Deacon), or W. Harrington (Secretary).

MEASHAM.—Anniversary sermons were preached for the chapel, Aug. 31, by Rev. Charles Clark, late of Melbourne, Australia. Collections, £10 5s.

NANTWICH.—Chapel anniversary services were held, Aug. 31, and Sept. 1. Rev. J. Maden preached. At the tea on Monday between four and five hundred assembled. The pastor, R. P. Cook, presided at the public meeting, and addresses were given by the Revs. I. Preston, J. Maden, J. Wock, T. Clarke, J. Casoby, and the chairman. A sale of fancy and plain needlework was held. The report of the year's work was cheering, and the services were a great success; and indicate that patient and wise toil, even on the "unpropitious soil" of Cheshire, will bear good and abiding fruit.

NETHERSEAL.—The chapel has been renovated. At the re-opening two sermons were preached by the pastor, Rev. E. Yemm. Collections £5, nearly £20 having been previously subscribed. On Monday, Sept. 8, a public tea was gratuitously provided, of which one hundred and twenty persons partook; in the evening the pastor delivered a lecture.

SHEFFIELD, Cemetery Road.—We have greatly improved the front of our chapel by substituting new railings and gates for the old ones, and adding suitable stops leading up to the centre of the chapel. Re-opening sermons were preached by the pastor, Rev. Giles Hester, Aug. 24, and the Rev. J. H. Atkinson followed the next night with his lecture on "Songs and Singers of the Christian Church to the Twelfth Century."

STANGROUND.—Our readers will carefully read the appeal made for the Chapel at Stanground. It needs no urging. The "man" is so really worthy who appeals, and the "work" so good, that our friends will do all they can most joyfully.—See *Advertising Sheet*.

SCHOOL ANNIVERSARIES.

BARROW-ON-SOAR.—July 27. Preacher, Rev. J. Spurgeon, of London (father of C. H. Spurgeon). On the following day a tea meeting, succeeded by a lecture by Mr. Spurgeon on "Sermons in Candles," Chairman, Mr. B. Baldwin. Excellent attendances. Proceeds, £25.

DERBY, Pear Tree.—Anniversary services, Sept. 14. The Superintendent, Mr. C. Appleby, conducted the morning service. Rev. W. H. Tetley preached in the afternoon, and in the evening the preacher was Mr. George Ormon. There were large congregations and good collections; the latter showing an increase of £1 11s. over last year. On the Monday evening following a tea meeting was held, and after tea a large public meeting. Rev. W. H. Tetley presided, and addresses were given by Messrs. J. M. Moore, T. H. Bennett, C. Smith, and J. Appleby. The report, read by the Secretary, gave an encouraging statement of the school.

MACCLESFIELD.—Aug. 9. Preacher, Rev. J. Alcorn. Collections, over £40.

MINISTERIAL.

DAVIES, REV. W. A., late of Belfast, was recognized as pastor of the united churches of Kegworth and Diseworth, Aug. 18. Rev. T. Yates read the Scriptures and prayed; an address on the "Nature of the Christian Church" was given by the Rev. Joseph Lewis, of Trodegar; prayer was offered by the Rev. E. Stevenson; an address on the "Pastoral Office" by the Rev. Dr. Underwood; and an address on the "Duties of Church Members" by the Rev. T. R. Evans. Rev. T. Yates, late pastor, presided at the evening meeting. Good testimony was borne by the Rev. Joseph Lewis, of Trodegar, to the integrity and other qualifications of Mr. Davies for the discharge of

his duties, having known him from his childhood. Addresses were given by the Rev. T. R. Evans, and Messrs. Wootton and Savage.

HARDY, REV. J. H., son of the Rev. R. Hardy, late of Queensbury, has resigned the pastorate of the church at Batley, Yorkshire.

SMITH, REV. J. H., having accepted an invitation to the pastorate of the church at Nazebottom for the ensuing year, commenced his labours there on Sunday, Aug. 10. Mr. Smith's address will be, Eastwood, near Todmorden.

WATMOUGH, REV. J., has resigned the pastorate at Edgeside, after having served the church for nearly five years. Mr. W. is ready to supply vacant pulpits with a view to settlement. Address—Atlas Street, Manningham, Bradford, Yorks.

BAPTISMS

ARNOLD.—Seven, by W. Bown.

CLAYTON.—Two, by E. Hirst.

DERBY, Osmaston Road.—Seven, by W. H. Tetley.

LONDON, Commercial Road.—Seven, by J. Fletcher.

LONGTON.—Nine, by C. T. Johnson.

MACCLESFIELD.—One, by J. Maden.

NETHERSEAL.—Two, by J. Shakespeare.

NOTTINGHAM, Old Basford.—Five, by J. Alcorn.

PETERBOROUGH.—Four, by T. Barrass.

STOKE-ON-TRENT.—Four, by W. March.

WEST VALE.—Nine, by J. T. Roberts.

WHITWICK.—Five, by F. Mantle.

MARRIAGE.

HARDERN-BENSON.—Aug. 16, at the G. B. Chapel, Macclesfield, by the Rev. J. Maden, Mr. Chas. Hardern, to Miss Elizabeth Benson.

OBITUARY.

TAGG, MRS.—This is a name which will be remembered by many of our readers as that of a friend warmly attached to the denomination and its institutions, and deeply interested in the extension of the kingdom of God. She was baptized, June 24, 1827, by Mr. Sarjeant, at March, and the letter in which she makes application for membership, according to the custom of that time, is rich in evidence of the clearness of her conceptions of the way of salvation, the strength of her faith, and the blending of trembling fear with hopeful courage concerning her Christian future. Living in the neighbourhood of the Wisbech Academy she was well acquainted with many of the old worthies, and spoke of them and their sayings and deeds with genuine interest. Like many others, she knew well what "trial" was, and has passed out of "great tribulation" a chastened and purified spirit, into the home of God; leaving behind beautiful reminiscences of her motherly tenderness and goodness, and of her large self-sacrifice. Her confidence in the Lord Jesus was unwavering, and her fellowship with Him close and refreshing. On one occasion she was consoled with because it was so long since she heard a sermon. "Oh!" said she, "you are quite mistaken, I have heard a much better sermon than you have this morning, because Jesus was my preacher." During her later years she was a warmly attached member of Praed Street and Westbourne Park Church.

THE
MISSIONARY OBSERVER.

OCTOBER, 1879.

The Annual Report.

THE ANNUAL REPORT has been published and forwarded to the churches. Should any churches or friends not have received copies, or should they have received too many or too few, they will oblige by informing the Secretary.

Now that the Report has been printed, it is hoped that it will be read, pondered, and prayed over. Friends may help on the good cause by lending their copy to others. Pastors may also increase the missionary spirit by reading selections from the Report at the monthly missionary prayer meetings. With trade still depressed, it will need considerable effort to prevent a decline in the contributions during the current year; and one way of preventing this will be by the diffusion of missionary information. Moreover it is of the highest importance that our churches should be well organized for mission work, and that friends should be appointed to solicit and collect weekly contributions.

It will be seen from the Report that *men* are needed as well as *money*, but as yet they are not forthcoming. For the Government service, whether civil, military, or medical, there are candidates in abundance; but for the service of Jesus no one says, "Here am I, send me." This sad lack of volunteers for the King of kings, and for the noblest of service, indicates something seriously wrong in the professed soldiers of Christ. What is the cause? In the sight of God let each ask himself the question, and not rest satisfied till he can give to himself a satisfactory answer—an answer that will stand the test of the day of judgment.

The Conversion of a Mahomedan Military Officer to Christianity.

WRITTEN BY HIMSELF.

IN former *Observers and Reports* reference has been made to the conversion of Taliboodeen—a Mahomedan and military officer, formerly in Government service. An account of his conversion, written by Mr. W. Bailey, appeared in the *Sunday at Home* for 1877, page 169. The following account has been written by Taliboodeen himself, and will be read with interest. He writes:—

Mr. Miller (of the Cuttack Baptist Mission) having asked me to write out my reasons for becoming a Christian, I now comply with the request. I was formerly a Sepoy of the 11th Regiment Madras Native Infantry. One of the European officers of the Regiment commenced the study of the Hindusthani language—not being satisfied with his teacher he engaged me to instruct him. Having studied and passed a satisfactory examination, the officer rewarded me, and aided my promotion in the Regiment. For this I was thankful, and prayed to God on his behalf.

CONVERSATION WITH THE OFFICER AND ITS RESULT.

On one occasion when speaking to him, he said, "Your countrymen and co-religionists in your worldly business are addicted to lying." I replied, "If we spoke the truth we should suffer great loss—by falsehood we are preserved from this." He then said, "Though people thus speak, in God's sight falsehood is exceeding hateful, and He has forbidden it." I observed, "If I speak the truth how am I to live in the world?" By doing so you may occasionally suffer loss, yet you will gain much, was his reply. Though not able to understand all that he said I kept it in my mind and decided henceforth to speak the truth. I also concluded that the religion which sanctions falsehood must be false, little imagining that this would lead me to become a Christian.

ATTEMPTS TO BE TRUTHFUL AND ITS CONSEQUENCES.

I now began to speak truthfully, but found I was unable to do so without separating myself entirely from the world. In the *Gulistan* (a popular book among Mussulmans) it is written, "By lying a man was rewarded; by speaking the truth he was imprisoned." In a note of this book it is said, "It is better to tell a falsehood and get out of a difficulty than to speak the truth and get into trouble." In the Koran and other Mahomedan books, the same teaching is found. Among Hindoos similar ideas prevail. I was, therefore, greatly troubled and perplexed, and going to a learned Moulvie, I said to him, "When God's word teaches us to speak both truth and falsehood, how is it to be understood?" Not knowing my reason for the enquiry he called me a fool. Greatly distressed and ashamed, I said, "True, I am a fool." Returning to my home in sorrow I prayed to God and said, "O Lord, I am ignorant; open the eyes of my mind." I now began to read books of other religions in order to get a knowledge of them, but without receiving any benefit. I continued to be looked upon as a fool.

INTERVIEW WITH A FRIEND.

I had a friend named Sheik Ali. One evening I called upon him. On entering the room I saw him reading a book weeping, and heard him utter these words, "I will arise and go to my Father." I said, "Why do you thus weep?" He answered, "The book I have been reading is the Injil (New Testament).

There is no other book in the world like this; its teachings are most precious." He then read and explained some parts of it to me. I enquired if the name of Mahomed was in the book. He said, "There is much about the Paraclete or Advocate" (which Mahomedans apply to their false Prophet.) "How is it then," I said, "that Christians do not believe in our Prophet?" He answered, "Christians say the Holy Spirit is here referred to, though Mussulmans say it is Mahomed." I laughing said, "How can a man be the Holy Spirit, or the Holy Spirit a man? Very well, I also will read this book. If you have a copy in Hindusthani, favour me by letting me have it." He said he had not one. I kept in my mind this book and endeavoured to procure it, being desirous to know what testimony it bore to Mahomed. I prayed to God, "O Lord, grant that by this book my darkness may be removed, my understanding enlightened, my mind established, my desires fulfilled." Having thus prayed, I came to my house. On the way a thought came into my mind which cast me into a fortress of doubt, and I said, "What is this? the book which we are forbidden to read, this person reads and weeps over it."

SEEKS THE COUNSEL OF THE REGIMENTAL MUNSIF.

One day I went to the Regimental Munsif and made known my doubts. He said, "The Christian religion is true and pure, and the way of knowing God therein revealed is an easy one—according to our religion it is very difficult." Full of anger I arose and said, "There is no power or virtue but in God. Christians call two or three beings God, and Christ they call the Son of God." He answered, "You do not understand," and by various illustrations tried to explain Christ's Sonship. He referred to rays of light being the same in nature as that from which they emanate. He said, "We call Mahomed the light of God. Christ is God's light—God's word." I was not able to make any reply. Referring to several Mahomedan doctrines and institutions he said, "These are not right, as wise men know; but in order to avoid unpleasantness connive at them before the world." This conversation made a deep impression on my mind and led me to act according to the teaching of the Persian proverb, "Hear from all but act according to your own judgment." I said to myself, "Thou art ignorant. Do not be anxious. To have doubts about several portions of the Koran, can this be possible? If so, my understanding must be perverted. Nevertheless, if my doubts are well founded it is my duty to be a follower of the truth."

OBTAINS AND READS A NEW TESTAMENT.

My Regiment having removed to Vizianagram, and been there some time I had almost forgotten the New Testament which I had resolved to procure, though the desire to obtain more knowledge remained. There is a Persian proverb—"God has a reason for everything He does"—the truth of which was seen in my being brought to Vizianagram. Here I heard that Mr. Dawson, of the London Missionary Society, had received a supply of books. I went to him and he gave me a New Testament which I knew to be the same as Sheik Ali read and wept over. I said to myself, "Now shall be seen what is my fate, whether this book will cause me to weep or rejoice." I thought of the proverb, "To obtain the flower we must endure the storm." I had to be careful that no Mussulman saw the book in my possession as it is considered the most evil book in the world, and to read it is strictly forbidden. At the same time I reasoned—If this be such a bad book, how can anyone believe in it? I began to read it regularly in secret; but how could I keep it secret from the world? Light shineth in darkness. The darker the night, the brighter appears the shining light.

PERSECUTION ON ACCOUNT OF THE WORD.

Separating myself to read was displeasing to my many relatives and friends. From the first I did not follow their improper practices, but now they were more than ever displeased, and some of them meeting me alone, beat me. This led to a Court Martial. God, however, preserved me. Up to this time I never mentioned the New Testament to anyone—had I done so I should probably

have been murdered. Now began to be fulfilled in my experience the words of Christ, "They will deliver you up to the council. And a man's foes will be those of his own household." I then thought, if through reading this book thus far I have suffered so much, it is my duty not to lay it aside until I have wholly read and understood it. I continued to read it with great care, and in five months got to the end. "The entrance of Thy word giveth light." Though there were many things I could not understand, and my knowledge was not equal to that of a true Christian, yet I now knew Christ to be the brightness of God's glory, and who became incarnate to give light to and save the world. From the nature of its contents I now believed the New Testament to be God's word. Its teachings rejoiced my heart, and by its ignorance and passion began to remove from my mind. I praised the Lord for His word, and considering the sufferings of Christ for me I was sorrowful and wept. Now I witnessed a miracle. For three days wherever I looked Christ was visible to my mind in a form so attractive and lively as to ravish my soul.

In forwarding the above Mr. Miller adds :

Subadar Taliboodeen left Cuttack at the close of Conference to return to Raepoor, Central Provinces, where his family reside. He came at the invitation of Conference to labour six months in Cuttack, and during this time faithfully witnessed for Christ before Mahomedans of influence and position in the town. His appearing in the dress of a Mahomedan Subadar (native military officer) though a Christian teacher, created quite a sensation wherever he went. His former co-religionists, when convinced that he was not an apparition, and after recovering sufficiently from their surprise and indignation to be able to speak, would generally ask, "Why did you forsake your religion and become a Christian?" Taliboodeen, with great forbearance, would commence by saying, "He came to know that he was a sinner, and needed a Saviour; that Mahomed himself was such, and could not, therefore, help him. Nor did his religion make known any sacrifice for sin, and means of salvation. Hence when I found that the Lord Jesus Christ came into the world to save sinners, and that there was none other name given under heaven among men whereby we must be saved, I, as a matter of necessity, thankfully received Him as my Saviour, Prophet, Priest, and King. Being familiar with the Koran and Mahomedan religious thought, also the arguments employed by Mussulmans against Christianity, he was always prepared to meet objections, and by manifestation of the truth, commend himself to every man's conscience in the sight of God. He has an extensive knowledge of the Old and New Testaments, and may be said to be mighty in the Scriptures. He has also carefully studied the various phases of Hindooism, including Brahminism, and is able to point out the errors and defects of these systems. I was much pleased with what I saw of him. His venerable appearance, his gentlemanly address and bearing, his ripe Christian experience, his humble and devout spirit, won my respect and admiration; and often did I adore the wondrous grace of God as seen in his conversion. I do hope that a man so qualified for usefulness, and so rarely met with, may be secured to the Mission. He would like to settle at Sumbulpore, and engaged to join Mr. Pike there. It should be mentioned that he refused to receive anything toward his expenses home when offered, though the cost will be a considerable sum, the distance being nearly four hundred miles from Cuttack

W. MILLER.

BAPTISM AT CUTTACK.

IN a recent letter Dr. Buckley writes:—"Five were baptized at Cuttack on Lord's-day, August 3, after an appropriate sermon by Sebo Patra from Colossians iii. 1. We have now twenty-six candidates."

Condition of Women in India.

BY PROFESSOR MONIER WILLIAMS.

A LITTLE study of the Indian Office Statistics reveals a condition of prostration which even the most sanguine might pronounce hopelessly irremediable. One hundred millions of women, supposed to be actual subjects of the British Empire are, with few exceptions, sunk in absolute ignorance. They are unable to read a syllable of their mother-tongue, they are never taught the rules of life and health, the laws of God, or the most rudimentary truths of science. In fact a feeling exists in most Hindoo families that a girl who has learnt to read and write, has committed a sin which is sure to bring down a judgment upon herself and her husband. She will probably have to atone for her crime by early widowhood. And to be a young widow is believed to be the greatest misfortune that can possible befall her.

Not indeed that an Indian woman's married life can be described as a blissful elysium. The women of India are victims of the worst form of social tyranny. They are allowed no voice in the selection of their own husbands. According to Dr. Hunter's statistics (i. 56), infants are sometimes betrothed when but two or three months old.

As a rule, girls are betrothed at three or four (a barber being sometimes the match-maker) and married at six or seven to boys of whom they know nothing. They are taken to their boy husband's homes at the age of ten or eleven. From that moment they lose their freedom and even their personality. They merge their individuality in the persons of their husbands. They may be loved, and they are rarely ill-used, as they too frequently are in Christian countries, but they are ignored as separate units in society. They never pronounce their husbands' names, and they are never directly alluded to by their husbands in conversation. For another person to mention their names or inquire after their health would be a gross breach of etiquette. They never appear unveiled before their husbands in the presence of a third person. They often become mothers at eleven or twelve. Their life is then spent in petty household duties, in cooking for their families, in gossiping with female friends, in arranging the marriages of their children, in domestic jealousies and envyings, in a thousand foolish frivolities, in a wearisome round of burdensome religious ceremonies imposed by exacting priests. Add to this that the upper classes are cooped up behind *Pardahs* or in the stagnant atmosphere of *zenanas*. There they are prisoners in apartments set apart for their exclusive occupation. They have no opportunity of listening to the intellectual conversation of educated men. They are shut out from every wholesome influence, and debarred from every healthy occupation likely to conduce to the improvement of their physical condition, or to their social, moral, and intellectual elevation. They become enfeebled in mind and worn out in body at a period of life when European women have barely reached their prime. They are neither fit for independence, nor have they any desire for it.

And what of the young widows? If a young wife has no individuality apart from her husband, a young widow has practically no existence. It is true that our law has prohibited a widow from being burnt with her dead husband. It is true, too, that an old widow is cared for by her children if she has remained a wife long enough to have a large family. She is even more than cared for. Every mother in India is an object of veneration to her offspring. As a wife she may be nothing. But as a mother, even though a widow, she is all in all to her children. It is only a young widow or a childless widow who is regarded as worse than dead. But nearly every household possess a widow of this kind. Such a widow belongs for ever to her dead husband. A widower may marry again, but a widow never. She is made a household drudge. She is expected to get up at four a.m. before the servants of the family. No one will supply her with water. She must go to the well and fetch water for herself. It is unlucky to meet her. She is supposed to be in eternal mourning for her deceased lord, though she may never have seen him except at her child-wedding. She must practise a perpetual fast, and only eat one meal a day. If her young husband had acquired property of his own before his death and the

household is still undivided, all such property is taken by her brother-in-law. She retains nothing but her ornaments, which she must on no account wear. She is told that she cannot have food given to her till she has "eaten her jewels." In other words, she is expected to sell her ornaments to prevent herself from starving. In short, she suffers a living death, and would often cheerfully give herself up to be burnt, if the law would allow her.

Of course, there are exceptions to all this. In some parts of India—as for instance in the Maratha country—women of all classes are more independent, and assert themselves with more boldness.

There is also a bright side to the picture of female life and character. Hindoo women must be allowed full credit for their strict discharge of household duties, for their personal cleanliness, thrift, activity, and practical fidelity to the doctrines and precepts of their religion. They are generally loved by their husbands, and are never brutally treated. A wife-beating drunkard is unknown in India. In return, Indian wives and mothers are devoted to their families. I have often seen wives in the act of circumambulating the sacred Tulsi plant 108 times, with the sole object of bringing down a blessing on their husband and children. In no other country in the world are family affection and reverence for parents so conspicuously operative as in India. In many households the first morning duty of a child on rising from sleep is to lay his head on his mother's feet in token of filial obedience.

Nor could there be a greater mistake than to suppose that Indian women are without influence. If there is any one thing that would lead a thoughtful person to despair of the regeneration of India, it is that female influence is as strong there as in other countries. For it must not be forgotten that the word family in India means much more than in England. An Indian family does not merely consist of husband, wife, and children. The universal prevalence of early marriages leads to an indefinite enlargement of the family circle. It is said that a Hindoo family sometimes consists of a hundred members, including great-grandfather and great-grandchildren. Anarchy is prevented and harmony maintained by vesting supreme authority in the hands of the oldest member, whether male or female. A father often has no voice in the management of his own children. A grandmother or great-grandmother may be omnipotent. Unhappily her influence is generally exerted on the side of ignorance and error. Even in small families the women are powerful for harm. They mould the character of the younger children. They are often adepts in artifice and stratagem. They know how to hide their power over husbands and brothers under the guise of a simulated submission. To them is mainly due the maintenance of superstition and idolatry. The men would willingly emancipate themselves from the tyranny of caste, from the despotism of Brahman priests, and from the bondage of senseless religious forms and absurd religious creeds, but they are prevented by female influence. Many an educated Indian is as bold as Luther in his public character, but sinks to the condition of a timid, priest-ridden, caste-ridden, wife-ridden imbecile in private life. He is a lion out of doors, but a lamb at home. He is cowed and crestfallen in the presence of the women of his family.—*Contemporary Review*.

Letter from Mr. Shabo to the Secretary.

Via Urbana, 154, Roma, Sept. 5, 1879.

MY DEAR BROTHER,—The *Magazine* and *Herald* have just come to hand, for which I thank you. I see that the Foreign Mission Committee is to meet on the 10th inst., and so, though I have not anything of great importance to communicate, as it is sometime since I wrote, I will send a line that you may not be without news of us if any one asks for it.

The usual work goes on without much change. The congregations keep up, although Grassi says it costs him much time and labour to try and counteract the intimidations of the priests, who go to the homes of the people threatening excommunication (which is greatly feared by a few, rather many, at least of the women,) against all who come to our services.

As a set off to this we have a priest among our inquirers. He is a Canon, and a Lent Preacher of respectability, as a number of papers I have examined to day clearly prove. He comes several days a week for instruction in Bible truth. God grant him both a clear knowledge of the truth, and courage to avow it.

Since I last wrote I have, after much inquiry, insured against fire in a respectable office, and this makes me feel more comfortable in the midst of much incendiarism.

I have been very ill; a severe and obstinate attack of dysentery laying me low, but, through God's mercy, I am again in my usual health.

I make progress in the language. Grassi says my progress is very extraordinary; but whether he is unconsciously affected with the Italian habit of saying too smooth things to your face I don't know. If I am to believe what other ministers here lay down as the limits of what is possible, I shall be sometime yet—as long again as I have been, and more,—before I can speak publicly; but the needs of our Mission are peculiar, and it is imperative that I be able to preach as soon as possible; and so I hope that He who sent the gift of tongues at Pentecost will at least grant me strength and ability to acquire this Italian tongue in less time than some say I must give to it.

We have lost Dr. Mullens! It is well that the Lord of the harvest never fails.

Letter from Rev. J. Vaughan.

THE work of the new missionary must first be that of acquiring the language of the people to whom he hopes to preach. It may not be so exciting as travelling about the country addressing crowds of people eager both to hear and dispute, but it is nevertheless indispensably pre-requisite to this kind of work. The study of the language, then, has been what I have striven to place foremost in my thoughts. With the aid of as good a pundit as Mr. Miller could recommend to me, I have regularly given myself to the study of Oriya.

Well, then, it is advisable to see and hear the people for whom one hopes to labour, to understand their mode of life, and, as far as possible, to enter into conversation with them. The later is exceedingly useful. It is far better to mix with the people, make all sorts of blunders in attempting to speak to them, and try to catch what it is they say, than merely to read and hold conversation with a pundit. Besides this you get on friendly terms with them, and they with you, which is not a little. I have visited all the Christian villages in Cuttack, and have seen almost all the people in them.

For two or three weeks whilst the High School was closed I read the Scriptures with some young men at our new reading-room, or Zayat. Have had many interesting conversations there. There is a good sprinkling of the Brahmo Somaj element in Cuttack, and many adherents of this sect find their way to our Zayat now and again. The Brahmo Somaj is now divided into three sections, the most recent having been occasioned by Baboo Keshub Chunder Sen's action in reference to his daughter's marriage. I asked one of the members of the Cuttack Somaj whether he had read Sen's lecture,—“Am I an inspired prophet?”—to which he replied that he had read several criticisms, but did not think the address was worth reading. At present a young man meets me twice a week to read the New Testament, and occasionally he is accompanied by one or two more. Whilst Mr. Heberlet was travelling with Mr. Pike and the Cuttack brethren, I had charge of the Zayat, and delivered two lectures in it—the latter being well attended.

It is surprising what a number of natives—mostly Bengalees—speak English. I had a very interesting conversation with two in their own house a short time ago. Get them to say what they believed I could not, though they freely told me what the masses believed. They were ready enough to declare that they had no faith in heathenism, and one said that he had been to our chapel, whilst the other promised that he would come. English education has done, and is still doing, the work of the destroyer after a most thorough fashion in the case of an ever-increasing number of natives—but the work of building

progresses slowly. There is room for a deal of work amongst the English-speaking natives of Cuttack, and the conversations I have had at the *Zayat* and elsewhere interest me very much in them. If one had time for it there is also a goodly number of Eurasians in Cuttack amongst whom much work might be done.

Floods in Orissa.

Cuttack, August 16, 1879.

We have been in a state of excitement and anxiety most of the week; but the Lord, as in thousands of instances before, has been better to us than our fears. Our great river has been in flood, and has risen to within six inches of the highest flood level known for many years—that of 1872, about which I wrote at the time. It was a grand and noble sight, and gave us a most impressive view of the majesty and glory of Him “who measureth the water in the hollow of His hand,” as well as of the utter insignificance and helplessness of man. Our principal danger, at such times, is not so much from the Mahanuddee, as from its southern branch—the Katjuri. It is difficult to give our friends in England an adequate idea of the magnitude of the Mahanuddee (which answers to its name—great river). It collects the drainage of 45,000 square miles in the hill country, and in the highest flood pours through the narrow gorge at Naraj, seven miles from us, 1,800,000 cubic feet of water a second. The maximum flood even of the Ganges is much less. In view of the stupendous works of the Almighty Creator, what is man? I am thankful to say that the flood has considerably subsided, and that all fear of an inundation has passed away.

We have, not, however, yet heard from all our Christian villages, and fear that the news from some may be calamitous. The Pooree district is peculiarly subject to inundation; and it will be well if our Piplee villages have escaped; but it is a comfort to feel that we are all in the Lord's hands, and that not a hair of our heads can fall without Him.

J. BUCKLEY.

Foreign Letters Received.

BERHAMPORE—H. Wood, July 29.
CUTTACK—J. Buckley, D.D., Aug. 9, 16.
" W. Brooks, Aug. 7, 22.
" T. Bailey, Aug. 22.

CUTTACK—J. G. Pike, July 28, Aug. 9.
" Miss Leigh, Aug. 22.
PIPLEE—T. Bailey, Aug. 14.
ROME—N. H. Shaw, Sept. 5, 6.

Contributions

Received on account of the General Baptist Missionary Society from August 16th, to September 15th, 1879.

	£ s. d.		£ s. d.
Legacy of Mrs. Lydia Mary Robinson, of Stockport, per A. C. Wiseman, Esq.	89 10 0	Burnley (Enon)	2 13 0
Dividend—New Zealand	6 2 5	Caversham—E. West, Esq.	5 0 0
Allerton (Bethel)	8 9 8	Denholme	5 17 9
		Nottingham—E. Renals, Esq.	1 0 0
		Oulton, Leeds—the Misses Woodhead	1 1 0

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby. SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough. SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby. SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E., and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, JUN., Esq., Peterborough. SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

The Work of Church Members.*

THIS subject, it will be admitted, does not fail in breadth or in urgency, and yet it has such a seductive vagueness that it is extremely necessary to take care that we are not broader in our treatment of it than it really is. For it is not the work of Christians *generally*, of any church or no church, registered or unregistered, avowed or secret, with which we are concerned; but the work of those Christians in particular who have had the light and the courage to enter into the Divine Society of Christ Jesus, assume its responsibilities, and make an honest attempt to discharge its exalted obligations.

Nor is it the duties of *particular* church members that will detain us—as, *e.g.*, of the pastor, and how he should preach; the deacon, and in what way he should keep his accounts; the elder, and how he should visit the weary and the wandering; the Sunday school teacher, and how he should secure the attention and affection of the members of his class. These are the works of A, B, C, and D, and of each according to his several ability, but not the common work of ALL church members alike, and simply because they are church members.

Our business is exclusively with the work of church members generally—*i.e.*, the work each church member ought to do in his particular church at Narrow Street or Broad Square; the special obligations he has contracted by entering the communion of saints at Hopefield or Springhead, and the way in which those obligations should be discharged. That field is so wide that it will not be necessary to leap over the fences and drag in the work of “church leaders,”† of “Sunday school superintendents,” and of “pastors” and “teachers,” save in so far as any such individual and *official* work may tell upon the manner in which the common work of the church, *as a church*, is done or not done, well done or ill done.

I. The first work of each and every member of the Church of the Lord Jesus is to esteem truly and appraise highly that special society to which he belongs, be it as inconspicuous as the church in the house of Nymphas, or as impressive and influential as the church in Jerusalem in its palmyest days.

This is fundamental. A man with a mean idea of his work will never do it well. A low conception of the family as an institution, and of its duties and privileges, is fatal to a high-toned home and the rearing of well-disciplined and serviceable children. The citizen who ignores the State will do no more for it than he can help, will pay his taxes with a groan, bury his head in his ledger to escape parochial duties, and skulk behind his counter on the day of the election of a member of Parliament. And the Christian who in his heart regards his vocation as a member of the sacred society of the Church with unexpressed but real contempt, or with a haughty indifference or even with a sluggish affection, will be a drag on the church's progress, a blotch on its beauty, and a withering curse on its life. If he does not feel that his work is *the*

* An Address from the Chair of the London Baptist Association at the Autumnal Conference held in the Metropolitan Tabernacle, Sept. 22, 1879.

† On this topic cf. *General Baptist Magazine*, p. 58, 1879.

work, the right work, the God-given work, and that his place in the church is due to the Divine will, and is to be filled with his *whole* and his *best* self, then the feeblest Sanballat will pierce him through with the needle of his scorn, and both sword and trowel will drop out of his hands.

