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*President of the General Baptist Association, 1885-86.*

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EDITED BY  
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AND  
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"WE SEE JESUS, WHO WAS MADE A LITTLE LOWER THAN THE ANGELS, FOR THE  
SUFFERING OF DEATH, CROWNED WITH GLORY AND HONOUR, THAT HE BY  
THE GRACE OF GOD SHOULD TASTE DEATH FOR EVERY MAN."

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What can I do this Year for Christ?

WE are beginning a new year—a year which to some who read these pages will undoubtedly be the last of Christian service on earth. Let the reader, then, under the feeling which this thought should induce, ask himself, What can I do this year for Christ?

The question is personal and individual—not *we*, but *I*. It would be well indeed if Christian churches, at the commencement of the year, would hold a meeting for the purpose of earnestly considering whether they are doing what they ought as a community for the advancement of Christ's kingdom of righteousness, peace, and joy. And it might be of advantage if Sunday School Teachers were to arrange for a conference with a like purpose. But just now we want to confine ourselves to the case of the individual Christian—"What can I do for my Lord and Saviour?"

Permit me, dear friend, to make two or three suggestions in reply to this question.

First, *you may this year in your daily life set an example which will bring honour to Him whose name you bear.* In business it may be an example of integrity, straight-forwardness, and diligence. In your church relations it may be one of courtesy, punctuality, and "patient continuance in well-doing." In your home and everywhere it may be an example of kindly thought for others in the many small things which make up so much of the round of human life on earth. Let me call special attention to this last point. Unselfish kindly thought for others in the intercourse of daily life is a form of Christian service within reach of all. Dr. Thos. Arnold, in one of his letters, tells of a sister, who, for twenty years, through some disease, was confined to her couch and unable even to move her position without help, "And yet," says he, "I never saw a more perfect instance of the power of love and of a sound mind. Intense love, almost to annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons on my wife's dress, about the making

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of a doll's cap for a child; but of herself—save as regarded her improvement in all goodness—wholly thoughtless; enjoying with the keenest relish everything lovely, beautiful, highminded, whether in God's works or man's; inheriting the earth to the fulness of the promise; and preserved through the valley of the shadow of death from all impatience and from everything which might mar the beauty of Christ's glorious work. May God grant that I might come within one hundred degrees of her place in glory!" By such a life Christ was honoured; and why should not we this year strive to cultivate the same sunny patience, the same bright-hearted self-forgetfulness, the same affectionate interest in the little things of family intercourse? A character like this comes not by chance. It comes through God's blessing on patient endeavour and frequent communion with Him who is the all-lovely and all-noble. Let something then of this kind be this year our ideal.

Secondly, may you not this year bring someone who is not at present a follower of Christ to decide for the Christian life? Is there no relative, no work-companion, no neighbour to whom you can speak of God's love, and of the full and free salvation there is through faith in Christ? How can you, if yourself a forgiven child of God, keep silent? When Christ your Master came from heaven to earth to seek and save the lost, how can you, His professed follower, be indifferent to the welfare of your fellows? Nay, are you really His disciple if you have so little of His spirit? It may be that there are some among the undecided around you, who wonder that you do not speak to them concerning spiritual things; who through your silence are tempted to think that these matters are not so important as ministers in the pulpit declare them to be. The beginning of the year will afford you an appropriate occasion for tender, earnest appeal to them. Dear friend, seize it.

Many facts might be cited illustrative of what may be done by individual effort. Here is one which occurred not long ago in connection with the American Presbyterian Mission in Egypt. Dr. Hogg, the Missionary, had been pressing on the native church at Asyoot, the duty of each one making a personal effort to bring at least one soul to the Saviour in the course of the year, when a member was heard to say at the close of the meeting, "I have fixed on my man." The friend to whom this was said having enquired whom he had in view, was informed it was no other than the Coptic Priest. The answer caused no little surprise, the Priest being regarded as a most unlikely person. "Besides," said the friend, "you are not acquainted with him." "True," replied this zealous member, "but I know someone who is." The Priest was accordingly approached in this round-about way, earnest prayer being at the same time offered on his behalf. Ere many weeks had passed the Mission had the joy of welcoming him into the membership of the evangelical church, and he is now one of the native evangelists. Dear Christian reader, will not you to-day "fix on" some one, and will you not now, looking to God for guidance and help, resolve that no suitable means shall be left untried in order to bring that soul this year to Christ?

"This year." Twelve months may seem to some a long time in anticipation, and they may be tempted to put off the resolve under the

impression that opportunities will be many. Ah! mischievous delusion. How quickly has the last year fled, and the new year will glide away as rapidly and as imperceptibly. Then lay your plans of Christian work to-day, and begin at once. Let the prayer of both writer and reader of this paper be, "Lord, shew us what we may do this year for Thee. Let Thy good Spirit keep us steadfast, and help us day by day in carrying out the holy purposes we now form. Then, should it be ours to spend the whole twelve months in Thy service on earth, we shall be able at the end to look back upon them with gratitude and praise; or should we, ere the year has run its round, be removed to another sphere of being, with still greater gladness shall we hear Thee say, 'Well done! good and faithful servant, enter thou into the joy of thy Lord.'"

W. R. STEVENSON.

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## Under the Bed of the Atlantic; or, Down a Cornish Mine.

THE county of Cornwall is somewhat disappointing to the tourist who has travelled all night to see it. Throughout the entire length of its railway, from the Royal Albert Bridge, at Saltash, to its last station at Penzance, there is little worth seeing.

But whatever the county lacks in inland charm, is abundantly made up by the magnificent views of ocean and of cliff all around the coast. Here the waves sport and play as if for very fun among the coves and caverns; there the wandering billows rest their tired heads in the embrace of a beautiful bay; but everywhere, with a befitting gravity and sternness, the mighty headlands stand like "armed knights" ready to hurl back the wrathful sea the moment it forgets its proper bounds.

So massive are the granite shores, so impregnable is their strength, that from the very edge of the ramparts, in full sight and hearing of the indignant waves, shafts are sunk, and levels are driven right under the ocean bed; and while old Neptune rolls and roars above them, the miners steal from under him his hidden treasure.

Having a strong desire to witness this operation, I started from Penzance on Friday morning, the 11th of September, 1885, for the mining town of St. Just. Alighting from the 'Bus at 1.0 p.m., a walk of between two and three miles brought me to the region of tin and copper, called the Levant Mine. As I wandered over the desolate and undulating heath, among the "deads," or slaty rubbish from the mines, I saw no prospect of a dinner, and so regaled myself with two emergency buns, which a forethought not mine own, had stored in one of my pockets. Well it was that I did so, for otherwise I should have had for weary hours to

"Cloy the hungry edge of appetite  
By bare imagination of a feast."

Arrived at the office, I asked permission to go down the mine. The

Purser, Mr. White, kindly showed me into his room, and went to see about it. A young man who came up at the same time joined me. Presently a door opened, and we were summoned by an elderly matron into an adjoining room. To her we delivered up all our valuables.

#### OUR EQUIPMENT.

Pointing to two heaps of clean garments, she said, "You must take off all your own things, and put on these. You will want nothing of your own but your boots." So saying she departed. The strange toilet consisted of an old flannel shirt, a pair of cotton drawers, no stockings; some rusty white trousers fastened round the waist by a piece of tow, and what they call in the north a white "harding" jacket. Thus arrayed we looked like two convicts. Going down into the office we found two other gentlemen bent on the same errand, and arrayed in the same undignified garb. A sort of cotton night-cap was next supplied to us, and over that we placed what seemed more like a rusty iron pot bought at a marine-store dealer's, than a billy-cock, so hard and heavy was it with wet, clay, and grease. The front of the hat was adorned with a lump of clay, and in the clay was fixed a tallow candle. Instead of a flower for the button-hole, the breast button of each jacket was hung with two spare candles. Thus equipped we bade farewell to the Purser and his clerk, and under the care of a trusty miner we made for one of the shafts, and began what presently brought to one or two of our party the miseries and the regrets of a downward career.

#### OUR GUIDE.

Our pioneer was a steady stolid soul, who, with the exception of a brief period at the gold diggings, had worked for forty years in connection with the Levant Mine. He began as a boy, and had not long been taken from working in the interior to less laborious employment at the top. He showed us a place in one of the levels where he had worked for three years together. The vein of humour within him was hard to work, and very unprofitable. But he had a lode of seriousness that could easily be reached. His heart knew its own bitterness. In all probability he was a stranger to King Lear, but, like him, he knew

"How sharper than a serpent's tooth it is  
To have a thankless child."

The gold of Colorado was more disappointing than the tin and copper of St. Just, and, worst of all, he had a son out there still, of whom it was no pleasure to think, for he was leading a sad life, and had not written home for many a year.

#### THE DESCENT.

The descent into these Hadean depths was not made, as we one and all anticipated, by means of a cage, as in a coal-mine, but by what seemed an endless succession of ladders. Each ladder is about five fathoms in length. In a mine everything is reckoned by fathoms, a fathom being six feet. One portion of the shaft was occupied with the ladders, and the other portion with the gigantic pumping rod, which occasionally rubbed against us as we descended, making us feel as if

some grim giant were about to grind our bones. At the foot of every ladder was a rude wooden platform, with a man-hole cut therein for reaching the ladder below. On some of these platforms we could all five huddle together for rest, and for the readjustment of our candles; but on others there was scarce room for two to stand. Divided into five-fathom lengths, the shaft, with its shapeless walls, presents a succession of dripping, rocky, and gloomy caverns. Every foot of the mine from top to bottom is cut through solid granite. We did not see a square foot of earth in all those cavernous depths. Shaft sinking and level driving, and indeed all the operations for excavating the tin and copper ore, are performed, not by pick and shovel, but by drilling and blasting. Hence the sides of the shafts and levels present all the irregularity of natural caves.

The principal halting-place on the way down is the 170-fathom level. But as that distance is calculated from the level of the sea, and as it is 30 fathoms more from the mouth of the pit, the level spoken of is really 200 fathoms, or 1200 feet down—a depth nearly *seven* times the height of the Nelson column in Trafalgar Square. On this level we caught our first sight of the miners. As we sat down on projecting ledges of rock, and began to trim our tallow “dips,” it seemed as if we were rubbing Aladdin’s lamp, for miners, men and boys, rose in silence one after another from the unseen depths below, flung their drills and water-casks at our feet, and seemed ready, like so many Genii, to do our bidding. Naked to the waist, their clay-coloured bodies shining with perspiration, they rested and talked, and then went off to put on dry clothes for the ascent.

One of our party, who with extreme difficulty had come so far, was here left in the care of others to ascend by the man-engine, of which, more anon.

#### UNDER THE OCEAN.

As for the rest of us, we at once began a further and hotter descent. At the 260-fathom level (the 278-fathom level being flooded with water at the time of our visit), we began a tramp along the gallery for half-a-mile under the Atlantic. This time each man carried his candle in his hand. The passage would be some four feet wide at the base, narrowing toward the top with all the irregularity of a grotto. Sometimes walking upright, and sometimes stooping, occasionally squeezing ourselves past some obstruction of timber, we splashed and dashed along the sloppy tramway, here halting to re-light a candle, there striding across a great hole down which the wagons of ore are emptied, and at another place passing over the heads of men working immediately beneath us, we came at length to a door, beyond which we reached the end of the level. Here we found a miner stretched to his full height, driving his drill into the iron-like granite, with an exertion which, coupled with the heat of the mine (it must have been 80° or 90° at that point), made the perspiration stream down his swarthy body. Work like this only yields an average of about £1 per week; but the miners made no complaints, and to their credit be it said, not one of them suggested, with an eye to “backsheesh,” that it was “thirsty work.”

Returning to a place called Crossbars we drank, not from a loving cup, but from the bung-hole of a small but welcome water-cask. We were then shown in a hollow cavern, an engine and boiler, the heat from which we could only bear for a few minutes. Asking where the smoke went to, our guide could only reply, "It goes up somewhere."

Now began the ascent, and we soon found that climbing three ladders was harder work than going down twenty, yet in order to get back to the 170 fathom level we had to climb the height of St. Paul's Cathedral and its golden ball. What a task it was! We thought another member of our party would give up exhausted. But happily the sickness and faintness which came over him, were dispelled by a timely rest, and a slower rate of progress. At length we reached the long-looked-for level, and we were to make our acquaintance with

#### THE MAN-ENGINE.

The only thing I knew about a man-engine was, that a miner had been killed on one in another pit, only a week before. The machine turned out to be an immense beam of timber stretching from the top of the mine to that level, a distance of 400 yards. On the face of the beam are fixed at intervals of 12 feet, projecting steps, just large enough for one man to stand upon, and above each step, about breast high, is an iron clamp to hold on by.

When the engine is at rest the steps are exactly level with just as many wooden platforms on either side of the shaft. Thus the great beam of the engine had on its face 100 steps, and the shaft in which it moved had 100 corresponding platforms. The engine was moved by the gigantic "bob" or lever in the engine house at the top, the beam moving up and down the shaft with a 12-foot stroke. Our guide explained to us in not too many words, that we were to do as he did. Then quickly seizing the iron clamp, he stood on the first step and was lifted by it to platform No. 1. He as quickly stepped off, and as the step which carried him came back with the descending rod, he called to me to do the same. I did so and jumped off in the same way, to find that *he* had gone one niche higher, for catching the next step that came to my level, he had repeated the first operation, and reached platform No. 2. I did the same, and shouted to my comrades to follow, and presently all four of us were following each other with the regularity of clock-work.

We held to that throbbing beam with fondest affection. It was a genuine friend. There was no difficulty about the ascent, save that it required all our care and attention. There was no time for hesitation. Each clamp had to be seized and each step taken or quitted the moment step and platform came level. No harm would come if one held on to his step too long. He would simply be carried back again, and kept playing at the game of see-saw. But, woe to him, if his foot should slip on the miry boards, or if, peering into the depths below, the next descending step should strike him on the head. Happily no mischance of this kind occurred. One hundred times did we step on and off that machine, the hundredth and last step bringing us out into

the daylight to which we had bid adieu some four hours and-a-half before. The miners ascend and descend by the man-engine. The operation either way takes 20 minutes. Add to this the ladders, and the long levels, and it will be seen that it takes a miner about three quarters of an hour to get out of the mine when he has finished his eight hours' toil, and it takes the same time to reach his work *after* he has walked from home to the mouth of the pit.

From a report given to the "Adventurers," as the shareholders are very properly called, it appears that the mine is earning good dividends. The total numbers of workers on task work, and percentage, or as they term it, "on tut and tribute," is 217 men and 28 boys.

On returning to the chamber where we had been so strangely equipped, great tubs of hot water were ready for us, and we were certainly ready for them. After resuming our own clothes, a plain but welcome tea was set before us. Certain pecuniary obligations were discharged, and the now re-united quaternion rolled away in a carriage to Penzance, every man of us agreed that the day's adventure was the hardest, strangest, and weirdest, of all through which we had ever passed.

J. FLETCHER.

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## How a Library grew out of a Book.

*MANY books are made to order.* The theme, the style, the length, are given, and the author shapes his material accordingly. If he be a skilful workman, and has the tact to conceal his art, his production may please, but it will fail to inspire the mind of another.

*Our best books grow.* A thought is born through contact of mind with mind. Through reading, or conversation, or observation it is nourished. It becomes the pet of its possessor; he expresses it in a paragraph, afterwards perhaps in a sermon or lecture, and ultimately in a book.

*Good books are quickeners of the intellect;* they rouse the slumbering forces of the mind, and furnish seed-thoughts out of which other literary harvests grow. The more suggestive they are, the more rapidly they multiply; and after a few generations the increase is enormous.

Theological Literature occupies a conspicuous place in the book-world, and to that department our attention will now be directed. The fact we wish to emphasize is this: THE VAST LIBRARY OF THEOLOGICAL LITERATURE OWES ITS EXISTENCE TO THE BIBLE. It has been said, that "were we to take away all the literature which has been given to the world through the direct and indirect influence of the Bible, we should have but little left." In tracing the growth of this literary harvest from the seed, a *topical* rather than a chronological order will be observed.

While the Bible claims to be a revelation of God's will, sufficiently complete to meet the needs of fallen man, it yet candidly admits that much might have been added (John xxi. 25). The materials omitted

by the inspired writers were seized upon and worked into supplements. The silence of the evangelists in relation to the early life of Christ, was not approved by some, and the *Apocryphal Gospels* were issued to supply the missing link. Many favourite traditions of the Jews were left out of the canonical scriptures, and this supposed defect the Rabbis sought to remedy, by that "monument of human industry, human wisdom, and human folly," called *The Talmud*.

By the preaching of "The Word," converts were multiplied. In the various cities these converts united together as a common brotherhood for worship, for mutual instruction, and consolation. The churches thus formed needed the oversight of a wise and sympathetic Pastor. But in those days Pastors were few, and the services of one would be shared by many of these organizations. To save the churches from loss, letters were written and circulated, containing authoritative statements of doctrinal truth; and these letters have been preserved, and are "*The Epistles of the Apostolic Fathers*."

The Bible contains doctrines that are repugnant to fallen man, and whenever it exerts its force, opposition is aroused. In the early days of Christianity this opposition was very fierce: Jews and Gentiles united to seek its overthrow. But like Israel of old, the more it was oppressed, the more it multiplied and grew. Its adversaries were alarmed, and their leaders felt it was a foe worthy of their keenest intellects; and they assailed it with force. However, these assaults were bravely met by those who loved the truth; and under the guidance of their great captain, Justin Martyr, Origen, and others, resisted and routed the opposing host. Their works have been placed among the literary treasures of the early Church, and have supplied through many centuries weapons for the Holy War. But when driven from one fort, the assailants of God's word take shelter in another, and thus a continuous battle, with an everchanging front, is being fought. At one time the opposing force is led by politicians, at another by philosophers, at another by scientists, and again by æsthetical critics. These leaders have boldly spoken out their convictions, evidently believing they had solved all nature's problems, and were about to deliver the world from its slavery to the Word. The attitude and works of these men provoked Christian scholars to good works; and after thorough preparation they have met these foes of faith, and have shown there is a solution of the supposed difficulties, honourable alike to science and revelation. The additions to the Theological Library of *Apologetical Works*, which have resulted from this long contest, are both numerous and valuable—many of them have become "classics."

The Bible has a message for men of all languages, and throughout all time; and yet it has a Jewish garb, and often speaks in Jewish tones, and bears the impress of the periods in which it was written. Having a message for all men it must speak in all languages; hence the need of *Translations, Grammars, Lexicons* and *Paraphrases*.

The imperfect media through which the subject matter of revelation was communicated, makes the multiplication of books on *Philology* an absolute necessity. Finite speech cannot fully express infinite ideas.



This difficulty is increased by the fact that our language is everchanging. Words become obsolete and new words are coined. You need a glossary for Chaucer and Spenser, and a commentary for Milton and Bacon, and similar aids in your study of the Bible. This demand has created a supply. *Critical and Exegetical Commentaries* are advancing to the front rank in Theological Literature.

The inspired writers, and their earliest readers, had historical and topographical knowledge which rendered unnecessary at that time an exact carefulness for chronological order, or identification of outward history, or descriptive geography, or minute topographical painting. But, that the picture may produce in the nineteenth century effects similar to those produced in the first, we need a *reselling*, in the form of an exact chronology, an accurate geography, and a full notice of preceding and contemporary history. Thus only shall we be placed on the old vantage ground of the primitive readers. The constant advance in learning is ever improving the facilities for supplying these needs. Hence we have a succession of books on the same theme giving the results of latest researches:—*Lives of Christ and the Apostles; Histories of the Jewish Church; General Histories of the World, and separate Histories of the Great Monarchies of the East; Researches, and Later Researches in the Holy Land; and books on Jewish, Egyptian, and Assyrian Antiquities.*

Truth appears in the Scripture, in the main, in the concrete form. The most elaborate system of divinity found in the Bible is contained in the epistle to the Romans; but that even as a system is not complete. As a rule the truth is acted rather than spoken, being revealed amid varied circumstances in daily life. Now we are surprised by its new and unlooked for phases, and then we are disappointed by its sudden concealment. The advisability of reducing it to a system was early acknowledged, and numerous attempts were made, and the results were given to the world in books on *The Philosophy of Religion and Morals, and the Scientific Treatment of Christian Doctrine.* These works in their turn gave rise to others. All could not see eye to eye. One man guided by his idiosyncrasies gave prominence to one doctrine; another man's peculiarities led him in an opposite direction; a third comes forward to harmonise the two; and a fourth follows to criticise them all. One gives what seems to him an exhaustive statement, others issue supplements; so the books are multiplied, and the Library grows.

The Moral Condition of Nations is ever changing in its character and manifestations. Now one class of sin is in the ascendant, and then another, according as the cycle of temptation rolls round. The same remedy will not prove effective in every case; so we have a succession of *Ethical Treatises*, setting forth in its strongest light that part of God's law which is most flagrantly violated.

The Bible is the moulder and beautifier of human life. Its disciples become living epistles, and their lives so fragrant and useful, are enshrined in faithful *Biographies*. Thus the Library is enriched with memorials of the wise and good; and we are permitted to have as our mental associates, such men as Augustine and Chrysostom, Luther and Calvin, Baxter and Howe, Judson and Carey, Arnold and Robertson,

Guthrie and McLeod, who being dead yet speak. Would that they had more numerous and sympathetic listeners !

Christ advocates Missionary enterprise. "Go ye into all the world," is His perpetual command. "Whosoever calleth on the name of the Lord," is His unchanging promise. This command has been heeded ; this promise has been kept ; and as men have been reclaimed, churches have been formed. The varying experience of those churches has given birth and interest to *Church Histories*. Each separate local organization has some peculiar doctrine or practice to vindicate or commend, and hence has sprung up *Denominational Literature : Treatises on Church Government, Ceremonies and Liturgies appear ; followed by Sermons and Essays, Devotional Works, and Religious Poetry*.

As books multiply and the Library increases in bulk and cost, the idea of condensation is suggested. The facts are culled. The essence is extracted from the flowers of literature, and the welcome *Dictionaries and Encyclopedias* appear : the miniature Libraries, the economizers of time, money, and power.

This rapid sketch is intended to be not exhaustive but suggestive ; to stimulate inquiry rather than to satisfy it ; and yet we hope we have been able to show *the vitality and vigour of the Bible*. Some books are like vapour, they appear for a little while, and then vanish away. They never give birth to others, are never opposed, and but seldom read. They weaken the minds that stoop to honour them. But the Bible has life in every part, and stirs in manifold ways the souls of men. It is a hammer, a fire and sword. It is a lamp to give light, and a seed containing the life-germ. It has been tried by canonical authority, by blind persecution, by enlightened criticism, by human experience ; and each testing has revealed new beauty and power. It is hoary with age, and yet has the brilliancy of youth. It has a human element which shows its kinship with earth ; but enshrined within is the glory of Deity. The words are lenses through which we study divine truth : now serving as telescopes bringing distant objects near, now as microscopes revealing the beauty and perfection of the miniature gems of truth.

Even this brief glance at the literary fruits of the Bible, shows that *a most extensive and fruitful field is open to the Christian student*. The themes presented are varied. The text-books are of every grade, and in their structure are scholarly, exact, and thorough. In a lifetime you can only skim the surface ; yea, in a single department you will find work for an age. If, then, you seek distinction, if you are in quest of a noble occupation, seek for the diplomas offered to those who graduate in this department, being assured that without a fair acquaintance with Theological literature, your education will lack in fulness, and finish, and fruitfulness.

Some may exclaim, "O honoured book ! to have so bright a constellation shedding glory on every page." We would rather say, "O honoured sages ! to be permitted to learn from so wise a Teacher." True, the princes of learning have cast their crowns before it ; but let it be remembered that those crowns first received their lustre from its light.

CHARLES PAYNE.

## Darkness turned to Light.

"ONLY two-and-twenty, do you say? I should have thought she was considerably over thirty."

"Yes," said my friend; "but that sort of life soon makes a woman look old. My advice is—Keep clear of the whole thing. You can do no good, and will only bring trouble upon yourself. It's her own fault. She should have kept herself respectable. She has broken her mother's heart, and her father won't own her."

I made no reply; but oh! how my heart ached for this girl. Could she not be saved? "O Christ!" I prayed, "Thou pure and holy One, who didst die for such as these, make me wise to win this wanderer back to Thee."

How to get at her—that was the question. It was such a sad story—and none the less sad that I knew hundreds of others like it. I was particularly interested in this girl, however, for she had been an assistant in a large draper's shop near where I lived. She was a bright, pretty-looking girl, tall and stately, and very pleasant in her manner. Alas! it was the old, old story of deceit and wickedness. A handsome man had been attracted by the pretty face and graceful form, and had tempted her—made promises which he never meant to keep—and had persuaded her to leave her situation, with him, and then in a month or two had tired of his pretty toy, and left her homeless, disgraced, and in despair.

Since then, what her life had been I shuddered to think; but I knew that just now she was almost starving. She had a home—of a sort—one little, bare, miserable room; but for the rest! Oh! something must be done, and I must do it; and with the Father's loving help I would bring this poor woman to Him.

I must make some excuse for calling. She could do a little dress-making, I heard. I made my own dresses as a rule, for I could not afford to put such work out. Still I could get her to alter one for me. "Be sure you ask for *Mrs. Graham*," I had been told. Accordingly I did so. I obtained admittance, and told her I wanted some work done. She agreed to do it, and I arranged to call in a day or two for it, and went home to think—and pray. Ah! there was need. A home! did I say? How could that poor miserable attic be called a *home*? What a terrible look of hunger and despair had gleamed in her sunken eyes! But how to gain her confidence! It must, it should be done. I thought and planned. One thing after another rose in my mind; but I had no definite idea, even when I called at the time I had appointed, as to how I should get her to talk to me; only this—all day the words, "Take no thought how ye shall speak; it shall be given you," kept repeating themselves in my brain.

I knocked at the door. "Good evening, *Mrs. Graham*. Is my dress ready for me?"

"It is here," she said stiffly; and the parcel was put into my hand.

"May I come in a moment?" I said. "I should like to rest for a little while, if you will allow me to."

"Rest," she bitterly said, "there is no rest here. I have not even a seat to offer you. Do you know what I am?" she went on fiercely.

"Surely you do not, or you would never have given me work, much less offer to enter a room where I was."

I looked steadily into the eyes that gleamed with the lurid light of despair. "Yes, I know *all* about you. I know you are sad, and in want; let me in, my sister; I would like to help you, if I can."

As I spoke she covered her face with her hands, and sobs burst from her very heart. I passed quietly into the room, led her to the only chair she possessed, and standing beside her placed my hand on her shoulder, and said, "Tell me all about yourself, and how it is you have come to this. For a few moments she struggled with her sobs, and at last brokenly told me all the miserable story I had heard before.

I listened quietly, and then said in a low tone, "You have heard it before, now listen again—FOR IT IS TRUE—'The blood of Jesus Christ His Son cleanseth us from *all* sin.'"

"Not mine," she sobbed out, "not mine; there can be no forgiveness for such as I."

"Yes, my sister, even for you. Sing the words over and over again to yourself until you can believe them—*Even me, even me; His blood cleanseth me.* And now I want to say something else. Will you call at my house on Christmas-Day, and you shall have as nice a dinner as I can give you? Will you come?"

She shook her head. "I *could* not sit down to eat with such as you. I am not fit. Your friends would not like it; they would despise me, and I could not bear it."

"Then you shall bring it home and have it by yourself, if you would rather do so." The question was settled so, and I left her, quieter, and in a calmer mood.

Christmas-Day came. I took care that the dinner I provided should be as dainty and as nice as I could possibly make it. She called, and I gave it to her myself, with just a word or two of greeting, and told her I would come and see her again in a day or two. Accordingly I called, and found her much more ready to talk to me than before. She had made some attempt at cleaning up the room, and given it a rather more comfortable appearance.

She was now ready to listen to what I had to say, and again I spoke to her of the love of Jesus, and His willingness to forgive. But I could see that as yet little impression could be made. I promised to try and find work for her; and I did succeed in obtaining a sort of half-promise from her, that she would abandon the old horrible life, if by any means she could be supplied with work; but she would not go into any one's house, or meet any lady but myself. So I had to think, and think, and plan again, for indeed it was a difficult matter to manage. Few of my acquaintances would care to trust work to one of whom they had heard such stories; and even had she been willing to enter their houses, they would, I knew, be anything but willing to allow her to do so. O that our women of England had more of the spirit of the Master in their hearts! and yet, even when they are anxious to please Him, and help His erring ones, how many and great are the difficulties. One friend I had to whom I turned in my difficulty. Ah! if there were more like dear Mrs. Thornton, such work would be made easier. I told her all, for I knew I could trust her love and zeal for her Master, and

that all her heart would go out to help this poor child of God, who had wandered so far away from Him.

She thought a while, and then said, "I can give her work, if she will come here and do it."

"But, dear Mrs. Thornton," I said, "she will not come, even to you, I am afraid."

"Try her," my friend replied. "She will know my name, and a little about me. Tell her she shall work in a room by herself. She shall not see the children, or even the servants, only myself; and her meals shall be served to her alone, if she wishes it. And Mary, dear child, do not worry yourself so much about this. Remember the Lord Jesus cares more about it than even you do, and He is watching it all;" then she kissed me tenderly, and I went on my errand with a lighter heart, asking the Father as I went to give me success in my mission, and asking Him too, very earnestly indeed, that it might be given to us to reveal the love of the Divine Master through our human love and tenderness.

I was more successful than I had dared to hope. After a little persuasion, Mrs. Graham, as we still called her, agreed to the plan proposed by my friend, and said she would not fail to go the very next day. "And now I want you to do something else," I said, "before I go."

"What is it?" she said eagerly. "I will be only too glad to do anything for you, you have been so good to me, and—you called me *sister*."

"Yes," I said, "you are my sister, for whom Jesus died. Will you kneel and pray with me to that same dear Lord Jesus, that this may be the beginning of a new and better life for you?"

Her face clouded in a moment. "Yes, I will do it to please *you*, but it is no good, I don't believe in it."

So we knelt together, at her one chair. I passed my arm about her, for I wished her to feel that she was at any rate near to me, though the Father's love seemed an impossibility to her. For a moment or two I could not utter a word, but all my heart, full to overflowing, went up in a voiceless cry to the Father. At last words came, faintly and few—"O loving Father, Thou seest us; look upon the sorrow and misery of this Thy child, who knows not Thy love. Help her, Lord, to see it. Show to her Thy tender pity for those who, like her, have wandered far away into the wilderness of sin. O Lord Jesus, help her. I cannot even tell her about Thee so as to make her understand. I cannot even—" and here I broke down and wept, overwhelmed with the sense of my utter helplessness; and my tears accomplished what my words had failed to do: for she who was kneeling by my side broke out into sobs and cries—"Lord, have mercy—forgive—forgive"—and then she bowed her head upon her clasped hands, and a deep silence fell upon us both. And in that silence the Lord spoke to her broken heart words of comfort and healing. As of old, His ever-ready love flowed forth in streams of mercy to help and forgive the sinner, and she heard Him say, "Go in peace, and sin no more."

We rose, and I said, "You can believe *now*."

"Leave me, please," she said; "forgive me and leave me. I cannot speak to you now; but come again."

Once more I went forth, but now how glad I was. I knew she would give herself to Him; I knew she would find Him; and He would do and say all that I could not.

I waited a few days, and then called. She was out, at Mrs. Thornton's, so I did not see her, and in fact did not find her at home until a month or more had passed away; and then I did see her, and found her very quiet and subdued. She had steadily resisted all temptation to return to her old life, she had kept her engagement with Mrs. Thornton, and things were beginning to brighten a little for her. She was earning enough to keep want from her door; but as to spiritual matters I could find out but little. When I spoke of Jesus she said, "I cannot tell you yet; I am groping—pray for me—pray for me. I am trying to do right, and you say He will not scorn me."

"No, no; He will not scorn you. He did not turn away from you that day. You know He heard your cry then. Do not look at *yourself*—look to Him."

And she did look and did find Him, and loves Him, and by degrees is growing into a more perfect knowledge of Him. He is her Teacher, and soon she will learn to rejoice in His love; and "forgetting those things that are behind, press forward." I go to see her often. She is still very poor—for alas! the Christian hearts are few that can also "forget the things that are behind"—and help and work were slow to come; still she is doing sufficient to keep herself honestly, in a very humble way, and is trying quietly and faithfully to follow the Lord Jesus.

"Ah!" she said one day to me, "but for you I should never have turned away from that horrible life I was leading. You called me *sister*, and that broke my heart. To think that you, a pure and good woman, would teach me, speak to me, come into my room; and then you fed me, not on scraps and stale meat that were scarcely fit to eat, but on dainty food, prepared and arranged by your own loving, sisterly hands. When I got home and unpacked my dinner on that clear cold Christmas-Day, I cried, I could not help it; for I was so hungry, and you had sent me such a beautiful, daintily-served dinner. It made me think of my mother, and I cried still more bitterly when I thought of her tenderness and love, and her broken heart. She has gone now. I can never even ask her forgiveness, but perhaps God will tell her; and perhaps some day my father will forgive me—as He has done. But it is your kindness and love that has led me home."

My little story is done. O reader, will you not let it speak a word to your heart? Think at this happy time, when New Year bells are ringing joyous peals, think of the many who have wandered away, and are suffering bitterly—who are verily in a "horrible pit and miry clay." O will you not try to save them? Think not that your purity will be sullied by contact with them. Not so: the golden cord of God's love, stretched out to them through your message, shall lift them from the pit of despair; and so far from sullyng your "beauty of holiness," they shall be bright stars in your crown, to shine for ever and ever. But you must *love* them—*love* them. Only by *love* can they be saved.

LLOYD.

“The Welcome, the most fair, the best-  
beloved Night.”

—Longfellow's “Hymn to the Night.”

I GAZED on the stars at midnight,  
And my heart was full of care;  
Perplexed was my mind and weary,  
But the stars were fresh and fair.

They seemed in that far-off region  
To become supremely bright;  
They flashed in their sable setting  
With a “crystalline delight.”

I gazed till each radiant image  
Faded out behind a tear,  
And I said, “There is joy up yonder,  
Be there ne'er such sorrow here.”

Ere long—the great glory fading  
Into darkness deep and calm—  
Around in the gloomy vastness  
Softly sounded David's Psalm;

It came like the ocean's murmur,  
As the billows rise and roll—  
“The Lord shall preserve from evil,  
Yea, the Lord shall keep thy soul.”\*

It swelled, and it flowed above me  
Like a river, pure and clear;  
And I said, “There is peace up yonder,  
Be there ne'er such trouble here.”

(Perchance 'twas my wayward fancy,  
Giving hope and faith a voice;  
Perchance 'twas a heavenly message,  
Bidding weary souls rejoice.)

At last into silence dying,  
With a cadence ling'ring long;  
It seemed as the spheres were sleeping,  
And the stars had closed their song.

As sweet as the sacred music  
Was the silence far and near,  
For I said, “There is rest up yonder,  
After toil and turmoil here.”

I sighed as the words I uttered,  
As if hope had nearly flown,  
But O! the bright starlight's gladness  
Was not gone—'twas now mine own.

And peace from the angel's message,  
Which had long escaped my quest,  
Came down, like the Father's blessing,  
And at last my soul found rest.

*Barrowden.*

H. BULL.

\* Psalm cxxi. 7.

# "I forgot."

BY HARRIETT BOULTWOOD.



ING it again, please, Miss."

And once more the bird-like notes rang out—

"There's a Friend for little children  
Above the bright blue sky,  
A Friend who never changes,  
Whose love will never die."

Those were some of the words; and when the hymn was finished the shrill little voice said,

"Thank you; I like it so much."

"I'm glad you do, Robbie. I will come and sing to you again soon; but now I must go."

The speaker was a gentle-looking girl about twenty, and the child to whom she had been singing was a little fragile boy whose short life on earth was nearly over, for he was slowly dying of consumption.

His mother arose from her chair as the young lady prepared to depart.

"Thank you, Miss Seaforth," she said, her eyes filling with tears of gratitude; "Robbie seems to forget all his pain when you read and sing to him. I try myself sometimes, but I'm not much of a scholar, and I can't get over the words; as easy-like as you, Miss. Then, too, my voice is a very poor one—singing was never much in my line."

"Well, Mrs. Mason, I'm glad I can give so much pleasure to this poor child, and I will try and come again soon. Let me see, this is Monday. Well, on Thursday, Robbie, you may look for me," she said, turning to the boy; "I shall be sure to come then."

"Thank you, Miss," he replied, his small wan face lighting up with pleasure. Then stroking his bright hair, the young lady said, "Good-bye," and went away.

Jessie Seaforth was a Sunday school teacher, and Robbie had been in her class for a year or two before his illness. Teacher and scholar loved each other tenderly, and no greater delight could be given to the patient little sufferer than a visit from Miss Seaforth. The boy had a passion for music, and as the young lady possessed a splendidly-cultivated voice, the joy of hearing its musical tones overcame even weariness and pain.

Miss Seaforth knew her little scholar would never be well again; but that death was very near she never imagined, especially as the child had been ill for months without apparently getting worse,

Thursday came—a lovely summer day—and entirely forgetful of her promise to Robbie, Jessie set out on a long walk to visit a friend with whom she intended spending the day,

Robbie woke early that morning—much brighter than usual—and his first words were—

"Mother, my teacher will be here to-day to sing to me; won't she?"

"Yes, my darling; and you shall have your breakfast, and then I'll make you nice before she comes."

So the weary little frame underwent considerable pain in the operation of being made unusually neat, and by the time the golden hair was brushed, the child was almost fainting. But the thought of the coming pleasure enabled



him to rally, and lying back on his pillows he watched for Jessie coming along the little garden path. The hours passed slowly, and still no message from Miss Seaforth to say she could not come.

Mrs. Mason felt keenly the child's great disappointment, but did not like to send for the young lady. "As she had always been so kind, it seemed like giving trouble," she remarked. So she cheered Robbie by telling him she thought Miss Seaforth would be *sure* to call in the afternoon. Wearily the hours crept by to the suffering child, who with his eyes constantly turned towards the door still eagerly waited.

About four o'clock the minister came, and hearing of Robbie's disappointment kindly offered to fetch Miss Seaforth.

Of course he did not see her, and sadly he returned to the cottage, and told the boy she was out.

"But she *promised to come*," said the child sorrowfully. "Oh, I hope she won't forget me!"

The gentleman endeavoured to console him by talking to him, showing him pictures, and reading, but though the boy tried to be interested, it was evident his mind dwelt on his disappointment. After spending some time with him, Mr. Lewis noticed a great change pass over the little face, and he beckoned to the mother, for he saw at once that the summons had come.

As the poor woman bent to kiss the pallid lips, Robbie opened his eyes and murmured—

"Never mind, mother; I am going to hear the *angels* sing."

The next moment the little spirit had winged its flight away.

On returning home that evening Jessie was informed by her mother of the minister's visit, and great was her regret as she remembered her promise to Robbie.

"I am so sorry, mother," she said; "I really *would* have gone to him if I had not forgotten. What a wretched memory I have, to be sure!"

"You might make it a good one, my dear, if you only went the right way to work," said Mrs. Seaforth. "I am afraid you will have bitter sorrow before you learn the necessary experience."

"Really, mother, I *do* try, but somehow it's of no use."

"Make it a daily prayer to overcome this fault, my child, and I am sure you will succeed."

"I will, mother, And now I will go and see Robbie."

When she arrived at the cottage, she met Mrs. Mason at the garden gate. A look at the pale sorrowful face was sufficient to tell Jessie what had taken place.

"Oh, Mrs. Mason, I did not know that—that—"

"Yes, Miss," said the poor woman, bursting into tears, "Robbie has gone, and oh, Miss, if you had only been here yesterday! He watched and watched for you, and no one knows what the disappointment was to him when you did not come. He—"

But here Jessie turned so pale that Mrs. Mason asked her to step inside the cottage and sit down. She did so, for she was quite bewildered by the sudden news.

"I—I—did not know he was worse."

"No, Miss, no more did I till a few minutes before, for he went off very suddenly, and his last words were, "Never mind, mother; I am going to hear the *angels* sing."

Miss Seaforth could not restrain her tears as she heard these words, but after some time she mastered her emotion, and went to look at the little form lying there in its beautiful last sleep. Then expressing her sorrow to the weeping woman, she took her way homeward, pondering over her mother's wise counsel respecting her fault of forgetfulness, and resolving to try and conquer it.

Ah, dear fellow-labourers in the Master's vineyard, how often some such fault as Jessie's mars our work, and makes us *hinderers*! Where this is the

case let us honestly endeavour to overcome it. Little acts of indolence, selfishness, or pride are so easily excused or glossed over, that we give no heed to uprooting them; and yet it is the little virtues that build up a noble character. Let us remember this.

Several months passed, and Jessie did make some progress in overcoming her fault; but it needed a sterner lesson to finally uproot it—as we shall see.

"Jessie," said Mr. Seaforth to his daughter one afternoon as she was preparing for a walk, "as you are going out, will you post this letter for me?"

"Father," put in a roguish-looking boy before his sister could reply, "Jessie's pocket is the only post-office it will see for a day or two. She is *sure* to forget it."

"Oh, Harold," said Jessie deprecatingly.

"True, sis," he answered laughingly, "for I have proved you. Don't you remember Grant's note?"

"My dear," said her father, "I am anxious to save the next London post, and my letter is *very* important; so pray remember, Jessie."

"I will, father, in spite of that saucy Harold. Good-bye:" and she ran lightly down the garden-path.

Alas, alas, for Jessie's resolution *not to forget!*

Five minutes after leaving home she met a friend who, like herself, was busy in making various articles for a coming bazaar, in which they both took great interest. Chatting merrily they walked on, and all thoughts of the letter were forgotten, which—as Harold had predicted—lay safely in the pocket of Jessie's Ulster.

When she reached home Mr. Seaforth had been suddenly called away on business, and so there was no reminder concerning it.

A week elapsed; and one morning on opening his letters, Mr. Seaforth turned to his daughter and said:

"Jessie, did you post that letter I gave you last Monday—the one I told you was so important?"

Jessie blushed scarlet, for she had never thought of it after meeting her friend.

"No, father," she answered slowly; "it must be in my pocket still."

Her father, looking greatly displeased, sternly said, "Fetch it at once, then, Jessie; and let me tell you, my dear, that your careless habit of forgetting has probably blighted your cousin Duncan's prospects for life."

"Oh, father!" and she burst into tears as she ran upstairs for the unfortunate letter, wondering greatly how her neglect *could* bring about such sad consequences.

Mr. Seaforth was guardian to one of his nephews who had lost both his parents in childhood. He was a generous, high-spirited youth, who but a year previously had been launched on the sea of London life. His was the old, old, old glory. He had been led astray by evil companions, and had used some money belonging to his employers—who were ship-brokers—to help himself out of a difficulty.

Then came a feeling of deep contrition, and Duncan wrote to his guardian telling him all, and asking for the necessary sum of money, that he had lost by gambling. Finding he received no answer to his appeal, he became desperate, ran away from his situation, and embarked for America as an emigrant.

The letter Mr. Seaforth had received that morning ran thus:

"My dear Uncle,—I have waited till the very last moment for your answer to my letter, which you received a week ago; but as none has come I can only think you intend to wash your hands of me. I honestly meant to turn over a grand new leaf if you had helped me out of my 'scrape' this time; but I suppose you think me incorrigible, and may only bring disgrace upon you. Well, I must take my chance now, and so when you receive this letter I shall be on my way to America.

"It is of no use saying again, 'I am sorry for what I've done,' as it is evident you do not believe me, but please don't think the worst of

"Your affectionate nephew,

"DUNCAN MOORE."

Mr. Seaforth, after reading this, at once set off to London, but on going to Duncan's employers found that the youth had started for New York. He refunded the money Duncan owed his master and then finding that he could do nothing more in the matter, he returned home greatly regretting ever trusting the letter to his daughter's charge.

And Jessie? The lesson was indeed a bitter one especially as all efforts to trace her cousin had proved fruitless, and it was with an aching heart that she heard her father remark—as they gathered round their well-spread tea-table with its surroundings of warmth and comfort—

“I wonder where Duncan is to-night.”

Many a prayer did Jessie offer up for the wanderer, and at length came the answer. A friend of Mr. Seaforth's had met the young man in New York, but although he was steady he did not seem to be getting on very well. Mr. Seaforth lost no time in writing to Duncan and explaining matters, and in a few months the young man returned to England and was taken into his uncle's business, where his honourable conduct gained for him the esteem of all. Jessie asked his forgiveness for her carelessness in forgetting the letter, and he readily gave it, saying in conclusion:

“After all, Jessie—though it was terribly hard to seem cut adrift—it was the experience I needed. Through fighting comes victory, you know.”

“Yes,” said Mr. Seaforth, “and that is the grandest lesson of life you can learn, my boy.”

“I trust I can say the same,” said Jessie, looking thankfully into her cousin's face.

“Yes, you may,” said her father; “for you, too, have won a battle.”

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## The Question Box.

### COMPARTMENT I.—FOR THE YOUNG PEOPLE.

Answers to Questions of last month:—

(34) *Jonah*, in Nineveh (Jon. iii. 14); *Ezekiel*, in Chaldea, near the river Chebar (Ezek. i. 1, 3); *Jeremiah*, in Egypt (Jer. xliii. 6-13); *Daniel*, in Babylon; in Shushan, in the land of Persia; and in the neighbourhood of the river Hiddekel, or Tigris (Dan. i. 6, viii. 2, x. 4).

(35) *Paradise* is a word of Persian origin, and means a park, or large pleasure garden.

(36) Jesus came up out of the water (Mark i. 10); John baptized where there was much water (John iii. 23); Philip and the eunuch went down into and came up out of the water (Acts viii. 38, 39). Baptism is compared to burial in Rom. vi. 40 and Coloss. ii. 12.

Luke xii. 50 might have been mentioned. Christ's approaching sufferings could not be compared to sprinkling. He was *plunged* in sorrow—*immersed* in suffering for us. Matt. iii. 16 cannot properly be cited, for there the original reads, “went up from the water.” See Revised Version.

New Questions:—

(1) “A soft answer turneth away wrath”; give three scriptural incidents illustrative of this proverb.

(2) What is the difference in meaning in the word “wisdom” as it occurs in the Book of Proverbs iv. 7, and in Ecclesiastes i. 16-18?

(3) What parables of our Lord are peculiar to the Gospel of Luke?

[N.B.—At the time of our going to press, answers to the December questions have not been received from all our young friends. We must therefore defer till February the announcement of their comparative success during the year.]

# Ten-Minute Talks with Boys and Girls.

## A CHILD IN THE PULPIT.

“And Jesus called a little child unto Him, and set him in the midst of them.”

—MATT. xviii. 2.



It is the custom now-a-days for preachers to take a verse out of the Bible as the text of each sermon. But most of the sermons which Jesus preached had no scripture text at all. Sometimes He spoke about the flowers or the birds: once He chose for His subject the sower who went forth to sow; at another time He preached upon the lost sheep; and here He takes for His text a little child. His disciples (or scholars) came to Him with a question. They wanted to know, Which of them was greatest in the kingdom of heaven? And it was in reply to this question that Jesus called this little child and set him in the midst, and made him the text of His sermon. And what was the great burden of His words? That they must become like little children if they would be His disciples. Now, boys and girls are generally anxious to resemble grown-up people as much as they can; let me tell you of a few things in which you must try to keep child-like to the end of life. There are three notable features in which even grown men and women may learn from little ones about two years old.

I.—*Little children are truthful.* The idea of deceit or concealment is foreign to a young child's mind. The little ones are frank and open. They say what they think, and do not try to disguise their feelings. If a child dislikes you—it is not long before you know it. Lying is undreamt of until fear or evil example has corrupted its innocence. This is why the proverbs warn us against the “little pitchers” with “long ears.” It is dangerous to say in a child's hearing what you do not wish to be repeated. The little one is sure to blurt it out at some “inconvenient season.” A lady, making a call one morning, was shown into the drawing-room and left for a few moments with her friend's little girl. The child was very friendly, and so far from being shy that she gazed earnestly and long upon the lady's face. At last the visitor enquired with some amusement, “Why do you look at me so hard?” “I was looking for your other face,” replied the child. “My other face!” exclaimed the lady, “I don't understand you.” Whereupon the little one explained, “Mamma says that you are so *two-faced*, and I want to find out the other.”

Now this openness and simplicity of young children is their greatest charm. They win our love chiefly because they are “without guile.” But I am afraid that most boys and girls lose this perfect truthfulness very quickly. So I want you to learn the lesson anew. Let the *little ones* be your teachers. Be truthful in your words and in your deeds. Some hundred years ago there lived in Italy a poet named Petrarch. He was very famous for his writings, but I do not wish to speak about them. There was a great trial, at which many witnesses were called, all of whom had to take their oaths before giving evidence. But when Petrarch's name was called, the Judge said—“You need not make him take the oath; he will be sure to speak the truth.” He had kept the simplicity of childhood right through manhood's years. Try to be like him. Let it be said of you as was said of the Israelites in Isaiah—“Surely they are my people; *children that will not lie.*”

II.—*Little children are Trustful.* Few things are more touching or beautiful than the faith of a child in its parents. To its infant mind they are stronger, wiser, better than anyone else. In trouble, mother is the best comforter; in danger, father is the best protector. The little ones do not know the meaning of worry: they trust and are at peace. Now when Jesus set the little child in the midst, one of the lessons He wished to teach was this lesson of trustfulness. We all are the offspring of God. He is our father in heaven. And Jesus teaches us to trust our Father in heaven as the little children trust their fathers on earth. This is the only cure for anxiety and fear—to believe that whatever befall us, we are in the hands of God, who knows what is best, and doth all

things well. Dr. Culross tells a charming story of his entering a room where a little blind girl sat on her father's knee with one of his arms clasping her. Without saying a word or making a sign he stepped quietly up, unclasped his arm, and lifted the child away. As he took her out of the room, her father said, "Lorrie, are you not afraid? you don't know who has you?" She answered at once, "No, I don't know who has me; but I'm not afraid, for I know that you know." That is just the child-like trustfulness we should cherish towards God. He knows all about us; He numbers the very hairs of our heads; nor can we keep anything secret from Him. And His love is as great as His wisdom. He careth for us with a father's pity and a mother's tenderness. Then let us learn to trust Him always. In sickness and in health, in joy and in sorrow, in weal and in woe let us rejoice in the thought, "I know that Thou knowest."

III.—*Little children are Imitative.* They mimic their elders unconsciously. Their highest aim is to be like someone whom they admire or love. There is a story about the son of John Leech (the great comic artist), which tells how he was one day taken to the barber's to have his hair cut; and when the man had put on the apron and begun to use the scissors, the tiny fellow exclaimed, "Please not to leave *any* on the top because I want to be like papa." Now I don't suppose many of you are quite so simple as that (although I know one bright little lad who told me the other day how anxious he is "to have whiskers like dada!") but all children are fond of imitating their seniors. There is a reptile called the Chameleon, about which people used to believe that it changed its colour according to its position: that in the green grass it was green, on the brown earth brown, and so on. There is a sense in which what was fabled of the Chameleon is certainly true of children. They take the tint of their surroundings. It is not natural for them to be singular. They do as they see others do. Especially are they apt to imitate their fathers. So should we all be imitators of the great Father of all men. The apostle says, "Be ye imitators of God as dear children."

How is that possible? There is only one point in which we can resemble God. We cannot be like Him in power or in wisdom, but we can be like Him in goodness. "God is love:" we can imitate *that* feature of His character. There are some little boys whom people call regular father's sons. They would be known anywhere by the family likeness. And if we are like a good father in character as well as in looks, I think we may rejoice and be glad. But it is better still to be like our heavenly Father—will you all try to be that?

Jesus Christ set this little child in the midst of His disciples, and made him their teacher. *They were far older than he, but they were not too old to learn.* Some boys and girls fancy that when they are twelve or thirteen years old they ought to give up school: that they are above it. These *disciples* of Jesus were grown-up men, and yet they were scholars, learners in His school. That is what the word "disciples" means. And they were not above learning even from a child. *He was far younger than they, but not too young to teach.* The very youngest may be preachers. Do you ask how? Not by speaking. This little one did not say anything. But by being truthful, trustful, and imitators of God. Actions speak louder than words. You little folk can preach better sermons at home than the minister in the pulpit.

G. H. JAMES.

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## Correspondence.

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### LIZARD VERSUS SPIDER.

To the Editors of the General Baptist Magazine—

DEAR SIRS,—Permit an old boy, who reads with pleasure and profit "Sunday Morning Talks with Boys and Girls," to stand up for the Revised Version and the lizard. In the *G. B. Magazine* for November, page 422, I read, "The Revised Version has killed the poor spider, and put a 'lizard' in its place. But I am not going to be cheated like that. I vote for spider, and am sure you

will vote with me." As an old boy of the larger congregation, I go for the amendment, and vote for lizard. When I was in Halifax the other week, I heard of a "fresh arrival" in Madras who, walking on his first evening in the garden of a friend, saw a lizard cross his path, and ran breathlessly into the house, saying he had seen a mosquito. I suppose in some such way someone has confounded this lizard with the spider, and the mistake has been stuck to.

I vote for the lizard because in the East, where you would find one spider in kings' palaces you would find a dozen or a score lizards. Says a certain writer, "The house-lizard is very common in Palestine; and is tolerated in palaces because it helps to clear them of insects." On any sultry night in the rainy season in India you may see five or six beautiful lizards in front of you on the whitewashed wall, devouring insects most ravenously; and each disposing of scores while a spider would catch only one. The house-lizard, too, is very wise. She hides herself behind a picture or other screen on the wall until the poor insect comes within her reach, when out she darts, and the insect is swallowed up before he can count one. Then again the house-lizard, as anyone can see with the naked eye, has "hands" and fingers with which "she taketh hold" as she runs along. Now if I am not mistaken, you cannot see with the naked eye whether a spider has hands or not; and if Agur had a microscope, and used it, I think he would have seen something like cat's claws (see Cassell's "Science for All," vol. II., page 180). But I very much doubt if he had a microscope. I might say some other things in favour of the house-lizard: for instance—she can chirp or whistle; she has most witching eyes, and is rather pretty; she is very tame and harmless, except to insects. If she is frightend she sometimes drops her tail, but soon grows another. She makes lots of fun for children, and is in no wise man's enemy.

Now I vote for the lizard because

(1) She is certain to be found in kings' palaces.

(2) She has "hands" plainly to be seen, and with which "she taketh hold."

(3) She is "wise," and

(4) She was well known to Agur and those to whom he more immediately spoke.

Messrs. Editors, I have nothing against the spider; but as the house-lizard has befriended me, I feel I ought not to see her slighted without entering my protest, and I very cheerfully give her and the Revised Version my vote.

HENRY WOOD.

## Visitors to the Churches.

THE following circular has been recently sent to every church in the Connexion. It is intended by this means to prepare the way for the plan of brotherly visitation recommended by the last Association:—

"Dear Friend,—Our Association at its last meeting requested the Conferences to appoint "Visitors," who should be ready, *at the cost of the Association*, to respond to an invitation from any of our churches to visit them in order—(1) To conduct special services; (2) To initiate new methods of work; (3) To confer on conditions of progress; and (4) Generally to aid in any way they can the work of the churches.

"In compliance with that request, the brethren named in the annexed list have been chosen for the churches in each respective Conference. If, therefore, you desire to see us, we shall be very pleased to hear from you as early as possible.

"Sincerely yours,

"JOHN CLIFFORD,

"Secretary to the Visitors' Board.

"VISITORS APPOINTED BY THE CONFERENCES.—*Midland*: W. Bishop, T. R. Stevenson, and W. R. Stevenson. *Northern*: W. Gray. *Southern*: J. Clifford and J. Fletcher. *Warwickshire*: G. Barrans. *Eastern*: T. Barrass, T. H. Bennett, J. Bentley, C. Barker, E. H. Firks, J. Harper, J. C. Jones, J. Jolly, J. H. Monti, W. Orton, C. Payne, and G. F. Pitts. *Cheshire*: C. T. Johnson and S. Hirst."

# The Sunday School Union's New Year's Book-Parcel.

WONDERFUL are the ingenuity, enterprise, taste, and skill employed year by year by the managers of the Sunday School Union in providing healthy and attractive literature for our children and young people. The parcel before us is inferior to none of its predecessors. First we have a large handsome volume, the "*Young England Magazine*" for the year 1885 (5s.) It is full of good stories and articles on a great variety of useful and interesting subjects, and is suited to both boys and girls. We are glad to observe that the paper is much better in quality than it was a year ago. Abounding in pictorial illustrations, and gaily bound in deep blue and gold, it will make a capital New Year's present.

Next, for the Little Ones, we have the "*Child's Own Magazine*" (1s. 6d.), also with a bright handsome cover and plenty of pictures.—Another book we are glad to see is a second series of "*Bible Pictures for Little People*" (1s. 6d.), illustrating Old Testament scenes and incidents from the time of David onward. The wood-cuts (and there are scores of them) are of a superior character, whilst the explanations given by "Uncle Harry" are simple and appropriate.

"*Josceline; or, The Cousins*," by M. M. Pollard, (2s. 6d.) is a very good story for girls; "*The Old Mill*," by Meta, (1s.) is a somewhat smaller book, good for boys.—"*Bayard the Dauntless*," and other Historical Tales, (2s.) is a translation from the French of Madame De Witt, one of the accomplished daughters of the celebrated statesman Guizot. We are sorry that we cannot commend the style of the translation. In a number of instances it is so literal as to be almost unintelligible. Still, the subjects of these Tales are in themselves so interesting, that the book will be read with pleasure by many.—"*Claude Russell's Sister*," and other Stories, by Miss Kenyon, (1s. 6d.) is another book of which we can speak well, and recommend as fitted to do good to others beside juveniles.—The following five stories, only 6d. each, are very prettily got up, but it will be a mistake if any one supposes they are adapted to children: "*Geraldine's Quest*," by Lucretia Maybury; "*The Two Friends; or, Rich and Poor*," a translation from the German, by B. Hitjer; "*Will Carves the Way*," by A. E. G.; "*By a Way that they knew not*," by Faith Chiltern; "*Zita, the Gipsy Child*," by Mary Onley. Whilst some of these books are certainly about children, many of the words and sentiments are beyond them.

"*Pictures, Prose, and Rhymes, for Children of all Climes*," (2s. 6d.) is a book we favourably noticed twelve months ago. We then spoke of it as a charming book for a child, and have since had ocular demonstration of its immense and persistent attractiveness in the case of a little damsel of between two and three years old.

Passing to books of a graver sort, we have "*Notes on Scripture Lessons for 1885*," neatly bound in cloth. Though too late for 1886, at least in schools where the International Lessons are used, it contains many expositions of Scripture of permanent value.—"*A Popular Handbook of Christian Evidences*," by John Kennedy, M.A., D.D., is Part 3 of a larger work, this part treating specially of the Bible. Let no one imagine that because this book is called "Popular," he will find it light reading. It will require close attention and careful study, but will prove to be worth the labour.

Two more volumes (1s. each) of "*Anecdotes on Bible Texts*," by J. L. Nye. These embrace the *Gospels of Matthew and John*—previous volumes having dealt with the Acts of the Apostles and the Epistle to the Romans. An appropriate anecdote well told is with the young often more effective than the weightiest argument; and here the Teacher will find facts and incidents, new and old, arranged under their respective texts, all ready to hand.

But a Sunday School Teacher, thoroughly devoted to his work, should have a private note-book, in which to jot down thoughts occurring to him in the course of the week—containing, also, the names and addresses of his scholars. Provision is made for this in the neat gilt-edged "*Sunday School Teachers' Pocket Book*" now before us, which, besides leaves ruled for the purposes just named, contains much useful miscellaneous information,

Four *New Year's Addresses*, price one penny each, complete our budget—one

to *Parents*, by Rev. A. Mursell; another, to *Senior Scholars*, by Dr. J. Thain Davidson; a third, to *Sunday Scholars* generally, by Mr. W. H. Groser; and one to *Teachers*, by the Rev. Robert F. Horton, M. A. The names of the writers are a sufficient guarantee for the excellence of their quality.

## Notices of New Books.

**BIBLE FLOWERS AND FLOWER LORE.**  
Price 1s. 6d. Hodder & Stoughton,  
*Paternoster Row.*

THE series of papers of which this neat-looking volume is composed appeared originally in the *Jewish World*. The writer is evidently a Hebrew scholar as well as a botanist. His object has been to give a reliable account, so far as the present state of our knowledge admits, of "The Rose of Sharon," "The Lily of the Valley," and nearly thirty other flowers and flowering plants to which allusion is made in the scriptures of the Old Testament. The book is no *Hortus Siccus* for dryness. Readers of the Bible will find it pleasant as well as instructive.

**THE MYSTERY OF GOD.** *A consideration of some Intellectual Hindrances to Faith.* Price 7s. 6d. By T. Vincent Tymms. London: Elliot Stock.

THE subjects treated of in this volume are Materialism, Pantheism, Theism, The Mystery of Evil, Revelation, The Person of Christ, The Resurrection of Christ and the Life of Faith—most of them great and difficult themes, yet all discussed with intelligence, clearness, and fairness. Indeed it gives us no little pleasure to think that among the younger ministers of the Baptist denomination we have a man capable of dealing with such topics in a style so thoroughly satisfactory. In the brief notice to which our space limits us, it is impossible to give even an outline of the arguments and illustrations adduced in connection with so wide a range of subjects. We may, however, call attention to the chapter on the "Straits of Theism without Revelation," as one which we deem specially valuable. Most heartily do we share with Mr. Tymms the belief that Righteousness, and not the mere happiness of innocence, was the ultimate aim of God in creating man, and that the sequel to man's history yet awaiting us "will amply recompense our race for all its struggles, and turn the groaning of creation into an exultant hallelujah to the Lord God who hath done all things well."

About eighty pages of the book are

occupied with a chapter, in eight sections, on "The Oracles of God," in which questions relating to the alleged Infallibility of the Bible and kindred topics are discussed wisely and with an intelligent recognition of facts. The thoughtful reader will find these sections far more satisfactory than the blind assertions and denunciations in regard to Inspiration met with in some quarters. Possibly Mr. Tymms has erred in trying to include too wide a range of topics in one volume; nevertheless, to educated Christian people wishing to study the foundations of their faith in the light of to-day, we know of no one book which we can commend as altogether so likely to be helpful as the one now before us.

**THE MONTHLY INTERPRETER.** Edited by Rev. Joseph S. Exell, M. A. Price 1s. monthly. Edinburgh: T. & T. Clark; London: Kegan, Paul, & Co.

WITH November began a new volume of this monthly magazine, plain and modest in appearance, but really full of learned and instructive papers. Among the noteworthy articles in numbers now before us are, one by Professor Godet, on "The Person of Christ;" another, by Professor Lansing, on "Pithom, the Treasure City;" whilst in the Literary Record is a brief but genial criticism of the Rev. J. B. Heard's book on the "Old and New Theology." This periodical is for educated ministers and others who wish to keep themselves abreast of the age in matters pertaining to Theology and Biblical Literature.

**THE HERALD OF MERCY; a Monthly Messenger for Humble Homes.** Vol. for 1885. Price One Shilling. London: Morgan & Scott.

A WONDERFULLY cheap magazine, only one halfpenny a month—eight pages of good matter and full of pictorial illustrations. We like it much, and wish it all success.

**GLEANINGS AMONG THE SHEAVES.** By C. H. Spurgeon, Price 1s. London: Passmore & Alabaster.

SELECT passages from Mr. Spurgeon's



sermons. The fact that this little book has reached a seventh edition speaks for itself; and so well known is the field from which these gleanings are made, that they need neither description nor commendation from us.

**THE CHURCH.** 1885. Price 1s. 6d.  
London: Elliot Stock.

**THE TEACHER'S STOREHOUSE AND TREASURY.** 1885. Price 1s. 6d.  
London: Elliot Stock.

**THE BAPTIST MESSENGER.** 1885. Price 1s. 6d. London: 61, Paternoster Row.

**THE MOTHER'S FRIEND.** 1885. Price 1s. 6d. London: 61, Paternoster Row.

ALL the above are magazines for the past year, in neat and appropriate binding. "The Church" has now attained its 42nd volume, but shows no signs of failing interest and vigour. The principal contributors during 1885 have been the Revs. F. B. Meyer, W. Steadman Davis, and T. R. Stevenson.

"The Teacher's Storehouse" with the present issue ceases its course under the old name, but is to reappear as the "Teacher at Work." The old magazine has been good; its conductors believe that the new one will be better.

"The Baptist Messenger," as heretofore, publishes in each number a sermon of Mr. Spurgeon's; and an interesting feature of the volume now before us is a series of papers by Mr. W. P. Griffith, entitled, "Round the World in Seven Months."

"The Mother's Friend" has stories, anecdotes, and short papers bearing on a mother's duties and difficulties, and suitable for family reading. We commend it.

**PICTORIAL TRACTS.**—Monthly four-page tracts are published by the British Temperance League, 29, Union St., Sheffield. Some samples sent us from the pen of Rev. G. W. M'Cree have the true ring about them, and are crowded with Temperance facts. Price 1s. 8d. per 100, post free.

## Editorial Notes.

**THE PORTRAIT.**—We have great pleasure in presenting to our readers with this number of the magazine a portrait of the Rev. Wm. Evans, Pastor of the church in Dover Street, Leicester, and President of the General Baptist Association for the year 1885-6. If it meet with the favour we anticipate, we propose that it shall be followed every three months by the likeness of some other General Baptist minister or missionary. Many of our friends will, we are sure, be glad to possess portraits of brethren whom they love and honour, which they may either bind up with their magazines, or have framed separately. We think, too, that to some who live in the outlying parts of the Connexion it will be pleasant to be able, by means of these likenesses, to form an idea of the personal appearance of men, with whose names they are familiar, but whom they have never perhaps had the opportunity of seeing. It is obvious that this venture will involve considerable expense; we therefore earnestly request all our friends, and especially ministers and church secretaries, to do what they can at the beginning of the year to increase the circulation of the magazine, and thus in part recoup the Publication Board and Publishers for their present outlay.

**THE RECENT ELECTION.**—The Liberals have been successful on the whole, but not to the extent anticipated by many. If, now that the excitement of the battle is over, we enquire into the reasons of the partial failure, they seem to us to be mainly as follows. First, the almost entire transfer of the Irish vote to the Conservative side. This had effect especially in Lancashire. Secondly, the feeling that has grown up lately among the well-to-do classes of London and the Home Counties that it is more "respectable" to be Conservative than Liberal. The influence of the same feeling is seen in the transfer, constantly proceeding, of rising people among the Dissenters to the Church of England. Thirdly, Dissatisfaction with the Foreign Policy of the late Liberal Government. This, again, was more felt in London than the provinces, partly through the influence of the London Press. Fourthly, the cry of the "Church in Danger," which whilst a failure in the country generally, had its effect in a few places. But the last and by no means least potent cause, in our estimation, was the prevalence of bad trade. This perhaps, not unnaturally, led many to listen to the specious demand for "Fair Trade." Artisans, to our own knowledge, feeling the pinch of present

suffering, declared that things could not be much worse than now, and, therefore, "that they would try the other side." Having all these adverse circumstances to contend with we think that Liberals may congratulate themselves on their success, qualified though it is in some measure.

"FAIR TRADE."—It is when we come to ask what articles of foreign production we should tax in order to bring about an improvement in trade, that the fallacy of the protectionist theory of Fair Trade becomes apparent. Not surely corn, or any kind of food, whereby the cost of our own living would be increased to the advantage of no one but land-owners. Not cotton, or wool, or timber, or anything which we need for our manufactures. This would increase the cost of the goods we want to sell, and make us less able to compete with other nations in the markets of the world. We might put a duty on foreign lace for the benefit of Nottingham; but would it befall to our countrywomen throughout the United Kingdom to make them all pay more for their "outward adorning" just for the sake of one town? Besides, how much would accrue to the revenue, or how much stimulus would be given to general Trade by the imposition of even half-a-dozen imposts of this kind? It is urged by some that retaliatory duties would lead protectionist nations to consider their ways and lower their duties on our goods. The experience of the past is against this view. Moreover, the greatest sinners in this matter are the Americans and some of our own colonies such as Canada and the Australian Victoria, whence we receive not manufactured goods, but corn and meat, timber, wool, and cotton; and as we have seen, for us to tax these articles would be to injure ourselves.

THE LIBERALS AND THE COUNTIES.—We are right glad that, as one consequence of the recent redistribution of political power, the Liberals will in future apparently have to look for their support in a great degree to the Counties, and not so exclusively to the Boroughs. Hitherto the counties have been mainly in the hands of the party whose principle has been to keep things as they are, and the Liberals, the party of progress, having little to hope for from the votes of dwellers in villages and the smaller towns, have not, even when in office, done what they might towards the promotion of the social and political well-being of the vast population outside the enfranchised

boroughs. It is in human nature to listen to those who can speak. But the position is altered now. Agricultural labourers, miners, workers in extra-urban mills and factories, are no longer politically dumb. In the recent election their voices have been for the most part on the Liberal side, and Liberals, feeling where their strength lies, will no doubt now do their best to promote those reforms in local government, land tenure, and other matters, which the country has so long needed. The position is decidedly hopeful.

IN THE FAR EAST.—Whilst the attention of Englishmen at home has been almost entirely concentrated on the conflict of parties at the Polls, some of their countrymen in the far East have been engaged in a most remarkable conquest of a once mighty kingdom. Burmah has fallen, almost without the loss of a life, before the British arms. The King has surrendered and the people have yielded themselves, apparently with willingness, to British rule. The fact is, we think, a testimony to the opinion prevalent in that part of Asia as to the general equity and beneficence of our government of subject races. May such be more and more the character of our rule in every land where our sway extends!

"THE CHURCH IN DANGER."—Lord Salisbury having nothing in the shape of a definite programme to bring before the country, save a faint echo of Mr. Gladstone's manifesto, has rallied parsons, publicans, and members of the Primrose League to the cry of "the Church in danger." He has no reason to congratulate himself on the result. Though the rooks in the Church-steeple have cawed with all the wildness of despair, the country has been in no wise alarmed. The people are not to be befooled by the hysterical screams and ignorant statements which have done duty for facts and arguments on the Tory side of this discussion. To say that if the Church is disestablished and disendowed England will cease to be a Christian nation—that the Church pews are to be converted into cattle-pens—and that all the clergy of the land will be turned penniless out of their parsonages, is to betray the densest ignorance on the subject in question. When it is shown, as it can be, by abundant evidence, ranging from the earliest utterances of Mr. Miall, to the latest conference on disestablishment, that these things never entered into the heads of responsible Liberationists, Churchmen themselves will be reconciled

to the inevitable. At present they do not know us. They do not understand our principles. There are canons who cannot comprehend the meaning of "religious equality." If the recent City Temple Conference did no more than show us this, it did good service. The dawn of a juster appreciation on the part of Churchmen, of the spirit and aims of Liberationists is at hand. The daylight will soon be here, and the shadows which make the clergy shudder in the present darkness will ere long flee away.

**PREVENTION BETTER THAN RESCUE.**—We are glad to learn that our friends at Westbourne Park, London, have decided to establish a House for the temporary accommodation of Young Women and Girls of good character, who, from various circumstances, such as the sudden loss of a situation, find themselves without a respectable home. It is not uncommon for young women to be dismissed from their situations without previous notice of any kind, and often without lengthened notice; if they are without friends in the vast city, infested with tempters to evil, it is obvious that they are in imminent peril. To give shelter for a few nights to those exposed in this way is one of the most needful forms of "preventive work" the Christian Church can undertake. The sum of £250 will be required for furniture and preliminary expenses, and about £200 for the first year for maintenance, beyond what may be paid by the occupants. Donations are solicited towards furnishing, &c., and Annual Subscriptions for the cost of maintenance. Dr. Clifford will receive gratefully any help that may be sent him towards this good work, which has to do with country as well as town.

**A NOBLE BAPTIST.**—The Christmas number of the *English Illustrated Magazine* contains a poem by the Bishop of Ripon, which sets forth the noble and Christlike deed of a poor Anabaptist, as chronicled by Motley in his *Dutch Republic*. This poor man, Dirk Willemzoon by name, was condemned to death for the crime of being a Baptist. Escaping from prison he was well over a frozen lake, when he heard a crack, and then the cry of one of his pursuers who was drowning beneath the ice. Back went the Baptist at that cry for succour, and lending a hand to his enemy, saved him from death. The officer so marvellously rescued would have allowed his prisoner to go free, but the hard-hearted Burgomaster of the town, bade him remember his oath. Dirk Willemzoon was accord-

ingly taken back to prison, and not long afterwards, was led forth to the stake, and "burned to death under the most lingering tortures." Done by a Baptist, this deed has evidently won the admiration of the Bishop. Well it might. As for a Baptist, he may be pardoned if on reading such a story he thanks God that he too is a Baptist.

**VOLUNTARY SCHOOLS.**—It might be, and we believe it is commonly understood that by Voluntary Schools are meant Schools which are aided by the State, but *mainly* supported by voluntary subscriptions. It is this delusion which makes the average Englishman think so kindly of such Schools. As a matter of fact the voluntary subscriptions are as a small drop in a bucket compared with the aid which the so-called Voluntary Schools receive from Government. From the day on which the Education Act came into operation until now the Voluntary Schools have always got far more from Government than they have raised by subscriptions, and a Parliamentary Return just made, shows that all these Sectarian Schools, for that is their proper name, are dipping more and more into the pockets of the State, and less and less into their own. In 1870 the Government Grant was £562,614 and the voluntary subscriptions were £418,839. In 1884 the Grant was £1,768,140 and the subscriptions only £732,524. To put it roughly, the Sectarian Schools received from the State in 1870, five pounds for every four contributed by themselves. But to-day for every *seven* pounds they subscribe, they take from the State *seventeen*. Unless a sharp look-out is kept, this kind of thing will be extended. In our judgment it has gone too far already. It ought to be more widely known than it is that in far too many cases Voluntary Schools are a sham, and a bait wherewith to hook Government money for Sectarian ends.

**ALCOHOL AND DISEASE.**—Along with many other excellent Institutions, the Temperance Hospital is utilizing the present season by making a special appeal for funds. In twelve years the Hospital has dealt with 3000 in-patients, and over 19,000 out-patients. The results are in every way admirable. By and by strong drink will scarcely have a leg to stand on. Long since it lost its character as a food, and the experience of this Hospital goes far to show that alcohol will soon be without character as physic. It is helping the cause of Temperance immensely.

## Forward Movement.

THE project which our friends at Broad Street, Nottingham, have for some time had under consideration, is fairly afloat at last. The opening services of a new mission church in Edwin Street, St. Ann's Well Road, took place on Dec. 13th and 14th, 1885. The premises, which have been used for similar purposes before, have been thoroughly renovated, and otherwise rendered more suitable for the work. There are two rooms: a lower one seating sixty or seventy persons, and intended to be used as a Sunday school; and an upper one seating about two hundred, in which religious services will be held. The place is situated in the midst of an outlying district containing upwards of twenty thousand inhabitants, but with religious accommodation for twelve or fourteen hundred only.

On Sunday, Dec. 13th, sermons were preached afternoon and evening by Revs. O. D. Campbell, M.A., and A. O. Shaw (of the College), who has accepted a hearty and unanimous invitation from the Broad Street church to take pastoral oversight of the new cause. Both services were largely attended.

On the following day about two hundred sat down to tea, after which a crowded and enthusiastic meeting was held—Mr. J. T. Mallet presiding. The chairman expressed his pleasure that the work was being commenced under such favourable circumstances, and explained that this effort was being put forth in no spirit of rivalry with other denominations, but with a wish to help them in a good work which afforded ample scope for all. Rev. W. Bishop (Leicester) said he was glad to be present, because it was a new and forward movement; Baptist, and yet not undertaken in a sectarian spirit; also—unlike many new causes—it had not arisen out of disunion, but was the result of united Christian feeling. He also expressed his deep interest in Mr. Shaw, who he trusted and believed would be very successful. Rev. Prof. Goadby, B.A., alluded to the need there was in the neighbourhood for religious effort of this kind, and commended Mr. Shaw to them as a suitable man for the work. Messrs. Atkin and Brettle, actively connected with the Free Methodist church formerly occupying the place, gave sympathetic addresses, after which Mr. F. E. Miller (of the College) testified to the esteem in which Mr. Shaw was held by his fellow-students, and in their behalf expressed earnest wishes for his success in the work. Other speakers were Revs. O. D. Campbell, M.A., and A. O. Shaw; Messrs. W. Goodliffe, F. S. Granger, and J. J. Stevenson.

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## News of the Churches.

*All information for this department should reach REV. J. FLETCHER by the 16th of the month.*

### CHURCHES.

BIRMINGHAM, Lombard Street.—Visit of "Messenger."—The Warwickshire Conference has had a system of visitation of the churches at work several years. The last arrangement is that each President of the Conference shall be Messenger during his year of office. In that capacity the Rev. J. R. Parker, of Longford, visited Lombard Street on Dec. 9th. Mr. Parker and the pastor and deacons of the church were kindly invited by Mrs. Atkin to take tea at her house, but in consequence of her indisposition they met at the house of our hospitable friends, Mr. and Mrs. Law-

rence. After a sumptuous tea, an hour was spent in friendly conversation on the condition and needs of the church. Subsequently a meeting of members of the church was held in the lecture-room. The pastor presided, and after devotional exercises and a few words from the chairman, Mr. Parker delivered an earnest and spirited address. Brief voluntary addresses followed from several members of the church, including the pastor, Mr. Hitchcock, Mr. Nutt, and Mr. Price. The meeting was intensely earnest, was thoroughly enjoyed by all, and must have an abiding result. Another year probably we shall arrange for a

meeting of the congregation as well as the church. This report, somewhat longer than we are accustomed to send, is forwarded in the hope that it may induce other churches to arrange for similar visits, which cannot fail to be a benefit to the churches, and bind the whole of them together in a stronger union.

**BURTON-ON-TRENT, Parker Street.**—On Monday, Nov. 30th, the annual tea meeting in connection with the above place of worship was held. The trays were given by the generosity of friends, and a goodly number partook of the repast provided. The tea was followed by a lecture, on "Reformers: past and present," given by the Rev. C. F. Aked, of Nottingham College, under the presidency of Councillor Ellis. The lecturer ably delineated the growth and progress of the English people, from the time when they were little better than serfs and slaves, to their present position of importance, power, and freedom. The Revs. G. E. Payne, S. S. Allsop, and Dr. Underwood joined in hearty votes of thanks to the lecturer and chairman.

**CONGLETON.**—On Nov. 15th, special sermons were preached by the newly-settled pastor, Rev. W. Goacher, to good congregations. On Nov. 18th, a public tea was provided, to which an unusually large number sat down. At seven o'clock a public recognition service was held in the chapel, under the presidency of the highly-esteemed friend of the cause, R. Pedley, Esq., J.P., of Crewe. Several ministers of the town were present, and Revs. C. T. Johnson, Sim Hurst, Z. T. Down, and W. Bonser, Baptist ministers of the district, all of whom expressed their congratulations. The chairman detailed the reasons which led to the invitation, after which the pastor, Rev. W. Goacher, late of Kirton Lindsey, suitably responded. Special hymns were sung by the choir, and a vote of thanks brought a happy and successful service to a close.

**GEDNEY HILL.**—On Nov. 15, the third anniversary was held, two sermons being preached by Mr. J. T. Atton, of Spalding, to good congregations. On Nov. 18th, a public tea was provided and a public meeting was held, addressed by Messrs. D. Crampton and T. Wright, of Spalding.

**LBSTOCK.**—On Nov. 15, special sermons were preached by the Rev. Thos. Rhys Evans, of Sheepshed. On Nov. 18th, an interesting lecture was delivered on "Lord Shaftesbury," by the Rev. J. R. Godfrey, of Barlestone. Mr. T. H.

Heward, of Hugglescote, presided. Collection at the Sunday services and lecture on behalf of the school funds.—On Dec. 9th, a successful entertainment was given by the senior scholars of the Sunday school, under the leadership of Miss Hextall (who presided at the piano) and Mr. D. Pick. The receipts for admission amounted to nearly £3, which has been devoted towards the purchase of a school harmonium.

**LONDON, Commercial Road.**—On Nov. 30th, a substantial tea was given to the Mothers' Meeting, which gathers weekly under the superintendence of Mrs. Fletcher. In the evening the pastor delivered to a large audience a lecture illustrated with dissolving views; subject—"My holiday in Cornwall." The proceeds more than defrayed the cost of tea and other expenses of the Mothers' Meeting for the past year.

**NANTWICH.**—A Foreign Mission service was conducted by Rev. W. Hill on the morning of Nov. 22nd. On the following Monday Mr. W. Johnson presided at a morning meeting, when addresses were delivered by Revs. W. Lees (Crewe), W. Faulding (Wesleyan), and W. Hill. Collections and subscriptions about £8.

**NOTTINGHAM, Daybrook.**—On Nov. 15, the anniversary sermons were preached: in the morning by Rev. T. Watkinson, and in the evening by Rev. O. D. Campbell, M.A., of Nottingham. A tea meeting and concert took place on the following evening.

**SHEFFIELD, Cemetery Road.**—On Nov. 16th a drawing-room entertainment was given in the school-room in honour of the second anniversary of the Rev. E. Carrington's pastorate. A large space in the centre of the room was enclosed by curtains, carpeted, and very tastefully decorated. Mr. J. Bradley presided, and an excellent musical programme was contributed to by Misses Tucker, Eberlin, and Hayes, and Messrs. Cook and Baldwin. Several addresses also were given, and the meeting concluded with a number of successful thought-reading experiments by Mr. W. F. Brown.

**TODMORDEN, Wellington Road.**—On Nov. 15th, sermons were preached in aid of chapel repairs' fund. Collections about £6. Preacher, Rev. J. Mills, Bradford.—Nov. 23 to 26, evangelistic services were conducted by Revs. S. Kent, W. Dyson, W. L. Stevenson, and D. McCallum. Excellent addresses. Attendance moderately good. Spiritual fruit looked for.—Dec. 13th, the choir, of

eighty voices, gave an interesting service of song—"The Roll Call;" conductor—Mr. B. Midgley; organist—Mr. J. Crossley; reader—Mr. J. L. Boards. Proceeds towards school painting and repairs' fund, £6.

TYDD ST. GILES.—The ninety-sixth anniversary was held on Nov. 22nd. Two sermons were preached by Mr. Massey, of Boston. On the following day a public tea was provided, after which the annual meeting was held, and addresses given by Messrs. D. Crampton, J. T. Atton, and M. Taylor, all of Spalding. The cause is low, and needs help.