Shall I bear false witness if I say that from some cause or other the Christians of our day have suffered the New Testament idea of the Church of Jesus Christ to become obscured; and that a mean and beggarly conception of the fellowship of saints, ineffably unworthy of the church of the first days, has taken possession of her members, and wrought vast mischief? I fear not. John Morley says:—"Those who dwell in the tower of ancient faith look about them with constant apprehension, misgiving, and wonder—with the hurried, uneasy mien of those living amid earthquakes. *The religion of the present is no longer an organic power.* Old hopes have grown pale, old fears dim; the strong have become weak, and once vivid faiths very numb." Speaking for ourselves, and for this fellowship of churches, we know this is not true. Our hopes are as bright and as imperishable as ever. Our fears are not at all for our Leader, nor for the issues of the conflict in which we are engaged, and our faiths are strong with the strength of matured experiences of the power and grace of Christ, fortified by a true observation of the history of our fellows, not excluding those represented by the critic.

But as to one item cited above, we are compelled to plead guilty to the impeachment. Owing to influences, we have not time to name, the scepticism of the world concerning the functions and prerogatives of the Church of Christ as an "organic power" has crept to a mournful extent into the church itself, and many of our companions and comrades are ceasing to believe very heartily in its Divine vocation. Admitting its past usefulness, and even eulogising its heroisms and martyrdoms, they fear it will be left behind by the swift march of events, and soon thrown aside as a piece of worn-out machinery. Believers in Christ Jesus talk about church privileges in a tone of sleepy indifference, treat its solemn responsibilities with unaffected contempt, and ask, "what's the good of joining the church;" as if it were merely a question of personal advantage, and the law of individual gain were the highest law of the Christian life. Men whose goodness it were wicked to question, and whose evangelic activity shames some of us, say "it doesn't matter" whether a Christian is in or out of the church; he can work in "a mission," or "do good" by giving away tracts; he loses nothing, he contracts no guilt, he is not disloyal to his Master. Or if actually on the church lists, yet many content themselves with the payment of a weekly fee, an attendance upon the eloquent ministrations of their elected rabbi for ninety minutes a week, and an occasional appearance at the festival of redeeming love. Moreover, what mean those ghastly figures in our statistics labelled "withdrawn," if not that a flaccid and nerveless notion of church relationships dominates in the minds of our church members? Again, why is it that in some churches (not in all, not in most, but in some,) church meetings, *i.e.*, meetings of the church to do its own special work, are either a huge scare or a frightful satire, and, as the enemy says, are either as dry as a bone, or else noisy as a gathering at a tavern, bound up with measureless red tape until there is no free movement, or else the scene of insatiable factiousness and raging anarchy? Is it not

true that the way some of our churches go through the perils incident to all institutional life, does not indicate large self-control, finely-disciplined faculty, steadfast hold of principles, invincible cohesion, and victorious *esprit de corps*? Does not the removal of a pastor too often shatter the whole edifice as if it were an earthquake? Is not a case of discipline a blight for years, defying all attempts at removal? The election of deacons, has it never agitated a community like an explosion in a cabinet? Yea, verily, it must be admitted that there are some signs around us indicating that Christianity as an "organic power" is not at this moment in such victorious and aggressive energy as to justify total indifference to the attacks of our opponents.

Deduct all that we may from the severity of these representations, allow as large a percentage as the truth permits for wilful or unconscious exaggeration, yet there is a sufficient residuum of fact to warrant the conclusion that the members of our churches need a more exalted conception of the dignity and functions of the Divine society to which they belong, a profounder reverence for the will of Christ, and a deeper regard for the corporate life and activity of believers. It is requisite that we should be brought to feel afresh that each several and particular church is a divine fact: a Christ-begotten, a Christ-inspired, and Christ-sustained organisation. Narrow as it is, local and village-bound as it may be, yet, since it is a community of *regenerate* persons, it is in the highest sense a divine organism. It may be brilliant, but fractious and peevish, like the church at Corinth; mystical and ritualistic, like the church at Colosse; affectionate and yet divisive, like that at Philippi; jejune and spiritless, like that at Laodicea; yet it is a "self-contained" fellowship, and sufficient by the divine life that is in it, or may be in it, to meet all the demands that can fairly be made upon it; perfect in its proportions and complete in its integrity as the smallest globe of mercury is perfect in its shape, and complete as to its qualities, as one a thousand times its size.

We read that when some persons went to Olympia they were so filled with their little selves and their purblind conceptions that, though they had travelled to see the great Colossus of ivory and gold, Phidias's statue of Zeus, they could only perceive that *they* were scorched by the sun, or pressed by the crowd, or wetted by the rain, and that life was full of disagreeable and troublesome things, poor souls! and so quite forgot the glory and power of the unequalled statue which stood before them. So, we are in danger of forgetting the fair loveliness and unique prerogatives of the Church of the Lord Jesus Christ, and thinking only of the things which distress and annoy us, of the tasks which are onerous, and the difficulties which strain us. We do not say that the family is a mistake because a father loses his temper, and the husband does not love his wife, his nearest neighbour, even as himself. No one dreams that Great Britain has finished its career and closed its history because, in a fit of forgetfulness, it has elected a self-seeking novelist as chief minister. Nor can we allow our conception of the divine origin, inherent greatness, and glorious future of the Church of the New Testament and of Pentecost, to be lowered one jot because of the faults and foibles of those who misconceive the laws by which it is governed, or unwittingly blunder in their zeal to do it service. We believe in our separate, local, and self-governing churches. We

expect great things from them. Each one is a divine organism, and has a divine destiny. It is not to be supplanted. Other associations may obscure it for awhile, but they will not annihilate it. Why, even John Morley says—"The most civilising agency in the world is the habit of orderly and disciplined co-operation with others, and the rising sense of mutual connection and interdependence for common ends." And so saying he describes the character and functions of a Christian church according to the mind of Christ; and notwithstanding glaring defects, such a church, is unique in its power to promote the habit of orderly and disciplined co-operation, and no force has done so much to beget a sense of mutual connection and interdependence for common ends.

Writers on civil government and national growth affirm that it is in such local and self-governing institutions freedom takes refuge from the tyranny of despots and the arrogance of imperialists, and that the spirit of progress is fed and nourished to manly strength. Sir Henry Maine declares that the village communities of India were the chief preservers of peace and order during centuries of invasion and revolution. De Tocqueville finds in the town meetings of the States of America the most powerful auxiliaries of Patrick Henry and George Washington in building up the Republic of the West. So the Church of the New Testament, the local, self-governing community of regenerate persons, of believers in the Lord Jesus, will prove itself to be God's work, as man is, as the family is; and it will last and render great and signal service in the promotion of *all* the liberties of men; and of the wide and enduring welfare of the world. Therefore it is our duty to treat it with growing reverence, to cherish it with a warm affection, and to promote its efficiency to the utmost of our power.

II.—Scarcely inferior in importance and urgency to the need for maintaining this exalted conception of the real dignity and true greatness of a Christian church, is the need for the diffusion throughout all the members of each particular Christian community of a keen and vivid sense of personal responsibility for the fame, the efficiency, the happiness, and the success of the whole church.

Christ Jesus requires the churches to care for themselves. He has cast the responsibility of management entirely upon them. It is not to an official, be he pastor or elder, but to the *brethren*, that the direction is sent, "Warn the unruly, comfort the feeble-minded, support the weak, be patient toward all." The *Spirit* spake to the *churches* as well as to the seven angels. It is the church that must isolate the incorrigible, purge out the evil leaven, restore the sorrowful penitent, find work for the lazy, contend for the truth, choose godly teachers, adjust internal disputes, and, in short, manage its own affairs from beginning to end. Christ has gone away, and has devolved on His disciples and servants the entire care of His kingdom, saying, "occupy till I come." Its protection is in our hands, and the ordering of its affairs rests with us. We have to fill His place, to think for Him and His, to act for Him and His, to suffer for Him and His, and to make the welfare of His kingdom completely our own, its prosperity ours, its failure ours, its whole experience ours; in a word, to live for it, putting it always first because it really *is* first, and because we are never in our true place save as it is before us.

Did not the eloquent Pericles say in his oration for the brave men fallen in battle on behalf of the Athenian State—"With us men are

expected to attend to their public as well as their private duties; even those engaged in manual labour have a competent knowledge of political questions; and we alone, if a man takes no part in such questions, instead of excusing him as being 'no meddler,' despise him as being no good citizen." So he cannot be "a good churchman" who shirks the responsibility of personal care, and personal gifts, and personal service in the church to which he belongs. It is cowardly; it is unmanly; it is against the will of Christ our Master. The church fails of its ideal, and we are to blame. It is not so peaceful, so self-restrained; it is noisy when it might be quiet, agitated where it might be calm, penurious where it might be generous and large-hearted, weak where it might be strong; but it fails because we fail through some false love of ease, or distrust of the power of Christ in us, or a fear of fellowship with natures not so refined and gentle as our own.

Brethren, the creation of officials is not absolution from personal duty; the appointment of committees and the arrangement of departments does not set us free from the claims of Christ upon our individual thought and prayer, sympathy and work. Each man must carry his own burden, and not put it on another; he himself, and not a paid substitute, has to fight against sin in every form, and seek to build up a holy brotherhood permeated with the love of God, enriched with all spiritual wisdom and power, graced with all the courtesies and gentleness of the life of Christ, and passionately bent on saving the world from the misery and mischief of sin.

III. But it is time we asked, in what practical directions this lofty regard for the Church of Christ, as a divine organ for blessing and saving the world, shall express itself; and how this keen and pressing sense of responsibility for the integrity and prosperity of the kingdom of the Saviour shall be discharged?

Thus, in a fervent solicitude for

1. THE REAL WORTH,
2. THE BRIGHT AND HELPFUL WORSHIP,
3. THE GLOWING SPIRITUAL WARMTH, and the
4. EFFECTIVE WORK OF THE CHRISTIAN CHURCH.

Worth: that is the basis of the church's power. *Worship*: that is the chief means by which the church's power is nourished. *Warmth*: a spiritual glow magnetising and attracting to its fellowship the timid and the weary, the care-worn and the sad, the bruised and the oppressed, eager youth and meditative age. *Work*: those positive deeds of holy helpfulness which all men appreciate. These qualities existing in any church will give it favour with all the people; and the Lord will add to it such as are in the way of being saved.

A word or two on each of these points.

1. Holy character is the first and foremost contribution each Christian *may, yea must*, bring to the service of God in His church. Nothing will compensate for the absence of real goodness, incorruptible integrity. Joseph Cook says truly: "It is a cruel and terrible thing to force educated young men to raise the question whether the manliness inside the church is of a purer quality than that outside. . . . The first duty of the church is to be despised by no man."

That witness needs no support. Unquestionably the noblest types of self-restrained, right-loving and right-doing character ought to be found, and, as far as I know, are found inside the church. The brightest and gladdest men, men who are meek because they are strong and well-cultured, who overflow in joy and hopefulness and manly force and courage, are Christian men. For God has not given us the spirit of fear, but of power and of love and of a sound mind. It is not a puling sentimentalism but a brave and courageous spirit, doing a good day's work and enjoying it, striking evil at the heart and scotching it, standing with open face towards all light as coming from the God of light, and in a frank and man-respecting manner making known the message of God, and seeking to persuade men to accept it, not walking in craftiness nor handling the Word of God deceitfully, as though it could not take care of itself; but by manifestation of the truth, commending ourselves to every man's conscience—the regal part of all manhood in the sight of God. The perfect man Christ Jesus makes the manliest men, if we only suffer Him to work His will in us, and receive out of His fulness, and grace for grace.

Covet earnestly the best gifts. Get a fame for real, incorruptible, and manly goodness. Accept respectability, wealth, and social position if they come to you, and use them when they come; but do not go out of God's way an eighth of an inch to obtain them. Aim higher. Seek *worth*, true *worth*: even the goodness and greatness of men in Christ Jesus.

Cherish a holy scorn of all meanness, of a namby-pamby sanctimoniousness, of self-seeking, of slander. Maintain the highest possible regard for the character of each one of your fellow members. Count it beyond rubies in esteem. Protect it from injury at any risk to yourself.

I do not recollect ever having a gladder moment than when over-hearing a conversation concerning a Christian church between two men, one said to the other, "I believe they are really good people." Yes: that is it; let the churches of Christ be conspicuous for their goodness and holiness, and men will ask for no stronger argument for the divinity of the Gospel. Each church member is bound to give to his church a really good and worthy, loving and holy life. That is possible to all alike, to the busy as well as to those of leisurely life, to the poor as well as the rich, to the weak as well as the strong; that is the church member's first and greatest gift.

2. But such work is the result of manifold causes, all of which are summed up in the oft-uttered and almost hackneyed word, "life." We cannot have work, or worth, or warmth, without life; and life full, and fresh, and deep, and strong; such life as is fed and nourished partly by private communion with Christ, but also, and mainly, by the "fellowship of saints" in WORSHIP.

On Sabbath-day the church meets for the worship of God in Christ, and by praise, and prayer, and preaching, secures accessions of light and life, and acquires strength and patience and hope. This is at once the most joyous expression of the church's life, and the most enriching of the church's feasts. We commune with God, and with one another. We have fellowship in desire and yearning, in adoration and faith, in love and loyalty. There is the magnetic touch of soul with soul, the

relief of trouble, the solace of care, the soothing of irritation, the entrance of rest; and the blessing for each is made more ample by the blessing for all, and the life and power for all is greater by the fervour and faith, the sincerity and devotion, of each. It is in these scenes Christian society renews its life, stirs up its heart to take hold of God, obtains fresh and transforming glimpses of the Lord Jesus, and is baptized in the Holy Ghost. And it is in these scenes that each earnest heart, whilst glorifying God in prayer and supplication, meditation and communion, touches other hearts, enkindling and inflaming with holy desire, and adding to the intensity and purity of the church's deepest and most inward life. Not simply to "hear a sermon," not even to join in the "general prayer," do we meet together; but also and pre-eminently as members of the brotherhood of Christ; as fellow-citizens in the same house; as engaged in common works, animated by common desires and common aspirations, and eager to secure God's all-enriching grace for our united and corporate life.

I fear, brethren, we are in danger of missing this aspect of our common work; and meeting together for worship more as members of the great outside public than as those whose hearts the Lord has brought into hallowed and blessed union with each other. No mistake could be more fatal to vigour and aggressiveness, to peace and progress, than the neglect of those hallowed and inspiring occasions for strengthening our common life and intensifying our fellowship with one another, entering into the sorrows of the weary, carrying in our hearts the griefs of the sad, sharing the joys of the prosperous and happy, and so multiplying the whole life and energy of the church by communion in worship. Absence from these occasions is not only a wrong done to the soul, it is also a wrong inflicted on the common life and power of the church to which we belong; nay more, the failure to contribute to each service the fervour of our own faith, and the glow of our devotion, and the ardour of our desire, and the strength of our spiritual sympathy, is a mournful and injurious wrong done to the body of Christ. Each church member ought to make it his work to add to the measure of the church's life by his sympathetic fellowship in all the occasions for prayer and praise and the preaching of the gospel of Christ. This, too, is within the reach of all of us in greater or less degree. The busy and the feeble, the timid and the defeated, the sick and the absent, may add untold richness and grace by these subtle spiritual processes to the churches of which they are members.

3. Is our church life as simple and frank in its fellowships, as real and hearty in its communion, as it might be? Are we all contributing as much as in us lies to realise the communion not of all saints, but of the saints in our own home, with their ungainly ways, their defective culture, their brusque familiarities, their earnest blunderings, and honest mischiefs? Are we forgetful of the fact mentioned by Lord Bacon, "A crowd is not company, and faces are but a gallery of pictures, where there is no love." Is church-fellowship a reality? Has it the glow of a genuine sympathy and a fervent desire to do good? Do we all carry a genial heart, and let it shine through a genial face on to our fellow members, not because they are themselves genial and good, or wise and self-centred, or active and useful, but because they are Christ's own

disciples, though they have not a graceful carriage, an accurate speech, and a full purse?

Might not our church-meetings be made productive of deepened fervour and of a true and deepened fellowship? Of all meetings, surely those in which the brotherhood meets to do its own special work should be the gladdest, freest, frankest, and most servicable of all. There brotherly love should continue and increase and reign supreme. Why, then, are they, in some churches, the least attractive and worst attended of all? How have they obtained their ill-repute? Is it not because, in some cases, unlovely words have been said, unrestrained tempers have been indulged; and unredeemed selfishness has been displayed? Is it not, also, because they are so tame, so formal and lifeless? Everything is done "as usual." It is the "usual" order, the "usual" hymn, and the "usual" prayer, and the "usual" "minutes," and the "usual" reports, and the "usual" conclusion. Brethren, give us something fresh. Get up a debate on some aspects of the church's life. Have a conference on "the work of church members." "How to reach the people outside our places of worship." "What is being done for young converts." Get up a Bible-reading. Have a real "live experience meeting." Celebrate the love of the Lord Jesus in the ordinance of the Lord's Supper. Get some one to give a report on your Sunday school work, or on missions, or on the work of the denomination. Give us some "coffee and biscuits." Let us have some readings from the last good book. Do something that is really living and helpful, and that will draw church members closer together, and deepen their interest in the highest welfare of each other. Every member, official and unofficial, is under obligation to make his church the happiest of homes, the brightest and most attractive of societies, so that the world may say, "Behold how these Christians love one another;" and the members of the church may say, "Did not our hearts burn within us as He talked with us by the way, and opened to us the Scriptures."

4. As to the positive and practical service of each church, I can only add that it should take the triple form

(a) Of securing additions to the church of those already Christian, but outside its bounds;

(b) Of individually preaching the Gospel, and actively sustaining those chosen to preach it;

(c) Of creating other churches.

(a) Barnabas took Saul of Tarsus and brought him into the society of Christ Jesus. He knew where the new convert's place was, and he did his utmost to move him into it. Every man should be a Barnabas—every one, not merely the seat-steward, or the deacon, or the Sunday school teacher—it is a common duty, devolving alike on old and young, on officer and private, on cultured and uncultured alike. I believe there are many on the threshold of the church who only need a wise and kind word to bring them in. Bring them in for His sake, for the church's sake, for their own sake. Gotthold tells us how, standing one day before a beehive, he observed with delight how the little honey-bees disported and busied themselves in their task of carrying home the spoils of the flowers. But a great yellow hornet—that wolf among bees—came buzzing up in eager quest of prey. It was eventide, and the bees were

refreshing themselves about the mouth of the hive without any risk from their enemy. Again and again he made the attempt; but their serried ranks could not be penetrated. At last a belated bee arrived by itself. The hornet pounced upon the straggler, and in a moment it was destroyed. There is safety in union. The church is a bulwark and a defence. Get all Christians into it. Get them in at once.

(b) Nor can you be discharged from the *personal* duty of making known the Gospel to every creature by paying your guinea subscription to the Foreign Missionary Society, and supporting your pastor in the luxurious style common to Baptist ministers! You have a work to do. Each man must "preach his Gospel"—the Gospel as it is made known in his heart's experience—and so bear witness to what Christ is *now*. Young and aged alike; but the mature and the aged especially should engage in this task. I find that five Peters out of every six brought to Christ are led by an Andrew. "Personal service" by conversation or letter is the royal way of enlisting new soldiers in Christ's army.

(c) Guthrie used to teach: "the mission of every church, like that of every living thing, is not only to maintain itself, but also to propagate its species." The Association of churches for the extension of the kingdom of Christ is at once a religious instinct and a sacred duty; and each member leaves a debt undischarged who fails to co-operate in the works of such Association.

John Foster says, and I believe more and more every day in the profound wisdom of the saying, "But little is accomplished because but little is vigorously attempted, and but little is attempted because difficulties are magnified." Brethren, let us not fear. The work is great, confessedly great, because it is for the Lord, and not merely for man; but the agency He has constituted is Divine. It is His. He loves it; loves it more than He does any other organisation. He has purchased it with His blood; given to it the plenitude of the power of the Spirit; sustained it against the shock and onset of all the powers of darkness; and sworn by an oath that the gates of hell, when they have poured forth their most malignant crowds, shall not be able to prevail against it. His presence goes with us; and His voice allures us. He knows our works—the unseen and the seen. Let each church member look at this fourfold syllabus of service, and say, "THIS IS MY WORK; AND, BY THE GRACE OF GOD, I WILL DO IT;" I will do my utmost best, and do it always, and do it lovingly and unflatteringly. Let there be no slinking to the rear when the muster-roll is read; no shirking responsibility when the pressure is heaviest and the strain most acute. He is our sufficiency in work, our leader to work, and our reward for work done; and He saith, "Be thou faithful unto death, and I will give thee the crown of life."

Brethren in the ministry, leaders of churches, it is reported that on an occasion of some peril to our army in India, and requiring bravery and steadfastness, the cry went forth from the one in command, "Send for Havelock's men; they can be trusted." Oh that we may do our work of drill and discipline so well, with such noble conscientiousness, unflagging patience, and soul-rousing enthusiasm, that, when the Master wants some difficult work done, He may be able, looking upon each of our regiments, to say, "Send for yonder men; they can be trusted."

JOHN CLIFFORD.

Village Dissent: its Political Disabilities.*

BY THOMAS BENTLEY.

WHAT are the political disabilities of village dissenters; or, in other words, what rights or privileges which my fellow-citizen the Episcopalian enjoys do I forfeit because I am a Nonconformist? This is our question. Let us seek a true and fair answer.

First of all I cite the unequal operations of the MARRIAGE LAWS. The adherent of the established religion may get married at his own place of worship, have the service performed by his own minister, without the presence and expense of a Registrar.

In the case of a Nonconformist all this is reversed. First he has to give notice, and, after due notice, get a certificate from the Superintendent Registrar, and then, though he may have a religious ceremony performed by his own minister, yet the legal part has to be performed by or in the presence of the State official, who alone is legally entitled to record the marriage. Such restrictions are not placed upon the clergyman of the Established Church.

Moreover, the registry office is generally in connection with that suggestive institution the Union Poor House, and the names of the parties to be married have to be suspended in the Board Room of the Union for a fixed period, and if a religious ceremony be not desired, then the marriage is ignominiously dubbed a "Workhouse wedding."

Besides, the village dissenter has, in some districts, to travel six or seven miles twice, and pay the registrar's fee for attendance, while his next door neighbour who is a churchman may do the same business without going out of the village, and at less cost—a condition of things not at all likely to inspire the the conscientious dissenter with respect for the impartiality of his country's marriage laws.

Secondly, we come to the BURIAL ACTS. By the common law of England the graveyards belong to the people, and every parishioner has the right of burial therein, subject only to the control of the vicar or incumbent. How vexatiously some of the clergy have used this control is well known. The legislature, in both its Houses, has acknowledged, by the vote of considerable majorities, the necessity for a change; and the spirit of justice in the nation will speedily insist on that change being effected.

In some of the recent enactments in reference to burial places, the churchman has been placed at a considerable advantage. The claims of vicar, and clerk, and sexton, as far as regards burial fees, are fully secured over and above the fees which the Burial Board of any parish may charge for their interest in the soil. Thus in villages where it has been necessary to provide a cemetery, the "vicar's vested interests" in burial fees, &c., have been transferred to the new place of sepulture. These provisions are not permissible, but peremptory. No such consideration is shown to the nonconformist; and even if Burial Boards were willing and anxious, as some are, to treat both clergyman and

* Substance of a paper read at the Nottingham Local Preacher's Association.

nonconformist minister alike, the law will not sanction or permit such an arrangement. Then, again, that portion of the soil intended for the use of churchmen must be consecrated at the public expense. The Roman Catholic citizen is equally as solicitous that the soil in which he rests should be subjected to the Bishop's manipulations as is the churchman, but for that ceremony he must provide and pay. The State respects the Episcopalian, but not the Catholic conscience.

Next we come to the buildings for the reading of the Service over the dead. The churchman can by law claim a place for his own exclusive use, while dissenters must all meet in one place, as indeed they are not averse to doing. A liberally disposed clergyman thought it a pity that one building could not be made to do duty for all alike. He laid the matter before his Bishop. The answer was, "No: for if the proposed building be consecrated, an unauthorized person could not be allowed to perform a religious ceremony in it; and if not consecrated, of course the clergyman could not use it." At length a compromise was arrived at—that is in the minds of the gentlemen composing the Burial Board. A single building was proposed, with a large porch continuing right through the building, thus making two separate rooms, one on either side, the one consecrated, the other not. The Bishop replied, "it would be so objectionable for the clergyman coming out of his room to meet, as he might, right opposite to him, on equal terms, an unauthorized dissenter." That was fatal to the proposal; for although no one else, either clergyman or his people, objected, but rather favoured it, yet the Bishop refusing to consecrate obliged the Board to have recourse to the most expensive course—the two separate buildings. Throughout the whole of the Burial Acts the churchman is placed at an advantage when compared with his nonconformist fellow-citizen.

In villages the cemeteries are provided by the parish, out of the rates, and not as in towns like Nottingham, by companies. So that it is really a State affair, and any unfairness is properly chargeable upon the law. Great as was the stride in the right direction made in the modern Burial Acts towards equality, yet looked upon in the light of our present position and just claims, it is impossible not to feel that a considerable disability is inflicted upon nonconformists.

3. I pass to the way in which the LOCAL BUSINESS OF RURAL PARISHES is managed. In towns like Nottingham the business is transacted by the Town Council, with the exception of the administration of the poor law. Municipal law is, in the main, just; but parochial law is afflicted with glaring favouritism. The business of the parish is chiefly in the hands of a vestry, that is, a meeting of the ratepayers, of which the clergyman can claim, by virtue of his incumbency, the presidency; and may, I believe, refuse to put any proposition, to sign any resolutions or minutes of meeting, and indefinitely postpone any vestry meeting as he may think fit. There is no remedy to compel the chairman to act fairly if he abuse his power except one so costly as to be practically inoperative. Then, again, the two churchwardens are parish officers by virtue of their churchwardenship, *i.e.*, *ex officio* overseers of the poor. The clergyman elects one, the vestry the other, as also two overseers of the poor. These five men have the principal management of the parish business, and three of

them occupy high office in the parish simply because they happen to occupy certain positions in the State church.

It is well known that the arbitrary exercise of the chairman's power at the vestry meeting has been the cause of many a parish dispute; and the dissenter who has had the courage to oppose the parson's ruling, has had to feel the weight of the parson's displeasure. Nor is this evil past; the present class of priests use their power as arbitrarily as ever. The ritualistic priest is not likely to allow his prerogative to shrink in his keeping.

True, the laws have recently provided a better form of ratepayer's meeting for most parochial business, as the election of Guardians, etc., but this only applies to populous parishes that can help themselves. In the smaller villages, and they are very numerous, and it is there where the injustice is the most felt, those acts are seldom adopted.

4. The EDUCATION ACT of Mr. Forster was framed with far too much consideration for the interests of the Established Church. The more recent alterations, or, perhaps, I ought to say enlargements of its action, as might be expected from the framers of them, have gone still further in the same direction.

Where there are no School Boards the compulsory clauses of the Act are put in force by the Guardians of the Poor. Thus the children are all driven into the Sectarian Schools. Where the dissenters are strong enough the British School has been opened for nonconformist children to prevent them falling under Church or Roman Catholic influence; but where there are no British Schools the dissenter has to submit to his children being brought up under the influence and teaching of the Church. As to the conscience clause, none, or but few, believe in its efficacy, or they would avail themselves of its provisions.

Dissenters have been taunted with neglecting to provide schools of their own. To that the reply is close at hand. Churchmen in villages, until within the past few years, have had their fabrics, ministers, graveyards, provided and kept in repair for them at the expense of the community, with even the incidentals of public worship. The province of Education seems to have been the only one in which they have needed to lay themselves out for voluntary effort, and here they have been handsomely subsidized by the State, so that it is no wonder they have distanced us. We have been fully occupied in providing ourselves with the bare requisites for public worship; and only in favoured localities have we been able to deal effectually with the education question. I said that in districts where there are no Schools Boards the educational machinery is worked by the Guardians of the Poor. Just a word in passing about the Guardians. Now, in most Unions no man is eligible to be a Guardian unless he is rated to the poor at £35 a year. But in the villages there is scarcely any man rated for so much except those who hold land. The consequence is that a large majority of nearly all County Boards of Guardians are interested in the land; and I think I need not tell you, that nearly all so interested, whether as landlords or tenants, are Tories in politics and churchmen in religion. Such is the composition of the Boards who spend the greater portion of our locally raised taxes, and manage our education, &c., &c.

5. But the greatest injustice inflicted upon the village dissenter is in the state of the COUNTY FRANCHISE. The counties are the strongholds of torism, and of ecclesiastical intolerance. Give the counties the household franchise, and the hitherto invulnerable strongholds will have to succumb. This is the first lever that is needed to remove some of the greatest obstacles that stand in our way to realizing perfect religious equality. Disestablishment and disendowment, free trade in land, and other benefits, cannot be had till the county franchise question is settled.

Finally, let me ask, What is the duty of nonconformists in relation to these things? The first duty of village dissenters is to stand firm to their principles. No easy task I am aware, but still the work wanted. During a long continued struggle in a large village as to whether increased burial ground should be an enlarged churchyard or a public cemetery, the senior deacon of the Baptist church persistently went along with the church party for churchyard enlargement. In a later conflict on the School Board question a prominent member of a free church was the strongest opponent to a proposed School Board. Leading men should conquer a reluctance to join societies and organizations whose object is to remedy such inequalities. In every conflict for a larger freedom and a full equality, it is the duty of nonconformists to come to the front. The attitude of the ritualistic clergy, in the villages especially, is bringing us all face to face with the fact that we must fight sternly, or our very existence is imperilled.

The nonconformists of the towns owe the villages a debt in this matter. They draft largely the young blood of the villages into the town churches; let them pay it back in substantial help. Were the nonconformists of the towns and cities of England, with one united voice, to demand that the franchise be given to the villages, it could not long be withheld, as indeed it will not.

But the nonconformists of the towns do not sufficiently feel the importance of this matter. Since they do not themselves suffer, they are apt to forget their comrades in warfare. Let them seek to realize its importance, and then aid the great Liberal Party in securing universal equality, liberty, and righteousness. Does some one ask, What have you preachers and evangelists to do with these things? We answer, we are not only Christians and preachers, but also British citizens: and the Bible, which is our spiritual chart, is also the source from whence our profoundest convictions of political responsibility and duty and privilege spring.

HOW TO PREACH.

DR. J. F. HURST, an American divine, says of Dr. Cairns—in our judgment it would be difficult to accord more enviable praise:—

“The sermon of Cairns was extemporaneous only in delivery. It had been prepared with great care, was methodically arranged, was preached with great earnestness, and was a whole body of divinity in itself. It was full of fibre, and had the quality of taking firm hold of the conscience and memory. It was seized by the audience with earnestness, and when over, there was a feeling that the soul was richer and stronger for what another soul had said richly and strongly.”

John Norcott.

A YOUNG HERO OF THE OLDEN TIME.

THE REV. C. H. SPURGEON rendered good service to the Baptist churches last year by issuing a new edition of a small work on baptism, written by John Norcott. In his preface Mr. Spurgeon said, "The little book was first printed in Holland more than two hundred years ago by a servant of the Lord who was in exile for the faith. In a few words it contains many arguments." That John Norcott was one of our ancient worthies: a disciple and comrade of our founder, John Smith, and we catch glimpses of his chequered but heroic career through the windows of the patriarchal church of Epworth and Crowle.*

The present pastor of the church, the Rev. Jabez Stutterd, has copied from the Epworth church-book, and forwarded the following interesting particulars. John Norcott was born on Keady Common, near Crowle, in the north-eastern part of Lincolnshire, in the year 1589. His father was engaged in the work of peat-cutting, and by the aid of pannier-bearing donkeys carried to the people of Gainsborough the fuel for their fires: the rich stores of England's coal still waiting to be disinterred by the miner, and distributed by barge and rail. The son grew into the father's business; and, what was of far more moment, into the father's faith and devotion and heroic steadfastness to conviction.