#### SUNDAY SCHOOLS.

SPALDING.—On Oct. 25th school sermons were preached by the Rev. W. H. Tetley, of Derby, who also gave an address in the afternoon. On the following Monday the usual tea and public meeting took place, addressed by Revs. J. C. Jones, M.A., W. H. Tetley, and J. H. Monti. Suitable hymns were sung by the children, who had been trained by Mrs. E. Moore and Mr. Hardwicke.—The annual meeting of the Young People's Tract Society was held on Nov. 10, preceded by a meat tea, at which over 100 sat down. The Rev. J. C. Jones presided. Mr. Hardwicke, the secretary, read the report, from which it appeared that over 10,000 tracts had been distributed during the year, in addition to a number left at various houses by the Young Ladies' Society. The treasurer's account showed a balance in hand. Addresses were delivered by the Rev. J. T. Stead, Messrs. Gee, Atton, Taylor, and the chairman, being interspersed with singing. A number of wayfarers from a neighbouring lodging-house were entertained at tea, and highly appreciated the treat.

#### SPECIAL EFFORTS.

EPWORTH.—The pastor and friends of this ancient church having spent £300 on new school-rooms, are sending out appeals for help in order to discharge a remaining debt of £160. The appeal is recommended by Professor Goadby and Dr. Clifford. We hope it will meet with every success.

LEICESTER, *Carley Street*.—A public meeting was held on Nov. 30 to celebrate the entire extinction of debt on this place of worship. The new chapel was erected three years ago, the cost of which, together with an old mortgage of £400, made the total liabilities £1730. A kind

friend at that time promised the last £45, conditionally on the whole debt being removed within three years, and this promise has stimulated the efforts which have now been so happily successful. At the meeting above referred to, Geo. Stevenson, Esq., occupied the chair; a financial statement was made by Mr. J. Hackett, treasurer; and addresses were delivered by Revs. J. Lewitt (Worcester), W. Bishop W. Evans, G. Eales, A. James (Independent), J. M. Hamilton, and J. C. Forth (pastor).

MOSSLEY.—The friends at Mossley, who now worship in very inconvenient rooms, are about to build an iron chapel. The size of the new building will be measured by the subscriptions sent in. It has been determined not to commence operations until two-thirds of the money has been obtained. They have £24 in cash and promises. Mossley has no Baptist church in a population of some 15,000. The members of the church are few, but they are evidently prudent and pushing, and deserve encouragement. (See advertisement.)

NOTTINGHAM, *Prospect Place, Radford*.—On Dec. 3rd, a bazaar was opened by the Ex-Mayoress (Mrs. John Burton), who was supported by Colonel Seely, M.P., Alderman Burton, Mr. Councillor Vickers, the Revs. O. D. Campbell, M.A., and R. Silby, Mr. G. H. Perry, Mr. E. Barwick, and Mr. A. Goodliffe. Mr. W. Richardson made a brief financial statement, and addresses were given by Professor Goadby, Colonel Seely, M.P., and by Mr. Ald. Burton. In spite of bad trade and other disadvantages, the bazaar realized a gross total of £196, and this sum with £100 from the Building Fund, will meet all new liabilities.

PETERBOROUGH, *Queen Street*.—The church at this place having erected a Mission Hall for Sunday school and preaching purposes, in Sargeant Street, the opening services were held Nov. 23, when the Rev. W. Evans, of Leicester, preached two sermons. A public tea was also provided, of which over 250 partook.—On Nov. 29, the pastor (Mr. Barrass) preached; and on Dec. 6, Mr. Baldwin, of Loughborough, conducted services.—The closing meeting was on Dec. 9th. About 100 took tea, after which, W. Mellows, Esq., presided, and addresses were given by Revs. J. Hammond, A. Coles, N. Heath, and T. Barrass. The entire cost of land and buildings is £750. Towards this amount the sum of £400 has been raised by subscriptions and collections.

## BAPTISMS.

BURNLEY, *Ebenezer*.—Two, by J. E. Barton.  
 BURTON-ON-TRENT, *Parker Street*.—Four, by G. E. Payne.  
 HALIFAX, *North Parade*.—Five, by W. Dyson.  
 LEICESTER, *Archdeacon Lane*.—Seven, by W. Bishop.  
 LEICESTER, *Carley Street*.—Three, by J. C. Forth.  
 LINEHOLME.—Two, by S. Kent.  
 LONDON, *Commercial Road*.—Four, by J. Fletcher.  
 LOUGHBOROUGH, *Baxter Gate*.—Eight, by R. M. Julian.  
 MELBOURNE.—Three, by R. B. Wallace.  
 NANTWICH.—Two, by P. Williams.  
 QUEENSBURY.—Nine, by A. C. Carter.  
 WALSALL, *Vicarage Walk*.—Eleven, by A. H. Lee.  
 WENDOVER.—Five, by H. Reid.

## MARRIAGE.

FOX—KIRKMAN.—At Barton Fabis, Nov. 26, by the Rev. G. Needham, Thomas Truman Fox, younger son of the late John Fox, M.A., of Coton, to Annie, only daughter of Mr. Samuel Kirkman, of Newton.

## OBITUARIES.

BANKIN, JAMES, the senior deacon of the church at Whitwick, gently fell asleep in Jesus, after a short yet very acute period of suffering, on October 4th, 1885. The church can ill afford to lose one so useful and so faithful. In every capacity of church work he was loved by his fellow-workers, and indeed to know him was to love him. A humble, child-like faith characterized him even to the end. His last words were, "Going to be with Christ which is far better." He was buried amid every sign of respect, and on Sunday, the 18th, the pastor, Mr. Slater, improved his death before a crowded congregation, from his last words. "He rests from his labour, and his works do follow him." W.S.

BEMBRIDGE, ELIZA.—The subject of this memoir was the beloved wife of Mr. W. Bembridge, late of Stoke-on-Trent, Staffordshire, and mother of Mr. W. B. Bembridge, of Ripley, Treasurer of the Foreign Missionary Society. Part of her childhood was spent at Ripley, where she has died at the advanced age of ninety-four. Her maidenhood was spent at Nottingham, where she was a scholar at Stoney Street Sunday School, and where she received her only education, which consisted in reading, writing, and arithmetic, as then taught in Sunday Schools. She was first married to a Mr. Brown, of Duffield, who was uncle to the late Mr. Joseph Malin, of Shottle, and with him she lived fourteen years, without issue. Her widowhood of four years was also spent in Nottingham, where she was united to the church, and became a teacher in the Sunday School where she had formerly been a scholar; and while thus engaged she became acquainted with the late Mr. Thos. Ward, of Ripley, to whom her only son was apprenticed in 1848—a friendship ever sacred and dear, and treasured to the last. Her second husband was also a teacher, and knew her at Stoney Street, and the union there consummated proved one of

long duration and of a useful and happy character. In the course of some years, the family removed to Stoke, and for some time worshipped at Newcastle, there being no G.E.'s at Stoke. But mainly through her energy, after finding friends from St. Mary's Gate, Derby, residing in the neighbourhood, a little G.B. church was formed, and the Rev. J. G. Pike, of Derby, invited to open a preaching room, which many will remember, and to her home those who ministered usually came and were ever welcome. Those who know Stoke and its now commodious chapel will also know how in the years gone by her help and counsels were freely and generously given. It was her great sorrow to lose her second husband some ten years ago, since which time she has resided at Ripley, partly in her own home, and partly with her son, and the closing years of her life have been amongst her brightest and happiest. All her faculties were graciously continued her until the last, and they conduced much to her enjoyment. It is now about a month since she began to fail. Resigned to the will of God, still anxious to be gone, she realized all her desire November 21st, 1885, and is now joined to those of whom it is said, "They rest from their labour, and their works do follow them."

PENTNEY, WILLIAM, died at Peterborough, on October 22nd, 1885, in his eightieth year. His childhood and youth were spent in a village in Norfolk, where he was converted to God. When about twenty years old he was engaged as a travelling preacher among the Primitive Methodists. His ministry was acceptable and even popular, and in some of the places where he was stationed large congregations gathered to listen to his voice. After about sixteen years, a change in his views led him to leave the Primitive Methodists, although they earnestly wished to retain his services. By some means he was brought to read and think on the subject of Christian baptism, and, being convinced that infant sprinkling was not scriptural, but that believers ought to be immersed, he resolutely carried out his convictions, and was baptized in the name of the Lord Jesus. His first sphere of labour among the Baptists was at Stamford, where an effort was being made to establish a church. The effort did not succeed, and after about three years, Mr. Pentney, aided by the "Eastern Counties Home Mission," became the pastor of the church now meeting in Queen Street, Peterborough. At that time the meeting-place was an old chapel in Westgate. There were only five members, and the congregation had almost entirely dwindled away. Soon there was an improvement, several were added to the church, and the number of hearers increased. The improvement was maintained until Mr. Pentney was compelled by ill health, after nearly four years, to resign the pastorate. It was thought he could not recover, but after a long rest, his health was so far restored that he was able to commence a small business, which, in course of time, through God's blessing upon economy and industry, increased, and not only supplied the needs of his large family, but provided for his comfort in his old age. For many years Mr. Pentney preached with great acceptance in the towns and villages around, and had repeated invitations to the pastorate from churches in this district. It was a severe trial to him, when compelled by advancing years, to give up public work. He often said to me, "I long to preach again." "The spirit was willing, but the flesh was weak." At length he became too feeble to attend with us at the services of the sanctuary. We missed him specially at prayer meetings. He continued

much in prayer and the reading of God's word at home; and the Saviour whom he had loved and served so long did not forsake him in his weakness and age. It was his custom to repeat some of his favourite hymns in an evening. On October the 20th, he repeated,

"There is a land of pure delight," &c.,

and, in a few minutes, became unconscious, and continued so for two days, when he passed away to the better land. His funeral sermon was preached by the pastor from "An Old Disciple." T. B.

SMITH, JEMIMA, was the youngest and much-loved daughter of Mr. Jessie Smith, of Exhall, a respected deacon of Salem Chapel, Longford. She entered into rest August 27th, 1885, aged thirty-six years, after a long and painful illness borne with exemplary fortitude and resignation. Her bodily strength was always rather feeble, but in spirit she was very energetic. From childhood her moral character was beautiful, and in filial affection she certainly was a pattern. Those who knew her best loved her most. Her Christian character was of the quiet order, she feeling it to be more important to do right than to speak much. It cannot be stated exactly when she decided for Christ, but in the year 1871 she gave her name for church-membership. She was baptized at Salem on the first baptismal occasion after the settlement of the late Rev. J. P. Barnett, whose memory will be fragrant for years to come. She was buried in the grave-yard adjoining the chapel by her much-esteemed pastor, the Rev. J. Parker, whose visits from time to time she warmly appreciated. M. S.

SWIFT, MRS. ANN, was the daughter of the late Mr. Henry Underwood. She was born at Skeffington, June 15, 1800. She removed to Billesdon when quite a child, and with the exception of occasional visits elsewhere, had never lived out of it. In early life she gave her heart to the Saviour, and was baptized at Commercial Road Chapel, London, by the Rev. Mr. Farrent, but united with the church at Billesdon. She was a teacher in the Sunday school for many years, and very active as missionary collector for a long period. She was the only one of the members left who remembered the erection of the chapel in 1813. She never missed attending the school anniversary services until the year of her death, when she was so ill as to be able to attend one service only, which was to her a great trial and a source of deep regret. At the age of eighty-five, on Aug. 13, 1885, her spirit passed peacefully away. She was "a mother in Israel," and in the presence of Jesus she will recognize some who through her instrumentality were "turned from darkness to light, and from the power of Satan unto God." She leaves behind a large family, all of whom, with one exception are members of our churches at Leicester, Belton, and Billesdon. Her husband, to whom she was married in 1832, still survives her, and holds the office of deacon in the church at Billesdon. She had great clearness of spiritual perceptions and keenness of spiritual appetite, and hence her thoroughly devotional condition. She went to God's house to confer with the Master of assemblies, and was never sent empty away. Would we could all go in the same spirit, catch the same inspiration, and carry away the same refreshing blessing. W. H.

WILLSON, MRS. MARY, the daughter of John and Jane Wherry, was born at Swanton

Novers, in the County of Norfolk, on March 29th, 1844. She was brought up under very favourable circumstances, as her parents were earnest and active Christians who strove to lead their children to the knowledge and love of Christ. She very early gave evidence of serious thought, and when about fifteen years of age was baptized and received into the church at March, in which neighbourhood her parents resided. About that time, chiefly through her father's influence, a small chapel was built at "The Chain," for preaching and Sunday School purposes. She engaged actively in Sunday School teaching, and Tract distribution, and manifested a personal and practical interest in the people in that district. Over eighteen years ago she was married to Mr. Stephen Willson, and was received into the Queen Street church, Peterborough, and remained one of its most esteemed and useful members until she was called to the church above. As a daughter, she was dutiful and loving; as a sister, gentle and kind; as a wife, faithful and affectionate; and as a mother, self-sacrificing and tender, ever seeking the temporal comfort and spiritual welfare of her children. She was intensely solicitous and prayerful that they might all become disciples of Christ while young. As a Christian, she had very humble views of herself, and said that her only hope was in the Saviour who died for her, and rose again from the dead. It was her joy to attend the public and private means of grace, and it was her sorrow when failing health kept her from the *prayer meeting*. She was specially kind to the poor, many of whom will sorely miss her. Sometimes during her affliction her spirits were depressed, but as the end drew nearer, her confidence was strengthened, and her hopes brightened. Often was she heard saying,

"Jesus sought me when a stranger," &c.,

"O to grace how great a debtor," &c.

She quietly passed away on November 11th, 1885. A funeral sermon was preached by her pastor from "A meek and quiet spirit, which is in the sight of God of great price," T. B.

YOUNG, HENRY, departed this life July 8th, 1885, aged sixty-five years. Mr. Young enjoyed a large amount of social and public esteem. His mother was a woman of considerable intelligence and very decided piety. Her influence in the formation of the character of her children was most benign and gracious. Mr. Young spent his youthful days in Loughborough. He was for several years a pupil in the school of the late Rev. Thomas Stevenson; afterwards he removed to Leicester, and became a regular attendant at Archdeacon Lane Chapel, where he became a member, having been baptized on August 6th, 1838. His subsequent course was somewhat varied and changeful; but throughout, his life was eminently consistent and beautiful. He was known as a man of the strictest integrity and honour in all his transactions. In all the relations of life he was singularly kind and devoted. He was an ornament to his Christian profession, and his devisings to the cause of Christ were hearty and generous. For some years his health was very uncertain and infirm. A year before his death he was smitten with paralysis, which gradually rendered him very helpless. Throughout his protracted affliction he was calm and resigned, and enjoyed a sweet sense of his interest in the Saviour. All that conjugal and filial affection could do was done to smooth his passage to the tomb. He was buried in the cemetery at Loughborough, Rows. E. Stevenson and C. W. Vick officiating. E. S.



THE  
MISSIONARY OBSERVER.

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JANUARY, 1886.

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*The New Year and the Needs of the Mission.*

IN wishing the friends of the Mission "a happy new year," we should like to bring before their serious attention its urgent needs. There seems peculiar appropriateness in doing so at the present time, inasmuch as, on the 26th of June next, it will be *seventy years* since the Society was formed.

On some future occasion we hope to refer to the Society's origin and work, and to the way in which the Lord has led His servants during the past three-score years and ten. Our present purpose is to call attention to the pressing claims of Orissa, and to the urgent necessity of increasing our mission-staff. From year to year the Orissa Conference has not failed, by letters and minutes, to bring these matters to the notice of the Committee and of the denomination. The following is the minute which was passed at the Conference held at Cuttack in December of last year:—

"Once more we urge on the prayerful attention of our Committee, and of the churches which they represent, the weighty claims of Orissa. We ask that the important facts of the case, which we assume are well-known, may be seriously pondered. Our field of labour comprises about eight millions of souls that can only be reached by the Oriya language; and it is a fact, most deeply to be regretted, that the number of missionaries is no larger now than it was forty years ago. There were seven missionaries and a superintendent of the press in 1845; there are seven missionaries and a superintendent of the press to-day. Sambalpur ought, if possible, to have two missionaries, but, while brother Pike is in England, can only have one. Berhampore has only one missionary, though, with Aska and Russell Condah, there is abundant scope for the energies of two. Piplee has only one missionary, though, from its proximity to Pooree, the famous shrine in India, it ought surely to have another. The Tributary States, comprising more than a million of inhabitants, can have, under existing circumstances, no messenger of the churches to reside amongst them, and proclaim the glad tidings of salvation.

"Additional weight is given to our plea by the paucity of efficient native ministers, and the deeply afflictive fact that their number is decreasing rather than the reverse. Our only hope is in God; and while

looking to Him, we earnestly exhort you to 'strive together with us in your prayers to God' that faithful and devoted men may be sent forth from the fatherland, and raised up here for the service of Christ in Orissa."

In asking the earnest and prayerful attention to this appeal we invite our friends—

I.—*To think of the field.* "Our field," says the minute, "comprises about *eight millions of souls.*" EIGHT MILLIONS! Will our readers try to realize what eight millions are? Applied to England they mean the entire population of the following counties: Cambridge, Norfolk, Lincoln, Northampton, Stafford, Warwick, Cheshire, Leicester, Nottingham, Derby, York, and the whole principality of Wales. In other words they mean twice the population of London; or nearly the population of Ireland and Scotland. Nor must we think of figures, or persons only, but of *eight millions of souls!*

II.—*Think of the labourers.* Upon our mission-staff, all told, we have sixteen missionaries (male and female), twenty-three native ministers, and six students. Besides these we have about twelve hundred church members. If the population of the above named counties were heathen, with a Christian element only equal to the above, what should we think of their spiritual destitution? Or what should we think of a heathen London with only half of the above provision to meet its spiritual woes and wants? Yet such is the condition of Orissa.

We do not, of course, suppose that Orissa is to be evangelized by men and women sent from this country. We believe it will be won for Christ in the same way as India has been won for the British Crown, that is, by the natives themselves, trained and led by Europeans. The climate, and the cost of living (which is double what it was formerly) preclude missionaries being sent out in large numbers. What Orissa requires is a few men, and well-chosen, the very best our churches can supply.

In speaking at a Conference at the Baptist Mission House, London, on Tuesday last, the Rev. G. H. Rouse, M.A., LL.B., of Calcutta, said, "It was a great mistake to suppose that somebody specially intellectual and philosophical was required to speak to the Hindoos. Of course, the more thoroughly a missionary was equipped the better; but after all, India was to be reached through its heart rather than its head. He heard Baboo Keshub Chundra Sen say to Mr. Baynes, during his visit to India, 'Please send us Christians like Mr. James; India has got head, it wants heart,' and he (Mr. Rouse) was of the same opinion."

In order to provide for contingencies, and to supply our principal stations with *two* men each, Orissa needs *five* missionaries of the above stamp, at once. To leave a man alone in a station—as Mr. Vaughan has been left for six years, at Piplee, and as Mr. Bailey is left at Berhampore—is bad policy. The Master's plan was, "two and two," and we shall be wise to work on the same lines. To carry it out we need, of course, the men and the money. The former are our chief difficulty. As to the money, we don't need so much men of head as of *heart*, to provide *that*. And as to the men, why if our churches will only pray to the Lord of the harvest, He will thrust labourers into the harvest-field.

We would also bespeak the serious and prayerful attention of our friends on behalf of our ROME MISSION. In the city of Rome, with its 300,000 people; and in the kingdom of Italy, with its population of 28,000,000, we have only a missionary and his wife. Now, to place, and leave a man *alone*, in the very hot-bed of priestcraft, the very stronghold of popery, without anyone to cheer and advise; or to take his place in the event of sickness, furlough, or death, cannot be considered a satisfactory arrangement. One thing is certain, that if our Rome mission is to be efficiently carried on, its position must be strengthened both by men and money, and above all, by the sympathy and prayers of God's people.

Let 'us, then, as a denomination awake, awake, and put on our strength; being determined to celebrate the seventieth year of our loved and honoured mission by clearing off our debt, by augmenting our income, and by reinforcing our mission-staff.

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### Burmah a Hundred years ago.

ALL lovers of humanity must rejoice in the deposition of the barbarous King of Burmah. His cruel conduct, however, seems to have been in accordance with that of his predecessors, as is shown by the following extract from a book which has recently been re-printed at the Government press at Rangoon. It was written originally in Italian by a Roman Catholic who was sent to Burmah as a missionary in 1782, and arrived at Rangoon in July of the following year. He observes:—

I suppose that there is not in the whole world a monarch so despotic as the Burmese Emperor. He is considered, by himself and others, absolute lord of the lives, properties, and personal services of his subjects; confers and takes away honour and rank; and, without any process of law, can put to death, not only criminals guilty of capital offences but any individual who happens to incur his displeasure. It is here a perilous thing for a person to become distinguished for wealth and possessions; for the day may easily come when he will be charged with some supposed crime, and so put to death, in order that his property may be confiscated. Every subject is the Emperor's born slave; and when he calls any one his slave, he thinks thereby to do him honour. To express their sense of this subjection, all who approach him are obliged to prostrate themselves before him, holding their hands joined above their heads. Hence, also, he considers himself entitled to employ his subjects in any work or service, without salary or pay, and if he makes them any recompense it is done not from any sense of justice but as an act of bounty. Their goods likewise and even their persons are reputed his property, and on this ground it is that he selects for his concubine any female that may chance to please his eye. The possessions of all who die without heirs belong to the King, as do those of foreigners who have not married in the country. Although despotism in its worst form constitutes, as it were, the very essence of the Burmese monarchy so that to be called its king is equivalent to being called a tyrant, still has *Badonsachen* (usually referred to now as *Bodaw Payah*), the despot who for the last twenty-seven years has governed this kingdom, so far outstripped his predecessors in barbarity and pride, that those but hears of it must shudder with horror. His very countenance is the index of a mind ferocious and inhuman in the highest degree. Immense is the number of those whom he has sacrificed to his ambition, upon the most trivial offences; and it would not be an exaggeration to assert that during his reign more victims have fallen by the hand of the executioner than by the sword of the common enemy. To this atrocious cruelty he has united a pride at once intolerable and impious.

# Visit of the Lieutenant-Governor of Bengal to Orissa.

Cuttack, Nov. 21st, 1885.

THIS has been a busy and eventful week, for the Hon. Sir Augustus Rivers Thompson, K.C.S.I., C.I.E., Lieutenant-Governor of Bengal, and ruler of nearly seventy millions of people, has for the first time visited Cuttack, and has been accompanied by Lady Thompson, Miss Thompson, his private Secretary, Aid-de-camp, etc. His Honour arrived on Wednesday morning, Nov. 18th, and shortly after received the address of the Municipal Commissioners and other native gentlemen, but as I was not present I cannot describe what was said and done. In the afternoon a grand durbar, or state reception, was held, when the Tributary Rajahs were presented one by one to the Lieutenant-Governor, and made their homage. His Honour delivered a brief address to them, which he promised should be translated into Oriya and forwarded to them. I was not favourably circumstanced for hearing; but so far as I gathered he gave them some good sound advice on their duties to their subjects, and on the importance of improving their estates by making roads, etc. In reference to those who had the will but not the means of doing this, he conditionally offered that the Government would make advances, expressing his willingness to discuss the subject with any of the rajahs who might wish to do so. The ceremonial was briefer than usual, and at the close, pān and otto were, according to usage, distributed. The scene was an imposing one. All the Government officers and the Zemindars of the district had been summoned. Non-official gentlemen and ladies, too, had been invited; and when his Honour left the durbar tent followed by the leading officials, the band played, the guard presented arms, and thousands on thousands of spectators from all parts of the district lined the road.

The next day, Thursday, the 19th, was our grand day. At 8.30 a.m.

## THE NEW ORPHAN HOME

for European and Eurasian children was opened by the Lieutenant-Governor. It is a noble and splendid building—an ornament to Cuttack, and an honour to Orissa. Our friends know that it has been erected at the sole cost of Dr. Stewart, whose princely liberality deserves honourable mention; but I restrain my pen, remembering that all good desires and benevolent purposes come from above. I give thanks to God who put it into the heart of our dear friend to do this much-needed work for a sadly neglected class; and then I feel that Dr. Stewart has a much higher and purer recompense in the testimony of a good conscience, and the approving smile of his blessed Master, than any thanks of his fellow-creatures could bestow. The cost must have exceeded forty thousand rupees, but how much more I cannot tell. The building reflects great credit on the ability and skill of the architect—H. Beck, Esq., formerly of Loughborough.

The attendance at the opening service was very encouraging, and the spirit of the meeting was all that the friends of the Institution could desire. The service, I may add, was held in the large upper room of the Orphanage. As soon as his Honour, Lady Thompson, and party had entered, the orphans sang four verses of

“There’s a Friend for little children  
Above the bright blue sky;”

after which a solemn and appropriate prayer was offered by Mr. Miller. Dr. Stewart then read, in the name of the Committee of the Orphanage, a statement explanatory of the Institution and its connection with the European school. An address was then delivered by the writer, in which, while appreciation was expressed of Dr. Stewart’s liberality, gratitude to the great Giver of all good was shown to be pre-eminently called for; the principles on which the Institution was based were explained and defended; and its being in harmony with the spirit of our holy religion—to raise the fallen, to help the helpless, and to provide for the destitute and the fatherless, was dwelt upon. Reference was made to the motto that met the eye of all as they entered the noble building—“He shall save the children of the needy”—a sentence that was written in the good old Book more than three thousand years ago, and which was fulfilled that

day in the design of the Institution then to be opened. At the close of this address the Lieutenant-Governor briefly said that it was a relief to him to attend and take part in such a service; but that after the tone to which the meeting had been raised he hoped that a speech was not expected from him, but he had much pleasure in doing the part assigned to him, and declare the Orphanage open, adding, "I hope it will be a great blessing to hundreds for many years to come." He afterwards explained to Dr. Stewart, in reference to the two requests made in the statement;—(1) He recommended that an application be *at once* made through the Joint Inspector of Schools for the amount asked for, viz., 15,000 rupees, and said it would be favourably regarded. I may add that Dr. Stewart intends to invest this sum for the benefit of the Orphanage. (2) In respect to granting facilities for the boys to learn practical Mechanics and Surveying—which seems to me a very desirable and important matter—his Honour stated that he could not then answer definitely, but he hoped on the next day to be at Jobra Workshops and would make inquiry, and the result would be reported.

The orphans sang, "God save the Queen," and the meeting broke up. The friends of the Orphanage felt that it had been a good beginning, and several gentlemen (some in high position) warmly congratulated us that the meeting had been so gratifying and successful.

#### THE MISSION HIGH ENGLISH SCHOOL

for native boys was the next place visited. It is conducted in rooms every way eligible, on the south side of the Orphanage. Mr. Young conducted his Honour through the premises, and the teachers and scholars respectfully received him.

#### THE MISSION PRESS

was next visited, and here Mr. Hill and myself received our distinguished visitor. A well-assorted selection of Oriya tracts and books met his eye as he entered, and we asked his Honour's acceptance of an Oriya Bible and an elegantly bound New Testament as a memorial of his visit. Mr. Hill pointed out the Wharfedale Printing Machine—the only one of the kind in Orissa; and we remarked that our Printing Establishment was the oldest and largest in Orissa—that the Government had helped the Press and the Press had helped the Government—and that the official *Oriya Gazette* had been printed by us from the beginning.

While we were at the Press, Lady Thompson, Miss Thompson, and other ladies went to our house to see the Girls' Orphanage, and were received by Mrs. Buckley and Miss Leigh. Specimens of the girls' work were exhibited by Miss Leigh, especially some lace that she is sending to-day to the London Exhibition by the request of the Inspector of Schools. The work was very much and very deservedly admired.

After leaving the Press, we joined the ladies in the School-room of our Orphanage. The children sang a favourite Oriya hymn composed by Bamadabe, father of our brother Shem Sahu. A translation by Mr. Heberlet will be found on page 155 of the Magazine for April last—"Christ is All." The chorus is—

"The end and aim of life attained,  
How vast the blessings I have gained."

It was sweetly sung. May they all realize the sentiment it expresses, that the end of life is only secured in the knowledge and love of our Lord Jesus Christ. As time was limited, only one or two verses of Makunda's loyal hymn could be sung. This hymn, I may add, has a history. It was first sung in public worship on the thanksgiving day for the suppression of the terrible mutiny twenty-seven years ago. The sentiment expressed was—

"God be gracious to our Governors,  
And grant long life to the great Queen Victoria;  
May peace and prosperity abound in her kingdom."

Leaving the Girls' Orphanage, we went to the chapel, where the Sunday scholars (350) with their teachers and other native Christians were awaiting the arrival of the Lieutenant-Governor. Here the native Christian address was read by Babu Shem Sahu, and read very well too. After reading the address he presented it to his Honour, and politely bowed.

His honour said in reply—"Sir,—I thank you for the address which you and your friends have presented. I receive it with much pleasure. This is my first visit to Cuttack. I knew before I came here that missionary operations had been carried on in this place for some years, but till I came and saw and heard what I have done, I had no expectation that the operations were so extensive and the organization so complete. Again I thank you for the address, and wish you all success."

The next and last place visited was the

EUROPEAN PROTESTANT SCHOOL,

where he found the teachers and scholars at their work. He went into the different rooms, saw the teachers with their classes, asked various questions, and appeared interested in all that he saw and heard.

More, I hope, next week.

JOHN BUCKLEY.

## The Women of India.

THE social and moral elevation of women is slowly but surely working its way even in India. A healthier public sentiment is being formed among the Hindoos, and the following case, culled from the papers of the last few days, will shew that the cruelly oppressed victims are beginning to be able to speak for themselves.

A Hindoo lady sends to a Bombay paper a remarkable contribution to the discussion that has been carried on for the last twelve months about the social status of Hindoo women, their position in the household, and their relation to the other sex. The "wicked practice of early marriage" has, she declares, destroyed the happiness of her life. "Without the least fault of mine, I am doomed to seclusion; every aspiration of mine to rise above my ignorant sisters is looked upon with suspicion, and is interpreted in the most uncharitable manner. Our law givers being men, have painted themselves pure and noble, and have laid every conceivable sin and impurity at our door." She deliberately declares that "the treatment which even servants receive from their European masters is far better than falls to the share of us Hindoo women. We are treated worse than beasts." This is how she describes the condition of the Hindoo wife from her personal experience. Of the infinitely worse lot of the Hindoo widow, she has no direct knowledge, but is sufficiently aware of its added evils to dread widowhood even as a change from her present unhappy position. The editor of the paper vouches for the letter as "genuine and unprompted."

Referring to the above a correspondent writes:

The wail of the Hindoo lady in your issue of yesterday must wring the hearts of all her European sisters who happen to peruse her letter to you. Any one who has anything to do with vital statistics in India could tell you that the suicides of young wives are very numerous indeed, and their number utterly out of proportion to the rest of self-murders. For nearly twenty years I have had annually to prepare statistics regarding suicides, and the disproportion has naturally struck me. I have also made inquiries into very many cases of suicide by young wives, and have almost invariably traced the cause back to the ill-treatment the poor creatures received at home, mostly from their mothers-in-law, less often from their husbands. Again, hundreds of cases have come under my cognizance of young wives running away from the homes of their husbands, owing to the same brutal conduct of their relatives. They, poor girls, did not seek a cure in death, but fell into the clutches of women or men who gain a livelihood by pandering to the immorality of others.

Have you never witnessed in the streets of Bombay the distressing spectacle of a young girl being dragged along by the hair and arms by an old hag of a woman and a man or two? Have you never heard her cry and weep bitterly, and resist being taken back to her dear mother-in-law's house? Go into the bye-lanes of Bombay, and you can see a case of that kind almost daily.

I have seen, as I said, many suicides due to no other causes than ill-treatment by mothers-in-law. I have seen young girl-wives branded by them with hot irons, &c.

I have seen them chained hand and foot by them, have seen them beaten and kicked dragged by the hair, starved or kept in dark rooms, heard them most foully abused in the open streets, and many a time has my hand itched to administer a sound flogging to these brutes in female form divine.

Surely the record of such terrible cruelties will stir the hearts also of all the friends of the Mission.

THOMAS BAILEY.

## Notes from Rome.

BY REV. N. H. SHAW.

### OPENING OF NEW MISSION ROOM.

At length, after much toil and waiting, our new locale in Via di San Martino has been opened. It is in one of the old streets, but within sight of a place where many people congregate. Near to is the church of Santa Prassede, the sister of Santa Pudenziana, a church very ancient, and containing some famous relics—for instance, the pretended pillar to which our Lord was fastened when He was scourged. At a little distance is the church which gives the name to the street, and which is also a fine, large, and ancient edifice. Two councils were held in it in the fourth century, at which Constantine was present and the Empress Helena, and Arias, Sabellius, and another were condemned and their writings ordered to be burnt. A large fresco in the church with an inscription commemorates this event. The neighbourhood is one of the most needy in Rome. Low *Osterie* (species of public-houses) abound, and wine flows, especially on the occasion of a *fiesta*, abundantly. It remains to be seen if we can do a good work among these people. One man came up to me at the door of the mission-room a few days before it was opened, and said, "God bless you for what you are doing in Italy! I live in this street and wish I could come, but our house belongs to the priests, and they have made me promise certain things before they would let the house to me; so I dare not be seen coming here. But I come now and then to Via Urbana because that is further away, and they don't know."

On Tuesday night last, Dec. 8th, we had our first service. The place was nearly full, except at the top where the preacher stands. About fifty stayed from first to last and were very attentive, and about a hundred for some part of the service. A crowd collected around the door, and of course we had to tolerate some noise, but the service was most encouraging. I am told that there were few persons present last night—the second time (I myself was preaching elsewhere); and I doubt not we shall have a very determined opposition on the part of the priests. Still I am hopeful of doing good.

We have begun a night school in the place, and about twelve pupils have ventured to come. We hope more will come by and by. Will our kind friends remember this movement in their prayers?

### ENGLISH CLASSES.

My English classes have opened very encouragingly this season. I have more than forty ladies and gentlemen enrolled as pupils, and I have not yet had a smaller attendance than sixteen—generally I have between twenty and thirty. I take occasion in these classes now and then to drop a word on subjects more valuable than English; and in the second course we read and talk about the New Testament in English. A number of these students come in to our preaching and Bible meetings.

### MEETING AT TRASTEVERI.

I have been invited by my sister to begin a service at Via Garibaldi, the house of Mr. Rylands, where Miss Shaw has various works of usefulness, including a flourishing woman's sewing class. Up to the present I have preached four times, the people being very attentive and apparently pleased. We have had from forty to fifty persons at our meetings, and the lowest attendance was twenty-nine. This work is very hopeful and encouraging.

# Our Oriya Hymn Book.

CHORUS.—O! Holy Spirit, let Thy grace  
 And mercy now be shown;  
 Come, enter Thou within my heart,  
 And there set up Thy throne.

Thou'rt full of light. Thou dost convince  
 Of sin and righteousness;  
 Let now Thy beams dispel my mind's  
 Deep darkness and distress.

Make me to love my Lord, and let  
 The love of sin depart;  
 And set the constant love of Christ  
 Aflame in my cold heart.

Whate'er displeasing Thou dost find—  
 How dear soe'er it be—  
 Uproot it thence, and let my mind  
 Be ruled alone by Thee.

Fill all my soul with joy. Afar  
 Remove all grief and care.  
 And make me know my sin forgiven,  
 That I may ne'er despair.

SHEM SAHU. *Translated by P. E. HEBERLET.*

## News and Notes.

**WILD ANIMALS AND SNAKES.**—The official report for the past year shows that the number of lives lost in British India, by wild animals and snakes was 22,425, as compared with 22,905 in the previous year. As usual, by far the greatest number was due to snake-bite, the figures being 19,629 from this cause, and 2795 deaths by wild animals. The loss of cattle amounted to 49,672, against 47,944 in the previous year. In their case 47,944 were killed by wild animals, and only 1728 by snakes.

**VOLUNTARY SUNDAY CLOSING** among the Hindoos of Calcutta is increasing. They are not, it is said, animated by any reverence for the day, but are learning the value of one "off day" in the week.

**THE REV CEPHAS BENNETT**, who went from America to Burmah in 1829, has gone to his reward. Mr. Bennett, having completed periods of service at two other stations, settled down to the superintendship of the Baptist Mission Press at Rangoon. As its resources developed, he added one language to another till he had printed the Gospel message in five different tongues, not one of which ever had a word set up in type before.

## Contributions

*Received on account of the General Baptist Missionary Society from  
 November 16th, to December 15th, 1885.*

		£	s.	d.			£	s.	d.			
Dividend—	Alleghany Valley	...	...	34	10	9	Loughborough, Wood Gate	...	...	4	11	10
Do.	New Zealand	...	...	6	0	10	Mansfield	...	...	0	18	6
Beeston	...	...	...	17	15	10	Mountsorrel	...	...	1	14	6
Clayton	...	...	...	19	0	0	Nantwich	...	...	7	7	9
Crewe	...	...	...	6	0	6	Nottingham, Old Basford	...	...	103	6	10
Grantham	...	...	...	2	16	5	Poynton	...	...	10	16	8
Hallaton	...	...	...	1	10	0	Queensbury	...	...	15	8	6
Hoveringham—J. Nall, Esq.	...	...	...	5	0	0	Sutton-in-Ashfield	...	...	4	19	0
Kegworth and Diseworth	...	...	...	9	5	1	Wheelock Heath	...	...	14	18	4

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.



THE  
General Baptist Magazine.

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FEBRUARY, 1886.

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Christian Discipleship.

It is natural for a Baptist, in approaching the subject of Christian Discipleship, to make at least a brief allusion to baptism, the sign of discipleship. Turning to the New Testament, we find Jesus bidding His apostles go "and make *disciples* of all nations, *baptizing* them," etc. Earlier still we read that "*Jesus made and baptized more disciples than John.*" We are told that when "John was baptizing in Ænon near to Salim," "his disciples came and said to him, Rabbi, He that was with thee beyond Jordan, and to whom thou hast borne witness, behold, the same baptizeth." A very suggestive picture is presented in these records of early disciple-making and baptizing. In both cases baptism is used as a sign, but it is clear that the significance of baptism in the one case was larger than in the other. John's baptism symbolized an earnest renunciation of evil in the *hope* of a Divine visitation. The baptism of Jesus was the sign of an already *experienced* Divine visitation. The baptism of John had a great hope for its motive, and was a making straight the past for the expected approach: the baptism of Jesus declared the advent already accomplished. The baptism of Jesus was as much greater than that of John as the ministry of Jesus was greater than the ministry of John. And when you think of the two ministries—how unspeakable the difference! John was great, pure, kingly: his words smiting like battle-axes through the thickest incrustations of indifference—searching the heart like invisible flame. A mystic, mighty, wondrous man was he! But when you set him side by side with Jesus, he is as a single shaft of light to the many-hued and all-revealing day. John woke men to the obligations of life; Jesus revealed the glory, explained the meaning, and bestowed the power of life. Jesus made God known, made men feel the warmth of His love, the charm of His tenderness, the richness of His mercy, and the pathos of His constant care. And in the light of all this He brought men to a true knowledge of themselves as God's children—"To as many as received Him to them gave He power to become the children of God." John's baptism, then, was a breaking with and renunciation of sin, with a view to immunity from judgment and preparation for the kingdom. Christian baptism is a pledge of discipleship to Jesus, committing the

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subject to a life-long following of Him. It signifies the acceptance of Christ as *King, Saviour, Teacher, and Ideal*.

So much about the sign of discipleship (baptism), because, if we drift into wrong views about baptism, it may interfere with the reality of our discipleship. "Why do so many people appear to stop short in their Christian growth soon after baptism?" asked a young man. "What do *you* think is the reason?" I rejoined. "Because," said he, "they look at one another, and not at Jesus Christ." Yes, they do not see as clearly or feel as deeply as they ought that they are committed by this act to be disciples of Jesus—to learn of, follow, imitate Him.

We must be careful not to think of baptism as a rite *merely introductory to church fellowship*. There is much danger of this, especially in churches, like most of ours, where baptism and joining the church are made synchronous. In such cases one may easily come to be regarded as the sign of the other, and thus the *church* blocks the young convert's view of *Christ*, who should fill his vision; and baptism loses its truly Christian, and acquires a merely ecclesiastical or sectarian, significance. Persons under these circumstances feel less and less pledged to a life-long learning and following of Christ, and more and more merely pledged to live according to the rules and standards of the new society. The impulse towards discipleship is thus partially defeated by the very rite established to confirm and intensify it. It is this losing sight of Christ, this "measuring themselves by themselves and comparing themselves among themselves," which more than anything brings such moral blindness to so-called Christians, causes churches to stagnate, and so brings down the style of Christian living, that in too many cases members of our churches are not distinguishable from worldly people. Young converts, then, must be warned against regarding baptism as a simple initiation into church fellowship, and impressed with the feeling that it pledges them to look at, listen to, and copy Jesus Christ.

We must guard also against the notion that when persons are baptized it simply means that they are "*turning religious*," as it is called. "Turning religious," according to the popular conception, so as to be safe if death should happen to come, and being a disciple of Jesus, are very different things. Would that the great number who have only become members of the church or turned religious, would begin to be *disciples*! That is the one thing needed to bring great and permanent revival to our churches—a revival which would make them in very truth, not only religious organizations, but churches of Christ, communities of Christians.

But it is time to ask, *What does Christian discipleship imply?*

1. A moral awakening: a soul so awakened as not to be able any longer to live an aimless life—a life of mere caprice and temporary impulse. Any soul thus awakened and earnest soon discovers that true life must begin with inward rectification. It must have new loves, a new moral spirit, new spiritual faiths. And it grows intensely conscious of its need of some *One* able to awaken these loves, command such attachment, and inspire such faiths. This Person it finds in Jesus Christ. Hence, Christian discipleship implies—

2. A recognition, on the part of the disciple, of the *Divine quality of Christ's person*. Not that divine quality which sets Christ afar off, thrones Him as Deity in the universe, and which calls for the application of divine names and titles to Him. But the quality which brings Him so nigh as to win our intimacy and sets Him so aloft as to excite our wonder, at one and the same time. The quality which makes Him lord of the heart without any formal coronation service. The quality which causes the eyes to swim with the shining tears of love, and trust, and penitence, and worship, when they are turned towards Him. That which makes the surrender of the will to Him a more than earthly—a truly angelic—liberty. The quality which, at times, when more fully realized than usual, ends all prose either of thought or speech, and fills the soul with poetry, turns the heart-beats into music, and makes prayer blossom into praise. The quality which so mystically but blessedly seizes the man who comes to the altar a mere petitioner, and transforms him into a worshipper; thrilling him with delights and ecstasies in which he forgets his intended petitions, and sending him forth with a joy and strength exceedingly beyond anything he could have either asked or thought. If a man have only a comparatively cold acquaintance with the external facts concerning Christ's pre-existence, birth, baptism, teaching, death, resurrection, &c., without any sympathetic spiritual discernment of the spirit and essence of Christ's personality, he may call himself a follower, but he follows a Master he does not know. The disciple may not be able very clearly to prove his Master's Deity, but he *must feel* His Divinity, His moral and spiritual beauty, the unspeakable richness of His divinely human goodness! The relation of a soul to Jesus until it obtains this discernment, is mechanical, unvital, and unproductive. At best, it is like the relation of the earth to the sun in winter, leaving the life in barrenness.

3. Discipleship implies the adoption of Christ's views of *God, man, life, death, and heaven*. The disciple does not adopt these views on the authority of Christ as the Roman Catholic the doctrines of his church—not second-hand, by rote, or by subscription, as the English Churchman the Thirty-nine Articles. But he opens his heart to them, ponders them, prays about them, gives them a chance of authenticating themselves to him. And thus, little by little, the thought of Christ becomes his own; his thoughts are pitched naturally in the same key as Christ's; his heart beats to the same music. The Fatherhood of God, the brotherhood of men, the sanctity of all life and duty, the beauty and solemn joy of death, the eternity and spiritual glory of heaven—these truths become to his soul what air is to the lungs. He lives in them. They grow into him—get crystallized into character. He is *re-created* by them.\* And the more his life is moulded and coloured by them, the richer and more influential they become to him. They open to him ever lovelier views; lead him forth beneath brighter skies; sing to him ever grander, surer songs of hope.

A man may be a member of a church, and in course of time the thought of such membership become common-place and unimportant.

\* The writer does not ignore the Holy Spirit, but recognizes that these truths are forms which serve the Spirit, as the flesh served Christ.

But no man ever found heart-room for these great truths which Christ brought us—took them with Him everywhere, gave Himself up to them—without being redeemed thereby. Think of them for a moment. The Fatherhood of God, containing as it does all the love, pity, tenderness, joy, yearning, hope, a father and mother can feel toward their infant, their growing child, their afflicted youth, their young man going into the world—all these multiplied as many times as God's thought is wider and fuller and His heart deeper than those of earthly parents. With such meaning in the words Jesus taught us to turn our faces to God and say, "*Our Father!*" Think of a truth like that, not coldly assented to, but gone inside a man—turned into moral life and spiritual sensibility in his soul! What is the result? What, but the new creature in Christ Jesus!

Then think again of that "*Our Father*" having a reflection—"my child," on the forehead of every man. Saving work becomes a divine joy when you see that. You cannot keep back the witness Christ enjoined. What! know God! say that "*Our Father,*" which is followed instantaneously by the profoundly reverent, infinitely ecstatic, "*hallowed be thy name,*" and see a brother dead to this through ignorance of his sonship, and not tell him of the Father! Not put your hand upon his shoulder, turn a brother's eyes into his face, and speak to him of the Father's love and the joy which He would give him! Impossible.

The truth Jesus brought, truly realized, *must* bring man into unity with God, into unity with his fellow man, and redeem the life of the soul from vanity, emptiness, coarseness, and sin. Then,

4. It is worth while observing that the disciple of Christ is confirmed in his discipleship by the following considerations:—

(a) All the truths taught by Christ he finds embodied in Christ's person. Hence he sees them not as abstract but concrete, living, humanized.

(b) He sees that the human Christ was in all things spiritually one with God. So the disciple, trying to live by Christ his Master, has natural unity with God—has his life in the same things with the Father.

(c) He finds that in all things in which he is one with Christ, he is one with his *true self*. Any reader may soon test the accuracy of this statement. Take off all the carnal coatings, the rags of careless habit, and find underneath the folly, fear, conventionalism, sin, your own real self. The self which scorns so many things you do, which often pleads with you so vainly—the self made in God's image—find that, and bring it into the presence of Jesus Christ, and they will join hands with strong fraternal clasp as beings that belong to one another! Hence the disciple feels that coming to Christ is coming to self; and coming to self thus is coming to God. Thus he finds that his true self naturally belongs to God. The story of the prodigal becomes clear in the light of his new experience. With God is his true and proper home; to go away from Christ would be to leave his real being behind; he would never be his proper self save by coming back to Christ.

Christ has won him for God, for Himself, for his fellow man, for the eternal future. The whole moral universe becomes to him a glorious harmony. Heaven and earth, God and man, man and his fellow, all belong to one another, and the bond which for him makes all one is Christ. Even now he begins to feel that Christ is the door through which he shall go to possess *all things*.

Such is Christian discipleship, such some of its sanctions. Reader, wilt thou also be His disciple? Only by knowing Christ can any son of Adam enter into the life which he was made for. Without Jesus Christ man is a stranger both to God and his own nature—the real meaning of manhood is as far away from him as the joy of fellowship with the Father.

Burnley.

J. E. BARTON.

## Great Preachers of By-gone Times.

SOMEONE has divided mankind into two classes, viz.: "those who play the fiddle and those who do not." Time was, if it be not so now, when preachers could be divided into two classes, viz.: those who could preach and those who could not. In the days of Edward VI. and of Queen Elizabeth a book of sermons or homilies was published, to be read in all the churches, partly to secure uniformity of doctrine, and partly because, as the preface says, "*all they which are appointed ministers have not the gift of preaching sufficiently to instruct the people.*" The homilies were published in two books, the first containing twelve discourses, and the second twenty-one, and the order ran that when the thirty-three homilies had been read on consecutive Sundays, "her Majesty's pleasure is that the same be repeated and read again."

But if the pulpit has seen an age of general incompetence among preachers, she has seen a noble succession of men who *could* preach—men of infinite variety as to style and manner—men endowed with all the gifts, acquainted with all the arts, and adorned with all the graces of oratory.

I propose to recall some of the preachers of the past, to review their gifts, to mark the circumstances which helped to make them, and to note the impressions which their preaching produced. In the space to which I feel bound to limit myself I can only glance, and that but briefly, at two or three of the men who in one way or another have achieved pulpit fame. But this will not hinder the wise reader, especially one interested in preaching, from noting, to his own advantage, how some of these workmen used their tools. Great preachers are born, not made. They are gifted and ordained from their birth, the "gift of utterance" being, as Mr. Spurgeon says, "inherited probably from the mother's side." Those who have this gift cannot help being speakers, and those who have it not never will attain to an exalted rank either in the senate or the pulpit.

BOSSUET.

One night a young man possessing the gift of which I have spoken had gone to the brilliant salon of Rambouillet. There were gathered

in that famous drawing-room some of the most illustrious of the French nobility, ladies and gentlemen representing the wit, the learning, and the cleverness of Paris. In the course of the evening the Marquis de Fenquière referred to this young man as one about to enter upon an ecclesiastical career, and who, from what he had heard, seemed destined to be a great preacher. Suddenly someone suggested that he might interest the company by preaching a sermon. It would be a new diversion, and all the more delightful if the sermon were preached impromptu. Texts were written, shaken up in a bag, and one of the illustrious ladies was to draw one out and hand it to the preacher. The room was arranged, the text was drawn, and one of the ladies handed it to the youthful abbé. He was to have a quarter of an hour in which to think over the subject, but as the slip was handed to him he waived that privilege. How strangely the words struck on the assembly as the grave young preacher read, "*Vanity of vanities! all is vanity!*" At first some were inclined to laugh, but ere long the feelings of the assembly were swayed in another direction. The fervour, the boldness, the brilliance of that extemporaneous utterance astonished all ears and affected all hearts. The sermon was long, and, as will be guessed from the occasion, there is no report of it; but at its close the Duc d'Enghien pressed forward to grasp the preacher's hand, and to inquire who he was and whence he came. He came from Dijon, and his name was Bossuet. Unknown till that night, Bossuet forthwith took his place as "a bright particular star" in the religious firmament of France.

We have an instance of a somewhat different power in

#### CHRYSOSTOM.

If the greatness of a preacher is seen in the happy and successful use of an occasion which is suddenly forced upon him, it is more frequently seen, and seen to better purpose, in the faculty which certain great preachers have possessed of seizing on the events of the time and turning them to pulpit use.

That famous fourth century preacher, John Chrysostom of the *Golden Mouth*, possessed this faculty in a remarkable degree. True, the time in which he lived was great. But for the matter of that,

"What times are little? To the sentinel  
That hour is regal when he mounts on guard."

At any rate Chrysostom made it so. In that we have an illustration of his marvellous power. Speaking in his native city—Antioch—he lashed with unsparing tongue the vices of the clergy, the city, and the court, even when he knew, like another John Baptist, that his life was hanging upon his words. This doubtless had much to do with the way in which his utterances were received, the people in church cheering, stamping, shouting, and waving their garments as in a highly wrought political meeting. Then he would take up the events of the hour. When ordinary men would have been dumb, he spoke. Once a great consternation seized the city. In a frenzy of excitement and indignation the people of Antioch had broken out in open revolt against increased taxation. They had even dared to insult the Emperor, by

tearing down and dragging through the streets the Royal Statues. Then great fear fell upon the people. Many of the inhabitants fled. Those who remained were filled with the wildest apprehensions when they realized what they had done. Chrysostom seized the occasion, and whilst the aged Bishop went to make peace with the Emperor, he for twenty-one days summoned the people to church, and turned the attention of the trembling multitudes from an insulted Emperor to the insulted God.

In the fifteenth century a like gift belonged to

SAVONAROLA.

He was made eloquent by his enthusiasm. He felt, and it seemed to the people of Florence, as if the spirit of one of the old prophets had rested upon him. Night after night the vast area of St. Mark's was thronged as he discoursed, now of the flood, now of apocalyptic visions, applying all with terrible directness to the city whose sins were flagrant, and whose doom he hesitated not to say was imminent. In the pages of *Romola* we have a free representation of how he spoke in his impassioned moods. Hear him. "The day of vengeance is at hand!" This was said in a tone that almost made the hearers' hair to stand on end. Then pausing, as a thunderstorm pauses for a moment before another deluge, he went on, "All ye in Florence are my witnesses, for I spoke not in a corner. Ye are my witnesses, that four years ago, when there were yet no signs of war and tribulation, I preached the coming of the scourge. I lifted up my voice as a trumpet to the prelates and princes and people of Italy, and said, The cup of your iniquity is full. Behold the thunder of the Lord is gathering, and it shall fall and break the cup, and your iniquity, which seems to you as pleasant wine, shall be poured out upon you, and shall be as molten lead. And you, O priests, who say, Ha, ha! there is no Presence in the Sanctuary—the Shekinah is nought—the Mercy-seat is bare: we may sin behind the veil, and who shall punish us? To you, I said, the presence of God shall be revealed in His temple as a consuming fire, and your sacred garments shall become a winding sheet of flame, and for sweet music there shall be shrieks and hissing, and for soft couches there shall be thorns, and for the breath of wantons shall come the pestilence." That, with the French army at the gates of the city, was preaching to the times, and terrible preaching it was.

But, after all, it is not so much the circumstances that make the men, as the men that seize and compel the circumstances to their will. The men I have named would have been great in any age. They were not phrase makers. They were not utterers of "words, mere words." There was an intense personality behind all they said, and that it was which clothed their utterances with mighty power. A man becomes a great preacher because he has a great soul within him. All the training in the world will not make up for the lack of that. But if that be given, both Savonarola and Demosthenes may be called to testify that natural defects of voice and tone may be overcome, and the soul will learn to utter itself with all-conquering power. What the preacher *is*, will account in largest measure for what he does. J. FLETCHER.

# The Old Man's Reberie.

(MINOR KEY.)

THE Lord is very good to me,  
But sometimes I am sad,  
Recalling the departed ones  
Who made my spring-time glad.  
Their words were music to my ear,  
Their looks were like the light,  
And now that music silent is,  
That light is changed to night.

The Lord is very good to me,  
But I am pained to think  
Of kindred and affection's chain  
With many a missing link.  
More precious than the world to me,—  
Who shall these links replace?  
Alas! 'tis only left to me  
Their memory to retrace.



(MAJOR KEY.)

The Lord is very good to me,  
And oft He makes me glad,  
When musing on the happy days  
And loved ones I have had.  
The music of their gentle tones  
Is with me even still,  
And still their fondly cherished looks  
My soul with sunshine fill.

The Lord is very good to me,  
And dear affection's chain  
Shall, in the better time to come,  
Each missing link regain.  
He who once formed it will replace  
Each golden link of old;  
And once again the perfect chain  
Shall my glad heart enfold!

DAWSON BURNS, D.D.



## The Essential Immutability of Christian Doctrine.

SCEPTICISM not only charges Christianity with being mere theory, and deriving its strength from human creeds, but with an inherent instability and decay. Its doctrines, it is alleged, though all professedly derived from Scripture, are so various and contradictory, and so far behind the intelligence of the age, as to be necessarily powerless. Its perpetually changing shapes, and effete teaching, show that, whatever force it once possessed, it is well-nigh spent; and that it is rapidly becoming a worn-out creed, destined to early extinction. And even Christians themselves are often terribly perplexed at the astonishing changes that Christianity appears to have undergone. On a cursory glance over the field of religious opinion, it does seem that "those things" once "most surely believed among us" are believed no longer; and that considering these marvellous revolutions and reconstructions, it is simple mockery to talk of Christianity as "the faith *once for all* delivered to the saints" (R.V.). Under impressions like these many needless fears and apprehensions are entertained, and "forms of doctrine" often clung to unintelligently from sheer dread of change. Both classes of doubters, however—the open enemies and the trembling friends—are in error in regarding Christianity as mutable because of these variations in its doctrine and ritual. They alike confound the *form* of the doctrine with the doctrine itself, the shadow with the substance, the embodiment with the life. But Christianity is not to be confounded with its external forms. These may change; but the doctrine itself—the essential teaching underlying them—is immutable, consisting not of unstable human reasoning and conjecture, but of divine fact and truth, which no thought can outstrip nor discovery supersede.

1. *Christian doctrine is immutable just because it consists of fact.* Bible teaching consists exclusively of fact—historical or moral—facts of history, revelation, and experience. The two latter classes of truths which we often term emphatically *doctrines*, as if they were a distinct class—are equally facts with the former; that is, they represent settled relations, verities, *things done* in the spiritual realm, not mere ideas, speculations, or *theories*. And these spiritual truths or facts are stated in Scripture with the same terse directness and with no more effort at proof, than its historical events. There is nothing in *Scripture* corresponding to the speculative reasonings of theology. It would be quite possible to draw up an entire syllabus of Christian doctrine solely of Bible facts—*facts without reasons*. Even the arguments of Paul and John are designed to prove facts, not to establish theories. And reception of the facts alone is sufficient for all spiritual purposes, apart from any theory or human interpretation of them. "The facts or [not *and*] doctrines," says Mr. Binney (alluding to the gifts of the Spirit and of eternal life), "may be received and held, and the mind may derive benefit from the belief in them as such, and yet it may be beyond its province and its powers to comprehend or explain the mode of their operation." This is one of the most familiar experiences of

common life in regard to scientific truths ; on which we constantly act without any regard to their reasons, which would in no way affect our conduct, and are generally speaking unknown—perhaps permanently so. Scripture facts of *Revelation*, like the spiritual nature of God ; the divine Sonship of Christ ; the declaration of divine love to man ; the assurance of forgiveness through faith in Christ ; the unfolding of a future life ; and the certainty of divine judgment : or of *Experience*, like the universality of sin ; the uses of suffering ; the reality of Providence ; the value of prayer ; and the inflexibility of moral law ; though they might never have been reached by unaided reason, are, *as facts*, apart from the speculations concerning them, as secure against dialectical disproof, as free from liability to change and become discredited ; as conformable to intuition and moral sense, as those resting on its historical evidence.

2. *Theological doctrines are mutable because they consist of theory.* Upon the substratum of Scripture fact, human intellect has erected a marvellous superstructure of theological theory. Systematic theology, as commonly presented to us, is not a simple elucidation of Bible facts, but an attempted human explanation of them ; no mere science or knowledge of God, as its name implies, but speculations about Him.

Take up almost any theological treatise, and examine it on such questions as Human Depravity, Atonement, Regeneration, etc., it will be found to be an attempt to answer Nicodemus's question—which Christ never answered—"How can these things be?" Disregarding the "*how*"—the *reason*—Christ directly emphasizes the "*be*"—the *fact*—by asking the further question, "Art thou a Master of Israel, and knowest not these things?"—a religious teacher and leader, and yet not see that religion must be a radical spiritual thing, and not mere outward ritual and external obedience !

The "divers and strange doctrines" of the traditional theology have *hidden* rather than exhibited the facts of Christianity ; covered them as moss or fungus covers the solid rock. A true theology would confine itself to being a faithful and luminous exponent of Christian facts, setting them in the clear light of scholarship and science, and harmonizing them with advancing knowledge and human intuitions, but leaving theories and interpretations alone.

The contrast between the teaching of the New Testament and of traditional theology may be seen in, at least, three main aspects : the one, is philosophical, concrete, and liberal ; the other, empirical, abstract, and dogmatic. There is a profound depth, essential unity, and philosophical breadth about the spiritual facts of the gospel that baffles all human reasoning, just as God their Author does ; a depth, and breadth, and unity that can be embodied in no human formulæ, and is only realizable by spiritual insight. It is not truths, but *truth*, all highest and divinest truth, that the Bible teaches. And this is always presented by it, not as theology presents truth, in abstract, but in concrete forms, as exemplified in actual persons and experiences ; while Scripture makes no attempt whatever, like theological science, to crystallize its facts and truths into an elaborate system, but leaves them, as all genuine truths must be left, with *fact ends*, so to speak,

grandly unfinished—like different flowers all pointing alike heavenwards, and united only as they spring out of a common root, and tower upwards towards the same celestial infinite. Never, above all, does Scripture teaching, like human dogmatism, force incomprehensible statements on the conscience with pains and penalties, but confines its authority exclusively to moral and spiritual issues, and to the reception of facts.\*

The different treatment by the Bible and by Theology of sin, forgiveness, and spiritual renewal, strikingly illustrate the foregoing remarks. The former asserts the fact of transgression—its universality and turpitude, but does not, like theology, connect with it, or base it on, any theory of universal depravity, originating in the “fall of man.” We are simply assured that “by one man sin entered into the world, and death by sin;” simply taught the *universality* of sin; but not one word is said about the *total* depravity of human nature as such. Indeed, Paul’s account of sin (Rom. i.) points in quite a different direction—to the transgressor’s own fault, rather than to Adam’s fall. So the Gospel offer of forgiveness through Christ is an absolutely universal one to “every one that believeth”—every one that trusts in a personal Saviour apart from any theories of substitution, electing grace, etc. Spiritual renewal is similarly overlaid by Theology with all kinds of artificial conceptions. It is said, for instance, to be “the work of the Spirit;” but when we examine Scripture we find none of the hard and fast lines of theological teaching, either as to its genesis or development. Here all is natural, simple, practical. Sanctification is just turning from wrong to right, from sin to holiness, from Satan to God; being represented as, in some of its aspects, quite as much our work as His, and not by any means exclusively traced to the Holy Spirit. We are sanctified by “the truth,” by “the word of God and prayer.” Christ also sanctifies us. He gives us eternal life—that life which is the secret of the renewed nature, and which is “hid with Christ in God.” No wonder that theological doctrines perpetually change, when we consider their distinctively speculative character in contrast with the simple religious facts and spiritual teaching of God’s word which change not. What a gulf there is between the two. But, as Mr. Munger well reminds us, there are many other sources of religious doctrines as formulated in Theology besides the Bible. “The doctrines of divine sovereignty, of total depravity, and of the atonement, are shot through with colours drawn from the corruption of Roman society, from the Roman sense of authority, and the Roman forms of judgment. The Bible furnished isolated texts for holding these conceptions, but the Bible as a whole did not furnish the conceptions: had it been used to furnish conceptions and doctrines, we should not now have what goes for orthodoxy.”

Three incalculable religious blessings grow out of the recognition of the immutability of Christian doctrine as consisting of fact, in contrast with the instability of theological theories—stable belief, independence of opinion, and a wide catholicity.

\* Contrast, *e.g.*, the Athanasian Creed, “which except a man believe faithfully he cannot be saved.” What an almost ludicrous conception of belief this suggests, coming after such an utterly enigmatical composition.

Facts are the only reliable foundation either of faith or practice; theories add nothing to its truth or cogency. This is as true in religion as in science. The stability of modern science is due entirely to the certainty of its facts; its theories affect neither its reliability nor practical value? So long as theory was exalted above fact, scientific conclusions were worthless; it has been only by discarding theory, as a guide and rule, and searching for and relying on facts, that Science has truly interpreted nature, and rendered such vast service to man. How many illustrations of this every-day experience furnishes. We see no better for knowing the theory of light—accepting the undulatory and rejecting the emission theory, or from understanding the structure of the eye; and we sleep no more soundly through acquaintance with the conditions on which it depends. So in Religion, we do not believe through studying the *theory* of it. We do not accept any Christian truth more readily or savingly through knowing or adopting any particular theory thereof. On the contrary, theological theories are not simply useless; they are often pernicious, because they touch character. What Antinomian hypocrisy has arisen from theories of Election; what indifference from theories of Universalism; what spiritual pride from theories of Baptismal Regeneration and Sacramental Efficacy. Reliance on mere theory is a positive barrier to religious faith, because it substitutes a mechanical “shibboleth” or “sibboleth” for the spiritual significance of facts. Only the faith that is built on facts can successfully resist the assaults of scepticism, and become a living reality.

And adherence to the Christian facts, to the disregard of theory, renders us independent of changing opinion, of mere “wind of doctrine.” Severing theory from fact, we may be indifferent to passing changes of thought. They do not touch the central verities of our faith, and we can, on matters of opinion, consistently hold one thing to-day and another to-morrow, according to the degree of our light and knowledge. We are thus in a position to welcome every *real* disclosure of science and scholarship without apprehension as to its possible bearing on our Christian belief. What will *theories* of Creation, Prophecy, Inspiration, Mosaic authorship, Atonement, or Regeneration signify to us, if our faith is built on facts *alone*? Whether evolution or direct creation be the true theory, or whether both are true—or whether the book of Daniel be prophecy or history—will concern us little, except as matters of interest and culture. We shall feel that religious facts and theological theories belong to distinct spheres—the latter to science and criticism—which scholars only can deal with; the former to divine revelation, which every man by God’s Spirit can receive and apply. Thus the various currents of thought about us—the new lights of science and learning as they start up and glimmer across the ocean of truth—instead of being stumbling-blocks and hindrances, as they are to the theory-ridden, will become real helps and guides in our Christian life. A wide catholicity, too, is directly promoted by basing faith on immutable divine fact, instead of on changeful human theory. Nothing has been more disastrous to Christianity than the severance between Christians caused by controversies on purely theoretical points—on subtleties, as Dr. Candlish himself admits, having “little or no reference to the actual business of the spiritual life.”

How completely a due sense of the relation between Christian facts and theological theories would soften the asperity of religious controversy, remove the *odium theologicum*, and promote that generous catholicity of spirit enjoined in Scripture and essential to spiritual brotherhood. Facts offer a common standing-ground which theories can never afford. It is not the undisturbed "basis of belief," but the winds and waves on its surface that divide us. Surely we may find in Christ "*the truth*"—the divine embodiment of all Christian fact—a rallying-place where all Christians may meet as brothers, a centre where all our divergencies come to an end. It is not churches, creeds, or theologies Christianity requires us to trust, obey, and follow, but *Christ*; not the varying phases of human thought, but the immutable teaching of Him who is "the same, yesterday, to-day, and for ever." "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, *tossed to and fro, and carried about with every wind of doctrine*, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but . . . grow up into Him in all things, which is the head, even Christ." C. F.

### Deacon Barton's First Prayer.

DEACON Barton was a grocer, with a grocer's license. His minister was the Rev. Jonadab Stiffneck, of the Baptist chapel, in Claydowncum-Shoddy. More respectable men did not breathe. They were upright, methodical, temperate, and orthodox. To see Mr. Stiffneck in his pulpit, and Deacon Barton in his pew, on a Sunday morning, was to understand what Innate Propriety is. Everything about them, the chapel, the service, and the collection, was proper. Proper—that was the word.

Deacon Barton had a good business, and had made money. He was honest, but hard. He neither laughed nor frowned. He was too proper a man to do either, and so went on his way making money.

Although a deacon for ten years, Mr. Barton had never prayed aloud in any meeting. He declared that when he opened his mouth to pray he felt choked, and could not speak a word. So it had come to pass nobody had ever heard Deacon Barton pray.

Just round the corner of the chapel was The Vineyard—a tiny cottage where dwelt an almost angelic maiden of seventeen summers dying of consumption. Her mother was a pious widow of small but sufficient means, and being a woman of fine taste, her cottage was a pleasant sight to see. One day as Mary Maynard sat near the window, she saw a notorious little waif, Polly Relter by name, going past, grinning and capering as usual, and Mary Maynard beckoned her to come in. Shyness was not in Polly Relter, and into the parlour she bounced.

"Have some strawberries, Polly?"

"Ye—es," and she bolted half-a-dozen in a twinkling.

The visit did not last long, but it was often repeated until—wonderful to say—Polly began to show signs of soap and water, needle and thread, modesty and truth, which amazed everybody.

Indeed, this was what had happened. Mary Maynard had spoken such words to Polly Relter about One who loved her, that the poor child's heart had been deeply touched, and the hymns taught her by her friend kept evoking new feelings in her nature, which were sometimes more than she could bear.

One evening Polly Relter was going home after a pathetic talk with Mary Maynard, when she heard singing in the chapel school, and, finding there was a prayer-meeting, she crept noiselessly in, and knelt down with the others. Several hymns and prayers followed, and then all seemed to have "taken their part."

But something was to happen. A solemn, awful silence suddenly fell upon the people. None moved an inch. Every one expected an event—a strange scene—yet no one knew what. At length, a child's clear, trembling, plaintive voice was heard by all, saying—

"LORD, at Thy mercy-seat  
Humbly I fall,  
Pleading Thy promise sweet—  
Lord, hear my call :  
Now let Thy work begin :  
Oh, make me pure within,  
Cleanse me from ev'ry sin,  
Jesus, my all !"

It was Polly Relter praying ! The Rev. Jonadab Stiffneck rose to his feet, and was just going to say—"Let your women keep silence in the churches," when his eyes fell on the girl's face. What an expression of faith, of love, of infinite yearning was there. His lips were closed, then they whispered softly, "Amen, Lord, hear the child's prayer."

The child's voice went on, and in heart-touching tones she said—

"Tears of repentant grief  
Silently fall ;  
Help Thou mine unbelief,  
Hear Thou my call !  
Oh, how I pine for Thee !  
This all my hope, my plea—  
Jesus has died for me,  
Jesus, my all !"

A great sob rent the air. It was Deacon Barton in spiritual travail. God, through this waif, had smitten the flinty rock of the man's soul.

After a long pause, during which many there prayed silently in the Spirit, the girl said in tones of melting softness—

"Still at Thy mercy-seat  
Humbly I fall ;  
Pleading Thy promise sweet,  
Heard is my call ;  
Faith wings my soul to Thee ;  
This all my hope shall be—  
Jesus has died for me,  
Jesus, my all !"

By this time the Rev. Jonadab Stiffneck had buried his face in his hands, and large tears ran through his fingers on to the Bible.

The clock struck eight—closing time. Every one rose, and stood quiet, but Polly Relter, standing with her hands clasped, and her eyes fixed as in a trance, sang—

“SAFE in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o’ershaded,  
Sweetly my soul shall rest.  
Hark ! ’tis the voice of angels  
Borne in a song to me,  
Over the fields of glory,  
Over the jasper sea.

Safe in the arms of Jesus, safe on His gentle breast,  
There by His love o’ershaded, sweetly my soul shall rest.”

Then cried Deacon Barton with a loud cry—“ Let us all pray ;” and for the space of ten minutes he prayed such a prayer as none there had ever heard before. What he said is too sacred to repeat here : what happened a few words will tell.

The little maid whose prayer had touched so many hearts was baptized with special unction by the Rev. Jonadab Stiffneck ; Deacon Barton renounced his grocer’s license ; a sweet revival took place in the Sunday school ; and the Lord gave much grace to all the people. May He give us more little maids whose prayers shall be as the dew unto Israel !

GEORGE W. M’CREE.

## Plea for the Wandering.

“ *Considering thyself, lest thou also be tempted.*”

PIRY the wandering—O ! the bitter strife,  
The shame, the fear, the anguish of their life.

Pray for the wandering—Jesus prays for *thee* ;  
If He should weary grow, where wouldst *thou* be ?

Bear with the wandering, far as hope can go ;  
Perhaps their foes were more than thou canst know.

Console the wandering—theirs is grief indeed ;  
To those forsaken, be a friend in need.

Assist the wandering—thou mayst need a hand,  
For thou mayst fall, who firmly now dost stand.

Be patient with the wandering—God with thee  
Is patient, not from sin art *thou* quite free.

Seek out the wandering—love them, succour lend,  
And thus resemble Christ, the wanderer’s Friend.

Reclaim the wandering—thou hast been reclaimed,  
And Jesus sought thee, found thee, cheered though blamed.

O save the wandering—bliss indeed ’twill be,  
With souls thus won, to spend eternity.

NEWMAN HALL.

# The Cost of It.

A STORY. BY HARRIETT BOULTWOOD.

## CHAPTER I.



H, what a lovely silk!" and as the shopman arranged its shining folds to the best advantage, Mrs. Stanley gave another admiring look.

"Yes, ma'am," said the young man; "and I can let you have it a real bargain, for I've only this dress left off the piece."

"I don't know that I *want* it," said the lady dubiously, but he replied,

"You had better take it, ma'am—you cannot buy one cheaper at the price."

"What do *you* think, Margaret?" asked Mrs. Stanley, turning to her friend Mrs. Lawrence, who was shopping with her.

"Well, dear, it *is* cheap, and will suit you admirably. Don't you think it would be a good match for that hat you bought last week?"

"Yes, I do, now that you mention it," replied Mrs. Stanley; "they will go well together. I will take it,"

she said, turning to the shopman.

"Thank you, ma'am. I am sure you will never regret such a bargain;" and he commenced to fold it while the ladies chose some linings.

Presently Mrs. Stanley drew out her purse and examined its contents.

"Margaret," she whispered, "I have spent nearly all my money. Can you lend me some?"

"Yes, dear. Here is a five-pound note—I dare say that will be sufficient."

"Thanks. Yes, it comes to just that sum," she remarked, glancing over the bill that was now handed to her. She paid it, and giving directions where to send the parcel the two ladies left the shop.

Laura Stanley was the wife of the young doctor who had lately settled in the small town of Whitworth. They had been married about two years, and though just at present it was rather a hard time for him—as he was little employed among the well-to-do people—yet he kept on perseveringly, knowing that a good practice *could* be worked up. He was much liked by the poor, it was said, to whom he was very kind.

It can easily be imagined, therefore, that the doctor was not very well off; and as Laura went home that afternoon she felt she had not been wise in purchasing a dress that she did not really need. After taking leave of her friend, she went upstairs, and going to the cash-box for the money, she was rather surprised to find the key of it was not in the usual place. Remembering, however, that the doctor did occasionally carry it with him, she was about to shut the drawer where the box was kept, when a little slip of paper caught her attention, and picking it up she saw to her astonishment that it was a five-pound note.

"It must have fallen out of the cash-box," said Laura to herself, "for Edward is always so particular about his money. However, I shall take it and pay Mrs. Lawrence, and to-night I will tell him I have had it, though I'm afraid he will think I have spent a great deal lately;" and certain self-reproaches came into her mind as she recalled the fact that her husband was struggling hard to make a living.

"Never mind; better times are coming," she said, by way of silencing the little onward monitor; "I must be content now, and not buy another dress for six months."

The note was at once despatched, in a sealed envelope, to Mrs. Lawrence, and then Laura went to make her husband's tea, as he would be home shortly.



Presently he came in, looking tired and anxious, and was so silent that his wife deemed it prudent not to mention anything then about the dress.

After he had rested for a time he became more himself, and turning to Laura said apologetically,

"I am poor company to-night, darling; but the fact is, I have heard bad news this afternoon."

"Have you, Edward! What is it?" and she laid her hand caressingly on his.

"I find that the bank has stopped payment. I was just about to draw the rent—which you know is due in a few days—and now I must do what I *abhor*, that is, ask the landlord to wait a few weeks."

"Have we so little, then?" asked his wife aghast.

"Yes, darling; and though it is not a large sum I have lost, yet it would have been very handy just now, when I so need it."

Silence fell between them, till the doctor spoke again. "You must be very careful in your housekeeping for a time, little woman," drawing her fondly to his side, "and so no more nice little kick-shaws for me, but simply good wholesome food, for that is all now that we can afford."

"I understand"; and the bright head went down on his breast, as she pondered over the news.

Oh, if she could only tell her husband of her purchase that afternoon! But she shrank from it after hearing what he had said. No! she would wait till he was less worried. So her thoughts ran—and thus the opportunity went by, never to return.

"You will help me, dear, will you not?" asked the doctor, noticing her silence. "We must pull together in this business, and save all we can till I get straight again—which will not take long, I trust. Now I must go, for I have to see Lomas at seven o'clock." And putting on his coat, he bade his wife good-bye, and went off to keep his engagement.

Poor Laura was in a state of dismay how to act in her dilemma. "What will he say"—she thought—"when he goes to the drawer and finds I have spent that note? And I wish I had told him about it, and got the affair over. Of course I was not to know the bank had broken, or I should not have bought the dress."

"But it was not *needed*," whispered conscience, "and therefore not quite kind when you know how hard he has to work."

The doctor returned, but made no remark about the money, and Laura concluded that he had not yet missed it.

The next day she paid a visit to Mrs. Lawrence, and in the course of conversation said,

"Margaret, I suppose you got the note all right?—I sent it by the servant."

"Yes, thank you, dear. When shall I see you in that silk? Is your dress-maker a good fit?"

"I—I have put it away," confessed Laura, blushing deeply, "for I did not want it just now, and it will come in nicely for the spring. If you are talking to Edward, please don't mention that I bought it," she went on hurriedly, greatly ashamed that she was thus obliged to speak.

"Certainly not. I understand. The doctor—liky many of the gentlemen—is awfully afraid of his wife spending a few shillings," and Mrs. Lawrence laughed.

"Oh no, he is not; but—but I do not wish him to hear of my purchase just yet."

"Very well, dear," and the subject dropped. But from that moment—until she learned the true facts of the case—Mrs. Lawrence looked upon the doctor as a domestic tyrant, who made his wife give him an account of every half-penny she spent.

Laura heard nothing respecting the note, much to her perplexity. She

tried several times to confess to her husband that she had spent it, but she always lacked the necessary courage when the time came; for knowing how careful he was in everything, she shrank from incurring his anger when he became aware of her useless expenditure. This intended confession, too, was rendered more difficult by a circumstance that just then occurred.

"My dear," said the doctor one morning, just before he set out on his usual rounds, "I wish you would send Sarah to Norris with a note from me. I find I cannot afford that great coat I talked about, so I have written to cancel the order."

"Oh, Edward!" exclaimed Laura, "what nonsense! You want it badly, I'm sure, for the one you wear is getting quite shabby."

"I shall have to want, then, my dear, for I really cannot afford to buy it."

"But you need not pay just yet," said his wife. "Norris will not mind waiting."

"That is against my principles, as you know, dear, and until I can pay for it I will go without. There is the rent owing, which is quite enough worry for me, although the landlord is very kind, and says I am not to trouble. But the truth is, wife, I *hate debt*—a good habit which I learned from my dear father."

"I don't see, though, why you need go without," said Laura, in a grumbling tone. "It's quite bad enough to be poor, without making the fact patent to every one."

"I am not making it 'patent to every one,' Laura," he replied, slightly displeased, "for I shall say nothing unless somebody has the audacity to ask me why I don't buy a new coat."

"You know I don't mean *that*," she said, still more pettishly; "but I detest the idea of your appearing so shabby. If we are so poor, it is—it is—a pity we were married;" and she burst into tears.

"Laura!" exclaimed her husband, with a grieved look, "I am ashamed of you, and thought I should have received a little more encouragement from my wife in my efforts to retrench." And without his usual kiss he left her, and she saw him soon after walking along the road.

She was already sorry for her thoughtless, unkind words; and they were especially cruel, knowing as she did the ceaseless toil her dear husband had undergone in order to take her to a comfortable home.

She felt irritable and nervous, and that caused her to speak as she did, for her secret was telling upon her temper, and even the sight of the dress annoyed her. She therefore put it away at the bottom of a trunk; and if she could only have parted as easily with the remembrance of what she had done in order to pay for it, she would have been glad indeed.

The doctor *had* missed the bank-note, but not wishing to distress his wife more than he could possibly help, he kept the knowledge of its loss to himself.

"She will only worry," he thought, when on one occasion he was about to speak of it, "and the poor little thing looks quite miserable enough now, without her knowing of this."

The doctor was in the surgery when he had received the note, and he placed it for safety in a small drawer of the bureau where he kept many of his documents. He afterwards took it home and put it in the cosh-box, as he thought; but on looking could not find it; and as he had retained the key, he felt quite sure that no one else had touched the money. The doctor, however, had no idea that he had held the note in his hand, and it had slipped *outside* the box. He was, as a rule, most particular about such matters, but his recent loss had made him, for a time, rather abstracted—and hence the oversight.

Herbert Mervyn was his factotum in the surgery. He was a respectable, well-educated youth, who was anxious to become a chemist; and Dr. Stanley seeing the efforts he made to carry on his studies, kindly lent him books, and

gave him much help—especially as the young fellow's mother was a widow, with only a small annuity for herself and son.

Herbert was good-looking and clever, and seeing that he gave promise of being first-rate in the profession, the doctor allowed him to do many things which otherwise he would have given to an older person.

"Herbert," said that gentleman one morning, after he had been ransacking his bureau to try and discover the lost note, "have you seen anything of a bank-note I left here a week ago?"

"Yes, sir, I saw one when I took out that prescription of Dr. Mellor's you wished me to copy."

"Ah! then I suppose I did *not* take it home; but still I can't find it. Where *can* it be?"

"I don't know, sir, I'm sure—only it *was* there."

"Turn every paper out of this other drawer," said the doctor. "I must go now, for I have stayed too long already. Make a good search, and I hope you will find it, for its disappearance is, to say the least, mysterious."

So Herbert at once began, carefully looking over each paper to see whether it had slipped in between any of them, but all in vain. He next turned out the paper-basket, examining its contents minutely, for fear it might have got torn up by mistake. But there were no traces of it, and therefore he was obliged to tell the doctor on his return that he had failed in finding it.

"Very mysterious! I cannot understand it at all," said he, looking puzzled.

That evening he examined the drawer where the cash box was always kept; but there was no sign of a paper, and as he thought over the matter, a dim suspicion came into his mind that Herbert knew more about it than he chose to acknowledge.

"He allows that he saw it," said the doctor to himself, "and perhaps the temptation was too much for him. He has but little to spend, I know, as they are very badly off, and it *might* be that the poor fellow gave way under some pressure." This thought grew and grew, until he felt sure the youth must have taken the note—which idea was confirmed by the following circumstance.

The doctor had occasion to go into the town, and entered a shop where he asked the tradesman to cash a cheque for him. Among the change was his own five-pound note, which he knew by the number—having taken it down when he received it—it being, too, one easily remembered. As he glanced at it he said to the man, "May I ask where you got this, Mr. Wade?"

"Well really, sir, I can't remember, for I have had several paid in this week. Is it not a good one?" he asked, with a look of alarm.

"Oh, good enough!" and then, not wishing to raise any suspicions about it having been stolen, the doctor said no more. He thought about it, however, all the morning, but could not make up his mind to speak to Laura on the subject. It would have saved much unhappiness if he had done so—especially to poor Herbert.

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## Baptist Statistics.

THE following are taken from the *Baptist Hand-Book* for 1886, just out—a volume which every body of church-officers ought to possess as a book of reference. The numbers refer to *England and Wales*. Number of churches, 2,588; chapels, 3,498; sittings in chapels, 1,141,588; members, 303,139; S. S. teachers, 48,112; S. scholars, 461,556; local preachers, 3,885; pastors, 1,789.

The *Hand-Book* contains memoirs of *thirty-nine* ministers and missionaries who have died in the year.

# Ten-Minute Talks with Boys and Girls.

## "GREEDY DOGS."

"*Yea, they are greedy dogs which can never have enough.*"—Isa. lvi. 11.



**I**N Eastern lands there are no household dogs, no shepherd dogs, no pet dogs, like ours. The only dogs they have are wild and untamed creatures, who go about in bands, who devour all the garbage of the cities, and who make each night hideous by their barking as they gallop to and fro. So you will find that the Bible never has a good word to say for the dogs. They are always unclean creatures, much to be feared and not at all to be praised. Isaiah does not refer to them in very complimentary terms. He is speaking of very bad men, whose wickedness is the more disgraceful because they are ministers of God, and because they ought to be preachers of holiness and examples of goodness. He says they are ignorant, lazy, sleepy, good-for-nothing, and above all they are utterly selfish. "They are greedy dogs which can never have enough": *that is the worst thing about them.* Such selfishness being so disgraceful, let me warn you against three of the ways in which it shows itself.

I. "Greedy dogs" always want the best bits for themselves. They like to fare better than all the rest. They will quarrel with any cat or dog or man who tries to filch their dainties. They will even steal another's food if it looks better than their own. Is not that exactly like some boys and girls? I won't tell you their names; but I will tell you of some of the things they do. At a party they always scramble for the best places; at dinner they always cry out for the best bits. They want their pudding to be all plums, and their cake all currants. If you offer them an apple—they choose the largest on the plate; a toy—they choose the very prettiest; a book—they choose the handsomest and best. They never leave the best for anyone else. Their greediness makes them try to grab all the good things for themselves. Very small children may be forgiven their selfishness. They are not old enough to know better. They will cry for the moon, and try to grasp everything in their tiny hands. But as we grow older we ought to grow wiser, and learn to be better than the "greedy dogs." We cannot all have the best things, and we should be willing to give other people a turn. It is said of Frederick Denison Maurice, who was a great preacher and teacher, that his sweet disposition was conspicuous even in his childhood. Generosity seemed as natural to him as selfishness to other children. One day, when he was five years old, he came into the family room with a biscuit in one hand and a flower in the other. A gentleman who was present said to Frederick's mother, "Now we will see what he likes best; children always give up what they least care for." Then turning to the child, he said, "Frederick, which will you give me—the flower or the biscuit?" "Choose which you like," answered the boy, holding out both his hands. That was a right and noble spirit. He was willing that another should choose the best; he was not a "greedy dog," trying to keep the nicest things for himself, and I want you to be generous boys and girls after that fashion.

II. "Greedy dogs" always keep their good things to themselves. Their motto seems to be—"Get all you can and keep all you can." Did you ever notice a dog with a bone? He looks round every second with a suspicious growl; and if another dog approaches, you don't find him offering to go shares. Not he! He snarls, and shows his teeth, and looks very vicious, and the sooner the new comer disappears the better it is for him. He will get a bite of the wrong sort if he is not quick. We do not blame dogs for acting so; "it is their nature to"; but boys and girls should know better and do better. They should be like King Alfred. The story tells how often he was in sore straits when pursued by the Danes, and at one time was brought so low that he and

the Queen had only a single loaf of bread. That day a poor man came and knocked at the door, and asked for charity. "We have only got one loaf; it is not enough for ourselves," said the Queen. But King Alfred replied, "Give him half of it; he is a Christian." And they gave him half. How much nobler it is to go shares like the king, than to stick to what you have got like the dog! Then be not dog-like, but king-like, and make it a rule to go shares with your pleasures and comforts and possessions. Don't keep them all to yourselves, but give some of them away. Don't be greedy, but generous. You will find it much the happiest plan. There is a little poem which tells how one cold and bitter winter's day two children nine years old were crossing Melton Moor:—

"Brother and sister, on they went:  
Their childish hearts of kindness full,  
Yet scantily clothed and scantily fed,  
They, like the birds and streams, were dull.  
And yet the little shivering lad  
Tried hard his own sore need to hide,  
Tried hard to give the smile and word  
That cheered the sister at his side.

She had a little woollen wrap.  
And suddenly with tears she spoke:—  
'Why! it is big enough for both;  
Come closer, dear, and share my cloak.'  
'It will not shield us both, Marie.'  
'Come closer to me, do not fear;  
And if it is not big enough,  
*We'll stretch it just a little, dear.'*

They crept together, hand in hand,  
They found that comfort shared is best,  
They laughed and ran, and were as warm  
As croodling birds within a nest.  
And oh, how beautiful those souls  
That always find it wise and fit  
To stretch their blessings and their love  
Beyond themselves a little bit."

III. "Greedy dogs" are very careless of the needs of others. As our text goes on to say, "They all look to their own way, everyone for his own gain." They never put themselves out to help the needy. So, too, selfish men and women are absorbed in their own aims and pursuits, and deaf to the cry, blind to the sorrow, regardless of the needs of their less fortunate brethren. They make "Take care of No. 1," their ruling principle in life. So long as they prosper, they care not who goes to the wall. But this is both cruel and shameful. It is only worthy of "greedy dogs," and is a disgrace to any man or woman, boy or girl. Jesus Christ teaches us to give up our own pleasure, to sacrifice our own ease, to set aside our own desires, and by so doing we can help or bless another. A gentleman was waiting one evening outside the Railway Station at Leeds, when a ragged, dirty boy came up to him, with "Buy an evening paper, sir. Please do, good gentleman. Only seven left, and they's all my profit." He had a right honest face, but he was ragged and wet, and the gentleman said, "Why boy, you have no cap on this rainy night. Have you no cap to wear?" "Yes, sir, was the reply, "I've got a cap, but I lent it to my sister." "Where is she?" "Over there, sir, in that old doorway, waiting till *I sell out.*" "But she has no cap on, my lad, where is it?" "Oh, sir, she's got no boots or stockings, so I told her to put her feet inside my cap to keep 'em warm, and prevent her ketchiu' a cold. Have a paper, sir, please: 'twouldn't hurt you to buy the lot." You may be sure he did not plead in vain. What a brave generous hero he was! He did not think of himself at all: he only thought of his little sister; and he was quite willing to stand bare-headed in the pouring rain so that her feet might be kept cosy and warm. What a happy world this would be if all were like him!

Jesus Christ thought not of "self" when He left heaven for earth, and lived, toiled, and died for poor and sinful men. His head was full of love, and He laid down His life for the sake of others. Then let us pray and strive to be like Him. It is shameful to be "greedy dogs." It is Christlike to be unselfish, generous, and loving: nor could higher praise be given.

G. H. JAMES.

# The Question Box.

## COMPARTMENT I.—FOR THE YOUNG PEOPLE.

OUR young friends have no doubt been anxious to learn what has been their success in answering the Bible questions for 1885. All whose names are given below have done exceedingly well, and their replies have been so nearly equal in merit that we have had great difficulty in arranging them in due order. The following, however, is our award:—

First, there are two brothers, John J. Mumford and James B. Mumford, formerly of Leicester, now of Market Harborough, both of whom have answered all the thirty-six questions correctly. But the elder of the two received from us the first prize last year. Under the circumstances, therefore, we have thought it right to send the promised book this time to the younger brother, the title of the volume being "Bayard the Dauntless, and other Historical Tales," by Madame de Witt.

The second prize we adjudge to Sarah Jane Riley, of Conduit Street, Leicester, who has answered thirty-five questions correctly, and in the thirty-sixth only erred in giving the Sabbath as one of the scriptural names of the first day of the week. We have had pleasure in sending to her a copy of Mrs. Reaney's book entitled "Our Daughters."

The following all deserve "honourable mention," their names being arranged in order of merit:—Emily E. Ellis, of Derby; Minnie V. Chapman, of Clapham, London; Florence H. Dodsley, of Carrington, Nottingham; Susannah Sutcliffe, of Pecketwell, Hebden Bridge; Ethel Barker, of Derby; Eliza Judson, of Peterborough; L. Cowling, of Leicester; Marianne George, of Leicester; Nina A. Wale, of Burton Bandalls, Loughborough.

We propose to continue the Questions another year, and hereby renew our offer of first and second prizes for the best and second best series of answers, making this reservation only, that the young friends who have won a first prize in any one year be content in future with the honour of standing well in the competition—the book going to the highest among those who have not received any such acknowledgment of their diligent study of the scriptures. We hope that many more young people will enter the lists this year. It is not too late to begin. We shall count this year from February.

*Answers to Questions of last Month:—*

(1) The reply of Gideon to the Ephraimites (Judges viii. 1-3). Abigail's appeal to David (1 Sam. xxv. 32-35). The reply of the two and a half tribes to the rest of the Israelites (Joshua xxii.)

(2) The word "wisdom" in the Book of Proverbs means intelligence combined with godliness. "The fear of the Lord is the beginning of wisdom." In the first chapter of Ecclesiastes, "wisdom" means mere "knowledge and sagacity."

(3) The parables of our Lord peculiar to Luke are those of the Two Debtors, the Good Samaritan, the Friend at Midnight, the Rich Fool, the Servants Watching, the Barren Fig Tree, the Great Supper, the Lost Piece of Money, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus, the Master and Servant, the Widow and the Judge, the Pharisee and the Publican, the Pounds. In some cases the same parable is known by different names.

*New Questions:—*

(4) What is the meaning of the following names—Joshua, Jesus, Messiah, Christ, Immanuel, Melchisedek?

(5) Who were those two men, one living hundreds of years after the other, whose names were alike, and whose fathers' names were alike, who both lived in the land of Canaan, and both went into Egypt, whence one returned alive and the other dead?

(6) Who recommended her husband to have the instrument of his own destruction made?

## COMPARTMENT II.—FOR THE GENERAL READER.

SIRS,—Would some of your readers, or yourselves, have the kindness to inform me, through the medium of the *Magazine*, what steps, in their view, should be

taken with members of our churches who very rarely attend the administration of the Lord's supper, who but seldom put in an appearance at the services of God's house, and who contribute little or nothing towards the support of the cause? Do they consider that the conditions of church membership call for the faithful discharge of all these duties, the violation of which or any one of them should be visited with exclusion? My inquiry has reference to those only who, from all outward appearances, are in a position to attend to these matters regularly if they were so disposed. ENQUIRER.

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## Correspondence.

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### POSITIVISM.

*To the Editors of the General Baptist Magazine—*

DEAR SIRS,—As a regular reader of the *Magazine*, I am glad to see that you have a correspondence column. May I beg the use of it just for once to give you my experience and my impressions of a visit to a meeting of the Positivists? I ought to say that I am, and have been for many years, a thorough General Baptist, and when occasion serves, which, however, is not often, I sometimes pay a visit to Westbourne Park Chapel, but I am so situated that I am obliged to find my regular religious home elsewhere. In this city distances are so great, and our chapels are so few, that one must needs be excused, and perhaps pitied, for his inability to sit under a General Baptist teacher, though I assure you that in my own case nothing but absolute necessity prevents me from having a sitting at one of our own chapels.

Thus much by way of introducing myself to your favourable regard. And now for this question of Positivism. On New Year's Day I saw in the *Daily News* that Mr. Frederic Harrison was going to give an address at the annual meeting of the Positivists. Having no very urgent business that afternoon, I felt I should like to go and hear him, and learn if I could what this new doctrine was, for *new* I supposed it to be. So in a distant kind of way I said to my wife, "I am afraid I shall not be home to tea this afternoon." We tea at five, and the address was to begin at five, and the place was a long way off. When I had given an account of my intentions, my wife said, happily with a smile, "You are *afraid* you won't be back to tea. You know you can't. Why not say so? Why not be *positive* about it?" I was caught, but if I were to attempt a philosophical explanation and vindication of my rather halting utterance, I should say that my own indefiniteness was a proof of my unconscious sympathy with the doctrine I was going to hear. For anything less definite and positive than a lecture on Positivism it is impossible to hear.

The Lecture Hall I found to be a sombre-looking affair, situated in an uninviting and narrow alley off Fetter Lane. But when I arrived a little before five, it was nearly full, and very soon there were many standing. It was a very respectable audience, and would have been so even if I had not been there. Mr. Harrison was already seated behind a reading-stand, which was illuminated by two candles. He requested somebody to open a window just behind me, for which I had no particular reason to thank him.

Punctually at five o'clock Mr. Harrison rose, and *sans ceremonie* began his address or lecture. I am one of the uninitiated, and no doubt you, sirs, and many of your readers, know more about Positivism than I do. I expected to find a religious meeting of some sort, and I suppose I did. At any rate, it was not of the sort I anticipated. A Methodist would have said there was nothing religious about it, for there was neither hymn nor prayer. There wasn't even a collection. As the lecturer went on I began to understand a little how it was. These people (so I gathered) worship the good and the great who have lived before them, and who by their influence and work have helped to make us what we are. There is just a faint touch of Roman Catholicism about them, for they believe in pilgrimages. They love to wander among the tombs, but more rationally, of course, than the people mentioned in the gospels. At the

birth-place, or at the resting-place, of departed genius, they sing the hymns and perform the music (if any) of the individuals they revere. But of prayer they have none, save that as I understood, what it was not quite easy to understand, they considered that human sympathy was a good substitute for it.

Happily Mr. Harrison, whose lecture threatened to be extremely dull if he continued to talk on the Religion of Humanity, turned off to the more popular topic of current politics. It was not over bright then. There was a faint laugh when he referred to France, and said that the way in which that nation had made steady progress was "not in legislation, but in taxation." Another portion of the address was brightened by an accident. Some man at the far end of the room shouted, "Burmah! Burmah!" just as he might have shouted "Brandy!" before coming. He did this (that is the former) twice or thrice, and just as he had done so, as luck would have it, Mr. Harrison turned over a new page, and there, sure enough he came upon the annexation of Burmah. It was quite fun. The reason why politics were referred to was because Positivism aims at creating a public opinion on political questions altogether outside of party, and it exists to create in some way or other a moral force. The observations were just a little vague on this point, as on some others.

I blamed myself for not listening more attentively, but I had no snuff-box, and I am afraid I did not benefit by the oxygen supplied to me in the shape of a draught. Still I flatter myself that I paid as much or more attention than the average hearer in one of our chapels. And the moral of my lucubration, if I may venture to assume that it has a moral, is this—that public speakers, and especially preachers, should try to make things clear. Give us "lucidity." Speak so that a wayfaring man can tell precisely what you are at. Many people come into our chapels with no more knowledge of religion than I had of Positivism when I went to hear Mr. Harrison. They are really anxious to find out something about it. But if they fare no better than I did with the Religion of Humanity, they will not see in it the pearl of great price. Apologizing for troubling you, I am, dear Sirs,

Yours respectfully,

JAMES THOMPSON.

### BOOKS FOR LOCAL PREACHERS.

To the Editors of the "*General Baptist Magazine*."

DEAR SIRS,—Having read with pleasure Mr. Payne's article on "How a Library grew out of a Book," I now suggest that a practical form be given to it by adding a list of such books, as may be necessary or desirable for a young Baptist Local Preacher, or Student. One list might contain titles of books with prices to the value of £5, (not much for a library, but a large sum to some people), another to the value of £10, and if thought desirable, another of £15. I feel sure such lists would be of great advantage, as many people are in need of books, but do not know what to get; and a large sum of money is easily thrown away on useless purchases. I simply add that if you consider it advisable to publish such a list, you will confer a great advantage upon

Yours most respectfully,

A READER.

Yorkshire, Jan. 7th, 1886.

[See "Editorial Notes" for announcement in connexion with this letter.—EDS.]

## Notices of New Books.

THE THRONE OF ELOQUENCE: *Great Preachers Ancient and Modern*. By E. Paxton Hood. Hodder & Stoughton, Paternoster Row.

"PREACHERS and Preaching" had for many years been a favourite theme with the genial, versatile, most industrious, and many-gifted author of this book.

Some time before his death he had begun the preparation of a short series of volumes, in which he intended to embody all that he considered best and most worthy of permanence in his previous works on this topic; and the book before us, edited by his widow, was to be the first of the series. It is anec-



dotal, full of various and sometimes curious information, and contains much wise and practical counsel to preachers and students. In the gallery of portraits of great preachers here sketched, we have, amongst others, Bernard of Clairvaux, Jeremy Taylor, Chrysostom, Father Taylor of Boston, Thomas Binney, Alexander Waugh, James Parsons, James Stratten, and Henry Melville. To the young ministers of the present day it will be instructive to learn something of the great preachers before Maclaren and Spurgeon, Liddon and Parker. And it will be interesting to Christian readers generally to observe how manifold have been the gifts bestowed by Christ upon His church, and how adapted they have been to the wants of mankind from age to age. Altogether the book is one we can cordially recommend as being at once wise and witty, pervaded by healthy Christian sentiment, and alive from beginning to end.

SONGS OF EARTH AND HEAVEN. By Newman Hall, LL.B. Price 3s. 6d. Hodder & Stoughton, Paternoster Row.

A COLLECTION of sonnets, metrical musings, and hymns, all by the well-known and respected London minister, author of "Come to Jesus," and other works. Four of the hymns appear, by Mr. Hall's permission, in the "Baptist Hymnal." One of the metrical musings—a "Plea for the Wandering"—we insert in this month's magazine. From these the general character of the collection may be gathered. The poetry is not of the highest kind, but pleasing in language, thoroughly Christian in sentiment, and such as a great many readers will much enjoy. The volume is neatly got up, and well suited for a present to a friend.

THE RELIGIOUS ANECDOTES OF SCOTLAND. Edited by William Adamson, D.D. London: Hamilton, Adams, and Co.

THE compiler of this goodly volume of 400 pages aptly remarks in his preface that Scotch literature abounds with anecdotes, and that this was to be expected from the strongly marked traits of Scotch character, and the strength and massiveness of those who have made Scottish history. And especially is this true of the religious side of that history. The book before us supplies abundant proof of these statements. It contains about 300 anecdotes, all having to do with the

religious life of Scotchmen or Scotchwomen, some, often told, dating from the days of John Knox and the Reformers, others culled from memoirs of very recent date. Speakers wishing for a story with which to point a moral, or rekindle the flagging interest of a meeting, will find abundance of material here. We cannot all do like a friend of ours, who says that when he needs an anecdote he makes one. The book, being handsome in appearance, will also be a snitable one for the drawing-room table—to take up and read at intervals. The Editor is evidently a man who loves evangelical truth; whilst wishing to amuse and interest his readers, he has also had an eye to their souls' good.

THE BIBLE AN OUTGROWTH OF THEOCRATIC LIFE. By D. W. Simon. Price 4s. 6d. Edinburgh: T. and T. Clark.

THIS book embodies the substance of lectures delivered to students for the Congregational ministry at Spring Hill College, Birmingham, and the Congregational Theological Hall, Edinburgh. It requires to be read with close attention, and will repay it. Speaking popularly, we may say that the main thought of the book is that the Bible is not itself directly a Divine Revelation, but rather a Record of a Revelation which God has made of Himself in connection with the life of the Jewish people. In that life Professor Simon believes that God was a factor in a special sense. He gave the Hebrews their national existence, their land, their chief institutions, and was their great Lawgiver. He instructed them regarding Himself and His purposes, and this revelation was progressive. The volume is introductory to another, which the writer hopes to publish if this find favour. We trust it will find favour, because although there is about it an air of incompleteness, we believe the author is on the right lines, and is suggestive and instructive; and we wish to read what more he may have to say.

PEARLS OF WISDOM FROM THE PARABLES. By A. L. O. E. With 24 Pictorial Illustrations. Price 3s. 6d. London: Morgan & Scott.

To many it is well known that A. L. O. E., the author of several popular religious works, is a devoted Christian woman whose life is given to the service of Christ in India. This book was originally written

for the use of the English-speaking natives of Hindustan, and abounds in illustrations drawn from Eastern manners and proverbs. This fact gives a charm of freshness to the parables of scripture, otherwise so familiar to us, and they are here told with a remarkable combination of simplicity and graphic power. A Sunday School Teacher appointed to give a ten-minutes' address to children could not do better than dip into this book, and then take one of our Lord's parables and deal with it in the style of A. L. O. E. He is certain to interest and instruct.

#### BIBLE CONQUESTS IN MANY LANDS.

Striking Experiences of Distributors and Pioneers. Price 3s. 6d. *Hodder & Stoughton, Paternoster Row.*

The title of this book very accurately describes its contents. Although no author's name is prefixed, we gather, from

the initials to the preface and other evidence, that it is from the busy pen of Mr. G. Holden Pike. Suffice it to say that he has brought together from many different quarters a large number of interesting anecdotes illustrative of the value and power of the Bible, and of the Christian zeal and devotedness of its distributors. Speakers at Bible-meetings will find this book invaluable as a storehouse of facts for illustration.

THE BOND OF UNION, the Organ of the Baptist Total Abstinence Association. Vol. II., 1885. *S. W. Partridge & Co., 9, Paternoster Row.*

WE congratulate the B. T. A. A. on the completion of their second volume, and trust that its pleasant and useful pages will tend to unite, and therefore to strengthen, the Baptist force that makes for Temperance.

## Editorial Notes.

THE POLITICAL OUTLOOK.—The most important event of the past month has been the assembling of the New Parliament, but what will be the probable course of events it is impossible now to say with any certainty. The question of questions is still, as it has been for years past, what to do with Ireland. No doubt the Irish, in common with large classes of people in England, have grievances yet unredressed; then let them tell us plainly what they are. They say they want Home Rule, that is, a Parliament of their own meeting in Dublin. But what are to be its powers? everything depends upon that. So far as we can see, a parliament with real powers of levying and spending taxes, and of making laws for Ireland as distinct from England, must bring about disunion and discord between the two countries far greater than at present. On this account we deprecate the thought of it by whomsoever proposed. But we heartily endorse the words of Mr. Chamberlain at a recent meeting in London, when he said, "I am willing to consider with the representatives of Ireland, with those whom the recent elections have shown to be the representatives of the great majority of the Irish people, any proposal that they can make for the material advancement of their fellow country-men. I am willing to concede to them equal justice and more than equal justice if they require concession

to national sentiment and even to national prejudice. But in the interests of Ireland herself, and in the interests of Great Britain and of an Empire which is greater than England and Ireland, I am not willing to sacrifice the unity of that Empire, which has so great a past, and which, I firmly believe, is destined to have so great a future."

USEFUL BOOKS FOR LOCAL PREACHERS AND STUDENTS.—A Yorkshire correspondent, whose letter we print elsewhere, has made what seems to us a very sensible suggestion. He desires us to publish three lists of books likely to be useful to local preachers and students,—the lists to be of different values, say of £5, £10, and £15, according to the supposed means of the purchaser. Believing that in this matter it will be well to obtain the advice and suggestions of a number of friends, we hereby cordially and earnestly invite our ministers, and any others who may take an interest in the subject, to send us either entire lists which they would recommend, or the lists and prices of any books which they think likely to be useful. With the aid of these suggestions and our own knowledge of Biblical and Homiletical Literature, we propose to prepare three lists of books, approximating in value to the sums named by our correspondent, and after submitting them to the President of the College and Dr. Clifford, to publish them in the magazine.

We presume that all the lists will include a copy of the Revised Bible, a concordance, and one or more commentaries. We shall be happy to acknowledge in a practical form the assistance of our friends in this good work by presenting to the one whose communication we find most helpful a copy of either Paxton Hood's "Throne of Eloquence," or "The Welsh Pulpit of To-day," edited by Rev. J. C. Jones,—the former a book reviewed in our present number.

"THE MORALS OF A CUP OF TEA."—The humorous Dr. Wayland, of the *National Baptist*, has been giving an address on this subject, to the Philadelphia Baptist Social Union. He points out how it contributes to the diffusion of intelligence—how it contains a parable as to the benefit of discipline, in that the virtue of the tea is not extracted until the leaf has been put into *hot water*. The cup suggests taking things by the handle, and not scalding yourself by seizing them in the wrong way. He also tells the following good story which may be turned to profit by others. He says—"My old friend, Dr. Neale, relates that once a brother came to him after meeting, and said with a good deal of temper, 'Doctor, there is something that I want to talk to you about.' The Doctor said, 'Yes, yes; suppose you come up this evening, and after tea we will go all through with it.' So, after the cup of tea had been shared, the Doctor asked, 'What was it, my brother, that you wanted to say to me?' 'Well,—really, I—believe that—I have forgotten what it was.'" On hearing that the cup must have cheered,

BURIAL SCANDALS.—"Another burial scandal," is becoming the popular heading for reports concerning these shameful occurrences. The *Daily News* of Jan. 15th reports one in which the Rector of Springfield, Chelmsford, notwithstanding that proper notice was given him, caused the usual entrance-gates of the Cemetery to be locked. The funeral party had to find entrance as best they could, and the relatives had the additional pain of interring the deceased in a grave situated some forty or fifty yards away from all others. It was predicted that disgraceful scenes would take place when the Burials Bill became law, but it was never imagined that the chief offenders would be the established clergy. The late Bishop of Lincoln feared that church-yards would witness irreverent funeral services, with fanatical hymns, and heretical and

blasphemous extravagances. But it is now known that Rectors and Vicars have done ten times more to strain the law, and to scandalize the public conscience in this matter, than all the heretics, fanatics, and atheists in the kingdom.

PRIESTLY ASSUMPTION.—The spirit of priestly assumption actuating a section of the anglican clergy is not confined to the matter of Burials. A few months ago we gave our readers a ludicrous illustration of it in the case of the Rev. Eugene Bourne, Vicar of New Basford, a suburb of Nottingham, who had declined to attend a meeting, the object of which he approved, because he would have to stand on the same platform as Dissenting ministers. Very recently the same gentleman was invited to attend another meeting, to consider the best means of relieving the distress consequent on the depression of trade. He replied that he would attend with pleasure on two conditions:—1st, that as Vicar he should take the chair; and, 2ndly, that, as the only legal representative of religion in the parish, he alone should offer prayer at the opening and close of the meeting. Being informed that he had been invited on precisely the same terms as the other ministers of Christ connected with New Basford,—that the meeting would no doubt elect its own chairman,—and that no promise could be given as to who should lead the devotions of the assembly, he declined to be present. He averred that he took this position not to exalt himself as an individual, but in order to "be consistent and true to Christ's body—the church in which he is an ordained minister." Remembering the object of the proposed meeting, the relief of distress, one is prompted to suppose that Mr. Bourne must surely be a descendant of that priest who on a certain memorable occasion, no doubt actuated by conscientious motives, "passed by on the other side." It is well for the poor of New Basford that there has been no want of good Samaritans to take up the work thus avoided by the anglican vicar.

MINISTERS AND THE MAGAZINE.—It will pay our ministers to recommend the *Magazine* to their hearers. An American minister gives it as his experience, that "reading families require far less attention from the pastor than those which don't read." Reading prevents gossip. The reading of good Christian literature affords useful occupation for the mind. Those who are thus occupied complain the least about the lack of pastoral visitation.

# News of the Churches.

All information for this department should reach REV. J. FLETCHER by the 16th of the month.

## CHURCHES.

**AUDLEM.**—The annual tea was held on Christmas Day, when the school-room, seasonably decorated for the occasion, was well filled—150 taking tea. A cantata, "Nativity," with other selections of music, was rendered in a highly creditable manner. Addresses by Revs. P. Williams (Nantwich), and W. S. Hunt (Didsbury College). G. Towler presided. Financial results very successful. The pastor and friends were congratulated on the greatly improved appearance of the chapel. The Sunday school teachers and scholars had their treat next day, when several prizes were distributed by the pastor to the children for regular attendance and good conduct.

**BAGWORTH.**—A tea meeting was held on Christmas Day in the new school. In the evening a lecture was given by the pastor, Rev. J. R. Godfrey, on "The Philosophy of Dreams." Attendance good. Mr. Banton presided. Proceeds devoted to building fund.

**BARLESTONE.**—On New Year's Day a tea was provided and partaken of by a good number of friends. In the evening Rev. J. R. Godfrey gave his lecture on "Earl Shaftesbury." There was a numerous company. Mr. T. Wilkins presided. Proceeds given to the fund for providing new schools.

**BIRMINGHAM, Lombard Street.**—The annual new year's gathering of the church and congregation was held on Jan. 4th. A capital tea was served in the school-room. At the public meeting held in the chapel, the well-tried friend of the church, Mr. R. Argile, formerly of Ripley, presided. The choir, led by the organist, Mr. Massey, gave a good selection of music; Mrs. W. Purser singing very effectively, "He shall feed His flock like a Shepherd," and "The Lost Chord." Suitable addresses were delivered by A. T. Prout, T. O. Scott (Wesleyan), and Arthur Mursell. A hearty vote of thanks to the chairman, moved by E. W. Cantrell and seconded by H. Hitchcock, closed a very good meeting.

**CREWE.**—On the last night of the old year three most interesting meetings were held. The first commenced at eight o'clock, the special feature being a

very substantial tea and coffee supper. About 80 persons were present.—Soon after nine o'clock the second meeting commenced. An American organ, newly purchased for the school, was opened. A sacred concert was given by the choir and a few members of the congregation. Short addresses were given by the pastor, and Messrs. Pedley, Jones, and Milton. This meeting was kept up with much solemn and lively interest until 10.45 p.m. Then the watch-night service began without a break in the meeting. A few left, and a few more came specially for this last meeting of the old year. The hymns were all appropriate for the closing year; the prayers were earnest and solemn; the sermon was short, and closed a few moments before the ringing of the bells. Then the few minutes' silent prayer, followed by solemn consecration of ourselves to God and His service for the year 1886. The influence of this last meeting of the old year, and the first of the new, will not, it is hoped, be soon forgotten. The new cause is quietly progressing. Thirty-four members have joined the church during the past year. The school is in a better condition than ever. The contributions to the Foreign Mission have doubled. A bazaar will be held in the spring, and the Rev. W. Lees will gladly welcome any gifts that friends may send.

**EPWORTH AND CROWLE.**—At *Epworth*, on Dec. 28th, the annual Christmas tree and sale was held. About 100 sat down to a public tea. A public meeting was held in the chapel, Mr. R. Johnson presiding. Readings were given by the Rev. F. Norwood, and Messrs. T. Ashmell and J. Fox. The proceeds were given to the school fund. The choir and Sunday school teachers had tea and a happy evening together on the following Tuesday.—At *Crowle*, on Jan. 6th and 7th, a successful new year's gathering was held. The pastor, Rev. F. Norwood, opened a Christmas tree and sale at 3.0 p.m. Proceeds, £22 15s.

**HALIFAX, North Parade.**—A sale of work was opened by Mr. William Oswin, of Halifax, at three o'clock, and was continued another half-day. £105 was realized. Proceeds towards chapel cleaning and rebuilding organ next spring. New singers' and minister's vestries are

just completed—a grand improvement, at a cost of £150, which the men are raising.—On Jan. 3rd the church joined in a communion service with three other Baptist churches in the town.

**HEPTONSTALL SLACK.**—A social gathering was held on Christmas Day. It commenced at 3.0 p.m. with songs, a glee, and a dialogue. Tea followed. At six the performance of "Cinderella" took place. Later in the evening there was a mock election, the candidates and their supporters appearing under fictitious names and titles. The sum of £18 was realized, and handed over to the school.

**HITCHIN.**—A Christmas sale in the school-room the week before Christmas realized £45 12s. 10<sup>3</sup>/<sub>4</sub>d., which will be devoted to the reduction of the loan from the G. B. Building Fund.—The annual watch-night service was held on new year's eve, followed on new year's day by the annual church and congregational tea and social meeting. The pastor presided, and various addresses were delivered. During the evening a writing desk, "lined" with a bank note, was presented to the pastor by Mr. J. Perry, senior deacon, as a new year's gift from the church and congregation.

**LANDFORD, Commercial Road.**—An entertainment was given on Jan. 13th on behalf of our new Sunday school fund, by Miss Ormond Payne, who recited "Gems from American Mines," giving examples from Longfellow, Whittier, Holmes, etc. It proved a rich treat to the large audience assembled, Miss Payne rendering the various pieces with excellent taste.

**LEICESTER, Carley Street.**—At a recent church meeting the following resolution was passed:—"We have now reached the period in our history when, under the labours of our dear pastor, we trust we are self-supporting. Through the help of many friends we possess a most comfortable and suitable chapel, and the debt which has so long burdened the property will, we expect, be cleared by the end of the month. We cannot let this opportunity pass without thanking the Committee for the interest they have taken in the cause from the beginning; and through the Committee we would also thank the many friends who have given us such generous support. We trust we may continue to hold the confidence of our friends, and that on all the G. B. churches in the town a spirit of brotherly love may ever rest." The Committee of the Leicester G. B. churches on receiving that resolution, heartily congratulated the Rev. J. C. Forth, and

the deacons and members of the Carley Street church, on their successful labours, and thought great praise was due to them for bringing their arduous undertaking to such a successful issue.—We may add that we have long watched this particular piece of Home Mission work, and we rejoice with both the church and the Committee in the realization of all their desire.

**LEICESTER, Friar Lane.**—A Christmas tea party was held on Dec. 28th, when upwards of 400 sat down to well-appointed tables. The choir sang several songs and choruses in good style, under the conductorship of Mr. S. Wright. A living waxwork exhibition was arranged in the school-room, and included some well-known characters who were well personated. Mr. W. Wright announced that the result of the tea was about £25. On the motion of the pastor, seconded by Mr. Moss, votes of thanks were accorded to Mrs. Blunt and Mrs. Stretton for collecting trays. The rest of the evening was spent in Christmas games. The church balance sheet shows that a sale of work realized £154 17s. 2d. A loan of £200 has been received, and loans to the amount of £265 have been paid off, and also a balance due to the treasurer last year of £66 14s. 11<sup>3</sup>/<sub>4</sub>d. There is a balance in hand of £3 19s. 8<sup>3</sup>/<sub>4</sub>d.

**LEICESTER, G. B. Assembly.**—A very successful entertainment, presided over by Mr. S. C. Hubbard, was held in the Sunday School Memorial Hall on Jan. 4, to inaugurate a Literary Society in connection with the above. About 115 persons sat down to a tea and coffee supper.

**LINCOLN.**—The annual business church meeting was held on new year's day, and was well attended. Mr. G. F. Muse, senior deacon, presided. Reports of the various societies were of an encouraging nature. Clear increase on the year 14. The financial receipts showed an advance on the preceding year. The new chapel is to be opened (D.V.) early in March. The building fund has reached the sum of £1300, and a special effort is being made to raise an additional £1000, if possible, by the time of opening the chapel. A noble offer of £200 has been made *conditionally* on the remaining £800 to complete the £1000 being raised by the conclusion of the opening services. It was decided to make every effort to secure this most valuable gift, appealing to the whole denomination for help. The chapel, it will be remembered, is to be a memorial to Thomas Cooper. The secretary to the fund is

Mr. G. Hood, 211, High Street. The offer above named must not be lost.

LONDON, *Commercial Road*.—On Jan. 11th, an after-Christmas sale took place in the school-room, and was continued on the 12th, when a Live Father Christmas delighted the young people. The takings were over £40.

LONGFORD, *Salem*.—A Christmas tree and sale of useful articles took place on Dec. 28th. Large numbers attended, and over £15 were cleared, which will go towards painting the outside of chapel early in the spring.—The ladies of the sewing society, at their first meeting in the new year, kindly presented to Mrs. Parker, wife of the pastor, a handsome dinner service, as a token of their Christian affection.

LONGTON.—The annual Christmas tree and monstre snowball were held on Dec. 28th. At the opening ceremony the pastor, O. T. Johnson, presided. W. M. Grose, Esq., who, to the regret of all, was too ill to open the sale, sent £2 2s. Miss Freeman very gracefully performed the ceremony. During the evening a dissolving view exhibition was given in the chapel, by Messrs. M. J. Cycles and W. Battison, entitled, "Boys and Girls of London Streets." Refreshments were provided; and a "Curiosity Exhibition" held. The proceeds, amounting to about £16, were devoted to the Sunday school prize fund.—The additions to the church by baptism during 1885 have been 48.

MARKET HARBOROUGH.—On Jan. 13th the church was favoured with a visit from Rev. W. Bishop on behalf of the Midland Conference. After partaking of the "cup that cheers," the prospects of the church and various aspects of church work were freely discussed by the visitor, pastor, and deacons; and then a very helpful discourse was delivered by Mr. Bishop to a good congregation. It was felt that by such visits as these the churches would be strengthened and denominational interest increased.

MOUNTSORREL.—Jan. 11th, the annual church meeting commenced with tea at six o'clock. Accounts passed and officers re-elected. Satisfactory balance forward. Sewing Committee, at end of first year's work, including sale of goods, amusements, etc., handed over to the church for building fund, £25.

QUEENSBURY.—The annual tea meeting of the church and congregation was held on Christmas day, and proved successful in every respect. The school-room was

very prettily and tastefully decorated. Nearly 400 persons sat down to tea. All the trays were kindly given, and subscriptions amounting to £32 10s. were received. In the evening a service of song was given, entitled, "The Child Jesus," interspersed with choruses from "The Messiah." The total proceeds amounted to £48 6s. 8d.

RETFORD.—Dec. 26th and 28th, the annual sale of work was held in the Corn Exchange. It was opened by the Mayor (W. Clater, Esq.), who was supported by members of the Town Council, and the ministers of the district. There was a public tea at five o'clock. Duets, glees, recitations, etc., rendered during the evening. Good attendance, good feeling, and good success. Takings over £57. The chapel will be freed from debt this year.

SHEFFIELD, *Cemetery Road*.—On Jan. 1st, the annual members' tea and business meeting was held. Thirty new members have been added to the church during the year, and the congregations have steadily increased. The report showed the financial state of the church to be satisfactory; and that, in addition to the ordinary expenditure, £480 had been raised by bazaar, etc. A resolution, giving an increase of salary to the pastor, Rev. E. Carrington, was unanimously agreed to.

SHORE.—On Christmas day the annual tea was held, and was largely attended. The after-meeting was addressed by the Revs. J. K. Chappelle and W. L. Stevenson. A dialogue and recitations were given by seventeen scholars. Music and song enlivened the proceedings.

STALYBRIDGE.—Foreign Mission sermons second Sunday in December, by Rev. W. March, of Todmorden. Results over £26, including Juvenile Fund.

STOKE-ON-TRENT.—On Dec. 23rd, a sale of work was opened in the school-room by Alderman Cooke, of Hanley. The following took part in the proceedings—Revs. W. Ross (Burslem), J. Bateman (Hanley), S. Hirst (Stoke), and Mr. W. M. Grose (Stoke). The sale was in connection with the senior class of girls, and was managed by their teacher, Miss Usherwood. The proceeds were about £30, half of which will go to the Foreign Mission, and the other half to decorating the school.—A watch-night service was held in the chapel on new year's eve, conducted, in the absence of the pastor, by two of the deacons, Messrs. Lewis and Pratt; an address being given by the latter on "The

solemnity of life, and the lessons of the dying year."—On Jan. 11th, the annual soiree in connection with Mr. Grose's Bible class was held. About 100 accepted Mr. Grose's invitation to tea. At the after meeting, addresses, bearing on the work of the class, were delivered by Rev. S. Hirst (pastor), Mr. John Taylor, senr., and Mr. Grose. The proceedings were of an enjoyable and profitable character. Much good work has been done during the year, and a spirit of hopefulness prevails in regard to the future.

#### SUNDAY SCHOOLS.

**BERKHAMSTEAD.**—On Sunday afternoon, Dec. 20th, a special service was held in the chapel. Mr. John Sills, the girls' superintendent, presided. Miss Cook presided at the American organ. Addresses were given by Mr. Barnes, Mr. D. Osborn (boys' superintendent), and the Rev. J. F. Smythe. Mr. Sanders then presented to Mr. Sills, in the name of the teachers and scholars, a handsome silver-plated inkstand. Mr. Sills made a suitable acknowledgment of the gift.

**NORWICH, St. Clement's.**—On the first Sunday in the new year, the first class of girls presented their teacher, Maria Travers Taylor (eldest daughter of the pastor), with a very handsome Canterbury music rack, as a token of their love and appreciation of her services.

**TODMORDEN, Wellington Road.**—The annual tea-party in connection with the Sunday school was celebrated on Saturday, Dec. 26th, and was well attended. About 250 persons sat down to a good tea, and afterwards a public meeting was held in the chapel, the number in attendance being much augmented. The Rev. Wm. March was in the chair, and addresses were given by Messrs. T. Sunderland, J. S. Gill, and the chairman. The secretary Mr. B. Midgley, read the school report, which was very satisfactory. The programme consisted of songs, recitations, and a piece entitled "A thing of beauty is a joy for ever," in nine characters. The chapel choir, under the able leadership of Mr. B. Midgley, sung glees, anthems, &c., during the evening.

#### MINISTERIAL.

**REV. F. J. AUST.**—On Dec. 21st, recognition services were held in connection with the settlement of the Rev. F. J. Aust (late of Willenhall) to the pastorate of the church at Cradley Heath. The chair was occupied by H. Newman,

Esq., of Stourbridge, and addresses were delivered by Revs. R. Killip (Wesleyan), A. Hampden Lee (Secretary of Warwickshire Conference), D. Knowles (Willenhall), and the new minister. There was a large attendance both at tea and the public meeting; and Mr. Aust enters upon his duties among a united people with much hopefulness.

**REV. C. RUSHBY.**—On Jan. 4th, Mr. Rushby was elected a member of the Stalybridge School Board, being second with over 2000 votes. All the four Liberal candidates were successful, and the nonconformists are for the first time fairly represented.

#### SCHOLASTIC.

**MR. FRANK W. DYSON**, of Bradford Grammar School (son of Rev. W. Dyson, of Halifax), has been elected to an open Mathematical Scholarship, at Trinity College, Cambridge, of the value of £75 per annum, available in October next.

#### BAPTISMS.

**BIRCHCLIFFE.**—Eight, by W. Gray.  
**BOSTON.**—One, by J. Jolly, B.A.  
**CREWE.**—One, by W. Lees.  
**LANDPORT.**—Two, by W. J. Staynes.  
**LINEHOLME.**—Six, by Sandy Kent.  
**HALIFAX, North Parade.**—Eleven (one Episcopalian, one N. C. Methodist, and two Congregationalists), by W. Dyson.  
**HITCHIN, Walsworth Road.**—Eight, by F. J. Bird.  
**ILKESTON.**—Three, by C. F. Aked.  
**LEICESTER, Friar Lane.**—Two, by G. Eales.  
**LONG EATON.**—Two, by H. Wood.  
**LOUGHBOROUGH, Baxter Gate.**—Two, by R. M. Julian.  
**NOTTINGHAM, Carrington.**—Two, by W. Wynn.  
**NOTTINGHAM, Old Basford.**—Four, by J. Maden.  
**PETERBOROUGH, Queen Street.**—Five, by T. Barras.  
**QUEENSBURY.**—Three, by A. C. Carter.  
**SHEFFIELD, Cemetery Road.**—Four, by E. Carrington.  
**STALYBRIDGE.**—Three (one from *Dukinfield*), by C. Rushby.  
**WALSALL, Vicarage Walk.**—Seven, by A. Hampden Lee.

#### MARRIAGES.

**BARLOW—UNWIN.**—Dec. 15th, at Baxter Gate chapel, Loughborough, by the Rev. E. Stevenson, Mr. John Barlow, of Kegworth, Notts, to Miss Jane Unwin, of Burton-on-the-Wolds, Loughborough.

**HOLDICH—STEVENSON.**—At the Grange Congregational church, Sunderland, by the Rev. G. R. Nuttall, White Holdich, of London, to Mary, daughter of Catherine and the late John Stevenson, of Peterborough.

**TOMLINSON—WALKER.**—Dec. 23rd, at the Baptist chapel, Poynton, by the father of the bride, assisted by Rev. D. O. Davies, of Rochdale, Arthur Tomlinson, of Morley, to Frances Elizabeth, eldest daughter of George Walker, of Poynton.

## OBITUARIES.

**BURTON, REV. E. H.**—By the death of the Rev Edwin Harris Burton has passed away not only the oldest minister in Portsmouth, but also the one that had longest been connected with it. The rev. gentleman had not been in active duty for some time past, having been laid aside through failing health in the year 1868, but up to within a few days of his decease he was able to take walking exercise. His death took place about midday on January 2nd at the residence of his eldest son (Mr. E. F. Burton, of St. Paul's-square, Southsea). He was born in December, 1811, at Coton Park, Derbyshire, and was educated at the General Baptist College, then located at Loughborough, under the theological presidency of the Rev. Thomas Stevenson. In the year 1838 he accepted the pastorate of a church in Barnstaple, Devonshire, but only stayed a very short time, being invited to Clarence-street Church, Landport, where he commenced his ministry in 1834. His first sermon in Clarence-street, was preached on October 19th, 1834, from the text, "How amiable are Thy tabernacles, O Lord of Hosts!" He was formally set apart for the ministry in April 1835, the Revs. Jno. Stevenson, of London. J. G. Pike, of Derby, Jos. Heathcote, of Lymhurst, and the local ministers taking part in the ceremony. His stirring eloquence attracted large congregations, and the chapel, which had been built in the year 1798, was soon found too small to accommodate the hearers. The building now standing—so recently vacated in favour of the new chapel in Commercial-road—was erected in the year 1839 on the old site, taking in the graveyard and some cottages, the whole of the necessary funds being furnished by the friends and relatives of Mr. Burton, so that the debt on the old building was not increased. The rev. gentleman had many pressing invitations and some very advantageous offers during his stay at Clarence-street; amongst the number may be mentioned one from the Church at New Park-street, London (afterwards presided over by the Rev. C. H. Spurgeon). He was inclined to accept this call and went to London for some weeks with that end in view; he, however, decided to stay at Landport, which he did for 35 years, continuing the pastorate of the church during the whole of that period, until he became physically incapacitated from further carrying out his ministerial duties. Mr. Burton was voted an American D.D. diploma, but declined the honour. In politics he was a consistent and active supporter of the Liberal cause. The funeral took place on Wednesday afternoon at the Portsea Cemetery, St. Mary's-road, where the deceased gentleman was the first to read the burial service. Notwithstanding the inclement weather it was attended by 60 or 70 friends and mourners, including—besides the immediate family connections—the deacons of the Church. A memorial sermon was preached in the new chapel, Commercial-road, by the Rev. W. J. Staynes, on Sunday evening, Jan. 10th, from the text, "Though I walk through the valley of the shadow of death I will fear no evil. Thy rod and thy staff they comfort me." The pulpit was draped in black. Suitable anthems were sung by the choir—and as the congregation was dismissed the "Dead March in Saul" was played on the organ. "Your fathers, where are they? and the prophets, do they live for ever?"

**FLINT, MRS. LUCY.**—The dearly-loved and deeply-lamented wife of Mr. George Flint, of Windley, near Derby, went to be with Christ Nov. 10th, 1885, aged forty-seven years. She

was baptized at Duffield more than twenty years since, and her faith was that of the just, shining more and more unto the perfect day. The preachers who go to minister at Windley always received from her a cordial welcome, and by them she was regarded very highly. During her last illness she was sustained by the presence of her Saviour. She spoke calmly about her decease, commending her devoted husband and children to the care of her Heavenly Father, praying them to meet her in heaven. Then as a tired child goes to rest on the bosom of its parent, she quietly fell asleep in Jesus. Absent from the body she was present with the Lord. At the Conference of the Derbyshire Baptist Preachers' Association, held at Kibburn, Dec. 28th, a vote of sympathy was passed to the family. W. B.

**HILL, JOSEPH,** of Derby, was born at Ticknall, Derbyshire, in the year 1832, and in early life attended the General Baptist Sunday school and chapel in that village. When a young man he went to reside in Derby, and joined the congregation at Brook Street chapel, of which the late Rev. J. G. Pike was the minister, and by whom he was baptized in 1826. He, having received the "glad tidings," at once became anxious to do what he could in the Master's service. He was appointed seat steward in 1890, and filled that somewhat difficult office—difficult especially when congregations are large and frequently overflowing—with great ability and cheerfulness, and to the satisfaction of the church and congregation, for thirty-five years. Soon after the church took possession of their new chapel in St. Mary's Gate, he was elected a deacon, and in that capacity rendered good service, doing all in his power to extend the cause of Christ in that place. His heart was in the work, and no sanctuary was so dear to him as St. Mary's Gate chapel. He served the office of deacon for forty-two years. Conferences and Associations were held by him as valuable and inspiring meetings, and whenever he was able to attend he took it as a privilege to be there. During several of his last years he suffered intensely from neuralgic pains in the head, which prevented his attendance at the various services in which his heart delighted. But his prayers in his retirement were always for the prosperity of Zion. He calmly fell asleep Jan. 9th, in his eighty-fourth year, and was interred in the Uttoxeter Road cemetery, Derby, the funeral service being very solemnly and appropriately conducted by his nephew, the Rev. William Hill. J. H.

**HOWARD, JOHN,** who passed away on Nov. 23rd, 1885, at the age of fifty-six years, was a consistent and devoted member of the church in Commercial Road, London, for the long, if not consecutive, period of thirty-four years. Labouring amid much weakness (for from childhood he had a weakly constitution), he was for many years a Sunday school teacher and a tract distributor. For some time he was secretary of the tract society. His last period of active service was in connection with Mission and Temperance work. Whenever health permitted he was always in his place on the Lord's-day, and he had the joy, before he died, of seeing all his children enter into the fellowship of the church. Almost every winter for many years past has seen him laid aside for a more or less lengthened period; but he bore his affliction with marvellous patience, and always had a keen relish for conversation on spiritual things. Just before he died he asked the children to sing his favourite hymn—"O happy day, that fixed my choice"—and soon afterwards his happy spirit went to be with Christ. J. F.



THE

# MISSIONARY OBSERVER.

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FEBRUARY, 1886

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## *Burmah and the Gospel.*

THE annexation of Upper, or Independent Burmah has met with all but general approval. This new and important addition to Her Majesty's eastern dominions contains 190,521 square miles—more than double the area of Great Britain, or about six times the area of Ireland. No regular census has ever been taken, and the population is variously estimated at from three to five millions of souls. The country is one of unusual natural wealth, both vegetable and mineral, and when properly governed and developed will support many times its present population.

*The Indian Statesman*, in referring to the crimes of King Theebaw, the wretch who has been deposed and removed to India, writes :—

We may perhaps do a service to the public by recalling what the charges against him really are. The first symptom then of his positive hostility towards us, was shewn immediately after the news reached India, of the disaster which had befallen our troops at Isandhlana early in 1879. Up to that time, he seemed to cherish a wholesome dread of outraging English opinion; but within a few days of the news of that disaster reaching Burmah, he massacred 80 of his blood relations, and an indefinite number of their personal friends or dependants. The aged Burmese official who had been Governor of Rangoon before our own occupation of the city, was disposed of in the most barbarous manner, the old man's mouth and nostrils being filled with gunpowder, and the charge exploded. Atrocities of the vilest order upon women and children, who were tortured to death in the presence of Theebaw and his Queen, by the infamous wretch who bore the name of Hpoung Woon, followed; and a system of insult and annoyance was adopted for months towards the Resident, Mr. Shaw, which is believed to have caused the death of that gentleman in June, 1879. Mr. Shaw was succeeded by Colonel H. A. Browne, and then by Mr. St. Barbe, and Mr. Phayre, all three of whom were forced to retire by the insolence and contempt with which this petty barbarian in his new estimate of the British Power, ventured to treat them. And the Government, instead of promptly resenting and punishing his unheard-of conduct, simply closed the Residency and withdrew its representatives. The success which he thought he had achieved, and his dissolute life, seem at this time to have intoxicated him to madness. He used to go about the city armed with the famous spear of his grandfather, spearing any one whom he considered a tempting mark for his weapon, his own high officers of State not being exempt from his brutal madness. He now began to boast that he would soon lead an army to the south to drive the English into the sea. In 1880, Mandalay was visited with an epidemic of small-pox, which was attributed, after the manner of the East, to malign influences. The "royal ruby" was declared to have mysteriously disappeared, and the four oil jars

which with four human beings, had been buried at the four corners of the city upon its foundation, were declared to have run dry. Some 200 people of all ages and both sexes were therefore buried alive by this savage, under the gates and walls of the city, while the great civilised Government of this country quietly looked on, or contented itself with simple remonstrance. Other massacres followed when the Myoung Oke prince made his foolish raid upon Burmah, and was arrested by the Rangoon police, the British Government still maintaining the silence of absolute reserve. His last atrocity is barely twelve months old. Has the Native press really forgotten the massacre of September, 1884, in which upwards of 300 persons of all ages and both sexes were butchered or burnt alive, and which sent a thrill of horror throughout the civilized world? Many of these victims are reasonably believed to have been British subjects.

He has simultaneously refused every act of good neighbourhood towards us for years past. The prevalence of violent crime in British Burmah, and the total inability of our police to cope with it, have made active interference a necessity on this ground alone. It is estimated that three-fourths of these crimes of violence are committed by bands of dacoits, or bad characters, who find refuge in Upper Burmah from the pursuit of our police, King Theebaw absolutely refusing all assistance to repress these crimes, and to hunt down the criminals by whom they are committed. We find him attempting finally to destroy the Burmah Trading Company, by imposing the unheard-of fine of £250,000 sterling upon them, upon pretences, so far as can at present be seen, of the most monstrous order.

King Theebaw is, as is generally known, a Buddhist. By the publication and perusal of the *Sacred Books of the East*, not a few have become the admirers of Buddhism as a religious system, and by some persons it has been regarded as but little, if anything, inferior to Christianity. But, however beautiful it may appear in books, in daily practice it has proved an utter failure to renew the heart and reform the life. If anyone asks what the fruits of Buddhism are, we have only to point to Burmah. There, on its own ground, in its best attire, it has been unmolested for ages, and yet it has proved itself utterly incapable of enlightening or elevating the nation, or of helping suffering humanity.

In the early part of their career the Serampore missionaries turned their attention towards Burmah, and on the 24th January, 1809, Mardon and Chater went forth, after Carey had charged them from the words, "And thence sailed to Antioch, from whence they had been recommended to the grace of God, which they fulfilled." Carey's eldest son, Felix, soon took the place of Mardon, and being a medical missionary of great skill, he early commended himself to the goodwill of the Rangoon Viceroy, and also to the King of Burmah. The king loaded him with honours, and appointed him as Burmese ambassador to the Governor General of India in 1814, when he withdrew from the Christian mission. It was with reference to this appointment that Carey wrote to Dr. Ryland:—"Felix is shrivelled from a missionary into an ambassador." In writing to his third son, the sorrowing father said:—"The honours he has received from the Burmese Government have not been beneficial to his soul. Felix is certainly not so much esteemed since his visit as he was before it. It is a very distressing thing to be forced to apologize for those you love."

In July, 1813, when Felix Carey was in Ava, Judson, and his wife, Ann, found their way to Rangoon. By 1816 Judson had prepared the Gospel of Matthew in Burmese, and several short tracts. It was not,

however, until six years had passed away that Moug Naid, the first-fruits of Burmah to Christ, was baptized. This solemn event took place on the 27th of June, 1819. On the 7th November of the same year two more converts were baptized. Mr. Judson, in writing of this, says:—"No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exultant feeling of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little, feeble, solitary band. But perhaps some hovering angels took note of the event; perhaps Jesus looked down on us, pitied and forgave our weakness, and marked us for His own; perhaps, if we deny Him not, He will acknowledge us another day more publicly than we venture, at present, to acknowledge Him."

How the Lord has honoured the American Baptists in Burmah since the above paragraph was written the following statistics—taken from the last Annual Report of the American Baptist Missionary Union—will testify:—Stations, 511; Missionaries, 103; Native Preachers, 522; Bible-women, 25; other agents, 57; Churches, self-supporting, 308; Non-self-supporting, 177; Baptized during year, 1,924; Members, 25,607; Sunday Schools, 71; Pupils, 4,465; Day Schools, 399; Teachers, 422; Pupils, 10,404; Churches and Chapels, 310; Value of Mission Property, £50,000; Contributions, £7,040.

In referring to Burmah, the Report states—"The event of the past year in the Burmah Missions is the expulsion of the missionaries from Bhamo, Upper Burmah. The mission property has been nearly all destroyed, chiefly by the hands of the Burmans. The missionaries have lost almost all their personal property, and the prospect of resuming missionary work in Upper Burmah at present cannot be said to be bright. We await the further openings of the plans of our Leader."

By the annexation we trust that Upper Burmah will now be open to the preaching of the gospel, and that our American Baptist brethren and sisters will go up and possess the land. Burmah has, from the beginning, been regarded as their peculiar sphere, and they have advantages not enjoyed by any other Society for carrying on missionary operations. We shall, therefore, rejoice to learn that an enlarged sphere has had the effect of re-awakening missionary enthusiasm in the American Baptist churches, and of strengthening the Burman mission staff.

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## Lieutenant-Governor's Visit to Orissa.

BY DR. BUCKLEY.

*Cuttack, 28th November, 1885.*

I HAVE not much to add to last week's narrative. On the day after His Honour visited the Mission institutions, Mr. Young and myself, as a deputation from our English School, had, by appointment, an interview with him, to represent its claims to an enhanced grant-in-aid. The application, I may say, was made several months ago, was warmly

recommended by the Joint Inspector of Schools and by the District Committee of Education, but could not at the time be granted owing to the pressure on the finances occasioned by warlike preparations. I have no doubt that it will be found that our visit was a successful one; but the answer must come through the Department of Public Instruction.

I was favourably impressed by what I saw of the Lieutenant-Governor; he is affable and unassuming, and if he had not been an exceptionally able man, he could not have risen to his present high position. He is an enlightened Christian man, and an attached member of the Church of England. In our last Report, p. 74, will be found an important testimony which His Honour gave at a recent Bible Meeting in Calcutta on Missions and Missionaries. It is gratifying to believe that this favourable estimate will be confirmed by what he saw and heard at Cuttack.

He wrote as follows in the visitors' book of the Female Orphanage :

"The Female Orphanage, which I had an opportunity of visiting during my stay in Cuttack, is one part of the great Christian work which Dr. and Mrs. Buckley and their colleagues are carrying out with such admirable success in Orissa.

"I had the pleasure of presiding at a large meeting of the residents of the station to open the new building for the Orphanage,\* which is excellently adapted for the purpose for which it has been built. It will afford increased accommodation, both as a house and a school. It will insure the greater comfort of the numerous parentless children who are gathered under its shelter; and I pray that God's blessing may rest upon the devoted labours of all who are connected with this noble institution.

" RIVERS THOMPSON,

" Lt.-Governor."

" November, 1885.

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## Ecclesiastical Bigotry in India.

IN olden time the displays of bigotry by the Indian Government-paid chaplains were much more common than they are now. Through beholding the lives and labours of nonconformist missionaries, common sense, if not Christian charity, has taught these men to refrain from denouncing those whose spiritual work and usefulness have been far greater than their own. Even in these days, however, there are high church, or ritualistic sprigs of divinity who boast of their apostolic descent, and who endeavour to disparage men who were engaged in preaching the Gospel before these spiritual pretenders, and state-appointed ministers were born. We have a specimen of this kind in the writer of the subjoined letter, which was addressed by the chaplain of one of our

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\* The Orphanage for destitute children of Europeans and Eurasians. The first paragraph relates to the Native Orphanage for Girls.—J.B.

mission stations, to a person who, dissatisfied with the Episcopal church, wished to join our mission church. He remarks :—

I trust you have thought well over our conversation on Saturday, and that you have decided not to take such a fatal step as that you contemplated.

Remember, I warn you that even if you do not repent of it here, you most decidedly will repent hereafter, because if you do it, it will not be in ignorance, but in spite of solemn warning from one who is an ordained minister of God and your sincere friend.

In forsaking the church, for such it is, you leave it for those who can claim no proofs whatever, founded on the Bible, of their ministry, and they cannot prove who sent them.

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## Measuring their way to Juggernath.

FROM REV. J. VAUGHAN.

THE number of those who measure their way to Juggernath is certainly decreasing. A fairly intelligent man among them is of very rare occurrence. As a rule they will scarcely listen or reply. About ten days before we left for the car festival we met a man who proved the exception. He was more respectable than any I had seen, and disposed to talk. He said he was seeking spiritual blessings, but admitted that if he had the knowledge of God his present exertions would not be necessary. I offered him a book or two, but he refused them. Next morning I saw him walking to the place where his last day's labour had ended, but he was now accompanied by a lad who carried a good size bundle wrapped in a rug. I asked whether he employed the lad, but the latter replied that the man had merely given him a copper to carry the bundle a short distance. I saw the man again some days afterwards, when I was returning from Pooree. He was retiring for breakfast at a somewhat early hour. He had not proceeded far, and did not appear fatigued. He asked me for money. I had a little more conversation with him, and eventually persuaded him to accept a tract. I do not think he distressed himself. Was he a professional? May be; but I do not think all are. The sight, however, always saddens me, and I pray God it may soon become obsolete.

### AN EDUCATED PILGRIM.

I was surprised one morning whilst sitting in my study, just before the Pooree Car Festival, by the appearance of a well-dressed babu, who spoke remarkably good English. He was a short, elderly man, wore a black coat, and was evidently a scholar. My surprise was increased when he introduced himself as a pilgrim *en route* to Juggernath. He had come from Bombay to Calcutta, and had been engaged in teaching English there, and was now going to visit Pooree and its famous shrine "out of curiosity." I had a long talk with him, and found that he was too much like the majority of educated natives. He declared that he revered Christ and respected the Bible, but thought that the best parts of Hindooism, as culled from the shastres, with the great moral truths of the gospel, were sufficient for him. A keen sense of sin, or of his inability to keep the law of God, did not appear to distress him. I tackled him on the support which he gave to idolatry by visiting Juggernath, and said a few very plain things which might have offended. He, however, like many of his class, would not be offended, and made the best stand he could, though a lame one. From his conversation it was apparent that he had a good knowledge of Christianity, and was acquainted with several missionaries. He had not called in Cuttack because he understood that pilgrims were not allowed. I gave him a few English publications, and I believe a New Testament. Looked out for him in Pooree, but in vain. He said he should not bow to Juggernath, but merely walk round and see what is to be seen. Not till they come to Christ will such men obtain the backbone they so sadly need.

# Notes from Rome.

BY REV. N. H. SHAW.

## CHILDREN'S TREAT AND CHRISTMAS TREE.

This Christmas has been like others in several things. Our church was beautifully decorated with laurels, artificial roses, and the English and Italian flags; we had the usual Christmas tree and treat; the usual meeting followed the eating and drinking; and as for several years past, so this year, we had a quantity of toys and other useful and beautiful articles sent us as presents for the children by our good friends, Mr. and Mrs. Rylands, of Manchester, to whom we are also indebted for the laurel wreaths used for decorating. We take this opportunity of recording our hearty thanks to these dear friends, and pray that in their hearts there may be some reflection of the joy and gladness with which they have lit up the faces and filled the hearts of the little ones belonging to our Sunday School. Two or three other friends kindly sent us offerings towards the expenses, for which we were very thankful.

The difference between the Christmas of 1885, and those of previous years consisted in three things:—we had more children as well as more adults; the Christmas tree was declared to be even more beautiful than in previous years; and the general enjoyment was greater.

From five o'clock till six, 46 children played games in their own fashion. Then they filed into the Sala and were seated down one side of it, while their parents, certain members of the church, and women belonging to Miss Shaw's Class, occupied the other side and a table in the centre. They all enjoyed hot coffee, with substantial sandwiches, such as no English Tea Meeting can boast, followed by *pangiallo*, (Roman plum cake) and oranges.

Soon after seven o'clock the scene changes. The children are all seated in front, their friends behind them, and the doors being opened, the public fill the rest of the Sala. There are recitations of poetry and passages of scripture, half a dozen singings, two short speeches, and the gas being lowered the innumerable candles on the Christmas tree are lit up, and we are in Fairy Land for ten minutes or more; the mysterious tree with its burden of glistening snow and extraordinary fruit, exciting universal admiration and evoking a chorus of applause. Then followed the despoiling of the tree, until each of the little ones is made happy with a doll, or some most suitable toy. More useful presents of wearing apparel follow to the more diligent scholars, and a prayer, and the benediction close the evening and crown the year.

## THE WEEK OF PRAYER.

The week of prayer at the beginning of the year has been observed as usual in Rome. We have had an English Meeting every afternoon in a central hotel, and considering that English Prayer Meetings in Rome are sure to be more or less stiff and formal, not to say cold affairs, they were this year very enjoyable.

The Italian Meetings are held in the evening, and this year the first was in our church in Via Urbana, and presided over by Mr. Piggott, Wesleyan Missionary. The place was full, and the meeting was a very good one. Indeed, some have thought there has been more indication of true life and of the true spirit of prayer in the meetings of this year than in previous ones. Would that it might prove to have been a turning-point in the religious history of Rome. It is a terrible time of hardness, and stolid indifference, and apparent incapacity to appreciate religious truth, through which we are passing. Some are feeling sick at heart. "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." Still, "The Lord of Hosts is with us."

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## MISSION PROPERTY IN ROME.

We are pleased to announce that the transfer of the Mission Property in Rome, from trustees to the Association, has been completed.

## Gleanings.

THE YOUNG LEPER.—Dr. Phillips of Midnapore tells an incident which occurred in his own experience when travelling among the Santals. Many sick and diseased were gathered around his tent waiting for him to give them medicine. Being wearied himself from a long walk, he sought an opportunity for rest before attending to them. An old man and his wife accompanied by their son, however, pushed with earnestness through the crowd, and requested his help. Seeing their earnestness he listened to their story. It was, that this their son had something the matter with him. What his trouble was, they wished to know. The young man stood before him erect; a tall, stoutly built man, with clear black eyes that looked straight in the doctor's eyes, as though proclaiming their possessor's pride in his own strength. The doctor examined him, and found several spots on his body where the flesh was insensible. The fearful disease of leprosy had made that young man its victim, and the doctor felt obliged to tell him so. Instantly, what a change! Sobbing in anguish he fell at the doctor's feet, imploring help, some medicine, some remedy, be it what it may, to deliver him from his awful fate. No longer erect, the brightness gone from his eyes, a wretched, horror-stricken man. The cause of this change was, that before, he did not know of his disease; now he knew it, and it threw him into a paroxysm of anguish. This is but a leaf from the spiritual history of men. When men do not realize that they are sinners, they live in carelessness, and pride; but when by God's grace the true state of the heart is seen and realized, former pride is turned to humility, thoughtlessness is changed to deep anxiety, and in anguish the soul cries out, "God be merciful to me a sinner."

A NATIVE, applying for the post of railway flagman, in Madras, presented the following application, written for him by some student or petition writer in English:—"Your petitioner being given to understand that your honour is in want of hands to do the duties of signaller and porters, begs to offer himself as a candidate for one of these that your petitioner can read and write him his own Vernacular and that he has a special gift of Almighty, viz., he is a very tall young man beyond the ordinary height of human population in this country where the inhabitants are mostly short, and that on this ground, he will make himself more useful for the office of flag-holder should your honour be pleased to confer me a situation I shall pray God for your long life and prosperity."

LADY EVANGELISTS.—Sir William Muir, is taking leave of the General Committee of the Free Church Missionary Society, in Edinburgh, made a suggestion which the Society is likely to act upon. It was this, that in connection with every fully equipped mission there should be a lady evangelist. "Mr. Cust, in an article in the *Intelligencer*, earnestly and eloquently supports the proposal. He argues that the villages of India have been too much overlooked; that the women in them are quite accessible; and that as there are one hundred and twenty-five million females in the country, the good that would be done by bringing them more under the influence of the gospel is incalculable."

A NOTE TO THE "INDIAN WITNESS."—Sir,—The Rev. Mr. Bailey, the Baptist missionary of Berhampore, was here a few days ago. On two successive evenings, he preached to the Natives at the bazaar, and on Sunday last conducted an English service for the few European officials and Native Christians of the place. He is now on a visit to the surrounding villages. The harvest is great, but the labourers are few. Far to the north of Russell-Konda there are hill tribes, among whom Government has done much towards establishing order and diminishing crime, but nothing, I believe, has been done by missionary bodies towards converting the land from heathenism. I beg you will kindly publish the above in the INDIAN WITNESS.

Russell-Konda, 18th Nov.

A. B. C.

[We are obliged to our correspondent for this interesting note.]

A. H. writes to *The Indian Witness* from Cuttack:—"After many years I have come to a station which, I think, to most Anglo-Indians and Eurasians, would seem like a haven of rest, inasmuch as here more than anywhere I have found mutual sympathy and help. Our worthy Christian philanthropist

and Civil Surgeon is building, at his own expense, a handsome building for European, Eurasian, and Native orphans, and a high school." It is always pleasant to hear of Europeans remembering their own countrymen in this land.

COOK'S Monthly Mail announces that the sole Managing Partner, Mr. John M. Cook, has come to India specially to make arrangements for a large number of Nawabs and Rajahs and the Native Nobility and Gentry of India generally, who intend visiting London during the Indian and Colonial Exhibition, 1886.

A NOBLE EXAMPLE.—It may not be generally known that Mr. C. T. Studd, the celebrated cricketer, who went out last year as a missionary to China, had the large fortune of £100,000, when he determined to consecrate himself wholly to God. He went to Mr. Hudson Taylor, the founder of the China Inland Mission, and offered him the whole of this great fortune. Mr. Taylor refused, but Studd would not be denied. He put the money in the hands of trustees, and the interest goes to the China Inland Mission, while Studd goes to China just to have common fare with the other missionaries. This is Christianity. Surely God will honour such noble self-sacrifice.—*Christian Commonwealth*.

## News and Notes.

COMMITTEE MEETING.—The next meeting of the Mission Committee will be held at St. Mary's Gate chapel, Derby, on Tuesday, February 23rd, at twelve o'clock.

REV. J. G. PIKE.—We are thankful to state that Mr. Pike and family reached Cuttack in safety on Thursday morning, the 5th of December.

BAPTISM AT RUSSELL-CONDAH.—On Sunday, November 15th, four persons were baptized here, all from the native Christian community. T. B.

## Contributions

Received on account of the General Baptist Missionary Society from  
December 16th, 1885, to January 15th, 1886.

	£	s.	d.		£	s.	d.
Dividend—Great Western of Canada	14	10	0	Crewe	0	13	8
Do. Queensland	11	12	0	Derby, St. Mary's Gate	8	4	0
Ashby—Mr. and Mrs. Salisbury, New Year's Offering	8	8	0	Dewsbury	2	5	8
Burton-on-Trent, Parker Street	9	12	4	Epworth, 7s.; Crowle, 18s. 2d.	1	0	2
Castle Donington—Legacy of Mr. Alfred Elliott	50	0	0	Fleet	0	12	1
Ilkeston, South Street	8	11	4	Grimby	1	2	6
Loughborough, Wood Gate	16	0	6	Halifax	3	1	2
Macclesfield	16	8	10	Leicester—A Widow	0	10	0
Stalybridge	23	8	5	Loughborough, Baxter Gate	2	10	0
Sutton Bonington and Normanton	0	12	0	Louth, Eastgate	0	13	0
Willington, Derby	5	14	4	Lydgate	0	16	8
Wirksworth—Legacy of Miss A. Hall	9	0	0	Melbourne	0	13	1
				Nottingham, Broad Street	8	3	0
				Nottingham, Hyson Green	1	1	0
				Nottingham, Woodborough Road	1	0	0
				Peterborough	8	0	0
				Pinchbeck	0	5	0
				Retford	0	10	0
				Sheffield	2	0	0
				Vale	0	10	0
				Walsall, Stafford Street (2 years)	2	13	0
				Wendover	1	15	1
				West Vale	0	12	7
				Wolvey	0	12	6
				Woodhouse Eaves	0	8	0

Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collection Books and Cards, may be obtained.



THE  
General Baptist Magazine.

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MARCH, 1886.

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Great Preachers of Great Britain.

MR. DISRAELI, in "Coningsby," pays a splendid tribute to young men. Citing Alexander the Great—the conqueror of the world, Don John of Austria—the hero of Lepanto, Gaston de Foix, Cortes—the conqueror of Mexico, and our own Nelson and Clive, he shows what young men have done on the field of battle. Turning to another field he mentions Pascal, who wrote a great work at 16; Byron, who became famous and died before the fatal 37; Richelieu, who was secretary of state at 31; Pitt, who was the foremost man in the kingdom at 25. Among ecclesiastics he names Pope Innocent III., who was master of Christendom at 37; John de Medici, who was a cardinal at 15; Luther, Loyola, and Wesley, all of whom worked with young brains; in fact, he makes out that "the history of heroes is the history of youth."

Eminent preachers have been mentioned in the above list, and certainly some of the greatest preachers the world has seen have been young men. Some scholars being asked to name the Prime Minister of England, one of them answered, "Spurgeon!" If the boy was wrong politically, he was right religiously. But as I do not wish to deal with living preachers, I pass from the minister of the Metropolitan Tabernacle who as a beardless youth took London by storm, and mention that burning and shining light of an earlier day—

WHITEFIELD.

Born in a public-house, Whitefield stood forth in early manhood the foremost preacher of the last century. Not that his printed sermons give the remotest conception of his power. When I had the curiosity to glance at them in the College Library, they struck me as exceedingly common place. But the spoken words had a mighty power. Vast crowds with lanterns in their hands sought Moorfields at five o'clock in the morning to hear him preach; and at the Tabernacle in Tottenham Court Road such widely different men as Hume the atheist, Garrick the actor, Johnson the literary giant, Warburton the learned bishop, Lord Chesterfield the man of fashion, and a host of others were brought in spite of themselves, under the resistless spell of Whitefield's eloquent

GENERAL BAPTIST MAGAZINE, MARCH, 1886.—VOL. LXXXVII.—N. S. No. 27.

voice. It is said that when Garrick listened to him he whispered to a friend, "I would give a twelvemonth's income, to be able to lift my handkerchief like that;" and added, "It is worth going forty miles to hear him pronounce the word Mesopotamia!"

Strange stories are related of the descriptive powers of the great Welsh preacher, Christmas Evans. They are told, too, of the famous Yorkshire Wesleyan who is known by the familiar name of Billy Dawson. When I first looked on Dawson's handwriting, and saw that it was like copper-plate, I marvelled that people should call him Billy. "Billy," said Bishop Asbury, when Hibbard, an eccentric American Wesleyan refused to answer to the name William, "Billy is a little boy's name!" "Yes, Bishop," said Hibbard, "and I was a little boy when my father gave it me." In Dawson's case the name was not so given. It was given doubtless because he had become the homely idol of the common people. Of him it is said, that on one occasion, describing the fight between David and Goliath, he pictured the scene so graphically that the people saw the giant fall, saw the stripling draw his sword, and in answer to the inquiry, What next? a man in the gallery shouted, "Off with his yead, Billy!" Such was the power of Whitefield, save that he exercised it over men of a higher grade—men trained and drilled to the utmost coolness. This was the case when describing the mad, the blind depravity of the sinner, he pictured him as a blind beggar led by his dog on a dark tempestuous night, and coming in the darkness to the edge of a fearful cliff. The bewildered animal has gone over the fatal edge. The blind man knows not what has happened. He holds on; another step, and—just then, and from the least likely man in the assembly, from Lord Chesterfield himself, there rang the excited exclamation, "Good heavens! He's gone! Save him, Whitefield!"

Not always have the preachers of the past been gifted as Whitefield was in regard to voice and manner, and yet for all that many of them have been great. Take the case of

#### ROBERT HALL.

Quoting from memory the account given him by a departed friend, of a sermon by Robert Hall, E. Paxton Hood (to whom I am indebted for several things in this paper), in his "Throne of Eloquence," speaks thus of the service. "The end of all things is at hand: be sober, and watch unto prayer." That was the text. His voice was "thin and weak. There was no action at all, only a kind of nervous twitching of the fingers, more especially as the hand moved to and rested upon the lower part of the back, where the speaker was suffering almost incessant pain." But as he went on "the whole place seemed as if beneath a great spell. As he talked about the end . . . with a marvellous witchery of apt and melodious words," people "rose from their seats and stood stretching forward with a kind of fright and wonder . . . and at the end the whole audience was upon its feet, intensely alive with interest, as if each one had heard in the distance presages and preludes of the coming end, and felt it was time to prepare."

According to that Robert Hall had to contend against a feeble voice, but no fault was to be found with his delivery.

## DR. CHALMERS.

In the case of Dr. Chalmers there were serious defects both of voice and delivery to be overcome. Moreover, his manuscript always stood between him and his congregation. He overcame that hindrance too, for I have heard that before great meetings, people would go and look in at the door, and if they saw a reading-stand on the platform they said with delight, "Chalmers is going to speak." Nor was this all. To English ears his utterance was most objectionable. "He spoke," says Justin McCarthy, "in the broadest Scottish accent conceivable, and, as one admirer admits, mispronounced almost every word. Mr Gladstone, in speaking of him on one occasion, said that although he had a liking for the Scotch accent, he had no liking for "the Scotch accent of Dr. Chalmers." He thought it was a great hindrance to his success, but said he, it was so overborne by the power of the man, "that although I would have said that the accent of Dr. Chalmers was distasteful, yet in Dr. Chalmers himself I would not have had it altered in the smallest degree." Another testimony this, that it is the whole man that makes the orator, and not the voice, the presence, the action, or the delivery separately considered. You can rarely put your finger upon one attribute and say that the orator owes his power solely to that. To whatever combination of qualities he owed it, Chalmers was eloquent and popular in the highest degree. Though, as to this last, some who are not so eminent may be comforted in their humbler sphere by the eloquent language of

## CHALMERS ON POPULARITY.

How does he speak of it? He calls it "a popularity which rifles home of its sweets, and by elevating a man above his fellows places him in a region of desolation, where he stands a conspicuous mark for the shafts of malice, envy, and detraction; a popularity which, with its head among storms and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannahs of a drivelling generation."

Another great pulpit luminary, who died so recently as 1871, was

## HENRY MELVILL, THE GOLDEN LECTURER.

He too, like Chalmers, was a reader, but he had a magnificent voice, and since hearing him Paxton Hood avers that he has never "so truly heard the pomp of words." His ideas seemed to come forth with all the stateliness and all the gorgeousness of a royal procession. They were too fine, too artificial. Louis XIV. once said to Massillon, "Monsignor, when I hear other men, they make me think how brilliant they are, but when I hear you, I tremble for myself!" Melvill was not a Massillon. We cannot help thinking how brilliant he was. He was at home with texts which other men might find it perilous to take. He also knew when to choose them, and herein is the secret of no little power. Preaching close to the Tower of London after the great fire, his text was—"Seeing then that all *these* things shall be dissolved, what manner of person ought ye to be?" Equally striking and impressive were the words of his theme after the destruction of the Royal Exchange—"Alas! alas!

that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning." But it required a Melvill to preach a sermon which should in any way sustain the magnificence of such a text.

But the grandiloquence of Melvill has had its day. Those who remember it, and who were impressed by it, are apt to lament that there is no such preaching now. But lament is needless. There are great preachers still; and if they differ from some who have gone before, it is not that they are less great, but only because

"GOD FULFILS HIMSELF IN MANY WAYS."

J. FLETCHER.

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## The Higher Duties and Responsibilities of Church Leaders.\*

THE subject of this paper, it will be easy to see, was suggested by the one read at our last Conference by Mr. Binns.† The writer showed most effectively that church officers should be men of *tact, order, punctuality, and enlightened common sense*. But how much more than this ought they to be? That is a question which cannot be fully answered in this brief paper, or even by the discussion which will follow. Three or four things, however, may be specially named.

I. And the *first* will perhaps seem almost too self-evident to require mention. Be it so. Yet I venture to assert the need of what every body takes for granted, viz., that in addition to the possession of the secular virtues, church leaders should be *earnest Christians*. They should be men who have *been converted*, and who have not got *unconverted* again; men in whom love to Jesus Christ is not a profession only, but a passion; men who have felt something of the bitterness and sting of spiritual remorse, the deep and indescribable experience of religious contrition, and the unspeakable rapture of divine forgiveness. They should be men in whom somewhat of the heights and depths of the Christian conception of life are found—men who have a religious experience.

Does it appear unreasonably gratuitous to bring this thought before you? If you reflect, I fear you will admit it is not entirely so. I am bound to say I have met church leaders who, to say the least, did not seem *very much* converted to Jesus Christ. And the best of us must feel that we might well be a good deal more converted to Him.

This, then, is the first, the most imperative qualification for leadership in our churches, for the lack of which nothing can compensate. A

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\* A Paper read at the last meeting of the Lancashire and Yorkshire G. B. Conference, and published at the request of the assembled brethren.

† See G. B. Magazine for December, 1886.

man may be intelligent, fairly educated, amiable in manners, with a mind for details and good general executive ability, but if he is not bowed and penetrated by the awe, the wonder, the mystery, and love of Calvary, he lacks the prime qualification for office in our churches.

"Deacon C," says one, "is a very good man in our church."

"Indeed," the other replies; "you mean he is a thoroughly religious man?"

"Well, no; I don't know that I should say that. But of course something depends upon what you mean by being religious. I should think him very reliable in business, truthful and obliging in his general conduct—a very unlikely man ever to bring disgrace upon the cause. And he is a good man for the business of the church. He discharges the duties of his office carefully, regularly, and pleasantly."

"Excellent!" exclaims the listener.

"Yes, but wait a moment," continues the speaker; "I was going to answer your question. He is not what I should call a man of religious devotion, not a man of intense enthusiasm—calm or demonstrative. He does not strike me as a man with any very lofty ideal or earnest spiritual aspirations. In fact, I know men who discharge their official duties, in connection with political and other clubs, precisely in the same way, who never go to church or chapel; indeed, one whom I call to mind is a professed Secularist. So there is no clear evidence that the motive behind the official activity of Mr. C is love to Christ as his Saviour. To answer your question, therefore, accurately, I should say I respect Mr. C as a *man* rather than as a *Christian*. I never heard him speak of Jesus as I imagine Bartimeus would speak of Him after Jesus had given him sight; or as Peter's wife's mother would often speak after her restoration to health; or as Peter and Andrew and their companions would speak, when after the ascension they talked together of what they thought and felt when first they saw and heard Christ on the banks of the Jordan, and all they had known of Him since. Indeed, although I have been much in the company of Deacon C, I don't recollect hearing any word indicating the experience of direct contact with, or of personal relations towards, Jesus Christ. He has talked about honesty, and made general remarks about religion—its reasonableness and advantage to the community. But he did not say these things as though he had acquired them through *heart-experience*; rather as if he had adopted them, together with opinions and feelings on other subjects, on grounds impersonal and vague. I never heard him *pray* more than two or three times, and it is a good while since. Yet I know that in those prayers there was no sign of any painful self-abasement as in presence of the bright and awful holiness of God, or hint of inward entrancement as through the vision of the supreme loveliness of Christ the Saviour. A young man said the other day, in my hearing, that coming to Christ had re-created all things to him,—had made creation another thing to him,—*Himself* a new thing to him. The thought of God, a refuge and home to his soul, informed all life with grandeur and eternal meaning. Now, that was more expressive of personal relation to Christ, more of a testimony for Christ, than anything I have seen or heard of Deacon C

although we have been intimate for years. I was really impressed by the testimony of that young man. It made me think more seriously, feel more deeply prayerful; in fact, it has been with me rebuking, inspiring, exhorting me, more or less, ever since. The deacon never did or said anything which affected me in that way. I never feel more or less religious, more or less of a Christian, through being in company with him."