Those were troublous times: times, too, fraught with grand issues. It was the perplexed and chequered but yet great Puritan era. "England became the people of a book; and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches, and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm."† And the study of that one book made General Baptists of sterling integrity and inflexible courage, who would sacrifice home and friends and fortune for the sake of their conscience and their God. John Norcott's father and mother were of this type; and worshipped as often as the persecuting spirit of the age would suffer them, with the "brethren at Crowle, Epworth, and Butterwick," gathering, sometimes in the stillness and gloom of midnight, sometimes in the rosy dawn, to seek the blessedness of the communion of saints, but always anxious to evade the eager and determined search of the sheriff's marshal, who was ever on the alert to apprehend and punish all persons found guilty of the grave iniquity of worshipping God according to the dictates of their own consciences.

Look at this scene. It is a cold March morning in the year 1609, but only a little past midnight, and a group of people is stealthily wending its way along the lanes from Epworth leading to the river Torn. With them is John Smith, lately the esteemed Vicar of Gainsborough, but now a worker in the Epworth General Baptist church. They arrive at the margin of the river by two o'clock. They kneel and pray: the chief suppliant moves forward into the water, and a

* Cf. G. B. Magazine, 1879, p. 327.

† Green's History of the English People, p. 447.

young man of twenty follows, and is plunged beneath the stream and raised up again, as the minister utters a few words. Then quietly and unobserved the pilgrims return to their homes.

That young man is John Norcott. At eighteen years of age he had felt the workings of the Divine Spirit within, and sought earnestly for salvation, and at twenty the church at Epworth met to consult on his reception for baptism and church communion. The church book says—

“March 24th, 1609, John Norcott, of Crowle, baptized at two of ye clock in ye morn, in the river Torn, by John Smith, late Vicar of Gainsborough.”

“April 4th, 1609, received at ye Supper of the Lord John Norcott. John Smith broke ye bread and mingled ye wine in James Rayner’s apple chamber. John Norcott choice as ye Elder of ye church.

“A meeting of ye church too night. John Smith, late of Gainsborough, John Morton, Henry Helwisse, Richard Carver, Edward Winslow, Wm. Bradford, James Rayner, Wm. Brewster, Eli Kelsey, John Wood, all met to consult on removing ye chh. into Holland on account of persecution.”

JAMES RAYNER, }
WM. BREWSTER, } Elders.”
JOHN MORTON, }

Those gatherings on the bank of the river, and in James Rayner’s “apple chamber,” were hallowed scenes, consecrated by holy fervour, tender affection, and by the presence of the Holy Spirit. That very day these saints were preparing to part. That very day the preacher was consulting as to the need for leaving his brethren in search of liberty to worship God. A boat was waiting in the river Trent to take him to Holland. Hence this farewell love-feast! Hence this midnight baptism! Hence this effort to solace and sustain men who were in hourly danger of their freedom and their lives!

And there was real need for this caution. The “Ecclesiastical Commission” was abroad. Cartwright, the Presbyterian, who had the “despotism of a Hildebrand, combined with the cruelty of a Torquemada,” had preached that heresy should be punished with death; but Cartwright had not the power to enforce his deadly opinions. That power was in the hands of the Ecclesiastical Commission, and it was now wielded with crushing force against Presbyterians and “Brownists,” and Separatists of all colours—in the spirit of the words uttered by King James, “I will make them conform, or I will harry them out of the land.”

The people of Epworth felt the pressure of this tyranny, and they resolved

“To remove part of ye church into Holland, in order to ye quiet enjoyment of the ordinances of his house in apostolic manner. Lord, do help us.”

Oh, the deep sorrow and solemn earnestness that quivers along that prayer! What untold strength of conviction underlies that resolve!

We read—

“April 4th 1609. Revd. John Smith started in an open boat from Butterwick down ye river Trent unto Hull, thence to Holland, to enjoy liberty of conscience in a foreign country. John Norcott, Henry Helwisse, John Morton, Richard Carver, Wm. Bradford, Edward Winslow, went. More will follow.”

That baptism meant something to John Norcott then! He was in sight of an exile’s life when, “at two o’clock in the morning,” he put on Christ in the waters of the Torn. He was entering a company of

Christ's true knights when he gathered with his brethren in the "apple chamber." Brave young man! Heroic disciple! Would that the young men of our day were baptized with thy spirit.

But not even exile favoured them. When they landed in Holland, Ainsworth, Jessop, and Robinson, took up arms against them, and persecuted Smith and his companions with the virulent rancour so common in those days. No reproach was too severe. They were heretics, anabaptists, and free-willers; and both they and their doctrines deserved to be treated with general abhorrence.

But John Norcott had his revenge. He wrote a book. He "discovered baptism plainly and faithfully according to the word of God, wherein is set forth the Glorious Pattern of our Blessed Saviour Jesus Christ, the Pattern of all believers in His subjection to Baptism. Together with the example of Thousands who were baptized after they believed."

The Church Book of 1613 reports that "John Rowe has come back from Holland, and says our friends have no peace. The baby-baptizers are verily mad. John Norcott has written his book and got it printed, and John Rowe has brought a copy home with him."

The book came, but not the man. His was not a long life, but it was the life of a true hero and an incorruptible saint. Under date Dec., 1614, the mournful tidings of his decease are recorded—

"1614, Dec. Thomas Petch has returned very unwell from Holland, and brings the sad news of the sudden deaths of John Smith, and John Norcott, of a putrid fever, after a few hours illness. They were both buried in one grave. Their consolations in Christ were wonderful. In life united. In death not divided."

Farewell brave teacher! Farewell courageous disciple! Farewell our Paul and Timothy! May we glorify the grace of God in you both by similar heroism and devotion!

JOHN CLIFFORD.

Of Light and Darkness.

No power of man, however strong,
Can do as much of earthly wrong
As God is doing heavenly good
By Him who died upon the Rood.

There's more of good in God revealed,
And more, still more in God concealed,
Than all the evil than can hide
In all of sin's deep rolling tide.

He reigns, omnipotently right,
And calmly as becomes His might;
Heart-touched by all our griefs and
tears,
But does not, cannot share our fears.

To His Effulgence, O how small
The darkness not in Him at all,
And wheresoe'er it sets its trend
We know its source, and mark its end.
Louth.

'Tis of a self-projected shade
Earth's common midnight gloom is made;
Close round, and far beyond our night,
There streams the steady endless light.

Could any world be crystalline
It must in nightless beauty shine;
Our dull opaque resists the ray
That else were universal day.

As surely as commanded light
Swept all the stellar realms of night,
As surely as His glory shined
In knowledge on created mind—

Each son of God shall reach his goal
Of perfect, pure, translucent soul,
And then Essential Light shall fall
Upon, and in, and through us all.

E. HALL JACKSON.

Dean Stanley on Baptism.

DEAN STANLEY'S article on Baptism in the October issue of the *Nineteenth Century* deserves the attention of Baptists on several grounds. First of all, the writer, as is well known, is the most illustrious example the English Church affords of real sympathy with the position, and respect for the convictions of those unfortunate individuals who have put themselves outside the embraces of the State Church. In his judgment, Independents and Wesleyans, Quakers and Baptists, are all "brethren," although they are "nonconforming brethren." We gladly recognize this brotherly bond; and therefore approach anything Dean Stanley may write about us in a spirit of high esteem for the writer, and of earnest desire to profit by his words.

Moreover, Dean Stanley is as conspicuous for his ability as he is for his candour: for the beauty and fascination of his style, as for the perilously bold character of his admissions, for the wealth of his contributions to biblical and ecclesiastical literature, as for his large-hearted sympathies and charming catholicity. As the bee returns richly laden from its haunts amongst the flowers, so the Dean of Westminster stores his works with wonderful treasures of illustration gathered from all fields. In this respect the article in question is inferior to none of his productions; and it requires not a little intellectual self-denial and strenuous severity to track out any vicious and defective reasoning in a paper so replete with the graces of style, the lights of history, and the fascinations of art.

Moreover the article is representative in its character. Dr. Stanley does not speak for himself alone, but for the "Broad Church" section of our National Establishment. This will be evident to those who know the *Aids to Reflection* of S. T. Coleridge, the inspirer and founder of the "Broad" Church. Excepting, perhaps, that the Dean expresses his agreement with Baptist teaching with more completeness and audacity; the section on Baptism in the "*Aids*" is in perfect accord with the article in the *Nineteenth Century*. Both writers deny "baptismal regeneration," and declare that a living faith in Christ, bearing fruit in goodness and righteousness, is the one thing needful. Both teach that the Baptism of apostolic times was substantially our baptism, at once in the matter of pre-requisites for baptism, and in the method by which the rite was administered.* Both fall back on similar defences for departing from the institution of Christ and of the apostles. Indeed in their admissions and defences they are like father and son.

I. What, then, are these ADMISSIONS? Briefly, they are *five*.

1. Dr. Stanley admits that baptism is an ordinance due to the Lord Jesus Christ. It is His. He chose it. He ordained it. IT IS PART OF HIS LEGISLATION. It existed because He originated it; and it was practised by the apostles wholly from regard to His will. But, like the *Lord's Supper*, it is "the sanctification of an old form rather than the creation and invention of a new one:" for "it belonged equally to the

* There exists no sufficient evidence that the baptism of infants was instituted by the apostles or the practise of the apostolic age.—*Coleridge's Aids to Reflection*, Vol. I., p. 293.

merciful Jesus and the austere John." Still it is Christ's. He who is the Saviour of the church, and the Head and Lawgiver of the church, instituted this rite. That is the authority for Baptism.

2. The second admission of the Dean of Westminster is that the CANDIDATES for baptism, according to the New Testament, are those who have personal and individual faith in the Lord Jesus; conscious discipleship to Him as the Soul's Teacher, and real loyalty to Him as the Soul's King. "In the apostolic age, and for three centuries afterwards," he says, "those who came to baptism came in full age, and of their own deliberate choice." "Household baptisms were not only not obligatory, but not usual." This is proved by the "instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, and Ambrose." Was not Monica a saint of the highest type, and yet her son Augustine was not baptized till he was thirty-three years of age. Such was Christ's rule. Faith and repentance before baptism. That was the apostolic practice; that was the habit of the church throughout the first and second and third centuries of its history.

3. Nothing could be more complete than the Dean's admissions as to the MODE of baptism in the early ages of the church. All who are familiar with his writings would expect that.* He cites, without censure, the phrase adopted in the American Baptist Bible, "John the Immerser;" and gives the following description of the baptismal act:—"Baptism was not only a bath but a plunge—an entire submersion in the deep water, a leap as into the rolling sea, or the rushing river, where, for the moment, the waves close over the bather's head and he emerges again as from a momentary grave, or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a burial of the old former self, and the rising up again of the new self." Baptists cannot wish for anything more explicit than that.

4. The SYMBOLISM of Baptism is expressed with great beauty and purity. It is (1) a dedication to *cleanness of life*; to inward and outward purity; to holiness of spirit and life. We are washed from all uncleanness. It is (2) a dedication to *newness of life*; the old and former self is buried, and there is a rising up into the vigour and victory of a newly-begotten life. And (3) it is a dedication to *obedience to Christ's law*—Christ is King; and Him the baptized must henceforth serve. The Dean says: "The new atmosphere into which they rose was to be the atmosphere of the spirit of Christ. . . . When they came up from the waters, naked and shivering, from the cold plunge into the bath or the river, they were wrapped round in a white robe, and that suggested the thought that the recipients of baptism put on—that is, were clothed,

* "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown, or regarded, unless in the case of dangerous illness as an exceptional, almost a monstrous case. To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin church has wholly altered the mode, and, with the two exceptions of the cathedral of Milan and the sect of the Baptists, a few drops of water are now the Western substitute for the three-fold plunge into the rushing rivers or the wide baptisteries of the East."—Dean Stanley's *Hist. East. Ch.*, Lec. I.

wrapped, enveloped in—the fine linen, clean and white, which is the goodness and righteousness of Christ and His saints, not by any fictitious transfer, but in deed and in truth; His character, His grace, His mercy, His truthfulness, were to be the clothing, the badge, the armour of those who by this act enrolled themselves in His service.”

5. And therefore the Dean admits that infant baptism is a change, a departure from the law of Christ and the practice of the apostles, and a change of such gravity that he writes of it thus: “*The change from immersion to sprinkling has set aside the apostolic language regarding Baptism, and has altered the very meaning of the word.*” Weigh those words. Could any condemnation be more severe! Can any evidence be more complete of a total forsaking of the Lord Jesus Christ! Is it not an act requiring either the strongest justification, or else indicating the strangest hardihood?

Such are five of Dean Stanley’s admissions. As an expositor he endorses our practice as right in every particular: as a student of history, he shows that the three first centuries are with us: as an interpreter of symbols he is in accord with us. These admissions are worth something, since they cannot be biassed by any prejudice, or influenced by early training. They are the frank and bold verdict of one who teaches, defends, and practises pædobaptism.

II. The urgent question then, is, what are the DEFENCES that can be urged for the substitution of a few drops of water on the face for the baptismal plunge, and for promoting babes of a month or a year old to the exclusive privilege of believers in the Lord Jesus Christ? On what does Dean Stanley base his right to make this serious departure from the ordinance of Christ, and the habit of the apostles?

The defences are four—

1. *To preserve the truth.*
2. *For the sake of “convenience” and “taste.”*
3. *In the name of Christian charity.*
4. *In the interests of freedom.*

In a long section of his Essay the Dean traces the corruptions which permeated the “dogmatic belief” with regard to baptism in the fourth and succeeding centuries. He shows how baptism was treated “as a magical charm which acted on the persons who received it without the consent or intention of either the administrator or the recipient.” It “wiped away all sins,” and therefore Constantine, the Emperor, delayed it till near his end. Baptism was absolutely necessary to salvation, even to the salvation of un sinning infants. These, and other huge and pernicious errors grew up, and Dean Stanley admits that the change from believers to babes was made in error, and to support error; and yet he reasons in a supersubtle way as though the sprinkling of babes, which was a sign and an *effect* of these wide-spread delusions, was in some way a protest against them, and an aid in their expulsion. Nothing could be more illusive. Infant baptism always leads to one of two results: *either to the magical theory of baptismal regeneration, or else to no baptism at all.* Those positions can be proved by the widest citations of facts. Where is the dogma of baptismal regeneration now? With the Baptists, or with the Papists and

Ritualists? Who are they that neglect baptism, or give to it only a dwindling and attenuated regard? They are the pædobaptists. In the *Nonconformist* of this week it is said, "The rite, and the doctrine associated with it, have ceased to be of practical concern to modern Christians." That is the legitimate issue: that is where infant baptism, without the error of baptismal regeneration, must lead us: and therefore if Dean Stanley desires to battle with error he must either revert to the apostles and their Master, or else accept the position of the Friends or Quakers. Truth is not safe in any other position: and for ourselves we are prepared to believe that truth is safest when we keep nearest to Christ and His apostles.

2. But the real *defence* on which Dr. Stanley has the candour to rest his case is that "*immersion is peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West.*" "Common sense and convenience," he adds, "have triumphed over the bondage of form and custom." We admire that magnificent candour. It is equalled only by such pædobaptists as Beecher, who frankly gives up the Bible as an authority on baptism, and baptizes babes because there is something pretty in it.

But is it, after all, a question of *taste and convenience*? If so, let us see where we are going. *Taste and convenience* and common sense will get rid of the Lord's Supper. "Baptism is inconvenient forsooth:" so is good doing; so is helping the needy; so is self-sacrifice; so are missions to the heathen. If taste is king, then Dean Stanley must be prepared to go much further than he has gone. Men are made by battling with and triumphing over convenience and adhering to duty with invincible daring. Taste is too fickle. Duty is eternal. Taste varies with the man; Cetewayo differing incredibly from a learned Dean. Duty is the same to the Englishman and the African.

Moreover, the inconvenience may be reduced to very narrow limits; and it is an utterly false conception of baptism which beholds anything undignified in it. George Herbert tells us that the lowliest act will be crowned with dignity if done for God; so baptism is nothing, and worse than nothing, if not done for Christ, and out of love to Him, and for the sake of obeying Him; and when so regarded, it is at once an act impressive and beautiful, graceful and natural.

If Dean Stanley's reasoning were as strong as his candour is conspicuous he might fairly expect to convince us of our error; but when we find his logic as destructive of religion and goodness as of New Testament baptism, it fails to illumine and guide us.

3. Again, infant baptism is declared to be a triumph of *Christian charity*, and the reason for CONTINUING a course which is admitted to be contrary to the institution of Christ is not in "taste and convenience" merely, but in the desire to recognize the goodness bound up in the heart of a child, and to bear witness to the responsibilities of parents in regard to the spiritual culture of their children.

This defence is as pretty and pathetic as it is hazy and unreal. "Infant baptism is the recognition of the good there is in every human soul," says the Dean: but it might be as well to be tolerably sure the good exists before we recognize it. What is the exact nature of the

goodness or badness of a babe of six months? Is goodness physical? Capacity may be in that "bundle of possibilities," but goodness is the result of purpose and deed. But he adds, "the children are holy because the parents are holy," and so goodness becomes a question of physical association, and not of personal character and deed.

It is needless to reply to reasoning against which all science and experience and sense protest. The Dean himself would admit that it has no more to do with New Testament baptism than the scarlet thread of the brahmin has to do with his deanery. To continue a practice admittedly not Christ's as if it were Christ's; and to support the practice by such illusions as the physical transmission of goodness does not commend itself to us either for its intelligence, its wisdom, or its loyalty. Surely we can recognize any "good" there may be in our children, and attend to their growth in the Christian faith, without going directly in the face of the expressed and admitted will of Christ. If "Christian charity" asks for that, then it asks too much. But it does not; and both love and law are justified of their children.

4. "The bondage of form and custom" is broken by the substitution of infant sprinkling for baptism." Is it? We should have thought that it was merely continuing the bondage of form and custom: and that there was a little more "austerity" in *compelling* a babe to be sprinkled against its will, than in *allowing* a man to be baptized of his free choice. It is a common device to insinuate that your opponent is illiberal and austere, and that you are the defenders of freedom and geniality. Dean Stanley labels the Baptists "austere," and hints that they are the slaves of form. But this procedure is only an advocate's device, and not a solid and veracious argument. Historians have acknowledged that Baptists have been the foremost advocates of political, and ecclesiastical, and individual freedom. They are the freest of the "free churches," and their errors and weaknesses are in the direction of their freedom. And even in regard to baptism, though all insist on its being taught and practised according to the will of the Saviour, yet all Baptist churches agree that the first and chief thing is a living and loving trust in the Lord Jesus, and an eager desire and strenuous effort to do His will; and many Baptist churches open their doors to all who reach this standard, and seek, after their admission, to instruct them in all things whatsoever Christ commanded.

Such is an extremely brief exposure of the learned Dean's DEFENCES of a practice which all history shows is prolific in measureless mischief to the purity of Christian doctrine, the simplicity of the Christian ministry, and the effectiveness of the Christian church; a practice, too, which flagrantly departs alike from the word and the deed of Christ and His apostles, from the law and the practice of the Author and Law-giver of Christianity. In the face of such complete admissions, and of such insufferably weak defences, all who wish to do Christ's will, to maintain the truth, to secure freedom and Christian manhood, will inflexibly adhere to "believers baptism;" and counterwork, as far as lies in them, the errors bound up with the sprinkling of infants. So long as we profess the Kingship of Christ, we must teach that faith in Him must precede baptism, and that the baptism He ordained is "an entire submersion."

JOHN CLIFFORD.

The late Rev. F. W. Goadby, M.A.

It is with real grief we record the early removal of our dear friend, the Rev. F. W. Goadby, of Watford. He was beloved for his kindly and genial spirit, for the "sweetness" of his disposition, and the "light" of his intellect; for his genuine goodness and devout earnestness; for his large and cultured ability, and for his faithful work. In the church at Watford, and in the county of Hertford, as well as at Bluntisham, Mr. Goadby's name will long be cherished. He was making his influence felt afar as well as near: and many a spirit was the sadder for the mournful tidings of his unexpected decease.

He has closed a career that seemed bright with extended promise when as yet he was only on its threshold. His new and beautiful chapel had but recently celebrated its first anniversary. His hand was proving itself skilled in literary work. His place amongst preachers was advancing to the front, when, alas! with all this fitness for work and desire to do it, he passes from amongst us. It is a sore affliction! The loving Father abundantly comfort his bereaved and suffering wife; guide and nurture his desolate children, and solace the heart of his aged mother and relatives. This, we are sure, is the prayer of hundreds as they read these memorial lines.

To us he was bound by special ties. He bore an honoured denominational name. His grandfather's work is one of our sacred traditions. His father's image is still impressed on many memories, and his labours repeat themselves in many lives. His brother John Orissa, a fellow-student of ours, consecrates Orissa to us by the sacrifice of his life. Other members of the family are working in God's kingdom and on behalf of God's sons, and long may they be spared. He himself was reared in one of our churches, and began his preaching and literary ventures amongst us. We mourn his removal. We cherish his memory. We pray for his widow and children, his church and family. We bow before the painful and mysterious event. We do not understand it. He is with Christ, which is "far better;" but it is only by faith in the living and unerring Lord that we can say, "All is well," "All is right."

JOHN CLIFFORD.

DEBASING THE MORAL CURRENCY.

We have been severely enough taught (if we were willing to learn) that our civilisation, considered as a splendid material fabric, is helplessly in peril without the spiritual police of sentiments or ideal feelings. And it is this invisible police which we had need, as a community, strive to maintain in efficient force. And I confess that sometimes when I see a certain style of young lady who checks our tender admiration with rouge and henna, and all the blazonry of an extravagant expenditure, with slang and bold *brusquerie* intended to signify her emancipated view of things, and with cynical mockery which she mistakes for penetration, I am sorely tempted to hiss out "*Pétroleuse!*" It is a small matter to have our palaces set aflame compared with the misery of having our sense of a noble womanhood, which is the inspiration of a purifying shame, the promise of life-penetrating affection, stained and blotted out by images of repulsiveness. These things come, not of higher education, but of dull ignorance fostered into pertness by the greedy vulgarity which reverses Peter's visionary lesson, and learns to call all things common and unclean. It comes of debasing the moral currency.

G. ELIOT in "THEOPHRASTUS SUCH."

Rev. Thomas Rofe

WAS born at Tenterden, in Kent. His father was a local preacher among the Wesleyans, consequently the first part of his life was spent in connection with that body. At an early age he became a local, and afterwards an itinerant preacher among that people. He then married and settled at Headcorn, where he opened a school. After a short time his views on the subject of baptism changed. He was then invited to preach at the G. B. Chapel, Smarden. Ultimately he became pastor, and continued his ministry there for forty years with varied success. About twenty years since Mr. Rofe removed to Rochester, and then to Chatham, where he spent the remainder of his life, and finally expired on July 3rd, at the age of ninety-one. Of a family of nine, only three survive. The church at Smarden was continually the subject of his solicitude and earnest prayer after he had left the neighbourhood. He was ardently attached to the Orissa Mission, and as far as circumstances would allow supported it. The G. B. Magazine was taken and read with interest for many years. He was truly a lover of the gospel which he preached, and was delighted to hear the same preached by others. His latter years were spent in reading and meditation, and in much prayer for himself, his family, and friends, and for the whole church of God.

The triumphs of Divine grace were particularly manifested in his happy state of mind during the latter part of life, in his desiring to depart; often saying that he was waiting to go, knowing that to be "with Christ, would be far better." Every attention shown the deceased was received with thankfulness. He had a kind word for all who ministered to his necessities. He was interred in the G. B. graveyard at Smarden, on Monday, July 7th, the funeral service being most suitably conducted by the Rev. J. H. Wood, who was providentially spending a few days with a friend in the same parish. Thus closes the life of one much esteemed by many. "With long life will I satisfy him, and shew him my salvation"—Psalm xci. 16. T. R.

The General Baptist Almanack and Directory for 1880,

PRICE ONE PENNY,

Issued by our Board of Publication, will be ready on the 15th of November. It will contain much that is interesting to our Churches and Sunday Schools. It will be illustrated. Order at once. Order in large quantities. It may be had through any Bookseller of *Marlborough & Co.*, 51, Old Bailey, E.C.; or of *Winks & Son*, Leicester. If you have any difficulty in getting it, send a post card to the Editor, John Clifford, 51, Porchester Road, W.

It will contain a Portrait and notice of

ENGLAND'S GREATEST STATESMAN—THE RIGHT HON. W. E. GLADSTONE.

THE STORY AND PORTRAIT OF A BRIGHT BOY: AND HOW HE WAS MADE.

WHAT OUR CHURCHES MOST NEED.

AN OFT-HEARD QUESTION: WHAT IS THE DIFFERENCE BETWEEN A GENERAL AND A PARTICULAR BAPTIST?

WHERE ARE THE "GENERALS?"

OUGHT THE "GENERALS" TO DISAPPEAR?

ASHAMED TO OWN A MOTHER.

DEACON MONOPOLE. &c., &c., &c.

WON FOR JESUS.

FOR THE YOUNG.

"GOOD-BYE, dear Auntie," said a merry girl, flinging her arms round the neck of a sweet-faced lady, who returned her embrace with equal warmth.

"Good-bye, darling, don't forget what I said to you last night; I shall soon write to you."

"Ah! I know there's a lecture in store for me; but so long as there's a letter, you may put in all the good advice you like; I can't *skip* it you know," added she, laughing, but with a look into the eyes that met her's which plainly told that no word would be passed over; and bestowing upon her aunt another hearty hug, she sprang into the carriage, which was waiting to take her to the station, and waving her hand, was soon out of sight.

With a little sigh the lady turned into the house, following, in imagination, the loving thoughtless girl who was so dear to her, and the object of so many prayers and tears. And her mind returned to the scenes of her own past life,—her wild, wayward girlhood, and the many and heavy trials through which she had been taught her utter helplessness, and led to look to the strong for strength; and feeling the possibility of a similar experience awaiting Lillie, whose disposition resembled her own, she breathed a prayer that before sorrow and suffering came to drive her to Christ, she might fully and freely *give* herself to Him, and yield her will to His.

Meanwhile Lillie, seated in the train, was nearing home. Her eyes were fixed on the light fleecy clouds above, as she thought of her aunt's words the previous evening, when, just before wishing her good night, she said, "One thing I wish, above all others—to hear, my child, that you are won for Christ;" and the desire she had often felt to become like that dear friend, who was her ideal of what a woman should be, grew into solemn, holy purpose, while her whole soul went out in fervent, though silent prayer, that *she* might receive blessing from the same source; and that she, too, might grow like the Saviour, whose image was reflected in the character of her aunt. And that prayer was heard by "the High and Lofty One that inhabiteth eternity," yet condescends to dwell with him that is "of a contrite and humble spirit;" another name was written in the Book of Life, and there was "joy in the presence of the angels of God" over a sinner repenting.

It was the same Lillie, and yet *not* the same, who returned to brighten again the home she had left one month before—henceforth her aim was to "shine for Jesus," and to seek to win souls for Him. The arrow, winged by prayer, had hit the mark, and the result was a soul eternally saved, a life consecrated to high and noble ends, the whole energy of an ardent and affectionate nature devoted to the service of God. Deep indeed was the joy felt by the loving aunt when a letter came telling that her prayers at last were answered, and that Lillie was "won for Jesus."

And shall we be discouraged because we do not see the fruit of our prayers and endeavours at once? "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." So the heavenly seed is long growing; and we, too, need patience and faith to wait for the coming fruit. We fear because our words are sometimes met by a light remark, or careless smile, that they are lost; but we do not see the bitter tear shed in secret, when none but God is nigh, nor hear the prayer of penitence arising from the hearts we deem so thoughtless; we cannot witness the hidden growth, nor know that the gentle rain of the Holy Spirit's influence is falling upon the tiny blade; but we can wait, and trust, and pray, and the seed sown in faith and prayer *will* grow and ripen; and though *here* we may not be permitted the joy of reaping, *there*, in the great harvest gathering, amid the throng of the redeemed ones, we shall behold the fruit of tears and prayers, and hear with rapturous, wondering joy, the Master's approving word, "Well, done, good and faithful servant, enter Thou into the joy of thy Lord."

E. B.

Enlarged Chapel at Stoke-on-Trent.

THE ceremony of laying the corner stone for the enlargement of our Chapel, London Road, Stoke, took place Sept. 22. A large company assembled in the temporary building.

The Rev. W. March, pastor, said the origin of the church was due chiefly to the migration of a few Baptists from the town of Derby, some time before 1841. First of all they had services in a hired upper room in High Street. After a while a Church was organised by the Rev. J. G. Pike, and of the ten members of the original Church two were still with them—Mr. and Mrs. Wright. The pulpit was supplied by lay preachers, and a little assistance was had from the Cheshire Conference. There had been four ministers—first, Mr. Philips; second, Mr. C. E. Pratt; then the Rev. W. Taylor, who was now in Australia; and lastly himself, who had been there for twelve years, having settled there on August 11th, 1867. The number of members on the church register at that time was 73, and 159 had been added since,—an addition of about thirteen members per year, and twenty new members had been received into the church during the last twelve months. The school and class-rooms were added in 1869, at cost of £800, including £100 for the re-seating and renovation of the chapel, and there is now a debt of £150 or £170. With regard to the present movement, it originated in the desire to have a new organ, and so it had a musical origin; but it was found that there was nowhere to put an organ, and as they could not dispense with any sitting room, the enlargement of the chapel was proposed and the organ was postponed, but both schemes would be carried out in due course. They had 186 sittings in the chapel with not one pew to let, and that left only a margin of fifty-one non-members to preach to, to make any increase in the Church of Christ there.

The contract for the building was taken up by Messrs. Windsor and Masters, of Stoke, and amounted to £1,050; and there would be £100 more, the cost of fitting up heating apparatus, gas fittings, &c., which made the sum £1,150 in respect of the building; and the organ would cost £200, so that they wanted about £1,500 altogether. The architect of the building was Mr. W. H. Stubbs, who had bestowed a great deal of thought in preparing the plans, and who had promised to superintend the building. The chapel was to be increased to accommodate 500, and would probably be finished by the new year. The Church was never so strong as now.

Mr. W. H. Stubbs placed a copy of the *Baptist*, the *General Baptist Magazine*, and other papers, and portraits of the deacons and ministers, inside the stone. The trowel, which was the gift of Mr. S. Carryer, Hartshill, was then presented to Mrs. W. M. Grose, sen., who performed the ceremony of laying the corner stone. She declared the stone well and truly laid, and placed £50 thereon. The following children then placed purses on the stone, Miss G. Minshull, £5 12s. 7d.; Miss A. J. Stubbs, £3; Miss A. Grose, £1 13s.; Miss E. Grose, £1 13s.; Miss Taylor (collected by 1d. subscriptions), £1; Master H. S. March, £1; £25 has been received from Mr. Coghill, of Newcastle; £10 from Mr. P. Spence, collected by Mr. Stubbs; Mr. W. Kirkman, £5, per the pastor; £5 from Mr. C. Roberts, Peterborough; £3 3s. from Mr. F. R. Patzer; £1 from Mr. E. Moore; and £1 from Rev. W. March. Mr. W. M. Grose gave an address on Baptist history. The Rev. Isaac Preston, the representative of the Cheshire Conference, offered the dedicatory prayer, after which the Rev. W. R. Stevenson, M.A., briefly addressed the meeting on Baptist principles, and he was followed by Mr. W. Woodall (the adopted candidate of the Liberal Council.)

A tea meeting was afterwards held in the adjoining school-room, to which about 200 sat down. A public meeting was held in the evening, and was well attended. Mr. J. R. Cooke, of Hanley, presided. The treasurer, Mr. W. Boulton, reported that £624 had been promised up to that day, and the amount at the stone laying, was £124, making a total of £748, and about £750 was still required. Addresses were delivered by Revs. I. Preston, J. W. Williams, W. M. Beeby, E. C. Pike, B.A., and T. Cocker. It was a most successful and satisfactory day, and will be the beginning of a new epoch we hope in our work at Stoke.