"And you are intimate with him?"

"Most intimate, and respect him for his moral qualities thoroughly. We walk home from chapel together, twice out of three times, visit at each other's houses, and we ride together thirty or forty miles once or twice a week."

"Oh!"

That was all I heard of this conversation, and I felt inclined to say, "Oh!" myself. What could one say? The moral and executive qualities of this deacon were praiseworthy enough; yet he fell short of the true type of a church leader in a way that made one sad. All the sadder, perhaps, because there is danger, one fears, of his case becoming, if it has not already become, typical. There was evidently nothing of the hypocrite about him. He had not *thought* of the solemnity of his position as he might. He was conscious of no serious falling short in spiritual stature and inward quality. He doubtless regarded himself, as he was regarded by others, as an efficient deacon. But, brethren, do we not want more than this in our church officers? Does not the Master demand more? The *official* was there, but it was *personal Christianity* which was needed to make him a truly *Christian* official. This element of personal devotion to, and personal witness for, Jesus Christ, is the one element which above all others we cannot do without in our officers. They should have the administrative aptitudes of a successful man of the world. The greater their talent for affairs, the better. But at the centre of all should be a heart earnestly and reverently devout, a zeal for Christ which lays all their faculties under tribute. Every business art, every natural gift, should do the bidding of the *Christian*. It should not be possible to say of any deacon or officer in our churches, that he is a good *official*, but have to hesitate as to whether he is *much of a Christian* or *very religious*. They should be men of unquestionable piety, whose moral qualities command respect and inspire confidence, and whose zeal for the coming of the kingdom and the saving of men is intense and constant. And as far as possible—for here allowance must be made for differences of temperament—they should be men who can pray in a prayer meeting or beside a sick bed, and able to direct a soul desiring to know the way of life.

II. Church officers should be *natural leaders*, not mere executors of the people's will, according to the modern idea of political leaders; not mere receptacles or mirrors of surrounding thought and feeling, but men who have root in themselves; who do not go picking their way by the uncertain gleam of this capricious hint and that gratuitous opinion, but who can see their own way and are adequately sustained by inward conviction. Their energy of character, breadth of view, and manifoldness of sympathy, should enable them to lay their hands upon the com-

munity and determine its shape. They should be men to whose hands the people are unconsciously plastic, who can breathe their own thought and feeling into the minds and hearts of others, and inspire the people with their own purpose; men who go about amongst their fellows as a lamp-lighter goes along the streets in the evening, leaving new centres of light and influence behind them. What is called a *nice* man may do some of the routine work of the officers well enough; still, we want not only nice men, but deep-hearted, well-developed strong men. A shallow, gossiping deacon who goes about trying to please everybody and profit them *if he can*, impressed more than he impresses, letting others so stamp themselves upon him that he can hardly find himself—such a deacon will be likely to be a nuisance in an official meeting, and a source of unspeakable weakness to a church. A body of officers without strength of conviction, individuality, independence, and energy of character,—who, indeed, do but little to create surrounding feeling,—who are moulded by, instead of moulding, the community,—such a body, speaking generally, will be a failure. Church officers should be *real leaders*.

III. They should be *progressive*—young in heart and mind, though rich in experience; capable of assimilating and transmitting new truth, and adapting themselves to new requirements. Stereotyped conceptions of truth, and the sense of finished mental growth, are alien to the very idea of Christian leadership. These qualities in the Jewish leaders sealed the doom of their nation and crucified the Christ. The cross of Christ is a standing and eternal protest against such an attitude. Christ declares the need of progress even through death. He came unto His own, and His own received Him not. He was so far ahead of men. And has the church overtaken Him? No; He still waits for our growth. "I have *yet* many things to say unto you, but you are not grown enough—not sufficiently emancipated from the letter, from outwardness, and material conceptions. You must be taught and brought forward by the Spirit. He will take my words and show you new meanings—a more wide-reaching and spiritual significance in them." Now the Spirit operates through the public ministry of the word, as well as upon the individual heart directly. The Spirit becomes incarnate in new forms of truth as truly as the Son became incarnate in the flesh. And the more thoroughly consecrated a ministry, the richer it is likely to be in new revealings from God. The officers stand close about the ministry, and should be the first to see and most prompt to respond to all real revealings from God through the word. They should be able to make the truth their own and transmit it to others, and thus forward the edifying of the church. This is a very important function of church officers in these days. There was never a time when so much fresh light and from so many quarters was being thrown upon the written word. *New* things as well as old in all faithful ministries are inevitable. Absolute creed-bound stagnation is only possible in conjunction with spiritual death. For deacons, in this day, to copy the Jewish leaders in their attitude toward Jesus Christ, and persist in taking just the same view of things as was natural enough, and *honest*, twenty years ago,—to insist upon the old methods of action and old forms of thought, and that the young shall have precisely the

same view of things presented to them as they themselves received years ago—an attitude like that, never very noble, is more irreverent and sinful now than at any previous time. It fights against a gracious and active Providence; sins against the past by refusing to carry forward its labours towards completeness; exposes the future, in the persons of the young, to the fiercest and most resistless attacks of atheism (I could find you sceptics by the score who are sons of persons of this class); and indicates a closer kinship to the Pharisees than the Christ they crucified. We need officers who are apt to be led into all truth, and who, even when ripe in experience, continue to grow in grace and in the knowledge of Jesus Christ.

IV. Church leaders should be men whose instinct for prominence and leadership is held in check by *humility, honour, and brotherliness*; who know how to honour their pastor, recognize and support his leadership, and deferentially bow to one another.

The influence of Christ has gone out into the world, purifying it, lifting it up and preparing it for more emphatic testimony concerning the Son of man and Son of God. There are more points of sympathetic contact between this age and Christ than any previous age. It is a day of opportunity for the churches. Let us have the right leaders and the right spirit, and the extension—visible and palpable extension—of Christ's kingdom may be as wide and rapid as any other phase of modern progress.

J. E. BARTON.

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## William Morgan : a Memorial Tribute.

IN our perplexed and despair-breeding human life, it is an exhaustless solace and an abiding source of hope to see the potent influence of a single spiritual personality, flowing forth as an increasing stream of benediction from sire to son, and to son's son, even to the fourth and fifth generation. The ages have a living spiritual unity. The severe self-repressions of the workers of the past; the faithful acceptance of social ostracism for the sake of truth and Christ; the calm and steadfast heroisms of souls moved only by the love of truth and goodness, find fresh incarnations and wider fields of service in our present-day churches. Not only "*instead* of the fathers come up the children," but *with* the "children" we often have the spiritual essence, moral impulse, and vital power of the "fathers." The churches of to-day are sweeter, and stronger, and holier; their work is easier and their successes larger because of the fervent prayers, and pain-filled self-denials, and noble though small gifts of humble and too-much-forgotten predecessors and comrades. If we dared to look *all facts* in the face, and assess, on principles of rigid truth, our own share of work, many of us would discover such a prodigious shrinkage of the account set down to our individual credit, as would humble us before God, and make us more grateful for His gifts of true-hearted men, and more hopeful of the final victory of His righteous kingdom. With too much subtle self-



laudation we thrust our sickles into the standing golden harvests, and shoulder sheaves of corn for which unknown toilers sowed the seed in tears and fears. Far too readily we accept praise for works which would have been impossible to us if other and better, though less-honoured spirits had not lived, and suffered, and fought.

WILLIAM MORGAN, a cheerful comrade, a kind fellow-helper, and a devoted leader in the service of the church at Praed Street Chapel, London, never himself forgot, nor would he suffer others to forget, the large debt due from our church to the courage, self-sacrifice, wisdom, and zeal of such women as Mrs. Ludford, and such men as Henry Wileman, John Chapman, Joseph Morgan, John Morris Stubbs, and Edward Brown, who established this little community of West End General Baptists. With unflinching and undeviating regularity he insisted, year in and year out, on this capital fact; and now he is gone, and I am bereft of a fellow-soldier by whose side I have worked for a quarter of a century, I am impelled to take up his theme, and rejoicingly recognise *his* place in the succession of sincere and loyal hearts who have served God and their generation in and through the Christian society which started in Edward Street, Dorset Square, exactly fifty years ago.

JOSEPH MORGAN, the father of William, was one of my first three deacons. I knew him well, and loved him tenderly. He was a father to me for a bright brief space in the opening of my Praed Street pastorate, and, to my fancy and reverence, as true a hero as ever breathed. It was one of the fruitful traditions of the place, as I stepped into it, that in a threatening crisis, when it was imagined all was lost, and the doors must be closed and the account ended, this brave spirit had infused new courage into the little flock by the bold declaration—made with Peter's heartiness, but with a solid steadfastness Peter did not possess—"The doors shan't be shut. I'll open them if nobody comes but myself!"

That Hebrew love for the "house of God" was inherited by his son William. He was a part of the place; and it is difficult for me to think of it apart from him. He seems all over it—in singing-gallery and school-room, in the vestry, in the pews, and at the gates. His heart was nearer to it than his house—and that was no further off than next door. What he did for it, in manifold little ways, only his wife and his pastor knew. In the Sunday school, imparting his practical sense to a class of interested boys; amongst the sons and daughters of song, hearty as the heartiest; in the social meeting, kind-hearted and good-natured, his laugh running all over his face, and making the stranger feel quite at home; in the deacons' court, genially interrupting business with a stroke of mother wit, or a facetious tale, introduced with "Ah, that reminds me"; strolling with a Praed Street friend, gossiping on men and events; in and through all, "the old home," with its manifold interests and works, was ever uppermost in thought and affection. He took pleasure in all that appertained to the prosperity of the church, and its growing usefulness to men.

In every change of the edifice he had a large share of genuine interest. Twenty-eight years ago Praed Street Chapel was what Ruskin calls "a

Londonian Chapel," definable as "an oblong flat-ceiled barn, with galleries propped on iron pipes up both sides and at both ends, and capacious enough," by its amplitude of wood-front, "to hide its occupants from the gaze of those who dwelt below; pews well shut in, each of them, by partitions of plain deal and neatly brass-latched deal doors, fill the barn floor; pulpit sublimely isolated, central from sides and clear of altar rails at end, a stout one-legged box (William Morgan's own work in part, and good work too) of beautiful mahogany nearly as high as the level of the front galleries." The school-room was underneath the chapel, and about eight feet high, with the baptistry dropping down from the floor above, and filling a large space of it. No lamps outside. No sign hung out to arrest a heedless world; and the nether regions approached by a way so narrow as to be forbidding to all but strenuous souls. Still the place was loved with a passionate and unselfish devotion such as magnificent cathedrals fail to inspire, and served with a fulness of consecration that made every part of it radiant with beauty to the eyes of the angels. For it was "home," and Ruskin himself declares that "home healthily organized is always enjoyable . . . even more so than all the splendours or wonders of the globe between poles and equator."

None loved that Praed Street home more than William Morgan, but his good sense taught him that it was desirable to make "home" comfortable, and to adapt it to the growing needs of the growing family; and therefore he took part, with his fellow officers, in the lighting of the exterior and interior; the deepening of the school-room and the improvement of its approaches; the enlargement of the building, and the total reconstruction, modernizing, and beautifying of the interior of the chapel; the substitution of the harmonium for the solitary and memorable violin; and then by and by of the organ for the harmonium. He was active in the long and painful search for a site for a new chapel,\*the final purchase of the freehold in Westbourne Park Place, and the building of Westbourne Park Chapel. And when we became "two bands" of one church, and the half of our six hundred members resident in the Praed Street district desired to remain in "the Old Home," his cheerfulness and good temper, his faith and hope, were specially serviceable; and though at first he slightly shrunk from the "venturesomeness" and hugeness of the Westbourne Park movement, he never failed to delight in it, and to the last rejoiced in the prosperity which God gave to our faith in Him and love for men.

As a leader he was cautious rather than courageous, endowed with single-minded constancy rather than eager and impetuous aggressiveness; averse to going out of sight of those who follow; indeed, he was anxious to feel the warm breath and actual touch of those behind; but he was unflinchingly and undeviatingly steadfast in his solitudes for the healthiness of the "house-keeping" arrangements of the church. Conscious of his own defects, he was swift to recognise the merit of his brother officers, and give honour to a fervour he did not feel and a generosity he did not reach. Never finding fault, always judging men kindly, with tender and fair consideration for their hard circumstances, inexperience, or misfortune; and increasing in cheerfulness with advanc-

ing years, his advent into a meeting always met with a cordial welcome, and his genial words with a ready acceptance. His was eminently a sane, healthy mind; as he used humorously to tell us, he *was* a "philosopher"; and a "philosopher" in a diaconate is a great gain. It was his habit to get down to principles—to go to the root of things, and to separate the "accidents" from the essence of affairs. Therefore he never *made* any trouble, but was swift-footed to face and remove it—coming to me, as I well remember, more than once, without a moment's delay, to intervene instantly when a germ of mischief was in the air, to burn it out of being in the hot fires of love and wisdom. He was in touch with his age; and therefore whilst he had his father's steadiness, yet he enjoyed a wider vision and a larger catholicity. He was in the best sense "an educated man"—educated by experience in that ever-open University, called by Carlyle "the University of the world." He knew men well. All that was human had a strong fascination for him, and since nothing is more human than the gospel of the Son of man, he often turned his "business" into a vehicle for healthy words about Christ and Christianity. "He is a poor fellow," said he to me once, with Emersonian shrewdness, "from whom you can learn nothing." Nor can I forget the impression made upon my mind when standing with his plane in his hand, he said to me, talking of his vocation as a cabinet-maker, "Ah! it's a fine calling. Why, Sir, the Master was a carpenter." That lays bare the heart of the man. Christ was his Master, and His presence and name transfigured life, soothed him in the sorrow of his last year's loneliness, and inspired his long service to His church.

But I must arrest my pen. Space fails me to tell the story of one who joined the church so far back as 1844—in the days of Dr. Underwood's pastorate, and was one of my deacons through the rich and fertile experiences of all the years from 1860 till August, 1885. Deeply grateful am I to God for His gift of good men and true, and unutterably thankful that our diaconate has had a respite from the shafts of death for the long period of twenty-two years.\* But no true-hearted soldier can think of the loss of a comrade of so long a breadth of his life without keen sorrow. "Ye are they that have continued with me in my temptations," said the Captain of Redemption to the young and brave souls that had risked all in accepting His call, and had with unbroken resoluteness remained with Him through the conflicts and crises of His early ministry. Nothing knits heart to heart like continuous fellowship in the responsibilities and toils of a Christian society; and so long as I live I shall thank God for the share of William Morgan in the widening labours, educating companionships, growing service, and quickened advances of the kingdom of heaven amongst us.

"He has gone: ——— be it so.  
 Enough, if something from our hands have power  
 To live and act, and serve the future hour  
 And if so toward the silent tomb we go,  
 Through love, through hope, and faith's transcendent power  
 We feel that we are greater than we know."

JOHN CHURCHMAN.

\* Cf. Memoirs of Joseph Morgan, G. B. Mag., 1880, p. 184; of Edward Snow, ibid. 1882, p. 107.

# Death.



MYSTERY of Death !

We often look at thee,  
And ask, when we resign our breath,  
What changes shall we see ?

We think of dear ones gone,  
Whom we have loved below ;  
And ask, what glories they have won,  
What blessedness they know.

And this we ask in vain,  
Until we seek God's word ;  
But there celestial light we gain,  
Responses there are heard.

The Bible says that death  
Is but a change of state ;  
That, when we breathe our latest breath,  
We pass the golden gate

That leads us to the home  
Where holy angels dwell ;  
Beneath whose ever-radiant dome  
Harmonious anthems swell ;

Where eyes are free from tears,  
Where souls are washed from sin,  
Where all a sacred aspect wears,  
Around, below, within.

Where perfect love and peace  
Are ever felt and known,  
Where adorations never cease,  
" Te Deums " at the throne.

Where gloomy fear and doubt  
Their shadows never throw,  
Where grief and pain are both shut out,  
And every form of woe ;

Where every scene is bright,  
Where every throb is bliss,  
Where God our Father reigns in light,—  
Pale Death conducts to this !

*Berkhamstead.*

J. FRANCIS SMYTHE.

## Tom Trueman's Teachers.\*

PART III.—STEPHEN LANDON.

TOM and I have had several wrangles over this little sketch of his favourite teacher. He says it is not full enough, and does not do its subject justice. I told him that I would put anything of interest in that he liked to tell me ; but I really must draw the line somewhere. Many of the incidents and conversations which he wants introduced into the narrative, are quite colourless and common place.

" Did Stephen Landon ever say anything profound or witty, or do anything striking or remarkable ? "

" No, he didn't. "

\* Continued from December, 1885, p. 468.

"Very well, then. Who can be introduced by a record of trifles? Whatsoever things are big, whatsoever things are clever, whatsoever things are pert, whatsoever things are queer, whatsoever things are showy, whatsoever things excite sensation, if there be any smartness or 'go,' think on these things. It may be true that trifles make perfection; but heroics look best in print. Stephen Landon wasn't heroic."

But as surely as Sunday followed Sunday he was in his place, and at his work in a quiet, unobtrusive, and effective way. The *art* of teaching he never learned; but its spirit, its genius inspired him. Perhaps he couldn't have conducted a Normal Class, or given a model lesson at a Local Union meeting; but about the minutiae of the work he was studiously careful, and over circumstances which coerce many into hopeless irregularities, he was absolute lord and master. Always present, always early, always seated with his scholars in the house of God, always indulgent to their wishes and choice of their affection.

"I used to wonder," said Tom, running over to me in the fire-glow some of the memories of his boyhood, "where our teacher got his cunning from. They weren't easy times for poor men's children then. You remember our little corner shop in Porter Street. Often, after the door was bolted at night, I've seen them empty the till, and count the coppers—less than a crown's worth—and the profit on such things as bundles of wood, and bits of tea and sugar, couldn't have been great. It was a sharp pinch with the old people, and when I was eleven they sent me out to work. I tremble sometimes when I think of the perils that I passed through. My very simpleness was provocative of lewd and ribald jesting. People wonder why elder scholars cannot be retained in school. If they knew anything of the abominations of workshop life—if they formed a true estimate of the strength of the corrupting influences which boys who begin to earn their own living are suddenly exposed to—my word for it, surprise that so many sever themselves from religious influence, would be less generally expressed.

"Well: I was going to tell you, I always noticed, after I went out to work, that if anything happened to me in the week—if I had given way a little, or had had a bit of a debate in my own mind about the use of the temperance pledge, or was half resolved that I would be a man and curse and swear with the bigger lads—Stephen Landon seemed to know all about it. He was sure to put something into the next lesson that went straight to the weak place and made it strong. Yes: this occurred so often—*his* sayings and my life fitted each other so exactly, that somehow I could never get him out of my mind. Often when the bad word was on my lips, or when evil desire was gratified by evil opportunity, I have glanced round superstitiously, half expecting to see him by my side. It was the same with the others. Dick Swivel once said to me—it was the Sunday after he had been half-price to the pit at the 'Vic' to see a pantomime, and something came up in the lesson about the danger of frequenting theatres—'Blest if teacher doesn't know everything; he's as clever as a witch.' But I said to him, 'Not as a witch, Dick, but as a good spirit—as one of them there angels what followed David about, and kep' *him* from goin' wrong, and from hittin' his feet agen the stones.' Of course he was *not* ubiquitous; he

was not gifted with second sight. But he knew our circumstances, the hard conditions of our daily life, and was keenly observant of our character and peculiar dispositions. Some teachers study their lessons only; he studied his scholars also. Some teachers pray for right understanding of their bibles; he, for a right understanding of his boys.

It goes without saying that when he began to talk of leaving us we felt very queer. We knew we should be passed up into a higher class, and be instructed in the geography of Palestine, the architecture of buried cities, and other subjects equally practical and important. Still it was a serious loss we felt, to be deprived of the pleasure and the moral strength we had been deriving from familiar intercourse with a true man in genuine and helpful sympathy with all our attempts to battle against the difficulties of our actual life. Stephen Landon was more than our teacher—he was our companion and friend. We had the fullest confidence in his judgment, believed in his thorough goodness, and won half our triumph through a desire to merit his approval. It doesn't matter how he taught, or which system he adopted. He told us about Jesus; that he was *his* Saviour, and confidant, and real right-hand helper; and we felt that, since this same Jesus kept *him* so pure, and kind, and cheerful, we would trust Him to keep us too. We were good lads, not because our teacher's attention flattered us, not because he convinced by cogent reasoning, or bribed us with costly presents. I do not pretend that we despised the cups of coffee and the bits of cake to which he occasionally treated us at the chatty little meetings which he arranged at his home on winter nights. I do not say we never looked for apples when he took us for a summer evening stroll; but the insinuation that we clung to him because he treated us, I have often denied with a boy's sense of hurt dignity and wounded pride. The good man's kindnesses cost him money, to be sure; he didn't smoke, and was therefore able to afford them. But it was not the intrinsic value of his gifts that we thought so much of. They symbolized affection, and made us feel—our teacher cares for us, likes to see us happy, means our good."

Thus for more than an hour Tom continues to discourse, piling on the adjectives, pronouncing extravagant encomiums; and yet, when I ask him to repeat some of the instructions which this admirable teacher gave his class, he hesitates and prevaricates most distressingly. "Did he explain the geography of the garden of Eden—the spiritual significance of the furniture of the temple—the duties of the priesthood? Was he able to reconcile the first of Genesis with Darwin's account of the origin of species; to identify the wonders of the Apocalypse in the events of contemporary history; or to point out how every act of the Pope, the Czar, and the Sultan interprets the mystic writing of Daniel and the visions of John? What did he teach you?"

My friend is vexed, for he repeats my question in a tone contemptuous. "What did he teach us? He taught us goodness! he taught us honesty! he taught us courage! he taught us Christ!"

Evidently Stephen Landon failed to store the memory of his scholars with historic facts or religious theories, though his lessons *must* have been studied, for they were always helpful and deeply interesting. The

well-worn books in his little reference library attest industry and research. Still it was the spirit and manner of the man himself, rather than the varied and accurate information he supplied, which gained acceptance and had such weight with his scholars. HIS CHARACTER IMPROVED THEM. "Character is not a thing of words, but of life. And good character is capable of emitting grace just as flowers emit their fragrance. Let Christians themselves possess the truth they seek to teach, the faith they aim to inspire, the love they want to kindle, the hope they yearn to beget in others, and it is impossible not to succeed."

Very reluctantly, when subtle disease had struck its roots into his system, Stephen Landon gave up his class, and retired from the teaching staff of Warden School; but many of his words—"words of life because a life of good deeds and holy love were melted into them"—are treasured to this day. His scholars were ultimately transferred to the select class, conducted by the minister of the chapel—a devout sweet-tempered Christian—and before they were sixteen years of age, Tom Trueman and several of his mates were welcomed to church fellowship.

One beautiful afternoon in the summer of 18—, Tom and I happening to be in London at the same time, resolved to discover if we could the whereabouts of his old teacher. An hour's railway travelling, and we found ourselves in a little Kentish market town. A two miles' walk along a winding lane hedged with holly and hawthorne, and in odd places radiant with the pink dog rose, and tangled meshes of wild convolvulus and honeysuckle, brought us to a picturesquely-situated village. Passing several rows of lime-washed cottages and well-kept gardens, we came to a modern brick-built house, well-proportioned, and actually two stories high; the basement appeared to be stocked with general provisions, and on the façade over the shop front shone in bold black letters the name of Stephen Landon. Why did I hesitate? What vain perversity! No, I should *not* be excused. Well, rather than risk the loss of a tried friendship, I at length consent to go in with Tom, and be introduced to his old teacher. After a few enquiries have been satisfactorily answered, we are shown into a neatly-furnished sitting-room. A young girl, who has evidently been reading to her father, accords a graceful greeting. He, good man, does not seem at first to notice us, neither rises from his seat, nor attempts to glance round as we approach him. Is he absorbed in some dream-like reverie, or has he forgotten the past—has he changed? Changed indeed! He is a helpless invalid. His every limb is paralyzed. The chair in which the poor impotent one reclines is carefully moved to the side of an open window. A trellis frame is gay with flowers—clematis and roses; the air is fragrant with the scent of mignonette; birds are carolling their blithest songs; a streamlet sparkles in the sunlight, and murmurs musically over ridges of white stone; the view of rounded knolls, of daisy-sprinkled meadow land, of hop-grounds, birch-groves, and well-wooded parks—the scene from the open window is grand beyond description! But Tom and I are at the moment indifferent to *natural* attractions: the beauty of holiness excites *our* admiration, and we are subdued by that charm which a pure love-chastened spirit never fails to cast around the spiritually-minded. We only know that we are alone with an invalided

teacher, that we look into a face expressive of quiet happiness, and listen to a voice surcharged with glad emotion. Stephen Landon enjoys life. He is exuberantly cheerful. "Has much to be thankful for," he says; and yet he cannot, even with assistance, stand upon his feet, or lift the lightest weight, or turn over the pages of an open book. He remembers the beginning of affliction. It was one Sunday afternoon, while he was trying to show the lads how the sufferings of this life work out a far more exceeding and eternal weight of glory, he was conscious of a sort of numbness in one of his knees. He took no notice of the strange sensation for a long time: it had been slowly, very slowly, creeping over his body ever since. The deadness crept up his left side first, then as the years rolled it deprived him of the use of the right leg and his second arm. It would rise to his throat next, he thought, because he sometimes found it difficult to articulate distinctly. He did not care to talk about his little ailments. He never had much pain. Wife, children, and all his neighbours were very good to him. What he had ever done to merit the kindnesses he was continually receiving, he could not even imagine. He would like to see Warden School once more, and attend a quiet communion service. What had become of all his boys? Would we find them out,—tell them we had seen him,—that he still prayed for them, just as he did when they were little chaps. They were to be manly men. Live as long as they possibly could. Life was worth living. He had found it so. God was very real and very near. Jesus was precious, was always helping him, making things work together for his good. When it was His will, not before, he would like to fall asleep in Jesus, his Saviour, his Eternal Hope!

The hours sped too rapidly. Twilight deepened into darkness. Not until I assured Tom that we should have to take a short cut through the fields, commit the sin of trespass, and hurry every step of the way, to catch the last train to London, would he bid good-bye to his teacher. I don't know whether the occasion of his last interview with Stephen Landon is hallowed with too many sacred associations to form the topic of frequent conversation. He has seldom referred to it. But one morning he rings my door bell quite violently, and as soon as we meet, without a word thrusts into my hand a black-bordered envelope, which contains the following letter:—

"St. Austin's, near Widstone, Kent,  
September 11th, 18—.

"Dear Mr. Trueman,—You will be grieved to learn that my dear father died on Tuesday last. He had been even more happy than usual all the day before. But on Tuesday morning he lay so still in bed, that dear mother felt alarmed; and though a very pleased expression was on his face, she tried to awaken him, but found that he had fallen asleep to wake on earth no more. The doctor says that the paralysis touched his heart. We shall miss him very much. He was always such good company, and so cheerful. But we know that he is better off, and are trying to say, 'Thy will be done.'

"I remain, yours truly,

"FLORENCE LONDON."

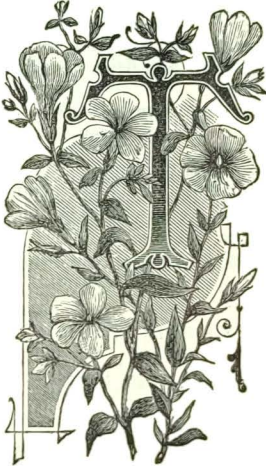
When I handed the letter back to Tom, he just solemnly said, "He was the best of 'em. Some of the other teachers were just as clever, but somehow they were not half as good. It's character that tells always; yes, character!"

A. C. PERRIAM.



# The Cost of It.

A STORY. BY HARRIETT BOULTWOOD.



## CHAPTER II.

HE days went on, and at length the doctor decided to speak to Herbert, and tell him of his suspicions. He would not be hard upon him, but if this was his first theft the fact that he was found out might prove a warning to the ambitious young fellow. He thought probably the money had been spent in books for study, as only a few weeks previous he had been lamenting that he possessed so few.

So the doctor argued with himself, and as there was but little to do in the surgery that morning he locked the door, and then sitting down beside Herbert, laid his hand on the youth's shoulder.

"My boy, I know all. How was it you gave way to the temptation?"

Herbert started back, and his face crimsoned as he replied, "Know all, doctor. I don't understand you."

"Don't try bravado, my dear fellow. I have found the note."

"Oh, that is what you mean! But I have had nothing to do with it!" exclaimed Herbert indignantly, and looking straight into his master's face with his clear eyes.

The gentleman felt nonplussed as he met that look.

"Herbert, will you swear to me that you have not had that note in your possession?"

"Yes, sir, I will, for I have never touched it only as I turned it over in looking for that prescription you wanted," he said earnestly. "I—I did not think you would ever accuse me of such a deed, Doctor Stanley, or think me capable of making such a return for all your kindness."

The poor fellow could say no more, for the tears filled his eyes, and a choking sensation arose in his throat.

"My dear Herbert, I should never have thought of accusing you thus, had I not found that circumstances almost convict you of the theft; and I feared that in a moment of temptation, you might have committed this sin. Knowing, too, how you are placed, and your great wish for books, I thought"—

"That I was wicked enough to steal so as to procure them," finished Herbert, who had recovered somewhat from his emotion. "I have never taken one scrap of paper or a farthing belonging to you, sir, and until you can prove my innocence I would rather stay at home."

"Not so fast! Not so fast!" said the doctor; "my suspicion points to you certainly; but I do not wish you to leave me, Herbert."

"I cannot stay, sir," replied the youth, "for I see you do not believe me;" and at once taking his cap he went out of the surgery, leaving the doctor more puzzled than ever.

On reaching home, Herbert, with many tears, related all that had passed to his mother, who though deeply grieved that this should have arisen to blight his prospects, nevertheless tried every means to cheer him.

"It will all come right, my boy; never fear," she said soothingly. "Only be patient, darling."

"But the *idea* of it, mother—a common thief."

"I know it is hard, dear—very hard—but there is some good lesson to be learned from this discipline, or it would not have been given you." And drawing him to her, so that his head rested on her shoulder, she turned over the leaves of her Bible and read these words:—"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

How much unhappiness Herbert would have escaped if only he had followed his dear mother's loving counsel!

A fortnight passed, and one evening the doctor had to visit a patient some ten miles off. Before he went he said to Laura, "I shall be late, dear, to-night, for I have to wait for the last train. Don't sit up."

"I would much rather, Edward. You will be tired and hungry after your journey, so I shall prepare a hot supper. You will reach home by eleven o'clock, and that is not so *very* late," she said.

"Very well, my dear. Good-bye;" and with a kiss he went out.

As Laura sat that evening busy over her needlework the servant entered the drawing-room, and asked if a person could see Mrs. Stanley, who wished to speak to her. "Certainly," replied Mrs. Stanley. "Ask her to come in."

The next moment Mrs. Mervyn entered—a pale gentle-looking woman, whose eyes were swollen as though she had been crying.

Laura welcomed her kindly, and then said,

"You look quite ill, Mrs. Mervyn. Is anything the matter?"

"Yes, ma'am; I am in sad trouble."

"In trouble," echoed the lady. "I'm so sorry. Come and sit in the easy-chair, and tell me all about it."

"Well, ma'am, you must know that Herbert has left the doctor."

"Indeed," said Laura, "I was not aware of the fact. Why did he do so?"

"I'm sorry to say that your husband accused him of stealing a five-pound note, which he declared Herbert had taken out of a drawer in the surgery."

Laura turned very white, as she listened, for she felt *she* had been the thief—though not intentionally—and now to hear that an innocent person had been wrongfully accused, made her turn sick and faint.

"Oh, I am so sorry!—so sorry!" she repeated, as her self-reproaches grew more and more keen. "I am *sure* Herbert is not guilty, and to-morrow I will speak to my husband about it."

"Thank you," said the poor mother gratefully. "The dear fellow has taken it so much to heart that he neither eats nor sleeps, and is almost beside himself. This morning he was going out early, and when I asked him what time he would be home again, he replied, 'I don't know and I don't care, mother.' So as I have not seen him since, I am afraid lest—lest—he may have done something dreadful," sobbed the distressed woman.

"I pray not," said Laura fervently, feeling more and more dismayed. "Send him to me when he comes back, and I will keep him for the night, as I have promised to talk the matter over with the doctor."

"Yes, thank you, ma'am; I will do so;" and Mrs. Mervyn went home.

As soon as she had left the room, Laura laid down her work and burst into tears, for her unhappiness was indeed great, and she bewailed her folly in not speaking to her husband about the missing note.

If her confession was hard then, it was ten times harder *now*, but she made up her mind to do it that very night, and thus clear poor Herbert.

Her tears flowed faster and faster, as she thought over her conduct of the past few weeks. How unkindly she had behaved to her dear husband, when, too, he was in trouble and needed her to cheer and help him,—as a true brave woman *would* have done.

"But I will begin afresh," she sobbed, "and he shall see I am not such a selfish creature as he thinks."

"I believe it is all the fault of buying that wretched 'bargain'—which I vow I will never wear for the misery it has caused me."

Then kneeling she poured out her troubled heart in prayer that God would forgive her, and make her strong—strong to endure whatever trouble He thought fit to send them.

She felt more comforted after this, and began making her preparations for supper. But hour after hour passed and her husband did not return. At length she sent the servant to bed, and sat down to wait alone. Twelve struck, then one, and two, and still she waited with feelings better imagined than described—for all kinds of fear haunted her. Had her husband met with an accident? or was he kept with his patient until too late for the train? What could have happened? and noiselessly pacing the room, she listened for the doctor's foot-step with ever-increasing anxiety.

In the meantime we will ascertain what was the cause of Dr. Stanley's prolonged absence.

He had visited his patient—whom he found going on well,—executed several commissions in the village, and was returning to the station in time to catch the last train, when as he was walking along the road—which bordered a canal—he was horrified to see the figure of a man leap from the bridge and plunge into the water. The doctor instantly threw off his coat and plunged in also—for he was a splendid swimmer,—but the night being dark, and but few lamps around, he was several minutes before he could discern where the would-be-suicide was likely to rise. As soon as he did so, however, the doctor dived towards him, and catching hold of his coat, struck out bravely for the shore, where, by dint of great exertion, he landed himself and his insensible burden.

But what was his grief and horror, when on turning the face towards him, he found that it was none other than Herbert Mervyn.

"God be thanked," said the doctor to himself, "that I was passing in time to save him from the worst consequences of his rash act. Can it be that I have sent him to this?" and the tears coursed down his face as kneeling there, he endeavoured to bring the poor young fellow to consciousness.

He was at length rewarded by seeing the eyes open, while the feeble lips faintly asked the question, "Where am I?"

"In good hands, dear Herbert," joyfully answered the doctor, and when you can walk we will go to that cottage"—pointing across a field—"and get, at least, dry clothes." So after a time they managed to walk to the house, Herbert leaning on the doctor's arm.

A few words of explanation from the doctor, that he had jumped into the water to save his young friend, insured them hearty sympathy and help from the inmates, and when Herbert had been put to bed the gentleman changed his own clothes for some dry ones, and then sat down by the fire and watched the pale face on the pillow near him. The sleeper tossed restlessly and moaned, but after a time he fell into a quieter slumber, though even then he murmured many times:

"Oh, doctor, *won't* you believe I am innocent?"

Very sad were Dr. Stanley's thoughts as he continued his watch, for he saw *now* how wrong were his suspicions.

"What a blundering idiot I have been," he said to himself; "but I may be thankful that I have saved him from certain death."

After some hours Herbert awoke fully conscious, and then the doctor assured him of his entire belief in his innocence, which on hearing the poor young fellow shed bitterest tears.

"I am so sorry, doctor, so *sorry*. I tried to take my life. How *could* I be so wicked? But I felt so wretched, thinking of my trouble, that I must have gone mad."

"I believe you really *did*, my dear boy," answered the doctor. "And now listen to me. I have withdrawn my unjust accusation. No one but me saw you jump into the canal, so no one will ever know that you did it intentionally, the good people here thinking you fell in by accident. So we will forget it, and never refer to it again. Forgive me for my injustice, dear lad, and I will ask God's forgiveness for us both." So they knelt down, and he offered a prayer beseeching their Father in heaven for His pardon, and thanking Him for His great mercy that had preserved both their lives.

Then telling Herbert to wait until he came to fetch him, and that he would see Mrs. Mervyn, the doctor set off for the station in order to catch the first train to Whitworth.

When he arrived at his own home he found his wife in the state of suspense I have described, and on seeing him she sobbed so violently that he grew alarmed.

"I'm sorry, darling, you are so upset," he said, as he endeavoured to soothe her agitation. "I should certainly have been home by the time I stated, but for something that happened to poor Herbert."

"What was it?" said Laura breathlessly.

"He had a narrow escape from drowning, my dear; but don't mention the fact to anyone—especially his mother." Not even to his wife did he say it was intended suicide.

"Oh, poor Herbert! poor boy! It is all my fault," sobbed the unhappy woman. "If I had not been such a coward this would never have happened."

Of course the doctor could not imagine what his wife meant by these words; but by degrees she confessed all, and pleaded earnestly for his forgiveness.

"If only I had been brave!" she said; "but I was so afraid of making you angry, Edward, that I put it off, and now all this has come of it."

The doctor at once forgave her, and in the evening, when she was better, they had a long quiet talk, which was fraught with good to both. And thus the cloud that had so troubled Laura passed away.

Herbert was soon quite himself again, and, to his mother's delight, went back to the doctor's, who told him Mrs. Stanley had used the note, and who ever after treated him as a son.

The lesson he had received, though sharp, was salutary. How he wished he had followed his mother's wise counsel, and waited, instead of going on in his own unaided way. He learned, however, to trust in the guiding hand of his Father, and grew up an honourable, clever man—realizing all Dr. Stanley's hopes with regard to his future,—and was able to provide amply for his dear mother in her old age—she who had done so much for him.

The doctor, too, received his lesson, for it taught him to be less suspicious, even when circumstances were against the suspected one.

As for Laura, her grief and distress ended in an attack of brain fever; but she recovered, and whenever she looked at the piece of silk, the purchasing of which had brought her so much unhappiness, she took the teaching to heart, and in the future never bought anything she did not need, even when she could well afford to do so, for as she said, "the money might be far more usefully employed than in buying bargains, especially when there are so many whose wants appeal to us."

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## The Mystery of God (Col. ii. 2, B.V.) and the Ancient Hymn (1 Tim. iii. 16).

*In the flesh made manifest ;  
God with us! redeeming Guest,  
Full of grace and truth confest—  
The mystery of God.*

*In the Spirit justified ;  
Men convincing, to confide  
In the Risen, Crucified—  
The mystery of God.*

*Seen of angels ; on our earth  
In his penury and dearth ;  
How they watched Him from His birth !  
The mystery of God.*

*Preached to nations ; wide His fame ;  
" Jesus," Saviour is His name ;  
Death abolished is His claim—  
The mystery of God.*

*And believed on, in the world ;  
Powers of evil downward hurled ;  
O'er them triumphs, Love unfurled—  
The mystery of God.*

*Taken up to Glory ! Lo !  
All the Heavens with wonder glow,  
For the Christ enthroned they know—  
The mystery of God.*

GEO. RAWSON.

# Correspondence.

## THE COLLEGE BAZAAR.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—Will you kindly find room in your next issue for a few remarks on the above subject. I regret very much to learn from my colleague Mr. Vick, that to 190 circulars sent out, he has received only 90 replies. I am far from supposing that the silence of so many churches indicates that they do not mean to help, but it would be such a relief to us if we knew that all the churches had pledged themselves to do something, and were fairly at work. I have made a rough calculation, which is at the same time, I believe, a very reasonable one. Suppose that ten of our largest churches send goods to the value of £50 each; twenty-three others £10 worth each; twenty-seven others £5 worth each; and one hundred others 30/- worth each; that would give us £1015 worth. This is the result of a careful analysis of our churches, and a moderate estimate of what may be reasonably expected from them according to their size, thirty churches not being reckoned at all.

Then surely there are at least twenty gentlemen in the denomination who will not be asked for goods, but who if asked for a donation in money, will give £10 each; twenty others who will give £5 each; and fifty others who will give £1 each. This would give us a grand total of £1,365; enough to meet all liabilities, including expences of Bazaar (which will be kept down at the lowest point) and allow for having some things left unsold, which is almost inevitable. Or, suppose we put the matter in another way, and reckon on the basis of our known membership. A little over one shilling per head would bring us practically to the same result. Surely this is not too much to expect for so important and desirable an end. We are glad to know of one church at least, and that by no means one of the wealthiest, from which we are sure to get the £50 worth upon which I have calculated.

The question has been asked, "If friends give us the choice of money or goods, which ought we to accept?" My answer is, that it depends a good deal upon the character of the goods. £10 worth of something that would be *certain* to sell (*good* calico, for instance, or flannel, or table-linen), at *prime cost*, would be better than £10 in money; whereas £10 worth of paper mats or common antimacassars would not make their full price, *if they sold at all*. Friends must please use their own judgment, but as a rule I would say, "*Accept the money*;" and I would urge all our friends to get all they possibly can in hard cash.

Our Bankers will not accept goods if there are any unsold, and there is no fear of our not having enough goods to stock the bazaar respectably. Hoping soon to hear from Mr. Vick that he has received an assurance from all the churches that they are earnestly bent upon making this denominational effort a complete success,

I remain, Messrs. Editors,  
Yours faithfully,

2, Lincoln Street, Leicester.

W. EVANS.

## WESTBOURNE PARK CHAPEL SERVANTS' REGISTRY AND HOME.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—Permit me to say to those of your readers who are interested in the safety of YOUNG WOMEN coming to London from the country, that our REGISTRY and HOME are now in active operation.

The *Registry* is at 2, Pickering Place, corner of Westbourne Grove, W; and the *Home* is 17, Westbourne Villas, Harrow Road, W.; both within a very short distance of our chapel. Miss Richardson superintends the *Registry*, and Mrs. Gay is the matron of the *Home*. Letters sent to them, or to Mrs. Macfarlane, (President of this section of our work), 17, Westbourne Park, will receive prompt attention.

May I add that we are grateful for the help received from outside; but since we are anxious to originate other forms of service to counterwork the agencies that foster impurity and vice, we really need the help of all friends able and willing to co-operate in labours so urgently demanded and so long neglected by the churches.

Sincerely yours,

JOHN CLIFFORD.

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### ELECTION OF DEACONS.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—As it is probable the ministers named in the Magazine will visit some of the churches in the country, I think it would be a good thing, if they would recommend some sound system of choosing deacons. In my experience of forty-four years I have observed two ways,—one very bad, the other worse. One way is—suppose three deacons are wanted; three names are brought before the church, and they go in. The private members have no more voice in the matter than a member of the Established Church has in choosing a minister. The other way is—three names are brought before the church. The church is asked if they have any objection to any of them, and, of course, "now is the time to object, or for ever hold your peace." Of course no one objects. If they could be prevailed upon to do so, it would be an admirable plan for putting the member and the candidate together by the ears. Men are so connected in business and other things, that it might be a serious thing to object. It would be kindling a fire, in regard to which no one could tell where it would stop. Another very important point is the time for a deacon to remain in office. I suppose in many instances there is no time mentioned. In that case, if men were to live for ever, they would be deacons for ever. Very much may be said in favour of a short term of office. It would be a sad thing for England if our Government were put in office for life. But men of the world know better than that. Men are only trusted to be in office so long as they use that office well. I do not believe in men being kept in office for forty years, whilst others more competent stand idly by. Neither do I believe in putting one out, to put a worse in. The plan that I would suggest, is, to let two retire every year, but be eligible for re-election. The plan of choosing should be for any member to nominate those he may think best qualified for the office, and then for the church to vote by ballot; just as we do at a parliamentary or municipal election. The children of this world are wiser in their generation than the children of light. In political matters men have a voice, and also the ballot, so that they can exercise that voice without offending any one; and we think members of a Christian community ought to be in the same position in regard to the choice of their officers. My conviction is, that if the voice of the people had been heard as it ought, there would not have been such burdens on our places of worship in the shape of debt as there often are. If people are to give heartily and liberally, they must have a voice in the management. I believe the doctrines taught by the General Baptists are as scriptural as those of any sect in the world; but, as regards success, one-half the churches are a miserable failure, through internal bad management.

Yours, &c.,

A GENERAL BAPTIST.

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### MY OPINION (Job xxxii. 17—22).

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Will you allow me, in two or three short letters, to "shew my opinion," relative to the Christian church, and some of its Institutions, as they now exist?

First, then, in my opinion, the church of Jesus is unnecessarily and injuriously divided: therefore, strenuous efforts should be made to modify, and eventually terminate, such unseemly and pernicious schisms! In our towns, and in our

villages even, there commonly exist *several* separate societies, holding scarcely any more direct fraternal fellowship with each other, than if some of them were Christians, and others infidels or heathens! Can such a state of things be *right*? Is it not glaringly and grievously wrong? In the New Testament, do we ever read of more than one church in any one town or city? Why, then, is it so strangely different now? Why do not Episcopalians, Methodists, Independents and Baptists, &c., amalgamate and "work together"? Their spiritual oneness would thus be beautifully manifested, and their united endeavours to promote the Saviour's cause might be far more effective! In very populous places, all the believers in Jesus might not find it possible to meet for worship, or for conference, in the same sanctuaries at the same times; but, surely, arrangements could be made for mutual accommodation: and four times a year, at least, all might agree to assemble in convenient districts, to commemorate *simultaneously* the sacrificial death of God's beloved Son. None of the denominations need abjure those modes of worship to which their educational preferences cling: nor would it be necessary to renounce those connexional names by which they are usually known; only let it be distinctly declared, and faithfully maintained, that "all are one in Christ Jesus." *Necessary sections are not sinful schisms!*

Some of the manifold advantages which would accrue from the union thus indicated may be mentioned in my next paper.

"O may we, like the saints above,  
Dwell in an element of love:  
And every fruit in season show,  
Of faith, hope, charity, below."

T. YATES.

## HOW "BLIND MARY" CAME TO SEE.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—The following facts are well-known in the neighbourhood in which the subject of them lives, and have already appeared in print. One fact, however, has not until now been made public, and this will add interest, at all events, to General Baptists.

In a village not far from Hitchin, in Hertfordshire, has dwelt for many years a poor woman known as "Blind Mary." She was called, "Blind," for the simple reason that she could not see. It does not appear certain that her sight itself was lost, but her eyelids were so completely paralyzed that she could not lift them, and so, practically, she was blind. In this condition she remained for sixteen years, during three of which she could not utter a word—being in fact dumb; and for twelve years her body was paralyzed during several of them so completely, that she could not even turn herself in bed. She was given up by the doctors and regarded by all her friends as a confirmed invalid and incurable.

About four years since, being told of the remarkable healing through faith of a lady then and still residing at Hitchin, she thought, "Why can't my Lord heal me?" She prayed in faith for healing, and a candle soon afterwards being brought into the room, she saw light for the first time in sixteen years. She also experienced sudden and severe pain in her side and face, but this having subsided, animation was restored to the part of the body before paralyzed. Since then, though not having the appearance of a person in robust health, she has been able to use her eyes, and to move about freely, and enjoys as good general health as commonly falls to the lot of those who have passed three-score years. She not unfrequently walks to and from Hitchin (about three miles each way), and on New Year's Sunday of this year (1886) walked over to our chapel at Hitchin, and with seven others, *was baptized on a profession of faith in the Lord Jesus*. The same evening with thirty others, she was welcomed into the church of which she is now a member. Let it be added that she is one of the most regular attendants at the little mission chapel lately erected at Preston, and sustained by the members of the Hitchin church; whatever the weather and whoever else may feel it wise to remain at home if it be at all inclement, you may be quite sure that Blind Mary (as she is still called) will be in her place.

I have given the bare facts, almost without comment, and leave it to your readers to account for them as they may, if indeed they require reasons other than those implied in Christ's words of old, "Thy faith hath healed thee." All the explanation "Mary" vouchsafes is the simple statement, (and she is very simpleminded and humble, and apparently almost unconscious that there is any thing specially remarkable in her case), "I asked the Lord to heal me, and He has: doctors could not do it, but I knew He could."

Hitchin.

Yours very truly,

F. J. BIRD.

## The Home Mission.

THE readers of the *Magazine* are no doubt expecting a statement of the result of the appeal made at Christmas to the families of our connexion. The account which is appended is obviously far from complete, some remittances being probably on the way to the Treasurer at the time of writing, while some will be retained as nest-eggs till the usual Home Mission collections are made and forwarded. We are assured that the leaflet of information sent at Christmas to every church will be helpful to the ministers and collectors in appealing for generous, and specially increased, contributions this year, and we look for a larger share of denominational support than we have hitherto received.

The generous offer of one friend of Home Missions to give £50 this year, on condition that the churches unitedly will contribute £350 additional to the ordinary income of the Society, should act as an inspiration to every church leader to see that his friends have a place in the Report for 1886.

ROBT. P. COOK, *Secretary*.

### CONTRIBUTIONS TO CHRISTMAS DAY FUND.

	£	s.	d.		£	s.	d.
Congleton ... ..	0	10	0	Derby, Osmaston Road ... ..	0	9	9
Peterborough ... ..	0	10	0	" Mr. T. H. Bennett and Family	0	10	6
Derby, St. Mary's Gate—				Nottingham, Hyson Green ... ..	1	3	0
Rev. W. Hill and Family ... ..	0	8	0	London, Bethnal Green Road ... ..	1	12	0
Mrs. Barker ... ..	0	2	0	" Commercial Road ... ..	1	14	0
Berkhamsted ... ..	0	12	0	" Crouch End ... ..	2	5	0
Loughborough, Baxter Gate ... ..	0	15	0	" Church Street ... ..	2	11	1
Sheffield ... ..	0	15	0	Tarporley ... ..	2	7	3
Crewe ... ..	0	17	0				
Norwich ... ..	1	0	0				
Ashby-de-la-Zouch ... ..	1	0	0				
					219	1	7

## The Question Box.

### COMPARTMENT I.—FOR THE YOUNG PEOPLE.

Answers to Questions of last Month:—

(4) *Joshua* means "he shall save," or "the salvation of Jehovah." *Jesus* is the same word in a Greek form, and means the same. *Messiah* is a Hebrew word signifying "anointed," and *Christ* means the same in Greek. *Immanuel* is Hebrew for "God with us," and *Melchizedek* in the same language means "King of Righteousness."

(5) Joseph, son of the patriarch Jacob; and Joseph, the husband of Mary. See Genesis xxxvii. 1—3; Joshua xxiv. 32; Matt. ii. 11—23.

(6) Zeresh, wife of Haman (Esther v. 14; vii. 10).

New Questions:—

(7) What king was "troubled" when enquiries were made concerning another king?

(8) When Jerusalem was taken by the Chaldeans, who was that foreigner who was there, and was neither slain nor taken captive because he put his trust in the Lord?

(9) Quote from the New Testament three great invitations or promises made to those who come to Christ.

Answers to the above to be addressed to REV. W. R. STEVENSON, Carrington, Nottingham.



## Notices of New Books.

**FOREWARNED — FOREARMED.** By J. Thain Davidson, D.D. Price 3s. 6d. *Hodder & Stoughton, Paternoster Row.*

AN admirable volume, consisting of twenty addresses to young men, apparently delivered by the author in the first instance in his own church in London. Dr. Thain Davidson seems to us to be the prince of modern preachers to the large and important class of young men engaged in commerce and exposed to the temptations of town life. He knows all about their circumstances, understands both their weak and strong points, sympathises with them thoroughly, and speaks to them with a manliness, directness, homeliness, and vigorous common-sense eminently fitted to win their favourable regard. To a young man leaving the country for London, Manchester, or any great city, no book could be presented more likely to be of lasting service than this volume.

**AN INTRODUCTION TO THEOLOGY: ITS PRINCIPLES, BRANCHES, RESULTS, LITERATURE** By Alfred Cave, B.A., Principal of Hackney College. Price 12s. *Edinburgh: T. & T. Clark.*

A LARGE octavo volume of 576 pages, and yet only an introduction! If this is the portal, what must the temple be? Professor Cave's book, however, strikes us as a very valuable one. It is a book for students and young ministers, and is one with which, in our own student days, we should have been delighted. The author first considers Theology in general, and then speaks of it under the six heads of Natural, Ethnic, Biblical, Ecclesiastical, Comparative, and Pastoral Theology. The name "Comparative Theology" does not seem to us happily chosen. It suggests almost the same idea as 'Ethnic Theology.' The author really means, as he is careful to explain, what has hitherto been commonly called "Systematic Theology." The plan of the book is to discuss, under each section, the name, definition, and problem (say, of Natural Theology), to speak of its utility, division, and the history of its study; then to give a brief outline, and lastly, to append a list of books useful for one who desires to investigate further this branch of the subject. Altogether, there are twenty lists of books recommended, many being briefly characterized by such epithets as "useful," "scholarly," "Romanist," "uni-

versalist," "an excellent reply in the negative," &c., &c. We expect that to most persons this will be the most attractive portion of the work. The entire volume is a striking illustration of a theme recently brought before our readers—"How a Library grew out of a Book."

**THE TREASURY OF DAVID.** Vol. VII. By C. H. Spurgeon. Price 8s. *London: Passmore & Alabaster.*

VERY heartily do we congratulate Mr. Spurgeon on the completion of this, his great expository work. A commentary extending to seven large volumes of 500 pages each must have been a work of immense labour, but it has been labour lovingly expended and well-bestowed. For the sake of those who have not seen the previous volumes, it may be mentioned that the plan of the work is, first, to give a brief introduction to each Psalm; then Mr. Spurgeon's own exposition; next, illustrative notes from other writers; then homiletical hints for village preachers and others; and finally, a list of previous commentators on the portion expounded. From an accompanying index we learn that full five hundred different authors are quoted in this one volume. Nor has Mr. Spurgeon restricted himself to writers of one age or school of thought. On the same page are quotations from Martin Luther and Samuel Cox, from John Gill and Christopher Wordsworth, from Joseph Caryl, the Puritan, and John Henry Newman, the Romish Cardinal. Doubtless the Hebrew scholar wishing to examine this book of scripture critically will consult commentaries of a different order dealing with the original text; but for an intelligent English reader wishing to enter into the spirit of the Psalms, and to feed his soul with the devout and practical thoughts they suggest, this work appears to us superior to anything on the subject hitherto published.

**THE TRUE WOMAN; Elements of Character drawn from the Life of Mary Lyon, and others.** A Book for Girls. Price 5s. By W. M. Thayer. *Hodder and Stoughton, Paternoster Row.*

A REPRINT of an American publication, in good type and on good paper. We are informed in the preface that thirty thousand copies of previous editions

have been sold over the water, whence we conclude that it is a book which meets the popular taste there. It is not, however, altogether a volume to our mind. We took it up, supposing from the title it was a biography. But this it is only in small part. Mary Lyon, a good and useful woman, is the text from which the author discourses in thirty-three chapters concerning the qualities which he thinks ought to be found in girls and women in order to their true success in life. He says many sensible things, and introduces innumerable anecdotes, old and new, illustrative of his opinions; but the book is too scrappy, and along with the good and wise sayings others are mingled which are weak and questionable.

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FROM THE PIT TO THE THRONE; or, Scenes from the Life of Joseph. By Rev. F. B. Meyer, B.A. *Elliot Stock, Paternoster Row.*

A COURSE of Sunday Evening Sermons, principally addressed to young men and women, by the earnest, spirited, and indefatigable minister of Melbourne Hall, Leicester. They have already appeared in the magazine called the *Church*, but are well worthy of being reprinted in a separate form. Carefully written, and abounding in wise counsels, affectionate pleadings, forcible appeals to heart and conscience.

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MEMORIALS OF R. HAROLD A. SCHOFIELD, M.A., M.B., &c. Compiled by his brother, A. T. Schofield, M.D. Price 3s. 6d. *London: Hodder & Stoughton.*

DR. HAROLD SCHOFIELD, the subject of this memoir, was an accomplished physician and surgeon, who, as a student, won no end of scholarships, medals, and other honours at Oxford and "Bart's," and had, in fact, brilliant professional prospects, but who, in the spirit of Henry Martyn, laid all upon Christ's altar, and went out as a medical missionary to China. In another respect, also, there was a parallel between his career and Martyn's: after a brief bright course, to the great grief of his friends, he died of fever, caught from a patient, on August 3rd, 1883. That a career so full of promise should have been so soon ended is one of those mysteries of providence for the solution of which we must look to another life. This sketch, compiled chiefly from Dr. Schofield's own letters and diaries, is deeply interesting. As a lad he was open-hearted,

affectionate, full of fun and frolic, yet thoroughly Christian; and as a young man he was manly in his piety, lowly in his estimation of self, full of faith and courage, devout without any cant or affectation. We do not share the views of Dr. Schofield and his brother in regard to Christ's second advent; but we recommend the book as one the wide circulation of which among our Christian young men must do good.

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BAPTIST HAND-BOOK FOR 1886. *Alexander & Shephard, Furnival Inn.*

CONGREGATIONAL YEAR BOOK FOR 1886. Price 2s. each. *Hodder & Stoughton, Paternoster Row.*

PRINTED at the same press, the same in purpose, in price, and general appearance, we may appropriately call attention at the same time to these two volumes representative of what are often called the 'sister denominations of Baptists and Congregationalists. Comparing the two, we are struck with the fact that as Baptists we show a love for statistics, or a "numbering of the people," to which there is nothing correspondent among our brethren of the other denomination. Their Year Book gives no indication of the sizes of individual churches or places of worship, or of the number of Sunday school teachers, scholars, or occasional preachers. The sitting accommodation is given according to counties and associations. It will, however, interest our readers to know that the number of Congregational churches and mission stations in England and Wales is 4,218, and the sitting accommodation provided is 1,555,163. Almost exactly one-tenth of this accommodation is in Middlesex, another tenth in Yorkshire, and an eleventh in Lancashire. The sitting accommodation provided by Baptists is 1,141,588. We commend both volumes to the study of all persons interested in the progress of the free churches of this country.

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THOUGHTS FOR SAINTS' DAYS. Short readings arranged for Festivals of the Church's Year. By Rev. J. S. Howson, D.D. *Elliot Stock, Paternoster Row.*

WE certainly cannot subscribe to the statement of the learned author of this volume, that "not to observe saints' days at all is clearly a palpable neglect of a duty and a palpable loss of a great privilege." The words of Paul occur to us—"Ye observe days and months and

times and years. I am afraid of you, lest I have bestowed upon you labour in vain." The ascription of the title "saints" to the disciples of the primitive age in any special or exclusive sense, appears to us mischievous in its tendency. It tends to make people think that it would be presumptuous to aim at being as holy as Philip or Matthew, Simon or Jude. And yet, with all the advantages of birth and training which some of us have enjoyed, and with the same Holy Spirit and the same gospel, we ought to be every whit as saintly as they. Nor have we any doubt that in these latter days there have been saints as like to the Master in character and as abundant in good works as most of the early believers. For all this, there is much in the book before us which we can heartily commend. Omitting the preface, it consists of short, interesting addresses on the lives and characters of the apostles and others. In the body of the work there is nothing "churchy," but good sense and sound scriptural truth set forth in the pleasant graceful style of the author of those volumes for which every student of the New Testament is grateful—"The Life and Letters of St. Paul."

MY SERMON-NOTES. A selection from Outlines of Discourses delivered by C. H. Spurgeon. Price 2s. 6d. *Passmore & Alabaster, Paternoster Buildings.*

Some time ago we noticed with hearty approval the first series of Mr. Spurgeon's "Sermon-Notes," based on passages included in the first half of the New Testament. This second series consists of sixty-five sermon outlines on texts ranging from Ecclesiastes to Malachi. Suffice it to say that it is equal to its predecessor, and will be found suggestive

and useful to many a busy worker among our village pastors and occasional preachers.

THE BAPTIST VISITOR. A Monthly Magazine for Church and Home. Price One Halfpenny. *Baptist Tract Society, Fournival Street.*

WE congratulate our friends of the Baptist Tract Society on the improved form and appearance of this little monthly. We always felt that in its former shape it looked awkward and not very attractive. It is now handy in size, cheap in price, and full of good matter; and is well suited either for free distribution or for "localising" as a magazine associated with a particular place of worship.

ABRAHAM NOT MISTAKEN. A criticism of Dr. Clifford's Appendix to his Sermon, "Abraham's Mistake in the Offering of Isaac." By Dawson Burns, D.D. *S. W. Partridge & Co., Paternoster Row.* Price 1½d., or 1s. 2d. per dozen.

IN noticing this pamphlet we call attention for the third time to the controversy raised by Dr. Clifford's sermon. We have before expressed dissent from Dr. Clifford's view, and dissent still. The ability with which he endeavours to maintain his position we gladly acknowledge; but in our view the criticism of Dr. Burns presents convincing argument to prove that the divine command in this matter did refer to the slaying of Isaac, and that Abraham rightly understood it. We heartily commend the pamphlet to all who are anxious to make further study of the important questions involved in this controversy.

## Editorial Notes.

WAITING.—Politically, the last month has been a season of suspense. Time was needed for the formation of a new Government, for the re-election of Members of Parliament who had accepted office, and for the preparation of measures on the part of those called to the helm of affairs. Possibly by the time this magazine is in the hands of our readers the nation may know something more definite as to the intentions of Mr. Gladstone with regard to Ireland. But if not, we concur with the Rev. J. Guinness Rogers

in the opinion that we ought, for the present, to put faith in our great leader, and not, as many seem resolved to do, condemn his proposals unheard. Lord Spencer, Mr. Chamberlain, and other clear-headed, strong-minded, practical men, are associated with him in the Government, and a scheme which obtains the suffrages of a cabinet composed of such men cannot, one thinks, be very wild or utopian. As we remarked last month, all depends on the nature of the powers with which the new Irish Parlia-

ment—if there is to be one—is invested. In the United States of America we have instances of State rule subordinate to a Supreme Legislature, and working in harmony with it. Mr. Gladstone may have some such scheme in his mind for Ireland. We must wait and see, and judge not before the time

**THE RED FLAG.**—The incident of Monday, Feb. 8th, which shocked the nerves of all London for three days, is not to be laughed at as a ridiculous scare, or looked back upon as a casual freak of ruffianism. It may have been this last. On the other hand there is just as much reason to believe that it was not. Whether the Socialist leaders who appeared on that occasion will be convicted of inciting to riots, tumults, &c., is a question on which it would be rash to form an opinion. The Greville Memoirs (Vol. III.) are open before us as we write, and in referring to the troubles of 1848, we find Mr. Greville saying, "The expressions of the Act about seditious assemblies are ambiguous." This ambiguity may stand these gentlemen in good stead; but whatever colour may be put upon their utterances at the meeting which immediately preceded the riot, it is clear beyond all question that Socialistic organizations, which mean violence, are growing in our midst. In the published report of a debate between H. M. Hyndman and Chas. Bradlaugh, Mr. Hyndman is quoted as saying, "Sir, we (the Social Democratic Federation) are accused of preaching discontent and stirring up actual conflict. We do preach discontent, and we mean to preach discontent; and we mean, if we can, to stir up actual conflict." If this spirit be not checked, England will yet have her Reign of Terror.

**NONCONFORMITY SLANDERED** of course by a clergyman. Some of them are to the manner born. The Rev. A. W. Jephson, M.A., has, it appears, been favouring a representative of the *Lambeth Post* with the statement that "the Nonconformists, with all their liberty, have never yet produced any original thinker, critic, expositor, or divine. . . . It has been left to the Established Church to give birth to a Maurice, Stanley, and Macleod." This is news to us. We did not know that the Established Church gave birth to Maurice. It did not. He was the son of a Unitarian minister. What's more, the Established Church did all it could to disestablish him. As to the general question raised in this accusation, we are glad to see that Mr. M'Cree

has had the patience to send to the *Lambeth Post* a list of Nonconformist thinkers and divines enough to make the Rev. A. W. Jephson look rather foolish. But that may be his ordinary look.

**OUR BRETHREN IN AMERICA.**—In a recent number of the *Morning Star* we note several items of interest to us as a denomination. Thus we read, "Our General Baptist brethren of the West have started a new paper, entitled *The General Baptist Messenger*, edited by Rev. W. P. Hale, and published at Owensville, Indiana. It makes a good appearance, and we wish it success." To this wish General Baptists in England add a hearty "Amen." We also observe that a feeling is growing up in favour of a union between the two bodies of "Free Baptists" and "Christians." It appears that in the Northern States of America the so-called "Christian" denomination is almost identical, both in sentiment and church organization, with the Free Baptists. Ministers pass freely from one to the other; and in localities where one is strong the other is often weak. Under such circumstances, union certainly seems most desirable.

**THE AGE OF GREAT TOWNS AND CITIES.**—"In our own land," say our American friends, "cities are becoming supreme. The future of the Republic depends on evangelizing them. In 1790 one-thirtieth of our population dwelt in cities of 8,000 inhabitants or over; in 1820, one-twentieth; in 1850, one-eighth; in 1880, one-fourth. In several of the older States the urban population now far exceeds that of the rural districts. These facts are specially significant to Free Baptists. If we are to hold our own we must follow the people; if we are to perform our share in holding this nation for Christ we must develop churches in cities." All this is applicable to English General Baptists and the cities of this country—above all, London. The pages of past numbers of this magazine bear witness to the fact that we are by no means disposed to neglect the villages and rural districts. It would be ungrateful and unnatural for us, as a Connexion, to do that. But "we must follow the people." What is the Committee of the Home Mission doing in regard to the new station in London?

**BOOKS AND READING.**—A respected correspondent has expressed a wish that we should transfer to our pages as much as possible of an address upon this subject by James Russell Lowell, delivered on December 22nd, at the dedica-

tion of a free public library in Chelsea, Mass. The greater part of it appears, amongst other places, in the *Literary World* of Feb. 3rd, and it certainly contains many admirable passages. But our space is already occupied. Moreover, we are unwilling to forestall our brother, the Rev. S. S. Allsop, who at the next Midland Conference at Long Eaton, is to give us a paper on this very subject. From what we have heard of Mr. Allsop's taste in books, and from what we know

of his liveliness and vigour, we are anticipating a racy, interesting, suggestive address. Let our Midland readers be there in full force to hear.

TEMPERANCE.—Keeping up the annual temperance sermons commenced by his revered father, the Rev. Dawson Burns, D.D., preached on Jan. 24th, at Church Street Chapel, the forty-sixth of the series. The text was Isa. i. 16, 17. The sermon is published in the *Christian World Pulpit* of Feb. 10th.

## News of the Churches.

*All information for this department should reach Rev. J. FLETCHER by the 16th of the month.*

THE LANCASHIRE AND YORKSHIRE Conference met at Allerton on Jan. 20th. Service at 11.0 a.m., introduced by Rev. J. Mills; and sermon by Rev. Sandy Kent, from Matt. x. 16.

At 2.0 p.m., A. C. Carter and J. Binns led the devotional exercises; the secretary read the reports, which gave eighty baptized and twenty-three candidates.

The College Bazaar was strongly recommended to the churches, and they were urged to go in for a good Lancashire and Yorkshire stall.

Report on evangelistic work was encouraging. Brethren were thanked, and asked to go on.

Elections for the year:—*President*, Mr. E. Hirst, of Clayton; *Vice-President*, Rev. W. Dyson; *Secretary*, for three years, Rev. W. Stone, of Vale; *Treasurer*, Mr. Lister; and the *Business Committee* to be Revs. W. Gray, J. E. Barton, J. Hubbard, and C. Rushby; with *Auditors* as before.

The retiring Secretary was very kindly and cordially thanked for his long and useful service, which vote he briefly acknowledged.

Rev. J. E. Barton read a useful paper on "The Higher Duties and Obligations of Church Leaders." The paper was well received, the writer thanked, and asked to send it to the G. B. Magazine.

*Next Conference* at Heptonstall Slack, on Whit-Wednesday. Rev. J. Mills, of Bradford, to preach in the morning, and the speakers in the evening to be Revs. W. L. Stevenson and A. C. Perriam, with Messrs. J. S. Gill and S. Atkinson.

A public meeting was held in the evening, and a collection made in aid of "The Village Churches' Board.

W. GRAY, *Secretary*.

MIDLAND CONFERENCE.—The Spring meetings will be held at Long Eaton, on Tuesday, March 16th. Rev. C. W. Vick may be expected to preach in the morning; Rev. S. S. Allsop to read a paper in the afternoon, on "What shall we read?" Revs. O. D. Campbell, M.A., W. Evans, and W. H. Tetley to speak at the evening meeting.

ROBERT SILBY, *Secretary*.

EASTERN CONFERENCE L. PREACHERS.—The annual meeting of the Association will be held at Bourne, on Friday, March 19th, at 3.0 p.m., in the West Street school-rooms. Important business.

THOS. P. ALLATT, *Secretary*.

### CHURCHES.

BURTON-ON-TRENT, *New Street*.—The annual meeting of the members of the church and congregation was held on Tuesday, Feb. 2nd. There was a large attendance for tea, and also at the after meeting. Several friends gave addresses, and also encouraging reports of the various agencies in connection with the church and schools. The financial report was especially cheering. For ordinary church expenses, denominational and other societies, £667 have been raised in the year. The new chapel, which was opened in September, 1883, cost over £6,200. The debt has been reduced during the year from £2,159 13s. 4d. to £1,492 4s. 6d., mainly owing to a successful bazaar and also a sale of work. The meeting, a very happy one, was rendered more so by the presentation of a purse containing £56 to the pastor, Rev. S. S. Allsop, as a small token of the high appreciation and esteem in which he is held.

**CHATTERIS.**—The chapel, which was in a very bad condition, is being extensively altered, improved, and renovated. The new ceiling, flooring, benching, and hot-water apparatus, &c., will cost about £800, toward which the treasurer has received from the congregation and others nearly £400. The pastor and people are working most unitedly and energetically in this work, and very heartily thank those generous friends of the denomination who have assisted and encouraged them by their contributions. But their needs are still great. The re-opening services will be held, probably, at the end of March.

**COALVILLE.**—A sale of work took place on the 25th and 26th of January. Results, £31.

**HALIFAX, Lee Mount.**—On New Year's Day the annual members' tea was held, which was followed by a very enjoyable meeting, presided over by Mr. Henry Townsend. The annual report by the secretary, G. H. Hooson, was of a very encouraging character. One of its most pleasing features was that during the year the chapel debt had been reduced £121. The financial statement was read by the treasurer, Mr. James Naylor. Addresses were given by Mr. W. Wilson, Mr. A. Townshend, and Mr. J. Wilson. The chapel choir, under the leadership of Mr. R. Jones, sang appropriate pieces.

**INSTOCK.**—The annual concert, by Mr. H. Dennis, of Hugglescote, was held in the National school-room, on Wednesday, Jan. 20th. Many of the pieces were heartily encored. *Vocalists*—Mrs. Mason, R.A.M., of Coventry; Miss Maude Harding, R.A.M., of Loughborough; and Mr. J. H. Sutton, of Swadlincote. *Instrumentalists*—Mr. H. Dennis, Mr. Holmes, Mr. J. H. Sutton, Mr. Sharratt, Mr. H. Buckley. Mr. Heape, Miss Buckley, and Miss Hextall. The large school-room was filled to excess. The receipts for admission amounted to £17 7s. 6d.—On Monday and Tuesday, Feb. 8th and 9th, the Rev. W. Bishop, as Visitor for Leicestershire, conducted special religious services, and held a conference with the pastor, deacons, and members of the church. His visit was much enjoyed.—On Jan. 27th the annual members' tea and meeting were held. At the latter the usual reports were received, officers were elected, and various other items of business were attended to. A good feeling pervaded the meeting, and a strong desire for the prosperity of Zion was evinced.

**ISLEHAM.**—At the annual members' meeting the financial statement was satisfactory. The pastor (J. H. Callaway) and lay brethren are holding revival services with much profit. The pastor's Bible class met on the 14th of January, and on the following evening the children's week-evening class had an entertainment. The branch chapel in the *Fen* is doing well.

**KILBOURNE.**—The half-yearly Conference of the Derby and Derbyshire Baptist Preachers' Association was held on Monday, Dec. 28th, in the National school-room (kindly lent by the Vicar of Horsley). Mr. G. Slack, of Derby, presided. A public tea was provided by Miss M. A. Bakewell at five o'clock, after which a public meeting was held in the chapel, when addresses were delivered by Messrs. G. Slack and C. Smith, of Derby, and W. Bull, of Belper. Rev. E. Hilton, pastor of Smalley and Kilbourne, presided. A testimonial was presented on behalf of the members, teachers, and friends, to Mr. S. Bakewell, in the form of his portrait, done by W. W. Winter, of Derby, in a splendid gold frame. Mr. Bakewell, who has been deacon, secretary, and treasurer for many years, responded. He also invited all the subscribers to a tea on the following evening, at his cost. Addresses were also delivered by Mr. W. Bull, Belper; Mr. E. Kirk, Crich; and Mr. J. Cresswell, Secretary. The next day a large number of friends accepted Mr. B.'s invitation to a meat tea, provided by Miss M. A. Bakewell in the National school-room. A meeting in the chapel followed. Mr. J. Cresswell presided, and addresses were delivered by Messrs. D. Hunt, G. Cresswell, J. Calladine (superintendent), A. Annable, and S. Bakewell. The choir enlivened the meeting by anthems, &c. At the close hearty thanks were given to Mr. Bakewell for his generous hospitality.

**LINEHOLME.**—On Christmas-day the pastor, Rev. S. Kent, opened a Christmas tree in the new school. Profit £65. The annual tea meeting took place on New Year's day. 365 sat down. At the public meeting the pastor presided. The report of the secretary (Thomas Marshall) showed an increase of 23 scholars during the year.—On Jan. 30th a literary entertainment was given by Robert Hall, Esq., of Manchester; and about £3 were added to the fund for reducing the debt on the school. At the teachers' meeting we decided to pay off debt to the amount of £100. Services and prayer meetings

are well attended, and the Mutual Improvement Society is in successful operation.

**LONDON, Commercial Road.**—On Feb. 14th, the *twelfth* anniversary of the pastor took place. Rev. G. W. McCree preached in the morning, and the pastor (Rev. J. Fletcher) in the evening. On Feb. 16th, the school-room was crowded at the public tea, and there was a capital meeting held in the chapel. W. Oates, Esq., presided most genially, and expressed warm sympathy with the work of the church. Revs. W. J. Inglis and W. T. Adey gave addresses. Dr. Dawson Burns sent an apology for his unavoidable absence. The pastor, in reviewing the year from the report just printed, described it as one of unprecedented labour in a financial point of view, and with results beyond the most sanguine expectations. Good work is reported in various departments, and souls have been won for Christ, though not so many as usual, owing to Renovation hindrances, &c. But in finances the church has never pulled together so well before. The summary of receipts for all purposes shows,—toward Renovation, by bazaar and subscriptions, £683 1s. 2d.; Weekly Offerings, £321 9s. 5½d.; Poor, £85 18s. 4½d.; Denominational collections, £90 11s. 1d.; Sunday school, £66 17 1½d. The total of all receipts amounts to £1342. This is by far the highest sum reached in any one year. The church is paying off £100 to the G. B. Building Fund before the first instalment is due. Only £200 more is wanted to attain perfect freedom from debt, and the church is minded to secure that desirable end by the pastor's 13th anniversary.

**LONGFORD, Salem.**—The annual church tea meeting was held Jan. 20th. A very large number assembled. After tea the lecture-room was crowded—the pastor in the chair—when congratulatory addresses were delivered by the deacons and several of the members. The report stated the congregations were large, the church united, and that the expenses had been met.

**MARKET HARBOUROUGH.**—The chapel having been renovated and re-seated, the ground in front has been tastefully planted with evergreens and other shrubs by a gentleman of the town; and two memorial weeping golden yews have been planted by Mr. Barron, of the Borrowash Nurseries. Memorial services of a deeply interesting kind are to be held on April 9th. There will be meetings at 3.0 p.m. and 6.30, and a public

tea in the Town Hall at 5.0. Memorial Tablets are to be unveiled—one having reference to the Rev. Jas. Thompson, who died just as he had come fifty years ago to enter upon the pastorate; and the other paying tribute to the departed children of Thos. Cook, Esq., of Leicester. Mr. Cook will be present, and also the Rev. Dr. Trestrail, formerly pastor of the Baptist church at Clipstone.

**NANTWICH.**—On Jan. 11th the annual social meeting was held. After tea the pastor, Rev. P. Williams, presided. The membership numbers 75, being an increase of four. Rev. G. M. Harvey, of Radcliffe, Manchester, gave an address on "Sunshine." Mr. Johnson spoke of the Band of Hope. Mr. W. Harvey begged for more teachers and more money. Forty subscribers were forthcoming. Songs and anthems proved an enjoyable feature of the evening.

**NORWICH, St. Clement's.**—A sale of useful and fancy articles, in aid of the general expenses, was held on Feb. 3rd and 4th, in the school-room. The room was tastefully decorated with flags and plants, kindly lent by Mr. Trevor. Vocal and instrumental music enlivened the proceedings. The results were satisfactory.

**NOTTINGHAM, Hyson Green.**—Early in January the annual meeting was held. A distinctive feature was the opening of the gathering to any persons in the congregation who were inclined to attend. Several did so, and thereby had their interest in the various operations of the church stimulated. The secretaries of the different departments gave details of what had been done, and advertised the needs of the separate societies. Good work had been accomplished and fair progress made in nearly every direction. The present membership is 175. During the past year 35 joined the church—23 by baptism and 12 by transfer and restoration. Clear gain, 26. £514 were raised for Christian work.—On Jan. 19th, the Rev. Dr. Donald Fraser preached in reduction of the debt. Notwithstanding the unfavourable weather, there was a large congregation, who listened with much interest to an able discourse on the superiority of the morality of the Christian religion as compared with the leading systems of belief in past and present times.

#### SUNDAY SCHOOLS.

**CHESHAM.**—On Feb. 2nd, a teachers' tea and conference was held in the school-room. After tea addresses bearing upon

Sunday school work were delivered by several of those present. During the evening the pastor (W. Bampton Taylor), on behalf of the teachers, presented Mr. G. Freeman, who for many years has held the office of superintendent, with a gold watch chain, as a token of the esteem in which he and his work are held.

LONDON, *Commercial Road*.—At the annual soiree on Feb. 1st, Mr. Woodward, superintendent, presented to the pastor (Mr. Fletcher), in the name of the teachers, a very handsome Epergne with flowers, as a slight token of their appreciation of his work on behalf of the Sunday school.

#### MINISTERIAL.

JOHNSON, REV. C. T., of Longton, was elected in January as a member of the Longton School Board. His name stands at the head of the poll with 2973 votes.

WATERTON, C. W., of the College, Nottingham, has accepted a unanimous invitation to the pastorate of the church at West Vale, near Halifax.

#### BAPTISMS.

BILLESDON.—One, by W. Herring.

BOSTON.—Two, by J. Jolly, B.A.

CHESHAM.—Seven, by W. B. Taylor.

LONDON, *Commercial Road*.—Four (one a Methodist), by J. Fletcher.

LONDON, *Westbourne Park*.—Three, by Dr. Clifford.

LONDON, *Borough Road*.—Three, by G. W. M'Cree.

LONGFORD, *Salem*.—Four, by Jno. R. Parker.

LOUGHBOROUGH, *Baxter Gate*.—Two, by R. M. Julian.

LOUTH, *Northgate*.—Eight, by E. H. Jackson.

MARKET HARBOROUGH.—Six, by J. Wild.

NOTTINGHAM, *Woodborough Road*.—Seven (two Wesleyans), by G. H. James.

QUEENSBURY.—Three, by A. C. Carter.

SPALDING.—Two, by J. C. Jones, M.A.

#### MARRIAGES.

BRADLEY—COUPE.—Feb. 16th, at the Baptist chapel, Heanor, by the Rev. J. Clayton, of Loscoe, Henry Bradley, Esq., of Loscoe Grange, to Miss Emma Osborne Coupe, of Heanor.

NEWTON—PEPPER.—Feb. 11th, at the Baptist chapel, Old Basford, by Rev. J. Maden, Harry Edgar Newton, to Miss E. A. Pepper, both of Basford.

#### OBITUARIES.

BELTON, HENRY.—On Wednesday, Feb. 3rd, Henry Belton, of Carrington, passed away to rest. No words can describe the esteem in which Mr. Belton was held by all who knew him. He was born in 1842. At the age of 18, in the old chapel in Wesley Street, Carrington, he was led to feel the need of a personal Saviour. On May 27th, 1862, he declared his knowledge of the new life. During the following year, on January 28th, he signed the Total

Abstinence Pledge; and was also baptised on February 1st. On June 28th, 1864, he was elected secretary of the church, at 21 years of age. In three years after he was made deacon; and about the same time superintendent of the school. For twenty-two years he had laboured in the cause of God for the good of men. During this time a building—the Carrington Lecture Hall—has been reared, which must ever be identified with his name, and make known his devotion and heroism. He preached in the open air; and did the work of a pastor among the sick, making himself beloved of all. He was the faithful servant also, during this time, of Messrs. I. and K. Morley. Not only will the Christian community of Nottingham miss a faithful and true man; but the liberal party will feel the loss of one of its best workers. He was a noble citizen. As an ardent liberal he was one of those men who realise that Christianity is to be interwoven with all the instruments which can be used for the good of the world—and as secretary of the liberal party in his division, he demonstrated his principles, and secured the admiration of all true politicians. It can be truly affirmed "he gave himself" for the welfare of men. His whole life was marked by intense and ever excessive activity. He held a few simple beliefs; and he manifested their power by his life. In his thought he was generous; and universally sympathetic. He held, that belief in Jesus Christ would save the world; and that our duty was to keep working, leaving results in God's hands. He was a quiet—composed—simple, but intense man. His creed was love; his dogma, God's willingness to help the weakest man. We shall not touch his hand or hear his voice again on earth, but the spirit of the man and the holy inspiration of his unselfish life are ours. May God bless the churches with many more such men as Henry Belton!

But strew his ashes to the wind,  
Whose sword or voice has served mankind;  
And is he dead—whose glorious mind  
Lifts thine on high?

To live in hearts we leave behind,  
Is not to die. W. W.

SCOTHEEN, WILLIAM, Senr., of Kirby-in-Ashfield.—His course as a church member, local preacher, and superintendent is well-known. His piety was simple, yet earnest. Naturally quick, active, and energetic, his life was a fine illustration of the expression, "Diligent in business, fervent in spirit, serving the Lord." He was a staunch General Baptist; and while ever ready to give the right hand of fellowship to all who loved our Lord Jesus Christ, he was at the same time fully persuaded in his own mind that the denomination of which he was a member had a "Thus saith the Lord" for its doctrines and practice, and this conviction made him ever ready to give "a reason for the hope that was in him." For several years his health had been failing and exciting the fears of his friends. Nor were those fears groundless; for though he occasionally recovered strength, he never fully regained his health. During the last two or three years his affliction was of a painful character, which undoubtedly caused him to think and express to those in attendance that his last moments would be a great physical struggle. He departed this life on Sunday, Dec. 20th, 1885, in perfect peacefulness. His loss is greatly regretted. On Lord's-day evening, Feb. 24th, a funeral sermon was preached by the Rev. A. Firth, of Mansfield, in the chapel, Kirby-in-Ashfield, which was well filled. The text was John xix. 25, 26.



## MISSIONARY OBSERVER.

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MARCH, 1886.

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**Missionary Conference, Cuttack.***Cuttack, January 6th, 1886.*

OUR FIRST Missionary Conference was held in Orissa in 1825—three years after Bampton and Peggs' arrival, and when Charles Lacey and Amos Sutton were beginning to handle the weapons which they wielded so long and so well. Threescore years—many of them very eventful ones—have passed since that time; and the sittings of our LAST Conference closed a few day days since. Once more by the abounding goodness of the Lord, which I desire devoutly to acknowledge, it is my privilege to tell your readers a little about the work which has engaged our attention. And I begin with a description of

**THE PUBLIC SERVICES.**

The usual sermons were preached before the Conference on Lord's-day, Dec. 20th. Mr. Bailey preached the morning sermon in Oriya from Acts xi. 21; and brother Shem Sahu preached in the afternoon from Isaiah xxi. 11—"Watchman, what of the night? Watchman, what of the night?" The English sermon was preached in the evening by Mr. Pike, from Matt. xxv. 21—"Well done, good and faithful servant," etc. The weather was extremely unfavourable throughout the day, and the congregations were much smaller than usual, but much scriptural instruction was communicated, and many felt it to be a good day. A daily service was held during the week in the evening at one or other of our villages or in the chapel, but I cannot describe in detail all these meetings.

On Monday evening the service was held in the College, and the address, which was a very earnest and practical one, was delivered by brother Duli Patra, on the importance of personal religion.—Wednesday evening meeting was held in the chapel, and was especially for the benefit of native Christian women. Mr. Miller presided, and after addressing the meeting, addresses were delivered by brethren Shem, A. C. Das, J. Buckley, J. Vaughan, and P. E. Heberlet. It is believed that a larger number of native Christian women were brought together

on this interesting occasion than had ever before met in Orissa, and the meeting was calculated to do much good. It was remarked by one of the speakers that in was the *first* meeting of the kind ever held in connection with our Conference, but it may be safely predicted that it will not be the *last*.—The Missionary Meeting was held on the following evening, and the attendance was again very large; the interest, too, was well-sustained to the close. J. Buckley presided, and addresses were delivered by Mr. Vaughan, and two native ministers—Makunda Das and Ghanushyam.—The Total Abstinence Meeting was held on the evening of Christmas-day. Mr. Heberlet presided, and addresses in advocacy of the cause were delivered by Rev. L. F. Griffin, of Balasore, Dr. Stewart, and Babu Krupasindhoo Mahanty. Seventeen pledges were taken at the close.—On Saturday evening the new building at Katakchundi was dedicated to the service of the church. It is intended that it should be used as a preaching-place for week-evening services and also as a school-house. An appropriate address was delivered by brother Shem, and prayer was offered by Messrs. Bailey and Vaughan.

On the following Lord's-day afternoon, Dec. 27th, the Conference communion was enjoyed. Prayer was offered by the native pastor; the Oriya address was by Mr. Miller, on the remembrance of Christ, and the communion we have with Him and with each other in the Lord's supper; the English address was by the writer, on "Complete in Him." It was a time of much hallowed feeling.

I pass on to describe

#### OUR MEETINGS FOR BUSINESS.

The brethren were pleased to make choice of me to preside over their deliberations, and Mr. Bailey discharged the duties of the Secretariat. A more than ordinary amount of business required attention, and the minutes will be found rather voluminous; but for one I believe in the desirableness of thoroughly discussing all important questions, and considering all that can be said on both sides.

#### OUR BIBLE AND TRACT WORK

Has always been considered an important and essential part of the business of Conference, and, as in former years, it received much attention at our recent gathering. A new tract, prepared by Makunda Das, and printed during the year—"The Way of Salvation Tested"—was well spoken of. It appeared exceedingly well adapted to the native mind. Two other new tracts were presented in manuscript, but before being printed will receive careful examination. One was a translation from Bengali by a junior brother, Modan Mohan Routra, of a tract entitled, "The True Guide;" and the other was by Niladri Naik, who is co-pastor at Berhampore with Mr. Bailey, and is original. It is entitled, "The Great Atonement." We have not any special tract on this important subject, though many of our tracts both in poetry and prose contain much in relation to it. A manuscript of the Book of Psalms in verse was presented by our gifted friend, Makunda Das, who has done so much to versify the narratives of Scripture, and done it so well. It is interesting to add, that through the ability and zeal of this

native minister, we have the Four Gospels in verse; they are now in circulation, and are very acceptable and popular. The Conference expressed its high appreciation of the labour which he had expended on the work. The progress made in printing the pocket edition of the New Testament, and in revising the Old Testament, will, at a fitting time, if God permit, be reported.

A very important project for supplying the schoolmasters throughout Orissa with a copy of the Gospels was again considered, and I hope we shall not lose sight of it; but at present—sad to say—we lack the means to carry it out. Will not some of the wealthy disciples of Christ ponder the question, How much do I owe my Lord? and try in this way to pay a part of the debt? I have often told you before, and it “is not grievous” to me to tell you again, that in this important part of our work we should abound more and more. Preachers die; but the word of our God shall stand for ever.

“Firm as a rock thy truth must stand,  
When rolling years shall cease to move.”

Questions relating to

#### THE COLLEGE

Received as heretofore much attention. The examination was attended to, and the report—a favourable one—was presented to Conference, and directed to be forwarded to the Committee. One of the students, Nityanund Behara, having completed three years in the Institution, was, with the concurrence of the native brethren, received on the list of native preachers. Another who had also studied in the College for three years was appointed to labour in connection with our native brother at Khoordah, it being understood that he was on probation for the year, and that at its close the question of his admission or otherwise into the native ministry would be decided.

*The native preachers*, students, colporteurs, and delegates of churches met with us on three days, and aided us much in our deliberations. Anunta Das, a native minister, who in 1881 resigned his connection with the Conference, was at his own earnest request, and with the approval of all the missionaries and native preachers, restored to his position. Complaint was made by one of the preachers that some of *the wives of the brethren* were quarrelsome and inconsistent, and that in this way the work of the Lord was hindered; nor could the truth of this statement be questioned by any one. I hope the remarks made on this point may do good; but, potent as our Conference may be, it is not sufficiently powerful to bridle the tongues of the sisters. One who was present referred to the good old edict of the Persian king, that “every man should bear rule in his own house;” and it would be well if some of the sisters remembered their part of the proclamation, that “all the wives shall give to their husbands honour, both to great and small.”

An application was made by the Conference to the Committee on behalf of

#### THE MISSION HIGH ENGLISH SCHOOL,

And a confident hope was expressed that the help rendered for the past

two years would be continued another year. This school is for the boys of native Christians and others, and the present is not a time to slacken our efforts in promoting education ; we should rather abound more and more in seeking to benefit the young. "I speak as to wise men," and need not say more.

We were favoured at this Conference with the presence and help of

MR. AND MRS. GRIFFIN, OF BALASORE.

It was their first visit to Cuttack ; and our brother, besides speaking at the temperance meeting, conducted the juvenile service on the 20th December, and on the following Sabbath evening preached to us on the good old theme—"Jesus Christ and Him crucified." Communion with fellow-workers in the kingdom of God is always refreshing and helpful, and should prepare us for the higher and purer fellowship of the church above.

We had also the pleasure of welcoming back to Orissa

MR. AND MRS. PIKE,

And rejoicing with them in the manifest tokens of the loving-kindness of the Lord. I may fitly quote the closing words of the resolution of welcome :—"Heartily rejoicing as we do in the return in vigorous health of our beloved friends, we feel that the representations which as a Conference we have repeatedly made on the necessity for more missionaries are as forcible now as ever they were, and trust that the Committee and friends of the Mission will never lose sight of the importance of prayer that more faithful, earnest men may be sent forth from the fatherland, and raised up from the churches in Orissa. We are gratified to learn that several of the students in the College are anxious to devote their lives to the evangelization of Orissa, and accept this as a token for good."

Mr. Vaughan and Mr. Heberlet are about to exchange stations. Mr. V., who has laboured for six years at Piplee, felt the great desirableness, if not necessity, of a change ; and Mr. H., while he would have preferred to remain at Sambalpur, consented to remove to Piplee. The other brethren trusting that our beloved friends had been guided by wisdom from above, acquiesced in the change.

I must not close without adding that we recorded on our minutes the decease during the year of two brethren whose names are associated with the work of Christ in Orissa, though both of them were compelled, through the failure of health, to leave the field many years ago. The *Rev. John Goadby, D.D.*, died at Poultney, Vermont, U.S., on the 14th October last. He was the second son of the late *Rev. Joseph Goadby*, of Ashby-de-la-Zouch, and came out to Orissa in 1833, but four years later, severe and long-continued affliction compelled him to leave for a more favourable climate. The *Rev. Henry Wilkinson* came to Orissa a few months after Mr. Goadby left it, and was connected with the Mission for twenty years ; but repeated and dangerous attacks of illness obliged him finally to leave the field early in 1858. While, however, his work in Orissa was finished, he laboured for many years at home as Deputation Secretary, till at length the infirmities of advancing age

compelled him to retire from active service; and now he has received the summons from the Great Master, "Come up higher." Many of my readers know how much he did to interest the young in the Mission. Let the memory of all who have sought the good of Orissa be lovingly cherished, and let us rejoice that while ministers and missionaries are not "suffered to continue by reason of death," Christ lives, and that the message of love which we proclaim to dying men is "the everlasting gospel." May we cling to it more closely, and while rejoicing in the immortal hopes it inspires, be living and dying witnesses of its saving power.

JOHN BUCKLEY.

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## Bazaar Experiences.

BY REV. A. H. YOUNG, M.A.

As a rule, our experiences in the bazaars are not of an exciting nature, though we sometimes have quite a storm of words from some valiant champion of heathenism. Our bazaar meetings are held about the time the officials are returning from the Government offices and the law courts, and some time ago the heathen soul of one of the attendants at the law courts seemed greatly stirred within him by witnessing at different places, as he was carried home in his palki, the preachers proclaiming Christ crucified to large gatherings of people. Full of enthusiasm for a time, he seemed determined to put to flight and cover with shame our preachers at the Telugu bazaar. One time he got out of his palki, and made quite a loud noise. The next time I, with some others, visited that bazaar, he stopped his palki, and tried, by his loud talking and abundant gesticulations, to silence the preachers, and shew the people what he could do. He would not listen, and evidently wished to have the whole thing to himself and to break up our meeting. After a time he suddenly collapsed, and speedily disappeared. The reason of this I could not understand, but I afterwards learned that the preacher had told him that in preaching we were doing what was quite lawful, and that if he did not take care he might get himself into trouble. He has never troubled us since.

At each bazaar we have had a series of defenders of their faith, and the other day one of them thought he had got a weapon with which he could completely overcome our preachers. Some time ago some of the inhabitants of the bazaars became particularly anxious to get possession of the Papist images, and finding a way into their chapel by night, carried off the Madonna and some, if not all, of the apostles. They did not find them such a valuable possession as they expected, and having no desire to substitute the Roman Catholic images for their own, they left them in the street with no one to care for them, until their rightful owners looked after them. The next time we visited that bazaar where the images were cast away, we were charged with worshipping images while we were blaming the people for doing the same thing and seeking to turn them away from it.

At the same bazaar we had one of the most provoking experiences I have met with. During the singing, one of our most troublesome hearers appeared with one or two more, evidently bent upon annoying us. Soon after the speaking commenced they tried, by asking questions, to divert the speaker from his subject, and lead him into endless and profitless discussion. Having failed in this, his companions went off and he remained with us. In a short time he began to take aside one and another of those listening, as if he wished to speak to them, and then sent them off. In this way he sent off the most of our hearers, and thinking he had done wonderfully well, he himself went away. We, however, sang another hymn, and before we had finished we had gathered a good company together, and the next speaker was allowed to go on undisturbed.

# Notes from Rome.

BY REV. N. H. SHAW.

DISAPPOINTED HOPES.—Peculiar circumstances, which I cannot just now explain, have left me for more than two months without an evangelist just when the work is heaviest. Such events happen here every now and then, to thwart our hopes and upset all our plans. Italy is the land of earthquakes in more senses than one. The consequence is, that the bright hopes which I expressed in my annual report for this year, will not be realized. Still, we are not without encouragement; the congregations at Via di San. Martino, for instance, are often very cheering.

IGNORANCE OF THE SCRIPTURES.—Although Italy is supposed to be a Christian country, only very few of its inhabitants are acquainted with the Scriptures. It is not at all uncommon to find men who are otherwise intelligent and well educated, who know next to nothing of the facts of the gospel history. The parables and other teachings of the Saviour are quite new to them. And when they make acquaintance with them, the effect on their minds is often far different from what we should expect. The ordinary Italian when he is persuaded to read the gospels, does so with about the same reverence which one feels when reading a comic journal, and sometimes the result is the same. I mentioned some time ago, that certain gentlemen of my acquaintance, reading the parable of the Prodigal Son, which seemed new to them, were unanimous in the opinion that it was a crying shame that the elder son should have been treated so carelessly, while everything was lavished on that young scapegrace.

A short time since, a number of gentlemen were reading with me the tenth chapter of Matthew. They were shocked at the words "Think not that I am come to send peace on earth," etc. I explained this to the evident satisfaction of all but one, who said that our Lord ought not to have said that, because it was only a consequence, not the purpose of His coming.

When we came to the words "Fear ye not therefore, for ye are of more value than many sparrows," the idea of a man's value being contrasted with that of a sparrow, convulsed them all with good natured laughter. But when we reached the words at the end of the chapter, "And whosoever shall give a cup of cold water to one of these little ones in the name of a disciple, he shall in no wise lose his reward," and just as I was being touched almost to tears by the exquisite goodness and tender sympathy of the Lord as shown in these words, the gentleman who was reading could scarcely finish for laughing. I enquired the cause of his laughter, and it seems that he had in his mind the picture of someone holding a baby and drenching it with cold water, which he said was enough to cause its death!

However little encouragement there may seem to be in such expressions of feeling, I am thankful for them as they afford me opportunities of preaching the gospel to persons who would otherwise remain closed to it. They are like windows opening and allowing access to the soul which is otherwise walled up with indifference.

TWO DEATHS have taken place here recently of some importance. *Mr. Shakespeare Wood*, correspondent of the *Times*, was buried in the Protestant Cemetery last Friday, the 5th February. He will be remembered by many visitors with Cook's tickets, as he was accustomed to show them the lions of the city. He was the author of a Guide to Rome, was a competent antiquarian, and formerly earned a fair reputation as a sculptor.

The other death is that of *Prince Torlonia*. He was immensely rich, and unlike that of most of the Roman Princes, his wealth had been acquired in comparatively recent years. His grandfather was quite a poor man, while he himself has left I don't know how many millions! He has had a reputation for benevolence, and I believe was kind to the poor; but the responsibilities attendant on wealth such as his are but little understood in any country, least of all in Italy.

# The Cruelties of Hinduism.

IN days when we hear a great deal said in admiration of the "Sacred Books of the East"—of "Comparative Religions," and of the "Mild Hindoo," it is only fair to remember what Hinduism was in its full development and before it was interfered with by Christian civilization. In the Life of Dr. Wilson, of Bombay, a list is given of the horrors and iniquities of India which have been removed by the British Government. And probably no man ever did more to bring these to the notice of the authorities than one of our first missionaries, the Rev. James Peggs. In the publication of his "*Cries*," and in the preparation and presentation of memorials, he was most indefatigable; and in no small degree India is indebted to him for the suppression of these barbarous religious rites and ceremonies. If a tree is to be known by its fruits, then the reader will be able to judge of the nature of Hinduism by the following cruel practices which formerly existed, but have now been happily abolished:—

## I.—MURDER OF PARENTS.

- (a) By Suttee.
- (b) By exposure on the banks of rivers.
- (c) By burial alive. Case in Jodhpore territory, 1860.

## II.—MURDER OF CHILDREN.

- (a) By dedication to the Ganges, to be devoured by crocodiles.
- (b) By Rajpoot infanticide—West of India, Punjaub, East of India.

## III.—HUMAN SACRIFICES.

- (a) Temple sacrifices.
- (b) By wild tribes—Meriahs of the Khonds.

## IV.—SUICIDE.

- (a) Crushing by idol cars.
- (b) Devotees drowning themselves in rivers.
- (c) Devotees casting themselves from precipices.
- (d) Leaping into wells—widows.
- (e) By Trága.

## V.—VOLUNTARY TORMENT.

- (a) By hook-swinging.
- (b) By thigh-piercing.
- (c) By tongue-extraction.
- (d) By falling on knives.
- (e) By austerities.

## VI.—INVOLUNTARY TORMENT.

- (a) Barbarous executions.
- (b) Mutilations of criminals.
- (c) Extraction of evidence by torment.
- (d) Bloody and injurious ordeals.
- (e) Cutting off the noses of women.

## VII.—SLAVERY.

- (a) Hereditary predial slavery.
- (b) Domestic slavery.
- (c) Importation of slaves from Africa.

## VIII.—EXTORTIONS.

- (a) By Dharaná.
- (b) By Trága.

## IX.—RELIGIOUS INTOLERANCE.

- (a) Prevention of Propagation of Christianity.
- (b) Calling upon the Christian soldiers to fire salutes at festivals, &c.
- (c) Saluting gods on official papers.
- (d) Managing affairs of idol temples.

## X.—SUPPORT OF CASTE BY LAW.

- (a) Exclusion of low castes from offices.
- (b) Exemption of high castes from appearing to give evidence.
- (c) Disparagement of low castes.

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## Recent Baptisms.

CUTTACK.—Nov. 1st, 1885, *three* were baptized.

CHOGA.—Sept. 13th, 1885, *four* were baptized, after a sermon by Shem Sahu.

CHOGA.—Jan. 10th, 1886, *four* were baptized, after a sermon by J. Buckley on Striving to enter in at the strait gate.

MACMILLANPATNA.—Jan. 10th, 1886, Mr. Miller visited this village and *two* were baptized. They had been for years the least hopeful among the villagers as to anything good; but nothing is too hard for the Lord. The present report of them is very satisfactory.

# Our Oriya Hymn Book.

APART from Jesus Christ, my King,  
My life is but an empty thing.  
For He's the riches of my soul;  
My life while endless ages roll;  
My meditation now, and still  
Alone my thoughts must ever fill.

Though heaven be my dwelling-place,  
With saints and that angelic race,  
If Jesus' presence do not bless,  
My heart will still be comfortless.

Apart from Jesus Christ, my King,  
My life is but an empty thing.

Though I should gain the world so wide,  
My heart will not be satisfied;  
For lacking Christ amidst the whole,  
Will constant grief oppress my soul.

Apart from, etc.

Behold how fair a form He shows,  
The lovely form of Sharon's Rose;  
While to my senses even here  
How sweet a fragrance doth it bear.  
Apart from, etc.

When troubles, trials, griefs befall,  
His gracious smile removes them all;  
He gives the Holy Spirit's aid,  
And having this I'm comforted.

Apart from, etc.

In Jesus all my soul is bound;  
In whom alone salvation's found.  
He's all my wish, and Him apart,  
No other longing fills my heart.

Apart from, etc.

By DANAI. Translated by P. E. Heberlet.

## Contributions

*Received on account of the General Baptist Missionary Society from  
January 16th to February 15th, 1886.*

	£	s.	d.		£	s.	d.
"Star Assurance Society," under				Boston			
Policy on the life of the late Rev.				Bradford—United			
H. Wilkinson	300	0	0	Burnley, Ebenezer			
Ashby-de-la-Zouch	24	8	9	Burton-on-Trent, Parker Street	0	16	9
Allerton, Bethel	4	16	0	Chatteris			
An Old Barton Friend	0	4	0	Derby, Watson Street			
Burton-on-Trent, Parker Street	1	10	0	Desford			
Coalville	3	0	0	Haslington			
Derby, St. Mary's Gate	14	11	9	Heptonstall Slack			
Pleckney—per Mr. Geo. Coltman	1	5	0	Hitchin			
Haslington	4	13	6	Hose			
Hose and Clawson	6	14	6	Ibstock			
Kirkby, East	11	4	5	Kirton Lindsey			
Kirton Lindsey	3	7	5	Leicester, Dover Street			
Leicester, Dover Street	26	0	0	Lineholme			
Long Eaton	14	11	6	London, Borough Road			
Long Whetton	2	4	4	London, Commercial Road			
Nethersea	5	6	6	Long Eaton			
Tutbury—Mr. Jos. Ford	0	5	0	Long Sutton			
Watchet—Mrs. Marshall	1	0	0	Lyndhurst			
Whitwick	2	7	7	Maltby-le-Marsh			
West Vale	6	6	0	March			
				New Basford			
				Nuneaton			
SACRAMENTAL COLLECTIONS FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.				Queensbury			
Allerton, Bethel	0	12	6	Smarden			
Barrowden	0	15	0	Stalybridge			
Birmingham, Lombard Street	1	0	0	Stapleford			
				Whitwick			

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.



THE  
General Baptist Magazine.

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APRIL, 1886.

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Great Preachers in the Study.

EVERY Nonconformist has either read, or ought to read, Lord Macaulay's masterly review of "The State in its Relations with the Church," a vol. by W. E. Gladstone, Esq., then a young man of thirty, and M.P. for Newark. In that review there occurs the following passage:—"It would be as idle in an orator to waste deep meditation and long research on his speeches, as it would be in the manager of a theatre to adorn all the crowd of courtiers and ladies who cross over the stage in a procession with real pearls and diamonds. It is not by accuracy or profundity that men become the masters of great assemblies. And why be at the charge of providing logic of the best quality, when a very inferior article will be equally acceptable? Why go as deep into a question as Burke, only in order to be, like Burke, coughed down, or left speaking to green benches and red boxes?" This, be it remembered, is *not* Lord Macaulay's reasoning. On the contrary, it is reasoning which he reprobates and laments. He looks upon it as a sore evil, arising out of the nature of our Institutions, and out of the hurry and rush of the times in which we live. He finds that a Member of Parliament is obliged to talk much whether he is fully prepared to do so or not. He also finds that in doing so, the Member of Parliament makes the fatal discovery that a speaker whose tones pass away like notes of music the moment they are uttered, may be shallow and yet successful, may palm upon his audience words rather than thoughts, and may win plaudits in exchange for platitudes. That being so, he is tempted to his ruin, as a clear, accurate, and solid thinker, by resorting to the reasoning contained within the quotation marks above given.

Temptations of this kind are not peculiar to the House of Commons. They come to those who minister in the House of God. To vary Mr. Goschen's phrase,

THE FRENZIED CURRENT OF THE TIME

is felt by none more than by the preacher of the word. The calls about  
GENERAL BAPTIST MAGAZINE, APRIL, 1886.—VOL. LXXXVII.—N. S. No. 28.

all sorts of things, which consume his mornings; the committees which claim his attention morning, noon, and night; and the platforms which rob him of his evenings from the beginning to the end of the week, leave him with far too little time for full and adequate pulpit preparation. Nevertheless, Sundays persist in coming whether he is ready for them or not, and speak he must, even if he has nothing to say. Under these circumstances the preacher is not unfrequently as much surprised as pleased to find that the almost unpremeditated utterance has met with a welcome not generally accorded to his more thoughtful sermons. But woe to the minister who from experiences such as these comes to the conclusion that the less he studies the more acceptable he will be! A solid reputation can only be reared on solid foundations.

#### C. H. SPURGEON.

The men who have made their mark in the pulpit have invariably been great workers. They have not all worked in the same way, and some of them, like C. H. Spurgeon, have spent marvellously little time in the way of *direct* sermon preparation. But let none think that because Mr. Spurgeon can throw off the outline of a first-rate sermon in an hour, that he wastes his time all the rest of the week. If you keep a full cask, nothing is easier than to draw off a tankard wherewith to refresh the people. Mr. Spurgeon takes infinite pains to keep a full cask.

#### C. G. FINNEY

did much the same thing. From some passages in his Memoirs, one might fancy that he never studied his sermons at all. He says, indeed, that "for some twelve years of my earliest ministry, I wrote not a word, and was most commonly obliged to preach without any preparation whatever, except what I got in prayer." But the fact is, that Mr. Finney thought of nothing else but his pulpit. He said, "My habit has always been to study the gospel, and the best application of it, *all the time*. I do not confine myself to hours and days of writing my sermons, but my mind is always pondering the truths of the Gospel, and the best ways of using them." He adds, "I am prepared to say, most solemnly, that I think I have studied all the more for not having written my sermons." This we can well believe. Hence, out of a heart charged with gospel truth, as ever thunder-cloud was charged with electricity, the light flashed forth and the power was felt. Faster than pen could jot them down his thoughts would come, and the intensity of his spirit made his whole frame to tremble. He was literally possessed with his themes.

The question as to whether a man writes his sermons, or otherwise, has nothing to do with the question of study. There may be more real thought in an extemporaneous sermon than in a written one. The pen, as well as the tongue, may pour forth

"One weak, washy, everlasting flood."

Nor is there any way of preventing this deluge, save that of hard study and of earnest preparation.

JOSEPH COWEN, M.P.,

no mean authority, says, "No man can conceive correctly, judge justly, think coherently, reason strictly, without premeditation and without practice. There is a popular belief that men can speak without study. It is a delusion. They may emit a copious stream of words, but it will be only words. There will be few ideas in them." Whereas he observes, that "if a man thinks a dozen times before he speaks once, he will speak a dozen times the better for it;" and he contends that "until the impression that it is possible to be successful as a speaker without preparation is destroyed, there will never be many orators in England."

Without going back upon names mentioned in the previous papers, let me now summon as witnesses to the doctrine I have laid down, three or four eminent pulpit names.

#### SERMON METHODS.

On a Sunday evening, as soon as supper was over, Dr. Raleigh would say, "Now a text for next Sunday!" Having got one, he kept it simmering in his mind. About the middle of the week he would begin to write. In writing he could bear no noise, save that of children. A ten minutes' interruption meant sometimes a loss of hours.

The habit of Dr. Norman Macleod was by no means uniform. In the winter of 1852 he devoted Friday and Saturday wholly to sermons. We are told that at one period he occasionally wrote a sermon seven times over before preaching it. Then, again, there were years in which he seldom wrote one fully out. He usually preached before the Queen without notes. His famous sermon on "Wars and Judgments" was so preached. He had never written a line of it, but the Queen asked him to print it and dedicate it to her. This he did, correcting it seven times, and that fully, before printing.

"Few persons," says Mr. M'Cree, "were acquainted with the elaborate and laborious preparation which Dr. Brock made for his great public engagements. For three months I have known him toil at the preparation of a lecture for the Y. M. C. Association at Exeter Hall."

I cannot close this paper without citing

#### DR. GUTHRIE'S WAY

of preparing for the pulpit. To my fancy there is a delightful fascination about it. Perhaps it is all the more enchanting because I have always kept at such a safe distance from it. In his charming autobiography, the eloquent preacher says, "For some years after coming to Edinburgh, I rose summer and winter at five o'clock. By six I had got through my dressing and private devotions, had kindled my fire, had prepared and enjoyed a cup of coffee, and was set down at my desk, having till nine o'clock when we breakfasted, three unbroken hours before me. This being my daily practice, gave me as much as eighteen hours in each week, and—instead of a Friday or Saturday—the whole six days to ruminare on, and digest, and do the utmost justice in my power to my sermons. A practice this I would recommend to all ministers whether in town or country. It secures ample time for pulpit preparation, brings a man fresh every day to his allotted portion of

work, keeps his sermon *simmering* in his mind all the week through, till the subject takes entire possession of him, and as the consequence he comes on Sunday to the pulpit, to preach with fulness, feeling, and power."

One could go on with other varieties of method, for the ways of great preachers are diverse. But the essential thing to be observed is, not the method pursued, but the strong and living interest which all great preachers, and which great orators generally, have taken in their work—an interest which has resulted in unremitting toil. This last is as essential to the preacher's success as is the strong beating of its wings to the upward flight of an eagle in the air.

J. FLETCHER.

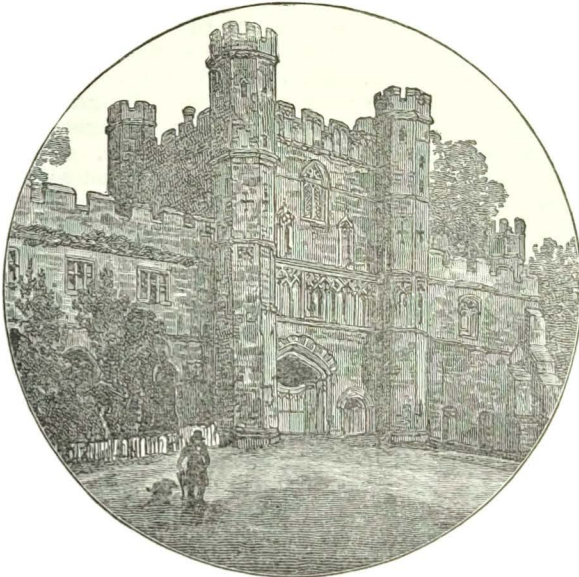
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### On Sick Leave.

Not long ago the writer was on sick leave. This was irritating and disappointing. "Yes: of course. I'm sure it would be," adds a sympathetic reader. But, begging his pardon, I don't see that there is any "of course" in the matter. It by no means follows that indisposition is unwelcome. There are many exceptions. Some folk seem to enjoy being laid up for a time. Even an influenza cold has its charms for them. They find a subdued pleasure in sitting over a big fire, their shoulders covered by several wraps, and their spirits revived by all manner of wretched gruels and miserable slops. Tastes differ; and your humble servant felt really taken in when he became the victim of what the faculty call nervous exhaustion. The winter season, with its many but congenial duties, was in full swing. Much was planned and promised. But necessity knows no law. Doctors said a thorough rest was needful. Friends advised some place on the south coast. What could one do but bow to fate? Accordingly, pulpit, postman, politics, etc., were forsaken, and my tent was pitched on new year's eve at Hastings.

I shall be excused a description of this fashionable town. It will suffice to say that it is a pleasant place, and the historical associations are notoriously interesting. Some of the grandest traditions of England are connected with it. Saxon Road, Norman Road, Harold Road, tell their own story. About seven miles off is the memorable field on which the decisive battle between Harold and the Duke of Normandy occurred. One day a friend from Lincolnshire accompanied me thither. It is close to a little town which reminds the visitor of Sleepy Hollow. Some of the signboards on the houses looked odd: for instance, "Harold, baker and grocer," "Weller & Co." The name of the place is Battle. That is suggestive, is it not? A minister who must be incessantly feeding his mind with illustrations can hardly help moralising. It is second nature to him. Hence, as we trudged up hill to the Abbey, I could not refrain from pondering the suitability of the name. Well may a town be called Battle when it is close to the scene of such an eventful battle. Would that all names were as appropriate! Why, for instance, should the Speaker of the House of Commons be called such? You know, he scarcely opens his lips. It is the others

who are the speakers. Surely, he ought to be styled the "Hearer." Catholic priests are addressed as "father"; I suppose for the logical reason that none of them have children! It has been rumoured, too, with bated breath, that "deacon" is quite an improper term to apply to some. It means *servant*; but occasionally malicious persons have been heard to aver that certain of these officials try hard to be *master*. Of course nobody in his senses can believe that, but so it is said. Once more: a minister is spoken of as a *pastor*. But all are not worthy of the name. They fail to do the work of a shepherd. Their flock hardly see them out of the pulpit. A nod in the streets or an occasional shake of the hands at the close of a service constitutes the sum total of their efforts as pastor. I hardly know a greater blunder. A few words in private often do far more execution than a multitude of words in



THE GATEWAY OF BATTLE ABBEY.

public. There is nothing like coming to close quarters now and then. The present writer has repeatedly found the value of a single remark or the mere quotation of a text to an individual. At any rate, it makes a man feel that somebody is desirous of his salvation. Moreover, a short visit expressive of sympathy gives new emphasis to preaching. If one could gain the ear of young brethren at Nottingham, Rawdon, and Bristol, better counsel could hardly be offered than this—"Resolve that you will be good pastors. Don't join in the fashionable but superficial sneer at visitation. Visitation has been the salvation of thousands. Work hard in the study, and do your best in the pulpit, but don't neglect the homes of your flock. *Verbum sap.*"

When we reached the gate of Battle Abbey, a splendid ruin, the

bell was rung and the porter appeared—a buxom, good-natured looking dame, who evidently subsisted on something more solid than memories of the past. “Does William the Conqueror live here?” we asked. Probably some will stigmatize the question as flippant. I should like to ask why it is? No mortal being can prove that the spirits of the departed do not visit the earth. Milton obviously inclines the other way, for he declares that “myriads of spirits walk this earth both when we wake and when we sleep.” Tennyson makes his dying May Queen tell her mother, “I shall oft be with you when you think I’m far away.” The cloud of witnesses mentioned in the Epistle to the Hebrews is described thus—“we are compassed about with” them.

After waiting a few minutes, a guide came. My experience of guides has not been exhilarating. Very often they have been extremely illiterate, nearly always in a prodigious hurry, and the sing-song tone in which they describe various objects invariably reminds me of a man in a show expatiating on the wax-work figures from Paul preaching at Athens down to Mr. Chamberlain in the very act of promising the down-trodden labourer three acres and a cow. The genius who acted the part of cicerone at the abbey was not an exception to the rule. Poor fellow, he had absolutely no sense of perspective. He treated the big as little, and vice versa. I don’t know when I met with anyone so blissfully unconscious of the relative importance of things. The spots of thrilling interest he hastened over at express speed, but loitered provokingly over those of no importance. “Isn’t that box cut nice?” “This wall was once covered with Irish ivy.” “Here is a sprig of rosemary”—thus spake the oracle. Once one’s hopes were raised to a dizzy height of expectation, so confidential was his tone and so pleased the expression of his face. “Now, gentlemen,” he cried, “I’ll show you a curiosity which very few is showed.” By all means. A pathetic memento of the great battle, no doubt. Nothing of the kind: only the singular growth of a yew tree. As soon as we could, we dispensed with these valuable services, and then spent some time in lingering about the more important localities. There is a fine view of the valley in which the battle was fought, the spot on which William erected his standard being distinguished by a farmhouse. *Now*, the field is the deal of a fertile, quiet, restful English scene; *then*, from sunrise to sunset it resounded with the dreadful din of a strife unspeakable in its issues. We stood on the very spot signalised by brave Harold’s death. I, for one, could do no other than raise my hat out of reverence for the ill-fated but noble Saxon king who stood at bay here, fell with his face to the foe, and bequeathed to posterity a grand example of dying at the post of duty.

While on the field of Hastings I jotted down some thoughts that occurred to me. Every man to his trade; don’t you see? The ruling passion was strong in such suggestive circumstances as those to which I allude. Who could fail to mark impressive illustrations of various truths? For instance: *calamity is often over-ruled for good*. The victory of William I. must have seemed a cruel disaster to the conquered. No doubt England was paralysed with astonishment and horror. Imagine *our* emotions if the French were to invade and

vanquish us! Yet few will be disposed to deny that the defeat has proved a signal and lasting benefit. The Englishman of to-day would never have been what he is but for that battle. We are a composite race. Our character is a mixture of very various elements. The nation is a sort of tweed, if I may use so humble a phrase. Just think of the ingredients that go to make up John Bull. A voice seemed, of old, to cry to Destiny—"Recipe for making an Englishman. First take one ancient Briton, next one Roman, and one Saxon; add a Dane, and throw in a Norman." Depend upon it that, with all our defects, we are much better to-day than if the Normans had not come. The Saxons were fine fellows, no doubt. Who can forget the illustrious Alfred? They had mind enough: brain-power was not wanting. What a noble language they have given us! Nevertheless, it is questionable whether they had the energy, force, and vigour of the Normans. The one possessed genius, the other possessed "go."

Judge for yourself, reader. Keep your eyes open, and I believe that you will find the opinion just advanced is correct. Have you not in your circle of friends people with blue eyes and light hair? Well, don't laugh; straws show the direction of the stream and feathers indicate the way of the wind. The dark eyes and hair tell of Norman origin, the light of Saxon. Now, don't you notice that your dark-eyed acquaintance are a good deal more industrious than the others? Have they not any amount of fervour when they once take to a thing? The Saxon dreams and talks, plans and theorises; the Norman lays hold of spade or sword, seizes pen or plough, and *does* something.

The lesson of all this is palpable. Bane often develops into blessing. Our miseries are nearly akin to our mercies. In more than one sense, Providence achieves His high ends by the survival of the fittest. When the building is complete, the scaffolding comes down.

Take another thought. *The solidarity of the race* is brought home to one with great power by a visit to the battle-field of Hastings. 1066 and 1886—there is a deep gulf between those dates, is there not? Nevertheless, you and I are most closely affected by what occurred eight hundred and twenty years since. As the tree grows out of the decayed foliage and wood of previous trees, so our laws, manners, institutions, etc., spring out of a remote past. Let me cite one example:—literature. How immensely authors, even of the best type, are indebted to each other! Give and take is the commonest rule of action with them. Goethe writes thus: "Originality? What do they mean by it? There is nothing we can claim as our own but energy, strength, and volition. Very little of me would be left if I could but say what I owe to my great predecessors and contemporaries." A pretty candid confession, that. But, after all, is it not just? Don't be too hard on your worthy minister, my reader. Be careful of accusing him of plagiarism. You detect a smart thing from Beecher now and then in the pastor's sermon. Some of your family detect a remarkable resemblance between paragraphs and F. W. Robertson's discourses. There are significant whispers that Canon Liddon has been read to some purpose. And what if he has? Why should the pastor weary his

poor brain with reading if he is to avoid most scrupulously all reference to that reading? Your minister borrows so much, does he? So did Homer. Plato was no better. Plutarch followed in their wake. As to Shakespeare, everybody knows the enormous extent to which his plays were founded on and enriched by other dramas. Chaucer is accused of something like pilfering, and I am not aware that the charge has ever been successfully rebutted.

*The perils of prosperity are notorious.* Calms hinder a ship's progress more than storms. The gorgeous tints, aromatic perfumes, and gentle zephyrs of the tropics are associated with deadly reptiles, cruel wild beasts, and destructive malaria. And, as it is with nature, so is it with human nature. Success is a dangerous thing. I have seen people go up and go down at one and the same time: they rose socially and commercially, but fell morally and spiritually. You could distinctly trace degeneration in the exact ratio of their getting on, as it is called. As their means increased, their meanness abounded. Property and pride accompanied each other. They remind one of an Asiatic soldier, who, slaying a war-elephant in battle, was himself killed by the huge carcase falling on him. No wiser counsel does even Scripture contain than the following:—"If riches increase, set not thine heart upon them." All this was instantly brought to mind by Hastings. One reason why the Saxons were defeated was, that they were intoxicated by victory. Harold had met and routed the Norwegians at Stamford. Flushed with triumph he hastened to the spot on which the Normans were encamped. Sanguine of success, he challenged the foe too soon. Reinforcements should have been obtained. The militia were but partially called into active service. He and his troops had no misgivings as to the issue of the conflict; hence the night before the battle was spent by many in drinking and singing, whereas the stern, resolute Normans consecrated it to silence and prayer. History tells the result.

A Scotch elder is reported to have remarked, "More might be said if it occurred." A profound, philosophical utterance. I will take the liberty of altering his observation by the substitution of a single word—"More might be said *because* it occurred." Yes: sundry and divers other lessons suggested themselves at Battle. But the Bible avers that a good man is merciful to his beast, and, it may be added, to his reader also. Brevity is one form of benevolence. Therefore, gentle reader, I make my bow and retire.

T. R. STEVENSON.

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CHRIST'S LOVE.—They tell us that the sun is fed by impact, from objects from without, and that the day will come when its furnace flames shall be quenched into grey ashes. But Christ's love is fed by no contributions from without, and will outlast the burnt-out sun, and gladden the ages of ages for ever.—*Dr. A. Maclaren.*

SPECIAL PROVIDENCE.—The ordinary notion of a special providence goes perilously near the belief that God's will is less concerned in some part of a man's life than in others. It is very much like desecrating and secularizing a whole land by the very act of focussing the sanctity in some single consecrated shrine.—*Dr. A. Maclaren.*



## Dissenting Forms of Worship.\*

IN dealing with this topic I shall take two or three things for granted without discussion.

The first is, that as no specific form of worship is given in the New Testament, every church is at liberty to adopt whatever form is best suited to its needs, always bearing in mind the great purposes of worship, namely, the honour of God and the upbuilding of the church.

If anywhere in the Book a Liturgy had been given with a direct command to use it, and with a clear indication that only in the use of such liturgy would God be worshipped, there would have been no room for controversy; and if apart from a liturgy in which the very words were given we could find an "Order of Service" pointing out the exact order in which the different parts of a service should be rendered, then loyalty to the Master would have demanded that we should strictly adhere to it. But as a matter of fact, no church, so far as I am aware, has ever put forward in favour of its particular form of worship the plea that it could be found in the divine word. I take for granted, therefore, that every church is at perfect liberty to choose its own form, and to modify it from time to time, always keeping in mind the ends it is intended to serve.

Another thing which may be taken for granted is, that anything like uniformity is impossible, and if it were possible, altogether undesirable. This arises from the differences in men's tastes, social position, and education.

It is true that all souls need similar nourishment just as our bodies in order to be healthy—need exactly the same elements for their growth and sustenance. But the fact remains, that food which one man enjoys another loathes, and that the same food best meets the needs and tastes of different people when it is prepared and served up in different ways. So it is with our forms of worship. They are intended to bring us near to God and into sympathy with our fellow-worshippers, but one form does not answer this end equally well in all cases.

The new convert at a "Salvation Warehouse," who has been accustomed to a somewhat rude and noisy kind of life, would feel altogether out of his element in a cathedral service, or in some of our chapels with their quiet, orderly, and decorous arrangements. On the other hand, they who all their lives have been accustomed to worship in our stately churches, with their liturgical and ornate service, would have all their ideas of reverence and worship outraged in a red-hot Primitive Methodist service, or amid the fiddles and tambourines and drums of the Salvation Army. It is of no use for us to quarrel with one another on these points, since in the very nature of things they cannot be altered. No doubt the cathedral worshipper may get over his disgust at what he once regarded as irreverent, when he finds that God can and does work through the very rudest and clumsiest methods; and the members of the "Hallelujah Band" and the "Army" may come to feel that the Cathedral service or the Quaker's meeting is not the cold and

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\* A Paper read at a Meeting of the Pastors and Deacons of the Leicester G. B. Churches.

useless thing they once thought it to be. But however much feeling may alter in this direction, the essential difference will remain. Nothing, therefore, will be gained but much will be lost by spending our time in severe and uncharitable criticism of one another's modes of worship. As I have said, uniformity is not only impossible, but even undesirable.

My next point is one about which there can hardly be difference of opinion, namely, that in the use of these widely different forms the spiritual life of the people has been sustained and nourished. "*In spite of the forms,*" we may be tempted to say; but I think we must also add, "in greater or smaller measure *through* the forms." To deny this would be to convict ourselves of gross ignorance, or want of charity, or both.

All sections of the Christian church, not excluding the church of Rome, have nourished within their communion men and women of the highest type of Christian character. It remains then for each church to ask, "What form is best adapted to meet our need? What will be most interesting, instructive, and generally helpful? Shall it be absolutely free and plain, as is the case in most Nonconformist churches, or liturgical and more ornate, as in the Episcopal church?"

This is the problem which each community should decide for itself, and as a matter of fact the subject is being discussed frequently by all sections of the church. One rule in the settlement of the question should surely be this—let nothing that is worn out and useless be retained simply on the ground of age or custom; and let nothing be rejected simply because it is *new*, or because it happens to be practised by a section of the church from which we differ. Is the form calculated to be attractive and helpful (the latter being the end to be aimed at, and the former only a means toward that end)? This is the point to be settled.

In its settlement it will be instructive to notice that for years past the cry for greater freedom has been raised in the Established Church. This cry ought surely to be a caution to those members of Nonconformist churches who lean toward a liturgy, and never tire of singing the praises of the "incomparable liturgy" of the Established Church. To run into a bondage from which so many are crying to be freed, would surely be the height of folly. "In vain is the net spread in the sight of any bird."

But, on the other hand, this leaning toward and enjoyment of a liturgy is on the part of very many no mere hankering after something new, but is as natural to them as hunger and thirst, and the enjoyment of food and drink. We might as well ignore or rudely assail the one as the other. Moreover, we are bound to admit that the absence of written or printed forms will not prevent our worship from becoming formal and stereotyped.

Henry Ward Beecher was once asked by a friend for a form of prayer. "Come to one of our prayer-meetings, and you can get ever so many," was the characteristic reply.

But he need not have confined himself in his remark to the prayer-meeting. Have you not heard the complaint, "There is such a same-

ness in our minister's prayers—as soon as he begins I can tell almost every word he is going to say"? But while members of our congregations speak thus, and not without reason, they do not feel in the matter half as keenly as the ministers themselves do. I am sure I may speak for a great number of my brethren when I say that it is often a subject of anxious questioning in our own hearts, as to whether our people, in the devotional exercises of God's house, are not too much dependent upon the richness or poverty of our vocabulary, and upon the moods in which we happen to be from time to time. I have no hesitation, therefore, in saying, that to my mind these considerations point to the desirability of a judicious combination of liturgical form with our free and elastic methods. At the same time I would stipulate that the liturgical element should be *wholly* biblical, as varied as the extempore element can possibly be, and modified from time to time as the changing moods and needs of the people may demand.

There is at least one prayer, which first came from Divine lips, which the Universal Church regards as a perfect *model* for all time, since the Author said, "*After this manner therefore pray ye.*"

But did He not also intend it as a *form*, inasmuch as He also said, "When ye pray *say*, "Our Father, who art in heaven"?

Moreover, while we may well and profitably use it in our private devotions, I venture the opinion that it is much better adapted for use in our social and public services. Would it not be helpful, then, if when we meet together on Lord's-day morning, we were to unite our *voices* as well as our hearts in praying this prayer, so sublimely simple that the little child, as he says, "Our Father," can understand something of the wondrous truth it contains, and yet so profound that the mightiest minds and the keenest analysis fail to exhaust its meaning, and withal hallowed by the most sacred memories and associations? In addition to this I submit that there are many other prayers and confessions and doxologies in the Bible which are beautifully and perfectly adapted for public and united utterance. Many of the psalms bear evident marks of liturgical use by "the great congregation." Why should we hesitate to use them in a similar way? Surely such a selection might be made as would save the congregation from its dependence on the varying moods of the minister, and at the same time avoid anything like the monotonous repetition of a more limited and stereotyped liturgy.

Then again (and on this I would lay special emphasis) might there not be, ought there not to be, a united, hearty, and audible "Amen" at the conclusion of our hymns and prayers? This, I believe, would tend to keep our hearts and minds awake to the sentiments to which we were expected to respond. It is true we have no express command on this subject, but we have both Old and New Testament precedent; and the practice commends itself to our judgment as based on the very nature and fitness of things, and is such as will not be dispensed with in the worship of Heaven.

The apostle's reference to the well-known "Amen" (1 Cor. xiv. 16) seems to indicate clearly enough that the congregations of the primitive age were accustomed to unite in its utterance. Just as the convex lens

gathers together the scattered rays of light which fall upon it and converges them to a point, so we should, as it were, gather up all our praises, and prayers, and thanksgivings, when with heart and voice all the people said, "Amen."

This may be regarded as a small matter, but I believe it would be far-reaching and helpful in its results. We cannot be too solemn in our services, but we ought not to be stereotyped and dull; and I believe that a change in the direction I have indicated would add to the solemnity and help to break the monotony of our services.

All could, and I think all should, audibly join in this one-word prayer in which the universal church from age to age has concentrated her devoutest homage, her most earnest prayers, her firmest beliefs, her surest hopes, her highest aspirations and most resolute purposes. Therefore we say, whatever else is done or left undone, "Let all the people say, Amen."

W. EVANS.

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## The Wit and Humour of Life\*

Is the title of one of the most charming volumes I have read for some time. The name of its author, Dr. Charles Stanford, is a guarantee of its refined taste and Christian spirit. Those who are familiar with the delicate humour of his speeches will also be prepared to find the subject adequately treated. It needed no little boldness to write a book upon such a difficult theme. Treatises upon wit and humour are proverbially dull. Sydney Smith was famous as a wit, but his lecture upon this subject was an acknowledged failure. Dr. Stanford has achieved a notable success. There is not a dry or uninteresting page in his book. It is lit up by illustrations of the most varied character. And yet it is not a mere jest book or magazine of jokes. No one need open it in "expectation of a comic entertainment." It is described by the author as an endeavour to do elementary service on the lines indicated by Dr. Arnold's well-known words—"I never wanted articles on religion half so much as articles on common subjects written in a decidedly Christian spirit." His aim is to help his readers to "form clear and consistent conceptions of the true and the false, the right and the wrong, the use and abuse in relation to the subject of wit and humour." And so well is this purpose carried out, that we have a book which is as wise as it is witty, and equally fitted to instruct and amuse. It is not possible to give any complete analysis of the book or to deal with all the topics it suggests within the limits of a brief article, but one or two points may be lightly touched upon.

After preliminary chapters upon the definition of wit and humour, Dr. Stanford anticipates the objection, "What have Christians to do with wit and humour?" The question was answered by old-fashioned evangelical Christians very briefly. They held that Christians should not touch the accursed thing. About twenty years ago, Dr. Brock, one of the largest-hearted and most genial of men, preached a midsummer

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\* The Wit and Humour of Life. By Charles Stanford, D.D. Price 6s. 6d. London: Hodder & Stoughton.

morning sermon to young men and maidens upon the text, "A time to laugh." There was nothing humorous about his sermon. It was mainly intended to show that while laughter was proper in its place, there were many greater and nobler things in life. And yet because he ventured to say that we might be merry and wise, that it was lawful to be in a jocund and sprightly mood, his sermon was denounced by the religious press as a scandal and disgrace! A generation earlier, John Newton of Olney asked a companion—"What would you think of seeing a dray horse leap over St. Paul's? and yet this would be no more than a flea does in proportion to its dimensions when it leaps." Now when this saying was noised abroad, (saith the chronicler) it made no small stir in the circle of Mr. Newton's friends. It was a suspicious approximation to a witticism. It almost made you laugh. And so serious was the matter considered that Mr. Newton's conduct was gravely discussed at the ministers' meeting, and only after much solemn talk was it decided to excuse him on the ground that his remark "was from his genius, not from his levity." It is not wonderful that when his friend William Cowper wrote "John Gilpin," he was for some time afraid to publish it lest his religious friends should be shocked beyond measure by its jocularity. Good old Thomas Scott, the commentator, was compelled to confess that "man is a laughing animal;" but he added, "it is uncertain whether God or sin made him so." While Edward Irving, "the last of the prophets," as some one has styled him, declared that "laughter is the bacchanalian state of the mind as sure as drunkenness is that of the body," and that "to make laughter and mirth is to belie nature and misuse the ordinance of God." That was the Puritanic attitude. In the stern creed of our fathers mirth was synonymous with wickedness, and laughter with impiety. What would they have said to such a book as this by a Doctor of Divinity? It would have ruined his reputation in Baptist circles a generation ago. He asserts that the pleasures of wit and humour are a portion of the Christian's inheritance, and that God intended us to enjoy them. He maintains that one who becomes a Christian no more needs to renounce them than to "shut one eye, or plug one ear, or tie up one leg." What would have been said to such a heretic by the ministerial council that treated John Newton's slip so gravely? The world does move after all, or "The Wit and Humour of Life" would condemn its author to exile from the realm of orthodoxy forthwith.

If there *are* any good people who still share the old prejudice, and regard a joke as next door to a crime, and a laugh as a heinous offence, they could not do better than purchase Dr. Stanford's book, and "carefully mark" the arguments of Chapter III. It is scarcely necessary to recapitulate them here. Man is distinguished from the lower animals by the faculty of intelligent laughter. Certain muscles are called into play by that means which would otherwise be idle. And there can be no doubt but that we are intended to exercise all our powers. He who is never tickled by a jest lacks one of the prerogatives of manhood.

"They cannot be complete in aught  
 Who are not humorously prone;  
 A man without a merry thought  
 Can hardly have a funny bone."

All the greatest geniuses and the best men whom the world has known have sometimes relaxed their gravity, and broken into laughter. From Chaucer to Shakespeare, and from Milton to Tennyson, our English poets have approved of mirth. The reformers of widest fame have been men like Luther, whose hearty laughter was a treat to hear. A learned historian says that "great men are seldom without" a "taste for humour." Physicians tell us that laughter is healthy and wholesome. The old medical writers attribute it to the fifth pair of nerves, which sending branches to ear, eye, lip, tongue, palate, cheek, etc., a pleasant sympathy is awakened between all the parts. Common sense echoes the words of one of the "guesses at truth"—"What a dull plodding, tramping, clanking, would the ordinary intercourse of society be without wit to enliven and brighten it. . . . Reason expands the soul of the philosopher. Imagination glorifies the poet, and breathes a breath of spring through the young and genial; but if we take into account the numberless glances and gleams whereby wit lightens our every-day life, I hardly know what power ministers so bountifully to the innocent pleasures of mankind." John Wesley is reported to have said that he did not see why the devil should monopolize all the good tunes; as little do I see why he should have all the good jokes. Solomon teaches that there is a time to laugh as well as to weep. "L'Allegro" and "Il Penseroso" are companions in life as well as in poetry. Mirth and melancholy are twin sisters. Never to laugh is foolish: never to cry is tragical. There is a season for each. Wit and humour have their appointed functions in life, and perhaps the jester's rhyme is truer than our supernaturally grave and sedate friends are willing to admit—

"The gravest beast is an ass,  
The gravest bird is an owl,  
The gravest fish is an oyster,  
The gravest man is a fool!"

Dr. Stanford is eloquent upon the *uses* of wit and humour in brightening the life of the family, softening the trials of poverty, alleviating the burden of sickness, and relieving the strain and pressure of modern life. He looks upon the faculties of the mind as divine gifts, which ought to be consecrated to noble ends. And he is grandly impatient of the narrow ascetic spirit which alienates young hearts by giving a gloomy impression of religion. He describes an ancient fresco in one of the monasteries of the Levant, representing heaven. "The souls of the blessed are seated in a row, high up, on a long hard bench. They have gilt glories round their heads that look like large straw hats; they have withered black faces, and long white beards; they are severe and grim in countenance; each one has a large book in his hand, and all give you the idea that but for the honour of the thing they would be much happier somewhere else." He speaks of that grotesque picture in Quarles's "Emblems," "of a man shut up in a skeleton, looking piteously between its ribs as between the bars of a cage, and crying, 'O wretched man that I am, who shall deliver me from the body of this death?' No laughter would be likely to sound from such a cage, no wit or humour to flash from behind such a prison grate." And he suggests the query, how such a doleful presentation of our faith can be expected to attract or win the hearts of men. It is like covering the

winsome and loving face of the Lord Christ with a hateful satyr's mask. We may sin by dulness as well as by vivacity. "Ours is not a religion of groans, and fears, and tears. We have no gloomy Christ, no gloomy heaven, no gloomy grace of God." It may be a *serious* thing to become a Christian, but it is not a *sombre* thing; and it is far more serious *not* to be a Christian. "God invented laughter," said a Rabbi, "and gave it to His children." "The spirit of adoption" should make us to enjoy more freely one of His kindest gifts.

TITUS.

## A Plain Puritan Pastor: Elam Stenson.

It was in the year 1852 that I first saw my uncle Elam. I was only in my sixteenth year, but the preaching passion was already my master, and had been for some time; and the quest for knowledge of the preacher's methods of work, books, tools, and springs of power, was the main impulse that sent me from Beeston to Nuneaton in Warwickshire, the scene of my uncle's pastoral labours.

The incidents of the journey are nearly all forgotten, but his figure is as definite, and his habits and spirit are as sharply outlined in my recollections, as though the visit were only yesterday. His severely simple attire of sober grey trousers, and black vest and coat; his necktie of fleckless white; his perfect unvarying neatness; his serene placidity of demeanour; his pleasant, genial face; his calm, quiet flow of speech; his faultless order and regularity; his step, quiet and still as foot-falls on the snow; and the singular sweetness and purity of the atmosphere of the home, all come back to me to-day as the picture of a plain and unpretending life of real goodness—a life without passionate thrills and exhausting excitements, but full of heavenly peace and real service; a life shut out from the hurrying and noisy world, but shut in with the airs of heaven and the visions of eternity. That brief boyish episode has floated before my vision ever since, as a sweet and gracious verification of the Saviour's words, "Peace be unto you;" and as an attractive example of a plain Puritan pastor's life in the middle of the nineteenth century.

I recall the wondering awe with which I looked at his stock of sermons, written mostly on slips of waste paper—paper sadly discoloured; writing small but distinct, and very closely packed, as though paper cost something. I see now the "outline" of a discourse on the consolatory statement of Paul, that "saints" are now "made meet for the inheritance of the saints in light." Like another sermon of his now lying before me, it was opulent in divisions and subdivisions; abundant in citations of Scripture, as though the force of the Bible was in its bulk quite as much as in its truth; marked by Puritanic inwardness of thought, chaste simplicity of style, homeliness of language, devoutness of spirit, "powers of the world to come," and a full inclusion of the main lines of Puritanic theology as to man's nature, "compound and depraved;" the necessity for repentance and faith, and "the four last things." Homilies these, so obviously framed and fitted for far other states of mind and modes of viewing God, and Life, and Eternity

than those in the ascendant to-day, that I can hardly believe we have experienced such vast changes as they indicate in so brief a span of time.

But I was most impressed with his talk on preaching, and gained from it an idea of the Puritan "sense of God" that has never left me. To him God was not, as Matthew Arnold suggests, in his criticism of Puritanism, "in the next street." He dwelt in the soul as in a home. He was the One Reality, the Actual Living and Ruling Jehovah. With a subdued reverence and a contagious awe he spoke as though God was the real Tutor of the Preacher, and the true training of the minister came from Him. College training was good and necessary, but the genuine preacher was made by habitual communion with, and unreserved subjection to, the Eternal. I believe the talks I had that week made me, in degrees I can never estimate, "a partaker of the Divine nature."

The life of Elam Stenson had not a wide orbit. It started in the third year of the century in the Derbyshire village of Sawley, on the borders of the meandering Trent; and though it spread itself over nearly eighty-two years, and saw many changes, yet it never rose higher than the simple dignities, lowly services, and serene joys of a Free-Church pastorate; dwelling

"Mostly in minds made better by his presence;  
Living in pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end in self."

The chief formative influences on his character were the forces that swayed a godly home, on the one hand, and a simple Christian society, on the other. Father, mother, brothers, and sisters belonged to, and took a large share in the work of, the General Baptist Church of Sawley—a community pervaded with the Puritanic ideals of singleness of heart, fidelity to conscience, study of scripture, and devotion to God. His brother Silas was a student for the ministry at Wisbech, under Joseph Jarrom, and afterwards the self-denying and solemn pastor of the church at Retford. Later still, his brother John became and was for a long time Sunday evening preacher at the ancestral village.

As early as 1822 Elam was baptized in the Trent, according to the custom of that time. Ten years afterwards he was minister at Syston and Queniborough, where, like many of the ministers of Nonconformity, he blended the congenial task of village pedagogue with that of the village pastor. Tarporley, in Cheshire, knew him for seven years; Congleton and Audlem, also in the same county, were the scenes of his labours. He was at Isleham, in Cambridgeshire, for more than five years, and afterwards he accepted work in the churches at Tydd St. Giles and Sutton St. James not very far away. That his reputation was good is seen not only in his itinerating in the counties of Cheshire and Cambridgeshire, but in the fact that besides working for five years at Nuneaton, he was also pastor of the church at Union Place, Longford, for about three years—both in Warwickshire. And when the responsibilities of the pastorate were too much for his declining powers, he served the churches by occasional visits, first in Northamptonshire, and next in the neighbourhood of Kirkby and Kirkby Woodhouse, where he had laboured in 1844-5-6. As an evangelist and pastor, he wrought in these various districts with the unflinching conscientious-



ness of Puritanism, with its restricted idea of the best methods of promoting the Christian life, its sharp separation between the world and the church, its sweet gentleness of spirit, tenderness of affection, radiant purity, and glowing devotion; and its

"Powers shed round him in the common strife,  
Or mild concerns of ordinary life,  
A constant influence, a peculiar grace."

It cannot be forgotten by those who knew him that though the range of his work was narrow, his position obscure, his difficulties numerous, yet he lived a grateful and glad life. His stipend was never large even for the pastor of a small church. Yet he "was passing rich on forty pounds a year;" for he had few wants and large economies. Indeed, his economies were always miraculous to me, and remain so to this day. Verily he had mastered the art of "doing without;" and lived so well and so joyously on so little, that I used to tell him he was the finest commentary I knew on the proverb, "A good man is satisfied from himself." Ah! wealthy saints know little of the fine heroisms, seen and rejoiced in by God, in the homes of the village pastors of England!

Didn't he complain? Never! It did not occur to him. He had chosen his vocation and all that it meant, and he was content to fill it. In a diary that he kept, he finishes every year with an "Ebenezer;" and in a batch of his letters before me, gratitude and cheerfulness are the dominant notes; and to the last he was ready to praise the goodness and mercy of God with a Psalmist's devotion, and talk of His lovingkindness with almost a prophet's ardour. What a pleasure it was to me to meet him in his old age and get a little chat! His persistent cheerfulness, freedom from sourness and austerity, kindly judgments of men, real appreciation of the movements of a generation whose tasks he could not share, and genuine joy in the swift march of movements which left him behind, make "old age" bright with beauty and prophetic of the sweeter, purer life beyond. And when he came to his end, he betrayed no feeling of the mystery and obscurity of our condition, but with the calm confidence of one who knew,

"Fearless he entered Jordan's flood;  
At peace with heaven he closed his eyes;  
His only trust was Jesu's blood,  
In sure and certain hope to rise"

May I say, I am proud of and grateful for this plain Puritan pastor; and I rejoice to know that he is an example of hundreds who in obscurity and without any stimulus, save the love of God and souls, the consciousness of the care of Heaven, and the unspeakable luxury of healing and enriching the souls of men, quietly plod through their uneventful lives, never forsaking the paths of lowly service, sustained by a living faith in the Infinite love of the Father, and fed on the hidden manna of daily converse with the Lord and Saviour of all. Yes: in the sum of things it will be found that the single-hearted, heroic loyalty of these men to God and duty has been one of the finest forces feeding the higher and better life of the world. May God bless them! Amen and Amen!

JOHN CLIFFORD.

# Cowardly Christian, or Christian Hero—Which?

A STORY.



It was a queer-looking young fellow, with his pale face, rough stubbly hair, his eyes of any colour, looking out with a dull mildness, and his awkward body—loose and angular, yet withal strong. He was one of an “extra gang” on a large railway system. An “extra gang” is a body of platelayers which is continually moving up and down, to and fro, over a railway system, taking up old rails and laying down new ones, settling the ballast, and keeping the roadway generally in good repair.

There was a dozen in the gang—rough, brawny, horny-handed men; working, talking together, with the rough and ready freedom which obtains among their class; like most of their fellows, working like “niggers” when there was work to be done and money to be earned, and enjoying themselves quite as earnestly when the money was earned; like most of their fellows, also, in their decided con-

demnation of anything that savoured of religion, which they called, “foolery” —with another word in front of it.

Such was the gang which our queer-looking subject joined about six months before the event narrated at the close of this little narrative.

From the time of his being “put on” by the foreman, he was a perplexity to the others. His work, in quantity and quality, compared favourably with the best of them, and he always had a pleasant word for everybody. But when, as was often the case, the rude and immoral joke was repeated, and loudly laughed at, and the suggestive song went round, it was observed that he never took part in them, and never showed, by word or manner, that he realized them; and if they were addressed to him, he turned them off into another subject with a quiet gravity which his companions could not understand. But what to them was stranger still was, that when the day’s work was over, and they were, as usual, gathering together for the nearest “pub,” they were brought up short by our friend declining to go.

“Why wouldn’t he go?”

“Well, he didn’t care to go.”

“Was he one of them teetotallers?”

“No; he had a drop sometimes—generally at home.”

“Come on, then.”

“No, not to-night.”

It was the same the next night, and the next. They had to go without him. Many were the discussions at the alehouse of which he was the subject, until at last, one son of toil, heaving a deep sigh after the pleasurable exertion of a long pull at a quart tankard, said, “Bless me, if he ain’t as queer as he looks.”

The grunt of dissatisfied assent that went round showed that he had given speech to the unanimous verdict. It was clear that there was something about him which they did not at present understand. They had not long to wait for an explanation.

Early one morning a week afterwards, most of them were crowded into the van that was to take them to their point of work along the line. Some were sitting on the floor, some huddled in corners, some were leaning against the sides, some were clustered together talking; most of them were “blowing a cloud” from short pipes, and all of them were waiting for the short sharp whistle from the engine that means “off.”

Suddenly a voice was heard singing outside. At first it was a little distance away, and, mingling with the hissing of the steam close at hand, was faint and indistinct. Gradually it grew nearer and louder, and the men inside the van listened, looking at each other with questioning eyes. Clear and fresh as the morning air and the sunlight that shimmered on the morning dew, the words and melody of a glorious song were borne to their ears—a song for every language and for all time—the sweet savour of the soul-sacrifice of good Isaac Watts—

“My God, the spring of all my joys,  
The life of my delights,  
The glory of my brightest days  
And comfort of my nights,  
  
In darkest shades if He appear  
My dawning is begun,  
He is my soul's sweet morning star,  
And He my rising sun.”

The men who were nearest the van door thrust their heads through the open top, and lo! there was their perplexing fellow-workman striding towards them, with hands in pockets, chest expanded, chin in air, face flushed with the ruddy light of the morning and radiant with the joy of thankfulness, singing with all his might.

In a moment the mystery was solved—they had found it out; and when the wit of the company bawled out, loud enough for the singer to hear, “Mates, here comes a blooming Christian,” they raised a great shout of such unmistakable import, that our friend stopped his song in confusion, and flushed a deeper red than the morning gave him. He quietly stepped into the van and sank on a bundle in a corner amid a storm of “chaff,” rude sarcasm, and unkind epithets, among which “Psalm-singer,” “Bible-smiter,” and “Marrow-bones” were prominent; but he bore it all, and never said a word in reply. Our friend's experience during the next few weeks can be better imagined than described, and can only be imagined by those who have been in similar circumstances. With a zeal that was worthy of a better cause, they all united in resolving to “take the religion out of him.”

It may be that some young man will read these words who is passing through a like experience, and it seems to him that no temptation and sorrow can be like unto his. Take courage, my brother; God is on your side. You do not suffer alone; others suffer, and have suffered, like you. A word that tells us that we are not alone in our experience—how good it is in a trying hour. You have the sympathy and prayers of the writer, “for he has felt the same.”

By bitter words, by hindrances of his work, by brutal acts, they made him suffer as thousands have suffered before and since—but all to no purpose. He never retaliated by word or deed. Their curses he repaid by kind words, and their unkindness he met with patient endurance. One day the biggest bully in the gang threw a piece of iron at him, “just to get him on.” It struck him with great force. He started up with a sharp spasm of pain on his face, and said, “Bill, that may be good sport to you, but it ain't to me. I wouldn't ha' done it to you.”

And so it went on. The more they ill-used him, the more they endeavoured to make him forget his better principles, and pay them back in their own coin, the more determined he seemed *not* to forget himself—the more resolute he appeared in the course of conduct that he had taken up.

To them it appeared want of “grit” and cowardice in him, and at last, in pure disgust and contempt, they entitled him and always spoke of him as “that cowardly Christian.”

A short season passed, and its end found the gang working on the down line at the foot of the “Long Drift,” which is a steep gradient, two miles long, on the main line to the north. Traffic was brisk, and great care had to be exercised. A keen lookout was kept for approaching trains.

Suddenly the cry of “clear out” was raised, and the men, leaving their places between the metals, ranged themselves alongside the line, whilst a heavy freight train laden with ironstone approached, panting and hissing, on the up line, thundered for a minute or two in front of them—the driver stretching out from the footplate and shouting a greeting—and then the huge lumbering mass

passed on into the distance, and in the quietness the men again took their stations, and work was resumed.

Ten minutes passed, and again the cry was raised, "Clear out." The up limited mail was due. As the men stood waiting, the sharpest-sighted among them could discern, miles away over the country, the streak of steam flashing out rapidly here and there which showed that the mighty engine, with its two hundred passengers behind it, was tearing along at the rate of nearly a mile a minute, and increasing its speed for the incline. In a few minutes it glided round a curve, several miles away, into the straight, and was seen as a black speck in the distance.

Suddenly someone shouted, "What's that up yonder, mates?" All eyes were directed first at the speaker, and then in the direction in which he pointed—up the Drift.

Good heavens! What does it mean? Did their eyes deceive them? No, surely. There was the freight-train, that should have been out of sight several minutes ago, still on the Drift. Nay, worse! It was rapidly descending right in the face of the mail!

This was realized in the flash of a moment, and the next moment the cause was discovered, for one cried out—

"The drawbar's give, and four or five wagons and the guard's van are coming down!"

It was true. One of the iron bars which ran underneath the wagons, and to which the coupling is attached, had given way at the top of the incline, and one-half of the wagons had gone on, and the other half had commenced to run back. There was a man in the guard's van rushing against his will to death. How he was struggling for life could well be seen. All the wheels that he could control by the brake were firmly locked, and as they slid and ground over the metals, showers of sparks flashed out and wreaths of smoke curled upwards, and each wheel shrieked as if in mortal agony, or as if a multitude of fiends were exulting in the prospect of the approaching disaster. But all to no purpose. Faster and faster sped the wagons—louder and louder shrieked the wheels.

All this the men saw as they stood transfixed with horror, unable to cry or move.

Then a white scared face appeared at the door of the guard's van, and the next instant there was launched out into the air a dark flapping object, that fell to the ground and rolled down the steep embankment and settled at the bottom—a dead, shapeless mass.

This the men saw, and it roused them from their terrified stupor. Once these two trains met, there would be a hundred such deaths as that. They turned their attention to the mail.

It was nearing fast now. Its distant murmur had grown into a rumble, and the rumble had grown into a roar. Clouds of smoke and steam volleyed above it, and clouds of dust whirled below and around it. Its massive front devoured the way. The ground trembled under it.

Oh, if they could attract the driver's attention, that he might—if not stop—at least slacken the speed a little.

They held up their hands—they ran towards it—they shouted—they yelled. No use, no use! The driver never expected an obstruction there, and they were unnoticed.

Down came the wagons—up surged the mail; and now a sudden fear came over the men—that they would be killed by the effects of the collision if they stayed so near. With a cry of terror they all ran down the embankment, and found a place of safety, there to wait for and watch the drawing near of the awful crisis.

Did I say *all* fled? All but one. There was one that stayed behind. Alone he stood on the embankment, his awkward form sharply defined against the blue sky. On either side of him, at ever-decreasing distances, the shrieking wagons and the roaring mail.

One moment he stood looking up the Drift, his face white and twitching, and his hands clenched with a great nervous tension. Then he stepped to where a great beam of timber lay by the side of the rails. Raising it with

difficulty on to his shoulder, and trembling and staggering under its great weight, he advanced towards the wagons.

Where was he going? What was he going to do? were questions eagerly asked by the watchers down below.

He was going to save. He was going to die, and he knew it—for between the pantings caused by his exertion, he gasped out this prayer:

“Oh God—help me to—save ’em. You know—I ain’t afeared to die.”

A terrible duel was about to be fought—a true man’s mind and soul against a tremendous dead force.

He reached the metals just in time. The wagons were close upon him—the mail was near at hand. With a last effort, exerting all his strength, he heaved the beam high in the air and dashed it right at the wheels of the guard’s van.

With the shock of an earthquake, and the roar of an avalanche, the whole mass leaped sheer into the air, and rolled in fearful confusion and destruction down the embankment. So powerful was the impact that the line was left clear of all dangerous obstructions. Beam and wagons, all went over, and, ere they had settled, the mail flashed by with a piercing whistle—saved.

But what of the solitary man who had stood to the stupendous task? What of the hero who had saved a multitude of lives by the sacrifice of his own? Where and who was he?

They searched carefully among the debris, and, with a sickening horror, picked up—what they could—of THAT COWARDLY CHRISTIAN.

They dug a hole—the shape of it did not matter—in a God’s Acre close by, and afterwards raised a stone, and inscribed upon it an epitaph, which it was not sacrilege to carve *there*—“He saved others, himself he could not save.”

Even so. The words that were flung in derision in the face of the Saviour of the world were whispered with reverence over the grave of one who humbly followed in His footsteps.

It is ever thus; the shame of Christ becomes the glory of His disciples.

True religion is a man-making power. It makes men noble, courageous, self-sacrificing. If *this* was a cowardly Christian, let me grasp the hand of such another, and I will esteem it the supremest honour of my life to share the dishonour of his name.

*Barrowden.*

H. BULL.

## The Question Box.

COMPARTMENT I.—FOR THE YOUNG PEOPLE.

*Answers to Questions of last Month:—*

(7) King Herod (Matt. ii. 1, 2, 3).

(8) Ebed-melech, the Ethiopian (Jer. xxxix. 16—18).

(9) “Come unto me all ye that labour,” &c. (Matt. xi. 28). “If any man thirst, let him come unto me and drink.” “He that believeth on me,” &c. (John vii. 37—39). “I am the bread of life; he that cometh to me shall never hunger,” &c. (John vi. 35). “Him that cometh to me I will in no wise cast out” (John vi. 37).

Several young friends have mentioned “Suffer the little children to come unto me,” &c., a kind of passage not in our minds when proposing the question, but one we cannot find it in our hearts to reject.

We have been delighted to receive answers this year from young friends in Rome, one of them an Italian girl. Surely this fact will stir up some of our English Sunday school scholars to try what they can do.

*New Questions:—*

(10) What woman became nurse to Solomon’s great-grandfather, when he was a little child?

(11) What was the twofold occupation of Amos before he became a prophet?

(12) Mention six instances from scripture of answers to prayer.

# Ten-Minute Talks with Boys and Girls.

## A LITTLE WORD OF GREAT MEANING.

### *Amen.*

**M**Y text is a very short one, and easily remembered. But I am afraid it is seldom understood even by those who use it oftenest. Boys and girls are especially liable to mistake its meaning. It is so easy to use words without thought. And it is so much pleasanter to guess at their meaning than to ask anyone to tell you. A little girl I know went home the other day, and repeated her lesson verse as "In my Father's house are many pan—" instead of "mansions." She did not understand what "mansions" were, so she thought it must be the more familiar word. Another, repeating the Apostles' Creed, spoke of "the forgiveness of saints and the communion of sins," and being asked what "saints" meant, replied, "Something you smell at." She confused the word with "scent." And so I fancy that most little ones think "Amen" has something to do with *men*. But as we always use this word to close our prayers, it is important to know what it means; so I will try to explain its chief uses.

I.—"Amen" expresses *our belief in prayer*. "He that cometh unto God (by prayer) must believe that He is, and that He is a rewarder of them that diligently seek Him." Unless we have that faith we shall not pray at all. When we kneel before God, when we close our eyes, when we begin our words of prayer,—our actions speak louder than words, and say, "We believe that God is the hearer and answerer of prayer." And when we say, "Amen," we say, "So it is." That is the first meaning of the word.

It is easy for children to believe in prayer, and it ought to be the first lesson taught them by a Christian mother. I look back to the early morning of my life, and I remember kneeling by my mother's knee, and repeating the simple prayer she taught me, and I am sure that I had no doubts when I said, "Amen." I was quite sure that God would hear me, and take care of me, and bless me. And I remember how my mother bade me tell all my troubles to the great Father, and how I used sometimes to kneel sobbing beside my little bed, when my lessons were hard, or when I had got into a scrape, or when I had done something wrong, and tell God all about it. I used to say very funny things sometimes, which I smile to remember now; but then God knew I was only a foolish child, and His answers were wiser than my prayers. And so I should like the very "least of these little ones" to learn to pray believingly. Do not fancy that God is too far away, or that He is too great, or that He is too busy. When a mother is sitting at work, or talking to her visitors, and one of the little ones cries out, how quickly she hears and rises to see what is the matter! But God is more loving than a mother, and the Bible tells us that He is so ready to bless us, that before we call upon Him, He answers. He reads our thoughts, and provides for our wants, and replies before we speak. So that praying is not mere beating the air. You can each find this out for yourselves, like the little girl about four years old, who was asked—"Why do you pray to God?" She answered very simply, "Because I know He hears me, and I love to pray to Him." "But how do you know that?" she was asked again. And putting her little hand to her heart she made reply, "I know He does, because there is something here that tells me so." She knew by experience. There is no need to argue about cake being sweet with the child who has tasted it. And so if we *try* prayer we shall learn how good it is.

II.—"Amen" expresses *earnest desire*. The second meaning of the word is, "So be it:" "so may it be." Coming at the end of our prayers, it says, "We want what we ask for. We mean every word. We are in real earnest."

I am afraid there are many prayers at the end of which "Amen" is not true. People do not always mean what they say. It is so easy to say prayers without praying. An "Amen" should remind us that it is not enough to repeat certain words; nor is it enough to know what they mean: it is only when we really mean *them ourselves* that God will hear them. I remember reading of a very curious little thing that was brought from India by a missionary. It looked very much like one of those boys' rattles—in which you have a piece of wood twirled on a handle, which makes a fearful racket as you twirl it. But this one had a little drawer in one side of the rattle, and in the drawer was a piece of paper written all over with very strange letters. Can you guess what it was? A praying machine! The Hindoo wrote his prayer on the slip of paper, and put it into the little drawer, and began whirling it by the handle, and every time it turned round he supposed he said a prayer, and he thought that the longer he turned it round, the better pleased God would be. Well: we all smile at his foolishness, but do you think it is much better just to repeat the same words time after time without meaning them? What is prayer? Telling God what we want. When you wish father or mother to give you something, you just go to them and ask for it. So when we desire a blessing from "Our Father, who is in heaven," He bids us pray for it. But unless there is the desire, it is useless to say the words. Suppose I take a bow and arrow. If I hold them slackly in my hand and let the arrow go, it simply falls to the ground. But if I fit it upon the string, and then draw it back as far as I can, it is carried to the mark. So is it with the words of our prayers. If we just let them drop from our lips, without thinking what they mean, and without any desire in our hearts, they are quite vain and useless, and fall to the ground. But earnest wishes are like wings to our words, and bear them to the ear of God. So when you kneel to pray, think before you speak, and use no words to which you cannot say, "Amen."

III.—"Amen" expresses an *expectation of an answer*. Its third meaning is "So it shall be." When we close our prayer with a solemn "Amen," it is as if we said, "We believe Thy word, O God. Thou hast promised to answer prayer, and we know Thou wilt."

Too many prayers lack this trust altogether. Mischievous boys sometimes ring the door-bells and run away before anyone can answer. So it is with many people when they pray. They ask for certain blessings, but they do not wait for any answer. They rise from their knees and straightway forget what they said. Now such half-hearted prayers are worse than useless. When God promises to hear our prayers, and tells us, "Ask, and ye shall receive," it is insulting to pray as if we did not believe Him. The little Scotch lad was much wiser, who used to attend the prayer-meetings, and at last said to the teacher who conducted them, "Teacher, I wish my sister could be got to read the Bible: she never reads it." He responded, "But why, Johnny, should she do so?" "Because," replied the lad, "if she would but read it, I am sure it would do her good, and she would be converted and saved." "Do you think so, Johnny?" said his teacher. "Yes, I do, Sir, and I wish the next time there's a prayer-meeting you would ask the people to pray for my sister, that she may begin to read the Bible." So the teacher gave out that a little boy was very anxious for prayers to be offered up that his sister might begin to read the Bible. Immediately afterwards, Johnny got up and went out. The room was very full, and his teacher thought it wrong of the lad to leave so abruptly and disturb the meeting. So when the lad came next day he said rather sternly, "It was very rude of you, John, to get up in the prayer-meeting and go out." "Oh, sir," the boy replied, "I did not mean to be rude; but I thought I should just like to go home and see my sister read the Bible for the first time." You see he had faith and hope as well as love; and his prayer was answered, for his sister was reading the Bible when he went home. Now though we may not always receive the answer we expect, and though we may sometimes wait long for any answer at all, God never turns a deaf ear to our request. As a wise old writer says, "Good prayers never come weeping home. I am sure I shall receive either what I ask, or what I should ask." Then let us pray in faith, and wait in expectation for God's reply.

G. H. JAMES.

## “Immanuel”—“God with us.”

WHAT untold joy, what glories dwell  
In Thy blest name, “Immanuel” !  
There richest hues of mercy shine  
In rays so bright, and so divine.

'Tis bliss to feel Thy wondrous grace,  
What will it be to see Thy face ?  
See Thee, “Immanuel,” as Thou art,  
And worship Thee with sinless heart.

With joy we contemplate Thy love,  
What will it be to sing above,  
The wonders that in Jesus dwell,  
The beauties of “Immanuel ?”

When we were held by slavish fear,  
Then “God with us,” Thou didst appear ;  
Thou didst reveal what treasures dwell  
In Thee, our great “Immanuel.”

When in the desert we were led,  
Our heavy souls were cheered and fed ;  
“Immanuel,” “God with us,” we found,  
And each dark spot was hallowed ground.

What sweetness dwells in Thy dear Name !  
Beyond all earthly pomp or fame ;  
“God with us” now, Thou art, and we  
Shall dwell for ever more with Thee.

Then will we raise to Thee, our King,  
The song that angels cannot sing ;  
Thee through Eternity we'll tell,  
The theme of themes, “Immanuel.”

*Wisbech.*

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## Correspondence.

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### THE COLLEGE BAZAAR.

*To the Editors of the “General Baptist Magazine”—*

DEAR SIRS,—I hope you will not think me troublesome, but it seems necessary that I should again give our friends a little information.