Scraps from the Editor's Waste-Basket.

I. A SUGGESTION.—We have received the following letter, which shall speak for itself:—"Possibly there are many books in the libraries of our ministers and church members which the owners will never use again. Not always old, out-of-date books; but still books which have done us all the good they can. They would sell for comparatively little at a second-hand book dealer's, but they might be of much use to poor ministers whose shelves are ill supplied, and whom the present distress will prevent from purchasing more. I think I can find a few—some of which might be acceptable to some toiling and poor brother. Would it be worth while making a suggestion of the kind in the Magazine, and constituting yourself the means of communication between applicants and donors? I hope this would not largely increase your work. If friends who have books to spare would send you their names, and friends who would like some would apply to you, a post card sent by you to the former would be all that would be required. Donors could then send the books on direct to the applicants. I suggest that givers of books should, when convenient, pay the cost of carriage."

The motive prompting this suggestion is unquestionably good, and I shall be happy to do anything necessary to get it into practical working. Four things should be remembered. (1.) That the books should be good, and really worth sending. "Refuse" will be better burned. We have heard of gifts of books that were not worth the cost of carriage. (2.) That the cost of carriage should be paid by the donor of the books. It takes the grace out of the gift to tax it at the other end. (3.) That friends who have not old books, perhaps have new money which could not be better invested than in sending some of the most invigorating literature to our ministers. (4.) Gifts should not be restricted to books theological. Indeed the further, within certain limits, they are removed from the "professional" reading of the minister, the more good they will be likely to do him.

II. THE WORK OF CHURCH MEMBERS.—This address is printed separately for general circulation amongst church members, and can be had of our publishers, or through any booksellers, at the rate of six shillings a hundred, or one penny each. It was reported to the Committee of the London Baptist Association at their meet-

ing on 14th October, by the Secretary, that "the President gave a most effective and brilliant address on the Work of Church Members" at the Annual Conference on 23rd September. "A very hearty vote of thanks was unanimously voted to the President for his Address, coupled with the hope that it would be widely circulated through the churches."

III. THE CHURCH OF ENGLAND IN WALES is manifestly uncomfortable. The Congress chariot wheels move heavily, as if, indeed, they might come off, and drivers and horses all be lost in the Red Sea of Welsh Dissent. The Church of England has the Welsh soil, but not the Welsh people. It has been there for centuries, and yet it has not obtained one-sixth of the population. And this is not due to any lack of religious earnestness and enthusiasm in the Welsh. They are "most religious." Even the Archbishop of Canterbury sees proof of the existence of some "religious instinct" in £300,000 per annum voluntarily given by the Welsh to the churches of their affection and of their free choice. Wales is a potent witness to the fundamental principle that the freer religion is, the stronger it is; the more it is cast upon the loving devotion of the people, the more robust, beneficent, and aggressive it is. Germany has a National Church, and it has more fixed indifference to religion, and less genuine religious vitality than any country of the Old World. The Welsh give little or no room to a State Church, and it is, morally and religiously, ahead of all the peoples of Europe. "The way-faring man, though" the most arrant and stupid of "fools," might read the meaning of such things.

IV. ANGLICAN CHURCHES "A PROOF OF THE EXISTENCE OF THE RELIGIOUS INSTINCT," AND A PLEA FOR TOLERATION AND CHARITY.—*An adaptation from His Grace the Archbishop of Canterbury.*—"Why, my brethren, do we see so many churches," of the Episcopal sect, "in the villages and towns of Old England?" It is not unnatural that "we the legitimate descendants of the Church of the Apostles," should deplore this state of things, especially when we know that in many things they all depart from the New Testament, and that many of them are nurseries for flat Popery: "but do not let us pronounce it at once as being altogether an evil, for it is a testimony that the people have reli-

gious instincts," and that there is some hope that even the Archbishop of Canterbury is not altogether an atheist. No; let us not "*at once*" pronounce it as being *altogether* evil, there may be some good in these appalling phenomena "some day," though there is not much now; therefore let us give ourselves to our mission, which is, that of earnestly working to bring the Archbishop and his co-religionists into oneness with ourselves. Even His Grace may yet be induced to surrender his episcopal palace and a few thousands a year, and become as "gracious" in his treatment of Welsh Dissent as Paul was towards Athenian worship, and even Mr. Berdmore Compton and Canon Ryle may be brought to embrace each other. Let us be tolerant of these poor misguided people, and try to bring them into oneness with ourselves."

V. MUNICIPAL PATRIOTISM.—"LOCAL PATRIOTISM is a quality which we cannot too carefully encourage; for of all kinds of patriotism it is at once the most needed and the least selfish. . . . You cannot attach too much importance to having your local affairs in the hands of men who wish to be really thinking what they can do for the town, not what the town can do for them. We ought to do all in our power to maintain a strong feeling of municipal patriotism. It is not good for any man to be occupied solely with his own affairs. The city, the borough, the parish, supplies the great majority of us with a useful sphere of action." These words of Lord Derby have the ring of truth and goodness in them, and deserve the earnest consideration of the members of our churches.

VI. JUDAISM AND CHRISTIANITY.—An article of superlative literary value on the "God of Israel, a history," in the *Nineteenth Century* for Sept., 1879, contains the following striking admission, "Judaism, though it has always rejected Christianity, could clearly, without loss of historic dignity, advance to the new faith." This is one of the several "straws on the stream of tendency" which indicate the increasing approximation of contemporary Jewish thought and feeling towards that faith which sprang from its bosom. Alienations are decreasing, antipathies are softening; and the heart of Judaism is preparing to acknowledge Him who while He is the greatest of all the Sons of men, is also the Greatest Jew.

VII. HAPPINESS AND HEALTH.—Mr. J. G. Romanes, writing in the *Nineteenth Century* for September, on the subject of Recreation, says, "a prolonged flow of happy feelings" does "more to brace up

the system for work than any other influence operating for a similar length of time;" more than change of scene, change of work, or change of society. It is, in short, another setting, and that a *scientific* one, of the Divine caution against *carewornness*; and an exhortation to men who would be healthy to secure that inner and unruffled calm, that quickening serenity which is the result of a life that is inspired by trust in the loving Father, and regulated by a supreme and unswerving devotion to His kingdom. Science itself, when properly interpreted, enforces the teaching of Christ and Paul, Matt. vi. 34, and Philippians iv. 5, 6.

VIII. GIFTS OVER DUE.—Do Christians acknowledge that they have but one measure for their offerings to the work of the Lord, viz., AS THE LORD HATH PROSPERED THEM? If so, then it is very certain that even in these "sad times" there are large amounts overdue, and it is high time they were paid up to our educational, missionary, and benevolent enterprises. Bring ALL—not a part—your tithes. No, not tithes; but all God has given over and above what is necessary for physical life and want. Bring all that into the storehouse.

IX. THE EVANGELIZATION OF ITALY.—The following witness deserves attentive consideration. M. Emile Laveleye, writing to thank the Rev. Sciarrelli for a copy the latter had sent him of the "Life of Wesley," says: "My firm conviction, as you know, is that Italy can only escape the clutches of the theocracy by accepting a creed harmonising better than Catholicism with the liberty of conscience. To preach Protestantism is to do for Italy the most patriotic work that can be done, and I cannot but applaud your idea of putting into the hands of your fellow-countrymen a good biography of John Wesley." Moreover, we are sure that the work, if it is to be effectively done, must have its foundations laid amongst the YOUNG. They are the hope of Italy. To them our labours should be mainly directed. Let us secure the young for Christ, and we are taking those steps which will set Italy free from the Papal tyranny, and abbreviate the period of its sceptical aversion to the Gospel as it is in Christ Jesus.

X. NEW SUBSCRIBERS FOR OUR MAGAZINE.—Will our readers help us? Give away the November and December issues. Let them make themselves known. Speak a word for us. The Publication Board is anxious to send up the sales for 1880, and make them take higher rank than they have ever reached.

Reviews.

N.B.—The prices of Books are given when forwarded by Publishers.

A NEW HANDBOOK OF ANTHEMS FOR PUBLIC WORSHIP. *Hodder & Stoughton.*

THESE publishers have taken a wise and necessary step in issuing this edition of "the words only" of fifty-four anthems adapted for congregational psalmody. The words are taken chiefly from Scripture, and this edition is in limp cloth at the low price of fourpence a copy. Many can join in song, if led by a strong and well-drilled choir, who know little of music, and will not or cannot take the pains necessary to acquire it; and it is at once right and wise that they should be able to obtain the words without the music. There are three editions of this Handbook, labelled A, B, C. The A and B have music clearly printed, and cost respectively 2s. 6d. and 1s. 4d. C is the edition printed for the use of those who do not read music, and has all the repetitions used in singing.

MARY'S HOLIDAY TASK. By G. M. Moore. *Marlborough & Co.* 2s. 6d.

LITTLE Mary is sure to be a special favourite with all the little Kates, and Ediths, and Marys who are privileged to read it. It is, as they will say, a very "nice" book. Mary is a girl with her "wits" about her, and with a genuine desire to make other people happy; and therefore finds, even in a holiday jaunt, time to think about sick, sorrow-worn, and sad Mr. Huntley, and by her simple arts and unmistakeable unselfishness to soothe his affliction, chase away his sadness, and cheer his heart. Mary is a real girl, does a little real work; and so this chapter of her holiday life will be really welcome and helpful.

ALICE BROOKFIELD'S TRIAL. By Mrs. H. H. B. Paull. *Hodder & Stoughton.* Price 1s.

A LITTLE girl called to serve as under nurse-maid in a family of five boys and two girls, is brought into trouble by the falsehood of one of the members of the family, but remains constant to truth and goodness, and prefers to suffer rather than shield herself by telling the faults of another. The story is a good illustration of patient goodness under a cloud. K. C.

YOUTHFUL NOBILITY. The Story of Gotthilf and Frederika. *Kempster and Co.*

THIS story is translated from the German, and illustrates on the one hand life in

Germany during the time of the Thirty Years' War, and on the other the great service of the Bible in the chequered and perilous career of Gotthilf and Frederika. The tale is exceedingly interesting; will be read by young and old alike with pleasure; and will make the Bible a more welcome and a more loved book. K. C.

LEVELSIE MANOR. By Mrs. H. H. B. Paull. *Hodder & Stoughton.* Price 1s.

THIS is a pleasant story of the conquest of a "naughty self-willed" girl, whose "outbreaks" of temper were a source of much sorrow to her friends, and also to herself. She is sent to the school of affliction, and in it finds wise counsel, and so masters the art of being patient in tribulation. K. C.

JOHN PEARCE THE COLPORTEUR, OR WHAT SHALL WE READ. By the Author of "After the Holidays." *Stock.*

AN interesting answer to the question what the people read is supplied in this story of the doings of a colporteur. The pernicious results of reading corrupt literature are described, and the methods by which good and useful books, that are at the same time throbbing with movement and life, may be brought before the people are vividly presented. "John Pearce" deserves to be praised for what it is in itself; as also for its practical value as a help in the work of colportage.

THOUGHT-BLOSSOMS GATHERED AT RICHMOND. By J. Hunt Cooke. *Stock.*

SOME of these blossoms have real, hearty, and refreshing fragrance. It is a pleasure to gaze on and into them, and to inhale their balm-filled odours. Like nature's blossoms, they are not equal in loveliness; but yet in nearly all of them there are manifest indications of imaginative and spiritual vigour. The songs are also as helpful by their truthfulness as they are pleasing by their fancy and rhythm.

HOUSE AND HOME. September. *Office,* 335, *Strand, W.C.*

STILL continues its useful instructions on house construction, hygiene, dietetics, building societies, and other cognate themes. It is well illustrated with the portraits of such men as Plimsoll, Isaac Butt, "Christopher Crayon," and William Howitt. It is uniquely adapted for British Homes.

Church Register.

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

CONFERENCES.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held at West Valo, Sept. 24, 1879. Service commenced at eleven a.m. The Rev. Wesley Wood preached.

At 2.15 p.m. the Rev. B. Wood, President, took the chair. Reports of churches were read by the Secretary shewing that since the last Conference seventy-nine had been baptized, and twenty-one remained as candidates.

The following resolutions were passed—

I. That we heartily welcome into this Conference the Rev. JAMES PARKINSON, of Queensbury, and the Rev. J. H. SMITH, of Nazebottom, wishing them both success in their work.

II. That we heartily thank the Rev. WESLEY WOOD for his excellent sermon.

III. That a copy of the following resolution be sent to Earl Beaconsfield, the Right Hon. W. E. Gladstone and Lord Hartington:—"That this Conference expresses its earnest disapprobation of the unjust and aggressive war made upon Afghanistan, and contrary to the expressed desire of both the inhabitants of Cabul and leading Indian Statesmen, forcing an Ambassador at that Court, which has ended with such disastrous results, and urges upon the Government the advisability of withdrawing at once from our dishonourable position in that country."

IV. That this Conference sincerely regrets that the friends at ARMLEY cannot see their way to continue the cause in that place; and carefully looking at all the circumstances of the case, it considers the best course would be to join the other Baptist church in the village, and after disposing of the property, hand over the balance of money to some charitable institution. J. S. GILL, Sec.

SOUTHERN CONFERENCE.—The Autumnal Session was held at Westbourne Park Chapel, London, Oct. 1, under the presidency of the Rev. J. Fletcher, beginning at three p.m.

I. Reports from the churches were read, showing a net increase of ten since last Conference; upwards of eighty less than the increase for the corresponding period of last year. These figures are explained by local and exceptional circumstances. The churches generally are in a healthy and aggressive state.

II. COLWELL, ISLE OF WIGHT.—That the church at COLWELL be recommended to the notice and sympathy of brethren with *pastoral capabilities and private means*.

III. RAMSGATE.—Reported that the chapel is scheduled for local improvement, and that on examination of the Trust Deed it is discovered that all the trustees are dead, the last appointment being in 1780. Resolved,—That the church be aided in securing a new trust.

IV. CONFERENCE ARRANGEMENTS FOR 1880.—Rev. G. Wright, of Hitchin, was elected President for the ensuing year, and the following to serve as Committee—Revs. J. Clifford, D. Burns, G. W. M'Cree, J. Fletcher, J. F. Jones, and Mr. J. W. Chapman. The next Conference to be held at Wendover, during the last fortnight in May, or, in case of failure, at Chesham.

V. THANKS.—Resolved,—That the thanks of the Conference be accorded to the retiring President and Committee for their services during the past year.

VI. PAPER.—At 4.15 a paper was read by Rev. W. H. Payne, of Lyndhurst, on "The Conditions of a Revival of Religion." An interesting discussion followed. Mr. Payne was thanked for his paper.

At 7.30, public meeting. Rev. J. Fletcher presided. Mr. J. Perry, of Hitchin, offered prayer, and addresses were delivered on "Christian Obligations"—devotional, pecuniary, and evangelistic—by the Revs. W. H. Smith, D. McCallum, and G. W. M'Cree. A collection was taken for the Home Mission.

It was a most interesting and *practical* Conference. W. H. SMITH, Sec.

WARWICKSHIRE.—The Autumnal Meeting was held, Oct. 13, in the new and handsome Home Mission Chapel, Vicarage Walk, Walsall, under the Presidency of the Rev. W. Oates.

The time usually occupied by an address from the Chair was on this occasion devoted to special prayer—sorely needed—earnestly offered, on behalf of the Churches of the Conference. "Ye that are Jehovah's remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

At the close of the devotional service

the Rev. E. W. Cantrell read a paper, subject, "How can we best utilise the latent gifts of our church members?" A bright, very general, and interesting discussion followed. The thanks of the Conference were unanimously awarded the writer for his "suggestive and practical paper." The business committee was then appointed, and the Conference adjourned for dinner, which was all one could desire.

The afternoon session was opened with devotional exercises, after which

I. The Rev. H. J. HODSON, of Union Place, was heartily welcomed by the President.

II. BUSINESS ARISING FROM MINUTES.

(a.) In accordance with the wish of the last Conference arrangements were made for forming the friends at BEDWORTH into a separate church. The Rev. W. Lees having spoken to the visit of the Rev. J. S. Lacey, the Secretary, and himself, to Bedworth, it was resolved, "That the friends at Bedworth having been duly constituted as a separate G. B. church, be cordially received into this Conference.

(b.) The report of the brethren who visited CRADLEY HEATH having been presented by the Rev. E. C. Pike, B.A., it was resolved, "That the thanks of the Conference be presented to the Revs. W. Lees, W. Oates, and E. C. Pike, B.A., for work done in connection with their visit to Cradley, and that their report be adopted."

III. REPORTS.—Baptized 82; received by letter and otherwise, 32; gross gain, 121; gross losses, 53; balance on the right side, 68; candidates, 28; inquirers, 34. The *Doxology* was sung.

IV. The thanks of the Conference were heartily accorded to the Rev. W. Oates for his services as President during 1879, and the Rev. LL. H. PARSONS, of Leicester, was elected President for 1880.

V. The following Conference arrangements were then made. Next meeting to be held at Gosford Street, COVENTRY, on the second or third Monday in April, 1880. The Antumnal Conference to be held in September, either at Netherton or Lombard Street, Birmingham. Precise date to be arranged. Subject of the paper to be read in April, "Church Visitation. Writer, Rev. J. S. Lacey. Preacher, Rev. W. Oates.

VI. A vote of thanks was cordially awarded to the friends at Walsall for their genial and generous attention to the comfort of their visitors.

Tea was provided in the school-room.

In the evening, the Conference Sermon was preached by the Rev. E. C. Pike, B.A.

So ended the first Conference held at Vicarage Walk. The new property, from

pulpit to lobbies, and organ to kitchen, was universally admired. The critics agreed in pronouncing it a characteristic G. B. success.

LL. HOWARD PARSONS, *Sec.*

CHESHIRE BAPTIST UNION.

AT CREWE, SEPT. 23, a Conference of representatives of Cheshire Baptists was held, in response to a circular sent out from the General Baptist Conference, for the purpose of considering the desirability of uniting the Cheshire churches, of both sections of the denomination, in one county union. Fifteen churches were represented. Rev. F. Greening presided at the morning meeting. Rev. R. Littlehales read a paper which had been written by Rev. Charles Williams, of Accrington, on "Practical suggestions for united action by the Baptist churches of the county." After considerable discussion the following resolution was passed unanimously on the motion of Mr. Simmons (Bowden), seconded by Dr. Hodgson (Crewe): "That we, the representatives of the Baptist churches of this county, whilst retaining existing denominational ties, resolve to form ourselves into a county union, for such purposes as we may from time to time determine."

At the afternoon sitting the chair was occupied by Rev. Isaac Preston, and a paper was read by Rev. W. Durban, B.A., of Chester, on "The best means of promoting evangelistic work by the Baptist churches of Cheshire." It was proposed by Rev. J. Maden, seconded by Mr. Mawson, Birkenhead, and resolved, "That the council of the union, when elected, arrange at once for holding evangelistic services on the lines laid down in Bro. Durban's paper, and that the services of an evangelist be secured as early as the council shall deem practicable."

Dr. Hodgson, Crewe, moved, Mr. R. Pedley, Wheelock Heath, seconded, and it was agreed "That an evangelistic fund be now opened, subscriptions to be invited at once, and that the churches of the union report to the secretary by November 1st, the amount each church is prepared to subscribe." The following amounts were promised:—Mr. Simmons, Bowden, £2 2s.; Mr. W. S. Jones, Chester, £2 2s.; Mr. R. Pedley, Wheelock Heath, £5; Dr. Hodgson, Crewe, £2 2s.; Mr. R. Bate, Tarporley, £5; Mr. J. Aston, Tarporley, £5.

An evening meeting was held in the chapel under the presidency of Mr. R. Bate, when addresses were delivered by Revs. J. Maden, R. Littlehales, J. Harvey, W. Naylor, and other friends.

CHAPELS.

BROUGHTON, Notts.—The chapel at Upper Broughton having been thoroughly cleaned, repaired, painted, &c., was re-opened by the Rev. J. E. Everett. No collections were made, for it came to pass that one hard working man paid the whole cost of eleven pounds!

COALVILLE.—Our chapel anniversary was held Sept. 28, and 29. Rev. J. Harcourt preached. On the 29th there was a public tea. T. H. Harrison, Esq., presided at the evening meeting, and gave some interesting reminiscences of "the bad lad's class" he taught some years ago, and said some of his scholars were now good helpers in the church of Christ. Of that class their pastor, the Rev. W. Wootton, was a member. He had felt interested in his ministerial course, and now shared the pleasure of meeting him and his people together. Addresses were given by Revs. J. Harcourt, J. Salisbury, M.A., J. Norton, C. H. Haddon, H. Hughes, and the pastor. Collections £31 4s. 6d.

CLAYTON.—The chapel anniversary sermons were preached by the Rev. J. Bentley, Sept. 21. Collections, £12 9s. 3d.

KIMBERLEY BAPTIST MISSION.—We have just held our second anniversary services. Had a successful tea, at which ninety sat down, and a splendid public meeting. The United Methodist minister presided, and Rev. F. G. Buckingham, and a host of lay brethren, attended from Nottingham. The Committee having secured a site of land for *School-room* and *Chapel*, will be glad to see a little practical sympathy from any of your readers who feel a heart throb for a new Baptist cause in the rural districts. Oh! do send a mite for Jesus' sake. W. RICHARDSON, 2a, Portland Street, Nottingham, Secretary.

LEICESTER, Dover Street.—HOME MISSIONS.—Rev. G. W. M'Cree preached, Oct. 12, on behalf of our Home Missions. Collections, £17 10s.

LOUGHBOROUGH, Wood Gate.—NEW CHAPEL.—The proceeds of our sale of work on Tuesday, Sept. 30, realised £76, which, with £10 3s. 10d. collected on the previous Sunday, after sermons by the Rev. G. Jarman, has been set apart as the nucleus of a NEW CHAPEL FUND.

SCHOOL ANNIVERSARIES.

DERBY, St. Mary's Gate.—Our 69th anniversary was unusually interesting. 600 scholars present at each service. Preachers, Rev. W. H. Tetley on 1 Kings v. 17, and the pastor, J. W. Williams, on Mark x. 10, 11, 12, 13. Hymns and anthems were sung by the children with

great spirit and ability. Between four and five hundred were present at the tea on Monday. The pastor presided, and addresses were given by Revs. W. H. Tetley, and H. J. Shaw. The chapel was beautifully decorated, and the flowers were subsequently given to the Home for Sick Children and to the Infirmary. Collections £34.

STALYBRIDGE, Wakefield Road.—The anniversary services were held Oct. 12th. Preacher, the Rev. Chas. Clark, of Nottingham, late of Australia. Colls., £35 10s. The morning service for teachers and scholars was conducted by Mr. Hopwood.

MINISTERIAL.

CHAPMAN, REV. W., of Vale, near Todmorden, has accepted the invitation to the pastorate of the church, Hucknall Torkard, and will commence his labours Dec. 7th.

JARMAN, REV. G.—Meetings to offer public welcome and recognition to the Rev. Geo. Jarman, late of Birmingham, as pastor of the church at Woodgate, Loughboro', were held on Sep. 23. Both the large rooms adjoining the chapel were filled to tea, many friends from the neighbourhood and from Birmingham being present. At the evening meeting, which was crowded, addresses were delivered by the Revs. T. Goadby, B.A., J. Jenkyn Brown, W. Evans, E. Stevenson, A. McCree, J. Rossell, and J. Mills, also by J. S. Wright, Esq., J. P. and Mr. T. J. King, the Rev. J. T. Brown, and the pastor, Rev. G. Jarman. Mr. B. Baldwin, Mr. C. Gadsby, and Mr. H. Coltman, three of the deacons also took part in the service, and Mr. T. W. Marshall, the senior deacon, who presided, being deputed by the church, gave to Mr. Jarman the right hand of Christian welcome into their midst. Mr. Jarman responded.

MARCH, REV. W., of Stoke-on-Trent, has accepted a cordial invitation to the pastorate of Wellington Road church, Todmorden, and will commence his labours on the first Sabbath of the new year.

BAPTISMS

BOSTON.—Two, by J. Jolly.
CLAYTON.—Three, by R. Hardy.
GRIMSBY.—Three, by J. Manning.
LANGLEY MILL.—Three, by W. Bown.
LONDON, Commercial Rd.—Five, by J. Fletcher.
Prad Street, &c.—Fourteen.
LONG SUTTON.—Two, by G. Towler.
MACCLESFIELD.—Two, by J. Maden.
MOSSLEY.—Two, by S. S. Kingle.
NORWICH.—Two, by G. Taylor.
NAZEBOTTOM.—Five, by J. H. Smith.
NOTTINGHAM, Woodborough Road.—Five (at Broad Street Chapel), by F. G. Buckingham.
NOTTINGHAM, Old Basford.—Eight, by J. Alcorn.
SAWLEY.—One, by J. Stenson.
TODMORDEN.—Three, by H. Briggs.

MARRIAGES.

STOCKMAN—DRAKE.—Sept. 25, at North Parade G. B. Chapel, Halifax, by the Rev. Watson Dyson, W. H. J. Stockman, late of Dundee, N.B., to Elizabeth, eldest daughter of Mr. Jonas Drake, Gas Engineer, Halifax.

STOCKS—RILEY.—Sept. 25, at North Parade Chapel, Halifax, by Rev. W. Dyson, Mr. Albert Stocks to Sarah Catherine, daughter of the late Mr. Ephraim Riley, of Halifax.

OBITUARIES.

NORTH, RACHEL, was born at Dalderby, a small village near Horncastle, May 29, 1793, and departed this life, August 23, 1879, at the advanced age of 86. In 1814 she was married to Mr. North, a gentleman of considerable social consideration, who farmed a small estate of his own, at Fishtoft, a village a few miles from Boston, at which the newly-married couple settled. Here they remained four years, and removed to Waddington, and after residing there a like time, they took a farm in Holbeck Marsh, and stayed at it seven years. From her youth she had been piously disposed; but it was at the Marsh that she became converted, in connection with a small society of Wesleyans, which she subsequently joined. I once asked her, to what, under God, she owed her conversion: she said, "Principally to the reading of the Scriptures; but I had a pious mother, and I owed very much to her example, instructions, and prayers." Removing first to Downham, and then to Stowbridge, they found a small G. B. Chapel, sustained chiefly by the late venerable Thomas Ewen, of March, and the students of the "academy" at Wisbeach. Here my acquaintance with Mr. and Mrs. North commenced. Mr. and Mrs. N. soon proved a most valuable addition to the congregation. By their integrity, and humble, earnest piety, they endeared themselves to all who had the privilege of enjoying their friendship, and by their liberality to the Church, and hospitable entertainment of the preachers, they very much contributed to the preservation of that feeble interest. They not only attended the chapel, but they joined the "little flock." Their views of the ordinance of baptism underwent a change, and in the spring of 1838 they were baptized at March, by Mr. Thomas Ewen. From that time they identified themselves with the G. B. body, and with a willing spirit and liberal hand, supported its institutions, for more than twenty years on the part of Mr. North, who died in 1858, and for more than forty years on the part of Mrs. North, who survived her husband twenty-one years. On his decease she removed to Boston, choosing that town partly because she had relatives living there, and partly because there was there a good G. B. Church, which she soon joined. To Mr. Matthews she was much attached, and always spoke of him in warm and affectionate terms, of whose ministry and general excellency of character she had the most agreeable recollections. Mrs. N. was quite a minister's friend. Many who read this notice of her will confirm this statement; and some will lose, by her decease, one who has often proved to them a friend indeed. She will be much missed at Boston, both by the church of which she was an exemplary member, and its devoted pastor, for whom she entertained high regard. The denomination has lost in Mrs. N. a warm friend, and its institutions a willing supporter. None enter-

tained a doubt of her piety. She loved her Saviour much. She was an intense lover of the house of God, and always present when possible. Kind to all, she was particularly benevolent to the poor. Mrs. North had latterly suffered much from the increasing infirmities of advancing age; but it was not until June of this year, that the conviction prevailed in her own mind, and that of her friends, that she was approaching her end. Her 86th birthday she kept with a select party of Christian friends, in as good health and spirits as she had of late enjoyed. A day or two after she had a fall, which brought on serious indisposition; and though she rallied a little from that, yet she, afterwards, gradually became worse, until death, (the fear of which she seemed never to have,) put a welcome end to her sufferings and life, and set free her soul to "depart and be with Christ," which she knew and felt to be "far better."

Coningsby.

W. JARROM.

PARKER.—Aug. 31st, 1879, at Castle Donington, Emily, the beloved wife of the Rev. J. R. Parker, aged thirty-five years. Mrs. P. was, in every sense of the term, a Christian. It was only needful to revert to her consistent demeanour during life, in the family, the social circle, and the church of Christ, to be assured that she died "the death of the righteous," "and now sleeps in Jesus." Her religion was of that decided and consistent character which is usual where life commences under its auspices. Possessed of a fine understanding, which had been well cultured by a liberal education, Christianity appeared to great advantage in her contact with society; while from a native sweetness of disposition, which mingled itself with her every act and utterance, a still deeper charm was imparted to the whole. For many weeks her dissolution was daily expected; and she seemed at length gradually to sink from exhaustion. Not a cloud was permitted to darken the clear horizon, or dim the radiance of that sun which set on earth to rise in heaven in all the effulgence of glory and immortality. Her remains were interred in the burial ground adjoining the chapel, numerously attended and sincerely lamented. The Rev. Dr. Underwood delivered a most touching address, and in the chapel and at the grave side suitable passages of Scripture were read, and prayer offered, by the Rev. E. Stevenson, of Loughborough.

STARBUCK, WILLIAM, was born at Hickling, in the vale of Belvoir, March, 1835. Early in life he removed to Whitwick, where he was brought to a knowledge of the truth, and was baptized at Coalville by the late Rev. J. Cholerton, February, 1858. He was a Baptist in the truest sense of the word. Schooling he had very little, and though not so learned as some, his desire was to do what he could according to the ability God had given him. To his earthly master he was a faithful servant. He was a regular, punctual, and persevering Sunday school teacher, and for a considerable time had to walk a good distance to the school; but notwithstanding all, "rain or fine," he was at his post; he also filled the office of superintendent well. His was a long and painful illness, but his sufferings were borne with Christian fortitude and cheerfulness. He was deeply anxious for the prosperity of Christ's church, and when visited by Christian friends would frequently speak of his abounding joy and peace. He died Sept. 10, and was interred in the new cemetery by Mr. F. Mantle, of Ashby, who also preached his funeral sermon on Oct. 19, from the words, "he hath done what he could." He leaves a widow and one son to mourn his loss. His end was peace.

THE
MISSIONARY OBSERVER.

NOVEMBER, 1879.

The Finances of the Mission.

THE amount usually received during the first quarter of the official year is comparatively small; but we regret to say that, during the past quarter it has been smaller than usual. At the present time, not only is the balance with which the year commenced quite exhausted, but more than £600 is due to the bank, on which interest has, of course, to be paid. Under these circumstances we deem it right to make the constituents of the Mission acquainted with the facts of the case; and we trust that they will leave no measures untried to prevent a decline in the funds. Will the pastors, deacons, and lay preachers kindly see that their churches are organized for mission work, and that the organization is kept in *working* order. Even small subscriptions, regularly collected, will realize a large amount, without pressing heavily upon the subscribers. And, bad as the times are, there are but few individuals who, under the influence of Christ's love, could not spare a small sum weekly towards the cause of the Redeemer in heathen lands.