The Bazaar Committee have met, and find that there is room in the Temperance Hall for eight ordinary stalls. These, it is hoped, may be furnished as follows :—Lancashire and Yorkshire, one ; Cheshire and Warwickshire, one ; Eastern and Southern Conferences, one each ; and the Midland Conference, four, namely, Nottingham, Derby, Loughborough, and Leicester with their adjacent churches, one each. Of course the Committee have no wish to dictate to individuals or churches as to what stall they will send their contributions to, but they commend very earnestly the above arrangement to the consideration of the friends, and ask for their earnest co-operation.

In addition to the above there will be a Flower Stall, which we hope will be furnished gratuitously with plants, shrubs, and cut flowers (the last daily) by the florists in the denomination, of whom we have a considerable number.



Promises for this stall may be sent to Mr. L. Simpson, The Fosse, Syston, near Leicester; or Mr. G. Faire, Barkby, near Leicester.

There will also be a stall for refreshments, grocery, and provisions. May I suggest that some good friend should promise to find bread, another fresh meat, another fowls, another pastry, and so on, for consumption at refreshment stall, for one or two days, or for the whole time of holding bazaar? I would like also to call special attention to the grocery and provision department, which I think may be and will be a source of great profit. If our friends throughout the denomination will well furnish us with the goods, we shall have no difficulty in finding an efficient salesman and a ready sale. Nearer the time I will give all needful information as to where things may be sent.

All money should be sent direct to the Treasurer, T. W. Marshall, Esq., Bank House, Loughborough; and I would again urge upon our friends to obtain as many and as large contributions as they can in this form. I am happy to say that many of our churches are working in earnest, and sincerely trust that every church in the denomination will share in this good work.

Yours very truly,

W. EVANS.

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## HOW "BLIND MARY" CAME TO SEE.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—Will you allow me to make a few remarks upon the story told by Mr. Bird, under the above heading, in your last number, p. 103? I am not a disciple of the "faith-healing" school, and therefore I must be excused if I scan Mr. Bird's narrative somewhat narrowly.

1. The blindness, according to Mr. B.'s account, was not real blindness at all, *i.e.*, "Blind Mary" was not destitute of the sense of sight. She was only "practically blind" because she could not raise her eyelids. She was blind as a room is dark, not because there is no window, but because the shutters all something, and cannot be opened. The recovery, therefore, was not from blindness, but from *paralysis of the eyelids*.

2. This paralysis was part of the general paralysis from which the woman suffered more or less for twelve years. Mr. B.'s account is just a little tantalizing. I want to know how the paralysis varied. Did it come on and then go off somewhat, or did it, from a trifling affection, become gradually stronger and stronger? Was it at its worst when she was cured? I note that the *body* was paralyzed but twelve years, whilst the eyelids were helpless for sixteen years.

3. Then again we are told that Mary was *dumb* for three years out of the sixteen. It really would be interesting to know in which three of these years she was dumb. But Mr. Bird vouchsafes no information. His mental digestion is so sound that he can take in more than some of us. Why didn't Mr. Bird head his letter, "How Blind and Dumb Mary came to see and speak"? Perhaps he thought it a light matter for a woman to recover from dumbness. Otherwise he could have reported a double conquest of faith. Why didn't he? Was it because she had recovered from dumbness without faith? If so, it is easy to believe that she recovered her sight in the same way.

4. Once more (for Mr. Bird's evidence is strikingly lacking in all one wants to know) what was the remarkable case of healing of which she was told? We all know how a sudden and startling piece of news will produce a very powerful effect upon both mind and body. We all know, too, how men have been roused to an all-conquering energy by the unlooked-for utterance of some hope-giving word. In the absence of further light, this, I take it, is the proper account of the recovery of "Blind Mary."

It is clear there was nothing supernatural about it. The woman was suddenly and remarkably excited by a remarkable story. She was inspired

with a new hope. Her heart was roused from its feebleness, the blood coursed more freely through her languid frame, and, as Mr. Bird says, "animation was restored to the part of the body before paralyzed." The whole thing was natural enough. Had it been supernatural, the chances are that she would not have experienced "sudden and severe pain in her side and face."

5. Finally, what of Blind Mary's praying all the rest of the twelve or sixteen years? Did she never pray for healing in all that time? She says in her simplicity, "I asked the Lord to heal me, and He has; doctors could not do it, but I knew He could." When did she know that? Never, it appears, until she heard the wonderful story of somebody else being healed. Everything is traceable to that.

The whole thing reminds me of an anecdote I have somewhere read, about Lord Glastonbury. That nobleman, on being asked how he became a peer, gave answer, "I never thought of a peerage; but one day I took up the newspaper, and I read in it that Tommy Townshend was made a peer. 'Confound the fellow!' said I, 'what right has he to be made a peer, I should like to know. Why, I am as rich again as he is, and have a much better right.' So I resolved to write to Pitt and tell him so. I wrote, and was made a peer the following week."

There is about as much of faith-healing in Mr. B.'s story as there is of faith-elevating in the case just given. Really, therefore, I must ask for "reasons other" than those vouchsafed by Mr. Bird.

Yours very truly,

THOMAS, BUT NOT DIDYMUS.

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## "MY OPINION" ON CHRISTIAN UNION.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—In my opinion, manifold advantages would accrue to the church of Jesus if the union indicated in your last issue were brought about. A few of them may be named.

Much less money would be required for ecclesiastical buildings and for the incidental expenses; consequently, poor disciples of our Saviour might be more liberally relieved in times of trouble, and evangelistic efforts on a much larger scale might be made, both at home and abroad.

Ministers, by exchanging pulpits often, would not have to devote so much of their time and mental vigour to sermonizing; therefore, pastoral visiting, open-air preaching, tract distributing, &c., would be greatly facilitated. In villages, especially, Sabbath *morning* congregations are shockingly small! One place of worship would easily hold all who care to leave their homes; and yet several places have to be opened, and several sermons have to be preached. Why not hold one united service?

By periodical conferences, elders and deacons might conserve, or restore and advance, the harmony and prosperity of the confederated sections. Church discipline could be more uniformly administered; and inconsistent members would not be welcomed into one society soon after they had been expelled from another. Denominational jealousies and rivalries might cease to exist; while legitimate "provoking to love and good works" would be approved and commended on earth and in heaven!

Of course, objections to this kind of connexional confraternity may be easily found or fancied, especially by such persons as are profiting in some way by the divided state of the church; but our dear gracious Lord would vouchsafe all needful aid, if sought by fervent prayer. "In Him are hid all the treasures of wisdom and knowledge"; and He desires the unity of His church, for the benefit of the world (John xvii. 21).

Newthorpe.

T. YATES.

## Editorial Notes.

**A CALL TO PRAYER.**—The Rev. W. Crosbie, M.A., Congregational Minister, formerly of Derby, now of Brighton, has issued a little book entitled, “*Is the Spirit of the Lord straitened? a call to Prayer*” (Price 2/6, Hodder & Stoughton). He has felt as a “burden of the Lord” upon him, the duty of bringing before the churches the need there is at this time for special and united prayer for “a new baptism of the Holy Spirit.” Before reading Mr. Crosbie’s book, our feeling was rather against what we supposed to be his view. Our impression was that some Christians, perhaps unconsciously to themselves, have made the need for prayer an excuse for indolence. They have talked about “waiting upon the Lord” as the disciples did at Jerusalem, when they ought to have been in the streets and lanes of our towns and villages compelling men to come in. Mr. Crosbie himself cannot be charged with this, for it is well known that he is a most earnest and indefatigable worker. But we confess that after reading what he has to say, we are impressed with the conviction that the subject he has brought before us is one meriting the serious, thoughtful attention both of Christian ministers and of all church leaders. “Much attention,” says he, “is given to the perfecting of ecclesiastical machinery, to the improvement of church architecture, to the development of an æsthetic ritual, to the raising of money, to the discussion of matters that relate chiefly to externals.” But, after all, spiritual power seems wanting. How is it to be obtained? Mr. Crosbie shows that it is one of the laws of the spiritual world that it is given in answer to united prayer, and supports his position by reference to illustrative instances. Possibly we may refer to this subject next month; but we felt anxious to call the attention of our readers to it at once. Is a new baptism of the Holy Spirit the present great want of our churches? If so, how is it to be obtained? Let us all think and pray over these grave questions.

**THE GRAVE POLITICAL OUTLOOK.**—At the time of our writing, public matters look very serious. It is impossible to be cheerful. It is alleged that Messrs. Chamberlain and Trevelyan have tendered their resignations, and though it may be said Mr. Gladstone is not dependent on them, they do undoubtedly represent a large and very earnest section of the

Liberal Party. It becomes therefore a question, whether, with the defection of Liberals of the class of Lord Hartington and Sir Henry James on the one hand, and that of a number of able men of the more Radical type on the other, Mr. Gladstone will have followers numerous enough, and enthusiastic enough, to enable him to carry the measures he thinks needful for the pacification of Ireland. If not, what then? What are the alternatives? In a previous paragraph we have spoken of a “Call to Prayer.” Certainly, now if ever prayer for our country, and for wisdom for our statesmen, is in season. What with bad trade all over the world, and the dislocation of political matters in Great Britain, the outlook is gloomy. Our sole comfort is in the fact that “the Lord reigneth.” He can bring light out of darkness. Let us look to Him. Let us cry to Him.

**THE PRESENCE OF REGISTRARS AT MARRIAGES.**—A bill has been introduced into the House of Commons by three Conservative members — “honour to whom honour is due”—for the purpose of remedying the unfairness of the law which requires a Registrar to be present at Dissenting marriages, whilst his presence is not needful at marriages in Episcopal churches. The Bill proposes, as we understand it, to appoint some one Nonconformist minister as Registrar for every licensed Nonconformist place of worship. A Wesleyan minister has written to the *Daily News* showing the inconveniences which would result from the adoption of that plan among all the Methodist bodies, owing to their system of Itineracy. Some persons would solve the difficulty by requiring the presence of the Registrar at Church as well as Chapel; and to this idea we ourselves at one time inclined. But why not adopt the plan which has long prevailed in Scotland, and is said to work well? There, we are told, a Government official receives at his office the legal notice, enters the particulars required by law, and issues the legal permit or authority to the minister. The marriage having been celebrated at the time and place desired, the fact is duly notified, we suppose by the minister, and registered at the proper office. It may be said, But might not this notification, or the transfer by the minister of the certificate signed by the contracting parties, be sometimes omitted through careless-

ness or accident? We think that if the omission were made punishable by a small penalty, there would be small fear of this. How is it in Scotland?

"THE OLD CHARITY AND THE NEW."  
—The distress that is troubling us in England is troubling our cousins across the Atlantic. Dr. Wayland has been contributing to the discussion of the subject under the above title. The old charity, as he would put it, relieves the beggar in the street without inquiry; the new learns the name and address, and "the cause which it knows not, it searches out." The old system creates beggars, for as Archbishop Whately said, "People will do what you pay them to do: if you pay them to work, they will work; if you pay them to beg, they will beg." Yea, people will torture and mutilate innocent children so long as it pays to do so. A horrible case of the kind is related in the *Daily News* of March 16th, in which two Spaniards, in France, deliberately burned sores with vitriol upon the limbs of a little boy, and strapped him in painful attitudes upon a board to excite pity. The evil from which the country is suffering cannot be cured in a day. Giving doles will not do it. The new charity seeks to get at the causes of poverty, and then tries to remove them. It finds "waste, idleness, ignorance, love of drink, and habits tending to disease." It can only overcome these by patient effort. Nothing is easier in the administration of charity than to create more evils than you can cure. The history of the Poor Law has been one long uniform confirmation of this. Mansion House Relief Funds are well in their way, but the crying need of the people, if they did but know it, is for something more valuable than money. They want the gos-

pel—the gospel of thrift, the gospel of temperance, the gospel of the Lord Jesus Christ. Other things are quack remedies; this is the true panacea.

MODERN CHURCH REQUIREMENTS.—Among the officers and gifts bestowed on the early church we read of apostles, prophets, teachers, miracles, gifts of healing, helps, governments, &c. Some of these terms are suggestive of considerable breadth, but the modern church has gone and is going far beyond it. Directors of music are in great demand, for concerts are becoming the regular and the most popular week-night services. In the winter time cooks are wanted to manage soup kitchens, and penny dinners, and an organization akin to Board of Guardians is required for the relief of distress. Parsons, like the Priests of old, find it needful to be butchers, for one of them has opened several butchers' shops. "Dancing masters" will be wanted by-and-by, for already youthful church members, according to a letter in the *Christian World*, are joining dancing parties. "Stage managers," too, are becoming a necessity, for the school-rooms attached to the House of God are now consecrated to the performance of pantomimes and stage plays. The Millennium must be near at hand, for "Holiness to the Lord" is being written over every thing which the antiquated Christians of the past deemed worldly and profane.

BOOKS FOR LOCAL PREACHERS AND STUDENTS.—In response to our appeal, several communications have been received, two of special value—from Tutbury and Walsall—for which we thank the writers. To work the thing out properly will require thought and time. As soon as possible the result will be announced.

## Notices of New Books.

WORTHY IS THE LAMB. An Anthem, by James Orchard. Price 6d.

THE PRODIGAL SON. A short Cantata, by James Orchard. (May be also used as an Anthem.) Price 1s.

London: Novello, Ewen, & Co.

WE invite the attention of chapel choirs and our musical friends generally to the above-named compositions. Many as are undoubtedly the gifts we conjointly possess as editors, we do not profess to

be great in music and song. We shall not, therefore, in this case assume the critic's place, but simply state that these pieces have been already favourably received in a number of places, and that as the cost is so small, we trust our friend the composer will be encouraged by a ready sale. Copies may be obtained from our Leicester publishers, Buck, Winks, and Son; or from the author himself, Upper Church Street, Ashby-de-la-Zouch.

MEMOIR OF LYDIA MIRIAM ROUSE. By her Husband. London: Alexander and Shephard.

A MOST interesting sketch of the life and Christian work of the noble-hearted wife of the Rev. G. H. Rouse, Baptist missionary. It tells more especially of her self-denying efforts for the spiritual welfare of sailors and soldiers at Calcutta—efforts requiring much courage and great tact, as well as evangelic zeal and strong faith. Reading of such deeds of goodness, one desires to know more than Mr. Rouse has told us of the *inner* life of this excellent woman; but we can appreciate her husband's reticence on this to him almost sacred subject, whilst we are grateful for the narrative he has actually given us. It is a story most stimulating and encouraging to all Christian workers, and we hope it will be very widely read. The book is not large—one hundred and sixty pages—and we may add, though

published in London, was printed at the Baptist Mission Press in Calcutta.

THE MONTHLY INTERPRETER. Edited by Rev. J. S. Exell, M.A. Price 1s. Monthly. Edinburgh: T. & T. Clark.

WE have received from Messrs. T. and T. Clark the numbers of this excellent Biblical magazine for February and March, and find them equal, if not superior, to their predecessors. The following are the titles of some of the papers:—Introduction to the Book of Isaiah, by Canon Rawlinson; Omissions from the Fourth Gospel, by Professor H. R. Reynolds; Exaltation of Christ in the Epistle to the Philippians, by Dr. George Matheson; the Resurrection of the Dead, by Professor W. Milligan. The portion of the March number least to our taste is the Literary Record.

## News of the Churches.

All information for this department should reach REV. J. FLETCHER by the 16th of the month.

### CONFERENCES.

CHESHIRE.—The spring meetings will be held at Stoke-on-Trent, on Tuesday, April 6th, under the presidency of Mr. Roger Bate. Morning service at 11.30, afternoon at 2.30. In the evening the Conference Sermon will be preached by the Rev. W. Evans, of Leicester, President of the Association.

SIM HIRST, *Secretary*.

EASTERN.—The spring meetings will be held at Bourne, on Wednesday, April 14th. Morning preacher, Rev. J. H. Monti, of Gosberton. Business at 2 p.m., at the close of which brother Jolly will open a discussion upon "The Evening Service; whether to make it more popular will render it more useful." Home Missionary meeting in the evening. Expected speakers—brethren Callaway, Monti, and W. Orton.

CHARLES BARKER, *Secretary*.

SOUTHERN.—The spring meetings will be held on Monday, April 5th, at Praed Street chapel. Business at 3 p.m. Paper at 4.30 by R. F. Griffiths, on "The Press

and the Religious Leadership of Social Movements." Discussion to follow. Tea at 6.0. At 9.30 Dr. Clifford will deliver his presidential address.

ROBT. P. COOK, *Secretary*.

WARWICKSHIRE.—The spring meetings will be held on Tuesday, April 13th, at Nuneaton. Besides the ordinary business, a paper will be read at the morning session by the Rev. E. W. Cantrell, on "The Connection between the Young and the Evangelization of the World;" and in the afternoon the Rev. George Barrans will give the presidential address. A proposal will also be made to establish a Lay Preachers' Association in connection with the Conference.

A. HAMPDEN LEE, *Secretary*.

MIDLAND.—Held at Long Eaton, March 16th. In the morning, after devotional exercises, a sermon from Genesis xxxv. 9—on the Bethel of our Spiritual Life—was preached by Rev. C. W. Vick.

In the afternoon Rev. J. Mudon took the chair as President for the year, and very cordially welcomed Rev. A. O. Shaw

upon his settlement over the Edwin Street branch of the Broad Street church.

Only a few responses were made to the roll call of the churches. Such oral statements as were given were of a cheerful character.

Several visits to the churches were reported by the Messengers. This work promises to issue in much good. Owing to resignations necessitated by the enfeebled health of the brethren first appointed to this work, the Rev. O. Springthorpe was asked to undertake the Derbyshire district and the Rev. J. C. Forth the Leicestershire district.

The recently-formed church, meeting in the New Walk, Leicester, was received into the Conference, and recommended for admission to the Association.

The Rev. S. S. Allsoop read his paper on "What shall we Read?" for which he was thanked, and asked to send the substance thereof to the editor of the Magazine.

Next Conference will be held at Bagworth on Whit-Wednesday. Rev. T. Goadby, B.A. invited to preach in the morning. Rev. G. E. Payne appointed to read a paper on "Open-air Preaching."

Hearty thanks were voted to the preacher of the sermon, and to the Long Eaton church for hospitality.

The day's proceedings ended with a well-attended platform meeting, the speakers being Revs. O. D. Campbell, M.A., W. H. Teuley, and W. Evans.

ROBERT SLBY, *Secretary*.

#### CHURCHES.

**BIRMINGHAM, Longmore Street.**—Feb. 8th, annual meeting of church and congregation—the pastor, Rev. A. T. Prout, presiding after tea. Reports of year's work in all departments very satisfactory. Financial statement showed an improvement on preceding year. Speeches by pastor and deacons. Special music by choir. Mr. John Hyde, organist and choir master, who recently resigned after two years' gratuitous service, was presented with a writing desk and stationery cabinet combined—subscribed for by church and congregation. The choir made a separate testimonial. Both were suitably acknowledged.

**CLAYTON.**—March 6th, the annual tea festival was held. A high tea was provided in the school-room, to which about 400 sat down. A public meeting followed the tea, presided over by the pastor, Rev. W. J. Hambly. Addresses by Messrs. J. Mitchell, G. Andrews, W. Wilkinson, and S. Mitchell. The debt on

the new chapel site and burial ground had been cleared off, leaving a balance of £8 17s. in hand. This sum is intended as a nucleus for a new chapel fund. The chapel and school choirs were present, assisted by the members of the Philharmonic Society. A selection of solos and anthems was very efficiently rendered.

**DOWNTON.**—On Feb. 18th about sixty friends had tea, many being old inhabitants of the place interested in the renewal of work here. A very pleasant meeting followed—Rev. F. Ounliffe (pastor) in the chair. The Rev. J. T. Collier gave an address, referring to the past history of the place, and emphasizing the need of sympathy and union amongst Christian churches. Short addresses were delivered by four other friends on various phases of the Christian life, and the meeting terminated amidst many signs of deep feeling and hearty appreciation.

**EPWORTH AND CROWLE.**—Rev. C. Payne (Louth) conducted services the last week in February at Epworth, as one of the "Messengers." Rev. W. Orton (Grimsby) served Crowle the week following in the same capacity. Congregations good. A conversion at each place. A good spiritual awakening.—We are glad to hear that under the fostering care of the Village Churches' Board, and the ministry of its young pastor, this ancient church is doing well. Help received from various friends towards the recent school-room effort is gratefully acknowledged. Further assistance would be well bestowed.

**HALIFAX, Lee Mount.**—A three weeks' course of special services has resulted in the conversion of several scholars and members of the congregation. The services were conducted by the pastor (Rev. Watson Dyson), and Messrs. G. Booth (Wesleyan), Alfred Crowther (Methodist New Connexion), and Rev. J. Parkinson, M.A. (vicar of the neighbouring church of St. George's).

**LEICESTER**—*New General Baptist Church.*—An interesting service was held at the Memorial Hall, New Walk, on Sunday, March 7th, when about 80 persons, who were formerly members at Friar Lane, were organized as a new church. The Rev. W. Evans performed the ceremony of inauguration, and was assisted by the Revs. W. Bishop, J. C. Forth, and R. Y. Roberts. On the following day a tea and public meeting were held. Mr. A. de St. Dalmas presided at the meeting.—The Rev. W.

Bishop regarded those who were present as being like a man going back to begin life over again, with the experiences of the past to guide and help him.—Rev. R. Y. Roberts said the prosperity of Christian communities depended not so much upon the commercial arrangement of their affairs as upon the degree of spiritual culture in the members. He hoped that they might thrive and prosper in every good work to which they set their hands.—Mr. Councillor Payne also spoke some words of sympathy.—Mr. W. Ashby responded on behalf of the new church, and expressed the gratitude of the members for the tokens of sympathy they were constantly receiving. They would endeavour to work earnestly and unselfishly for the common good.

**LOUTH, Northgate.**—As usual the annual sale of fancy work, etc., was successful. Over £78 was realized, mostly applied to reduce the debt on new organ and alterations, leaving only some £30 to be discharged by a future effort.

**LYDGATE.**—On Shrove Tuesday about 150 persons sat down to an excellent sandwich tea. After tea a meeting was held under the presidency of the pastor, the Rev. W. L. Stevenson. Mr. J. Ormerod, the church secretary, read the report. He said that the chapel was just twenty years old, it having been opened on Shrove Tuesday, 1866. He then gave the total and yearly averages of sums of money raised during that period. The weekly offerings had averaged £55 2s. 9 $\frac{1}{2}$ d.; the quarterly collections, £12 1s. 3d.; pew rents, £36 12s.; chapel anniversary collections, £10 17s. 4d.; school sermons, £48 11s. 7d. These figures do not include large sums raised for painting, organ expenses, etc. It has been decided to purchase a gas-engine for the purpose of blowing the organ, and £24 18s. has already been raised. The number of members is 127, being an increase of eight on the year. Addresses were delivered by Mr. T. Marshall, Mr. Thos. Greenwood, senr., and Mr. Thos. Greenwood, junr. The choir sang, "Praise the Lord, O my soul," "O, Saviour of the world," and "All thy works praise thee;" and Miss H. Sutcliffe sang the air, "Thou didst not leave." One or two recitations were also given. Organist, Mr. T. H. Marshall.

**MARKET HARBOUROUGH.**—The 55th anniversary was celebrated on Feb. 21st and 22nd. Preacher on the 21st, the Rev. W. Evans, of Leicester. At the public tea and meeting, Revs. W. E. Morriss, A. R. Humphreys, J. Wild,

Messrs. J. J. Mumford and W. Cotes took part—Mr. O. Robinson in the chair. Congregations very encouraging. Collections, £7 1s. 6d.

**MORCOTT AND BARROWDEN.**—Mr. James E. Andrews, of Morcott, has been presented with a handsome volume—"The Lands of Scripture"—by the members of the church on his resigning the offices of deacon, church secretary, and treasurer, which he has faithfully held for thirty-six years.—A similar present has been made to Miss E. B. Richmond, on her resigning the post of organist, which she has ably filled for upwards of seven years.

**NANTWICH.**—On Feb. 21st, two sermons were preached by the Rev. R. P. Cook, of London, the Secretary of the G. B. Home Mission Society. The services were well attended, and the collections amounted to £3 4s. 5d.

**TODMORDEN.**—The friends at Wellington Road have formed a College Bazaar Committee. The ladies composing it are drinking tea, and buying materials with the proceeds. The made-up materials are then sold at each other's houses, and so the Bazaar Fund grows. This may serve as a hint to other churches.

**WENDOVER.**—At the annual church meeting, the pastor, Rev. H. Reid, in the chair, an addition of 21 members for the year was reported. A debt of £16 10s. had been cleared off, leaving a small balance in hand.

#### SUNDAY SCHOOLS.

**HALIFAX, North Parade.**—S. sermons on March 14th, by Rev. W. Evans. Service of Song, "Daniel"—Mr. Councillor Binns giving the reading. Collections, £43 17s. 8d.

**LONDON, Church Street.**—S. S. anniversary held Feb. 28th. Preachers—Revs. Charles Clark and R. P. Cook. Service of Song in the afternoon—reader, Mrs. Dawson Burns.—March 1st, annual tea, and distribution of prizes by Mrs. Cook (wife of the pastor). The largest collections for several years past.

**LONDON, Commercial Road.**—The 85th anniversary took place on March 14th. Preachers—Rev. W. E. Hurdall, M.A., and the pastor. Rev. C. Lemoine addressed parents and scholars in the afternoon. The tea and public meeting took place on March 16th. The pastor, Rev. J. Fletcher, took the chair. The secretary, Mr. W. A. Morris, read the report. Mr. Gillmore gave the financial statement. Addresses by Revs. W. T. Lam-

bourne, J. Hillman, W. Harvey Smith, and B. Sackett. Mr. Woodward (superintendent) and Mr. Nash also spoke. Special hymns were sung by the scholars, under the leadership of Mr. G. Cooper.

STOKE-ON-TRENT.—The annual school meeting took place on Feb. 22nd, the pastor presiding. The report, read by Mr. Alfred Wright, superintendent, showed a slight decrease in numbers on the previous year. The Young Christians' Band, Scripture Union, Band of Hope, and Juvenile Missionary Auxiliary were all in good working order—the latter having raised £24 4s. 6d. £30 had been raised by a sale of work got up by the first class of girls and their teacher, Miss Usherwood; £10 going to the Foreign Mission, and £15 towards the renovation of the schools. The library had become practically inoperative, but it was intended to make an effort to place it in a more satisfactory condition. Three scholars had joined the church during the year. Prizes offered to those over fourteen for the best paper on the "Childhood of Jesus," and to those under that age on the "Childhood of Samuel," were awarded to Ethel Forrester and Emily Wright, senior division, and to Adeline Whitaker, junior. On a previous occasion the boys carried off all the prizes. After some remarks from Mr. Pratt, who also read the successful papers, Mr. Grose distributed prizes to 45 scholars who had attended punctually 104 times; and the pastor to 58 others, whose attendance had fallen short of the maximum. In connection with the school there is an adult class numbering about 90 members, conducted by Mr. Grose.

#### TEMPERANCE.

LONDON, *Commercial Road*.—On March 3rd the annual meeting of the Senior Band of Hope took place. A goodly number to tea. Meeting in the chapel, the pastor (J. Fletcher) presiding. The secretary (Mr. W. G. Branch) and the treasurer (Mr. Bourne) presented reports. Addresses by G. Cotton Minchin, Esq., and Mr. Menzies. Mrs. Nash, Mrs. Mellis, and Mr. Warne sang solos and duets. Miss Freeman and Mr. W. Hamilton, pianists. Mr. T. Grigsby and Mr. Gillmore moved votes of thanks. The meeting was most successful.

NORWICH, *St. Clement's*.—A united temperance meeting was held on March 11th, representing seven nonconformist churches of the city. Addresses by Revs.

W. A. McAllan (Presbyterian), J. P. Perkins (Independent), J. H. Shakespeare, M.A. (P.B.), Geo. Taylor (pastor), Messrs. A. Kent and W. Luxford (Independents), and J. W. Taylor. J. Howlett, Esq., occupied the chair. The addresses, which were most earnest and telling, were listened to with unflinching interest by a good congregation.

#### BAPTISMS.

BURNLEY, *Enon*.—Nine, by D. McCallum.  
CRADLEY HEATH.—Five, by F. J. Aust.  
HALIFAX.—Five, by W. Dyson.  
HEPTONSTALL SLACK.—Four, by J. Hubbard.  
NOTTINGHAM, *Old Basford*.—Four, by J. Maden.  
QUEENSBURY.—Three, by A. C. Carter.

#### MARRIAGES.

COX—MAWBY.—Feb. 24th, at the Baptist chapel, Mint Lane, Lincoln, by the Rev. G. P. Mackay, assisted by the Rev. W. Orton, of Grimsby, Wm. Henry Cox, of Sheffield, to Rebecca Mawby, daughter of Mr. J. W. Mawby, deacon of the G. B. church in St. Benedict's Square, Lincoln.

JACKSON—MAWBY.—At the above time and place, John Henry Jackson, of Manchester, to Elizabeth Mawby, sister of the bride above named.

#### OBITUARIES.

FIELDING, MRS. ELIZABETH, the wife of Mr. Jonas Fielding, a deacon of Tetley Street church, Bradford, went to be with Christ, Feb. 28th, 1886, aged forty-one years. She had been a scholar in the Sunday school and also a teacher, and was baptized more than twenty-four years ago. Her path was that of the just, shining more and more unto the perfect day. She was held in high regard by all who knew her. During her last illness she was sustained by the presence of her Saviour. She spoke calmly about her decease, commending her devoted husband and children to the care of her Heavenly Father, begging them to meet her in heaven. Then, as a tired child goes to rest on the bosom of its parent, she quietly fell on sleep. A. W.

MADEN, CHARLOTTE, relict of the late Rev. James Maden, of the School House, Clow Bridge, entered into rest on the 1st day of March, in her 82nd year, and was interred at the Baptist chapel, Goodshaw. "She ran her race with patience, looking unto Jesus."

TAYLOR, MRS. BETSY, was the daughter of John and Ann Brooks, and was born at Ticknall, Derbyshire, Aug. 1st, 1809. When about twenty years of age she was baptized at Harts-horn, and joined the church at Ticknall, but was transferred to Sacheverel Street, Derby, about the year 1840. During the past thirty-four years she resided in Coventry, and was long a member of White Friars' Lane church, but lately of St. Michael's Baptist church. After a brief illness she quietly passed away on Feb. 18th, in her 77th year, and was interred in Coventry cemetery on Feb. 23rd, the service being conducted by the Rev. W. T. Rosevear, who on the Sunday following spoke of her as an example of quiet, consistent Christianity. By her death there remains now only one of this large family, the last removal being that of her brother, Mr. Wm. Brooks of the Orissa Mission.



THE

# MISSIONARY OBSERVER.

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APRIL, 1886.

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## The Parting Wishes and last Words of Christ.

WHEN the Lord Jesus Christ was about to leave this earth, what were His final injunctions to His disciples? What was to be their special work all through the ages, and up to the hour of His return? Did He plainly express His wishes? or did He leave room to doubt what His desires were? If His commands during the days of His life and ministry had not made His wishes clear, certainly the words He spoke during the forty days after His resurrection and before His ascension, left no room to doubt!

On *His first* appearance to His disciples—on the evening of His resurrection day—He commanded them to go forth and “preach repentance and remission of sins *among all nations* ;” or, as Mark gives it, He said, “Go ye into all the world, and preach the gospel to every creature.”

When afterwards He met His people on the mountain in Galilee (probably the occasion on which He was seen of five hundred brethren at once, for there was evidently a special summoning to this gathering), and told them that all power was committed to Him in heaven and on earth, He solemnly repeated this command, delivered to His disciples first in the upper chamber in Jerusalem (Matt. xxviii. 16), “Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even to the end of the age.” All power is *Mine*; therefore *go ye and evangelize the world*; for *I am with you*. The command in the centre had been vain without the assurance which goes before and the promise which follows after! The task enjoined was tremendous, but the assistance pledged was sufficient.

The first Gospel closes by recording the giving of this great commission for world-wide and never-ceasing missionary work; but the Acts of the Apostles prove that yet a *third* time before He finally ascended up where He was before, the Son of God, our Saviour, uttered His deep desire as to the future work of His church.

It was when He was on the very point of finally leaving them, on "the day in which He was taken up, after that He, through the Holy Ghost, had given commandments unto the apostles whom He had chosen." And what were these His *last* words to His people, His *last* expressed wishes about His disciples? "Ye shall be witnesses unto Me, both in Jerusalem, Judea, and Samaria, and unto *the uttermost parts of the earth.*"

The very last thought that passed through the mind of Christ before the clouds received Him out of sight was thus *a thought for the distant heathen.* The final words that fell from His most gracious lips were, "the uttermost parts of the earth." Touching proof of the place held in the heart of Christ by missionary enterprise! How should it be otherwise? The Son of man—did He not come to seek and save the lost? Who *so* lost as heathen idolaters? Who so far from God?

What was the teaching of the one great miracle performed by our Lord after His resurrection? That glorious results should follow the toils of Christian fishers of men!—"they were not able to draw the net for the multitude of fishes."

Indeed, it would seem that on *every* occasion when the Lord after His resurrection met His assembled disciples, He laid on them this one injunction, to declare to the utmost bounds of earth and time, that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them."

Nay! the fulfilment of this injunction is made a condition of His coming again. "This Gospel of the kingdom shall be *preached in all the world* for a witness to all nations; *then shall the end come.*"

If then this is *the* great work of the church, let *every* Christian see to it, that he or she has her share in doing it! No one may neglect it and fail to take active interest in missions *on peril of proving themselves heartlessly indifferent to the last desires of Jesus Christ!* Eighteen hundred years have made no difference in His wishes. He is "the *same* yesterday, to-day, and for ever." He did not speak to Apostles as such only; He addressed them as representatives of the whole Church. Eleven men could not evangelize the whole world, nor continue to preach during all the ages. Christ addressed His command to Englishmen and women of the nineteenth century just as much as to Galileans of the first. And a responsibility which rests on *all* must needs rest on *each.*

Reader! ask yourself, What am I doing in obedience to this last command of Christ? Whom am I evangelizing? How much do I *care* for the conversion of the heathen? How often do I *pray* for Missionaries? How much do I *give* to Missions? What difference would it make to me if there was no heathen world?

Would to God our *Missionary Observer* had one reader for every thousand readers of *general news!* Is it not a sin and shame that the passing politics of the day have far more attractions for even true Christians, than the progress of Christ's work on earth? And would to God that every reader of our pages were a sharer in the work of spreading the Gospel on earth! Who was it said, "*If ye love Me, keep My commandments*"?

## Human Sacrifices and their Suppression.

MENTION is made, writes the Rev. T. Bailey, of Berhampore, in my annual report, of the fact that the Khond tribes in the neighbouring hills had recently petitioned the Government for permission to revive the rite of human sacrifice; I also mentioned that C. H. Mounsey, Esq., the acting Special Assistant Agent in the Khond hills, had been overhauling the records in his office of the Agency for the suppression of the rite, and also of female infanticide, and that he had at great pains, owing to the age and partial illegibility of the documents, prepared a series of reports for publication. The work is now completed, and by the kindness of Mr. Mounsey I have within the last few days received an early copy. The contents are deeply interesting, and from the number of the rescued victims who found an asylum in the missionary orphanages at Berhampore, Cuttack, and Balasore, a few extracts can scarcely fail to be specially welcome to our friends. The book is printed by the Government, and is entitled—

### “REPORTS OF THE MERIAH AGENTS (GANJAM) FROM 1837 TO 1861.”

At the end of the Goomsur Campaign of 1836-37, Captain Campbell, who had been Assistant and Secretary to the Hon. Mr. Russel, Political Agent, throughout the war, was appointed Assistant Collector and Magistrate to Goomsur and Suradá, with special charge of the Khond inhabitants of those countries.

Under date 17th January, 1838, Captain Campbell reports:—

With regard to the suppression of the Meriah puja among the Khonds, I have the honour to inform you that I proceeded with an escort, and having called together the heads of the different villages, explained to them what I conceived to be the intention of the Government, viz.: that the sacrifice of human victims would no longer be suffered among them, and peremptorily ordered them to bring all persons whom they might have purchased as meriahs to me. They stoutly denied having such in their possession, but from my having previously taken the precaution to ascertain the names of different chiefs who had them, they were led to make a partial disclosure. I then sent them away for the children, and to expedite the business sent two of my peons with each of them. I afterwards made a list of the meriahs brought to me—their names, ages, caste, places of residence, by whom sold and by whom purchased. This information I took from the children themselves.

I am now engaged in securing the persons of those through whose means or by whom the children were sold.

Date 15th January, 1839—

I have been fortunate in seizing two notorious traders in children to the Khonds, who eluded my search last year, and whose conviction and punishment will, I trust, have a good effect on others who have followed the same traffic.

Date 22nd January, 1841—

The number of victims purchased within the last year would lead to the conclusion that the intention to continue the sacrifice exists with undiminished force, and that persuasion and remonstrance have not had the effect anticipated.

Children are sometimes sold as meriahs by their parents and other relations for as small a sum as three or four rupees.

Date 6th January, 1842—

I have used my utmost endeavours, in accordance with the instructions I have received, to impress upon all the horror with which the meriah sacrifice is viewed by Government, and to persuade them to discontinue it; but this it is hopeless to expect they will do, unless to persuasion and conciliation is joined the power of inflicting punishment on the purchaser and sacrificer as well as on the seller of a child.

Date 24th April, 1842—

The practice of female infanticide appears to have existed in these [specified] tracts from time immemorial, and in them generally the life of no female child is spared, except when a woman's first child is a female, or when the head of a tribe or of a branch desires to form connections by intermarriage. The infants are destroyed by exposure in the jungle ravines immediately after birth, and I found many villages without a single female child. At the lowest estimate above one thousand female children must be destroyed annually in the districts of Pondotchol, Golodye, and Bori.

Under date January, 1843, Captain Macpherson reports :—

I have brought away 113 victims, all (except one who was rescued from under the knife) voluntarily surrendered.

Date 10th July, 1844—

The portion of the Khond country in which the practice of female infanticide is known to prevail, is included in the zemindari of Suradā, Korada, and Chinna Kimodi in the Ganjam district. Its area is roughly estimated at 2,400 square miles, its population at 60,000, and the number of infants destroyed annually at from 1200 to 1500.

Date 17th March, 1845, Assistant-Surgeon J. Cadenhead reports :—

In Atharah and Baro everything was tranquil; nevertheless there was an intense longing on the part of the great body of the people to return to ancient usages. They told their chiefs that the abolition of the great rite was chiefly owing to their want of energy in not making fully known to the Government the ideas of the people at large upon the subject, and threatened that if the chiefs made no effort to procure the sanction of Government for its renewal, they would appoint those who would. They would be content to suffer extortion and injustice as the price of the maintenance of old customs.

Date 16th April, 1848, Lieut.-Col. Campbell reports :—

The question of the meriah was now at issue. . . . When at last the chiefs approached and matters were ripe for the discussion of the great question, the evasions, falsehoods, and stratagems which were resorted to to baffle our efforts were most harassing. I do not think there was much reason to expect aught else from a race sunk in the depths of ignorance, superstition, and sensuality. I know they have been styled "a clear-headed and truthful people," but how or where they can have inherited these rare and precious blessings, is very far beyond my conception. Between the New Zealand savage who regales himself on human flesh, and the Hill Khond who pitilessly immolates a human victim, there is nothing to choose. The Khonds may not be quite so expert at a lie as their more civilized neighbours of the plains, but a regard for truth for its own sake they have none—absolutely none whatever.

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## Recollections of May 29th, 1833.

THE *Freeman* of 20th November last informed us that the Rev. John Goadby, D.D., finished his course at Poultney, Vermont, U.S., on the 13th October, in his seventy-eighth year. As he was connected with the work of Christ in Orissa for four years, a few reminiscences of his ordination service may not be unacceptable, though he was personally unknown to most of the present supporters of the Mission. We were born within a few miles of each other—were also for a brief season members of the same church; and I was present at the church meeting at Ashby on a pleasant spring evening in 1830 when he was recommended to the Committee of the Wisbech Academy as a suitable person to enjoy the advantages of the Institution. When his academic course was completed, and he had been accepted by the Committee of the Mission, I was present at his designation to missionary work on 29th May, 1833, at Baxter Gate, Loughborough. It was a solemn and deeply interesting service: the congregation was very large—larger, it was believed, than had ever met before

on a similar occasion in our denomination. The three men who took the principal parts of the service were men of mark amongst us—William Pickering, Joseph Jarrom, and his father Joseph Goadby, senior—men who were worthy of the high reputation they held in our churches, and whose memories are revered by all, most by those who knew them best. The narrative which the young missionary gave of his conversion was listened to with deep interest by many, and it is worthy of notice that he referred to his mother's conversations and prayers as having made the earliest impressions on his mind of the importance of salvation. He had occasionally been impressed by his father's sermons, but he was much more deeply affected when often on the Sabbath day his mother took him by the hand, conversed with him on the most important of all subjects, and prayed with him. These were seasons, and this was instruction, that could never be forgotten. Let mothers learn the lesson which this touching incident (one amongst hundreds that might be mentioned) teaches. In 1822 he was apprenticed to Mr. John Dean, of Ibstock, who was well known in that locality as an acceptable and useful local preacher. Mrs. Dean, too, was one of the excellent of the earth. He was often much impressed as well as instructed by the discourses which he heard in those days. He mentioned one preached by Mr. Orton, of Hugglescote, on the last Sabbath in September of that year as having much affected him. The text was one which in olden times was often taken at that time of the year—"The harvest is past: the summer is ended, and we are not saved." The words as read appeared to him very weighty, and the exposition and application greatly deepened the impression. At another time a sermon by Mr. John Green, then of Barton, was a word in season to an anxious spirit. He had been ready to despair, not of the mercy of God, but whether there was mercy for him, and the exposition of the precious assurance in Ezekiel xxxiii. 11—"As I live, saith the Lord, I have no pleasure in the death of the wicked," etc., dispelled all his fears, and encouraged him to say, "I will trust and not be afraid."

His desire to be engaged in missionary work dated from Mr. Lacey's ordination on May 9th, 1823—a memorable and important day, as hundreds of the past generation could testify; but ten years elapsed before it pleased God to give him the desire of his heart. The ordination prayer by Mr. Goadby's revered tutor, Mr. Jarrom, was rather long, but very solemn and comprehensive; and the charge by his honoured father from 2 Tim. iv. 1, 2—"I charge thee therefore before God," etc., was very appropriate and impressive. Not many missionary charges have ever been delivered more full of sound, scriptural, useful instruction than this. I have just refreshed my memory by reading it again, and feel that it merits all the praise I have given.\* A very touching incident marked its close. The preacher said, "Go, then, my son, and your amiable partner with you. I doubt not but she will be a helpmeet for you; and I believe for missionary engagements you could not have selected a more suitable companion than the female of your choice. Go, then, and labour together in advancing the cause of Christ in a distant land, and"—here he stopped, overmastered by parental feelings that had been kept in check during the delivery of the discourse. He was going to say—"And if we should never see each other again upon earth, the Lord grant that we may meet in heaven—that all in this numerous assembly may meet with us and may join with millions on millions of converted heathens in singing, 'Worthy is the Lamb that was slain, that hath redeemed us to God by His blood. Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" But this sentence, so appropriate for closing, was not spoken. As I have said, after uttering the first word he stopped. Tears—far more eloquent than words—prevented its utterance. He immediately closed the book, adding in a tone marked by deep feeling, "The Lord be with you." There could not have been a better finish. The congregation was melted: every heart was touched, and hundreds were in tears.

Mr. Goadby was only able to continue in Orissa four years, and he left the field seven years before I entered it. His sojourn was for the most part a time of sore affliction and trial. One of his early sorrows was the death of his "amiable companion," so kindly, and I may add so justly, referred to by her

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\* It never was published, but I took it down in short hand, and have the best reason for believing that the report I have is pretty accurate.

father-in-law.\* She was buried in the cemetery at Cuttack. The bereaved husband made good progress in the study of the language; and as an English preacher he was, I believe, much appreciated. Some of the early records in the old Church book at Cuttack, and also in the first Conference book, are in Mr. G.'s handwriting, and were evidently copied from loose papers which have long since been lost. A part of the time of his sojourn in Orissa was spent at Balasore; and some time after his departure that part of the field was allotted to the brethren from the United States, who had been driven by fever from Sambalpur. In writing to his parents in August, 1837, he informed them that he was about to leave for England with Julia (his second wife); and after expressing the extreme reluctance and regret with which they had come to the decision that the change of climate was imperatively necessary, he added, "I love my parents, my relatives, and my country; but I trust I love the Lord's work more. What my Heavenly Father may have for me to do elsewhere, I as yet know not, but hope, wherever I may be, I shall still feel the same desire to labour for Him, and willingness to labour wherever He may appoint. His dealings with me have been mysterious and heavily afflictive; but amidst all afflictions we have enjoyed the assurance that 'He does all things well,' and with all the mystery, that 'He will do right.'" He arrived in England in February, 1838, and a few months later left for America, where he remained to the end of his life; but of this part of his course I am unable to speak.

In the year that John Goadby left for India, a son was born in his eldest brother's house, who from the uncle's name and destination was called John Orissa Goadby. He, too, had missionary aspirations; and it pleased God in 1857—the terrible mutiny year—to give him the desire of his heart, and bring him to Orissa. For eleven years he proved his fitness for the work to which he was consecrated, and proclaimed the message of redeeming love both in the hills and plains of Orissa; and then when his services to our short-sighted vision appeared most important and useful, he was summoned to the higher service of the church above. His first address in Oriya was on the love of Christ; and his last thoughts when under our roof he was passing away were, on the "depths" of that love which passeth knowledge, and the "fulness" of blessing which it bestows. "The memory of the just is blessed." JOHN BUCKLEY.

## Arrivals at Sambalpur.

WE are thankful to report the safe arrival of Mr. and Mrs. Pike and Mr. and Mrs. Vaughan, with their families, at Sambalpur. As they went by river, and the boats had to be propelled all the way against the stream, a distance of two hundred miles, the journey was long and tedious. Writing on the 13th of February, Mr. Vaughan remarks:—

We reached here safely and in good time. All writing is out of the question for the present—it is all building, building, building. I went to Piplees with Mr. Heberlet at night, and returned at night, spending three days there with him. I have given him all information, and he has likewise done so in regard to the building here. He has got everything very forward, and we are pushing ahead. Mr. Pike hopes to start the Book Room very soon, and thus get all building work finished as soon as possible. I am very thankful we were able to come together. I never liked the idea of coming before him. I am also glad we came by boat. It was tedious, but very much better for wife and children than breaking up camp day by day so early in the morning. The road also is very bad.

The great market here (on Sunday) is larger than any I have ever seen—very much larger than Bonamalipore. I have not seen the one at Bhuddruck, and so cannot compare this with that. It is a large place, and many babus were glad to see Mr. Pike again. I think we shall like it. Our friends have secured some excellent sites, which will probably be very advantageous in the future. The site for book room is a most fortunate one—a more desirable could scarcely be wished.

We are all quite well. The journey did us all good. I felt quite tired out before leaving Cuttack, but a few days on boat refreshed us all.

\* Her maiden name was Mary Ann Compton.

## Evangelical Work in Rome.

EVANGELICAL work began in Rome, September 20th, 1870, when a little dog-cart filled with Bibles accompanied the Italian army on its victorious entrance into the eternal city. Rome once opened to the preaching of the gospel, the Protestant world, against which it had been hermetically sealed for centuries, hastened to avail itself of the rare opportunity, and men and means were freely employed. The work has been vigorously pushed, and now, instead of the colporteur and his little dog-cart, we have a large and efficient corps of labourers. For the benefit of those who are not acquainted with them, I shall briefly state the facts.

First, there is the Lutheran church, with a fine property, an able pastor, and a large congregation. The work of this church is confined almost entirely to the German colony in Rome. Of English churches there are four, two English Episcopal, one American Episcopal and one Scotch Presbyterian, all of which have large and handsome houses of worship excellently situated. The resident English and American population of Rome is probably something over a thousand, the number of winter residents about the same, while it is said that not less than ten thousand English and American visitors pass through Rome every year. The chief object of these four churches is to reach this English-speaking population. Then there are eight churches engaged exclusively in work among the 350,000 Italians of this city—the English Baptists, the Wesleyans, the Free Italian church, the General Baptists of England, the American Methodists, the Plymouth Brethren, the Waldenses, and the American Baptists. These all, with one exception, own valuable property, each having a handsome chapel, with minister's residence attached. Most of these central churches have one or more mission stations in the city, so that altogether there are fifteen or sixteen places in Rome where the gospel may be heard in Italian, there being about fifty services a week. Besides this there are two or three schools, one orphan asylum, one hospital, one theological school, two printing presses, two evangelical book stores, and several individual enterprises, carried on and supported by pious and well-to-do English residents. Perhaps someone is surprised at this showing, and is ready to conclude that Rome is abundantly supplied, and that great results ought to be seen from the faithful labours of such a force. Remember, however, that we are in the capital of the Catholic world, where Satan's seat is, and where superstition, and error, and hypocrisy have had full play for centuries. Consider, that if we have some twenty labourers our enemies (for such they really are) have thousands; if we have eight churches and as many rented halls where the gospel is preached, they have nearly four hundred churches where error is taught and idolatry practised; if we have two or three small schools, they not only have many exclusively their own, but also largely control the public schools of the city; if we have one orphan asylum, they have scores of them crowded with children; if we have one struggling theological school, they have many, richly endowed and ably manned, which attract hundreds of young priests from all parts of the world. Truly we are but one against a thousand, and to all human appearances our cause is a hopeless one.

"What is the result of all this expense and labour? What has been your success?" According to man's judgment the results have been meagre, and the success painfully small. Of native communicants I suppose there are less than five hundred in the whole city, of sincere and earnest inquirers a far smaller number, of regular attendants on the religious services a few hundreds, but of occasional hearers perhaps several thousands. We have reason to think that there are a few Nicodemuses, and a godly number who believe we are right, and wish us well, but like some of old they "love the praise of man more than the praise of God."

In the beginning of the work in Rome great enthusiasm was felt and great expectations were excited, for Bibles were sold or distributed by hundreds, and the people flocked to the evangelical meetings. Some of these, it seems, come out of mere curiosity; others as a proof of their newly-acquired liberty, and because they could now call their souls their own; and others still, alas! too few, sincerely desiring that light and peace they had vainly sought in the dead forms and ceremonies of the Catholic church. Many of these seemed for a time to re-

ceive the word with joy, and the report naturally went forth that Rome was ripe for the harvest, and was about to turn as one man to the Lord. But the devil was here also, ready to take away the word out of their heart, and render it fruitless, and it was not long till this enthusiasm cooled, and a falling away began which greatly thinned the ranks. The number of professed evangelicals in Rome to-day is smaller than it was several years ago. Some have died, some have gone to other cities, and many have returned to the world. The few who remain are the stronger for the severe trial of their faith and fidelity. The work still goes on the same, about fifty sermons a week, besides other good influences, but it must be admitted that the visible results are meagre and unsatisfactory. We are forced to exclaim with the prophet of old, "Who hath believed our report, and to whom is the arm of the Lord revealed." But though our numbers are comparatively small, and the increase is slow, yet it is generally felt that it would be a great mistake to estimate the real work that has been done by the visible results. Without doubt, much indefinable good has been accomplished, prejudices have been conquered, public opinion has been no little modified, and the heaven, though unseen to human eyes, is really at work. Who can tell into how many hearts the good seed may have fallen? Who can tell how much has been done in laying the foundation for future building? We labour in hope, inasmuch as we are assured that our labour in the Lord is not in vain, and that in due season we shall reap, if we faint not. Pray for us.

Rome, Italy.

JOHN H. EAGER.

## Corrected Addresses of Missionaries.

REV. J. BUCKLEY, D.D.,	<i>Cuttack, Orissa, India.</i>
" W. MILLER,	" " "
" J. F. HILL,	" " "
" A. H. YOUNG, M.A.,	" " "
" T. BAILEY,	<i>Berhampore, Ganjam, India.</i>
" J. G. PIKE,	<i>Sambalpur, Central Provinces, India.</i>
" J. VAUGHAN,	" " "
" F. E. HEBBELET,	<i>Piplee, near Cuttack, Orissa, India.</i>
" N. H. SHAW,	<i>15<math>\frac{1}{2}</math>, Via Urbana, Rome, Italy.</i>

## Contributions

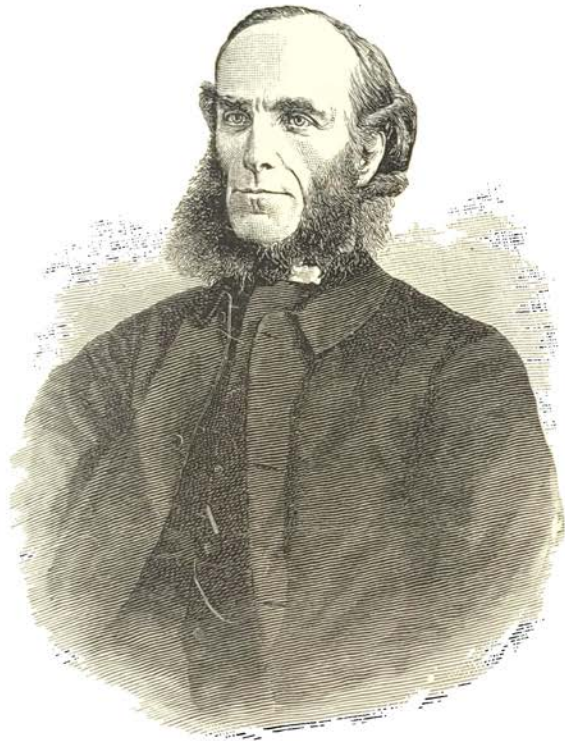
Received on account of the General Baptist Missionary Society from  
February 16th to March 15th, 1886.

	£	s.	d.		£	s.	d.
New Zealand Dividend . . . . .	6	0	10	Leicester—G. B. Assembly (W. & O.)	1	10	0
Australia—D. Liggins, Esq. . . . .	5	0	0	Leeds, Wintoun Street . . . . .	8	3	0
Bedcup . . . . .	1	0	0	London, Westbourne Park . . . . .	21	14	6
Bedworth . . . . .	0	16	2	" " (W. & O.)	10	5	10
Bradford, Tetley Street . . . . .	15	16	2	London, Borough Road . . . . .	8	14	0
Broughton—Mrs. Underwood . . . . .	5	0	0	Loughborough, Wood Gate (W. & O.)	2	0	0
" (W. & O.) . . . . .	0	7	8	Louth—The Misses Middleton . . . . .	0	5	0
Burton-on-Trent . . . . .	80	2	10	Macclesfield (W. & O.) . . . . .	0	9	1
Chatteris . . . . .	5	0	10	Nottingham, Daybrook . . . . .	9	9	0
Cropstone . . . . .	0	5	0	Nottingham, Hyson Green . . . . .	26	15	6
Derby, Junction Street . . . . .	2	5	0	Nottingham, Mansfield Road . . . . .	47	17	5
" Watson Street . . . . .	14	8	0	Spalding (W. & O.) . . . . .	1	11	0
Heanor . . . . .	4	0	4	Sutton-in-Ashfield (W. & O.) . . . . .	0	7	6
Hucknall Torkard (W. & O.) . . . . .	0	10	0	Tarporley (W. & O.) . . . . .	1	5	9
Kirkby-in-Ashfield . . . . .	10	5	10	Walsall, Vicarage Walk . . . . .	28	17	8
Kirkby Woodhouse . . . . .	2	2	0	Weston-on-Trent . . . . .	5	7	7
Langley Mill (W. & O.) . . . . .	0	10	0	Wisboch (W. & O.) . . . . .	2	0	0

Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BERNINGHAM, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.





REV. J. C. JONES, M.A.

THE  
General Baptist Magazine.

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MAY, 1886.

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The Present Need of the Churches.

IN an Editorial Note in last month's magazine, reference was made to a book recently published by the Rev. W. Crosbie, M.A., of Brighton, entitled, "*Is the Spirit of the Lord straitened?*" in which the writer maintains the position that the great need of the churches is more of the life of God, and that the remedy for this need "lies in the direction of a new baptism of the Holy Ghost."

That the state of things is not satisfactory in many of our churches, and in most Christian denominations, must, I think, be admitted by every thoughtful and impartial observer. True, we have at work in this country a very extensive and varied ecclesiastical apparatus; tens of thousands of sermons are preached every week; innumerable lessons are given in Sunday schools; tracts and other religious publications are very widely distributed; almost every week we hear of places of worship being renovated and new school-rooms being erected; considerable sums of money are contributed to Foreign Missions and other Christian objects; increased attention is being given to the singing and music, and other matters connected with our public services, with the view of making them both more interesting to the cultured few and more attractive to the multitude. All this is good, and ought to be thankfully acknowledged; but still, as it appears to me, that amount of real progress is not made which we might reasonably expect. The additions to the churches are almost exclusively from the Sunday school or from the children of our families. Conversions from the outside world are rare. No doubt it is exceedingly satisfactory to have these additions from the ranks of the young. Those who are trained in the right way from childhood are more likely to be steadfast and consistent Christians than such as are brought to God in later life. But, granting this, can it be said that the churches are growing in strength and influence at the rate that might be reasonably expected? Let us consider the facts of the case.

In our own Connexion for some years past we have not done much more than maintain our ground. In the large and important Wesleyan  
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Methodist body it is feared that the increase to be reported next Conference will be but small. It has been stated in the *Christian World* newspaper that in the Primitive Methodist Connexion there will most probably be found to be a decrease. The Methodists of the New Connexion have for some time past been increasing at only a very slow rate. Congregational ministers of high standing speak of a similar state of things among the churches of their denomination. Here and there individual congregations, especially, I think, among our Baptist brethren of the other section, appear to be really prosperous, but these are the exception. Taking the country through, we do not seem to be making that impression on the outside world, which, from the numerous and varied agencies at work, and the greatness and costliness of the spiritual machinery employed, we might fairly anticipate.

What is it which is lacking?

Is it not *spiritual life*? Not intellectual life, not social life—we have both of these in fair measure—but *spiritual* life, or, as Mr. Crosbie calls it, the “life of God.” Let us think of the object we aim to accomplish by means of our evangelistic agencies. It is not merely the enlightening of the understanding, the conviction of the intellect. Many persons to whom we desire to be useful know almost as much of the theory of religion as we can tell them. It is their better *feelings* which want awakening, their *wills* which need moving. Now the great instrument for awakening spiritual feeling is spiritual feeling. One soul must be in a right state in order rightly to affect another soul. There are, it is true, cases in which the Divine Spirit, without any human agency, by means of gospel truth presented in a book or in other ways, brings men to know and love Christ. But, as a rule, one living person converts another living person. He, then, who would be instrumental in exciting or strengthening spiritual feeling in another, must himself first be possessed of it. In the usual order of the Divine administration, it is only spiritual life that begets spiritual life. If this be so, is it not manifest why it is that conversions are comparatively rare, and the impression made on the outside world less than it ought to be? In too many cases the spiritual life of the churches is feeble. But, not to dwell any longer on this point, what is the remedy? Whence can more life be obtained but from the great Source of life? Whence to the first disciples came light and power, so that “with great power they gave witness of the resurrection of the Lord Jesus,” and glorious results followed their testimony? Was it not from on high? To the same quarter must we look. It is the solemn conviction of the writer that there needs on the part of us ministers and of our people a more earnest, heartfelt waiting upon God in prayer—“supplication,” as in the pre-Pentecostal days, “with one accord,” that He would pour out His Spirit upon us, exciting us to work and directing us to right methods, and so by His providence influencing the minds of the multitudes about us, that they may give earnest heed to the words of Christian truth and love we address to them.

At present the utter indifference to Divine things and the apparent content with the mere pleasures of sense displayed by vast numbers is most heart-breaking. By the announcement of subjects of discourse

supposed to be attractive, by the preparation of literary and musical entertainments, by invitations left at their doors or given into their hands, by these and other innocent devices we seek to draw them to our places of worship, but the great majority will not be drawn. If we take our stand in the open-air, and there preach the gospel, few of the adult population will join the listening throng, save those whose sympathies are Christian. The truth is, that most of those who keep aloof from us know that their lives are inconsistent with the principles of Christianity, and do not wish to be disquieted by anything reminding them of that fact. Are we not being made to feel by humbling experience how helpless we are without the co-operation of Him whose mission it is to "convict the world of sin, of righteousness, and of judgment"?

A hundred and fifty years ago there existed in this country and in New England a state of things analogous to the present, but still more discouraging. Dr. Isaac Watts wrote in the year 1737:—"There has been a great and just complaint for many years among the ministers and churches that the work of conversion goes on very slowly, that the Spirit of God in His saving influences is much withdrawn from the ministrations of His word, and that there are few that receive the report of the gospel with any eminent success upon their hearts." About the same time Dr. Doddridge wrote the lines—

"Revive thy dying churches, Lord,  
And let our drooping graces live."

And in the advertisement to his famous Analogy, Dr. Butler, referring doubtless more particularly to the higher classes in England, expresses himself as follows:—"It is come, I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of enquiry; but that it is now at length discovered to be fictitious. And accordingly they treat it as if in the present age this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule."

Well, *then* it was that "they that feared the Lord" began to speak to one another about the need for prayer. Certain young men, students at Oxford, John and Charles Wesley and others, met together for conference and religious exercises. A document was drawn up by ministers in Scotland on the subject of united prayer for the Holy Ghost, a copy of which was forwarded to America to the eminent thinker and preacher, Jonathan Edwards. The idea commended itself to him at once, and he wrote a treatise entitled, "A Humble Attempt to promote an explicit agreement and visible union of God's people throughout the world, in *extraordinary prayer* for the revival of religion and the advancement of Christ's kingdom on earth." The result was that many both in Old and New England, in Scotland and in Wales, entered into the concert, and observed the specified time for prayer, and prayed for the same things. This went on for years, and we all know what a gracious time for this country was the period of thirty or forty years that followed. It was the time of the great Evangelical Revival of the eighteenth century. Is it not both reasonable and scriptural to regard these united, earnest prayers and the good work that followed, as con-

nected one with the other? Were they not necessary antecedents and consequent, according to a great spiritual law of God's kingdom?

It is very interesting to observe that at a somewhat later period, in the year 1784, Jonathan Edwards' pamphlet came into the hands of Andrew Fuller and his friends, and was by them reprinted and circulated,—that Mr. Fuller himself put forth a small publication, entitled, "*Persuasives to extraordinary Union in Prayer for the Revival of Real Religion*,"—that periodical meetings for prayer were presently instituted by Baptist ministers in their immediate neighbourhoods, and that resolutions were passed both at a meeting of the Association at Nottingham and elsewhere recommending the setting apart of the first Monday evening in every month for prayer for the extension of the gospel. Fuller's biographer justly adds: "It is perhaps not too much to say, that these resolutions and meetings gave the impetus to that missionary spirit which afterwards extended itself successively through every denomination of the Christian world, and with which the origin of the British and Foreign Bible Society and other kindred institutions is closely identified."

And now let me ask, with the writer of the book which has suggested this paper, Has not the time come for another great prayer union, with definite purpose and aim? In preparation for this, would it not be well for ministers to bring the subject under the attention of their congregations? Think of the great promise—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." At present we lack spiritual power, whilst there is an infinite store to draw upon if we will. We are not straitened in God; we are straitened in ourselves. When the churches are aroused once more to plead with God with the importunity of him who said, "I will not let Thee go until Thou bless me," then will the mighty blessing come. It may be questioned whether until then we shall be in a right state to receive it. "Ye that are the Lord's remembrancers, take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

W. R. STEVENSON.

## Pictures and Emblems.

THE little child who believes in Christ may seem to be insignificant in comparison with the prophet with his God-touched lips, or the righteous man of the old dispensation with his austere purity; as a humble violet may seem by the side of a rose with its heart of fire, or a white lily regal and tall.

Some of us are as dead to the perception of God's gracious call—just because it has been sounding on uninterruptedly—as are the dwellers by a waterfall to its unremitting voice.

We see the radiant brightness of the full moon, but no human eye has ever beheld the other side of that pure silver shield. We can know but an aspect and a side of God's nature.

Past struggles are joyful in memory, as the mountain ranges—which were all black rock and white snow while we toiled up their inhospitable steep—lie purple in the mellowing distance, and burn like fire as the sunset strikes their peaks.

—Illustrations from the Sermons of Dr. Alexander Maclaren.

## The Ideal Sermon.

Is there such a thing as an ideal sermon? I think so. Do you ask me if I can produce one? I answer with the Scotch woman who was asked if she understood the sermon, but who replied that she would not have the presumption. Nevertheless it is a good thing for all preachers to have their attention directed to certain necessary things, without which no sermon will approach perfection. A man may not be able to build a model house, but he will build none the worse for knowing what he ought to aim at. Then again, if many are misled by false ideas, if strength and skill are wasted, as I believe they frequently are, on things which after all are non-essentials, it is worth while to call off the attention from these things and to direct it to matters of greater moment.

Writers on homiletics have dwelt at considerable length on the general arrangement of sermons. They have pointed out that the introduction should be of a prescribed character and length, with heads to match, even as a certain order of architecture requires a suitable porch and sundry heads called gargoyles in connection with the spouting. But then everybody knows that a church porch may be architecturally fit and yet that the church may be draughty; that the gargoyles may grin with true Gothic barbarity and yet the spouts and gutters may fail to carry off the water. Even so a sermon may have all the desired harmony and proportion of parts and yet as a sermon it may be a complete failure. Personally, I have come to the conclusion that introductions and divisions have very little to do with the success of a sermon, and to me, unless a sermon attains the end for which it was prepared, it is not the ideal sermon any more than a house is an ideal house when its exterior is true to all the rules of architecture, and when its interior is anything but homely and comfortable. I say, Out upon your architecture which makes a beautiful building but a miserable house; and so I say, Out upon the sermon which claims to be built upon the proprieties but which fails to interest, or edify, or impress the hearers. The ideal sermon may be found under an infinite variety of form and method. It is not limited to any style. But whilst it may vary in form and style as the sermons of a Spurgeon, a Beecher, a Parker, and a Talmage differ from each other, there are certain qualities which are absolutely essential to the production of an ideal sermon.

### I.—*It must compel attention.*

Do you ask where is this attention-compelling power to come from? I answer by the following anecdote: "Napoleon I. one day, riding in advance of his army, came to a bridgeless river, which it was necessary that his hosts should cross on a forced march. 'Give me,' said the great Emperor to his engineer, 'the breadth of this stream.' 'Sire, I cannot,' was the reply; 'my scientific instruments are with the army, and we are ten miles ahead of it.' 'Tell me the breadth of this stream instantly.' 'Sire, be reasonable.' 'Ascertain at once the width of this river or you shall be deposed from your office.' The engineer thus pressed, drew down the cap-piece on his helmet till the edge of it just touched the

opposite bank, and then holding himself erect turned upon his heel and noticed where the cap-piece touched the bank on which he stood. He then paced the distance from his position to the latter point, and turned to the Emperor saying, 'This is the breadth of the stream approximately,' and he was promoted." So shall we all be if with instruments or without we compel the attention of our hearers. The thing must be done.

Emerson says, "The virtue of books is to be readable, and of orators to be interesting." The late George Dawson said, "When I speak I make up my mind that the people shall listen to me: if they don't listen it don't matter *what* you say." Mr. Walter, of the *Times*, says the same thing: he lays it down as a first essential, that a preacher should "seek to rivet the attention of his hearers."

This is by no means an easy task. People generally do not come to our places of worship as men go to a political meeting at the time of an election. I shouldn't wonder even if deacons have wandering thoughts and need to be called off by something very stirring from the outside things which flit across their minds. Therefore, it may be taken, I think, as a safe rule with respect to most subjects, that "the audience must be presumed not only inattentive, but forgetful, and even dull." I say not *how* the attention must be won, whether by anecdote, illustrations, striking sayings, surprise-power, or what-not, I only say that it must be done or the ideal sermon will not be preached.

## II.—*The subject must lay hold of the preacher.*

It was said of an eloquent Irishman, not that he had a command over words but, that words had a command over him. So should it be with sermon themes. Every preacher knows the difference between a theme he has been trying to lay hold of and one which has laid hold of him. Mr. Matthew Arnold says:

"What poets feel not when they make,  
A pleasure in creating;  
The world in its turn will not take  
Pleasure in contemplating."

Mr. Spurgeon also says that "When a text gets hold of us, we may be sure that we have hold of it, and may safely deliver our souls upon it." Nay, so much stress does the great preacher lay upon it that he even says, speaking of this very thing, "Wait for that elect word even if you wait till within an hour of the service." The Rev. C. G. Finney, too, who was remarkably successful as a revivalist, says, "I almost always get my subjects on my knees in prayer, and it has been a common experience with me on receiving a subject for the Holy Spirit to have it make so strong an impression on my mind as to make me tremble. When such subjects are given that seem to go through our body and soul I can in a few moments make out a skeleton, and I find that such sermons always tell with great power upon the people." In like manner F. W. Robertson used to be so possessed with his themes that in a few minutes his notes would be crumpled up in his hand, and he himself be absolutely absorbed and lost in his subject. If I may here refer to two popular preachers without naming them, I may say that I never speak with one of them on a Friday or a Saturday about the forthcoming Sunday, but he rises into enthusiasm at once, and seems to have every week the

most lovely little text in the Bible, a text he is enraptured with; and as for the other preacher of the two, I note that he usually speaks with such intensity of conviction that a friend of mine, a minister, who had heard him for the first time, said, "He spoke as if the world must come to an end if he didn't say the things that were in his mind and on his heart." There is much in that. Depend upon it we shall not get at the ideal sermon so long as the text is as awkward to grasp as quicksilver, but we shall get at it when the text lays hold of us as Jacob gripped the Angel.

### III.—*The sermon must have an aim.*

Rousseau said that when writing a love-letter, "You should begin without knowing what you are going to say, and end without knowing what you have said." It is impossible to tell how many sermons are made like that. Of some preachers it is said that "when they sit down to prepare a sermon they start like Abraham, who went out not knowing whither he went." Sermon making is too often sermon grinding; making sermons not because one has something to say, but because Sunday is coming and something must be said. That is the mischief. The ideal sermon should have an aim. I do not mean a distinctly topical one. It may be to comfort. It may be to arouse believers to some duty; or it may be to convict sinners. Henry Ward Beecher somewhere says, "There should also be a reason why you preach so-and-so rather than in any other way and on any other theme." Therefore the maker of the ideal sermon needs to ask, "What is this sermon to do?"

According to Spurgeon, the word sermon is said to signify a thrust, and a thrust to be effectual must be well aimed.

### IV.—*The ideal sermon should be strongest in the peroration.*

What preacher has not felt a sense of weakness in this direction? Particularly has it been so when the sermon has occupied a long time writing. The earlier part of the sermon has absorbed all the preacher's mental vigour and the conclusion has been weak and ineffective. This, I am persuaded is the secret of much failure. It would pay better to spend more time on the peroration and less upon the introduction. There is something in the maxim "All's well that ends well." A celebrated preacher of a generation ago, used to say that "he cared very little what he said the first half-hour, but that he cared a very great deal what he said the last fifteen minutes." That statement must be taken *cum grano salis*, but it points to that on which, says Dr. Dale, "all authorities are agreed," viz: "that the time which most preachers devote to the preparation of the introduction would be far better spent on the close, or what our fathers used to call the *application* of their sermons." This Mr. Beecher alleges, was the grand secret of all the great masters of the pulpit in the past. He discovered that these men laid a foundation of truth "common to them and their auditors; that this mass of familiar truth was then concentrated upon the hearers in the form of an intense personal application and appeal." It was the discovery of this feature in the ideal sermon that first gave to the great American preacher the idea of what a sermon ought to be.

J. FLETCHER.



## Bethel Revisited.\*

Gen. xxxv. 9.

THE charm which surrounds the first revelation vouchsafed to Jacob at Bethel has rendered us forgetful of the fact that Bethel was also the scene of another revelation even more important than the first. The homeless wanderer who laid himself down to rest, his pillow a heap of stones, and saw a vision of angels, returns after thirty years with family and great wealth, a patriarch and a prince. And when in course of time he reaches Bethel again, a fresh revelation is given him by that God who is leading him once more to his father's house in peace. In this picture of an old man holding fellowship with the unseen on the spot hallowed by a previous season of divine revelation, there is much which is suggestive.

I.—There are times in every man's life when the heart seems to be an instrument in the hands of some mighty musician who attunes it to what he wills, and draws from it the very melodies of heaven. There are hours when ancient founts of inspiration well through all our being and flood our lives. Then God is no abstraction, but a present Father. Then duty is no stern monitor, but rather a tender guide whose footsteps our eagerness well nigh out-runs. Then the Christ of Nazareth and Capernaum, of Gethsemane and Calvary, becomes even to an unspeakable degree the Christ of the Resurrection, the Christ of the Present. But except in the case of some choice and select souls, these moments are rare—so rare, indeed, that hearts faint and grow weary between. The mount of glorious fellowship has reared itself amid weary wastes of sand, and when we have passed it in our pilgrimage, it fades away in the distant horizon long ere a fresh mountain shines out its crowning snows. Hence we are tempted to think that our experience was unique, that Bethel will not repeat itself. Some such feeling would oppress Jacob, as year followed year in dull drudgery for Laban. So probably to some of us, even amid possibly augmented earthly comforts, have come longings for some diviner day which was full of the revelation of God.

Yet this regret is by no means the worst result of the comparative infrequency of times of inspiration. There is danger lest we be also tempted to question the reality of that past spiritual experience, as day follows day in wearisome monotony without its repetition. We begin perhaps to distrust our memory of the past, and put down to a vague enthusiasm or a meaningless dream that which was in truth the inspiration of the Almighty. We begin to doubt the objective reality of the supreme moment, and search in our own mental state for its cause. It is a sad thing when we begin to talk with pitying self-complacency of the noble enthusiasms of the past, as if they should be apologized for, and as if we ought to be thankful we have them no longer. Let us not be misled. Our old visions were true; and though perchance, alas! for a time the old mercy-seat be dark and the old voice dumb, yet the heavens shall open again in dazzling light, and the old words of blessing shall gladden our listening ear. Bethel shall become the scene of

\* Notes of a Sermon preached before the Midland Conference at Long Eaton, March 16, 1886.

another revelation, and the new revelation shall confirm the reality of the old. God appears to Jacob again. Let the assurance that times of divine revelation are not necessarily unique, but that they do repeat themselves, be the first lesson of our text.

II.—But their recurrence depends largely upon ourselves. The use we make of such “times of refreshing” determines whether we shall have them repeated. If God vouchsafes to us a revelation of Himself, we must make that revelation a starting point for further development of spiritual life. Hence we must ask ourselves if the hours of insight which we have experienced have been fruitful in knowledge of duty and power to fulfil duty. For a wasted opportunity hardens the heart as nothing else does, and makes the moments of inspiration fewer and less powerful, until for us life loses all its sublimer revelations and sinks to the level of practical unbelief. It is easier than we think to lose the power of recognizing fresh inspirations even when they come. The village lad who runs away to sea, and discovers, after many years, that his return, so fondly anticipated by himself, is a return to strange faces and a strange place, finds his spiritual comrade in the man who has wandered from God. He seeks for satisfaction in other pursuits, and failing sometimes, comes back to the Bethel where first he worshipped God. He has been possibly a busy man of the world. He has lost sight of the divine, and lost touch of things eternal. He may still attend public worship. Possibly his name yet lingers on the church-book, like the fossil shells we pick up far inland, telling of a life that once was, but is no longer, and of a flowing tide now far away. And sometimes such a man will strive to find, by reviving old memories, some spiritual inspiration. In vain. He comes back to what was his spiritual home, only to find empty corridors and hollow vacant rooms, where once there breathed divine fellowship.

Nor does this inability to recognize fresh inspiration only arise from the too constant presence of the world. Occasionally even the most reverent soul may be depressed by such experience. Now and then, even to the most spiritual enquirer, the divine oracles seem dumb. Alternations of insight and gloom do come, especially in the earlier stages of the Christian life, until we passionately ask either for light or darkness.

“Oh, give us spirits’ wings, or kindly leave  
Us clay alone! or pinions, or repose!  
More light! more light! we cry, and sob, and grieve;  
More light! more light! and still it dimmer grows,  
Save where anon burst flashes to retrieve  
Our utter dark, and tantalize our woes.  
Again we start, again proclaim the dawn;  
The curtain drops, the glimpses are withdrawn.”\*

What, then, is the remedy for this possible darkness, this inability to find fresh revelation at the old Bethel? Is it not to rely upon whatever of inspiration the past may have given, and to wait for future light? Does God give eyes, and yet withhold light? Not so has Christ spoken. Let us

“Obey the voice at eve obeyed at primo,”

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\* Alfred Austin.

and for us again shall Bethel be revealing and inspiring. From whatsoever Padan-aram we may have come, God will again appear to us at the place of sacrifice. So shall our spiritual day bear the promise of the day of the prophet, and though the light at first may not be clear nor dark, yet it shall be a day known unto the Lord, and it shall come to pass that at evening-time it shall be light.

III.—The beneficent results of such obedient waiting on God are seen in Jacob's experience. He was a man who lived on the inspiration of the past whilst he waited for the inspiration of the morrow. With all his weaknesses, the first vision at Bethel was not wasted upon him. Consequently, when he came again to Bethel, the divine voice again spake, and he received a fresh revelation. And, as is always the case, that revelation was an enlarged one. (a) It was greater in its method of approach (v. 13). The revelation of God seems to have been not by night in a vision, but by daylight in a visible form. Hence the reality of the previous revelation would be established. (b) It was greater in its revelation of God (v. 11). The God who had made Himself known by various names to Jacob added yet one more name, which the patriarch might have heard from his grandfather, but which had never become his own peculiar property by revelation before. It is one thing to hear the name of God—it is another thing to have that name revealed by special communion with the unseen. (c) It was also greater in its revelation of life (vv. 10, 11, 12). An enlarged conception of the privileges and responsibilities of the covenant was bestowed. Life was a more serious thing to the ancestor of nations than to the wanderer, homeless and alone, who thirty years before had slept there. The conclusion is obvious. If for us the old Bethel brought not only blessing at the time, but also exalted views of life, which we strove to put into nobler action, then each Bethel-visit will be full of even greater inspiration than its predecessors. There will be a clearer revelation, a fuller unfolding of the character of God, especially of the character of God in relation to us in the Saviour, and a wider view into the meaning and the mystery of our own lives. For those who use the Bethels of the past there will ever be Bethels yet to come. So we believe, and our faith goes farther even than this. For surely in that other sphere which we anticipate so eagerly we shall still be learning. Revelation will not cease, and to him who has wisely employed the moments of inspiration and revelation here, there will be a continuous revelation, an abiding Bethel, even there.

CHARLES W. VICK.

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#### HOW TO RECOVER THE LOST LOVE.

A MAN upon the way, having accidentally lost his purse, is questioned by his fellow-traveller where he had it last. "Oh!" says he, "I am confident that I drew it out of my pocket when I was at such a town, at such an inn." "Why, then!" says the other, "there is no better way to find it again than by going back to the place where you last had it." So with those who have lost their love to Christ and His truth. What is to be done to recover it? Back again, back again directly to where you last had it! Back to the sign of the broken and contrite heart! There and nowhere else shall you be sure to find it again.—*Spencer's "Things New and Old."*

## How to be sure of the Voice of God.

At the Quarterly Meeting of the London Baptist Association, held at Brockley, on Tuesday, April 6th, our friend, Dr. Clifford, read a very masterly and brilliant paper on the above-named interesting and important subject. He remarked that men in these days wish for the certitude of science on matters of religion and life, and avowed the belief that they may attain it on the same terms and by the payment of the same price. He showed, however, that the certitude of science is only relative and restricted; but that such as it is, it is attained in three ways: (1) by careful experiments and observation; (2) by accurate and painstaking reasoning; (3) by an appeal to human consciousness. By similar methods must we attain certitude in regard to spiritual truth and duty. We have only space to give our readers the closing portion of this noble address—about one-third of the whole.—[EDS.]

HOLMAN HUNT'S "Light of the World" shows a face full of beauty and pathetic loveliness, but most suggestive of calm power blended with kind and irresistible authority. The Christian lives in sight of that face daily, and as he gazes rejoices to say, "Master" and "Lord." His word is final; His example complete; His authority unique; His voice the voice of God. For many years—let me say it with gratitude and reverence—this method of direct appeal to the Christ of the Gospel and of the ages, to Christ in His revelation to all men, and to self, I have found the surest and swiftest way to make sure of the Voice of God by asking, "What would He do here?" What would He say and *how* would He say it? The path of duty has been discovered, and the help of God enjoyed.

But suppose we try to break up this truth of the final and sufficient authority of Christ into "its simpler constituents with which we are familiar," and express them in the terms of the market and of the street.

I.—So doing we shall discover that RIGHTEOUSNESS is an unfailing test of the Divine guidance. The voice that leads it, whosoever is the speaker, is of God. He is the "Eternal Power, not ourselves, that makes for righteousness." "He that is near Me is near the fire," says God, so that if we are near the flames that search out and scorch wrong, destroy impurity in the individual and the race, and build up the habitations of holiness, we have an undeniable warrant to feel sure we are not far from God.

Utility narrowly considered may mislead us. Utility, save as it is seen in its infinite stretch upwards and onwards, embracing eternity as well as time, is often deceptive. The true workers for the abiding well-fare of the world have been ideal-led; have seen strange things, not thought of immediate results; but gazing on the face of Eternal Right with unashamed spirit and unblenched courage, have fought for God, and gained the victory.

II.—Still, when the inward prompting we are investigating lifts us at once from a personal and limited good to a service for the State or for the race, and quickens an enthusiasm for humanity, we have in the very elevation and breadth of the good sought a valid witness that the monition is divine. God is love; love of righteousness, and, therefore, love of the whole welfare of the whole man, and of all men; and, therefore, the service of love, in a total and unreserved sacrifice of self for the spiritual and permanent welfare of mankind, is a proof of the

leading of the spirit of the Christ of Calvary. God-led, assuredly, are the souls, of any age and name, who think and pray, suffer and work, day by day to supply "others' needs." Of "two voices," one summoning to a private personal advantage, and ending therein, and the other inviting to a larger and far-reaching good, it is easy to be sure that the latter is the sign of His chastening nearness and redeeming leadership.

III.—A further and more palpable sign still is to hand—and it is by the accumulation of evidence the assurance grows—when the messenger calls us to the crucifixion of the sinful, selfish, animal self—the self of death and sin—and obedience necessitates pain, struggle, and self-suppression. The new "self" created after Christ Jesus leaps with joy to the highest word of the King, finds loss a gain, grief a joy misunderstood, self-denial salvation, and death life; but the old self has to be crucified with its affections and lusts; and if the voice within bids us take up our cross, and then nail ourselves to it, let us believe we are being led by the Spirit into the truth. "Get thee behind me, Satan," said Christ to Peter, "for thou savourest the things that be of men, and not the things that be of God." The voice of the apostle spoke for pleasure, the avoidance of suffering and death. It was the echo of Satan. The voice that directed to the Judgment Hall, Gethsemane and Calvary, was the Voice of God.