Moreover, to make up for the poverty of some, are there not others whom the Lord has prospered, who, *without depriving themselves of a single comfort*, might *increase* the amount of their contribution. "*As God hath prospered him,*" is a rule often overlooked when deciding upon the amount of money to contribute to His cause. Indeed, we know business men, tradesmen and manufacturers, who are giving no more now than they gave as children. Moreover there are well to do married couples who content themselves by giving a subscription of five shillings a year, who, as boys and girls, used to give a penny a week, or eight and eightpence a year. We knew an old subscriber to the Mission who died several years since worth his thousands. Forty years ago, when a poor man, he gave ten shillings a year to the Mission, and when a prosperous tradesman he only contributed a like amount. These things ought not so to be, and would not, if looked at in the light of Calvary and eternity. 1 Tim. vi. 17, 19.

In analyzing the subscription lists as published in the Annual Report for 1878, we find that they contained,

1 subscriber of ...	£20	20 of £3, and under	£4	
7 of £10, and under	£20	51 of £2, "	£3	
3 of £6	"	£10	197 of £1, "	£2
29 of £5	"	£6	344 of 10s., "	£1
6 of £4	"	£5	356 of 5s. "	10s.

The total amount, from the above subscriptions, is under £1,000. Nor should it be forgotten that not a few of these sums were contributed by Christians of other denominations. On the other hand there are many persons whose names do not appear, who, in small sums to different collectors, contribute most liberally to the sacred cause.

Whether, however, poorer or richer, only let each ask himself, "How much owest thou unto my Lord?" and give according to his obligations; then there will be no lack of funds with which to sustain and extend our missionary operations in Orissa and Rome.

Letter from Rev. J. L. Phillips.

WE have much pleasure in laying before our readers the following communication from Dr. James Phillips, especially that part of it which refers to our late esteemed and venerable sister, Mrs. Amos Sutton. Up to the time of her death she contributed, as "A Friend," £10 per annum for a native preacher, and bequeathed to the Society nearly £400. "The only directions," said her executor, "in Mrs. Sutton's Will regarding the application of the funds are as follows: 'to be expended by said Society in training Oriya preachers in Orissa, India, according to the wish of my late husband.'" "This also that she hath done, shall be spoken of as a memorial of her."

Midnapore, India, Aug. 27, 1879.

My dear brother Hill,—I am heartily ashamed for not having written you before this, but the fact is, I have been just buried with work. Ever since my dear parents left us last June, and more particularly since the Bachelors went away to the hills, in consequence of greatly impaired health, it has seemed as though there was no end of work here.

I greatly enjoy reading the *General Baptist Magazine*, and shall try to keep in mind my promise to send you something occasionally for it. It may interest some of your readers to see something about dear Mrs. Sutton, who died during our stay in America. I have hurriedly put down a few lines. She was a noble woman.

My dear father left Calcutta on the 17th of June last, and is in New York now in all probability. He and dear mother will not return to Orissa. His health for three years back was very poor, and it seemed to be his duty to leave the tropics. We are hoping that our Board will send us a new man in his place soon; but it will be years before any new man can fill his place.

Father came to India in 1836. There were twenty missionaries in that ship that came around the Cape of Good Hope. Some of them went to Burmah, the others

remained in India. Of these twenty the greater part have gone to their reward. Of those still living I believe my father is the last to quit the foreign field.

I hope you are encouraged in your work. How very sad about brother Bailey's second bereavement. I hope your Society will be sending out fresh men soon to Orissa. You have always been far ahead of us in responding to the wants of your foreign field.

May I ask a favour of you? Can you send me a copy of your new Year Book? I wish to see the Foreign and Home Mission Statistics, also those of the churches.

With kindest regards,
Yours fraternally,
JAMES L. PHILLIPS.

MRS. AMOS SUTTON.

In a recent number of the *General Baptist Magazine* I was reading some interesting reminiscences of that devoted missionary of the cross, the Rev. Amos Sutton. While in America for my furlough I not unfrequently heard his name; and in several instances, from the lips of Christian men and women, I heard full and eulogistic sketches of his sermons and addresses on foreign missions. There can be no doubt that Dr. Sutton received a most hearty welcome, and his cause a

very friendly hearing, wherever he went in the United States. Of the quiet and extremely sensitive woman, the partner of his toils and triumphs, to whom he owed his introduction to American Christians, and much of his popularity in American pulpits, hardly anything is known outside of the narrow circle of her own secluded life.

One winter evening I had been speaking in one of the best of New England churches. The following morning I chanced to meet a venerable man in the street, who said—"I was very much interested in what you were saying about Orissa, particularly in your references to that remarkable man, Dr. Sutton, whom I well recollect. He was my guest while in B—. He told me many things about India which I shall never forget; and he told me how it was he came to America. The story, as I now recall it, was like this—Dr. Sutton had been preaching in the bazaars of Cuttack. The people were very noisy, and interrupted his discourse with vigorous shouts of '*haribol*,' and other favourite exclamations. Quite tired out he returned home, saying to Mrs. Sutton, as he entered their house, 'what can such a little handful of us accomplish among these multitudes of bigoted Hindoos?' The Orissa Mission was weak and greatly needed reinforcements. The missionary's wife thought awhile; then spoke words of hope to cheer his fainting heart. 'There are,' said she, 'Christians in America whose views of scripture truth accord with yours. They are open communion Baptists. They have no foreign missions. Perhaps you might prevail upon them to take a part in this great work of evangelizing Orissa.'

This timely suggestion resulted in opening up a correspondence with the Free Baptists of New England, and later in the visit of Dr. Sutton to America. Returning to India in 1836, he had the pleasure of bringing with him the first two missionaries of the Free Baptist Church to Orissa. Several years later Dr. Sutton was in America again, and received everywhere a most enthusiastic welcome. His addresses, on this last occasion, were full of genuine missionary zeal and hope, and they produced a powerful effect in the churches.

It was my privilege to meet Mrs. Sutton a number of times during the last two years of her life. Living with relatives in Boston, or its immediate vicinity, she was waiting patiently, still with eager longing, for the coming of her Lord. The

perfect peace of those last years was another living illustration of what our blessed Saviour has been doing for His aged ones, faint and feeble from life's long and weary day, through all the centuries. It was sweet to commune with her during life's bright evening. As her pilgrimage approached its end her hope in Christ grew clearer and firmer. Once she spoke of occasional doubts fitting across her mind; but none of these could find a resting place in a heart so full of faith, so near the portals of endless bliss.

Mrs. Sutton's ardent interest in foreign missions never declined in the least. She often inquired for fresh news from Burmah, her first field of labour, and from Cuttack. Her offerings for the blessed enterprise to which she consecrated her life in the fervour and freshness of her youth, ended only with her death. One of the last acts of her life which I recall was a gift for the Missionary Board. It was just like her to say, in passing out the money, "Please do not let my name appear with this." I have repeatedly heard her say that if youth and vigour could come again, she would again devote her all to the precious work of teaching the heathen the way of life. Did ever true missionary toiler at his journey's end feel otherwise?

Deputation work had called me hundreds of miles from that quiet New England home when the last summons came for this waiting and watching saint. There were believers there who heard her last testimony, closed her eyes in death, and buried the spiritless clay till the glorious morning of the resurrection. A few select friends attended the funeral. So secludedly had she been living during these last few years that many did not know of her death till weeks afterwards. When I next called at the quiet cottage in W— Street, she had been at rest for more than a month. The sweet serenity of her mind continued till the end. How touchingly beautiful are the lines of Barbauld, and how true of the dying saint—

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

Mrs. Sutton was born on Christmas-day, 1796, and was therefore in her eightieth year when she died in the spring of 1876.

May many women of like faith follow her to the dark shores of benighted Orissa, until the morning come, and this land be full of light.

The late Rev. Dr. Mullens.

By the death of Dr. Mullens the cause of Foreign Missions has lost one of its ablest and most devoted advocates. Born in London, September 2nd, 1820, Joseph Mullens joined the church at Barbican Chapel in 1836. In 1837 he entered Coward College, and in 1841 he took the degree of B.A. at the University of London. In June, 1842, he offered himself to the London Missionary Society as a candidate for missionary service, and on the 9th of the following September he sailed for Calcutta. In 1845 he married a daughter of Mr. Lacroix—a lady of considerable ability—and whose literary productions and devotion to female education and Zenana visitation, will long continue to bless the daughters of India. In 1846 Mr. Mullens became the pastor of the native church at Bhowanipore, Calcutta, which office he held until 1866, when he finally quitted India. During this period his labours were great and manifold. His active mind ranged over the entire field of Christian Missions, while his busy pen recorded a large amount of information. His letters for periodicals, articles for reviews, prize essays and other works testify to his ability and industry. In 1852 he commenced the decennial statistics of Missions in India and Ceylon, and, which it is hoped, may be continued every ten years.

In the year 1849, Mr. Mullens, accompanied by his honoured father-in-law, Mr. Lacroix, paid a visit to Orissa and Pooree, with which both were highly gratified. On their return to Calcutta they each published an account of their visit, and Mr. Mullens wrote "The Orissa Mission may justly claim the title of the *great preaching Mission* of the Bengal Presidency."

In 1858 he returned to England on furlough, and in 1860 he took a prominent part in the Missionary Conference in Liverpool. He subsequently returned to India, and in 1861 received the degree of D.D., from William College, Massachusetts. In 1865 he was invited to be associated with Dr. Tidman in the Foreign Secretaryship of the London Missionary Society; and after visiting the Missions of the Society in India and China, he returned to England and entered upon his work. In 1870 he was appointed as deputation to America, and in 1873 he went as deputation to Madagascar.

At the Conference on Foreign Missions held in October, 1878, at Mildmay Park, Dr. Mullens took a leading part and edited the interesting volume of the Proceedings. To the writer he spoke cheerfully and hopefully, and appeared in his usual health. In parting there little was it thought that we should not meet again on earth.

Dr. Mullens's soul was deeply stirred by the statements respecting Central Africa, and the loss of Mr. Thompson did but stimulate his ardour. He offered to accompany reinforcements to Zanzibar, where it was hoped a senior missionary from Madagascar would join the Mission party and accompany the five young brethren into the interior. Disappointed in this, Dr. Mullens resolved to go himself. In his last letter to the Directors, dated May 30th, he writes:—

"It seems to me, therefore, that the Directors will now consider it but a natural and necessary use of the 'discretion' they have given me, that I shall formally join our new expedition and endeavour as speedily and comfortably as possible to reach Ujiji and the brethren there. I do this diffidently, calmly, with a deep sense of my own lack of youth and vigour, and of the grave external perils around us. But I do so believing that the call has come direct from God; that He has given me the grace to hear and accept it; and I do it in firm reliance upon His promised presence and help in service asked for by Himself. And in it all I rest also on the many prayers already offered by the Directors and friends of the Society on my behalf, and on those which will continue to be offered in the days to come. Let me add that I am anxious to complete my present duties as soon as circumstances allow, and, if spared, to resume my place among you, and render to the Society a better service than ever hitherto."

On June 13th, the party started for the interior. In a letter dated Mpwapwa, July 16th, 1879, Dr. Southron, one of the party, thus refers to Dr. Mullens's last days:—

"From the time of arriving at Zanzibar, Dr. Mullens took an active part in everything that was being done in the way of preparation, plans, &c. We ever

worked harmoniously together, and, while his age did not permit him to do much of the active practical work of the expedition, still he did his share, and as much as he could. It is a pleasure for me to recall his many acts of self-denial, in order to save others work or worry—his constant solicitude for the welfare of others, especially for Mr. Griffith and myself, and his constant habit of carrying everything to the throne of grace for Divine help and guidance.

“Dr. Mullens found a serious obstacle to his progress in the long, rank grass which grows in great abundance in all the valleys and low-lying lands. He was, of course, carried in an iron chair, which was made at Zanzibar. Eight men were appointed as his personal bearers. The chair was slung between two bamboo poles, and four men then carried it on their shoulders. As the men were two abreast, they had to walk on either side of the path, instead of in it, as all the paths are only wide enough for one person to walk in at a time. Dr. Mullens's men were therefore obliged to walk in the thick grass, hence their slow progress. At Mkange we halted a day to re-adjust loads, and to alter Dr. Mullens's chair. After a few hours' labour I contrived, by inserting a pole between the other two, and lashing a few cross pieces to it, to get a chair which the men could carry, and still be able to keep the centre of the path. This did very well for a time, but as it was really very heavy, I afterwards, at Kikwazo, rigged up an ordinary iron camp chair, in which Dr. Mullens was carried the remainder of the journey. Everything worked smoothly and harmoniously; the men did their work willingly and cheerfully, and though the poor, dear doctor was generally tired out, and a little late in getting in to camp, a cup of cocoa or tea and a little rest sufficed to restore him to his wonted health and spirits. He hardly ever complained of anything except the patches of long grass, and, though on one occasion he was travelling from 6.30 a.m. till 2 p.m. without food, he, in a few hours, was quite himself again.

“Generally speaking, Dr. Mullens did not find the hardships of camp life so bad as he anticipated. He was ever expressing his appreciation of our excellent tents, so warm at night, so cool in the day, and so comfortable. He thoroughly appreciated the various articles of native food which we were able to procure, and with our own store of English provisions we never lacked for food.

“Dr. Mullens frequently walked considerable distances, and once did a whole march with me without being carried at all. At first he used to walk to ease the men, subsequently it was for the pleasure which a good walk often gives to a person in good health. On arriving in camp, his bed, his tent, &c., being ready, he would lie down for an hour, or, if not very tired, busy himself with any little thing he wished to do. After our second breakfast, generally an hour or so after arriving in camp, he would write his journal, &c. Then, as soon as the heat of the day was somewhat gone, if any hills were near he would get a native to tell him their names; any distant mountains he always ‘took’ with the theodolite or prismatic compass. At noon occasionally he got meridians of the sun.

“With my robust health and strength I frequently said it was a mere picnic—no trouble, no care, no anxiety. To this Dr. Mullens agreed, ‘except that abominable long grass.’ ‘If,’ he said, ‘I could devise means by which one could be carried without discomfort to oneself or the men, then it would be an unmitigated pleasure to travel in this part of Africa.’ ‘You see,’ he said on another occasion, ‘the climate is simply delightful; cold nights make a double blanket desirable, but who cares for cold when in such tents as ours? Then, again, the heat is never really great. I have not found it at any time more than 78 deg., and we always travel in the coolest part of the day.’

“To Mr. Griffith and myself he was as a father dependent on the help of his sons, yet respected and loved by each. Every day raised him in my estimation, till I had a regard for him which I might have for a loved father or an elder brother.

“It was at Kitange, Saturday, July 5th, 150 miles from Saadani, that Dr. Mullens first caught a severe cold, after having ascended a high hill for the purpose of taking observations. Being much exhausted when he came down, I was hoping that he would suggest that we stay the following Sunday there, instead of going on that day, as we had intended. But the arrival of Dr. Baxter, of the Church Missionary Society, from Mpwapwa, who was on his way to the coast, and a good breakfast, led him to attempt the journey to Rubeho,

six miles. Dr. Baxter also went with us to spend the Sunday. On arriving there he was much exhausted, and ate but little dinner, though he continued to converse as usual. I feared malarious fever, and as Dr. Baxter was invited by Dr. Mullens to share his tent, I asked him kindly to watch over him, and if he noted any untoward symptoms to report to me. All Sunday he remained in bed, and though he had fever he doctored himself, and said he should be all right on the morrow. In the morning at 5 a.m. he was decidedly worse, but later on was better, and got up. We remained in camp all day. Towards evening an obstinate fit of vomiting set in, after which he called Dr. Baxter and myself, and placed his case in our hands. We did our best, but decided that it would be better to move camp next day, as it was so cold at Rubeho."

"Next morning, Tuesday, the 8th, he was better, and able to walk a little. He was, however, carried all the way to Chakombe, eight miles farther on our journey. He arrived very exhausted, but rallied after a cup of arrowroot had been given. He, however, incautiously drank largely of very cold water, which brought on the vomiting again. Various remedies were tried, and at last he obtained relief and got some sleep. During the night he sent for me, asking me to advise him respecting a troublesome bowel complaint, with which he had suffered for many years. After a time his trouble was met, and he dosed off to sleep. Next day, Wednesday, the 9th, he was decidedly worse, and suffered a great deal of pain. Dr. Baxter and myself never left him for any appreciable time after this. Inflammation of the bowels had set in, and he sank into delirium, and died quite from exhaustion at 5.30 a.m., on Thursday, July 10th, 1879.

"When we realised that no human aid could save him, we sank upon our knees by the bedside, and with streaming eyes commended him to the care of the All-wise Father, who was about to receive him; and even as we prayed he departed for a better land. After more prayer for guidance, we carefully wrapped the body in sheeting, and then in blankets, and lifted it into a hammock. After packing up everything we started for Mpwawpa, twenty-nine miles distant. This place we reached on the following morning, having made two very quick marches. With their brotherly sympathy and regard, Dr. Baxter and Mr. Last made all arrangements for the burial, but there being no boards about the place suitable for a coffin we were in straits as to what to do. At last Dr. Baxter suggested that we should take the side of one of the London Missionary Society's carts which were left here by Mr. Thomson. This was quickly done, and a very good coffin made from them by Mr. Last himself. This, covered with white cloth, and lined inside with the same material, received the corpse, and it then lay all night in the tent awaiting burial on the morrow. A pleasant site on the side of a hill, overlooking the plain beneath, had been selected as the site for a burying-place. Here a grave was dug in the hard ground, and with a kind forethought which did him great credit Mr. Last had cut a road to the place from the main road. On the morning of Saturday, 12th July, 1879, a very mournful procession started from Mr. Last's house for the burial ground of the Church Missionary Society's Mission at Mpwawpa. Solemnly and silently the procession wended its way down into deep gorges and up the sides of steep ravines, now along a level road and across a little hill. On either side the primeval forest stood in all its beauty, the lighter foliage of the mimosa mingling with the darker green of huge castor oil plants. Forest trees and a thousand different shrubs made an effect decidedly pretty. Overhead the bright morning sun glints on the hill-tops behind and above us, and shines on the plain beneath and in front of us. Not a sound is heard, save an occasional whisper and the steady tramp, tramp of the men who carry the burden. Just before arriving at the grave the solemn words of Holy Writ sounded in the stillness, 'The days of our years are threescore years and ten,' &c. After placing the coffin near the grave, and anon lowering it into it, Mr. Griffith offered prayer, and then read the ordinary burial service. I then closed the service with a short prayer. Another look at the coffin, and he is left in peace. When we turned from the grave we fully realised our loss; but the Almighty arms were around us, and we were comforted. We propose to erect a stone structure over the grave, and put a head-stone or a head-board."

Mr. Griffith, another of the party, thus supplements this information:—"Mr. Last has kindly prepared a board for a head-stone at the late Dr. Mullens's grave. The wood is very good, and appears to be a species of mahogany. This

will do for a short season. The following inscription is on the board in letters in black paint, and thus more durable:—"Rev. Joseph Mullens, D.D., F.R.G.S., died at Chakombe, July 10th, 1879."

Such is the touching narrative of Dr. Mullens's last days, as it appears in "The Chronicle of the London Missionary Society" for October. In the same periodical there are many resolutions and letters from different Societies indicating the general esteem in which Dr. Mullens was held, and the deep loss which has been sustained through his death. Among them there appears the following:—

"The Committee of the General Baptist Missionary Society, assembled at Leicester, September 10th, 1879, desired me to express their warmest sympathy with the Directors of the London Missionary Society in the very heavy loss they have sustained through the death of Dr. Mullens. Many of the Committee remember with pleasure the visit of Dr. Mullens to Orissa in the year 1849. They have also a grateful remembrance of the deep interest he took in the Orissa Mission, and of the approval he publicly expressed of the plans adopted by the missionaries for the diffusion of the Gospel throughout the province. They feel that by his removal the Mission cause generally has sustained an almost irreparable loss; but earnestly pray that the great Head of the Church may raise up other equally gifted and devoted men to promote the sacred cause of Missions throughout the world.

"On behalf of the Committee,

"I am, dear Sir, yours faithfully,

"W. HILL, Secretary."

The Disaster at Cabul.

BY REV. J. BUCKLEY, D.D.

Cuttack, September 13th.

WE were startled and shocked on Wednesday by the terrible news from Cabul. You would hear it earlier at Derby than we did at Cuttack, and I have no doubt that you have later intelligence than has been received here. Our last news is in the Calcutta papers of the 11th. I see that all the papers are calling out for vengeance; and if such vengeance be executed only on mutineers and murderers, I should say that they richly deserved it: but if—as one fears in remembering the past—it be indiscriminately executed, we shall only be sowing the seeds of future troubles. And in this day of adversity let us consider our ways and amend our doings. It was an unrighteous and wicked war. We sowed the wind, and we are now reaping the whirlwind. We had no right to go to Cabul; and if the course madly entered on be obstinately pursued, my belief is that what has taken place will be but the beginning of sorrows. God give wisdom at this solemn crisis to our rulers at home and in this country—is a prayer I try to offer; but when I remember how many faithful warnings were uttered in vain against the ambitious policy pursued, I find it difficult to offer it in faith. While we thankfully remember for our consolation that "the Lord reigneth," let us not forget the weighty teaching of the good old Book—"Righteousness exalteth a nation; but sin is a reproach to any people."

Mrs. J. T. Comber.

WE are pained beyond expression to have to report the decease of our dear friend, Mrs. Comber. Our readers will remember that so recently as last April she set sail for mission work in Africa. She died on the 24th of August, after eight days' illness, of brain fever. It is a sad blow to the mission; a heavy grief to the family, with the wounds caused by the removal of their daughter Lottie still open; and it will be a pain to many who read these words. Let us pray to Him who is the Resurrection and the Life. It is in the "world of prayer" our burdens may be lifted, and our souls may gain solace and help for the weary and the sad.

J. CLIFFORD.

Recent Baptisms in Orissa.

ON Lord's-day, September 7th, *seventeen* were baptized at *Cuttack*. Damudar preached on the occasion from Matt. xxviii. 20, and Thoma baptized. The address in the afternoon on receiving them into the church was founded on "Be strong in the grace that is in Christ Jesus."

On the same day *seven* were baptized at *Piplee*. Niladri preached from "Is not this a brand plucked out of the fire?"

At *Khoordah* a young man was baptized on the same day. Shem's address at the table was founded on 1 Tim. vi. 12—"Fight the good fight of faith," &c.

J. BUCKLEY.

Midnapore.—Yesterday was one of the bright days in the Midnapore church; five happy converts were baptized and welcomed to the fellowship of the church. One was from the heathen, a young man who has been receiving Christian instruction for several years. The other four were all of them the children of the Mission, though not one of them is connected with our orphanages. One was the youngest son of an aged Santal brother, whose entire family has now come into the fold of the Good Shepherd. This is one of the most encouraging cases, illustrating the power of believing prayer, that I have known. Another was the youngest daughter of our dear brother now at rest, of whom I used to write very often, Mahes Chandra Rai. Another was the grandchild of that faithful and winning preacher of the cross, who did such excellent service in Orissa for many years, Rama Mishra. The last was the daughter of one of those new converts whom he received into the church several years ago in the district, forty miles west of this city. So the kingdom comes in this dark land, slowly to be sure, but none the less surely, we hope. When the present generation of native Christians passes away, there will remain a larger company of younger disciples to push on the conquest of the cross. We thank God and take courage.

J. L. P.

Foreign Letters Received.

BERHAMPORE—H. Wood, Sept. 3.
CUTTACK—J. Buckley, D.D., Sept. 6, 13.
" W. Brooks, Sept. 5.
" J. Vaughan, Aug. 26.

COLUMBO, Ceylon—Rev. T. R. Stevenson, Sept. 8.
ROME—N. H. Shaw, Sept. 24.

Contributions

Received on account of the General Baptist Missionary Society from September 16th, to October 15th, 1879.

		£	s.	d.			£	s.	d.
Allerton (Bethel)	.. .. .	5	10	0	Lydgate	.. .. .	5	0	0
Birchcliffe	.. .. .	38	4	4	Shore	.. .. .	11	18	8
Heptonstall Slack	.. .. .	9	11	9	Todmorden	.. .. .	5	15	0
Lineholme	.. .. .	6	11	9	Vale	.. .. .	15	9	2

On page 424 for Allerton (Bethel) read Allerton (Central).

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E., and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.

“Christmas Comes but Once a Year.”

“AND that,” said the superintendent of a Sunday school, “is once too often. It is the greatest disturber that visits us the whole year round. It upsets everything for a month. I fairly dread its arrival. It is as bad as an earthquake. Teachers are absent or late, or lazy. Children are frisky, or fretful, or frivolous. Indeed the mischiefs of this annual visitor are so serious that if Christmas came three or four times a year it would be necessary for me to give up work altogether.”

That is a hard saying: and yet, no doubt, there is some evil associated with our great winter holiday. Unmixed good is hard to find. Thorns have been associated with roses from the beginning; and it seems as though license would be bound up with the observance of Christmas so long at least as it visits us but “once a year.”

It is the rareness of the occasion that creates the temptation. Christmas “all the year round” would be intolerable. Christmas “once a year” is, therefore, a release from the constraints of law, and the dominion of good sense. Caution is non-existent. Young people eat as if the digestive apparatus were made of iron; dress as if the weather were not chill and the body not weak; take off all restrictions, as though license were wisdom, and sense and reason an offence. Even men and women who are patterns of prudence from January to Christmas Eve, and rigorously estimate the pressure of accumulated indigestibles on the gastric organs, now give an unbridled rein to appetite because, “you know,” “Christmas only comes once a year.”

But the proverb has a far better setting than this gay frame of license. Gross banqueting and divers excesses are not the only accompaniments of this glad festival. For once in the year large-hearted generosity reigns supreme. Love is Lord, and Lady Bountiful goes forth distributing her largesses at every step. The purse strings are unloosed, not only to fill with toys and “goodies” the “traditional stocking” for which Santa Claus is in quest, but to gladden the hearts of the aged poor, of the weary sick, of the frail and unfortunate, and all who have felt the chilling blasts of poverty. Tokens of loving helpfulness are sent to those who are ready to perish; the widow’s heart is made to sing for joy; and the orphan’s lot is brightened with a benediction not less divine because it is uttered by human lips. And so, “once a year” as

“The star reigns its fire,
And the beautiful sing,
In the manger of Bethlehem
Jesus is King,”

the followers of Christ “go about doing good,” inspired by His Spirit, allured by His example, and obedient to the mandate—

Give, give of your abundance,
Whatever it may be;
“God loves a cheerful giver;”
Let heart and hand be free.

Give alms to poor and needy;
Give comfort to the sad;
Give help to weak and erring;
Give pity to the bad.

Give sunny smiles and greetings;
Give gentle words and mild;
Give honour to the aged;
Give patience to the child.

Give fervent prayer and praises
Give earnest love and true,
Give heart and love to Jesus,
Who giveth all to you.

But the loveliest setting of this proverb is in the family circle. For what gladness and freedom and joy come to the HOME once a year, as we gather round the blazing fire, and recount the experiences of the past twelvemonths; the victories at school, prizes won, positions gained; the advances in business, and the hopes of further progress still animating the heart;—ah; home is really home “once a year!” For again, Love is Lord, and the spirit of forgiveness and unselfishness, of deep solicitude for the welfare of the family life, binds all together in a holy bond, and fills all with a true joy! Christmas is a grace-filled minister, flooding the founts of family affection, and nourishing the growth of that love which redeems and sanctifies and glorifies our human life.

But not with radiant face and beaming smile does Father Christmas cross *every* threshold. No! Christmas 1879 recalls faces that are no more with us; and forms that we no longer embrace. They are gone, the

“Children of our affection,”
“Gone into that school
Where they no longer need our poor protection,
And Christ Himself doth rule.”

Let us dry the tear. The Babe of Bethlehem is the Victor of Bethany. In Him Christmas and Easter are one; the Incarnate Christ is also the Resurrection and the Life, and therefore we shall meet once more, and never, never, part again.

JOHN CLIFFORD.

A Christmas Rhyme.

HAIL! first of all the festivals,
And strongest yet to touch the heart;
Now mirth is meet, and awe is sweet,
And in thy gladness all have part.

What dear associations cling
About thine honoured name of power
As ivies wind, with leaves entwined
Around some lofty hoary tower.

Thy story is so beautiful,
Thine angel-music with us still,
Thy lustrous star, and here and far
Thy gentle peace, and pure good-will.

A child's sweet face with heavenly eyes
Looks love to near and distant lands,
And royal grace for all our race
Lies folded there in baby hands.

Our daily loves grow richer now,
More charming those we hold most dear,
Louth.

And eyes are bright with kindest light
That shines in all the care-worn year.

What toil and strife have pushed apart
When sympathy was half forgot
Is sought and found, and strongly bound
In friendly bands with closer knot.

And those whom stress of time and place
Has held away from household joys
Clasp hands and kiss, and one in bliss
Are grandsires, parents, girls, and boys.

And love will cheer the sadder lot
Of aged hearts by grief o'er-cast,
Who sit alone and hear the tone
Of voices echo through the past.

Hail to the dear old festival,
So sacred, sweet, and solemn still;
If days of yore return no more
Peace comes anew and kind good-will.

E. HALL JACKSON.

Nobly Won.

A CHRISTMAS STORY.

BY E. J. AXTON.

TOM HALFORD was not in his usual bright and careless mood this Christmas eve. Even the prospect of seeing Lily Atherton seemed to have no power to rouse him from his gloom. Indeed, to tell the truth, he was not looking for this meeting with his usual eagerness, for something had occurred the results of which, in one direction, he greatly feared. He had not been thus brooding by the rough old stile long before his sweetheart came bounding through the lane, her clear happy song telling him at once that, as yet, at any rate, all was well.

After a lingering kiss, Lily said, with eyes full of laughter, but voice of assumed serenity, "What is the matter; you are positively frowning?"

"Oh, its nothing, Lily," answered Tom, carelessly.

"But it *isn't* nothing, I know. It's something. But—why—what is this?"

These last words were called forth by her seeing a long red mark on his cheek. "Have you had an accident?" The girl was quite serious now.

"Well, to tell the truth, Lily," replied Tom, while he dreaded what would follow his confession, "Mr. Carsby and I had a few words last night. He was setting his dog to kill a cat, when I stopped him. For that he insulted me, and struck me across the face with his cane."

"But of course you thrashed him for it?" returned Lily, indignantly.

"Just as I expected," Tom muttered, while his heart gave a great bound. Then he said aloud, looking earnestly into her eyes, "Lily, dear, you remember,

'To err is human; to forgive, divine;'

and also what your father preached last Sunday? He said the noblest men would act like the Saviour,—would forgive a personal insult, and be brave as a lion in real danger."

"What do you mean, Tom," demanded the girl hotly, "that you did *not* thrash him?"

"I mean, Lily, that I forgave him."

The girl flushed crimson. Though the daughter of one who taught the principle of a kiss for a blow, she had herself little respect for that principle, or for those who held it. The truth is, she had been spoiled. Her mother had died long ago, and her father, never very strong-minded, had committed the too frequent blunder of sparing the rod, etc. Lily had everything her own way. She had had only to ask to receive whatever she wanted, good or bad, save the moon, or anything equally impossible to give. In this frame of mind she had read novels, which, had she been properly ruled, could have had no evil effect on her, but which, as it was, helped her to form undesirable notions concerning many things. One of these notions was that a man was no man unless, like the gentlemen of old, he fired up at the least undeserved

slight put upon him. It was a knowledge of this spirit in Lily which was the cause of Tom's dread now.

"Do you mean, Tom, that you let him beat you with his cane and yet did not resent it?" Lily asked, standing erect and scornful.

"My dear, come here and listen to me," Tom said gently. But Lily's expression only grew the more contemptuous.

"I did not think you were a coward!" she returned, her eyes flashing with wrath, and looking full into his, "I hate cowardice."

It was Tom's turn to flash now. He had been an easy lover, far too easy, allowing her to do as she pleased, whether right or wrong, and only checking her at times in his mild, and, with her, useless, worse than useless style. But this was a little too much. He could not calmly hear her, whose good opinion he coveted more than any other's, deliberately call him a "coward." What man could?