Therefore, until Christ is formed within us in the slow processes of perfecting experience, the absolute Sovereign of our being, and His voice is the unhindered speech heard distinctly all through our life, we cannot act more wisely than assure ourselves of the Voice of God by the most rigorous and severe use of the tests of Eternal Righteousness, the Larger Good of the World, and the Spirit of Self-sacrifice.

But, it will be said, all this refers to *conduct* rather than to knowledge; to behaviour more than to belief.

That I admit, in part. "In part," I say, for I do not admit it wholly. Ideas and beliefs are themselves in unspeakable degrees the offspring of experience. As we observe and experiment we reason and conclude, form our faiths, and shape and reconstruct our conceptions of God and His Son; of the Church and the Word. Each day's real living puts our faith to the test; and in spite of ourselves, and our protests against all change, some of us are lifted by the Spirit of God out of our mistakes and misconceptions, prejudices and falsehoods, into the unclouded realm of the true. We LEARN, or, speaking in the language of the schools, we reason, and by reasoning accurately and faultlessly on the manifold data supplied to us in our own life and the life of the world, we possess ourselves of a full assurance of understanding that nothing can shake.

Now it is here all the differences of opinion and divisions of faith spring up with such distorting and alarming luxuriance. In experience we are one. In practical subjection to righteousness, charity, and self-sacrifice, we agree. In adoration of the Eternal, we join in one chorus of song. But in opinions we differ unutterably. There is not an idea of God that is not the subject of debate, not a fact in Christianity that has not been differently interpreted, not a doctrine of Scripture that has not been variously conceived. We differ about Baptism and the Lord's Supper, ministers and deacons, worship and communion, the

Bible and God; and all in the face of the explicit promises of Christ that the Spirit TEACHES all things and guides into all truth.

What, therefore, is to be done?

1. Remember these differences start into being just where they occur in Science. Keep in the laboratory, stick to your retorts, and you may agree. We cannot quarrel over the proposition that fire burns. But once begin to frame your theories of light, of the nature of atoms, of the movement of a glacier, and you open the door to differences and disputations not less extended than those which occur to theologians.

2. Next, note that the promise of Christ is to *teach* all things by the Spirit. The date is not fixed when the lesson will be learnt; and the eye should not be so exclusively fixed on the universal range of knowledge covered by the Inward Teacher as to shut out of view the nature of the progress by which the truth is learnt. Men talk as though the Spirit sent truth to men in all revealing flashes of light, and not by a slow educating process, educating and directing the exercise of the powers of the pupil on the facts and truths of Revelation and life, and aiding him, so far as he is capable of receiving help, in the apprehension of divine ideas. "The Spirit *teaches*." The laws of learning are all in force. The supreme knowledge does not come abruptly, casually, and

"On a sudden, in a minute,

All is accomplished and the work is done,"

but slowly and after much painstaking we learn the meaning of His communications and are enriched with His stores.

3. Nor is a contrary idea given in the cheering promise, He shall guide you into *all* truth. He guides us *to* the truth. It is not the truth itself that is given us, as you may give a book to a reader, or a loaf to an eater; but we ourselves are taken where the truth is—led as into a truth realm, in sight of its collective and manifold contents, all radiant with the light the truth itself sheds; and, therefore, it is manifest we may know little or much, perfectly or imperfectly, according to the wisdom and zeal with which we follow the leadings and accept the inspirations of the One Gracious Guide. The spirit of inductive Science led men into the truth of Nature, and yet for generations men lived in that realm without knowing much of the immense forces of iron and coal at their feet, of the electricity and light within their grasp; and even now the most able and accomplished students of physical science declare they know little compared with what is to be revealed; but their incalculable gain is this—they are in the right attitude, see facts in the right light, work by the right method, and though Nature adds not one cubit to her stature or one inch to the area of her domain, yet their knowledge of her ways and wealth is enlarged from year to year, and fresh applications are regularly made of her ample powers. So it is with us; we are led into the very heart of the realm of truth, and though we do not know all things, and differ about many, yet we are in the right place, and with our face set towards Christ Jesus, the "Light of Life," and the "Light of Immortality;" and in His light we shall yet see eye to eye on God and man, on life and destiny, on the Creation and the Church, on duty and faith.

4. How, then, as learners, in the school of the Spirit, may we so conduct our "reasoning" that we may have a well-based conviction we have the mind of Christ, and are echoes of the Voice of God?

(a) By interpreting all past Revelation truly, or, let me say, scientifically, *i.e.*, so as to leave nothing in its whole contents unexpressed; nothing uttered so as to be over-weighed and borne into falsehood by want of proportion; nothing said to be of the Revelation which is not actually in it. The Spirit brings to remembrance what the Christ has said: for that is the key to what He is now saying. Get sure of the significance of the first, and you will be nearer to the meaning of the second. Though the moralities of the Old Testament are surpassed in the ethical teaching and faultless example of the New; and the morning dawn of truth is not as the mid-day, yet the well-trained heart hears the Voice of God in the Psalms, and reads the will of the Eternal in the prophets, and knows that the old writing is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work. He who has striven to the uttermost to discover and apply sound scientific rules for the interpretation of Scripture, will obtain an assurance as to his personal beliefs that will give comfort to his spirit, beauty to his character, and power to his life.

(b) Immense accessions of strength will also come to our convictions if we take care to shape them in harmony with the verdicts of the growing consciousness of regenerate and Christianized humanity. This is the dispensation of the Spirit; and the Spirit not only convinces the world of sin and righteousness and judgment, but leads the Christian brotherhood to clearer conceptions of the truth of God. It is given to some men to read the universal Christian consciousness, to detect truths as they emerge into the fuller light of the Christian mind, and obtain therefrom an invincible assurance that they speak the mind of the Spirit.

(c) The greater care we take to free the mind from selfish bias, personal prejudice, hardness, want of spiritual sympathy, the more likely shall we be to see the truth. "The integrity of the upright shall guide them." A holy purpose keeps an open road between the soul and the Spirit. "Blessed are the pure in heart, for they shall see God." \*

(d) Add to these precautions and qualifications strenuous toil, and daily communion with God, and though we may never wholly escape mistake and error, yet we shall enjoy a growth in capability to read the will of God which will register itself at once in the radiant holiness of our lives, and in the satisfying and strengthening convictions of our minds that we are possessed of the thoughts and sure of the Voice of the Spirit of God.

But supposing "reasoning" fails to assure us; and even "experience" is so beset with contradiction and invested with confusion, that it will not support us; yet we can fall back into our last stronghold, and in self-evident, necessary, and universal truths stand on the solid rock

\* "In general, all fatal false reasoning proceeds from people having some one false notion in their hearts, with which they are resolved that their reasoning shall comply."—*Eagle's Nest*, 13; *Ruskin*.

which sustains our convictions and guarantees our faith. Not more sure are we of Space and Time than of God. They are necessary; so is He. But a dumb God is no God, and a God Who does not *continue* to speak, to manifest Himself to the man He has made and dowered with such fateful gifts, cannot be God. He cannot leave us, or forsake us. We are His workmanship; He must care for it, and for us; and what comes of it here and by-and-by. He will not leave us to perish—answer and redress must come; “the voice to soothe and bless” must be heard “from behind the veil.”

Nor is this all; but we may still say with Macdonald—

“Not on the clasp of consciousness—on Thee my life depends,  
Not what I think, but what Thou art, makes sure.”

“For when flesh and heart fail, God is the strength of my heart and my portion for ever.”

JOHN CLIFFORD.

### Saint John the Aged.

I'm growing old. This weary head  
That hath so often leaned on Jesu's breast  
In days long past, that seem almost a dream,  
Is bent and hoary with its weight of years.  
These limbs that followed Him, my Master, oft  
From Galilee to Judah; yea, that stood  
Beneath the cross, and trembled with His groans,  
Refuse to bear me even through the streets  
To preach unto my children. E'en my lips  
Refuse to form the words my heart sends forth.  
My ears are dull; they scarcely hear the sobs  
Of my dear children gathered round my couch;  
My eyes so dim they cannot see the tears.  
God lays His hand upon me—yea, His hand,  
And not his rod—the gentle hand that I  
Felt those three years so often pressed in mine  
In friendship, such as passeth woman's love.

I'm old, so old! I cannot recollect  
The faces of my friends, and I forget  
The words and deeds that make up daily life;  
But that dear face, and every word He spake,  
Grow more distinct as others fade away;  
So that I live with Him and holy dead  
More than with living men.

Some seventy years ago  
I was a fisher by the sacred sea:  
It was at sunset. How the tranquil tide  
Bathed dreamily the pebbles! How the light  
Crept up the distant hills, and in its wake  
Soft purple shadows wrapped the dewy fields!  
And then He came and called me: then I gazed  
For the first time upon that sacred face.  
Those eyes, from which, as from a window, shone  
A light divine, looked on my inmost soul,  
And lighted it for ever. Then His words  
Broke on the silence of my heart, and made  
The whole world musical. Incarnate love  
Took hold on me, and claimed me for its own:  
I followed in the twilight, holding fast His mantle.



*SAINT JOHN THE AGED.*

Oh, what holy walks we had  
 Through harvest fields and desolate, dreary wastes;  
 And oftentimes He leaned upon my arm,  
 Wearied and wayworn. I was young and strong,  
 And so upbore Him. Lord! now I am weak  
 And old and weary. Let me rest on Thee!  
 So put Thine arm around me closer still.  
 How strong Thou art! The daylight draws apace:  
 Come, let us leave these noisy streets and take  
 The path to Bethany; for Mary's smile  
 Awaits us at the gate, and Martha's hands  
 Have long prepared the cheerful evening meal;  
 Come, James, the Master waits, and Peter, see,  
 Has gone some steps before.

What say you, friends?

That this is Ephesus, and Christ has gone  
 Back to His kingdom? Ay, 'tis so, 'tis so,  
 I know it all; and yet, just now, I seemed  
 To stand once more upon my native hills,  
 And touch my Master. Oh, how oft I've seen  
 The touching of His garments heal the sick  
 And bring back strength to shaking palsied limbs;  
 I feel it has to mine.  
 Up! bear me to the church, my friends, once more;  
 There let me tell them of a Saviour's love;  
 For by the sweetness of my Master's voice  
 Just now, I think He must be very near—  
 Coming, I trust, to break the veil which time  
 Has worn so thin that I can see beyond.

So raise up my head:

How dark it is! I cannot seem to see  
 The faces of my flock. Is that the sea  
 That murmurs so, or are ye weeping all?  
 Hush! little children! God so loved the world  
 He gave His son; so love ye one another.  
 Love God and men. Amen! Now bear me back;  
 My legacy unto an angry world is this.  
 My work is finished. Are the streets so full?  
 What, call the flock my name? The Holy John?  
 Nay, rather write me Jesus Christ's belov'd  
 And lover of my children.

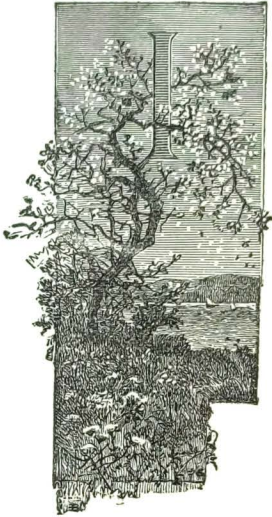
Lay me down

Once more upon my couch, and open wide  
 The eastern window. See! there comes a light  
 Like that which broke upon my soul at even  
 When, in the Isle of Patmos, Gabriel came  
 And touched me on the shoulder. See! it grows  
 As when we mounted to the pearly gates;  
 I know the way! I trod it once before.  
 And hark! it is the song the ransomed sang  
 Of glory to the Lamb. How loud it sounds;  
 And that unwritten one! Methinks my soul  
 Can join it now. But who are these who crowd  
 The shining way? O! joy! 'tis the eleven!  
 With Peter first. How eagerly he looks!  
 I am the last. Once more we are complete  
 To gather round the Paschal feast.

My place

Is next my Master. Oh, my Lord! my Lord!  
 How bright Thou art, and yet the very same  
 I loved of old! 'Tis worth the hundred years  
 To feel this bliss. So lift me up, dear Lord,  
 Unto Thy bosom. There shall I abide.

## The Secret of Success: a True Story.



AM tired of it! I shall give the work up. I'm doing no good at all."

"Nay, don't say so, child; you cannot be sure of that. This place is what the ministers call sometimes, 'stony ground.' I have often heard that expression used, and I believe it is true. These people are hard to reach, but, thank God! there are some earnest souls among them, and there is a possibility of touching cold hearts; and besides all this, you must remember one thing—when they do once give their hearts to Christ, they are steadfast and faithful. Don't give your work up, dearie. Encourage yourself with the words that were once said to me by a friend of mine—'If we could see all the results of our work, we should be utterly overwhelmed.'"

But even the kind words and caressing touch of my dear old friend failed this time to encourage me, and I said moodily, "Don't you think it is rather hard to work for ten years in a class, and yet not be able to say that one single soul has been won for Christ by your efforts?"

"Dear child," she said, "how do you know that?"

"I know," I replied sadly, "that not a single girl in my class has ever come to me and told me that what I have said was of the least use to her."

"You are tired, and overworked. The holidays are near now, and you shall come away with us, dear. We are going to Wales, I think for at least a fortnight. You will come, will you not? And then after a rest at that pretty place, you will feel like 'a giant refreshed with new wine,'" my dear old friend said, smiling and gently stroking my hair.

"O, thank you—that will be something to look forward to! I believe I *am* tired," I said; and so the question was settled as far as we knew. But things do not always turn out just as we intend, and my visit to Wales did not take place exactly as dear Mrs. McKenzie intended it should.

My discouragement and languor seem to have been the precursor of a rather serious illness. That very night I awoke in great pain, and for two or three weeks was obliged to rest, whether I would or no. This worried me dreadfully. There was so much dependent on me. My life was so busy, and I knew things would go seriously wrong if I were absent from my post. I knew, too, that absence meant money loss; and I tossed to and fro in pain and weariness of body and mind that well-nigh rendered me delirious.

Mrs. McKenzie came to see me. Dear old friend, she was always there where trouble and sickness were. She spoke to me almost sternly—at least it seemed so to my "fevered spirit"—"Kathie, you are doing wrong. You must not worry like this. Do you think the Father does not care? Rest in His arms, and all will be well."

The tears started to my eyes, and she, seeing them, stooped over me, and gently kissing me, said, "Now try, dearie, to leave these things to the Father;" and then she left me.

Days went on, and the pain subsided, and left me very weak—too weak even to pray; and I lay perfectly still in a sort of semi-unconscious state that was restful exceedingly; and while I lay thus, there came to me the voices of some children, singing softly and sweetly, "The Lord is my shepherd; I shall not

want." Distinctly every word fell upon my ears. The psalm was sung all through, and then a silence fell upon me, and a sort of vision seemed to come to me. I felt as if I were lifted in strong arms, and I heard a voice of ineffable sweetness saying, "*Rest here, my child; all is well.*"

"A dream," you say, "caused by extreme weakness." Possibly. You may call it what you please; but I know that after my "dream" I began to get well very quickly; my unrest of mind vanished, and an unspeakable peace filled all my heart. *Dream* it may have been, but the dream was the loving Father's way of speaking to me, and giving me the rest of soul I needed.

And now I got stronger every day, but still a change was needed to restore my health completely; so my old friend again came, and ordered me to pack up, and we would pay our long-delayed visit to Wales. So I went, and revelled in the knowledge that I had a whole fortnight at my disposal to spend amid the loveliest scenery that I could imagine.

I was left by my friends to do pretty much as I liked, and not being very strong I liked best to stroll down to the beach, and just sit there quietly listening to the pleasant sound of the sea I loved so well. One evening while sitting thus, I saw a group of persons standing at a little distance. Some one was speaking to them, and I walked nearer in idle curiosity to see what was going on. A gentleman was speaking. Ah! how he spoke. It was almost too dark to see his face distinctly, but the voice thrilled me as surely never did voice before. He was urging his hearers to give their hearts to Christ. He told them "the old, old story in earnest tones and grave," and it seemed to me that I was listening to it for the first time; and yet, had not I, too, told this story of Christ's love "many a time and oft" in my class at Sunday school? Yes: but not thus. Where was the difference? Why should this stranger thrill my heart like this? I stood there close beside him, ashamed, and not daring to lift my head. I a Christian! No: I was not worthy of the name. My eyes grew hot with tears that I dared not let fall, and I listened almost breathless as he bade sinners "come to Jesus." No fine words were here, only he was *dead in earnest*. After speaking for about a quarter of an hour, the deepening twilight warned him, I suppose, that it was time to close, and he said, "Dear friends, will you join me in silent prayer before we part—never, perhaps, to meet again?" In a moment every head was lowered, and there was a solemn silence—broken only by the gentle lap of the waves, and the distant hum of the pleasure-seekers on the promenade. So we remained for a few minutes, while my heart sent up a wild cry to the Father that I might learn the secret this man possessed.

Suddenly he began to sing, in a sweet tenor voice, "Just as I am, without one plea," and his audience joined him. I can never describe to you the effect of that hymn, sung there to the soft ripple of the waves, by about two hundred people, all standing, with bowed heads and closed eyes, singing very softly. I could not sing a note. My voice was choked with the tears I was striving to keep back, but then and there I *came* "Just as I was—poor, wretched, blind;" indeed I came to Jesus as the stranger had bidden me come, and He received me and pardoned me, and spoke the old sweet words of forgiveness to my heart. I longed to speak to the gentleman whose message had come home to me with such power, and I waited; but when I drew nearer to him and saw how pale and exhausted he was, I refrained and turned away, praying for him instead. I did speak to him once. Just before we were coming home I was present at another meeting of the same kind. He was not the speaker, but he stood outside the group giving away some little leaflets. As I passed him he offered one to me, and whilst taking it I said, "Will you shake hands with me?" He held out his hand, and shook mine heartily; and I said, "Thank you—good-bye." "Good-bye," he said, and I saw him no more.

But the effect of his words did not pass away. I saw now where I had failed, and returned home determined that in future my message should be delivered differently. My heart yearned to win souls for Christ as it had never yearned before. I knew Him now in a way I had not done previously. He was my personal *Friend*, near and dear beyond expression. Eagerly each day I

looked forward to the time when, all work done, I might rest alone in my room and speak to Him, and beseech Him that I might be filled with His Spirit, and go forth to speak of His love to others and "turn many to righteousness." Yes: that was the happiest time of the day to me. No moments were so full of joy as those I spent with Him; no book so precious as the Book which told me of His love; and now no work was so joyous as my work on Sundays in my class. I did not forget in my quiet hours of intercourse with the Master to tell Him about my girls, and my brain began to be busy with schemes for interesting them more in this, to me, greatest of all topics. I found that none of them were reading the Bible; so we formed ourselves into a little society for reading together that most beautiful of all books. I arranged to meet them once a fortnight at my home, to read and speak of the Master. And they came, and were delighted to come, and their eager attention stimulated me; and soon a change came over my girls. One after another, they shyly came to me and told me in simple words how they wanted to "be good;" and many earnest talks we had, and earnest prayers as well. One by one they gave their names to the minister, and joined the church; and then they, too, began to work in their own fashion. Strangers were brought to our little meetings, and a few words to them discovered the fact that they too would like to "be good;" and so the work went on, and after a time I was told the boys wished they might come. So a time was arranged for them, and they too came, and told me frequently of difficulties, and troubles, and perplexities, and I tried to help them. They, too, joined our society for reading the bible, and one by one I found the lads were getting more thoughtful and grave, because Jesus was speaking to them. Sometimes I wrote to them, and very touching were the replies I received. Soon seven or eight of these lads, who a few months before had been strangers to me, gave themselves to Christ, and then it was the same with them as with the girls—they wanted to work, and got strange lads to come and hear the message of peace and joy. Ah! what a difference there was in my life now! Friends wondered—thought I was "too zealous"—warned me in loving fashion that I was doing "too much." But to these kindly warnings I had one reply—"Can we do too much for Him who has done so much for us?"

I do not think I told you I was a teacher, Well: I had always been in the habit of giving Bible lessons. I gave them still; but they were different now. Before, the bible had been read by me—as by thousands of others—because it was a *duty*. Now it was a delight. The children soon felt the difference, and I persuaded about thirty of them to join our Bible-reading Society. Here, too, as with the older ones, I found the leaven working. As they read the wonderful old Book attentively and reverently, they saw some of its beauty. The sweet story of Christ's love came home to the young hearts, and several of my girls, I found, wanted to give themselves to Jesus, and did so.

But you will be tired if I go on much longer in this strain; you will say it is monotonous. Try it, and you will find it a sweet monotony, which, I venture to say, will never become wearisome.

And did I never see the earnest stranger again? Yes,—once. I found out his name and address, and I wrote to him and told him what his message had done for me. He replied in a very kind letter indeed, which I shall always keep and value; and he did more, for when he came to our town he came to see me, and talked to the children, and did for some of them what he had done for me. I have never seen him since; but when work here is over I hope we shall meet up there, and then we shall be able to talk it all over, and shall become friends, I am sure.

"And did the enthusiasm last?" do you say? Do you mean, Did my new and deep love for Christ last? It *lasted*, and *grew*; and though I do not pretend that I am always so earnest as I ought to be,—though I grieve deeply that my life and work are so far, far below what I wish they were,—yet, never since that happy visit to Wales have I had cause to say, "I can do no good." I tell you this, because I dare say many may read my story who have felt as I did—discouraged and unhappy because they produce no effect by their words. Then, dear friend, if so, think—Do your words proceed out of a heart *thrilling with deep love to the Saviour*? If they do, they *must* succeed—at least with

some. You cannot help it. I tell you, there is no topic of conversation so delightful as that which is held between earnest souls about "Jesus and His love." There is no work on earth which brings such joy as work for Him. If you are not interested in such talk,—if such work is wearisome to you,—then look to it. Speak to Him of it; tell Him about it; and come to Him as if you came for the first time—in lowly penitence and prayer. Open your ears to His voice—than which there is none sweeter or more musical. Open your heart to the influences of His Spirit, and you will find a wonderful change take place within you. The love of Christ will constrain you to speak of it. You will be lifted far above the paltry pleasures of the world. You will be filled with a deep earnestness, which some will sneer at and call fanaticism and enthusiasm. Heed not their voices. Listen only to your Master. Do what He bids you. Speak the message He gives you, and you will find, as I found, that in close intercourse with Him lies the true "secret of success." LLOYD.

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## The Question Box.

COMPARTMENT I.—FOR THE YOUNG PEOPLE.

*Answers to Questions of last Month:—*

(10) Naomi (Ruth iv. 16).

(11) A herdman and a gatherer of sycamore fruit, or (E.V.) a dresser of sycamore trees.

(12) In reply to this question young friends were obliged to make a selection. The following are some of the references given:—The prayer of Hannah (1 Sam. i.). Jonah (Jon. ii.). Elijah (1 Kings xvii., xviii.). Hezekiah (2 Kings xx.). Peter (Acts ix. 40). Zacharias (Luke i. 13). Moses (Num. xiv. 19, 20). Elisha (2 Kings iv. 34, 35).

*New Questions:—*

(13) An *action* of our Lord, in reference to Peter's denial, is recorded by only one of the four evangelists—what was it?

(14) Our Lord, when speaking to His disciples, made use of some striking words in the prophecy of Micah—what were they?

(15) What is the meaning of *Pentecost*? and what was this feast held to commemorate?

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## The Home Mission.

WILL the pastors, church officers, and collectors kindly see that all amounts contributed for the Home Mission are forwarded to the Treasurer, Mr. T. H. Harrison, 18, Wardwick, Derby, before the close of the present month? Our financial year terminates on May 31st, when the accounts are placed in the hands of the Auditors; so that all sums to be included in this year's Report should be sent before that date. The experience of former years is one reason for this request, many contributions having to be marked "After Audit" in the Cash Statement.


A further reason of special importance this year is that we may know how far the appeal of the Committee endorsed by the Association has proved an effectual means of enabling them to claim the £50 promised on condition that the churches would for this year give an additional £350.

R. P. COOK.

# Ten-Minute Talks with Boys and Girls.

## “A LITTLE SLAVE GIRL.”

“And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife.”—2 Kings v. 3.

HE was a little slave girl: can you realise what that means? Not long ago she had lived in a happy Jewish home. She had had a loving father, a fond mother, and merry companions. She did not know what care or trouble meant. But in the days when she lived there was war between Syria and Israel, and she remembered one dreadful night when “the Assyrian came down like the wolf on the fold.” Try to picture it in your mind. Father and mother and little ones all asleep; the child dreaming perchance of to-morrow's games. Then suddenly they awake. Strong cruel men have burst into their homestead. And the little girl sees her father fall to the ground, blood gushing from his wounds; and she sees her mother bound with cords and borne away, while she herself is tossed upon a soldier's saddle-bow and carried into captivity. What became of her mother—she does not know. Whether her father died—she cannot tell. She only knows that she will never again look upon the dear old home, or romp with her playmates, or receive a father's good-night kiss, or nestle in her mother's arms. All that is left behind now. She is a little slave in the household of Naaman the great Syrian general.

We do not know *much* about her history after this, but one incident is recorded because of the great results to which it led. Two points stand out in the story which we ought to mark well.

### I.—Her forgiving spirit.

How much she had suffered from Naaman's soldiers! They had ruined her home, sold her into bondage, and almost broken her young heart. But they had only obeyed Naaman's orders, so that *he* was the cause of all her misfortunes. If she had felt angry with him, and had tried to harm him, we could not speak very harshly about it. It would have been natural enough. But when she sees his suffering her kind heart has no room for any feeling but pity. All harsher thoughts pass away; she thinks only now how she can help the great man whose affliction is so sore. Is not this a noble example? Some children are very apt to cherish old grudges, and brood over old wrongs. If one of their playmates has done them an ill turn, they remember it for weeks, and wait for a chance of paying him out. “Tit for tat,” is their rule of action. This little slave girl shows us “a more excellent way;” she teaches us the same lesson taught by Jesus: “Bless them that persecute you, do good to them that despitefully use you.”

Many years ago a negro slave in the West Indies, who had been converted by the teaching of the missionaries, had become so useful to his master that he made him overseer of his plantation. One day the planter was going to purchase some new slaves, and took his overseer to select them. After looking about for some time he fixed upon a poor decrepit old man, and desired his master to take him for one. His master laughed at the idea. What was such an old man good for? But the overseer begged so hard that the owner offered to throw the old man in, and the master agreed to take him. On the way home the overseer was very careful of the poor broken-down African. When they reached their destination, he took him to his own hut, laid him on his bed, fed him with his best food, carried him out into the sunshine on bright days, placed him under the trees when it was too hot, and behaved like a devoted and loving son. His master was quite astonished that he should show all this kindness to the new-comer, and asked him, “Is that old man your father, that you take such care of him?” “No, massa, he no my father.”

"Perhaps he is your brother?" "No, massa, he no my brudder." "Then he must be your uncle, or some old friend?" "No, massa, he none of my kin at all." "Then why show such kindness to him?" "O massa! he my ole enemy. He took me from my home, and sold me to the trader; and my Bible tell me to love my enemy; when he hungry feed him; and when he thirst give him drink; and so me only do what my Bible tell me." Will you try to do as these poor slaves did? Let their example make you ashamed to keep old spites and grudges in your heart.

II.—*Her wise words.*

Pitying, as she did, the sickness of her master, the little maid began to think what could be done for him. She knew that all the best doctors of Syria had tried to heal him—in vain. She knew that his disease was incurable by any medicine. But she came from a land which possessed the knowledge of the true God, and in which a great prophet had wrought many mighty works. She remembered what her mother had told her about his wonderful deeds: how he had healed the sick, and multiplied the oil in the widow's cruse, and even raised the dead to life; and she was quite sure that he would heal her master. But she is very timid about it. She is modest and shy, and keeps the secret locked-up in her breast day after day, until at last she can be silent no longer. "Would God," she exclaimed, "my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." Her saying is repeated among the servants, and at length is told to Naaman himself. He visits Elisha and makes trial of his healing power. He comes back perfectly whole. All the spots of his leprosy are gone, and his flesh is sweet and clean like the flesh of a little child. And the wise words of a poor slave girl did it all!

When I was a little boy I used to be told that "Children should be seen, not heard." And though I did not like it then, I think now that it was very good advice. Little chatterboxes are rather tiresome. Boys and girls must remember that we have two ears and only one tongue, to teach us that we should do more listening than speaking. Least of all should little folks presume to give advice to their elders, unless they wish to be thought little prigs. But children who love Jesus may often do good by wise words. During a great revival in a large city a fine tall man, who seldom went to church or chapel, turned in during one of the meetings, and was wonderfully touched by the address. He felt that he had been doing wrong, and that he ought to become a Christian. But he tried to put away the thought. He struggled against it all the way home. Then he went upstairs to the bedside of his sleeping boy, who was a scholar in the Sunday school, to give him the usual good-night kiss. The kiss half awoke the lad, and he murmured half-dozing his coming text, "The Lord is my Shepherd, I shall not want." Then seeing his father, he put up his arms and drew down the dear face to his, and whispered, "Papa, you say it, 'The Lord is your Shepherd, you shall not want.'" The simple words went to the man's heart; all the feelings awakened at the meeting, but crushed on the way home, were quickened again; and kneeling by the bedside he gave his heart to God. The child's request accomplished what the preacher's sermon could not do. "A little chink lets in much light;" a little voice may speak much wisdom, and do much good.

One thing you must not forget about this captive maid. Although she was only a slave girl she was the most important person in Naaman's household, and she did him more good than all his fine friends. Through her he was healed of his leprosy, and taught to worship the true God. How was it? Because she alone knew and loved God. That is what decides our real importance. It does not matter a pin what our station in life may be. A good servant stands higher in the sight of God than a bad master. Then do not despise *any*, however low their position or poor their circumstances. God's great ones often move on earth in lowly spheres, and in humble dress. A very old story tells of a poor woman who lived in an Egyptian convent hundreds of years ago. There were four hundred women besides herself in the house, but poor Isidora was ill-treated by them all. They treated her as a fool. She had to wash up the dishes, and scrub the floor, and fetch the water, and light the fires. She wore a patchwork cap, and a ragged dress, mended with all kinds of

coloured cloth. She never sat down to meals with the rest but had to snatch a bite and a sup when she could. No one had a kind word for her; everyone ill-treated her. But one day there came a holy man to the convent, who said an angel had appeared to him in a dream, and bade him seek out one of the sisters whom he would know by a kind of crown upon her head. "That sister," said the angel, "is holier than thou. Though always in trouble, she is always with God." So the lady abbess called all the sisters forth; but when the holy man had looked at each he exclaimed, "One is still missing." "My father," she replied, "all are here except one housemaid, who is a poor fool." "Let me see her," he answered. So they called her, and immediately she entered he saw the saint, upon her brow the crown of glory which no other eyes could perceive, and fell at her feet and cried "Bless me, my sister, beloved of the Lord." And when the four hundred cried out in amazement, he told them that poor and despised as she was, God esteemed her more highly than them all, because she had lived so nobly, and bravely, and well. She wore the crown of sainthood even while they laughed her to scorn. So you see that even servants may be angels in disguise, if they love God and copy Jesus Christ.

G. H. JAMES.

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## Correspondence.

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### "BLIND MARY."

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—I observe an anonymous letter in last month's Magazine in reference to the case detailed by me in the March Magazine. I do not usually reply to anonymous communications, but as I have had several private enquiries touching this matter, and find that general misapprehension exists as to my purpose in stating and the inferences supposed to be drawn by me from the case, perhaps you will allow me space to give a general reply such as may meet all enquiries.

1. I am not a disciple of "faith-healing," as commonly associated with "Bethshan." I know very little, personally, of the cures said to have been effected at that institution. I have known cases which have sought assistance there and failed. I have not *known* of any *cure*, through this agency, of so extraordinary a character as to make me associate it with any special influence supposed to be centred in that spot. As I did not mention Bethshan in my letter, it did not strike me that Blind Mary's case would be so associated.

2. I did not intend it to be inferred that there was anything *supernatural* in this poor woman's cure. I was careful to guard my description of that part of her disease which involved the loss of sight, so that the necessity of anything *supernatural* in her recovery might be obviated.

3. Misapprehension has apparently arisen from the concluding paragraph of my letter, in which healing is associated with faith. As I did not intend that phrase to be misleading, I could wish I had used some other, or at least had qualified it. That "Blind Mary" believes the Lord healed her, may be accepted as certain; and that she believes it was through faith is equally certain. Nor do I suppose any of us will think her wrong, though we do not seek in anything supernatural an explanation of this. When we are ill we commonly ask the Lord to recover us; when we recover, we generally thank Him for it. At all events, requests for prayer in case of sickness, and of thankful acknowledgment after recovery, are yet common amongst our churches. But though we thus associate recovery with the Lord, we by no means overlook or under-rate the fact that He acts through means, such as medicine, rest, change of air, etc. The inference I draw from Blind Mary's case is, that God may use Faith, as He does ordinary medicines, as a *means* of recovery; and the question is fair whether, in paralysis, and perhaps also other diseases which affect the nervous system, more importance ought not to be attached to the development and exercise of faith: may it not be that the influence of hope, and a belief in the



possibility of recovery, *i.e.*, Faith, are the best medicines and those most likely to increase the probabilities of cure. There is nothing supernatural in the exercise itself of faith, and recovery by such means need not be suggestive of anything miraculous. I meant nothing more than this, at any rate, and my purpose in publishing this case, was rather to suggest a possibility of relief in similar cases, than that there was anything miraculous, which would have removed it from ordinary and common ones. I am the more constrained to do this, from the fact that, whilst bad cases of paralysis abound, the number of recoveries (as far as I can gather) are small, and such as can be associated with some strong mental emotion (as suggested by Thomas) were rather accidental than designed. Ought not, then, the development and exercise of faith in such cases, to be designed?

Yours etc.,

F. J. BIRD.

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### LOAN OF BOOK REQUESTED.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—Will you kindly allow me to state that I am specially desirous of referring to the "General Baptist Home Missionary Register, &c.," Vol. I., New Series, 1828? The loan of the volume would be of great service.

Faithfully yours,

9, College Street, Northampton.

JOHN TAYLOR.

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## General Baptist Association.

### I.—MINISTERS' RECEPTION AND LIST REVISION COMMITTEE.

1. This Committee for 1886 consists of Revs. W. Orton, W. Bishop, W. Evans, and Messrs. G. Orchard, R. Pedley, J.P., and C. Roberts, Junr.

2. The Secretary is the Rev. W. Orton, 6, Hainton Street, Great Grimsby.

3. The Secretary of each Conference is requested to—(a) Report to Rev. W. Orton, not later than June 7th, all ministerial changes which have taken place during the Associational year within his Conference area. (b) Notify any student or minister accepting a pastorate within his Conference area of the requirements of this Committee, and forward his application to Mr. Orton.

4. Will any minister whose name has been inadvertently omitted from the Year Book, please write to the Secretary of the district in which he resides?

*N.B.*—No name can be inserted in the List of Ministers without the sanction of this Committee or of the Association.

CHARLES PAYNE, *Association Secretary.*

### II.—BEDS, &c.

All pastors and delegates requiring beds are requested to apply to me not later than Friday, June 11th, but as much earlier as possible. Kindly enclose stamp (not stamped envelope) with your application. The Local Committee cannot undertake to provide sleeping accommodation after the above date.

It will greatly assist us if applicants will state whether they are smokers or not, and if total abstainers or otherwise. Those who make their own arrangements will oblige us by sending me the name and address of their host.

W. T. SIMONS, *Local Secretary,*

10, De Montfort Street, Leicester.

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NOTICE TO CORRESPONDENTS.—We regret that the overflow of other matter this month compels us to defer the insertion of a letter on the "Election of Deacons," from a Yorkshire friend; one from Rev. O. D. Campbell, M.A., on the "Registration of Marriages;" one from Rev. T. Yates; and a Memoir of the late Mrs. Maden.

## Notices of New Books.

THE WELSH PULPIT OF TO-DAY. Sermons by Welsh Ministers. Edited by Rev. J. Cynddylan Jones. Price 6s. London: Hamilton, Adams, & Co.

THE preparation of this volume was "a happy thought." Wales has long been famous for its preachers, and by means of this collection of sermons we are enabled to form some idea of what it is which has given the Welsh Pulpit its renown. Our impression after reading most of them is, that it is not the super-excellence of the *matter* of the sermons. Here are 27 discourses by 26 living men, many of them preached in Welsh, but happily for us translated into English. Six or eight of them are undoubtedly extremely good. We may note especially, one by the Editor on "The Life of Jesus," a fine sermon by the Rev. James Owen, of Swansea, on "The Faith of the Church;" and one on "Religious Difficulties," by the Rev. Principal Jayne, of Lampeter College, whose courage and fairness we greatly admire. But, after deducting these six or eight, the others are not at all superior to hundreds which are preached every week in English and Scotch pulpits. But the lively and well-written Introductory Essay by the Editor lets us, we think, into the secret. Not unlikely the Welsh language has more *poetic fire* than our own. But we are convinced that the chief point of superiority in Welsh preaching is in the *delivery*. "The Welsh preacher," says Mr. Jones, "begins quietly, calmly, in a low pitch, and first tries to carry conviction to the understanding. But as he proceeds the delivery gains in rapidity and animation. The voice is gradually developed into its full compass, and advantage is taken of all the musical notes at the speaker's command; melting strains in the minor key are poured forth, for the Welshman is never satisfied with a sermon unless it has fetched tears to the eye; and oftentimes we have seen large congregations weeping under certain bewitching touches and mournful cadences in the preacher's delivery. But man possesses something besides intellect and affections—he has conscience. For the last five or ten minutes the preacher tries to storm the conscience, and usually concludes a few minutes short of the hour." If only for the sake of the Introductory Essay this book is worth looking into by all who are interested in the subject of preaching.

SAVING FAITH; or, the Faith by which the Sinner is united to the Saviour practically considered. By James Morison, D.D. Price 1s. 6d. London: Hamilton, Adams, & Co.

IT goes without saying that any book written by Dr. James Morison will be suggestive and instructive. This little book casts some very interesting side-lights on several passages of Scripture; at the same time we believe the author's account of "Saving Faith" to be defective and not in accordance with all the facts. He describes it as a *kind of knowledge*, and writes as though if a man can but be convinced that the Gospel is true and will but direct his mind to the objects of Faith presented in the Gospel, such will be the effect upon him that he must be saved. Dr. Morison overlooks the influence of the human will. Unhappily there are innumerable instances in which men are not practically influenced by their intellectual beliefs or even by their knowledge. All know that they shall die, but what multitudes act as though they did not believe it. In *Saving Faith* there is an *act of the will*, whereby we yield ourselves to Christ in the spirit of obedience and trust. Christ is presented to us as our King and Saviour, and when we practically receive Him as such—not merely assent with the understanding to the statements of Scripture concerning Him—we pass from a state of condemnation to one of salvation. "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name." No doubt there must first be the conviction of the understanding, but there is no *necessary* connection between that and the spirit of obedience and trust shown by Abraham and all the great exemplars of Saving Faith.

HOW TO BE SURE OF THE VOICE OF GOD. By John Clifford, M.A., D.D. Price Fourpence. E. Marlborough & Co., 51, Old Bailey.

WE have already characterised this discourse on a previous page of the Magazine, and quoted for the benefit of our readers the concluding portion. But the whole should be read in order that it may be appreciated; and our opinion is that the earlier part, though less easy to detach for the purpose of quotation, will be found even more interesting than the portion we have given.

## Editorial Notes.

**THE PORTRAIT.**—We have extreme pleasure in presenting to our readers with this month's Magazine what we believe they will consider a good likeness of the Rev. J. C. Jones, M.A., of Spalding. Mr. Jones is now, in common with the senior Editor of this Magazine, his former college friend, one of our older ministers, and has maintained so honourable a position for so many years, that we are sure all will feel we have done the right thing in asking him to allow himself to occupy a place in our Portrait gallery. May he for many years yet appear in his own person at our public gatherings, and with his wonted courage and energy speak in support of truth and righteousness!

**THE COLLEGE.**—The next meeting of the College Committee will take place on Tuesday, May 4th, at 12.30 p.m., in the Lecture Room, Forest Road, Nottingham.

**THE IRISH PROBLEM.**—Since our last, the great secret for which the world had been waiting has been made known, and in a speech wonderful for grasp and elevation of thought, Mr. Gladstone has told us his plan for the future Government of Ireland. As no doubt all our readers have ere this made themselves acquainted with its principal points, we need not describe it. And now, will the nation adopt it? Not, we think, without considerable modifications. Our opinion is that a separate Irish Parliament, without representation in the superior Parliament at Westminster, would be a step backwards. It would not be after the example of the United States, where there is local autonomy, with an Imperial Congress in which all are represented. And it would be contrary to the modern spirit, as witness what has occurred in the present generation in Italy and Germany and within the last few months in Bulgaria. Still, the case of Ireland is unique. So far as we remember there has never been an instance exactly parallel. And now that the plan of a Statutory Parliament, with limited powers, has been proposed by a statesman with the authority and position of Mr. Gladstone, and appears to be accepted by five-sixths of the legal Irish representatives, as well as by nearly all the avowed special friends of Ireland both in Great Britain and abroad, it becomes a question whether it will not be the wiser as well as the more generous course to give the plan a fair trial. If it be rejected, there will certainly be a long and painful conflict. It may—if

tried—succeed, in which case all will rejoice. On the other hand, if it be tried and fail—if Irishmen prove themselves so fractious and wilful as to be incapable of self rule—with the power of the purse and the control of the army still in the hands of the Imperial Parliament, it cannot surely be so very difficult to resume the reins, and revert to the present plan of government. At the time of our writing this, there has been no opportunity of duly considering the Land Scheme, and Mr. Gladstone himself deprecates hasty criticism. We have been pleased to learn his willingness to accept modifications in his other plans. This makes us hopeful; at the same time we prefer to withhold our final judgment until we learn what the changes are. Only, let us add, that the present is a time for patriots of whatever political party to keep their heads and be patient one with another. The subject is beset with difficulties, and one in regard to which the wisest and best informed will in our opinion be least inclined to be very positive and dogmatic.

**GREAT FALL IN THE ALCOHOLIC REVENUE.**—Such was the welcome announcement of the Chancellor of the Exchequer on bringing forward his Budget for 1886-7. Roughly speaking we may say that the diminution in the revenue from alcoholic sources amounts to about  $4\frac{1}{2}$  millions in the last eleven years; and the decline in the year just ended is the largest ever known, viz., £1,179,000. We fear that the recent great decline has been partly due to bad trade; but other statistics supplied by Sir W. Harcourt shew that it is also owing in considerable measure to a change for the better in the habits of the people. The consumption of beer is about the same as it was, but less wine is drunk than formerly, and the consumption of spirits is very much less. On the other hand, the increase in the importation of eggs and bacon, oranges and lemons, raw fruits, and of sugar and spices, has been something enormous. An interesting fact was stated about petroleum. In 1870 the importation was 7 million gallons; in 1884 it was 53 millions. "Now," said the Chancellor, "when one recollects the day when the labouring man had to go to bed almost with the sun because he could not afford the coal for his fire, and hardly a farthing rush-light for his candle, and that now he gets this extraordinarily cheap bright light to illumine his cottage, and the child

educated at the Board Schools is able to read to his parents, when you reflect on those things they all show an immense addition to the comfort of the people."

**ANOTHER PROOF THAT THE PEOPLE ARE BETTER OFF.**—In 1875, a time of comparative prosperity, the savings in the Post Office Savings Banks were £67,575,000, or at the rate of £2 ls. 3d. per head of the population. Last year, which was a year of depression, the savings were £97,306,000, or at the rate of £2 13s. 6d. per head. Is not a fact like this, combined with the increased expenditure on household comforts indicated above, a clear proof that notwithstanding the bitter cry of extreme wretchedness from the very poor, the people generally are better off than they were, and are become at the same time more sober and provident? Let Christian philanthropists take courage! Their labours are not in vain.

**A BOOK FUND FOR GENERAL BAPTIST MINISTERS.**—One day last month a friend spoke to us about the desirableness of some plan whereby country ministers of small means could be supplied from time to time with a few new books, mentioning one brother whose need and longing he had accidentally become acquainted with. Better still, another friend, the same Christian lady who helped in a similar way last year, sent us a fortnight ago two sovereigns, with which it has been a pleasure to us to supply three or four new books to each of four ministers, all stationed in villages and all with small incomes. Will they not preach better, having their thoughts stirred up by something fresh in religious literature, and feeling that in their comparative isolation they are not forgotten by their Christian sisters? Who will follow suit?

**MARRIAGES AT NONCONFORMIST CHAPELS.**—The Bill by Sir Richard Webster (the late Conservative Attorney-General) for enabling marriages to be solemnized by Nonconformists without the presence of a Registrar, was considered at a Conference of Nonconformists in London on the 12th of April. We are glad to find that the Scotch system to which we called attention last month found almost universal favour. The good intentions of Sir Richard Webster are manifest, but the weaknesses of his Bill are evident. Under his scheme none but a minister can perform the ceremony. That makes us worse off than we are at present. Then again, the minister must be annually registered, and this would create difficulties, especially with Wesleyans. The Bill also provides that for the next ten years the parties married shall pay a reduced fee to the registrar whose service is dispensed with. It is felt that if compensation is needed in this direction, the State, and not the parties married, should provide it. The Bill, moreover, leaves untouched certain other grievances. The preliminary forms to be gone through under the present system are needlessly cumbersome, and the notice to be given is unnecessarily long. Mr. Carvell Williams has already done something in the House of Commons to extend the hours during which marriages may be performed—till 3.0 p.m. instead of 12 at noon. This of itself will be a great boon especially to the poor; and with such a good understanding as the recent conference exhibited amongst various sections of Nonconformists, we may expect ere long a Bill that will go further and fare better than the well-meant but unsatisfactory measure we have been considering.

## News of the Churches.

*All information for this department should reach REV. J. FLETCHER by the 16th of the month.*

### CONFERENCES.

**CHESHIRE.**—The half-yearly meeting was held at Stoke on Tuesday, April 6th, under the presidency of Mr. Roger Bate, of Tarporley. After a short devotional service the following brethren received a hearty welcome into the Conference—the Revs. H. B. Murray and W. Gocher, who have settled respectively over the churches at Tarporley and Congleton.

The reports from the churches showed that forty-two have been baptized during the half-year.

The Rev. W. Lees, of Crewe, was appointed as representative to the Home Mission, and the Secretary, Mr. Hirst, to the Foreign Mission.

The following were appointed to serve on the Conference Committee—Revs. W. Lees, P. Williams, C. T. Johnson, II. B.

Murray, Messrs. R. Pedley, J.P., R. Booth, R. Bate, and J. Bennett.

After a short address by the Rev. W. Evans on behalf of the forthcoming College Bazaar, it was agreed to recommend each church to contribute either goods or money.

The Rev. C. T. Johnson, of Longton, was elected President for the ensuing year.

The next Conference will be held at Tarpurley on the last Tuesday in September. The Rev. W. Goacher, of Congleton, was asked to prepare a paper.

In future we shall call ourselves "The Cheshire and North Staffordshire Conference." This arises from the fact that nearly half of our churches are in Staffordshire.

The following resolutions were unanimously passed:—1. In favour of the disestablishment of the English Church. 2. That a clause should be inserted in any County Government Bill that may be introduced, giving to the ratepayers of this country a direct veto over the sale of intoxicating drinks. 3. That the registration of marriages be on the same footing as that of births and deaths.

At the close of the business session the President delivered an address, in which he advocated a closer union among Non-conformists, and a deeper spirituality in order to meet the growing evils of our time. The President was followed by the Rev. W. Evans, of Leicester, who powerfully set forth the claims of the Home Mission. The brethren were thanked for their inspired utterances. In the evening, services were held in the chapel. After devotional exercises, conducted by the Rev. W. Ross, of Burslem, the Rev. W. Evans preached from 2 Cor. xii. 9. All the services were well attended, and they proved interesting throughout. SIM HIRST, *Secretary*.

SOUTHERN.—The spring meetings were held at Praed Street, W., on Monday, April 5th, Dr. Clifford presiding.

1. *Nominations for Association Committees, 1886-87.*—Home Mission: J. Batey, F. J. Bird, E. Cayford, J. Fletcher, and for the Ladies' Auxiliary, Mrs. Fletcher. Foreign Mission: Dr. Clifford and G. Robinson. Board of Reference: J. Fletcher. Building Fund: W. B. Taylor, J. Fletcher, J. W. Chapman, and

J. P. Barnard. Baptist Union Funds: W. J. Avery.

2. *Next Conference.*—Tring, Tuesday, July, 6th.

3. *College Bazaar.*—The Secretary to write to all churches in the Conference to request gifts towards a Conference Stall, with names of ladies willing to serve as stall-holders.

4. A letter was directed to be written by the Secretary, expressive of the sympathy of the Conference with the family of the late Rev. Edwin Burton.

5. A resolution, expressing the solicitude of the Conference for the success of the Sunday Closing Bills now in Parliament and the measure prohibiting the sale of intoxicating liquor to children under thirteen.

6. A deputation, consisting of R. F. Griffiths and J. Fletcher, was appointed to meet and confer with the Dissenting deputies at the Memorial Hall, on Monday, April 12, as to the reforms necessary in the Marriage Laws as they affect Nonconformists and the celebration of marriage in our chapels.

7. The Secretary, with R. F. Griffiths and W. J. Avery, were appointed as delegates to the Triennial Conference of the Liberation Society.

8. R. F. Griffiths read a paper on "The Religious Leadership of Social Movements," in which special reference was made to the attitude of the daily press towards the religious life of the nation. Discussion followed by J. W. Chapman, J. Hunt Cooke, J. Fletcher, G. W. McCree, W. M. Jones, F. J. Bird, G. Loosely, Dr. Dawson Burns, and Dr. Clifford.

9. At the evening meeting, Dr. Clifford delivered his inaugural address as Conference Chairman, on "The New Democracy and the Christian Life." A brief debate followed.

10. Thanks were given to Dr. Clifford for his address, R. F. Griffiths for his paper, and the Praed Street friends for hospitality.

11. A collection was made for Ferme Park chapel. ROBT. P. COOK, *Sec.*

LOCAL PREACHERS' ASSOCIATION.—The annual meeting of this Association in connection with the Eastern Conference was held in the West Street school-room, Bourne, on Friday, March 12th, the Rev. G. H. Bennett presiding.

Reports were received from the churches supplied by the local brethren, which were of a satisfactory character. The Treasurer's report showed a balance due to him. Various resolutions affecting the welfare of the Association and the village churches supplied by its preachers were passed, and it is hoped much good may be the result of the afternoon's deliberations.

Bro. W. R. Wherry, of Bourne, was re-elected President and Treasurer, brethren Geo. Massey (of Boston) and D. Crampton (of Spalding) Secretaries, and a working Committee for the ensuing year. There are about fifty members of this Association.

GEO. MASSEY, *Secretary.*

### CHURCHES.

**CHATTERIS.**—The chapel, which was closed in August, 1885, for extensive alterations, was re-opened on Wednesday, March 31st. The Rev. John Brown, B.A., (Bunyan Chapel, Bedford) preached in the afternoon to a large congregation. The pastor (T. Henry Smith) read the treasurer's balance sheet, which was as follows:—Receipts, £402 16s. 9d. Estimated cost, £950. Balance to be met, £547 3s. About four hundred persons sat down to a good tea provided in the Corn Exchange. The tables were adorned with some fine plants kindly lent for the occasion. In the evening the chapel was crowded, many having to go away. Colonel Mumby (Gosport), in the absence of T. T. Ball, Esq., presided. The chairman was ably supported by the Revs. T. Barrass (Peterborough), John Brown, B.A., (Bedford), F. J. Bird (Hitchin), and the pastor. Colonel Mumby was formerly connected with the school when Mr. Lyon was pastor, and from that time he has taken a deep interest in the church. The ministers congratulated the audience upon having such a beautiful chapel, and wished much prosperity. The total proceeds of the day amounted to £53. The chairman generously made an offer of £25, if £200 of the debt were cleared off in one or two years. The singing of the choir was efficiently rendered and much enjoyed. The Rev. H. Gee closed the successful and greatly-enjoyed meetings with the benediction. Besides the sum raised for the Renovation Fund, the friends have paid between £30 and £40 for the Corn Exchange, in which they have been worshipping while away from the chapel.

**CREWE.**—On April 9th a sale of work, in aid of the building and church funds, was opened in the Town Hall by Roger Bate, Esq., of Tarporley. Revs. W. Lees (pastor), R. W. Roberts, A. W. Potts, Mr. R. Pedley, J.P., and Mr. Milton took part in the proceedings. The sale realized over £80, which is considered very satisfactory.

**EPWORTH.**—The anniversary services were held on Sunday, March 21st, when two sermons were preached to good congregations, by the Rev. Chas. Payne, of Louth.—On Monday afternoon a public tea, at which about 150 sat down, was provided in the school-room. In the evening a public meeting was held in the chapel, which was well filled. Mr. Mayhew, of Misterton, occupied the chair; and addresses were given by the Revs. C. Payne, J. Stutterd, J. Wilson (Primitive Methodist), J. Preshous (Methodist New Connexion), and Mr. J. Thornton, of Misterton. At the close of the addresses, the Rev. W. M. Anderson expressed, on behalf of the friends, thanks to all who had in any way contributed towards making the anniversary a success. Collections in aid of the trust fund were made at the services and meeting.

**FORD.**—The anniversary sermons were preached on Tuesday, March 13th, by Rev. J. Fletcher, of London, to excellent congregations. A large number of friends partook of tea, which was served in the chapel. The pastor, Mr. Hood, at seventy-seven years of age, continues his good work in fair health and excellent spirits.

**GREAT GRIMSBY.**—A bazaar for the reduction of the debt on the church in Freeman Street was held in the school-room on Wednesday, March 31st, and two following days. The mayor, Alderman Smethurst, inaugurated the proceedings. The room was tastefully decorated, the stalls were well supplied, and several valuable money contributions were received. The amount realized was over £150.

**HEADCORN.**—On April 14th the anniversary services were celebrated. At three o'clock a sermon was preached by the Rev. W. Vincent Cook, on "The Manner and the Matter of Christ's Teaching" (John vii. 46). At the close of the sermon a goodly number of friends partook of tea, kindly given by ladies of the church and congregation. At 6.30 a public meeting was held, the chair being taken by J. Jull, Esq., and stimulating

addresses were given by Revs. J. Birdseye, J. Thatcher, W. V. Cook, and Messrs. Steer and Walter. The proceeds amounted to £6 1s. 3d., in spite of the agricultural depression which just now is very great.

**HITCHIN.**—On March 22nd, Dr. Clifford and the Rev. J. Fletcher (the messengers for the Southern Conference) paid a visit by invitation. A tea preceded the meeting in the evening. Addresses bearing on church life and work were delivered, and the evening was pleasantly and profitably spent. The pastor presided, and a general wish was expressed that a similar visitation might be made another year.

**IBSTOCK.**—Special evangelistic services were conducted during the fourth week in March by the Rev. R. B. Wallace, of Melbourne, and the Rev. C. Haddon (Congregationalist), of Bardonia Hill.—Services for the young were conducted on March 27th and 28th by Mr. S. D. Rickards, of London.—Lectures were delivered on March 17th by the Rev. J. Bell (Primitive Methodist) on "Oliver Cromwell," and on April 14th by the Rev. E. W. Cantrell, of Birmingham, on "George Moore, Merchant and Philanthropist."

**LEICESTER, S. S. U. Memorial Hall.**—Previous to the administration of the Lord's Supper on Sunday, April 4th, a letter was read to the church from the Rev. I. and Mrs. Stubbins, conveying the gift of a valuable and handsome communion service. A vote of thanks was moved and seconded, and very cordially though silently passed, and the letter ordered to be entered in the minutes of the church.

**LINCOLN.**—The friends at Lincoln are making a supreme effort in connection with the opening of their new chapel on Sunday, May 3rd, and the following Monday. The chapel is to be a memorial of Thomas Cooper, the well-known author and lecturer. The building fund has reached the sum of £1,300 already, and a further sum of £1000 is being attempted by this effort, including the proceeds of the opening services. Two of the members have promised £100 each if the whole sum is raised. Surely all who possibly can, will come to the aid of the church in endeavouring to secure this noble offer. The direct result would be a saving of £50 annually in interest alone. The secretary, G. Hood, 211, High Street, will gratefully acknowledge donations, and begs the help of all

who have it in their power to render aid. (See advertisement.)

**LONDON, Westbourne Park, Praed Street, and Bosworth Road Chapels.**—The report for 1885 showed a membership at Westbourne Park Chapel of 828, at Praed Street of 309, at Bosworth Road of 50. The principal receipts for the year are £4,519 6s. The Rev. E. T. DUNSTAN, late of Graffreinet, South Africa, is about to undertake the work at Bosworth Road.

**MARKET HARBOUROUGH.**—On March 24 an auxiliary to the Foreign Missionary Society was started under good auspices.—On March 30, Rev. G. W. McCree lectured, on "Turning Points in Life," to a crowded congregation. Mr. J. J. Mumford presided, and £3 5s was collected.—*Memorial Services.*—On April 9th, owing to the kindness of Mr. Thos. Cook, of Leicester, the friends enjoyed a day of rich blessing, when two beautiful memorial tablets were unveiled. The first is in memory of the Rev. James S. Thompson, who died suddenly the day before he should have commenced his ministry at Harborough. The second bears the following inscription: "This tablet was erected by the bereaved husband and father of the following members of a family connected with the General Baptist Chapel in this place. The memorial embraces the name of Henry, second son of Thomas and Mary Cook, who was born in August, 1835, and died in the following month; also of Annie Elizabeth, only daughter of the above, who was born at Leicester, June 21st, 1845, and died suddenly in her bath; and also Marianne Cook, baptized in this chapel by the Rev. Francis Beardsall in 1832, and died at Leicester, March 8th, 1884, in her 78th year." The tablets were unveiled at 3 p.m., and a memorial address by the Rev. Dr. Trestail followed. The address was useful, beautiful, and eloquent. Rev. T. Barrass, of Peterborough, turned the attention of the meeting to the future, and his announcement that a kind friend had promised £200 if the friends would raise £100 evoked the greatest enthusiasm. In twenty minutes £27 were realized, and the sum has gone up to £42 since then, so that this generous challenge is sure to be met, and thus the whole future of the church will share in the benediction of that memorial day. After tea, Mr. T. Cook presided at an evening meeting, and gave most interesting reminiscences of fifty years ago, at which time he signed the temperance

pledge in Mr. Symington's drawing-room. Among those who took part in the day's proceedings, besides the above-mentioned, were Revs. W. Evans, J. C. Forth, G. Eales, and W. Bishop, of Leicester; E. Stevenson, of Loughborough; Mr. J. Chapman, of Frome, the maker of the tablets; two sons and a daughter of the deceased Mr. Thompson, and many other friends from far and near.

NOTTINGHAM, *Mansfield Road*.—The year book of the church under the joint ministry of the Revs. S. Cox, D.D., and J. F. Makepeace, has reached us, and is admirably compiled. We learn from its pages that the reception of seven members from other churches has just balanced the losses from other causes, leaving the membership at 185, as in the previous year. The weekly offering has gone up, and the receipts from all sources for the church, the Sunday school, denominational and other institutions have amounted to £810 9s. 1d., or more than £30 in advance of last year. The literary society, the Shakespeare class, the benevolent society, the little coats society, and other agencies, have worked vigorously during the year. At the annual church meeting Dr. Cox read Tennyson's fine poem, "Despair," prefacing the reading with a brief critical explanation.

WENDOVER.—In the last week in March Dr. Clifford, as one of the messengers to the churches, paid a visit to Wendover, accompanied by Mr. and Mrs. Cayford. After a conference in the afternoon, by which the friends were greatly cheered, Dr. Clifford preached in the evening, and the day closed with this universal expression of regret—"Much too short."

WRIGHTWICK.—On March 29th the Rev. S. S. Allsop, of Burton-on-Trent, delivered an interesting and instructive lecture, subject, "Hymns and Hymn-Writers," to a good congregation, the lecture being much appreciated throughout.—On April 12th the choir, assisted by a number of friends, gave a highly-appreciated concert in the chapel. The pastor presided.—Two previous lectures had been given by the pastor, W. Slater, on "Earl Shaftesbury" and "General Garfield," the proceeds of each being devoted to the chapel renovation fund.

#### SUNDAY SCHOOLS.

BOUENE.—As a first step towards the raising of funds for the purpose of build-

ing much-needed new school and classrooms, a bazaar, in the form of a Japanese village, has been held, and was associated with an exhibition of Sunday scholars' work. C. Roberts, Esq., of Peterborough, presided at the opening ceremony, in which the Revs. J. Wollerton (Wesleyan) G. H. Bennett (pastor) and Mr. W. R. Wherry took part. The bazaar proved very popular, and as the result a very substantial sum was placed in the treasurer's hands as the nucleus of the proposed fund.

COALVILLE.—School sermons, April 11th. Preacher, Rev. E. Stevenson, of Loughborough. Collections £33.

DERBY, *Junction Street*.—This important branch of St. Mary's Gate chapel held its anniversary in the Royal Drill Hall on Sunday, March 21st, the chapel being much too small for the occasion. The children and elder scholars, numbering between seven and eight hundred, were seated on each side of the great organ, many of them wearing small pieces of black ribbon in memory of their fellow scholars who had died during the year. Mr. G. Lander was the conductor, and Miss Ellis presided at the organ with her usual ability. Mr. E. C. Ellis preached in the morning, and the Rev. T. R. Stevenson, pastor of St. Mary's Gate chapel, in the afternoon and evening. The congregations were very large, the hall at night being very crowded.—On Monday evening the annual meeting was held in the chapel in Junction Street, and was presided over by Mr. E. S. Johnson. Addresses were delivered by the Rev. T. R. Stevenson, Mr. R. Hodder, Mr. E. C. Ellis, and Mr. R. Hillard. The children recited and sung some of the anniversary hymns. The collections at each service were in aid of the new school-rooms, which have been added during the year at a cost of nearly £500, and of which £200 is still owing. The aggregate collections amounted to nearly £40.

#### MINISTERIAL.

MAKEPEACE, REV. J. F., has, we understand, resigned his position as one of the ministers of the church in Mansfield Road, Nottingham, and his ministry there will terminate about Midsummer.

ROBINSON, REV. GREENWOOD.—Mr. Robinson desires us to notify that his present address is 41, Cambridge Road, Kilburn, London, N.W.



## BAPTISMS.

ARNOLD.—Six, by W. Bown.  
 BIRCHCLIFFE.—Eleven, all from the Sunday school, by W. Gray.  
 BOSTON.—Two, by J. Jolly, B.A.  
 CRADLEY HEATH.—Eight (two from Salvation Army), by F. J. Aust.  
 GOBERTON.—Three, by Joseph Monti.  
 GRIMSBY.—One, by W. Orton.  
 LEICESTER, *Friar Lane*.—Two, by G. Eales.  
 LEICESTER, *Carley Street*.—Two, by J. C. Forth.  
 LOUTH, *Eastgate*.—Three (two Primitive Methodists), by C. Payne.  
 LOUTH, *Northgate*.—Two, by E. Hall Jackson.  
 LYDGATE.—Nine, by W. L. Stevenson.  
 MEASHAM.—Six, by B. Noble.  
 NOTTINGHAM, *Broad Street*.—Three (first fruits of Edwin Street Mission), by A. O. Shaw.  
 SHEFFIELD.—Four, by E. Carrington.  
 TADMORDEW.—Two, by W. March.  
 WILLOUGHBY.—Five (four from the Sunday school), by F. Todd.

## OBITUARIES.

ALCORN, JANET (*née* Tait), the dearly loved wife of the Rev. J. Alcorn, of Lytham, departed this life on April 1st, after a long and painful illness borne with exemplary patience and resignation. The severity of the winter told heavily upon her already enfeebled bodily strength, and after taking to her bed in the beginning of March she never rallied. Her mind remained perfectly calm until the day before her death, and during her frequent conversations with her husband and family, her intellect was clear and bright. When asked whether she was trusting in Christ, she always promptly replied, "Oh, yes; I am resting on His finished work." She frequently said, "I am not afraid to die, but sorry to leave you." She took delight in repeating many of the promises of the gospel, and other portions of the Scriptures, and often said, "If I had strength, Oh I would sing." She had no fear of the last enemy, and she died as she had lived, trusting for acceptance with God in that atoning sacrifice which was finished on the cross. She loved the Gospel, delighted in her husband's ministry, and urged him to continue preaching Christ and Him crucified. She was a devoted wife, and a wise counsellor to her husband; a tender, loving, and pattern mother to her children; and was regarded as an exemplary Christian by all who knew her. To know her was to love her. Her loss is a great grief to the family, but the grief is lightened by the reflection that their temporary loss is her eternal gain. On the 5th inst. her mortal remains were placed in the family vault in the Burnley cemetery, in the presence of relatives and sympathizing friends from Burnley, Loughborough, and Nottingham. The Rev. D. MacCallum conducted the funeral service. In a letter of condolence to Mr. Alcorn, a minister who knew the deceased between thirty and forty years, says—"We are sorry to hear of your great loss, but glad to believe it is the eternal gain of your late beloved wife. She is gone over to the majority. She has passed from a world of darkness, sin, suffering, and death, to one of light, purity, joy, and life. She was a model wife and mother. 'She looked well to the ways of her household, and ate not the bread of idleness.' I had the

highest opinion of her prudence, ability, and goodness. She was just what a pastor's wife should be."

"They're gathering homeward from every shore,

One by one, one by one;

To join with the faithful ones gone before,  
 Yes, one by one.

Through great tribulation they made their way  
 From regions of darkness to endless day;  
 And now, in the presence of God and the Lamb,  
 They cease not to worship the great I AM."

R. A.

CRESSWELL, JOSEPH, of Smalley, was born in the year 1828, and was baptized and joined the church in November, 1848. He was shortly afterwards elected superintendent of the Sunday school, which office he held most usefully and indefatigably nearly forty years. In 1868 he was made church secretary, and in 1869 he was elected to the office of deacon. With deep sympathy towards his family, and with deep sorrow for themselves, the friends record his sudden death, which occurred on the morning of the 28th of January last, about six o'clock. He was ascending a short hill on the way to his office, when he fell, and was found dead. In about half an hour afterwards the terrible news was conveyed to the afflicted wife and the three daughters at home, and the telegraph carried the sad tidings to two of the sons residing at Leeds and St. Neots. The church was put into awe and silence by the event, and could only say—

"God moves in a mysterious way,  
 His wonders to perform."

Mr. Cresswell was a deacon in the truest sense of the word. As a parent he ruled his household in the fear of God, and the result is seen in the Christian deportment of the three sons and three daughters who mourn his loss. As a Baptist Mr. Cresswell was loyal; as a Non-conformist he was unswerving. He was a pattern of constancy. Amid his numerous duties at home, and away from home, up to the last Sabbath prior to his death, though sixty-three years of age and having an afflicted wife, he was found at the post of duty in the school and divine service. In this respect he has left behind him an excellent example for all to emulate. He himself felt it was the mainspring to the church's interest and prosperity. He was not only constant in attendance to his duties on the Lord's-day, but on the week-night too. A fortnight previous to his death he was at the week-night preaching service. At that time he was in deep anxiety as to the recovery of his beloved wife, who had been seized by a stroke some five weeks previously. His heart was full, and he prayed before the sermon with a fervour and pathos that will not soon be forgotten. E. H.

CRESSWELL, HARRIET, wife of the above, after a severe affliction, departed this life on the 7th of February, aged fifty-four years. She was baptized on the 16th of May, 1852, by the Rev. C. Springthorpe. Sister Cresswell was a very quiet Christian—a real mother to her family. To them her name will ever be sacred, and that word mother will never lose its charm. As a member she was very consistent in her life and deportment. She always welcomed her minister and the brethren who labour for the Lord to her home; was ever ready to refresh them with her kind hospitality, and to hold quiet converse regarding this life and the life that is to come. Mother-like, she was full of anxiety for her family—both for their temporal and spiritual good. May both children and parents meet in the home eternal! E. H.

THE  
MISSIONARY OBSERVER.

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MAY, 1886.

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**Contributions for the next Annual Report.**

It is particularly requested that all Contributions and Lists for the next Annual Report be forwarded to the Secretary on or *before* the 31st of May, as the accounts for the year must be closed on that day.

In preparing the *Lists of Contributions* will the local Secretaries kindly enter (1) Public and Sacramental Collections; (2) Contributions by Adults; (3) by Juveniles. Sums *under* 5s. should be entered as such.

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**Nominations for the Committee.**

LAY MEMBERS OF THE COMMITTEE.—Under the new regulations all the members of the Committee, consisting of twenty, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the newly-elected sixteen.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve, if elected.

Nominations for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Mission House, 60, Wilson 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 their expenses be not charged to the Society."

"That the number of ministerial members be sixteen, divided as follows: Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1."

The attention of the Conferences is directed to the above regulation, and the Secretaries will oblige by sending the nominations as early as possible to the Mission Secretary.

## Human Sacrifices and their Suppression.

IN the *Missionary Observer* for last month some extracts were given from the recently published Reports of the Meriah Agents, Ganjam. In perusing these records the reader will see how the dark places of the earth were full of the habitations of cruelty. He will also rejoice in the suppression of these barbarous religious rites, and in the fact that not a few of the rescued victims have been led to present themselves as living sacrifices unto God. From first to last about two hundred and fifty of these rescued meriahs have been placed and trained in our Mission Orphanages. Let the reader ponder the following:—

Date 17th March, 1849—

In Mahasinghi a hundred purchased victims were found. Several of them had the marks of iron on their wrists and ankles, which showed they had been fettered to prevent escape; only fifty-four out of the hundred were destined for sacrifice—the remainder had been bought for serfs or for adoption.

In Chinna Kimeri the meriah rite is celebrated with surpassing cruelty; the miserable victim being dragged along the fields surrounded by a crowd of half-intoxicated Khonds, who, shouting and screaming, rush upon the victim, and with their knives cut the flesh piecemeal from the bones, avoiding the head and bowels, till the living skeleton dying from loss of blood, is relieved from torture, when its remains are burnt, and the ashes mixed with the new grain to preserve it from insects.

In all my intercourse with the Khonds I never saw or heard of a woman being present or taking part in any deliberation or assembly. In the fields and in the villages the employment of the women is of the most menial description. She is here, as in many other barbarous nations, the drudge and the slave of man.

Lieut. Frye is labouring very zealously in the acquisition of the language. The alphabet has been printed, and the meriah children in the school at Berhampore readily understood and conversed with him.

A large proportion of the victims rescued by Lieut. Frye were women with young families, which they had borne to the parties purchasing them. He converted this state of concubinage, which was in itself no security for the life of mother or offspring, into that of marriage by a stipulation that the former should be considered the wife of her owner, and the latter his heirs.

The average price of a meriah is from fifty to eighty rupees, paid in most cases in farm stock and household stuff.

Date 10th April, 1852—

The sacrifice that took place at Bundari is called "Junna," and is peculiar to the Khonds of Jeypore. It is performed as follows, and is always succeeded by the sacrifice of three human beings—two to the sun to the east and west of the village, and one in the centre—with the usual barbarities of the meriah:—A stout wooden post, about six feet long, is firmly fixed in the ground; at the foot of it a narrow grave is dug, and to the top of the post the victim is firmly fastened by the long hair of his head; four assistants hold his outstretched arms and legs, the body being suspended horizontally over the grave, with the face towards the earth. The officiating "Jani" or priest, standing on the right side, repeats the following invocation, at intervals hacking with his sacrificing knife the back part of the shrieking victim's neck:—"O mighty 'Manicksoro'! this is your festal day. To the Khonds the offering is 'meriah' to king Janua. On account of this sacrifice you have given to kings kingdoms, guns, and swords. The sacrifice we now offer you must eat; and we pray that our battle-axes may be converted into swords, our bows and arrows into guns, powder, and balls, and if we have any quarrels with other tribes, give us the victory. Preserve us from the tyranny of kings and their officers." Then addressing the victim:—"That we may enjoy prosperity, we offer you a sacrifice to our goddess 'Manicksoro,\* who will immediately eat you; so be not grieved at our slaying you. Your parents were aware when we purchased you from them for sixty rupees that we did so with intent to sacrifice you; there is therefore no sin on our heads but on

\* Meaning ruby or blood-red goddess.

your parents. After you are dead we shall perform your obsequies." The victim is then decapitated, the body thrown into the grave, and the head left suspended from the post till devoured by wild beasts. The knife remains fastened to the post till the three sacrifices already mentioned have been performed, when it is removed with much ceremony. The knife and post smeared with blood are now in my possession.

#### Date 22nd March, 1852—

One of the principal objects I had in view in sending meriah children to be educated by the missionaries of Berhampore, Cuttack, and Balasore, was the establishment of the best qualified among them in Boad, Goomsur, and Chinna Kimedi as teachers of the Oriya language.

I was fortunate in preventing a sacrifice which was to have taken place at the village of Bondigam, on Jan. 2nd, for which a victim and all necessaries had been hastily prepared; but timely information enabled me to rescue the victim—a girl of about six years old—two hours only before the time appointed for her immolation, and some days after to secure the leaders in the proposed outrage.

About thirty of the meriahs were employed throughout the season on the Soharpur road, and those given to the missionaries for instruction are being settled as cultivators and artisans in situations where they can support themselves. Some of the meriah girls brought up at the same schools are married to their young men, and others to men of suitable age and condition.

#### Date 9th February, 1854—

Seventeen meriahs only this season have been found in the whole of Chinna Kimedi.

I succeeded in effecting the capture of Bodo Moonda, a notorious seller of children, who last year sold his own daughter Ootama to the Khonds of Bondigam, Chinna Kimedi, but who was happily rescued early in the morning of the day appointed for her immolation. She is now with the rescued meriahs under the care of the missionaries at Berhampore, and is a child of rare intelligence.

#### Date 21st May, 1855. Captain MacVicar reports :—

The restored meriahs, amounting to seven hundred families, were brought forward as usual (for inspection), and except where a breach of faith has been detected in the barter or sale of the meriahs, they have been permitted to remain. Some new meriahs have been registered, and some removed to the low country, whose safety could not be guaranteed in the hills.

In the low country of Jeypore I regret most unfeignedly to state that human sacrifices prevail in almost every district.

At Malkangiri four children were rescued who were devoted to sacrifice, and their immolation only prevented by the opportune arrival of Mr. MacNeill's camp.

#### Date 12th June, 1856—

Death (though usually) is not always awarded in Jeypore to persons accused of sorcery. Two individuals, a man and a woman, complained to me that the son of a person named Bhoota Sanodora diéd of natural causes, but that the complainants being accused of having caused death by enchantment, they were seized, sent to the village blacksmith, who extracted all their front teeth with his forceps, and the complainants bore unmistakeable evidence of their teeth having been removed.

#### Date 25th May, 1861. Lieut. MacNeill reports :—

Several rescued meriahs established as ryots in the low country, on a visit to their friends in the Ryabiji Mutah, informed me on my return to the low country that the Khonds of Ryabiji openly acknowledged that the only reason which kept them from sacrificing, was the yearly repeated visit of the Agency, and that its discontinuance would be the signal for a return to the old state of affairs. Thirteen meriahs hitherto concealed were surrendered.

#### Season 1861-62—

At Bissem Cuttack, nine meriahs hitherto concealed were surrendered. These being principally women with large families unwilling to leave the Khond country, were released on the security of the Tat Rajah. The Khonds of the district hinted in a most unmistakeable manner that a deficiency in their rice-crops was caused by their abstinence from human sacrifice.

The Agency was abolished 31st May, 1862.

THOMAS BAILEY.

## Christian Giving.

IN a recent sermon on the Good Samaritan, on behalf of a charitable institution, Dr. Ryle, the bishop of Liverpool, said :—

We hear continually in this day, of enormous sums of money being spent on church decoration, on ferns and costly flowers, at the great festivals—on incessant daily services and holy communions—on a multiplied staff of clergy to keep up a round of ceremonial—on music and singing of the choicest description. On all these objects the annual expenditure in England at this time is simply prodigious. But I should like much to know whether the congregations which enjoy this kind of public external religion, and give such large offerings to maintain it, contribute anything worth mentioning by comparison, to any evangelistic or Samaritan work in a sinful, dying world. The Samaritan saw a case needing help, and at once felt and acted. He required no begging, canvassing, or importunity. His eye saw, his heart was touched, and his hand helped all together. Here was kindness and unaffected by example—kindness requiring self-denial, trouble, time, and self-sacrifice. Money, patient care, his own ease, were all bestowed without grudging on a stranger. He did as he would be done by. Now, what a solemn fact it is that the parable ends with the searching words, “Go and do thou likewise.” If ever there was a time when conduct like the Samaritan’s was rare, it is the time in which we live. Selfish indifference to the wants of others is a painful characteristic of the age. Search the land in which we live, from the Isle of Wight to Berwick-on-Tweed, and from the Land’s End to the North Foreland, and name, if you can, a single country or town in which the givers to good works are not a small minority, and in which philanthropic and religious agencies are not kept going, only and entirely, by painful begging and constant importunity. Go where you will, the report is always the same. Hospitals, missions at home and abroad, evangelistic and educational agencies, churches, chapels, and mission halls,—all are incessantly checked and hindered by want of support. Where are the Samaritans, we may well ask, in this land of Bibles and Testaments? Where are the men who love their neighbours, and will help to provide for dying bodies and souls? Where are the people always ready and willing to give unasked, and without inquiring how much others have given? Millions are annually spent on deer-forests, and moors, and hunting, and yachting, and racing, and gambling, and balls, and theatres, and dressing, and pictures, and recreation. Little, comparatively, ridiculously little, is given or done for the cause of Christ. A miserable guinea subscription too often is the whole sum bestowed by some Cæsar on the bodies and souls of his fellow men. The very first principles of giving seem lost and forgotten in many quarters. People must be tempted to contribute by bazaars, as children in badly-managed families are tempted to be good by sugar-plums. They must not be expected to give unless they get something in return! And all this goes on in a country where people call themselves Christians, and go to church and glory in our ritual, and profess to believe the parable of the good Samaritan. I fear there will be a sad waking up at the last day.

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## The Honey Bee.

FOR THE YOUNG.

WHAT a little thing is a honey bee! Yet how wise and clever it is. Think! It is an architect, a chemist, a merchant, a traveller, and a soldier.

If you watch the flight of a honey bee in your garden you will notice that it does not get the sweet nectar from every flower. Some of the most beautiful of our flowers—the tulips, for example—have a nectar which is hurtful and deadly. The bee obtains the sweetest and most delicate nectar from the humblest of our garden plants—the sweet marjoram, the sage, and the rosemary.

Surely the honey bee in the sunshine is one of God’s object lessons, teaching us to work well and wisely, and not to despise any work however simple or lowly.

## A River Trip.

THE Rev. A. H. Young, M.A., of Cuttack, in a recent letter to the Secretary, writes :—

Last month I visited, with two native preachers, some of the villages on the river side opposite to and below Cuttack. Leaving in the afternoon, we got to a large village on the other side of the river. After singing and preaching, we endeavoured to sell some of our gospels and tracts, and with some difficulty succeeded in selling a few. Darkness came on and we went to find the boat, and in doing so we had a slight taste of what several of our missionary brethren before us have experienced. On leaving the boat, our skipper told us he wanted to take the boat down the river a little to a safer place for the night. He is as careful of it as if it were a first-class man-of-war, or an American or Indian liner classed A.1. at Lloyds, especially since it has been covered with copper. We passed through the village as best we could in the darkness, but could find no boat. We got outside of the village and shouted, but no boatman replied. After going farther down the river we returned to the village again and learned that some men had seen it pass down. True to what seems to be a fundamental part of the native creed to do nothing for nothing, no one would go with us to find the boat, and we did not offer to pay them. We again left the village and went out into the darkness, having no light, with snakes round about the path, and black clouds now and again illuminated by vivid flashes of lightning and telling of a coming storm. As we travelled on along a footpath, we saw an approaching light in the distance, and were glad to find it was one of the boatmen coming to light us to the boat—at least half-a-mile off. We could not have got to the boat without considerable risk, as we knew nothing of the way, and would have had great difficulty in keeping the footpath, such as it was. Soon after we got to the boat the whole heavens were covered with black clouds, and the rain began to pour down.

Next morning we passed on to a place made up of two or three villages, and containing about two thousand people. Here we had no difficulty in getting hearers, and in the parts of the town we visited that day there was a considerable readiness to buy our gospels and tracts, young men and boys being our principal purchasers. We remained here all day, and on the following morning visited a large brahmin village. Here the houses were so scattered and enclosed with what I may call gardens, that we had difficulty in getting a suitable place for preaching. We, however, got a small audience, and wonderful to say, there seemed no disposition to argue with the preachers. We sold nothing here. The brahmins, as far as my experience goes, do not believe in buying from us. They get so much from the poor people about them, and from those over whom they have any power, that they seem to expect that we should always do the same with our books. The rest of the day we spent at Mundapurda, and returned to Cuttack on Monday morning.

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## Indian Women.

AT a recent meeting of the *National Indian Association* held in London, the Duke of Connaught presided. His Royal Highness made an excellent speech, and among other things said :—

As a young man, I speak with great diffidence on a subject of such vast importance as the education of Indian women. It is one on which I feel very deeply. During the time I was in India the Duchess of Connaught took every opportunity of going among the schools and the zenanas, and of making the acquaintance of those Indian ladies whom she was able to visit, and she has told me over and over again that what she regretted more than anything was the terrible ignorance that she saw prevailing. She said the ladies were charming in appearance and in manner, but their want of knowledge and education distressed her beyond expression. I feel certain that the excellent fund which Lady Dufferin has started will be the means of doing a vast amount of good. We have heard about the terrible mortality among Indian

women, and I am sure that the means adopted to enable native ladies to understand the rudiments of medicine so as to be capable of treating numerous cases that occur in zenanas will do a great deal to elevate those ladies. If this goes on side by side with the gradual education of Indian women, we may, I am sure, look forward to a happy future for them. Speaking as I do, in the presence of so many ladies, I say I am certain it is the wish of all English women to help Indian women to raise themselves to a higher state of civilisation, and one more in harmony with our own ideas.

## Notes from Rome.

BY REV. N. H. SHAW.

### IRREVERENCE.

IN an article in the *Contemporary Review*, August, 1866, Miss F. Power Cobbe said, "All forms of fetishism and polytheism, all the debased forms of Greek, Latin, and Teutonic Christianity which have not saturated the souls of men with reverence, are not properly religious, but mere sorceries; systems for providing escape from the wrath of the offended invisible powers."