"Lily," he said, sternly, speaking so to her for the first time in his life, "you are too hasty. I am not a coward."

"You are, or you would not have acted so."

Stung to the quick, the farmer went pale with rising passion. Taking a step forward, he caught the girl's hand.

"Recall those words!" he demanded, fiercely.

"I shall not. Let me go, sir."

"Recall them, or I let you go for good."

"You *are* a coward!" repeated Lily, a fiend looking through the beautiful blazing eyes turned upon him.

"Then go. You may think otherwise some day. Good by!" And with a swift, resolute step, Tom left her.

"Faugh!" thought Lily, as she sped in the opposite direction towards the Rectory, a mile and a half away, "he had the courage to speak harshly to me, yet he must be mild as a lamb before a man. I wouldn't give a button for a husband like a sheep. I'll never speak to him again unless he thrashes his insulter."

Whenever we have a leaning towards an evil purpose, something mostly occurs to favour us. It was so in Lily's case. She felt revengeful towards Tom; and, as if to encourage the feeling, Mr. Carsby appeared in the lane a little ahead of her.

This Mr. Carsby had ample good-looks; and, as heir to the surrounding acres, he had the reputation of being very wealthy. These facts had not prevented Lily's previous treatment of his advances with quietly disengaging courtesy, despite that she was not wholly innocent of ambition. But now the case was altered. Lily deemed herself injured. She saw, vaguely, a way of getting satisfaction. She grasped it. And so, almost before she knew it, things with her had utterly changed. When he smiled on this evening, she smiled in return with decided encouragement. The meeting ended with a promise of repetition. It was fulfilled. Another promise—the rest may be guessed. The matter ended with regular assignations, until Lily and he were looked upon as engaged.

That Christmas-day was a horrible one for Tom. But it passed away,—weeks, months, passed away, and the sharpness of his wound

had gone with them. But that sharpness had not left peace. Far from it. The dull, lifeless feeling, which now sat constantly on his heart, was at times unbearable; made doubly so by the knowledge that three parts of the village looked upon him as deserving his punishment for his cowardice.

So the time fled, until autumn once more had come, when, one evening, as he was returning from Byfield, a portion of the village lying on the other side of the Rectory to his own home, Tom stopped a moment to gaze at the place where his lost love was. It was very late at night, so that he was sure of being unseen.

"Ah, Lily!" he murmured, yielding somewhat to the dreamy fit upon him, "if you knew all you would not let me suffer like this. Would I could make myself worthy of you! But it is too late now, I fear."

Stifling the gulp that rose in his throat, he turned to go, when a dull, lurid light, shone in one of the windows. Uncertain as to what the meaning of this might be, he was slowly retracing his steps when there was a sound of smashing glass, and then long, forked tongues of flame were wildly pouring from the window he had been watching. Instantly throwing aside the bag he had with him, his heart bounding with sudden excitement, he sped like the wind towards the burning house. "God give me strength to do something!" he cried.

Two minutes brought him to the door, against which he flung himself again and again, shouting in order to arouse the inmates. But the door resisted. At last, looking round in despair, he seized a log which was lying in the garden. With this he ran with all his remaining strength against the door, which fell at length with a crash, but only to give place to even more obstinate and deadly foes, the flames and smoke. But Tom's will was set to a purpose. He remembered Lily only. So, shielding himself with his top-coat, he dashed in amongst the fire. From room to room he grouped, shouting, "Lily! Lily!" Through flaming passages he crawled, still shouting, nearly choked, scorched, half-suffocated with the blinding hot smoke, but still no answer. At last that fatal languor was creeping over him, when a voice sounded near which, there and then, was the very word of life to him.

"Tom—Tom! Help me. I—I—"

How he found the room where she was; how he bore her from it down the blazing stairs, through the veritable fiery furnace which the passages had now become, and out into the cool safe garden, beyond all danger, and little the worse for her terrible adventure, he never knew. He accomplished his purpose, and then all became a dead blank to him.

Three weeks passed away—three weeks during which the villagers never mentioned the name of Tom Halford without tears starting to their eyes, anxiety clouding their faces, and their lips giving utterance to some such words as these, "Poor, brave Tom! I wonder if he will ever see again—if, indeed, he will ever recover. Heaven grant both!"

Never was prayer more fervently uttered, still less more needed. For Tom, the "coward," had, since the fire, lain hovering between life and death.

And what of Lily?

Let the reader come with me to the room in Holly Farm, where,

eyes, face, necks, hands, and arms all bandaged, Tom lies. There is a solitary watcher by his side, a young, blue-eyed girl, whose long-drawn face bespeaks her utter dejection. Few would recognize in her the Lily Atherton of nine months ago. Yet she it is.

"Tom," she says, softly, beseechingly, "Tom." But she gets from him only the same wandering answer which he has given, with little variation, during these three supremely miserable weeks, "I am no coward—God knows I am not. I will prove it some day, if He give me chance; then she will know."

"Oh, Tom, Tom!" Lily cries, heart broken, "I know you are brave—the bravest! My God! My God! Will he never recover that I may tell him?"

Bending over him she takes one of his poor burnt hands in hers, while her burning passionate tears stream down upon it.

Presently the sufferer grows restless. Then, striving to take the bandage from his eyes, he says, faintly, "What is it? Where am I?"

"Tom—dear Tom," Lily says, wild with the hope that he is at last returning to his senses, "It is I, Lily. Speak, Tom."

There is a little interval. Tom's senses are dull as yet. But thoughts grow clearer and clearer, until the memories rush into his mind like a loosened flood of waters.

"Do you remember?" asks Lily, fearful lest Hope is still deceiving her.

"Not quite, Lily," he replies, faintly, but gently.

Then, forgetful of his state, in her eagerness, she tells him all that has happened. When she has done, he asks, his noble heart still thinking of himself last, "Were you hurt much, Lily?"

The girl seems shaking. She cannot reply for a moment. At length she says, her passionate sorrow breaking down her slight self-control, "Oh, Tom, my poor, brave Tom! Tell me you forgive me. I will be worthy of your love. Tell me you—you—" But she can say no more, falling upon him as if her heart was broken.

"Dearest, I am only too glad you see at last, too glad for words," said Tom; and the two break into tears, both voiceless in their new, nameless joy.

I have only to say on the following Christmas-day a marriage did, after all, take place, though not according to expectation; for Tom, little the worse from his brave deed, save for a few scars, was the one whom Lily took, "for better for worse," and not Richard Carsby, who had proved himself the real coward by sneaking away, as he was seen to do, when he might have rendered valuable assistance at the Rectory fire.

HOW HAPPY?

If I have been good
Through the livelong year,
I am glad when
Its last, last days are here.
For my joy must grow
As my goodness grows,

And He who gives,
All my record knows.
So Christmas must be
To children and men,
Just as good as their life
For the year has been.

The Duty of our Churches in Relation to the College.

THE importance of my subject has led me to wish that it had been entrusted to a more experienced and efficient hand. If however, hearty sympathy with a subject is an important qualification for writing upon it, I can honestly lay claim to its possession, and also to a sincere and earnest desire to serve the institution in the interests of which this paper has been prepared.

The need for the existence of such institutions is admitted on all hands. To try to justify their existence would appear superfluous, except to here and there a few (not of our own body) who lay claim to the *direct* teaching of the Spirit, without making it at all manifest that they get it, and in their case the task would be hopeless.

Episcopalians set such high value upon education in connection with their ministry, that they would fain monopolize it; and they did, to their shame, monopolize, as long as they could, the educational institutions which of right belong to the nation at large. The Independents, Baptists of the other section, all the different sections of the Methodists, Unitarians, Roman Catholics, all admit the necessity for an educated ministry, and have established colleges to meet the need which was never greater than now, and is daily becoming greater and more apparent. With the increased educational advantages which are springing up around us, the Christian ministry will need to be more "thoroughly furnished" than ever.

The faith of the church is, we trust, becoming stronger and stronger in the "foolishness of preaching;" but be this as it may, it is surely getting weaker and weaker in the preaching of foolishness. The man who should dare at this time of day to disparage in any way an educated ministry, and try to justify his own ignorance and impudence, by boasting that he was not a man-made, but a God-made preacher, would certainly do his Maker no credit in the estimate of thoughtful men. But our business now is not to discuss the desirability or otherwise of having a College. We already possess one. We have a handsome and commodious building, with charming surroundings; a Library both extensive and valuable; two Scholarships, by means of which the students may have the advantages of one of our national seats of learning for two years; a President and Tutor well qualified for their work, whose hearts are in it, who command the highest respect of the young men and the confidence of the denomination at large.

In all these respects we compare not unfavourably with the institutions of other bodies, which, by those who know no better, are supposed to be of vastly greater importance.

What, then, are the duties which the churches owe to our College, as it now exists? First, I should say, *to keep up the supply of the right kind of men.*

The Tutors can only do their best with the material which the churches furnish, and the churches can only get from the College what they themselves send to it; therefore I lay stress upon the absolute necessity of having the RIGHT KIND OF MEN. Let it be distinctly understood that the whole of the responsibility in this matter, or even the greater part of it, does not rest with the Committee or the Tutors, but *with the churches*.

Surely the people amongst whom a young man has lived for twenty years or more must be better able to judge of his fitness for the ministry, in point of character, temper, disposition, and gifts, than the Committee and Tutors can possibly be from an examination of a few hours, and the reports of two churches concerning two sermons which have been specially prepared. The Tutors can impart information to a young man, and can educate him in the literal sense of the word, by drawing out and developing his dormant powers, but in all the great essentials which go to make the man, he will come out much the same as he went in. If the Tutors took the students as babies they would stand a better chance of making them what they would like them to be; but to suppose that they can unmake a man of twenty-two or twenty-four years of age is to expect an impossibility.

If you send wool of the best quality to an honest manufacturer you will get back best broad cloth; but if you send "shoddy," the quality of your cloth will exactly correspond with that of the raw material, *however well it may be made to appear to the eye*. The same rule holds good in the making of ministers, so far as the College has anything to do with making them. The Tutors can only make the best of the material which the churches send. This consideration should, surely, make the churches exceedingly careful as to whom they send. To recommend a young man to the Committee because he can recite well at a Band of Hope meeting, or at a Young Men's Association, or because he does not seem to settle down to anything in the shape of business, and would like to try the College; or because his father is a minister, and would like his son to be; or because he has expressed a wish to enter the ministry, and the church does not like to tell him he is not fit for it because his friends are well to do and influential in the church; I say, to recommend a young man on such grounds, or indeed on any other except the conviction that he possesses a thoughtful and intelligent mind, a deep-toned piety, the gift of easy utterance, and an intense desire manifested by his conduct to serve Christ in the ministry of the word, is to inflict grievous wrong upon the Committee, the Tutors, the denomination at large, and worst of all upon the man himself. Churches little think what they are doing when they recommend a young man about whom many of the members have serious doubts, under the false supposition that they have no share in the responsibility of his acceptance. The responsibility of the acceptance of a candidate does not and cannot rest wholly upon the Committee, and they ought not to have carelessly thrust upon them the responsibility and the pain of his rejection.

If our remarks thus far are true, it must follow that the relationship of the churches to the College in this respect ought to modify their chagrin when there happens to be a failure, as there is certain to

be now and then, for the simple reason that neither churches nor Tutors, nor the Committee, are infallible.

I should be sorry to indulge in the spirit of the old woman who, on being asked how the work of the Lord was prospering among the people to whom she belonged, replied, "badly, very badly; but, thank God the Wesleyans are doing no better:" I say I should be sorry to indulge in that spirit, but I am sure I may appropriately, and without anything like irreverence, adapt and adopt the words of the apostle on this subject, and say, "Beloved, think it not strange concerning" these occasionally failures, which "try you as if some strange thing happened unto you, knowing that the same afflictions are accomplished in your brethren" of other denominations. All colleges are subject to the same thing, and when it does occur the churches, without reflecting upon the Tutors or Committee, should accept with as much grace as they can command, their full share of the responsibility belonging thereto.

Next to providing the right kind of men, I should say, *it is the duty of the churches to see to it that plenty of opportunities are afforded to the students for the exercise of their gifts as preachers of the word.*

The College, surely, ought not to be regarded as a last resource upon which the churches may fall back after having failed to find a supply anywhere else, or as the *cheapest* method of filling vacancies caused by failures in some other quarter.

Whoever thinks that in any other calling a man can become efficient without plenty of opportunities of exercising himself in his craft? The barrister must have his *first* brief, or he certainly will never succeed with his *second*. It is only by constant practice that the surgeon, or painter, or musician can become perfected in his art. All the teaching in the world, without the practice, will be of comparatively little use. It may not be quite as pleasant to listen to a novice, as to a master in the musical art. An important case may not be quite as safe in the hands of a very young advocate as it would be if entrusted to one who had more experience in his profession. We may not be able to feel quite as much confidence in undergoing an operation at the hands of a young surgeon as we should if we knew that he had practiced successfully for years; but in all these cases the musician and the lawyer and the surgeon *must* practice in order to be perfect. It is true that the musician, in his *first* attempts, may practice strictly in private, without disadvantage to himself, and greatly to the comfort of others; and the surgeon may at first practice upon bodies from which all feeling has departed, and thereby prepare himself to operate with less risk upon bodies whose sensitiveness remains, but the preacher from the very beginning must practice before living men. Of course I am only saying now what everybody knows and admits to be the truth, but I am stating that of which some of the churches need to be reminded, especially some of those which consider themselves to be, and in fact *are*, large and important.

It would be well for such churches to remember that their own beloved pastors were once *students*, and that their present efficiency, which is so much enjoyed and so highly prized, is owing, in no small degree, to the fact that there were some people to be found who were

willing to listen to them before their gifts were as matured as they now are.

I fear that our largest churches forget, if they really know, how much they can help the College and the young men by inviting them to occupy their pulpits, not on week-nights only, but on the Lord's-day also. I have not an atom of sympathy with the notion that *anything will do for a village congregation or mission station*, and I trust that our young brethren may be preserved from falling into any such mistake. In our work anything below our very best is not good enough for anywhere. And yet we all know how it puts metal into a young man to be called upon sometimes to preach to a large and intelligent congregation, as it ought also to be the means of putting metal of the right colour and quantity into his pockets, with which he may buy tools for his present and future use; and if the services of the young brethren are not at first what such churches think they have a right to get, they will at least serve one good purpose, namely, to sharpen the hearers' appetites for something better.

In the third place, I remark, that it surely rests with the churches *to find suitable openings for the brethren when their term at the College is finished.*

The President very willingly meets his share of this responsibility by introducing the brethren to churches for which, in his judgment, they are fitted; and in the very nature of things much must depend upon the young men themselves. If they are wise, they will make the very best of the advantages which the College affords, and, at the same time, make the best of themselves in their visits to the churches, and in the homes of the friends whose kind hospitality they enjoy, by such cheerful, courteous, discreet, and modest conduct, as deserves and is certain to win the respect and confidence of the people. They will be willing, if need be, to begin their ministerial life on the first rung of the ladder, in the service of some of our smaller and poorer churches, as most of their predecessors have done, instead of aspiring to begin at the top, and thereby run the risk of not having a chance to begin, or of a ruinous fall; and then it rests with the churches not to expect from the brethren the wisdom and experience which years only can bring, but to listen to their ministry kindly, to judge of their gifts charitably, and to be willing to serve the College and the denomination at large by giving the brethren an opportunity of serving them. It is said that Alexander the Great owed his success, in no small degree, to the fact that his soldiers were born and reared in his camp. Is there no lesson here which we as a body should do well to learn? We must acknowledge (with shame, I think,) that we have not trained enough men to supply our churches, and are therefore largely indebted to other bodies for supplying our lack, an indebtedness which we cheerfully and gratefully acknowledge. But this fact, surely, renders it all the more unaccountable, and may we not say inexcusable, that any man whom we have trained, whose character is unblemished and whose abilities are respectable, should have to go back to business, or should drift away from us for lack of a call. We must for years to come probably, be indebted to other colleges to supply some of our churches; but we say,

without hesitation, that, other things being equal or *anything like equal*, *home-grown men should have the first chance*; and in judging in this matter churches would do well to bear in mind that while distance does sometimes lend enchantment to the view, yet things from a distance *do not always come from heaven*.

I remark, in the next place, that it is the duty of the churches to see to it that the College receives ample pecuniary support. No word ought to be needed on this point; but unhappily, the Treasurer's report shows that this duty has not been discharged. This obligation arises naturally out of the relationship existing between the churches and the School of the Prophets.

The College is the *child* of the denomination, and to starve, or wilfully neglect a child, is, I believe, a first class misdemeanour in the eye of the law; and for a parent to act thus when she knows that she must depend upon this very child to support her in her old age is suicidal. Anything like niggardliness or negligence here must recoil sooner or later on the parent herself.

If as a distinct denomination we are worth preserving (as we think we are), then the instinct of self-preservation should lead every church to do something, and that something its best, for the institution upon which our healthy life in the future so much depends.

But, in addition to the obligation arising out of this relationship, the churches have deliberately pledged themselves on this point. Turn to any one of our Year Books for the last nineteen years, and you will find at the head of the list of contributions for denominational purposes an extract from the Minutes for 1860 to this effect: "That this Association regards it as the duty of all the churches in the body to support the three recognized Institutions of the Connexion, namely, the Foreign Mission, the Home Mission, and the College."

This sentence was framed on the principle of an inverted climax; the real meaning being this, that in view of work needing to be done anywhere, we must first train the men to do it; that when we have the men, Home Missionary work shall have our first attention, and the Foreign work follow in its natural and biblical order. Were this understood and acted upon we should not be told, in reply to appeals for collections and subscriptions, "that the friends have been making such strenuous efforts for the Foreign Mission, or the Home Mission, or both, that they cannot possibly do anything for the College." Why should this one child of the body be thus left out in the cold, when the churches have pledged themselves to support all three?

Is it not amazing that out of one hundred and eighty-two churches there are at least one hundred churches which have done nothing this year for the funds of the College? I know that some of these have to struggle with poverty, and can barely sustain themselves, and far be it from me to say a word which could give pain to such; but, after making all due allowance for these, there are surely, scores of churches which might help a little in this direction if they would.

And here I should like to make a special appeal to those ministers of *non-contributing* churches who have not been trained in our College, and who cannot in the nature of things be expected to take as deep an

interest in it as if they had been, and I would ask them to consider, if, when they joined us, there was not a tacit understanding that they would seek to promote the interests, not of the one church only over which they preside, but also of the institutions of the denomination to which the church belongs?

I make this appeal not because I for a moment think that any of these brethren would knowingly act in the slightest degree dishonourably, but because, judging from my own feelings, I can see how, almost without knowing it, they may allow all their thoughts and affections and subscriptions to go in the direction of their own alma mater, to the total neglect of the institution which their present position pledges them to support. I regret to say that out of thirty-eight churches presided over by ministers who have received their education at the expense of the body, there are ten which do not send a fraction to the College funds; and while this state of things exists, we are not in a position to say much to the fourteen churches out of thirty-two whose pastors were trained elsewhere which also render no help. In the former case, no word should be needed, and an excuse for this state of things must surely be hard to find; but in the latter case the duty might be overlooked for want of thought, and not for want of heart. Suffer therefore, brethren, the word of exhortation.

I remark, in the last place, and very briefly, *that it is the duty of the churches to PRAY for the College.*

The duties of the President and Tutor are arduous and responsible in the highest degree, while the disappointments to which they are subject in their work are of a most painful and depressing character. The work of the young men is equally solemn and important, their difficulties are neither few nor small, while their temptations are numerous, peculiar, and very perilous. They sorely need the prayers of the churches, and ought to have them.

In very many, perhaps the majority of Baptist churches, it has been the custom for many years past to set apart the first Monday evening in the month for special prayer for the Foreign Mission. Would it not be well to set apart another evening for special prayer for the College and Home Mission? Why it would put a little freshness into the meetings themselves, and sometimes they sorely need it, to have a new topic introduced as the subject for prayer, and it could not fail to have a good effect on the institution for which we specially plead.

The Committee, Tutors, and Students, would all go about their duties with more hopefulness and certainty of success if they knew that they were regularly and earnestly remembered before the mercy seat, and the churches would thereby maintain a close, tender, and sympathetic interest in the College and all pertaining to it, which would be the best guarantee for the conscientious discharge of all other duties relating thereto.

W. EVANS.

We ask God to forgive us for our evil thoughts and tempers, but rarely, if ever, ask Him to forgive us for our sadness. Joy is regarded as a happy accident of the Christian life, an ornament and a luxury, rather than a duty.

R. W. DALE.

Young Men's Bible Classes.*

BY THE REV. G. W. M'CREE.

PERMIT me to begin this brief paper by describing my first Bible Class. I was brought up in the Presbyterian Church, and attended an old fashioned chapel with square pews of the coldest and hardest kind. Our hymns were the Psalms of David in rugged metre, and our tunes were slow and low. My teacher was an illiterate man, who took snuff for his own comfort, and used a cane for my spiritual welfare. Of brightness, wisdom, love, and life, there was none. Alas! too, I was drilled in the Shorter Catechism, which I always wished shorter, and, altogether, my first Bible Class was a dreary affair. We live in better days; but even our Bible Classes are often capable of much improvement in every way.

ARCHITECTURE AND FURNITURE.

The rooms, for example, in which they are held are seldom what they might be. They are frequently cold, gloomy, half underground, and exceedingly bare of decoration and furniture. We should make them as comfortable, as elegant, and as attractive, as we possibly can. Clear windows, a good carpet, long sofas, a bright looking cover for the table, a cheerful fire in winter, and a vase of flowers in summer, a glass pitcher full of pure water with drinking glasses to match, plenty of well printed Bibles and hymn books, easy chairs here and there, and pleasant ventilation should be carefully ensured. Make the class-room as like a charming parlour as ever you can, and you will find that young men and women will reciprocate your generous expenditure on their behalf. In the room set apart for our Young Women's Bible Class at Borough Road we have a carpet, sofa, looking glass, provision for washing, and pegs for cloaks and mantles, and all these small details are appreciated by the young damsels for whom they are provided; and, I repeat, that all our class-rooms should be as bright and beautiful as they can be made.

THE PRESIDENT.

The President of the Bible Class should, in all cases, be the Pastor. By this I do not mean that he should always conduct the class. The gentleman who does this may be designated the Vice-President, or, perhaps better, the Chairman; but, I venture to repeat, that the pastor should be its recognized President.

THE MEN WE WANT.

In many cases the Bible Class for Young Men is in the charge of a layman, and when this is the case great care should be taken to choose the best man for the office, and the best men should be willing to serve. He should enjoy the entire confidence of pastor, officers, and church, and should act in their name, and never do so in his own. He should be a true friend of young men—frank, genial, sympathetic, cultured, and devout. He should have a fine, harmonious, noble Christian character. His knowledge of the Bible should be perfect. He should know

* Paper read before the London Baptist Association, October 21, 1879.

it from end to end, and be able to dispense with concordances and reference bibles. He should be able, at a moment, to collate passages from every page, and make every inspired writer speak to the class. Moreover, he should be a reader of good books. Such works as Josephus, Paley's Evidences, Butler's Analogy, Milman's History of Christianity, Dean Stanley's Sinai and Palestine, Jamieson's Illustrations of the Scriptures, Dr. Angus's Bible Handbook, Wayland's Elements of Moral Science, Dr. Kitto's Pictorial Bible, Matthew Henry on the Old Testament, Dr. Pusey on Daniel, Dr. Green's Work on Peter, Mr. Spurgeon's Treasury of David, Layard's Nineveh, and many similar volumes, should be his daily companions, and he should know how to use them all in the class. He would also find it helpful to read the Expositor, by Samuel Cox, and the valuable papers on biblical themes which appear in Good Words and the Sunday at Home. A perusal of certain papers which appear in the *Fortnightly* and *Contemporary* would also give freshness and timeliness to his thoughts and words.

I would also suggest that it might be advisable for him to take his class, in one session, carefully through such a book as Keith's Evidences of Prophecy, and the principal parts of Dr. Pye Smith's Scripture Testimony to the Messiah, and thus thoroughly ground his young men in the faith of the Gospel.

THE STUDY OF WORDS.

Definiteness in theological thought is greatly needed in our Bible Classes. Hence, I would devote some Sunday afternoons to a careful consideration of such *words* as Creation, Inspiration, Miracle, Faith, Repentance, Justification, Forgiveness, Regeneration, Sanctification, Atonement, Salvation, Adoption, Life, Death, Immortality, Heaven and Hell. A careful study of such fundamental words would form a very fair theological course.

BIBLICAL DIFFICULTIES.

Permit me, also, to remark, that he should be versed in the obscure and difficult parts of the Bible; and he would find valuable help in a volume entitled, "Explanations of Difficult Portions of Holy Scripture," by Dr. William Cooke. "Cautions to Doubters," by the Rev. J. H. Titcomb, would also prove useful to him in meeting some modern objections to the Bible.

BAPTISM.

Baptism should receive as much attention from us as it did from the apostles, and our young men should be instructed in that great matter without delay.

We should, also, see that they are brought to consider the doctrines of Popery, and the practices of Ritualism, in the light of the New Testament; and if you made them familiar with Foxe's Book of Martyrs, and Dr. Price's History of Nonconformity, with a flavour of Neal's History of the Puritan's, they would be none the worse for it. For, observe, we want our young men to be Christians—Nonconformist Christians—Baptized Nonconformist Christians—and we should, therefore, conduct them, week after week, through those important biblical studies which shall probe the whole core of Christian truth. Goody,

goody talk, shallow Bible readings, little lessons on familiar texts, are a sheer waste of time, and will never produce a race of men greater than ourselves, and we should be as the pigmies, and our successors the giants of their time.

THE SOCIAL ELEMENT.

It might be expedient for us to cultivate more of the social and neighbourly element in our Bible Classes, and an occasional gathering of several classes meeting in contiguous chapels, at a pleasant soiree, might prevent a good deal of that cold isolation which is the bane of too many of our metropolitan churches. Suppose, for example, all the Bible Classes meeting in Southwark, Lambeth, Walworth, and Camberwell, and those of similar districts in other parts of London, were to assemble once a year for social intercourse, I feel confident that much benefit would be the result of such meetings.

WEDDINGS.

You might permit each young man to bring his sister, or somebody like his sister, with him; and if a few weddings come out of these social evenings all the better, say I; only I stipulate that all the consequent weddings shall take place in our own chapels, and that none of the happy couples go off to be "married at church."

ABSENTEES.

One thing is of great importance. We must look after absentees. If they are sick, let us visit them. If they ever fall into crime, let us not forsake them. Life, in London, is full of dangers; and if, now and then, young men slip and stumble, let us go after them, and bring them back to the Bible Class and God's house.

ENCOURAGEMENTS.

In our work we have many encouragements. We are surrounded by a vast number of young men: we have, therefore, room and verge enough for our labour. Moreover, many young men, and not a few of the working classes, are anxious to understand the Good Book. Let any of you visit the Adult Schools, called First Day Schools, founded by members of the Society of Friends, and you will feel amazed at what you will see. I have seen in Birmingham three hundred men—working men—reading their Bibles at seven o'clock on a Sunday morning, and, mark, there was no *free breakfast for them afterwards as a bribe to attend*. Those First Day Schools are very successful. Thus, in Birmingham, you now have 1,710 men in attendance in the early morning; of girls and women there are 525. These schools were commenced in 1845, and no fewer than 23,106 males and females have passed through the Birmingham schools alone during that time. I have had the pleasure of addressing them at their own Sunday evening service, and it seems to me that it is better than anything of the kind we have in London. Let it be remembered, however, that their teachers are neither priests nor parsons: and in this, perhaps, they have the advantage of some of ourselves, who have too much of the parson about us.

WORK FOR ALL.

I have only one more thought, namely, give your young men plenty to do. Set them to work, first, on each other. Is a young man not a Christian? Ask two or three believers to devote themselves to his conversion. Is he ignorant? Get an educated brother to take him in charge. Is he shy? Induce a pleasant young fellow to sit beside him. Is he not a teetotaller? Let all the teetotallers loose upon him until he capitulates and signs the pledge. Don't forget the missionary box. Send it round at proper times, and educate the young men in the grace of giving. Has a young man a real genius for preaching? Get him to work in mission halls immediately. Is he *fit* for the Sunday school? Give him a class at once. Set them all to work as soon as it is prudent to do so, and let your Bible Class not be a little clique of young idlers, but a spiritual power in the church.

CONCLUSION.

My last word is this—seek to make the young men in our Bible Classes true men of God. England wants such men in our homes, our counting-houses, our editorial chairs, our Houses of Parliament, and our pulpits. The hope of England is in the Bible: therefore look well to your Bible Classes, and make them everything our young men need, or can possibly desire.

Christian Fellowship.

BY G. C. LORIMER, D.D.

I AM persuaded that Christian fellowship is of the highest value, and cannot prudently be despised by any soul seeking religious growth and comfort. This is the uniform testimony of the Scriptures. The poor woman had lost her loved one, and she was told that if she wanted to find him she must follow him along familiar paths and accustomed beats. She must not stray away from the line of footprints, or wander on the lonely, barren rocks or dreary sands, for he had gone with the company of the flock, and there waited her approach. So when we desire to discover the truth of Christ, or attain to the life of Christ, we must go where His people are; note the way of their feet, and feed the soul "beside the shepherds' tents;" for there He has reared His altar, and has said: "Where my name is recorded there will I meet thee, and there will I bless thee." In plainer terms, we are exhorted not to forsake the assembling of ourselves together; to beware of loneliness, of an isolated independence that exposes to temptation, and to abide in communion surrounded by those who can recall sweetest memories, and can enrich the heart by reminders of God's wonderful promises. The doctrine of the Bible is that organized life brings protection and conditions of progress, and represents the commonwealth as the basis of victory. Hence, when religion is revealed, its interests are committed to a nation, not to an individual; and when the gospel comes to complete the heavenly message, it is entrusted, not to apostles and priests, but to the company of the faithful. The church becomes conspicuous in the New Testament. They who were converted on the Day of Pentecost continued in its fellowship, and subsequently there were added to it daily "the saved." An apostle chronicles the fact that the Gentiles who "gave themselves to the Lord," afterward "gave themselves to each other by the will of God." We need not, however, multiply passages, for these are enough to indicate the general truth that spiritual progress was regarded by the sacred writers as conditioned on fellowship.

Our Times and our Duty.*

BY REV. J. K. CHAPPELLE.

THE times are always changing, and men are apt to change with them. At one period a lethargic feeling creeps over the mind, and lulls it to sleep so that men yield up what they once held; or what amounts to the same thing, it fails to enlist their enthusiasm. There is stagnation. At another period the mind awakes from its slumber, throws off its drowsiness, and the feelings are excited to the highest degree. There is activity.

It is a trite but true saying, "This is a restless age," an age of bold enquiry, of daring inquisitiveness, and not a few are alarmed at what they thought settled beyond all doubt being called in question, and things venerated from childhood having the sharp hand of criticism laid upon them. Still we do not yearn for the old days as better than these, nor do we stand trembling at the advance of science and free thought within or without the church as if they had power to sweep away our holy faith as a refuge of lies. The removal of the ancient landmarks does not necessarily mean the alienation of the land. The separation of the chaff from the wheat leaves the wheat the better. "What is the chaff to the wheat? saith the Lord." If the search for truth be more difficult because of the various opinions which prevail, it will be more valuable when it is found.

But there is danger. Wisdom and error stand inviting us as never before, and we may hear the wrong voice. The light wants to shine on us; to shine into us and glorify us, and the darkness would fain wrap us in its awful folds. It is a delusion that it does not matter what a man believes so long as he is sincere. There is a gross fallacy in the oft-quoted lines,

"For forms of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

Such a sentiment breeds indifference, and brands with folly some of the noblest spirits. Did our fathers witness for nothing, labour and bleed in vain? A man's creed will work its way into his being and out into his life. Though it is not a creed, but Christ who saves, a creed is either a great help or hindrance to salvation. Depend upon it he who is saved in spite of a bad creed will be saved with wounding and bruising, so as by fire, and will be an eternal loser.

My young friends, take care what you believe. If you have accepted anything without knowing why, examine it at once, lest you should have to part with it when it has won your affections, and your heart is rent in the process. While you reverently bow before the mysteries of godliness as above reason, let no negligence of yours prevent your being able to give a reason to every one concerning the hope which is within you; and remember that since the Saviour's exaltation to heaven the Holy Ghost has descended to lead into all truth. Do not speak of the task as if Christ had left His church a desolate orphan.

There is much vapid talk about the difficulty of knowing what to believe. Said a minister to a friend of ours who was pleading for the truth as it is in Jesus, "Ah! but the difficulty is in knowing what is truth." It was high time that minister went back to re-learn the

* The substance of an address delivered at the Home Missionary Meeting of the Spring Conference, held at Heptonstall Slack.

gospel, or gave up the pulpit for the Bible class. What! has it come to this after eighteen hundred years of the new dispensation, the teaching of Jesus, the Apostles, and the Spirit of God. Men should be honest enough to retire from the church when they are not in sympathy with its teachings. The preacher who has no definite message from God cannot be His ambassador. What is the meaning of the cry for liberty in the church, a free pulpit, and a free pew? Is it to think and to teach anything? That is licentiousness. We are for liberty, but it is the liberty of law. Scepticism in the pew is bad enough, but fancy Pilate in the pulpit! We ought to try and be right in our religious convictions.

THE STATE OF THE TIMES DEMANDS FAITHFULNESS TO OUR PRINCIPLES.

Those who are ever changing their principles are like the troubled sea which cannot rest, and they are as wasteful of their energies and opportunities as those who are constantly changing their secular calling. He who thinks that he can pass through the world without clashing with other men's convictions because he never declares his own, can steer safely between conflicting parties because he joins none, will merit no respect, but gain the contempt of all upright men.

It may be policy, but it is not principle to hide our belief. He who taught us to let our light shine before men meant our creed as well as our conduct. He kept nothing back save out of pity for the weakness of His disciples. You cannot help your views being unpalatable to others; it is not a matter which concerns you. What use are your convictions if you have not the courage of them? It is the unalterable law that all great principles bring penalty to those who embrace them. The world will not hail them till they are embodied and struggled for.

What Christian evidences will bear comparison with the martyrdoms of the ages? When men rotted in prison, women went to the stake, and youths shouted in the flames for joy, the joy of the Lord which was their strength, Christianity had its best apologists, and the apologies were unanswerable. It is an old story concerning John Bunyan, but as fresh and forcible as ever. After long imprisonment he said, "I have determined, the Almighty being my help and my shield, yet to suffer, if frail life might continue so long, even until the moss should grow over my eyebrows rather than violate my faith and my principles." Grand declaration—destined to immortality! A man of moral might was that Bedford Tinker. The church is languishing not for this Baptist's splendid genius but for his royal principle. Faithful was put to death at Vanity Fair, but Hopeful arose out of his ashes to be a companion with Christian, and others followed.

What gives such wondrous fascination to the brief histories of the Bible—Moses, Joseph, Daniel, the three Hebrew youths, etc.? Is it not their sterling piety which led them to choose affliction and death in preference to worldly aggrandizement at the cost of a good conscience? If there be a man whose name becomes a talisman to wake and nurse high thought, who being dead yet speaketh, whose character is enshrined in human souls, at whose memory if not his tomb the tears of loving admiration fall, it is the man who has dared to suffer for the true.

Unless we have misread history the day of the church's weakness

has been when it has held with a slack hand the cardinal doctrines of the faith once for all delivered to the saints; and the day of its strength in conflict and in enterprise, in dignity and glory, has been when it has held the eternal verities with the tenacity of a living confidence. The restlessness of church-life is largely due to its restless beliefs. The ship which has no anchorage is at the mercy of the waves. The house built upon the sand is never safe. The only barrier to the inroads of infidelity and of worldliness is a growing attachment to those vital truths which have stood the shocks of centuries, and verified their divinity by their magnificent results. We need no new gospel for ourselves—none for others; but we do need new faith and zeal. No, it is the old gospel with the old faith in it and zeal for it which is the great desideratum of to-day.

THE STATE OF THE TIMES DEMANDS THAT WE DISSEMINATE OUR PRINCIPLES IN A BECOMING SPIRIT.

Of course we should disseminate them. Truth is a sacred trust. It comes to bless me by turning me away from my iniquities, but not me alone. It is for my neighbour, so that for me to spend my time and talents in its service is not a mere act of charity; it is the discharge of a heaven-imposed trust. I am but one of a series, an almost limitless number, every one of whom bears the lineaments of the common Father. Every truth implores me to give it room, to guide it to the perishing. Every poor wanderer from God appeals for help. And if any one should ask, "Am I my brother's keeper?" God's own word shall answer him: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest behold we knew it not; doth not he that pondereth the heart consider it? and He that keepeth the soul doth He not know it? and shall not He render to every one according to his work?"

Let us take care how we do it. Others may not be altogether wrong. We should not question the sincerity of those who differ from us. Respect honest convictions wherever you meet them. Charity is divine. The graces of meekness and forbearance are among the ripest traits of Christian excellence. He who loves wisdom for its own sake, and not because it is taught by a sect, cannot be narrow. We plead for the dogmatism of conviction, and not the trembling hesitancy of doubt, while we remember that people have been too fond of anathematizing each other. Happily men are no longer forced to subscribe to certain articles of religion or be had off to prison. Mahomet's method of making converts at the point of the bayonet has been abandoned as unworthy our civilization and alien to the genius of the gospel. Men of the stamp of a former rector of Birmingham are dying out. Expostulated with for not burying the Dissenters, he replied, "I not bury the Dissenters! it is a gross libel, I should be very glad to *bury them all!*"

We must imitate our divine Master. When a young artist wishes to excel he places himself before some great masterpiece and gazes upon it hour after hour, day after day, until the soul of the painter is flashed into him; and though he may never reach his ideal he will be ever approaching it. Let us stand in the presence of the world's masterpiece, the masterpiece of all worlds—Christ's living example—and eye it so intently that we catch His Spirit and reproduce it in our lives.

Haven Green, Ealing. Another New Chapel.

MANY of our readers will know that the Editor of this Magazine has the honour and the work belonging to the Presidency of the London Baptist Association for the year 1879. Having served the Association as Secretary, I knew very well what the post of Chairman involved, and therefore put off the "evil" day as long as I could. But it came.

The main business of the President is the building of a New Chapel and the creation of a New Church. Of course to some men this is easy. They can command men and money as they please. They are waiting for them. To others it is a prodigious difficulty. Land can be had in one district; but there are no men to form a consultative committee. In an opposite quarter the reverse difficulty is felt; here are the men, but no land can be obtained.

In my case there has been a sufficient quantity of difficulty in getting ground. Church people will not sell to Dissenters. The property in the neighbourhood of Ealing, where we had promise of "men," is largely in the hands of one Churchman; and it is only lately, after working for months, that we have been able to get a plot for our chapel. But at last we have it, and it is a splendid site. It is costly; but costly sites are the cheapest in the long run. Business men do not bury themselves if they mean success; they say position pays. The law is spiritual as well as secular, and as we have obeyed it we expect our reward. Our site is at the corner of Haven Green, not far from the Great Western and the Metropolitan District Railway Station, just at the point where the road goes off from the Green to the Castle Bar Hill. The ground is sufficient, the position conspicuous, and the neighbourhood is promising in a high degree.

Ealing is an extensive parish, and the population is rapidly increasing. The nearest Baptist chapel is about a mile distant, in another and different quarter; and though other Free Churches exist, yet it is generally confessed that there is need for our work in the Haven Green locality. Moreover, *the London Baptist Association has not yet built a single chapel in the West.* It has been to all points of the compass except this; therefore it was felt to be a fitting and necessary measure to plant a new church in this region.

We have a good, willing, and working Committee; but we shall need very much outside help. Our site costs £1400 exclusive of law expenses. It has a house upon it, which we may retain; but on this the Committee will decide speedily. We have to pay for the site ourselves; *i.e.*, the Association is not understood to give anything towards the ground, but it contributes £1000 towards the edifice. The urgent point, therefore, is to pay for the site at once; and it is for help in doing this that I appeal to my many friends who read this Magazine. Most earnestly do I ask to be remembered in your CHRISTMAS AND NEW YEAR'S GIFTS. Some friends have already helped: will not others share in this our common work? Send something. The larger the gift the greater the help; but the smallest contribution will be welcome—Cheques crossed City Bank, Edgware Road; P.O.O. on the G.P.O.; or stamps. Do help. Help me to bear this burden for Christ and His kingdom. It will be doing work that will last, and will reproduce itself for centuries.

JOHN CLIFFORD.

A Free Chat on a well-known Theme.

As another year of work is ending, my opportunity for a little free and frank talk comes round, and I avail myself of it with real pleasure. Our tenth year of companionship in a periodical older than the century is completed, and I feel sure I may say we like the "old house" no less, but rather better than ever; and are not sorry that, by the favour of the Association, we are to dwell together in peace and unity and love for another twelvemonth at least: with an implicit understanding that if we behave ourselves as we ought, we may perchance have our lease renewed again.

As some of you are aware, the financial arrangements of the Old Home have, at the chief steward's suggestion, been changed. For ten years this burden has been his; but now, along with all other literary denominational work, it is devolved on a Board representing the whole "body." This is another step towards that consolidation of our common work, which in the judgment of many of us is the supreme need for increased efficiency. Already it has borne good fruit. Better terms for the Association have been secured by the Board, and additional interest excited in our literary activity and usefulness.

But we have much more to do than this. The Magazine holds a high position as to its circulation; indeed, amongst *denominational* magazines, an exceptionally creditable one; but it is a long way from having that "free course" and "abundant entrance" into the homes of our people which really belong to it.

I know, and am forward to admit, that to secure this, much depends upon the Editor. I do not wish to lessen his responsibility. I can promise for him, that with all his faults, and they are not few or faint, he loves his work, and loves the people he works with and for, and the truths and organizations they advocate. That same Editor will not be perfect in 1880, as he was not in 1870; and fortunately for him he will be told of it, and will mend his ways where he can. He has been called an "Editorial Liebig," and scolded because he does not keep "his boiling pot" always at the same heat. Gentle and dear reader, believe me, coals differ, and so do cattle. Of course I regret to confess it; but it is a fact that some contributions get into "the pot," and "boil down" to nothing; and the P.D. informs me that not even the steam press can print "nothing." But it should not be forgotten that the "post" does sometimes miscarry, and the contributions of our Miltons, and Burkes, and Forbes's do not even delight the Editor's eyes. How can he, then, give them to his readers? Barring such accidents, and the casualties inseparable from the faults and foibles of a young editor, I am sure that nothing will be wanting to make the Magazine speak for itself, as courteously, as fairly, and as helpfully as it has hitherto done.

But our chief dependence for success is in our PASTORS and TEACHERS, and LOCAL PREACHERS. I do wish you would believe that. It is easy for you to send up our sales 50 per cent. in January next. You could do it without much cost of time or money, and so introduce the Magazine to dozens of families who now do without it.

I am not ashamed to ask this of you. The "Mag" is yours, and is doing your work. I hear all round that it is a real service to the churches; feeds religious fervour, inflames zeal, increases activity, augments gifts to our churches, our College, and our Foreign and Home Missions. It helps the pastors, helps the churches, helps the schools, helps the denomination, and so aids in extending the rule of Christ. Give it, therefore a good word. Open for it the many closed doors.

The number for *January*, 1880, will be ready on the 20th of December. Lay hold of it early. Distribute it widely. Organize for its sale wisely. And in the results of our common toil we shall all rejoice, and the world will be all the better.

JOHN CLIFFORD.

Music for the New Hymnal.

ON the first Sunday in January probably twenty-five thousand members of our congregations will be using the new Hymnal. It has occurred to the writer that, as in the new book, in accordance with the musical taste of the present day there is considerable variety in the metres, a few words as to whence to obtain suitable tunes may not be unacceptable.

First, then, let me say that in the well known Bristol Tune Book, including the first and (especially) the second series, will be found good tunes for most of the hymns. Again, in Arthur Sullivan's edition of "Church Hymns,"—price only two shillings, published by the Christian Knowledge Society,—are many capital tunes both for the ordinary and many of the peculiar metres. "Hymns Ancient and Modern," with tunes, is a book too well-known to need special mention. Some of the *hymns*, as our readers are aware, smack of Romish superstition, but the *tunes* are usually very sweet and good.

But I would, in this brief paper, more particularly call attention to the fact that in the new edition of the "Psalmist," published by Haddon & Co., under the editorship of Mr. E. Prout, are tunes, some of them specially composed, for every hymn in the "Baptist Hymnal." Here a melody is found for Professor Blackie's grand ode of praise to the Creator beginning, "Angels holy, high and lowly." Here is a tune for Faber's beautiful and striking hymn commencing, "Alone! to land alone upon that shore!" Here, too, is a tune for that hymn so very peculiar in its metre, and yet so noble in expression and breathing so exalted and seraphic a spirit of Christian devotion—the Consecration Hymn of the late beloved and lamented Frances Ridley Havergal. In short there are in the "Psalmist" six hundred and twenty tunes, neatly and clearly printed, and all for three shillings and sixpence. Persons who wish it can also have a larger edition, with chants; but this I do not know, I speak only of the one described above, which, by the way, is not to be confounded with the "Congregational Psalmist," published by Hodder and Stoughton.

However, the present abundant musical supply takes away all excuse for choirs not preparing themselves to sing some of the finest hymns in the new book. We nonconformists must pay more attention to congregational singing. In this respect our Church of England friends are getting a head of us, and instead of young people being attracted to our chapels by our good singing,—as thirty or forty years ago was often the case,—they are now, in many instances, being drawn away. Let us, then, be up and doing,—working, praying, giving, and also *singing!*

W. R. STEVENSON.

New Chapel at Mountsorrel.

THE opening services of our new chapel were conducted by the Rev. John Clifford, on Monday, November 3rd. The day was fine, the attendance most pleasing, the chapel admirable, and the spirit of joy and thanksgiving abounded. The services commenced with the anthem, "I was glad when they said unto me, let us go up to the house of the Lord." Rev. J. Clifford preached afternoon and evening, and the collections, etc., were over £60.

The sympathy and help of friends from Loughborough, Leicester, and the villages round were exceedingly gratifying; the chapel being well filled in the afternoon and crowded in the evening.

The Rev. J. Jarman conducted the services on the following Sunday. Sunday the 16th, the Rev. W. Bishop brought the opening services to a conclusion. The congregations throughout were very good, and the collections at the whole of the services brought a net addition to the funds of the handsome sum of £82 18s. 6d.

The design is Gothic of early English character freely and harmoniously treated. The front is of the celebrated Mountsorrel granite, built in "Random" courses with Quoin dressings to windows; tracery copings, &c., of Corsham-

down stone. The entrance has a slightly projecting porch with red Mansfield stone shafts and carved capitals, and the relieving arches to doors and windows are of large size granite setts, worked as voussiors internally. The chapel has two aisles, with rostrum pulpit of elaborate design, and the usual baptistery lined with white enamelled tiles and supplied with filtered rain water. A lobby enclosure is found at the entrance with two staircases leading to the gallery, whilst at the rear are double vestries and a chamber for the heating apparatus. Special attention has been given to the design of the internal fittings which are all of pitch pine, and the seating both in the body of the chapel and in the gallery is unusually easy and commodious. The roof is open to the collar beam, and the principals, and other woodwork visible are all wrought, pierced, and stop chamfered, which materially adds to the appearance. The heating is by Messrs. Wright and Saul's patent hot air apparatus, and the chapel is lighted by star-light pendants and brackets attached to the walls.

The general contractors are Messrs. Fewkes and Dicks, of Quorndon and Mountsorrel, who have executed their contract in a very creditable manner under the direction of the architects, Messrs. Hodson, Price, and Hodson, of Loughborough.

In every way this is an admirable village chapel; and worthily continues the work for God which has been going on so long in this neighbourhood. John Bennett, Esq., Mayor of Leicester, who is deeply interested in village Nonconformity, and was present on the opening day, said "that he did not know a more compact or attractive village chapel." It is well-placed, well-built, well-arranged, and when well-filled presents a most interesting sight. May the beauty of the Lord our God be upon His house, and fill the church that worships therein with His glory.

All for a Penny.

A CAPITAL Portrait of the Right Hon. W. E. GLADSTONE, and a notice of his life—Illustrations of *Old Father Time*, a *Bright Boy*, etc.—Livingstone's Resolutions for the New Year—The Editor's Letter to our Churches—A Serpent among the Books—D. L. Moody on "Black-balled" by man, saved by Christ—THREE STORIES FOR THE YOUNG—Sunday School Prayers—"Particular" and "General:" what's the difference—Ought the Generals to disappear—The Use of Baptism—A Text for every day of the Year, etc., etc.

Of the issue for 1879 the papers said: "This is a wonderful pennyworth. It is edited with rare tact and ability." "An indispensable companion through all the months of the year to the members of our denomination."

ORDER IT, AND SEE THAT YOU GET IT. It can be had through all booksellers. We are frequently hearing of difficulty in obtaining the Magazine and the Almanack. *There need not be any difficulty.* Write to us if you have either difficulty or delay.

Order it by hundreds. Sell it in your Sunday Schools as well as in your Churches. Strike at once. A bill announcing it can be had of the Editor, 51, Porchester Road, London; or of the Secretary of the Publication Board, Rev. W. R. Stevenson, M.A., 3, Addison Villas, Nottingham.

See "The General Baptist Almanack" for 1880.

Scraps from the Editor's Waste-Basket.

I. **BAKER PASHA IN CHARGE OF ASIA MINOR!**—This is the “crowning of the ‘Beaconsfield’ and ‘Salisbury’ edifice” erected on the fields of Turkey. Do our readers remember anything of this interesting creature? Fancy the notorious Valentine Baker charged to introduce important reforms throughout the whole of Asia Minor. Satire could no further go! Driven out of our army, discredited in his own country, he is chosen to be the High Priest presiding over the regeneration of Asia Minor! Surely the policy of the Cabinet need not wait for any severer censure than what is contained in this fact.

II. **A FACT ABOUT TURKEY** that English people should never forget, if they wish to understand the forces at work shaping our political future, is that there are 200 millions of Turkish Debt, nominally reckoned, but valued in the market, say, at thirty millions. Recent events show that these millions have their influence on proprietors and editors of papers, on the men who are on the

Bourses and Exchanges of Europe, and also on politicians and statesmen.

III. **CHRISTIANITY AND SCIENCE.**—Professor Clerk Maxwell, one of the chief physicists of our day, has just been taken from us. He had searched the whole domain of molecular physics, and made some of the great discoveries of modern times; and he said that he had investigated every system of atheism he could meet, and that independently of any prior knowledge of the needs of men, he found that every system involved a God at the foundation to make it workable. . . . He then added: “It is little of truth we can gain, but it is something to know in whom we have believed.” This is the testimony of one who held no doctrine at second hand, but acted on the apostolic maxim of “proving all things.” The Christianity of Jesus Christ will not only bear the severest strain of our daily practical work, the critical test of life’s supreme sorrows, but also the most vigorous sifting of unbiassed and courageous human intellects.

“A Christmas Gampex” from the Sunday School Union.

No doubt at all Christmas is coming. This bright and beautiful collection of books removes all questions about its near approach. Somebody has some money to spare, and a will to spend it. The “times are hard,” but the S. S. U. believes that it is a bad economy which curtails the amount of mental and spiritual food. Better diminish “dress” than “books:” and better buy *good* books at once than leave our children to devour the “pernicious literature” which is so prolific. They will read: and well is it that they can have books like these, whose “outsides” commend the “inside,” and whose “inside” is fascinating and helpful, as sure to please as they are sure to profit.

I. Here are the **ANNUALS**: books that are growing all the year round, and reach their maturity at Christmas, making charming volumes for the school and the home libraries.—**KIND WORDS** (3s.) is an old favourite, and is as good this year as ever. Its tales are as thrilling and its life flows as full.—**EXCELSIOR** (3s. 6d.) caters for a more advanced class, and supplies them with more solid material. Our youth will get inspiration, stimulus, and strength from its pages.—**THE CHILD’S OWN MAGAZINE** (1s.) will open

the eyes of the “little folks” by its pictures, their hearts by its stories, and clear their path by its wise teachings.

THE NEW YEAR’S ADDRESSES are of special merit this year. Mr. Dale’s words on “Beginning with God” to teachers, are of priceless value. Every teacher in the land would be better for his work by reading it. “The Artist’s Picture,” by Mr. Statham, is well drawn for parents; and the Appeal to Scholars will be found seasonable and inspiring. These are sold at 6s. per hundred.—*The New Year’s Motto Card* is a perfect gem. The words illuminated are, “O satisfy us early with Thy mercy.” It is sold at a shilling a dozen, and has a space for the insertion of the scholars name.—*The Sheet Almanack*, for one penny, has a fine portrait of Robert Raikes; *the Class Register*, *the Teacher’s Pocket Book* and *International Daily Text Book*, find their place in the usual list, and are indispensable to our teachers.

II. This business in **CARDS** is reaching perfection. Looking at this large assortment we are reminded, by vivid contrast, of the small bits of paper with a text of scripture printed in the plainest style, and given to us as tickots when we

were at school. What a prodigious advance! Look at those packets. They are exquisite works of art. Brightly coloured and gracefully arranged designs of flowers and texts, executed with charming taste and skill and sold at sixpence a packet. The names of the packets suggest their character, "Floral Bookmarks," the "Autumn Packet," "Garden," "Summer," "Open Bible," "Rose," "Lily," "Nosegay" packets. These cards will cultivate a love for the beautiful in children, and will associate that love with the word of God.

III. A SPECIALTY of the S. S. U. is a handsome fancy box of twelve books (3s. 6d.) containing stories by such authors as Emma Leslie, Sarah Doudney, E. Clarke, and placed within covers handsomely printed in gold and colours. This is a prodigy of cheapness.

IV. THE NEW BOOKS for Christmas are six. 1. BARTON FERRIS (3s. 6d.), by Benjamin Clarke, is a well-written story of rural life, illustrating the difficulties and excellences of village nonconformity, and pointing out the true way in which to secure the best welfare of the villagers everywhere.

2. YOUNG HEADS ON OLD SHOULDERS (2s. 6d.), by Ascott R. Hope, is a book of tales in which boys will find much real fun, a few rebukes, and a world of interest.

3. MY COUSIN AND I. (2s.) By E. S. Phelps. Unspeakably the best story we ever read for girls. A better answer to the question, "How to make a girl a real woman" cannot be desired.

4. OAKHURST MANOR (2s.), by A. Lyster, is a stirring account of the manner in which one true life may save and enrich others. Total abstinence plays a large part in it, although it is not the main interest of the story.

5. THE VACANT CHAIR (1s. 6d.) tells how a youth of the Pyrenees falls over a precipice, and is caught by a projecting ledge near a cave tenanted by banditti, who carry him off to sea, where he is wrecked and cast on the shores of Oran, near Cape Tunis, follows him through many other experiences, and brings him safely home again. It is an exciting narrative.

6. TREGARVON (1s.), by Amy Key, tells pathetically of life and its perils on the Cornish coast. Storms at sea, the capture of smugglers, revengeful incendiarism, youthful errors corrected, and youthful nobleness displayed, compose a brief but stirringly useful book.

V. THE UNION TUNE BOOK is reissued with a supplement of more than 200 tunes, under the editorial supervision of Mr. John Hullah. It has now nearly 700 tunes, selected with wisdom and skill, and is well supplied with indexes.

JOHN CLIFFORD.

Reviews.

THE INCA'S TREASURE. By Jessie Young. Marlborough.

THIS work, an adaptation from the German of Franz Hoffman, narrates, in contrast, the life of a family bent on doing its daily duty, without wasting any time in dreams of a prosperity that never comes; and of a neighbouring homestead which is blighted by the false and mischievous policy of neglecting the good that is within grasp, for the treasures that crowd the land of dreamers. The plot is well conceived; the characters are painted with a skilled hand; and the lesson steals into the mind by invisible and subtle ways. "The Inca's Treasure" will bring to real gold all who will follow its able and captivating lead.

THE MINISTER'S POCKET DIARY AND VISITING BOOK, 1880. Hodder and Stoughton.

THIS ministerial friend and companion is still growing: the Bible class roll; church workers, and the names of the

sick having a larger space allotted them. The "information" is also more full: indeed the danger is that as the book "goes on to perfection" it may become inconveniently bulky. It has not reached that stage yet; but the danger threatens. As a pocket book for ministers it is without rival.

AFTER WORK (*Stock*) is a magazine for the home; and no member of the family circle will look in vain for something to instruct and to please. Tales and biography, poetry and pictures, science and charades, recipes and music, are blended together into a really *recreative* serial for the home when work is done and rest begins.

OUR OWN MAGAZINE is a new serial started by the Children's Special Service Mission, and its aim is to aid *young* Christian life; and judging by these two numbers it is likely to realize its high purpose. We wish it much success.

Church Register.

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

CONFERENCE.

MIDLAND CONFERENCE.—The autumnal meeting was held, Oct. 21, at Beeston. The Rev. J. Alcorn presided. At eleven a.m. the Rev. J. J. Fitch preached from Exodus xiv. 15.

The afternoon session was opened by the Rev. R. B. Wallace, evangelistic agent of the Midland Baptist Union.

I. The report of the brethren who were appointed to confer with the church at WINDLEY having been given, the church was received into the Conference, and recommended for admission into the Association.

II. *Evangelistic Committee.*—The churches were urged to make application to the Secretary, the Rev. J. H. Atkinson, in case they require ministerial help in conducting evangelistic services.

III. A paper was read by the Rev. W. Evans on "the Duty of the Churches in Relation to the College." After an interesting discussion it was resolved, that the best thanks of the Conference be given to Mr. Evans for his able and suggestive paper; that he allow it to appear in the Magazine, and also that a number of copies be printed for special circulation.

IV. The thanks of the Conference were heartily given to the Rev. J. Alcorn for his efficient services as Chairman during the year, and Rev. W. Bishop was elected to preside during 1880.

V. It was resolved that the next Conference be held at Burton-on-Trent on Tuesday, Feb. 17, 1880. Preacher, Rev. J. R. Parker, of Castle Donington.

VI. The Rev. J. J. Fitch was cordially thanked for his sermon, and the friends at Beeston for their hospitality.

A public meeting was held in the evening, when addresses were delivered by the Revs. T. Goadby, B.A., J. W. Williams, W. Evans, G. Jarman, and other friends.

J. SALISBURY, Secretary

CHAPELS.

BARROWDEN AND MORCOTT.—The anniversary services were held on Oct. 26, 27. On the former day three sermons were preached by the Rev. Philip Gast, of London. Collections were liberal. On Monday a bazaar was held, and was well patronized, the object being to pay off a debt that had been incurred in cleaning and painting the Barrowden chapel

and school-rooms. Public tea and meeting in the evening. The pastor presided, and stated that donations for the bazaar had been received from various gentlemen and friends, including T. Cook, Esq., and three M.P.'s; also a parcel of books, etc., from Rev. J. Clifford, M.A. Addresses were delivered by Revs. J. W. Upton and P. Gast. The choir gave a Service of Song on Tuesday evening, entitled "Eva." The bazaar was brought to a close the same evening, having been quite a success. Altogether we have much reason for thankfulness.

DISWORTH.—A public tea was held, Oct. 29. A public meeting of a specially interesting nature was held. Addresses were given by Revs. T. R. Evans, J. R. Parker, T. Yates, and Messrs. L. Stevenson, of Castle Donington, and R. Wootton of Kegworth. Rev. W. A. Davies, pastor, presided.

EAST FINCHLEY.—Our third anniversary sermons were preached on Sunday, Sept. 14. The tea festival was held, Oct. 22. The public meeting, after tea, under the presidency of the Rev. J. Batey, was numerously attended. It was addressed by the Revs. J. Chadwick, C. Starling, and R. R. Finch. Collections, £8 3s. 10d. During the evening an elegant timepiece, price fifteen guineas, was presented to Mr. Batey by the friends of the place, to express their appreciation of his disinterested services during the last three years. Mr. Albert Oates, the oldest member of the church, read the following inscription from the plate attached to the timepiece, "Presented to the Rev. John Batey, by the members of the church and congregation meeting in the Baptist Chapel, Long Lane, East Finchley, as a token of their love and esteem." Mr. Batey said they had taken him by perfect surprise, as he had not heard a whisper of their kind intention, and he begged to thank them for their valuable present. Mr. J. W. Clarke, conductor of the Young Men's Bible Class, and other friends, addressed the meeting.

GRANTHAM, George Street.—Anniversary services were held, Oct. 26th, when two sermons were preached by the Rev. W. Orton. On Oct. 27th a public tea was provided at five o'clock. One hundred and ten present. After tea a public meeting was held, presided over by Henry Goodyear, Esq., of Cawthorpe. Addresses were delivered by the Revs. W. Orton

and A. Holland, Mr. W. Myers, Evangelist, and Mr. Gibson, Secretary of the church. Notwithstanding the dulness of trade in the town the collections were in advance of last year.

HALIFAX, North Parade.—With a view to partially meeting the expenses incurred in ventilating, warming, and repairing the chapel here, the Rev. Charles Clark (late of Melbourne), preached on Oct. 26, and lectured the next evening on "The Tower of London. Proceeds, over £80. Mr. Clark's matured eloquence, genial spirit, and evangelical tone, secured him a hearty reception. The audiences were very large, and the wish was freely expressed that he would speedily revisit his old friends. W. D.

HITCHIN, Walsworth Road.—Anniversary sermons were preached, Nov. 9, by Rev. M. Cumming. Tea on the following day, after which the public meeting was held, O. Roberts, Esq., in the chair. Revs. T. Barrass, A. P. McKenzie, and the ministers of the town, addressed the meeting, the tone and spirit of which were well sustained. Proceeds, £32, including eighty trays of 5s. each, in aid of current expenses.

HOSE AND CLAWSON.—A fortnight's evangelistic services have been held by the Rev. R. B. Wallace, with very cheering results. On Nov. 10th a public tea and revival services were held at Hose. Friends came from far and near; and besides Mr. Wallace, we had present, Messrs. Hoffman Smith, the singing preacher; Sharman, president of the Local Preachers' Union; and Richardson of Nottingham, who presided at the evening meeting. Since the opening of the G. N. new railway we have invited the Notts. Local Preachers' Association to supply our pulpits, and we take this opportunity of testifying to their ability and general acceptance, and we are encouraged by the interest they manifest in our church life, the welfare of the young, and also their earnest efforts for the conversion of sinners.

HUCKNALL TORKARD.—The Rev. J. Clifford, M.A., preached for us in the afternoon of Nov. 4, and in the evening lectured on "Education out of School," J. E. Ellis, Esq., of Nottingham, being in the chair. Collections, £13 1s. 9d.

INSTOCK.—Two sermons were preached, Oct. 16, by the Rev. T. Rhys Evans, and on the following Monday he delivered a lecture, on "The principles of true manliness." The services were well attended, and the collections good, several pounds being added to the church fund.

LONDON, Church Street.—The forty-eighth anniversary services of the church

were conducted on Sunday and Monday, Oct. 12, 13. On the Sunday sermons were preached, in the morning by Rev. J. F. Jones; and in the evening by Rev. E. McClean. On the following day a social tea was provided in the Lecture Hall, after which a meeting was held in the chapel. Chairman, Benjamin Whitworth, Esq., M.P.. Speakers, Revs. J. Clifford, M.A., D. Burns, M.A., J. Fletcher, J. Batey, W. A. Blake, J. F. Jones, and J. Hilton, Esq.

MISTERTON — RE-OPENING OF THE CHAPEL.—Sermons were preached, Oct. 26th, to crowded congregations, by the Rev. J. Manning. On Monday, the 27th, a public tea was held in the Temperance Hall. About 120 sat down to tea. Trays were all provided free by friends in Misterton. The chair was taken, at the public meeting, by Mr. Taylor, of Westwoodside. Addresses were delivered by the Rev. J. Manning, Messrs. G. Metcalf, J. Thornton, G. Gray, J. Weatherhog, and the Rev. J. Fogg, the pastor. The chapel was founded by Bradford, one of the Pilgrim Fathers, in 1610. The roof was bad, and the ceiling had given way, therefore it was felt necessary that some repairs should be done. The chapel is now a very neat structure, with a tower and vestry, and there will be shortly a clock in the tower, which will be a great boon to the inhabitants of the village. The meeting was very enthusiastic in tendering a vote of thanks to Mr. Fogg for the accomplishment of so noble an enterprise.

STOKE-ON-TRENT, London Road—The annual Martinmas tea meeting was held Nov. 10, 1879. 307 sat down to tea. After tea an entertainment was held in the Baptist school-room, when the place was literally packed. The Mayor (Alderman Turner) presided. Mr. W. Edge presided at the pianoforte. The Congregational and Baptist choirs (under the able leadership of Mr. Littler) gave two anthems very creditably indeed. Mrs. Bishop, Miss Hayes, Mr. Mellor, Mr. T. Cranmer, M. Boulemier, sang effectively. The chief burden of the evening fell on Mr. J. Brown, of Derby, who gave ten recitals. The trays were all given; and the proceeds of the tea and entertainment were about £20. The Rev. W. March has tendered his resignation of his first charge as pastor of the above church; he will close upwards of twelve years' ministry there on Sunday Dec. 21. He expects to commence his labours at the Wellington Road Baptist Church, Todmorden, on the first Sabbath in 1880. The extension of the Stoke Baptist Chapel is satisfactorily progressing, and the new building will be ready

for opening about February next. It is to seat 500 persons at a cost of £1,200, exclusive of the new organ at £200.

SCHOOLS.

LONDON, *Commercial Road*.—Through the kindness of a friend the whole school was entertained to tea and supper. After tea two hours were spent in recreation. At eight o'clock the scholars retired, each one on leaving receiving a coin. Afterwards the teachers and their wives, Bereans, and elder classes in the school, spent a very happy and enjoyable time. The pastor presided.

ANNIVERSARIES.

	PREACHER.	COLL.
BOSWORTH ..	Rev. J. C. Forth ..	£7 8 0
NEWBOLD ..	" G. Needham ..	5 10 2
BARLESTONE ..	" W. Bull, B.A. ..	13 11 0
BAGWORTH ..	" E. Stevenson ..	16 2 10
DESFORD ..	" L. H. Parsons ..	8 10 0
BARTON ..	" J. H. Atkinson ..	33 0 0

LYNDHURST.—Nov. 9. Preacher, Rev. W. H. Payne, pastor. Congregations and collections good. A Children's Service was held in the afternoon.

MINISTERIAL.

ASQUITH, REV. D., was recognized as the pastor of the church at Clarence Street, Landport, Nov. 4. Two hundred friends were present to tea. Rev. H. Kitching presided at the subsequent meeting, and he was supported by the Revs. T. W. Medhurst, J. W. Genders, W. Griggs, H. E. Arkell, P. G. Scorey, W. T. Watson, and G. C. Taylor. Mr. E. Palmer, one of the deacons, gave a statement of the circumstances leading to the calling of Mr. Asquith to the pastorate. Mr. Asquith replied, and confessed that his first Sunday at Clarence Street was depressing, but was cheered by the signs of progress in the church and school. The Chairman heartily welcomed Mr. Asquith in the name of the Nonconformist ministers of the borough, and the ministers above-named followed with addresses of kindly greeting to the pastor, and good wishes for the prosperity of the church.

EALES, REV. G., M.A., until recently a minister among the Primitive Methodists, has accepted the unanimous invitation of the church at Dewsbury to become their pastor, and will commence his stated labours among them on the last Lord's-day in November.

HESTER, REV. GILES, after nearly fifteen years labour at the Cemetery Road Church, Sheffield, has tendered his resignation on account of his health, he having a unanimous invitation from another church where the surroundings will be

more congenial to his constitution. [BERKHAMSTEAD, HERTS.] The same was accepted at a special church meeting held on Nov. 17, when many expressions of sympathy and respect were expressed.

PARKINSON, REV. J., was recognized as the pastor of the church at Queensbury, Nov. 15. After tea in the school-room, a meeting was held in the chapel. The Rev. J. Bentley read suitable portions of Scripture. Mr. J. Firth stated the reasons why Mr. Parkinson was invited to the pastorate; Rev. B. Wood offered the recognition prayer; Rev. W. Gray addressed the minister; and Rev. W. Dyson the church and congregation.

SMITH, REV. J. H.—The public recognition of the Rev. J. H. Smith, late of Manchester, as pastor of the church at Nazebottom, took place Nov. 1st. The meeting, which was preceded by a social tea, was presided over by W. H. Sandbach, Esq., and addressed by the Revs. W. Gray, J. Lawton, J. Reed, W. B. Lowther, and M. Clegg. Mr. J. Speak read the address from the church, which was responded to by the pastor.

BAPTISMS

BARLESTONE.—Two, by G. Needham.
 BARTON.—Six, by G. Needham.
 BOURNE.—Three by W. Orton.
 BULWELL.—Twelve, by J. R. Godfrey.
 CLAYTON.—Three, by J. A. Andrews.
 GRANTHAM.—One, by A. Gibson.
 HALIFAX.—Six, by W. Dyson.
 HITCHIN.—Two, by G. Wright.
 LONDON, *Church Street*.—Two, by D. Burns.
 NOTTINGHAM, *Broad St.*—Two, by J. J. Fitch.
Daybrook.—Thirteen, by J. J. Fitch.
 OLD BASFORD.—Two by J. Alcorn.
 PETERBOROUGH.—Four, by T. Barras.
 SHORE.—One, by J. K. Chapelle.
 SWADLINCOTE.—Three, by J. J. Irving; six, by J. Cholerton.
 WALSALL.—Nine, by W. Lees.
 WENDOVER.—Two, by J. H. Callaway.
 WEST VALE.—Eight, by J. T. Roberts.

MR. S. R. WILSON, B.A., a member of the church at North Parade, Halifax, has been appointed one of Her Majesty's Assistant Inspectors of Schools. His brother, Mr. J. Wilson, M.A., received a similar appointment a few months ago.

MARRIAGE.

MELLOR—LAW.—Oct. 16, at Trinity Road Baptist Chapel, Halifax, by the Rev. J. Parker, M.A., Benjamin Mellor, late of Bradford, to Maria Blanche, eldest daughter of Mr. Samuel Law, wholesale grocer, Halifax.

OBITUARY.

HEMSLEY.—Nov. 8th, at 5, Low Pavement, Nottingham, the residence of her son-in-law, Anthony Unthank, M.R.C.S., Hannah, relict of the late Thomas Hemsley, High Fields, Melbourne, Derbyshire, in her 78th year.

THE
MISSIONARY OBSERVER.

DECEMBER, 1879.

New Year's Sacramental Collections.

DEAR BRETHREN,—We beg to remind you that the first Sabbath of the New Year is the usual time for making simultaneous SACRAMENTAL COLLECTIONS for the Widows and Orphans of our Missionaries. We hope it will be convenient for you to continue your usual contribution, and, if possible by a little extra effort to increase the amount.

The sum required to pay the several Insurance Premiums, together with the allowance to orphan children and an invalid missionary, is about Two Hundred and Fifty Pounds, and it is most desirable that this should be raised apart from the ordinary funds of the Society. We regret to say, however, that the total amount received on this account last year amounted only to a little over one hundred and twelve pounds. A little more than a penny each from every member of the denomination would furnish the requisite sum. May we express the hope that this amount at least will be supplied during the coming year.

Should the first Sabbath of the year be found an inconvenient time to you, we would suggest that the collection might be made on the first Sabbath of February or March.

It will prevent confusion in the accounts, and ensure the correct appropriation of the Sacramental Collections, if they are sent direct, and *separate* from the ordinary contributions of your church to the Society.

We remain, yours faithfully,

W. B. BEMBRIDGE, Ripley, near Derby, *Treasurer*.

WM. HILL, Crompton Street, Derby, *Secretary*.

Post Office Orders to the Secretary should be made payable at the General Post Office, Derby.

A Response and an Example.

IN response to our statement of last month on the Finances of the Mission, we have received a cheque for £5 from a friend in Staffordshire, accompanied by the following note :—

“I was grieved to see from the Magazine that the Mission is in debt; and, praying that others may be led to do the same, I have pleasure in enclosing a small cheque as a special donation. I was hoping, and still hope, that the Com-

mittee would see the way open to commence a Mission to Sumbulpore, and if it is attempted this year, should like my £5 to go towards it."

For general information it may be stated that at their last meeting the Committee strongly urged that if possible Sumbulpore should be entered upon during the coming cold season. They also recommended that brethren Pike and Heberlet should go there, and that they be accompanied by one or two efficient native preachers. The whole question will be considered at the Orissa Conference (which will have been held, D.V., before this is in the hands of our readers,) when it is hoped that the brethren will be able to carry out the wishes of the Committee, as well as their own, as regards the occupancy of Sumbulpore as a mission station. Let our friends make this new and important enterprise a matter of earnest prayer. Nor let them forget that for the erection of mission houses, a chapel, and school premises, the means will be required. More *men* and *women* are also urgently needed, as the above arrangements, if carried out, will leave Mr. and Mrs. Wood alone at Berhampore, and necessitate Mr. and Mrs. Vaughan being alone at Piplee—districts as large as two or three English counties. Let ministers at home, who are complaining that they have "no scope," and that "there are not sufficient people to fill all the chapels in their neighbourhood," think of the tens of thousands, aye, millions, in Orissa, who have no chapels to enter, and no ministers whatever to direct them to Jesus.

The Oriyas as they Appear.

BY REV. J. VAUGHAN.

THE following sketch of the Oriyas as they appear, was sent by Mr. Vaughan to his friends in Birmingham, and will be read with interest. A further acquaintance with the language, the literature, and the lives of the Hindoos and Mahomedans will probably lead our young brother to see that "things are not what they seem," and that the dark and deplorable descriptions of idolatrous nations contained in the word of God, are still true with respect to the benighted millions of India.

As Dr. Mullens justly says—"Hindoo idolatry has been a growing thing, and it has always been sinking lower and lower. It has grown more debased in the character of its gods, in the characters ascribed to them, in the legends of their doings, and in the forms they are said to have assumed. The older images of gods and goddesses have something of manly beauty, but what can be more ugly than Juggernath, or more ridiculously contemptible than Dakin Roy. The ancient hymns had poetry in them and fire; the later legends of Siva and Krishna are indescribably wicked; and in this respect the Hindoo books have furnished missionaries with a perfect armory of offensive weapons, which they have not been slow to use.

"Certain publications which were laid before the Supreme Council with a view to legislation, were ten times worse, in the intensity of their wickedness, than the worst publications of Holywell Street. No buildings in Europe were ever ornamented with the figures which

covered the temples in Orissa. No songs were ever sung in London casino to be compared with the outrageous verses recited by the orator to the pilgrims drawing the Car of Juggernath.

“But these facts do not exhaust the subject. There are slums in London, known only to city missionaries and the men who work in them, in which violence and vice abound to a degree which cannot be told. But the slums of heathenism go a long way lower. They reach the very horrors of immorality. Rome knew them well. Delhi, Lucknow, Constantinople, know them yet; and the former cities had them worse still, before the puppet courts, with their myriads of profligate retainers, were swept away.

The immorality of the people has invented wicked stories about their gods, and the stories have made the people more wicked still. A sadder picture was never presented to human eye. ‘Tears, such as angels weep,’ may well fall when we look at the inner meaning.”

With due modesty our brother writes :—

I wish to write a little about the Oriyas of Cuttack as I have found them, and also about a few other things connected with our work in its relation to the people. I cannot say that the opinions which I hope to express are strictly true. I can only speak as I have seen and heard. After being in a country for nine and a half months one finds himself forming some sort of conceptions of the people among whom his lot has fallen; and if what I now write is read merely as the impression which my hitherto short stay makes upon my mind, it ought not to do any harm. Perhaps those whose years number about the same as my own, and those also who in riper years have not forgotten the time when they were younger, and everything wore the aspect of novelty and impressed their mind as it does not now, will read with interest what I hope to write. Only, please remember that I do not write as can brethren who have made this country their home for nearly forty years; I write as one who must *remain* here two and a half months before his first year of life in Orissa is completed.

I do not think the **OUTWARD** condition of the people is so bad as perhaps some of our friends at home would expect it to be. Before reaching Cuttack one becomes accustomed to seeing people with scanty clothes on their bodies (I was going to say “backs,” but the very poor people, and some *not so* very poor, scarcely ever have any clothes on their backs at all). Indeed with the exception of the cold season there is but little need of clothes. Then, too, the houses in which the people live, whilst of course very different from English homes, are, I suppose as well adapted for them as are those at home

for the same classes respectively. The number of poor is undoubtedly great; though certainly you do not see many asking alms in the streets. In Cuttack there are no workhouses, and, I believe, there are no such institutions throughout India. There undoubtedly are great hardships connected with the family life of India; but relatives are cared for in some fashion, though some members of the family receive but little. I hear also from one who has been in the country for years that it is very unusual for a Hindoo to utterly disregard the plea of a beggar, even though a small quantity of rice is all that can be given. Then, too, from what I hear some of the baboos would be willing for their wives to ride out were they themselves desirous of so doing. But many, probably most of them, are not willing. Certainly what I have heard is destructive of the idea that they are treated unkindly by their husbands—on the other hand some of the baboos are most indulgent to their wives. In the streets we see men singing and boys playing pretty much as they are seen at home. It makes one sad to confess that there is a tendency towards drunkenness amongst the people—a tendency which I fear is increasing. You do sometimes see men “the worse for drink,” as it is said in England; but they are few compared with what are seen at home. The natives, however, are very much given to the use of stupefying or exciting drugs. And what shall I say about the learned and polite Bengalees? Certainly there is something attractive about them, nor indeed, are the poor and ignorant devoid of politeness. So then, looking at that which first presents itself to the mind of the ordinary looker on, I do not think,

so far as I have seen or heard, that in the year 1870, the outward condition of the people is such as ought to be described more pathetically than that of the masses in England. How far this is due to Christianity, and to those influences which have been derived from it, and are recognized by our Government in its Indian rule, I am unable to say; but that it is *largely* due to it I have no manner of doubt.

But let us penetrate a little. And here I would remark that whilst undoubtedly the English civilian does know something about the superstitious and spiritual condition of the people, yet his knowledge must be little compared with that of those who for years have been appealing to the heart and conscience of the people. Even I have felt, whilst listening to our preachers who address the people at the Zayat or in the bazaar, that the conversion of such is in reality the "greater works" of which the Saviour spoke. Only that mighty Spirit who has subdued our stubborn wills can change the hearts of this people. It is so hard to lead the people to believe that there is any real and serious reason why they should reflect on their ways. They seem to have no true idea as to what sin is. We speak of the number of their religious festivals, but it is the opinion of those who have had the best opportunities of judging that were it not for the jollity connected with those festivals the people would not be so much attached to them. The common people do appear as though sunk in the deepest ignorance. What their fathers have done that they will do. The fate written on their forehead they must work out. Christianity for the English, Mahomedanism for the Mussulman, and Hindooism for the Hindoo. All roads lead to the same goal. We all came from God, and shall eventually be absorbed in Him. To the Hindoo Krishna is what Christ is to the Englishman. You may speak about the wickedness of the gods, and will be told in reply that they might do such things as those to which you refer because they were gods, but it was not wicked for *them* to do such things, although it would be wicked for you. But let us leave the poorest of the poor.

Among the better informed classes there are those who will tell you that in the Hindoo system there are two different kinds of teaching—one for the learned, and another for the ignorant. They say that the rites and ceremonies observed by the masses are necessary in order that their minds might conceive of God. Were it not for the visible idol, and the rites

connected with heathenism, the people would not be able to conceive of God at all. God cannot be seen by the natural eye, therefore, in order that they might worship Him, some representation is absolutely necessary. I have heard different views expressed by natives as to whether the ignorant really do believe that the idol is a god or not. Some will confess that the common people do believe that there is a spirit in the idol which constitutes it divine; whilst others say that they only look upon it as a representation of God adapted to their understanding. But this class of people who tell us that in Hindooism there are two kinds of teaching, tell us also that they themselves do not need what is so necessary for the ignorant. The other teaching is theirs. They have got past the darkness of rites and ceremonies into the noonday blaze of the truth revealed for the wise. But what is this truth? In a few words it is this—God is one: be thankful for all He gives you to enjoy, and submit philosophically to all that He permits to befall you. Be upright, patriotic, neighbourly; and, above all, be charitable. In just such language did one of these gentlemen tell me the Hindoo doctrine for the wise. In fact the tendency is to speak of God as a good-natured sort of being who will not punish those who conceive that the main bent of their life is right. I am strongly inclined to think that Pickwick would be considered by these gentlemen as a very fair representation of what a man ought to be, and the sort of religion he should have. Certainly the manner in which the belief was propounded to me was exactly calculated to leave that impression on my mind. The consciousness of intellectual superiority, of gentlemanly behaviour, and of the position which they hold, together with the creed they profess, blinds their eyes, and they seem as though they formed no conception of sin except of that which is gross, and no idea of the need of a Saviour except for those who, unlike themselves, have committed the graver offences. The Saviour said—"Because ye say, We see, your sin remaineth." I am afraid that amongst the Hindoos of high position perhaps the majority are of the persuasion to which I allude—but how many people of such a persuasion are there in England? Holding the belief these Hindoos do, they are not likely to do anything to enlighten the ignorant—idolatry may perpetuate itself in the future as it has in the past. These gentlemen will content themselves with the idea that it is the highest form of religion of which the ignorant are

capable. You may imagine how hard it is to deal with such.

I will also say a word or two in reference to the *Brahmo Somaj*. Judging from the interviews which I have had with several of its members in Cuttack, I should say that most Christians would be disappointed had they seen and heard what I have during my short stay here. Certainly they are not all alike. I believe there are humble, honest, sincere seekers after truth amongst them, and I trust not a few; but the manner in which the many speak is such that would lead you to believe that they have "the truth, the whole truth, and nothing but the truth," and that the possession of it had conferred upon them the unenviable right of magnifying themselves to the utmost degree of which their capacious powers are equal. They have advanced a step, truly, and a great step it is; but now they seem to require almost all their time to admire and glorify themselves for having taken it. A great deal I have said about the last class of people is equally true of the *Brahmo Somaj*. It has nothing for the masses. It cannot be said that the common people hear its preachers gladly. It talks about "educated India," and almost forgets how very few Hindoos comparatively are educated. The self-sufficiency with which these gentlemen speak to you, the way in which they refer to Christianity whilst they have but read a very small part of the New Testament, and the fact that they appear utterly unconscious of any spiritual need except that which the religion of the *Brahmo Somaj* has satisfied—these things are not calculated to lead one to form a very high opinion of their sect, except as one of the destructive powers at work in India under the control of Christ our Lord.

Of the many Mussulmans around us, I am unable to say much, because I have not been cast amongst them. Two or three with whom I have spoken left quite a good impression upon my mind. On the other hand, when at the *zayat* a few nights ago, I showed a Hindustani New Testament to four or five well-dressed respectable babus of this class, the look of contempt and the manner in which one of them said, "Oh! we don't want this," I am unable to describe.

It is well known that throughout India the system of lending money at enormous interest is very prevalent. I am informed that even those whom we should consider poor will save whatever they can, and, though little it may be, will lend it at

interest. Then, too, the lying that abounds. What can be said of it? It really does seem as though it were the easiest thing in the world for natives to manufacture excuses—often plausible enough—under any conceivable circumstances whatever. The lies that are told in order to obtain a holiday! Why, a Hindoo servant during his lifetime loses one knows not how many mothers, fathers, grandparents, brothers, sisters, and children. The spite which actuates them in their dealings with each other, the custom of asking twice as much for a thing as it is actually worth and which the man is ready to take, and the fact, apparent to all missionaries, that notwithstanding Hindoos are spoken of as a religious people, their thoughts are bounded by and centred in the life that now is—these things, together with their deficient sense of *sin*, may lead us to form some idea of the spiritual state of the people.

As I said at the commencement, the outside looks fairer than I expected to find it; but penetrate a little—ask about the people's spiritual condition—and how different a scene presents itself! My hitherto short life in India impresses me with the idea that its people do not require so much to be reasoned with about heathenism as to be convicted of sin, righteousness, and judgment. This was what our Lord said the Spirit of God would do—and undoubtedly this is the great need of India. Were this conviction produced—as being produced it *certainly* is in the case of not a few—idolatry would never satisfy it: only Christ could.

Now, as far as I know myself, what I have written is a strictly true representation of things as they have appeared to me; nor do I think I am generally credited with taking a gloomy view of things. I thought it well for the sake of friends to write this. I have the fullest faith in the gospel as the power of God unto salvation to every one that believes; nor do I believe for one moment that India presents an insurmountable difficulty to that gospel. But think of the millions of India—reflect on their spiritual darkness—how dense that darkness is—how truly dark because it is spiritual; and then with renewed earnestness let us pray, "Thy kingdom come;" and let us also remember that many to-day, like that chief of missionaries long since gone to his rest, make their appeal to their fellow Christians and say, "Brethren, pray for us."

Deaths.

THE REV. JOHN LANDELS.—Our readers would learn with sincere sorrow of the death of the Rev. John Landels, one of the Missionaries of the Baptist Missionary Society in Italy. This painful event took place in Genoa on Sunday night, November 2nd, the cause of death being typhoid fever. Mr. John Landels was the eldest son of Dr. Landels, of Regent's Park. In early life he evinced a desire for mission work, and would have gone to India, but was forbidden to do so by his medical adviser. Hoping that the climate of Italy might better suit his constitution, he went out to that country a little more than two years ago. With the view of studying the language and fitting himself for future usefulness he first resided near Leghorn, then in Rome with Mr. Wall, and afterwards with his brother in Naples. Feeling that he had acquired a sufficient knowledge of the language and people to enable him to enter upon a separate sphere of labour, he removed to Genoa in December last, and there devoted himself diligently and heartily to his work till called to rest from his labours. Two days after his death his mortal remains were buried in the English cemetery at Genoa, his sorrowing mother and widow with two of his brothers being among the mourners. His father, although he travelled from London without halting, was unable to reach in time to take part in the sad ceremony. The funeral services were conducted by Mr. Wall, Signor Mazzarella, Mr. Miller (minister of the Scotch Church), Signor Zocco, and his own brother from Naples. The place of his interment is beautifully situated, commanding a view of the gulf and the city of Genova la Superba. Close to his grave is the family grave of Louis Kossuth, ex-Governor of Hungary; by his side that of the vicar of an English parish. There, in the shadow of the cypress-trees under the blue sky of Italy, awaiting the resurrection of the just, lies all that was mortal of the unselfish and devoted John Landels. To the bereaved family, to his fellow-labourers in Italy, and to the Baptist Missionary Society, we offer our sincere sympathy.

DE ST. DALMAS.—At Ulwur, Rajputana, India, on September 21st, aged twenty-seven years, Margaret Christiana, the dearly loved wife of Rev. H. G. Emeric De St. Dalmas, Missionary. Mrs. De St. Dalmas was the daughter of A. M. Ferguson, Esq., of Colombo, Ceylon—so well known for his hospitality to all missionaries who visit the place.

SHAW.—It is with deep sorrow and sympathy that we have to announce that our beloved friends, Mr. and Mrs. Shaw, have been called upon to part with their youngest child. Trying as these events are at home, they are doubly trying among strangers in a foreign land. In communicating the intelligence Mr. Shaw, under date Rome, 2nd November, writes to the Secretary:—"Sorrow has visited us. Our latest born child has, in the providence of God, been taken from us. I could not have believed that it would be so hard to part with one so young. Perhaps our all-wise Father saw that she would somewhat distract us from the work we are here to do, and so took her into His own hands entirely. Certainly it was a problem difficult to solve, how my dear wife was, after the birth of the babe, to find time for carrying out those plans for the mission on which we had mutually decided, and which seemed so necessary to the success of our work. God has solved the problem in a painful and unexpected way. Perhaps that sunny spot in the midst of the shade of tall cypresses in the Protestant cemetery, where we have laid such precious dust, may serve to strengthen our interest in and attachment to Rome, and if it has pleased the Lord that the seeds of future usefulness should be sown in a grave and watered by our tears, we dare not repine, but will hope for the precious fruits. I have nothing special to report. I have received advice from Bourlogne-sur-Mere of the coming of the Harmonium, but it has not reached us yet. Yesterday was All Saints' Day, and the sights we witnessed at the churches were very saddening.

Our Mission to the Children of Rome.

Via Urbana, 154, Roma, 14th November, 1879.

DEAR MR. CLIFFORD,—The Harmonium arrived yesterday in a safe and sound condition—in fact, without a scratch—while the books which were packed with it had sustained no considerable damage.

Permit me, through the medium of the Magazine, to warmly thank all the kind friends who have contributed to the purchase of this much-needed instrument, and particularly Mr. Colebrook for his generous initiation of the movement. Special thanks are due, and are hereby tendered, to yourself for the wise selection you have made, and for the kind forethought which has saved me all trouble about carriage or duties.

All will be pleased to know that the instrument is a very good one. Mrs. Shaw is delighted with its tone, as well as its appearance. It is in perfect tune, and sounds as if it were really glad to lift up its voice in praise after so long a confinement. Both powerful and sweet, it speaks its notes as if with an "accent of conviction" such as becomes a General Baptist Missionary, while its handsome oak case, as beautiful as it is substantial, is quite worthy of such an instrument.

I trust that this harmonium, and the little books, will prove powerful aids to our grand but very difficult work.

May all the friends who have helped the mission in these things have the joy of seeing their offerings made very useful.

N. HERBERT SHAW.

It is hoped that we shall have a sufficient overplus to purchase a magic lantern and a quantity of slides for our Roman children. Indeed, if we have not, we must collect again. No stone must be left unturned by which to gain and train young Rome for Christ and Italy.

JOHN CLIFFORD.

The Annual Report.

A NUMBER of copies of the Annual Report is still on hand. If any subscriber of 10/6 per annum, in one or smaller sums, has been overlooked, we shall be glad to forward a copy. Or, if any collectors think that they can promote the interests of the mission by circulating the Report among their subscribers or others, we shall be glad to supply copies for this purpose. Or, if any friends know where a copy might create an interest in the Mission, it shall be forwarded, on the proper address being received. The pamphlets on the *Orissa Mission* we shall also be glad to forward. We want all our friends in all parts of the denomination to be on the alert, and to seize every opportunity for extending the cause of Christ among the heathen.

The Juvenile Missionary Record.

WILL the local Secretaries be good enough to inform the general Secretary whether they will require fewer or more copies of the *Record* for the forthcoming year. Will they also please give immediate notice of any change in their address.

Population Statistics of the Globe.

IN the *Times* of November 18th, it is stated that the population of the globe may be roughly assumed at 1,421,000,000, divided thus:—Europe, 309,000,000; Asia, 824,000,000; Africa, 199,000,000; Oceania, 4,000,000; America, 85,000,000. It has been calculated, from the mortality tables of known countries, that the annual number of deaths throughout the world is 35,693,353, or that in other words, 97,790 persons die each day. On the other hand, the balance of population is more than kept up by births, at the rate of 104,800 per day. Seventy new lives are ushered in every minute of the twenty-four hours.

Baptism at Cuttack.

EIGHT young persons were baptized at Cuttack on Lord's-day, October 5th, after an appropriate discourse by Thoma, from Deut. xxvi. 17, 18. The address in the afternoon to the newly baptized was founded on Isaiah xlv. 5, "One shall say, I am the Lord's," &c. May all who have recently been added maintain their Christian steadfastness.

DR. BUCKLEY.

Missionary Services

SINCE the beginning of the denominational year have been held as under:—

DATE.	PLACE.	DEPUTATION.
June 1	Duffield and Windley	W. Hill.
" 8	Knipton	"
" 15	Kilburne	"
July 6	Hucknall Torkard	W. Bailey.
" 18	Wolvey	W. Hill.
" 20, 21 .. .	Stoke-on-Trent	"
August 10 ..	Belper and Milford	"
Sept. 2	Loughborough, Woodgate .. .	J. Jarman, and W. Hill.
" 14—17 .. .	Bradford, Allerton, Denholme ..	W. Hill, and local ministers.
" 21—23 .. .	Barton, Barlestoue, etc. .. .	W. Miller, and W. Hill.
" 28—30 .. .	Birchcliffe, Heptenstall Slack, etc.	"
Oct. 5	Halifax and Lee Mount	W. Miller, E. H. Jackson.
" 12—14 .. .	Todmorden, Lineholme, Lydgate, Shore, & Vale	W. Miller, and W. Hill.
" 19, 20 .. .	Macclesfield	W. Hill.
" 26	Quorndon	W. Miller.
" 26—29 .. .	Tarporley, Wheelock Heath, and Audlem ..	W. Miller, I. Preston.
"	Mansfield and Sutton-in-Ashfield ..	W. Hill.

Foreign Letters Received.

BERHAMPORE—H. Wood, Sept. 28, Oct. 18.
CUTTACK—J. Buckley, D.D., Sept. 23, Oct. 9.

CUTTACK—J. Vaughan, Oct. 21.
ROME—N. H. Shaw, Nov. 2.

Contributions

Received on account of the General Baptist Missionary Society from October 16th, to November 15th, 1879.

	£	s.	d.		£	s.	d.
Alleghany Dividend	55	15	6	Macclesfield	24	8	6
Atlantic	14	13	9	Mansfield	20	1	0
New Zealand	6	2	5	March—on account	11	11	0
Burton-on-Trent—on account ..	20	0	0	Queensbury	14	0	0
Clayton	10	11	6	Stoke-on-Trent—Mr. C. W. Pratt	5	0	0
Hitchin—on account	5	19	5	Sutton-in-Ashfield	8	10	7
London—J. P. Bacon, Esq. . . .	5	5	0	Tarporley	47	16	7
Lyndhurst	1	12	9	Wirksworth	29	10	0

General Baptist Societies.

- I. FOREIGN MISSIONS.—TREASURER: W. B. BEMBRIDGE, Esq., Ripley, nr. Derby.
SECRETARY: REV. W. HILL, Crompton Street, Derby.
- II. CHILWELL COLLEGE.—TREASURER: T. W. MARSHALL, Esq., Loughborough.
SECRETARY: REV. W. EVANS, Leicester.
- III. HOME MISSIONS.—TREASURER: T. H. HARRISON, Esq., Wardwick, Derby.
SECRETARIES: REVS. J. FLETCHER, 322, Commercial Road, E.,
and J. CLIFFORD, 51, Porchester Road, London, W.
- IV. BUILDING FUND.—TREASURER: C. ROBERTS, Jun., Esq., Peterborough.
SECRETARY: REV. W. BISHOP, Leicester.

Monies should be sent to the Treasurers or Secretaries. Information, Collecting Books, etc., may be had of the Secretaries.