Visitors to Italy have been often shocked by the absence of reverence in the churches. The outward behaviour of the priests is much improved now, but still it is difficult to find real reverence. A gentleman said to me the other evening, alluding to the fact that there were present himself and two others, "We are three: Father, Son, and Holy Ghost," and then he laughed as if he thought it was a good joke.

We see streets bearing names that good taste and proper feeling would never have permitted. There are Jesus and Mary Street, Mary-in-the-Way Street, Hell Lane, the Valley of Hell, not to mention streets named after grace, peace, consolation, &c. There is a kind of wine here whose name is "The Tears of Christ." Saviour (Salvatore) is quite a common masculine name here. But the most shocking example of irreverence in names that I have met with came to my knowledge a few days ago. A man came to see me about joining the church, and in conversation told me he has a son whom he has named *Jesus Christ the Second!* He says he gave the child that name to spite the priests.

### THE CARNIVAL

has come and gone. I have seen next to nothing of it. The weather has been extremely cold, and whether from this cause or some other I know not, but the journals say the carnival this year has been feeble. The *Popolo Romano* urges that the committee be more energetic another year. It seems to me the committee is always too energetic. Everything is deliberated upon and decided long before it takes place, the committee being called into existence several months before the carnival. If a large sum of money given in prizes for the best masquerade, and other large sums spent in other ways, will not stimulate people to enjoy (?) themselves, it would surely be better to leave them to laugh when they are merry. Englishmen are accused of "taking their pleasures sadly." There is some truth in the description, but certainly the "cut and dried" revelling of the carnival is not an improvement on our methods. There is no spontaneity, except in the vice which is behind all this foolery, and which makes this carnival into a series of revival services held annually by the devil for the advancement of the worst interests.

### WE ARE NOW IN LENT,

and I read that the Lenten preachers have received instruction from the Pope to speak and make collections in favour of the clerical schools. It is confessed in the journals that these are increasing and flourishing on every hand. Thus the Catholic revival is being used to secure to the papacy the coming generation. Would that the children of light were as wise in their day and generation as are the children of this world!

## A PEEP INTO MY NEIGHBOUR'S GARDEN.

The exigencies of the Mission called me a few weeks ago to Naples. Received by Mr. and Mrs. Landels with their usual kindness, I was greatly cheered by the aspect of the work at Via Faria. The printing machine is doing good work, and the church, school, and women's classes seem to be in a healthy condition. Mr. Landels had good news to tell me of one or two of his stations, where a spirit of self-help seems to be developing far beyond what we can hope for in Rome for some time to come.

I had the pleasure of being present at the Thursday evening meeting, which I greatly enjoyed. The premises are very suitable and comfortable. The quiet English-looking room seems to make the most and best of those attending. I did not count the congregation, but should think there were over thirty present. The singing was good and hearty, and the spiritual atmosphere was very enjoyable. A short address was given by a young man who had recently been baptized at Caserta, and who is now in Rome with me in the hope that with study and practice he may become a useful evangelist. This was supplemented by a few words from Mr. Landels, followed by a few others by the writer of this note, and the meeting was concluded with prayer by the evangelist from the American Baptist Mission.

One aspect of the work interested me especially. Mr. Landels tells me that the Sunday school is composed of the children of members, and the women who come to Mrs. Landels' class are also wives of the members. The direct opposite is the case with us. I was lamenting that though my Sunday school is larger, yet the children are of a class from which we cannot have regularity or expect the highest results, and that we cannot get the women, there being no member of our church who has a family. Mr. Landels tells me that for many years that was exactly the case with them. So I will hope the change already seen in Naples will take place at Via Urbana by and bye. This peep into my neighbour's garden has cheered me, and the apparent fruitfulness of that garden induces me to labour in my own with more hope.

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## News from Cuttack.

BY THE REV. J. BUCKLEY, D.D.

**KING THEEBAW'S PRIME MINISTER.**—Our readers know that Upper Burmah was annexed to Her Majesty's dominion on New Year's Day, and that Theebaw, the king, has been deposed, and is now an exile in the Madras or Bombay Presidency, but no doubt is vigilantly looked after. The tynedah, or prime minister, who is believed to have been the chief actor in the atrocious murders with which the king's name has been identified, has been sent to Cuttack, and is rather a near neighbour, not being more than about a hundred and fifty yards from the Mission premises. About sixteen persons, male and female, who, it is understood, belong to his family, accompany him in his exile. The party arrived a few days ago.

**THE PROTESTANT EUROPEAN SCHOOL.**—The fifth anniversary of the Protestant European School was held on February 27th in the large central room of the school, which is admirably fitted for such gatherings. The attendance was numerous and respectable, and the room was tastefully decorated. C. T. Metcalf, Esq., Commissioner of Orissa, presided, and distributed the prizes to the successful candidates. Prayer was offered by the Rev. A. H. Young, M.A., and a very satisfactory report was read by the head master, Mr. John Young. The number of scholars is now larger than it has ever been, and exceeds one hundred. The progress, too, which the pupils have made appears very encouraging; and the teachers—Mr. J. Young, Mr. Bond, and Mr. E. Heefkie, with Miss Bundy and Miss Harman—deserve high commendation for the diligence and faithfulness with which they have attended to their work. The Commissioner, in a few kind words, expressed his interest in the school and his gratification in the results achieved. An address was also delivered by J. Buckley, in which he warmly congratulated the teachers and friends of the institution on its prosperity, and reminded the scholars that the fear of the





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Then and Now.

THE GENERAL BAPTIST ASSOCIATION AT LEICESTER IN 1786 AND 1886.

At the Association held in Boston, April 27th and 28th, 1785,\* it was "agreed to hold the next Association at Leicester on Wednesday and Thursday in the last week in April, 1786, and to ordain Brother J. Deacon on the former of these days. Brethren D. Taylor and Thompson are appointed to preach on the occasion, and Brother Birley on the Thursday evening."

The above programme was gone through with one exception. Brother John Taylor preached instead of Brother Birley. No explanation is given of the change, though Brother Birley was present. Perhaps Brother Birley's nerves gave way at the last moment. A short extract from the "Minutes" of 1786 may not be uninteresting.

"At eleven o'clock attended public worship, and proceeded to the ordination of Brother John Deacon. Brother Tarratt began the service by reading suitable portions of scripture. Brother John Taylor prayed. Brother Robert Smith gave out the hymns. Brother D. Taylor delivered an introductory discourse, and proposed the questions to the church and the minister; then prayed, while two or three ministers joined in laying on of hands. Brother Taylor then gave the charge from Titus ii. 7, 8, and concluded with prayer.

"In the afternoon at three o'clock met again for public worship: Brother Pickering prayed, and Brother Thompson delivered an exhortation to the church from Heb. xiii. 7. After service, proceeded to the business of the churches; chose the chairman, moderator, and scribes; read letters, and began to take notice of the states and cases of churches.

"On Thursday evening at six attended public worship. Brother S. Deacon, junr., read and prayed. Brother Pollard gave out the hymns, and Brother John Taylor preached from Phil. ii. 5, 6, 7, 8."

I have called the above an extract. It is in reality a summary of the whole proceedings of the Association.

What a contrast between then and now! Then the churches were

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\* See G. B. Magazine for September, 1885, p. 344.

only 31 in number; now they number 192, with many stations in addition. Then the total membership was 2,357; now it is 25,826. Then only 34 representatives attended the Association; now we have six or seven times that number. Then the representatives from long distances had to travel by some "Flying Coach," which in spite of the speed of its flight would keep the travellers on the road a night or two. Brethren from shorter distances, who were in "comfortable circumstances," would doubtless avail themselves of "Dobbin" and the pillion; while the majority would have to depend upon that oldest mode of travelling, known as "Shanks' pony." Now those who will visit our good old town at our next Association, who live at the remotest point to which our churches extend, will be whirled along by the steam horse at a speed which would have made D. Taylor and his friends shudder, and will accomplish the longest journey in a few hours.

What a contrast, too, in the Association itself! Then two days sufficed for all the business that had to be done, and half at least of that time was occupied with sermons and worship. Now, nearly four days are occupied, and six are needed. No College then claimed the attention of the assembly: consequently there was no College debt, and therefore no College Bazaar.

Alas! some of our greatest blessings bring with them not responsibilities only, but inconveniences and trouble also. Or are these inconveniences and troubles (so called) an invaluable part of the blessings themselves, which we have not yet learned to appreciate? Much as we deprecate being in debt, what a blessing a denominational bazaar is to the churches; especially to the ladies, calling out their benevolent activity, deepening their interest in the institutions of the denomination, and developing the social element which most churches lack. But I must not moralize. Perhaps some future writer of the "Letter to the Churches" may take as his theme, "The advantages of disadvantages, and the disadvantages of advantages." A hundred years ago our Foreign Mission had hardly been dreamed of, and so no Annual Committee Meeting taxed the business capacity of the brethren, nor did any public meeting, as now, draw together a great multitude of hearers, or call for the eloquent advocacy of their ablest men.

Then, in 1786, the first Letter to the Churches appeared, not, as now, solving some difficulty of church life, pointing out some weakness, or discovering some fresh mode of working and means of usefulness, but a genuine pastoral, full of devout feeling and sound practical advice.

One of our institutions was then started. It was a kind of Home Mission and Building Fund combined.

It was then considered "whether it would not be an eligible plan to consolidate the several sums (chapel debts), or at least such part of them as may be judged of greatest importance, suppose to the amount of three or four hundred pounds, and let a general collection be made through all the churches," and the sum thus raised, after deducting necessary expenses, "be distributed among the necessitous churches according to their wants."

Another of what we regard as our modern arrangements was in efficient working order.

The Association, while disclaiming by special letter all "dominion over the churches," was in itself a "Board of Reference," giving advice to churches in the selection of pastors, and to pastors on their settlement and removal. These matters were gone into in a way of which we know nothing. Reference to the Magazine of September, 1885, will show how at the Association of Boston, 1785, the great question as to D. Taylor's removal from Halifax to London was discussed under eleven separate propositions. At that time the decision was in favour of London. Perhaps it may console some of our friends in the north to think that in 1886, in the important case, "Halifax *versus* Lincoln," Halifax has won. We are in too big a hurry to discuss settlements and removals in this fashion now. But in this matter we have surely "advanced backward." Scientific men, we are told, in some of their great experiments will not trust themselves to hold their scales, fearing lest by the bias of their own minds they should unconsciously interfere with the result. If the Board of Reference were oftener appealed to and its advice more deferred to, should we not be the gainers? With all our progress we may learn something from our fathers. And yet we are by no means inclined to say that "the former days were better than these."

We would not if we could, and we could not if we would, dispose of representatives and visitors as they did in 1786.\* The "Saracen's Head" still exists, and the "Old Mitre" also, but some good St. George of modern improvement has destroyed the "Green Dragon in the Market Place," though I fear that some other monster has arisen in its place. Public houses there are still, indeed too many, but we are in a position to dispense with their services, if friends will avail themselves of our hospitality, to which I am sure they will be most heartily welcomed.

Friends who have not visited Leicester for some years will find the town itself enlarged and in many respects improved. Our museum has been greatly improved and enriched of late years, and now ranks high among provincial institutions of its kind. Our beautiful new park is, for its size, probably second to none in the kingdom; and, as is well known, the town abounds in objects and places of historic and antiquarian interest, full particulars of which will be given in the Bazaar Guide.

But, after all, we trust that the greatest attraction will be the Association and its services. Let a good start be made at the devotional meeting on Monday night. This meeting should give tone to all the rest. Then let J. Ellis, Esq., M.P., see that we are thoroughly interested in the College Bazaar, which he has kindly consented to open.

Our hope is that this may be the best Association we have ever held, both as regards numbers and tone, and that, by the subjects which will be brought before us and the honoured brethren who will

\* The last item in the "Minutes" of that year is a curiosity in its way:—"N.B.—The ministers and representatives are desired to put up at the Saracen's Head in Friar Lane, and to the rest of our country friends we would recommend the Old Mitre in Red Cross Street, and the Green Dragon in the Market Place."

deal with them, by our friendly greetings and the communion of Christian hearts, our zeal may be rekindled, our love for the Master and each other be deepened, and that we may return to our work full of vigour and full of hope.

W. EVANS.

P.S.—Will intending delegates and visitors give good heed to the notice of our Local Secretary, Mr. W. T. Simons, and not add to the work nor unduly tax the patience of the Committee by delay in applying for accommodation?

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## John Chrysostom.

To all who are interested in the origin of the Christian church, and the spread of Christianity in the world, there are few places offering greater attractions than Antioch in Syria. In this city the disciples were first called Christians, and here the two first Christian missionaries were formally set apart for their arduous and holy work. During forty years Ignatius, the celebrated martyr, lived and laboured as bishop of the church at Antioch. But what lends an additional charm and distinction to this historic city is the fact, that in it about the middle of the fourth century—347 is the year given—John, afterwards surnamed Chrysostom, was born. During his life he was known simply as John, or John of Antioch, and the surname Chrysostom—"the golden-mouthed," was applied to him because of the richness and splendour of his eloquence. His father Secundus was a respectable citizen of Antioch, and died while Chrysostom was an infant. The name of his mother was Anthusa. She was a Christian woman of remarkable mental qualities, and like Monica the mother of Augustine, and Nonna the mother of Gregory Nazianzen, devoted herself most assiduously to the religious training of her only son.

After Chrysostom had grown in stature and in years, he was placed under the tuition of Libanius, the most eminent teacher of Rhetoric of that day. Under this celebrated professor he made great progress in his studies, threw his whole soul into the practice of elocution, and was looking towards occupying a position in connection with the law. But Providence had ordered it otherwise. In course of time his mind was brought under the power of religious conviction, and after many struggles with self and the temptations of the world, he entered into the possession of that peace of God which passeth all understanding. He became in every sense a new creature. His whole ambition now was to consecrate himself body and soul to the service of God. At this time the monastic life was held in great repute, and was considered the most favourable form of Christian consecration for the development of the life of the soul. The monasticism of this period was a grave reality, and not the hollow thing it became in after days. Chrysostom pleaded with his mother to allow him to become a monk; for a time she was unwilling, but finally gave way. In his new mode of life Chrysostom was brought into association with a man who gave a colouring to his whole after career. This was Diodorus, afterwards

bishop of Tarsus, who at this time, in conjunction with Carterius, presided over a monastery in the neighbourhood of Antioch. Diodorus was a man of the highest mental and moral qualities. He was distinguished by his practical common sense in dealing with the interpretation of Scripture. His pupils, John Chrysostom and the great Theodore, afterwards bishop of Mopsuestia, followed in his footsteps as expounders of the word of God. These three illustrious men became the founders of the Antiochian school of religious thought. They repudiated the fanciful allegorizing method which marked the Alexandrian type of thought—as exemplified in the writings of Clement and Origen—and kept to the plain grammatical and historical sense of Scripture.

After spending four years in ordinary monastic life, and failing to subdue entirely the passions of his nature, Chrysostom entered a lonely cell, and subjected himself to the greatest possible austerities. But after two years of the most rigid self-discipline his health gave way, and broken and emaciated he returned to the city of Antioch.

Idleness, however, never had any hold of Chrysostom, and being in a great measure restored to health, he entered on the work of his life as a teacher and preacher of the gospel. He was ordained deacon in 381. After serving in this capacity for five years, and having made himself very useful and much beloved, he was ordained to be a presbyter. His first sermon was, like most first sermons, distinguished by a superabundance of rhetorical ornamentation.

Chrysostom's public life moved in great orbits. Antioch, as mother city of Syria and gate of the East, was full of political activity and commercial enterprise. Many of the inhabitants were high-spirited, and ready to resist any encroachments on their rights and liberties, even though emanating from the highest authority. Theodosius the emperor, in order to replenish his exhausted treasury, laid an impost on them which they considered unjust. They resisted the imposition, and their opposition broke out into open violence. They assaulted the public buildings and demolished the statues, including one of the empress, who was much beloved by the emperor. Theodosius was a man of strong passionate nature, as was seen in after days when he massacred the inhabitants of Thessalonica, and was prohibited from approaching the Lord's table, until after he had shewn signs of penitence, by the stern and dignified authority of Ambrose, archbishop of Milan.

When Theodosius heard of what had taken place in Antioch he became furious, threatened to exterminate the inhabitants and demolish the city. The suspense became awful. Bishop Flavian, old man as he was, left for Constantinople to pacify the emperor, and Chrysostom preached a series of special sermons to appease the people. They are called the Homilies on the Statues. They abound in the most forcible appeals, and contain passages of the most pathetic eloquence. "I live only for you," he says in his ninth Homily, "and I have no other care but that of your salvation. Wherefore I bear you all in my heart, not only when I am here, but also when at Rome."

The efforts of the bishop at Constantinople and the energy of the preacher at Antioch succeeded in effecting a pacification in the mind of the emperor, and among the inhabitants of the city.

Chrysostom continued to exercise his ministry at Antioch for ten years. His sermons produced the greatest enthusiasm among the people. He often found it difficult to check the clapping of hands, and to repress other somewhat boisterous manifestations of their delight and approbation. Chrysostom was ever ready for every good work. He was utterly unselfish in his habits of life. All through his course he was a profound student of scripture. It was his thorough knowledge of scripture which gave such a practical character to his preaching, and which make his sermons applicable to all times. "Chrysom," says Neander, "was far from making the exposition of the inspired writings subordinate to the traditions of the church. He considered the scripture to be a direct and independent source of knowledge fully sufficient of itself to determine the truths of our faith: and to this living fountain he alone referred."

It could be said of Chrysostom what could be said of few of his contemporaries—that he was utterly devoid of ambition so far as promotion in the church was concerned. In his earlier days he was marked out by some of his friends for the office of a bishop, but he then shrank from the responsibilities connected with the episcopal office.

But now a grave, abrupt, and eventful change takes place in the course of his life. The scene of his activities is shifted from Antioch to Constantinople. In September, 397, Nectarius, archbishop of Constantinople, died, and the question arose as to who should be his successor. There were several, as usual, on the look out for the post of honour. The position was one of the highest possible eminence, as it brought the occupant into association with the emperor and the royal house. Theodosius, whose power had been so much felt both in the church and the state, was now dead, and his son Arcadius reigned in his stead. Moving in the midst of the court was a man of low character, of the name of Eutropius. He was a eunuch, and by his impudence and power of intrigue had pushed himself into the front of court life. Having passed through Antioch on some state business, this man had heard, or heard of Chrysostom. He formed a resolution of securing him for the vacant post, seeing he was a man of great popularity, and possibly might be of some service to himself in his future designs. But there were difficulties in the way. Chrysostom was not ambitious: he loved his work and his sphere of labour. The people of Antioch were so attached to their favourite preacher, that they would most certainly offer resistance to any attempt made to remove him. But Eutropius was equal to the occasion. A plan was craftily laid to allure Chrysostom to a place outside Antioch, when he was forcibly taken possession of and taken to Constantinople. Resistance was now in vain, and he was obliged to acquiesce in the circumstances. He was consecrated archbishop of Constantinople on Feb. 26th, 398, by Theophilus, the patriarch of Alexandria.

Chrysostom as archbishop of Constantinople went to work in downright earnest. He was utterly unlike his predecessor, who had been a

man given to luxury, and was fond of gorgeous display. Chrysostom initiated a course of reformation. He lessened the furniture of the palace, curtailed the expenses of housekeeping, and devoted the surplus of his income to hospitals and other charitable institutions. He declined invitations to dine out with the nobility, and usually took his meals alone. His course of action soon made enemies of the clergy whom he endeavoured to reform. Complaints were raised against him as being reserved, irritable, and morose. Troubles now began to thicken around him. The empress Eudoxia, a vain and imperious woman, who in the first instance had professed to be his warm admirer and friend, now took against him. Theophilus, patriarch of Alexandria, stirred up a faction, and became the leader of a band of clergy who were determined to get rid of the reforming archbishop. A synod was called outside of Constantinople, and the most stupid and frivolous charges were preferred against him. With the co-operation of the empress, the clergy succeeded in their design, and Chrysostom was sent into exile. But the day after his banishment, so it is said, an earthquake took place, and the empress was so terrified that she fell at the feet of the emperor and implored him to revoke the decree. Chrysostom was brought back to Constantinople, and things remained quiet for a time. But the fires of resentment and disaffection were by no means quenched, and in due course the old spirit of hostility was revived. The invincible will of the archbishop could not be broken. He was not to be bought or bribed, and he was again banished from the city. He was borne away this time never to return, until, years afterwards, under Theodosius II., his mouldering bones were brought back to receive honourable burial in that gay and ungrateful city which had spurned his voice, despised his example, and rejected his person.

The second place of exile selected by the haughty Eudoxia was Cucusus, a village in a desolate district on the borders of Cilicia. Here the brave old sufferer lived for some time, and corresponded with his friends. His letters written at this period are very numerous, and are of the utmost value as furnishing an index of his character and life. By his letters he still swayed the hearts and helped to mould the lives of many in Constantinople and other places.

But the great object of his enemies was to bring his life to an end, and it was determined therefore to remove him to a more inhospitable region. The place selected was Pityus, a small town near the Caucasus mountains, on the bleak north-eastern shores of the Euxine Sea. The journey to this desolate locality was a long one. The heat of the sun was intense. The saintly old man was attacked by fever. His strength failed him, and he succumbed on the way. On Sept. 14th, 407, he ended his pilgrimage, falling asleep in Jesus. His last words were, "Glory be to God on account of all things."

"The personal appearance of Chrystom," as described by contemporary writers, "though dignified was not imposing. His stature was diminutive; his limbs long, and so much emaciated by early austerities and habitual self-denial that he compares himself to a spider. His forehead was very lofty and furrowed with wrinkles, expanding widely at the summit; his head bald 'like that of Elisha;' his eyes deeply set,



but keen and piercing; his cheeks pallid and withered; his chin pointed, and covered with a short beard."

His character has been drawn in a few striking words by Dr. Newman—a man of kindred spirit. "A bright, cheerful, gentle soul," his unrivalled charm "lying in his singleness of purpose, his fixed grasp of his aim, his noble earnestness; he was indeed a man to make both friends and enemies, to inspire affection and kindle resentment, but his friends loved him with a love 'stronger than death,' and his enemies hated him with a hatred more burning than 'hell;' and it was well to be so hated if he was so beloved."

Such is the picture given to us of this great and good man. As an impressive example of a sublime manhood, Chrysostom's life is full of instruction and stimulus; but it is as a preacher and expounder of scripture that his memory has been handed down to posterity. After the apostolic age he was the first great preacher in the development of the life of the church. Some of his contemporaries were remarkable men, but not one can be compared with him for pulpit power. Ambrose was great in courage, and his name will ever be associated with the liturgical forms of Christian worship. Augustine was profound in his speculations, versed in the subtleties of theology, and capable of dealing not only with the facts but with the philosophy of history. Jerome was a recluse, and busied himself mostly about the meaning of words, and consumed the greater part of his time and energy in translating the word of God into the tongue of the people. Chrysostom sat on the throne of eloquence, and the sway of his sceptre has been felt through all the subsequent Christian ages.

"He was," says Dr. Milman, "the model of a great preacher for a capital. Clear rather than profound, his dogmatic is essentially moulded up with his moral teaching. His doctrines flow naturally from his subject, or from the passage of scripture under discussion; his illustrations are copious and happy; his style free and fluent; while he is an unrivalled master in that rapid and forcible application of incidental occurrences which give such life and reality to eloquence. He is at times, in the highest sense, dramatic in manner."

To sum up the characteristics of Chrysostom's preaching. It was marked by an intense regard and reverence for scripture. It revealed a bold, faithful, and fearless spirit. It manifested keenness of observation and fertility of resource. It displayed an active and vigorous imagination, and a style marked for copiousness and amplitude on the one hand, and strength and condensation on the other. He had the capacity often of putting a sermon into a sentence. Above all, a devotional element penetrated his ministrations, sanctifying his own spirit, and lifting the minds of his hearers into the presence of God.

Is it too much for me to ask, in closing, that we should all seek to catch something of the spirit and ardent devotion of this "Great Clerk and Godly Preacher," as he is called in the Homilies? that under the inspiration which comes from above we may be able to enter more fully into the sublime meaning of the gospel, and make it more clearly and fully known unto our fellow-men.

GILES HESTER.

## The Mission of a Rose.

FED by the summer's cooling showers,  
It bloomed within a garden fair,  
And wandering zephyrs floating by  
Lifted its leaves with gentle care.  
The kindly dewdrops decked its form  
With radiant gems of purest light,  
The south wind sung its lullaby  
In tender music of the night.  
Its budding loveliness was seen ;  
A fair hand culled the beauteous rose  
As—coyly hiding—it began  
Its velvet petals to unclose.

\* \* \* \* \*  
Amid the city's toil and din,  
Where crime and poverty are rife,  
This messenger of Love was sent,  
To breathe around its own sweet life.



And weary ones whom shame had seared  
Recalled the by-gone years, when they,  
In childhood's happy peaceful home,  
Beside a mother knelt to pray.  
And careworn faces wore a smile  
And viewed its beauty with delight,  
While little children crowded round  
In wonder, at so fair a sight.  
And one whose life was filled with pain,  
Forgot it for a while ; and seemed  
As though she floated far away,  
And saw the home of which she dreamed.  
She plucked the grass and meadow-sweet,  
And made once more a daisy-chain,  
Then laughing, ran with childish glee  
To watch the purling brook again.  
And thus the rose its mission wrought,  
In brightening many a weary hour,  
And when at length it drooped and died,  
'Twas treasured as a sacred flower.

HARRIETT BOULTWOOD.

## Raffling Superseded.

IN connection with Bazaars, an all-important and an ever-recurring question is, "*How can we dispose of the more costly articles?*" They can be got rid of by raffling, but then raffling is very largely discredited by the Christian conscience of the present day. It is of the world, worldly; there is in it a gambling element: in some cases abuses have arisen out of it, and there is a wide-spread fear that it will encourage the gambling spirit among young people, and so lead to evil consequences.

But if on these and other grounds it is deemed wise to abandon lotteries or raffling, this should be done without speaking harshly, and without judging uncharitably those who have sanctioned the system which is to pass away.

### LOTTERIES.

It must be remembered that in this country lotteries have not only been legal, but have been extensively used in the public interest for a period extending over several centuries. They began in Reformation times, the first one taking place under the western portico of St. Paul's Cathedral in 1569, and they were not abolished until 1826. Abroad they are common enough still. It should also be said, in all fairness, that when our Parliament condemned and suppressed lotteries, it condemned the abuses to which they had given rise, rather than the principle on which they worked. This is clear from the fact that the State afterwards legalized lotteries under the name of Art Unions.

It may be taken, therefore, even from a legal point of view, that lotteries are not wrong in themselves, and when that is so, good Christian people who still use them, and use them honestly for laudable and unselfish ends, may well claim Christian liberty. The utmost one can do is to appeal, and to persuade, and to say, "Take heed, lest by any means this liberty of yours become a stumbling block to them that are weak." For to speak truly, there is really much to be said on the side of those who sanction raffling. Some kind friend has toiled hard to present to a bazaar an article worth one, two, or more pounds. It is pleasant to the eyes, a beautiful ornament, and a thing to be desired if one had the money wherewith to buy it. But no one being in that happy condition, what is to be done? If the article is not sold the giver will be grieved and the church will lack the proceeds. If, on the other hand, it is sold at a ridiculously low figure, people are ready to cry "Shame!" the giver is disappointed, and the fortunate buyer is envied if not hated. To avoid these evils a lottery is started. Twenty or more persons give, say a shilling each, to purchase the article. They know perfectly well what their chance is, and many of them very readily give, not because they expect anything, but simply to help the church out of a difficulty. All this is very laudable. The motive is worthy, and there is nothing wrong in the action of disposing of things by lot. Where, then, is the mischief? It is in the known tendency of the system, in its liability to abuse, in the tacit sanction which it gives to the spirit of gambling, and in the encouragement it gives to a reliance on chance. So that it becomes a question as to whether a

thing right in itself should be practised to the possible injury of those who are around us.

I am well persuaded, too, that if a wiser and a safer course could be suggested, the churches generally would be glad to follow it.

#### A MORE EXCELLENT WAY.

Now there is a method which secures all the advantages of the raffle, and avoids all its disadvantages. It is just as easy to work; it offends no man's conscience; it is far more amusing; and last, but not least, it is far more profitable. The plan is this. Select from one of the stalls an article which nobody appears likely to buy. If it be worth £1, get twenty persons in the room to subscribe 1s. each towards it, just as in the case of a raffle. Then call the twenty subscribers aside into an anteroom, and say to them, through a friendly auctioneer, "Now, ladies and gentlemen, this article has been bought by your kind contributions, consequently we can afford to sell it at any price. Will any one make a bid for it?" The bidding is sure to go on till a fair price is realized for the article. Suppose 10s. is the highest sum offered, you may sell at that figure, and you can then say to the subscribers, "Now, ladies and gentlemen, we can afford to give you back sixpence each. Will you take it, or shall we purchase from another stall an article worth 10s., and put that up in like manner?" The people will prefer the latter. The bidding goes on again; the article is sold; and whatever is realized is invested in another article, and the operation is repeated with decreasing sums till there is but a shilling or so left, when you can treat the company to a shilling's worth of fruit purchased from the Refreshment Stall.

#### SUBSCRIPTION SALES.

Let me give two different instances by way of illustration. The first experiment I made in this direction was with a sofa cushion worth £1, and twenty subscribers were speedily forthcoming. It fetched 11s. 6d. This sum bought a pair of antimacassars at another stall. These on being put up to auction fetched 5s. 9d. The 5s. 9d. purchased another pair from a third stall, and these were sold for 3s. 6d. A looking glass was next obtained, which fetched 2s.; and with the 2s. a Book was bought from the Book stall. This was sold for 1/-; and the shilling was at once spent in fruit wherewith to regale the twenty friends who had secured the sale not merely of the cushion for which they subscribed, but of other articles as well, the total sum realized on the compound transaction being £2 3s. 9d.

Another instance, exhibiting a slight variation from the above, was the subscription in the first instance for a magnificent set of ivory chess-men, worth £2. But some liberal friends having gone, only twenty-three subscribers could be obtained at 1s. each. However, this was no hindrance, as the chess-men were certain to fetch a good price. They realized 25s. Out of this sum 17s. had to be taken to make up the previous 23s. into £2. When that was done 8s. remained. This purchased a parcel of goods from a Grocery stall. These sold for 7/-. That sum bought a picture, which realized 4s. 6d. A pair of antima-

cassars were bought with the 4s. 6d., and with the 3s. 3d. they realized an ornament was procured which fetched 2s. 6d., and strange to say, that sum secured a pair of antimacassars which actually sold for 3s., or sixpence more than they were marked. The 3s. being invested in groceries realized 2s. 1d., and the company were treated to refreshments as before. This transaction caused the sale of articles to the amount of £3 10s. 4d. I need not give further details. Suffice it that in one evening six transactions of this kind resulted in the sale of forty articles, and £15 8s. 4d. was thereby added to the takings of the bazaar.

The advantages of this method are obvious. It drives raffling out of the field. It helps the bazaar by the sale of far more things, and that in a way which offends no conscience, not even the tenderest. There is no jealousy and no heartburning. Each contributor pays his or her shilling for a definite object, viz., the privilege of bidding in a *limited* circle for a series of articles which are sure to be sold cheap, so that any buyer is sure to save more than the invested shilling. Those who really want to buy can adopt no cheaper method. It can even be arranged for the convenience of subscribers, that certain articles in which they are interested shall be offered in the course of the sale. But the plan is just as valuable to another class.

There are always a number of people at a bazaar who are anxious to help it, and yet they don't know what to buy. It is an act of kindness to these friends to ask them to put down five separate shillings for as many sales of this kind. It finds them something to do, makes them happy, provokes them to bid, which is the same as provoking them to good works, and is a gain every way.

Personally I was no less surprised than delighted with the experiment. Those who would not take part in a raffle on any account entered into this most heartily. In fact it pleased everybody; and I write about it in these pages mainly because many friends said that a plan so simple, so innocent, so pleasing, and so profitable, ought to be more widely known.

J. FLETCHER.

## Liberal Orthodoxy and Unitarianism contrasted.

IT being frequently, and, as we think, gratuitously assumed,\* both by Calvinists and Rationalists, that, because Liberal orthodoxy holds certain beliefs in common with Unitarianism, they are more or less closely allied, the former naturally gravitating towards the latter, we propose to show, in the present and following papers, that they are, notwithstanding these resemblances, essentially distinct. We would point out that striking similarities between religious systems are not

\* Mr. Spurgeon charges Nonconformity with being pervaded in certain quarters, by "a covert Unitarianism." Rev. S. F. Williams (*Joint Ed. Unit. Herald*) says, "There are in England and Scotland whole files of learned, accomplished, and influential ministers, who, in their own words and their own way, preach and defend essential Unitarianism with more or less distinctness. They shun the name, but they cannot shut out, and do not want to shut out, the thoughts included in it." [He repeats this opinion in several forms.]—*Beliefs and Opinions of a Unitarian*, p. 241.

inconsistent with violent opposition. The fact that Protestantism and Romanism alike accept the leading evangelical doctrines in no wise involves substantial theological agreement, or precludes radical severance, in view of their respective acceptance and rejection of Sacramentalism and Church authority. And similarly, concurrence on the part of Liberal orthodoxy and Unitarianism in the doctrines of the Divine Fatherhood, of Christ's humanity, of the moral power of the Atonement, or mutual repudiation of a material hell, of verbal inspiration, and of dogmatic creeds, cannot prove affinity or disprove hostility, considering their wide divergence, on such fundamental points as the Trinity, Christ's Divinity, and the *objective reality* of the Atonement.

We shall endeavour to show, by contrasting the respective relations of Liberal orthodoxy and Unitarianism to these three main essentials of Christian belief, which constitute the *differentiæ* between them, that, as regards *Unitarianism*, the doctrinal positions of Liberal orthodoxy and the older Calvinistic orthodoxy are virtually identical; that the severance from Unitarianism is every whit as wide in the one case as in the other; that the orthodox position is true and scriptural, the Unitarian erroneous.

*The Trinity.*—The contrast between Orthodoxy and Unitarianism is here clear and emphatic; the one finding God revealed in the New Testament as *Trinity in Unity*—Father, Son, and Spirit, distinct in office but One in being; the other, finding, or professing to find, God revealed there as pure *Unity*—Father and Creator only. In order to ascertain which of these views is most securely founded in truth, we shall contrast them in the light of Scripture, Analogy, and Reason.

*Scripture.*—Liberal orthodoxy maintains that, though the word "Trinity" does not occur in scripture, the fact it represents is asserted in numberless passages. The main justification of this position is that equal Divine power and authority are uniformly attributed in the Bible to each Person of the Godhead, whether mentioned separately or together.\* It is true that the three Persons are only referred to together in four passages—our Lord's parting commission, Matt. xxviii. 19; Paul's closing salutation, 2 Cor. xiii. 14; 1 Cor. xii. 4, 5, 6; and Eph. iv. 4, 5, 6; but these are passages of great weight and emphasis, while the Father and the Son are associated equally in numerous passages (for example, the opening verses of St. Paul's epistles); and personal Deity is in an equal, or even greater, number attributed to the Holy Spirit. The former class of passages we shall notice under the head of Christ's Divinity; of the latter we can but glance at one or two. In Matt. xii. 31, we read, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven"—clearly indicating personal divinity. Inspiration is attributed to the Holy Ghost by Peter in Acts i. 16. The same apostle, in Acts v. 3, charges Ananias with sin

\* The Father, Son, and Holy Ghost are termed "persons" because, in Scripture, the personal pronouns are on every proper occasion applied to them. Of course, the word conveys no adequate idea of what is intended, which is quite distinct from the notion of "person" as applied to creatures. Its use, however, may be justified on the same grounds as that of "soul" and "matter"—that it conveniently expresses a mysterious distinction.

against the Holy Ghost, when he asks, "Why hath Satan filled thine heart to lie to the Holy Ghost?" And as if to leave no doubt of the divine quality of the Being intended, Peter adds, in the following verse, "*thou hast not lied unto men, but unto God.*" The personality of the Holy Spirit is plainly taught in such passages as Acts xiii. 4; Acts xvi. 6; Eph. iv. 30; where the apostles are "sent" by the Holy Ghost, "forbidden" by the Holy Ghost, and Christians are exhorted by them not to "grieve the Holy Spirit of God." How could those things be said of a mere influence? As Dr. Huntingdon points out, this personality is quite consistent with the representations of the Holy Ghost being "poured out," "sent down," "received," "quenched," etc.; effects of personal action being often identified with the agent. "We say of the spirit of a man that it is diffused, imparted, communicated, in the same manner. But who supposes that this denies the personality of the man?" To show still further the untenableness of the Unitarian contention that the Holy Ghost is simply the *power* of God, take the following texts (quoted by Dr. Dwight) in which the word *power* is substituted for *Ghost* or *Spirit*. "The blasphemy against the Holy *Power* shall not be forgiven unto men." "Why hath Satan filled thine heart to lie to the Holy *Power*?" "God anointed Jesus with the Holy *Power*, and with power." "That ye may abound in hope by the power of the Holy *Power*." "Through mighty signs and wonders, by the power of the *Power* of God." "In demonstration of the *Power* and of power." "Howbeit, when he the *Power* of truth is come, he will guide you into all truth."

The Trinitarian position is, further, as inexorably demanded by the general teaching and design of the New Testament as by its language. As Coleridge maintained in his "Aids to Reflection," in common with all orthodox expositors, this doctrine lies at the very basis of the gospel, and is essentially bound up with a Divine revelation of mercy to sinful men; a view corroborated by the fact that Unitarians, in repudiating it, have been universally compelled to disallow an objective atonement.

In opposition to the orthodox doctrine, Unitarianism asserts that its fundamental principle of "the strict and simple unity of God" is set forth in the very words of Scripture.\* The only passages, however, alleged in support of this bold assertion appear to be 1 Cor. viii. 6; John xvii. 3; and the omission in the R.V. of the admittedly spurious 1 John v. 7. In the first of these passages both the words and sense are against the Unitarian. As the context (which he carefully ignores) conclusively shows the apostle is not teaching the "distinguishing doctrine" of Unitarianism that "God is one," or a simple unity, but incidentally asserting the characteristic distinction between revealed religion and idolatry, that there is "one God"—a totally different position. He had already affirmed (ver. 4), alluding to the nothingness of an idol, that "there is none other God but one;" and here, while admitting a certain distinction between God and Christ, and attributing to each divine prerogatives (both sustaining a precisely corresponding relation to the "all things"), he reaffirms this truth; contrasting the

\* "Strong Points of Unitarian Christianity." By W. Gaskell, M.A. p. 8.

monotheism of Christianity—its inseparable “one God and Lord”—with the polytheism—the totally distinct “gods many and lords many” of heathendom.\* In the numerical precedence here given to the first person of the Trinity over the second, as with that elsewhere given to the second over the third, there is nothing, either scripturally or philosophically, inconsistent with the co-operative equality of Trinitarianism; while the creative agency, here as elsewhere, attributed to Christ, by distinguishing Him clearly and decidedly from all created intelligences, is fatal to the “strict and simple unity” of Unitarianism.† The Bible nowhere upholds a rigid and mechanical equality between the persons of the Trinity, which would be, indeed, opposed to a spiritual and vital unity where each factor has some characteristic supremacy, in some respects not inconsistent with subordination in others. While a certain precedence is accorded to “the Father” in Scripture, prerogatives, names, gifts, and ministries, distinctly Divine, are attributed both to the “Son” and “Spirit;” and, in two passages especially, 1 Cor. xii. 4—11, Eph. iv. 3—7, in the closest possible connection with “the Father”—so close as to be absolutely inconsistent with the Unitarian theory. And in numberless ways this association is re-asserted and confirmed. The name of “God,” for instance, is not, as the Unitarian seems to infer, confined to “the Father;” sometimes it is applied to the entire Trinity (Isa. xl. 28; John iv. 24);‡ at others, to the “Son” (Isa. ix. 6; John i. 1); while the term “Lord”—ruler or governor—commonly applied to Christ, is constantly in the Old Testament joined with “God,” and sometimes, as in 2 Cor. iii. 17, and 2 Thess. iii. 3—5, designates the Holy Spirit—in significant connection, in the latter case, with “God” and “Christ.” In fact, beside the special supremacy of “the Father” as the *source* of being, we have a relative supremacy (as well as general subordination) of the second and third persons of the Trinity; of the Son, as Mediator and Creative agent; and of the Spirit, as Regenerator and Quickener§—relative supremacy and general subordination here plainly going together. That these relations, notwithstanding their seeming contrariety, are not inconsistent with essential unity, may be shown in many ways. Supremacy of mind over body, for example, does not lessen their unity, nor prevent even physical supremacy in certain cases. Supremacy of king or parliament does not destroy national unity, nor avoid popular supremacy at particular crises. The chief, where there is true unity, is only *primus inter pares*. These are, of course, only illustrations, but they show that the mysterious relations between the Trinity, taught in scripture, are neither

\* Paul is here speaking theologically and scientifically, and therefore the *distinction* is emphasized; elsewhere, when speaking religiously and practically, it is almost lost, and the *unity* emphasized. For instance, each of the Divine persons is spoken of as equally the source of comfort and consolation, and the love of Christ and of God are made virtually identical (Rom. viii. 35, 39).

† That the reference here is to a present supernatural, instead of to a past natural creation, as Unitarians rashly assert, is, we think, sufficiently answered by Phil. ii. 9—11; Heb. i. 2; John i. 8. The substitution of “created in Christ,” for “by” or “through Christ” (J. F. Clarke), is wholly unjustifiable. “En” only occurs in one of these passages, Col. i. 16, and one of its accepted meanings is (as evidently here), in the *power of=by*. “Dia” never means “in” except in reference to time.

‡ May not even “Our Father” in the Lord’s prayer be so regarded? Do we not mean by “God,” in speech and prayer, the *Triune* God?

§ John i. 1; x. 28; Acts iv. 2; Col. i. 15—19; Phil. ii. 9—11; John xiv. 26; xv. 16; 1 Cor. xii. 4—11.



inconceivable nor contradictory. In fact, the distinction drawn in scripture between the persons of the Trinity simply accentuates their unity, and nowhere more so than in those passages on which Unitarianism most confidently relies.

*Analogy*, as well as Scripture, is on the orthodox side in this controversy. The analogy of *religion* favours it. All religions have acknowledged some form of divine triad. The universality of this conception amongst Egyptians, Greeks, Scandinavians, Chinese, etc., while no proof that the Christian form of this doctrine was derived from these sources, clearly suggests that there must be a truth underlying it, of which the scriptural form is the highest expression. Evidently you cannot have a *religion*, though you may have a philosophy, without a divine Trinity. Judaism is no exception. Its twilight revelation of this doctrine, as of others, only shows its close relation to Christianity; that it was "a shadow of good things to come." Christianity is "some better thing," just because of its clearer light. We certainly do not need it, as Unitarianism implies, to teach us no more of the Divine nature than God's unity and absolute Deity—the characteristic monotheism of the Jews.

The analogy of *nature*, too, points in the same direction. Man, in his tripartite being—body, soul, and spirit—is himself a marked illustration of "trinity in unity." Even the Unitarian admits that "Consciousness testifies emphatically to the combination of various phases of existence in our nature . . . there is connection as well as distinction between body and soul. We are composite beings. . . . Mind cannot assert ourselves as simple or uncompound entities."\* Mind and matter, this writer says, are not one. "But," he adds significantly, "I am conscious of an unchangeable personal identity." Differ as mind and matter may, he is compelled to admit that in man they form a unity, and a unity *because* they differ. Man's unity—the type of that of all created existences—exists not only in spite of diversity, but in consequence of it. It is the resultant of converging elements and forces in some respects dissimilar, but capable of perfectly harmonizing without losing their distinctive differences. Unity is thus really dependent on the perfect union of life and powers essentially separable, and even when conjoined, capable of distinct manifestation—mind, spirit, body, as the case may be—the last being only necessary to the former two as a channel of sensible expression. The true idea of unity, therefore, is not "the strict and simple unity" of the Unitarian, which is mere sameness; mere negation of personally varied manifestation; but the complex vital unity of the Trinitarian, to which diversity of life and multiplied powers of some kind are essential. The "simplicity" of the former, which is the boast of the Unitarian, is, if nature has any truth, the very thing that wrecks it. Surely God cannot be devoid of that which His own works are so full of. Nay, would not personal manifestation rise, in the Divine nature, to its highest measure, and become most emphatic?

C. F.

(To be continued.)

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\* "Beliefs and Opinions of a Unitarian." p. 155. By Rev. S. F. Williams.

## Christine's Word.



OWBEIT Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Christine Wilson stopped at that verse in her morning's reading, closed the Bible, and sat for a long time looking thoughtfully out of the window.

"I wonder," she said at last, slowly to herself—"I wonder if ever I have told any friend of mine what 'great things' Christ has done for me. I don't believe I have; I do not remember doing it; and yet why ought not I, as well as the healed demoniac?—I have been healed."

There came into her face a look of reverent thankfulness as she remembered that for His sake her sins were forgiven—blotted out. Then she rose and put away her Bible, but all the while she was dressing to go down street, there was an absent, preoccupied look on her fair face.

"Oh, dear!" she said at last, half impatiently, as she knotted the dainty lace tie at her throat,

"I don't see why that verse haunts me so, I'm sure. Yes; I know I ought to tell my friends. And I will, too," she added, suddenly and decidedly. "I will not be obliged to say again that I have been less grateful than the demoniac of old. But whom shall I tell? I know; I will speak to the first friend I meet."

The cloud lifted from her face, and with light heart she went out into the bright spring sunshine. The verse and the impression it had made upon her had almost slipped her mind, when there came a quick step just behind her.

"Christine," spoke a familiar voice, and there was Tom Wayland. The instant she heard him, and met his merry, quizzical glance, she remembered her resolution to tell "the first friend she met."

"But I didn't know it would be Tom. If only it was Ella Bailey, or any of the girls. Why should it be Tom, of all persons?"

Then, just there, a bit of Spenser flashed through her mind—

"It chanced; eternal God that chance did guide."

Christine involuntarily shivered. What if it were of God's special ordaining that she had met Tom? And after all, why could she not tell him, as well as any one? questioned conscience. Had she not known him from her childhood? They had studied the same books, played the same games; why should she hesitate to speak of this one thing to him?

"Why—because no one ever thinks of speaking seriously to Tom," she pleaded; "and he was never known to speak seriously himself."

Christine knew full well how mercilessly this self-same Tom could ridicule a thing when he chose.

"I cannot," she said decidedly to herself. "And besides the street is no place to speak of such things."

"But you presented your friend Miss Denhom to him in the street only yesterday, and why not present Jesus to-day?" urged conscience; to which reasoning Christine had no answer.

They had been walking along together, chatting of this and that all the while that Christine had been parleying with her conscience.

They had come now to the corner, Tom was going one way, Christine the other.

He raised his hat gracefully, and waited for her to pass, but Christine suddenly came to a standstill.

"Tom," she said, hurriedly, "it occurred to me this morning, and I am now sorry and ashamed about it, that I've never said one word to you about my *best* Friend. Oh, Tom, you've no idea what a Friend He is, nor how He helps and

comforts me. I can tell you how much happier I am since I found my Saviour. Won't you let Him be *your* Friend?"

Then she waited almost breathlessly. Would he turn it off with a laugh as she had so often heard him? She looked up, and found instead of a laugh, an entirely new expression for Tom Wayland's face to wear; and something very like unto a tear glistening in his merry brown eye.

"Thank you, Christine," he said, gravely; "I have no one to speak to me of these things at home, and by the utter silence of my friends who profess to know about them, I had begun to think there was nothing in it. I am very glad to find there is."

Then he was gone, and Christine hardly knew whether she felt most thankful to think she had spoken, or ashamed that she had been so long silent.

"Christine," said her brother, coming into the sitting room, where she was at work, a few days after, "there has been a dreadful accident. The Western express was run into by a freight, and a good many lives were lost; and they say Tom Wayland was in it."

Yes, Christine remembered he had told her he should probably go away on that train, on business; he had spoken of it because it would oblige him to be absent from their church social meeting.

The report proved only too true; he was not only in the train, but was fatally injured. But there had been a few moments of consciousness after the accident, and tearing a leaf from his note-book, Tom had painfully written a few lines, which he sent to Christine by one of the passengers who had escaped unhurt.

"Dear Christine," it read, "I cannot tell you how I thank you for those words of yours. I think I found Him yesterday, and He has done 'great things' for me in this dreadful time.—Tom."

"And to think," said Christine to herself, with a sob, "how near I came to not speaking it. How strange I should read just that verse that morning, and meet Tom. I suppose God knew about it all," and again that one little fragment came into her mind—

"It chanced; eternal God that chance did guide."

## Ten-Minute Talks with Boys and Girls.

### A CHAT ABOUT GOOD TEMPER.



ONE day last winter I asked those present at a large children's meeting—  
 "Who has a bad temper?" The old proverb says that open confession is good for the soul, but no one confessed; and although, I dare say, some of you are considered very hot-tempered by other people, I do not think many of you would own it if I asked twenty times. Everybody is ashamed to make such a confession. It is quite plain that God intended us all to be good-tempered, because bad-tempered people always make themselves look ugly. In some of the shop windows I have seen two portraits of a baby. In one it is laughing and happy, and looks like a little angel; in the other it is crying and squealing, doubling its little fist in its eyes, widening its mouth to twice its proper size, and looking quite out of shape. Grown up people do not show their temper quite so plainly, but you can easily see when they are cross. Their brows are clouded, and their eyes have a dangerous look. Now, it is perfectly certain that we were never intended to make our faces uglier than need be, and so it must be clear to any one that anger is not right. In the Bible we read that God has forbidden to give way to wrathful feelings. A great deal is said about it in both Testaments. Solomon tells us that "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Take particular notice of these words. They mean that "to be slow to anger is better than being a great General like Lord Wolseley; while to keep your

temper is nobler than taking a city." Let me give you two reasons for keeping your temper.

I. *Anger is foolish.*

In Iceland there is a strange spring called the *Strokke*, which every traveller goes to see. There is a great hole in the ground about three yards wide, and about twenty feet underground the water bubbles and boils and hisses like the contents of a great boiler. When you get water from a well, it is generally very cold, but the water in the *Strokke* is very hot. Every now and then it sends up a great water-spout, a hundred feet high in the air. But the peculiarity of the spring is, that you can provoke one of these outbursts whenever you like. You need only take a few lumps of black turf and sod, and throw them into the hole. Then an extra noise of bubbling and growling begins. You wait a minute, and up comes the water-spout: and, after being boiled to a nicety, the sods are flung yards away by the angry little spring. It is really very comical, is it not? But that is just like hot-tempered boys and girls. They flare up at a word. Only venture to contradict them, and they are quite enraged, and to people who are looking on it looks as absurd and foolish as can be. Angry people are always silly.

II. *Anger is dangerous.*

When people get angry they are fit for anything, and no one can tell what their temper may lead to. Two brothers, one named Alvah, who was twelve, and Michael, who was nine years old, were one day playing at bat and ball. Michael hit the ball and Alvah caught it; at least, he said he did, and claimed his innings. Michael declared he was cheating. Both became very excited and angry, and began to struggle for the bat. Then Michael started to run off with it, when his brother picked up a stone and hurled it at him. It struck the lad in the knee, and cut a deep hole in the joint. He could not walk home, it was so painful. Then it turned to a white swelling, and his leg had to be cut off. All this pain and suffering was caused by the bad temper which had been excited by a mere trifle. One Bank Holiday, not long ago, a still sadder thing happened. Two men quarrelled over a penny, and began to fight. A third, who stood by, tried to separate them, but he was knocked down, his leg was broken, he was carried to the hospital, and he died of his injuries in about three days. Do you remember what made Cain kill Abel? It was anger—which has been the cause of all murders since the world began.

This leads me to give you two words of advice.

I. Always fight against bad temper as hard as ever you can. When Julius Cæsar felt himself getting angry, he used to repeat the Roman alphabet right through before he allowed himself to answer back. Solomon says, "Seest thou a man that is hasty in his words? There is more hope of a fool than of him." Think twice before you speak. And when you feel very wroth, perhaps it would be a good plan to repeat the Lord's Prayer before you say a word. It is harder for some to be good tempered than for others. But if ever the thought comes into your mind that you cannot help your angry feelings or your disagreeable words and looks, don't believe it for a moment. That is quite false. You *can* help it if you go the right way about it. God will give you His Holy Spirit if you ask Him, and enable you to overcome all the bad dispositions of your heart.

II. Remember that it always takes two to make a quarrel, and be sure you never make the second. Jeanie and John were brother and sister. Jeanie had a temper that gleamed up like a lucifer match when she was crossed. One day John did something which she did not like. Out flashed the angry fires from her black eyes, and she pouted her lips until they were twice their proper size. Her brother laughed good-humouredly, and said, "Look out, Jeanie, or I'll take a seat up there on your lip." This funny saying changed her pouts into smiles at once, and she said slyly, "Then I'll laugh, and you'll fall off." But if he had pouted and spoken back, they might have been fighting in a few minutes. How much better was it to speak kindly. Try and do the same, for "a soft answer turneth away wrath."

GEO. H. JAMES.

## Correspondence.

### THE CALL TO PRAYER OF 1740 REPEATED IN 1886.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—I was very much pleased with the first paper in your Magazine of this month (May) on the above subject. I would much like to supplement that paper with the giving of a number of particulars about the call to prayer issued by some of the ministers of the gospel in Scotland about 1740, which was enforced so ably by Jonathan Edwards in his "Call to Prayer." The call to prayer specified these times to be observed:—Saturday evening, Sunday morning, and the evening of the first Tuesday in each quarter. No length of time on these occasions was defined. This and all details were left to the circumstances of the churches or individuals joining the Union. Fasting was suggested where practicable, but equally left to the discretion of the individual. The call to prayer was for a glorious manifestation of the power of the Holy Spirit—awakening the churches to earnest, continuous, and believing prayer for themselves and the interests of the church of Christ, and the conversion of untold thousands of those who as yet know not the gospel. The call was observed for two years, and these were made up by ten more, which made up a continuous conjunction of prayer by Christians all the world over for twelve years; and the glorious blessing which followed in connection with the labours of the Wesleys, Whitfield, and many others, is well known to all your readers.

Now, Sirs, may I ask that this call, and for prayer at these particular times, may be again heard, similarly obeyed—nay, very much more numerously obeyed? and before the present century closes, the latter-day glory will be discoverable as dawning on this sin-stricken world. "Let us go speedily to entreat the favour of the Lord, and to seek the Lord of hosts: I will go also" (Zech. viii. 21, 22).

Yours truly,

GEORGE WILKINS.

Derby.

The Rev. T. Barrass, of Peterborough, writes on the same subject as follows:—

"We need more of the 'power from on high.' Will it not be well to bring this question before the Association, and have a time fixed for united prayer throughout our churches? It seems to me desirable thus to secure the sympathy and fervent prayers both of pastors and people.

"Yours most truly,

"THOMAS BARRASS."

### THE PRESENCE OF REGISTRARS AT MARRIAGES.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—In a note on the above subject in last month's Magazine, you say that in Scotland the Government official issues the legal certificate authorising the marriage to the minister. Technically you may be right. The certificate may be regarded as issued to the minister. In point of fact, however, it is given to the bridegroom, who produces it after the wedding, when it is signed just as in England, and returned by the bridegroom or a friend of his to the Registrar.

According to May's *Christian Work*, at a recent meeting held at the Memorial Hall, London, to consider Sir R. Webster's Bill, Mr. B. Foulkes Griffiths is reported to have made the following statement as a rejoinder to the assertion that the Scottish system works well in Scotland:—"That as the law of Scotland makes a declaration of marriage before witnesses a valid marriage, whereas in England the validity is dependent upon the registration, care must be taken that all the necessary forms giving validity to the marriage have been complied with before the parties leave the registered building."

Is the validity of a marriage in England dependent upon the registration? Is there now no force in the old maxim of the civil law—"Consensus facit nuptias"? Previous to 1835 any contract made *per verba præsenti*, in case of its

being acted upon, was regarded as a valid marriage; and though Statutes have been passed since then prescribing certain formalities before the solemnization of marriage, and inflicting penalties for their non-observance, does the non-observance of these formalities annul the marriage, except in cases of wilful non-observance by both parties? If, as I am informed, it does not, much of the force of Mr. Griffiths' objection is destroyed.

Be this as it may, I for one am unwilling to be made a Registrar of marriages. As nonconformist ministers we cannot consistently act as Government officials.

Yours truly,

15, Noel Street, Nottingham.

OWEN D. CAMPBELL.

### ELECTION OF DEACONS.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—It is surprising news to me that in our liberty-loving Baptist churches, and at this day, there should be any church electing deacons without the fullest and freest opportunity for every member to vote on the matter. Your correspondent says, "Three deacons are wanted; three names are brought before the church, and they go in." May I ask, Who brings the names forward?

I have also a great curiosity to know where such a system prevails, for I cannot bring myself to believe that it would be tolerated by the members of our churches in the north. I quite agree that deacons should be elected by ballot, and for a term of years. The method adopted by our church for the election of deacons is this. They are elected by ballot for three years; and it is arranged that two of them retire together, so that at no time can there be an entire change in the diaconate. We avoid nominations, since the fact of one member making a nomination of a fresh person might become a cause of offence to some weak-minded official. Our plan is to give a slip of paper to each member at the annual meeting, with instructions to write thereon the names of two persons deemed most suitable for the office. The papers are collected, votes counted, and the two persons having the highest number are elected, provided only that they have a majority of the votes of members present. If this is not attained at the first ballot, the smaller numbers are struck out, and the balloting continued till a clear majority is obtained by two members. I may say that we follow this method for the election of Deacons, Elders, Superintendents, &c., and with the result that we are enabled to obtain the freest expression of the voice of the church, without any of the friction which so often accompanies open nominations or open voting.

Yours truly,

Allerton.

A. WHITE.

## The Question Box.

COMPARTMENT I.—FOR THE YOUNG PEOPLE.

Answers to Questions of last Month:—

(13.) The Lord turned and looked upon Peter (Luke xxii. 61).

(14.) "The son dishonoureth the father, the daughter riseth up against her mother," etc. (Micah vii. 6).

(15.) The word Pentecost means *fiftieth* day. The feast of Pentecost was held fifty days after the second day of the Passover, and was also called the feast of weeks. It was intended to celebrate the completion of the corn-harvest. Loaves made of the new meal and grain were offered as first-fruits. It was also believed to commemorate the giving of the Law on Mount Sinai.

New Questions:—

(16.) Find passages in Scripture in which the fact that man was made in God's image is named as shewing the sinfulness of murder and of cursing.

(17.) Who were the daughters of Zelophehad, and what facts are mentioned concerning them? Whom did they marry?

(18.) Our Lord appeared to two apostles after his ascension; who were they?

## The Association Programme.

It was the privilege of the church at *Dover Street, Leicester*, to entertain the General Baptist Association twenty-five years ago. That gathering was anticipated with more than ordinary interest. In his report of it, the Editor of the "General Baptist Magazine" said:—"It has never happened, in our judgment, that any annual gathering has revealed a purpose in the body at large so undivided, has breathed a spirit so catholic, or has exhibited a life so earnest and strong." Stimulated by the memory of a season so refreshing, the *Dover Street* church again sends out its hearty invitation to the churches, assuring the delegates of a generous welcome, as "they shall come from the east, and from the west, and from the north, and from the south." This invitation is given with the greater confidence, because of the assurance received of kind and ample co-operation on the part of sister churches.

It is hoped that the Association of 1886 may equal, if not surpass, in interest that of 1861. A study of the following programme will shew that the various Committees, while not overlooking our own men, have made an excellent selection of speakers from the able men of other bodies.

The meetings will commence on **MONDAY, JUNE 21st.** "The Association Business Committee," and "The Village Churches' Board," will meet at 2.0 p.m.; "The Home Mission Committee," at 3.0; "The Colledge Executive Committee," at 4.30; "The Building Fund Committee," at 5.45; Devotional Service in the Chapel at 6.0; and "The Board of Reference," at 6.15.

"**THE COLLEGE BAZAAR,**" for which so many generous hearts have given and skilled fingers have toiled, will be a centre of attraction during the Association week. It will be held in the **TEMPERANCE HALL**, and will be opened at 7.0 p.m. on Monday, by **Jas. Ellis, Esq., M.P.**; after which, an address will be delivered by **Neville Goodman, Esq., M.A.**, of Peterhouse College, Cambridge. Admission 1s. On Tuesday, Wednesday, and Thursday it will be opened at 12.30 p.m. Admission up to 6.0 p.m. on Tuesday, 1s.; afterwards, 6d. Season tickets, 2s. 6d. Family season tickets, 5s.

On **TUESDAY**, at 7.0 a.m., a Devotional Meeting will be held in **DOVER STREET CHAPEL**. **Mr. W. Ashby**, of Leicester, will preside, and the **Rev. G. Needham**, of Barton, will give an address. At 9.45 the Business Session will commence. The **Rev. T. E. STEVENSON**, of Derby, will take the Chair, and deliver the **ANNUAL ADDRESS**. Deputations will be received, including the President of the Baptist Union, **Rev. C. Williams**. The Foreign Missionary Committee will meet at 3.0 p.m., in **CARLEY STREET CHAPEL**. A crowd will be in **FRIAR LANE CHAPEL** at 6.30, drawn thither by the excellent programme provided by the *Home Mission* Committee. **Thos. Watson, Esq., M.P.**, will preside. Statements will be made by the Secretary and Treasurer; and addresses will be delivered by **Rev. Charles Williams**, of Accrington, President of the Baptist Union; **Hugh Price Hughes, M.A.**, Editor of "The Methodist Times;" and **J. Bentley**, of Wisbech.

On **WEDNESDAY**, at 7.0 a.m., a Devotional Service will be held in **DOVER STREET CHAPEL**. **Mr. A. Towers**, of London, will preside, and the **Rev. G. Barrans**, of Walsall, will give an address. At 9.0 *The Sunday School Teachers' Conference* will meet in the "**COOK MEMORIAL HALL,**" **ARCHDEACON LANE**. President—**Mr. Councillor Binns**, of Halifax, author of "*Rusty Hinges in our Churches.*" A paper will be read by **Mr. W. Goodship**, of Leicester, on "*Some Causes of Failure in Sunday School Work.*" **Mr. H. Hitchcock**, of Sparkbrook, Birmingham, will open the discussion. At 11.30, Public Worship will commence in **ARCHDEACON LANE CHAPEL**; and the *Association Sermon* will be preached by **Rev. Joseph Fletcher**, of London. Three o'clock will call us back to **DOVER STREET CHAPEL**, where the *Association Letter* will be read by **Mr. H. Godkin**, of Loughborough. Subject—"The Ministry of Religious Truth in the Villages of England." Free Conference will follow, and after that a short Business Session. The Public Meeting of the *Foreign Mission Society* will be held in **BELVOIR STREET CHAPEL**, commencing at half-past six o'clock. Chairman—**J. Carvell Williams, Esq., M.P.** Reports will be given by the

Secretary and Treasurer, and addresses by Revs. J. G. Greenhough, M.A., of Leicester; J. Jolly, B.A., of Boston; H. Wood, late of Orissa; and C. W. Vick, of Loughborough.

On THURSDAY, Business will be resumed at 9.30 in DOVER STREET CHAPEL; that relating to the College and Publications taking the precedence. At 2.15 p.m. the *Local Preachers' Conference* will be held in CHARLES STREET CHAPEL, under the Presidency of George Stevenson, Esq., of Leicester. A paper will be read by Mr. W. R. Wherry, of Bourn. Discussion to follow. At 3.30 reassemble in DOVER STREET CHAPEL for the continuance of Business.

It will be observed that the "*Communion Service*" has not been included in this Programme. The last general meeting of the Association empowered "the Local Committee, conjointly with the incoming Secretary, to make such changes" in the services as were "desirable by reason of the proposed College Bazaar." Under the circumstances Wednesday seemed too crowded, and as the omission of the Communion Service relieved the strain, that omission was strongly recommended and adopted.

A Programme, giving other details, will be sent to any address, for one halfpenny stamp, by

CHARLES PAYNE, Secretary,  
Louth, Lincolnshire.

N.B.—Schedules have been sent to all the churches. Will the Pastors or Secretaries please see that they are returned as speedily as possible? All should be in by June 11th, that the Secretary's "Statement" at the Association may be complete.

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## The College Bazaar.

ARRANGEMENTS will be made for receiving goods at the Temperance Hall during the week previous to the Bazaar; that is, from Monday, June 14th, to Saturday the 19th, inclusive. All parcels should therefore be addressed—"Mr. E. H. Bott, Temperance Hall, Leicester," and sent off so as to reach their destination during that week. A post card should in all cases be sent to Mr. Bott, Granby Street, Leicester, on despatch of parcels. The advantages of this arrangement will, it is hoped, be apparent, as thereby the expense and trouble of storing and second removal will be avoided. If, however, any friends find it impossible or inconvenient to comply in this matter, parcels may be addressed to Mr. Stanion, 23, Dover Street, Leicester. Pastry and other eatables for the Refreshment Stall will of course be better delivered on Monday, the 21st, and following days.

All articles should be marked in plain figures, by donors themselves, at such a price as will be likely to command a ready sale, as nothing in the nature of raffling will be resorted to.

W. EVANS,  
CHARLES W. VICK, } Hon. Secs.

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## Notices of New Books.

THE STORY OF MARY JONES AND HER BIBLE. Adapted to a Service of Sacred Song by Mr. J. Leaver, Mus. Bac, Cantab. Price 6d. London: Sunday School Union.

MARY JONES was the Welsh girl whose intense desire for the Bible, then a rare book in Wales, so impressed the mind of Mr. Charles, of Bala, that he determined not to rest until his country should be properly supplied with copies of the

scriptures; and this determination led to the formation in 1804 of the British and Foreign Bible Society. The story has been pleasingly told, and Mr. Leaver, of Blackheath, several of whose musical compositions appear in the School Hymnal Tune Book, has very ingeniously adapted it to a service of song of a superior character. We cordially commend his production to the attention of our musical friends.



**THE TRINITY OF EVIL.** By the Rev. Canon Wilberforce, M.A. Price 2s. 6d. *Hodder & Stoughton, 27, Paternoster Row.*

THREE articles on Infidelity, Impurity, and Intemperance, reprinted from the *Christian Commonwealth*, and thoroughly worthy of reproduction in separate form. Written by a Wilberforce, it is almost needless to say that they are eloquent in language. Nor do they consist of mere declamation. Telling facts and arguments are adduced, and the spirit pervading the whole is manly, intensely earnest, candid, and Christ-like. We heartily commend the volume.

**A BOOK OF REMEMBRANCE;** or, A Short History of the Baptist Churches in North Devon. By David Thompson. *Alexander & Shephard, Furnival Street.*

THIS is one of a class of books which have their value now, but will be exceedingly prized fifty and a hundred years hence. The writer has done well in preparing this record of Christian work whilst authentic materials are accessible, and members of the denomination, particularly in the south-west of England, ought to show their appreciation by freely purchasing the volume. One striking and encouraging fact appears in this history, viz., that whereas the first Baptist church in North Devon was not formed until the year 1815, there are now in that beautiful region fifteen churches and eighteen stations, with upwards of 1500 members. May the number be ere long still more largely increased! We have examined Mr. Thompson's statements in regard to two or three churches with whose history we have ourselves some acquaintance, and are pleased to observe his fairness and accuracy, as well as the kindly, genial spirit in which he writes.

**THE SEEKING SAVIOUR,** and other Bible Themes. By the late Dr. W. P. Mackay, M.A. Price 1s. 6d., paper covers. *Hodder & Stoughton, Paternoster Row.*

A COLLECTION of sermons in the form of articles by a Presbyterian minister of Hull recently deceased. Some of them are said to have produced a powerful effect when delivered, and from their homely vigour and the dramatic force of some passages, as well as from the manifest earnestness of the preacher, we can easily believe it. At the same time, we are thankful that there are preachers

whose modes of presenting the gospel are different from Mr. Mackay's. Had we been among his hearers, his representations of the doctrines of Human Depravity, Inspiration, and Substitution would have started doubts and questions in our minds. There is much glorious truth in the book, but, as a whole, it is not to our taste.

**THE LIFE OF THE REV. JOHN WENGER,** D.D. By E. B. Underhill, LL.D. Price 2s. 6d. *Alexander & Shephard, Furnival Street.*

TO our readers in this country the name of Dr. Wenger is probably little known; but by our friends in Orissa he was greatly honoured and revered, and in the book before us grateful mention is made of the tender love and care shown him by the Mission circle at Cuttack, when on a visit to Orissa he was seized with severe illness, and for some time lay hovering between life and death.

Dr. Wenger was a native of Switzerland, of the region near to the beautiful Lake of Thun, and very interesting is the account given of his boyhood and student life, his struggles with poverty and other difficulties, of his residence in Greece as tutor in an English clergyman's family, of the sacrifices he made for conscience sake, and of the way in which at length providence led him to his life work as Baptist missionary in India, and more especially as translator of the Bible into Bengali and Sanscrit. Dr. Wenger was a great man—great in his learning, in his goodness, in his almost touching humility. It was well that he should not be allowed to pass from us without some more permanent record of his life and labours than is contained in an ordinary missionary report. And Dr. Underhill has performed his task with skill and judgment. The memoir is not too long, the style clear and agreeable, and the book, as a whole, full of incidents interesting to the general reader as well as to all Baptists.

**THE GOSPEL AND THE CHILD.** By Andrew Simon Lamb, Scotch Advocate of the Inner Temple, Barrister-at-Law. Pp. 265. Sixth thousand. *Jas. Nisbet & Co., 21, Berners Street.*

THE author of this volume is under the impression that the gospel, as such, is not sufficiently taught to children. His observation leads him to believe that the religious training of children can hardly be said to be *gospel* training. He

describes it as "legal rather than evangelical," and pleads for a different method. He would have children taught at the earliest possible period the great doctrine of substitution, that children who are born in sin and shapen in iniquity, may know justification first and sanctification afterward. We appreciate his aim, and there is much in the volume with which we cordially agree. We do not disagree with the remark that "with the predeterminate and unknown hidden purposes of the Almighty it is not for the creature to deal." The Scotchwoman was right who, on being asked, "What are the decrees of God," answered, "Deed, sir, He kens that best Himsel!" We believe, however, with Mr. Lamb, that Christ has made a propitiation "for the sins of the whole world," for children as for adults, and that children should be taught to love God by being taught that He first loved us.

**BELAYING-PIN GOSPEL;** or, Cruelties inflicted on Seamen upon the High Seas and in many Ports. Written and compiled by Edward W. Matthews, Secretary of the British and Foreign Sailor's Society. *S. W. Partridge & Co., 9, Paternoster Row.* Second edition. 1s.

THE British and Foreign Sailor's Society may be congratulated on having a Secretary who was "cradled upon the deep," and a President whose practical seamanship is known the world over in connection with the voyage of his magnificent yacht, the *Sunbeam*. We had fain hoped that the cruelties perpetrated upon sailors, and set forth in these pages, belonged to "old history," but the harrowing pictures presented in this volume dispel the delusion. There are "tyrants of the sea," as Sir Thos. Brasseley calls them, to-day, and his article in the

*Contemporary Review* for March, an article he has been moved to write through the revelations contained in this volume, will, we hope, call the attention of influential men to the evils under which our merchant seamen suffer. But Mr. Matthews does more than point out evils. He offers practical suggestions for the abatement of these and other evils under which seamen suffer. He points out that in one year the *unclaimed* wages and effects of our seamen amounted to £8152 2s. 2d., and he makes the very pertinent inquiry as to whether these monies cannot be made into a great national fund to assist the destitute widows and orphans of drowned seamen. We wish him God-speed in his much-needed work.

**THE CHURCHETTE: A Year's Sermons and Parables for the Young.** By Rev. J. Reid Howatt. Price 3s. 6d. *Hodder & Stoughton, 27, Paternoster Row.*

A FANCIFUL title, but a capital book. We have been interested in observing of late how many ministers are adopting the plan of giving a five or seven minutes' address to the young as part of the Sunday morning service. It may be questioned whether it is wise to attempt this every week. On most ministers, if the thing is done well, the strain must, we think, prove too great. But a short address occasionally, or even frequently, may be made very useful, and will be enjoyed as much by parents as by the children. Anyone attempting this will find some admirable models in the volume before us. The language is simple and yet often choice and beautiful, and the style, though level to the comprehension of children, is far from common-place. Using what is apparently a favourite diminutive with the author, we should say that some of these sermonettes are very charming.

## Editorial Notes.

**UNION AMONG BAPTISTS.**—Such was the theme upon which our energetic and large-hearted brother, the Rev. Charles Williams, discoursed last month as President of the Baptist Union. He made special reference to the General Baptists, asking why the two sections of the denomination should not be fused into one. As he intimated, it is our separate institutions—our College, our Foreign and Home Missions, but above all, we

think, our annual Association—which keep us to a certain extent apart. The question is too large to be fitly discussed in a mere note. Perhaps we may devote an article to it in a future number. Meanwhile we are glad to be thus authoritatively recognized as a *bonâ fide* constituent part of the Baptist denomination. The feeling excited not long ago among some of our brethren of the other section by our modest efforts to bring

the Baptist Hymnal under the notice of the entire body of Baptists seemed to indicate that we had no right to that position. Not very long since the pastor of a Baptist church in a large Lancashire town, having expressed to his people a wish to adopt the Baptist Hymnal, was surprised to find them horror-stricken at the idea of adopting a book put forth by General Baptists. We believe that amalgamation such as is desired will come some day; but it is clear that we must first know one another better. To this end we shall welcome right heartily the Rev. Chas. Williams to our forthcoming Association meetings at Leicester, and desire for him a very happy and useful term of office as President of the Union.

UNION AMONG CONGREGATIONALISTS.—The Independents have assumed the title of Congregationalists, but they frankly admit that it belongs to the Baptists quite as much as to themselves. Both bodies act on the idea that each "congregation of the faithful" is a Christian church, that every such church is responsible to Christ alone, and is independent of external control. Agreement in this fundamental principle forms of itself a natural and a strong bond of union between the two denominations. This bond of union found delightful and ever-to-be-remembered expression in the joint meetings which on Friday, May 14th, filled the City Temple morning and evening with the alternate voices and the mingled plaudits of Baptists and Congregationalists. The papers in the morning, and the spirit-stirring speeches in the evening, blended most harmoniously; so much so, that it would have been hard to tell which speaker was the Congregationalist and which the Baptist. This sort of union is welcomed by all, whilst at the same time it deceives none. There is in it no pretence that Baptists have ceased to be Baptists. It conveys no intimation that Calvinism has been given up, that Arminianism has ceased to be. But it proclaims to the world the great fact that beneath the differences which divide, there is one common foundation.

SOL FA EDITION OF THE TUNE BOOK.—An advertisement on the cover of the *Magazine* announces a fact which will be welcomed by many of our readers, that the Hymnal Trustees are about to publish an edition of our *School Hymnal Tune Book* in Tonic Sol Fa notation. The Association recommended this four years ago, but the Trustees feared that the sale would not be sufficient to meet the

cost. However, enquiries on the part of would-be customers have been so persistent that it has at length been resolved to make the venture, and in a few weeks hence copies will be in the hands of the booksellers. The Tune Book, though not large, is a volume of such special excellence that we congratulate our Sol-Fa-ist friends on the opportunity they will henceforth have of making acquaintance with it. And may we remind all General Baptists that the profits of the Tune Book, the Hymnals, the *Magazine*, and indeed of all our publications, go to the support of our various religious institutions? Friends of the Home Mission, the College, the Village Churches' Fund, the Baptist Union Annuity Fund, the Building Fund, should all do what they can to circulate our literature.

THE ASSOCIATION BED QUILT.—And pray, what is that? Ask that energetic Christian lady, Mrs. Barker, of Gerard Street, Derby, who will tell you all about it, and possibly, for a consideration, allow you the honour of taking part in its manufacture. We understand that it is a quilt made up of square or diamond-shaped pieces of stuff, on which persons who pay a shilling each are permitted to work their initials, in the form of a monogram or otherwise. When finished it will be presented to the forthcoming College Bazaar, and will certainly be one of the most curious and interesting objects there. We learn that £40 have already been paid to the treasurer as the produce of this quilt, representing eight hundred shillings and eight hundred names, and "still they come." Who, one wonders, will be the happy purchaser? And how delicious, one thinks, must be the repose beneath such a coverlet.

MR. SPURGEON AND "MODERN THOUGHT."—We yield to none in our admiration of Mr. Spurgeon's many noble qualities or in our appreciation of the great and blessed work which God has wrought by him. But we regret all the more the style of expression he has indulged in of late in regard to what he calls "modern thought." What he means by it exactly it is hard to say. We wish he would state more definitely what the thing is at which he scoffs. In his recent annual address to his students, as reported in the *Daily News*, he spoke of it as a something of which even its admirers are becoming weary, and which will soon be left to "young Independent ministers and servant girls." Surely this sneer, so unworthy of the great

preacher, was a slip of the tongue, which he himself must have afterwards regretted. Why "servant girls"? and why young *Independent* ministers? Is this just to our brethren? We ourselves happen to know a good number of "young Independent ministers," and find them every whit as devout and as earnest in efforts to do good as young *Baptist* ministers. And as to "modern thought," let Mr. Spurgeon say what he will, every generation must have its own way of conceiving and expressing the great facts of Christianity, and what he regards as old was once new. Andrew Fuller was denounced by many of his contemporaries as unsound. He is now a standard divine. John Howard Hinton was regarded as a daring speculator in theology. He is now one of the *Baptist* Fathers. Mr. Spurgeon is fond of glorifying the Puritans and Nonconformists of the seventeenth century. We would respectfully commend to him the example of Robinson, the Pilgrim father, who, so far from deriding "modern thought," told the younger men of his day that assuredly there was yet more light to break forth from God's word.

NATIONAL EDUCATION.—Among the subjects brought before the recent Triennial Conference of the Liberation Society, none created a profounder interest than this. The condition of things in relation to it is far from satisfactory to Nonconformists. As we pointed out in January, (p. 27) the subscriptions to voluntary schools in 1870 very nearly balanced the amount those schools received from the Government Grant, and it was that state of things which made it easier at that time to legislate in favour of voluntary schools. But we are paying dearly for it now. In vast numbers of parishes throughout our country the children of Nonconformists can only obtain their

instruction in Church schools, in some of which the children are taught that it is a *sin* to enter a dissenting place of worship, and in all Church influence is brought to bear upon the scholars. Of course there is a conscience clause, but clerical managers, and their satellites the teachers, know how to make it unpleasant for those children who seek the shelter of that clause. It was felt to be a sham from the first. It is known to be so now. But under present circumstances there is no escape from this position. When these schools provide sufficient accommodation, the ratepayers have no choice, the nonconformists have no alternative. The whole body of the ratepayers have to find the money with which the Government makes its Grants, and then the non-Church-goers have to look on and see £1,762,750 a year handed over to Sectarian schools, the voluntary subscriptions to which only amount to £755,000? Is it right that the ratepayers generally should pay this vast, this increasing sum, per annum, to schools in the management of which they have no voice? Is it right that this dominant sect should for so paltry a contribution obtain so vast a grant? The nation is selling its birthright for a mess of pottage. It is time we made a better bargain. We are selling our rights, we are selling our independence, we are selling the welfare of the children (for Church schools are not equal to Board schools) for a miserable sum, and the sooner the nation insists upon making a new contract the better.

THE COLLEGE.—Deacons and church secretaries who require the services of the students during the vacation (from July 12th to end of September) are requested to apply, if possible, before the end of June to the President, Baptist College, Nottingham.

## Forward Movement.

### OPENING OF THE THOMAS COOPER MEMORIAL CHAPEL, LINCOLN.

The opening services took place on Sunday, May 2nd, when able and powerful sermons were preached to crowded congregations by Mr. Thomas Cooper, who took for his text in the morning, Jude, part of verse 3—"Earnestly contend for the faith which was once delivered unto the saints;" and in the evening the 15th chapter of Luke. A special service, conducted by the Rev. E. Compton, of Hastings, was also held in the afternoon. The collections realized £121, including £50 from the preacher.

On Monday a sale of work took place in the vestry, the various stalls being filled with a variety of useful and fancy articles. The bazaar was well attended on Monday, and again on Tuesday, and the sales realised about £40.

On Monday afternoon a public tea was held, upwards of 300 sitting down at the tables. A public meeting was held in the chapel at seven o'clock, the right worshipful the Mayor (H. Wyatt, Esq.) occupying the chair. He was supported on the platform by Mr. Joseph Bennett, M.P., the Rev. E. Compton (Baptist), Rev. R. Chew (Free Methodist), Rev. T. Hind (Wesleyan), Rev. E. P. Mackay (Baptist), Rev. E. H. Jackson (Louth), Mr. J. Smith, J.P., Mr. J. Richardson, J.P., Mr. Ald. Maltby, J.P., Mr. T. Bell, &c. After prayer by the Rev. E. Compton, the chairman called upon Mr. Hood, the secretary, to make a financial statement.

Mr. Hood said that up to December last they had received towards the cost of erecting the new chapel no less a sum than £1,300. That, he thought, had pretty nearly exhausted the liberality of the public, but it was felt that there was still one more chance—the opening services—and they set before them the idea of raising another £1,000. It seemed preposterous to hope that this could be done, but some friends had offered a guarantee of £200, so that they still wanted £800. Mr. Hood was afterwards able to state that the collection that evening, including £20 from the Mayor and £5 from Mr. Bennett, M.P., had realized £100 ls. 6d. The total realized by the opening services up to date is about £300.

The site of the chapel is an irregular square on the south side of St Benedict's Square, and with a narrow strip attached to it running down to the wall of the river. The front part is occupied by the chapel itself, and by a side passage leading to the lecture hall and class-rooms, which occupy the narrow strip before mentioned. On account of the peculiar shape of the site, the chapel is planned in the form of an irregular Greek cross placed within a square, the back corners of the square being filled with vestries, and the front ones with the entrance lobbies and staircases to the gallery. The extreme internal dimensions are—length, 50ft., and width, 48ft. The transepts of the cross are covered with span roofs 32ft. wide, and the nave roof is separate and continuous, 22ft. wide, carried on two large arches of moulded brick the full width of the transept, that is 32ft. in one span, very slightly in excess of a semi-circle. The roofs are boarded, and divided into panels by ribs, the whole stained and varnished in three shades. In order to avoid the interruption from columns in so confined a space, the wrought galleries are carried on very strong and heavy iron girders, which are, however, concealed in the framework of the gallery itself. The gallery front is of open woodwork, framed and moulded, and on plan is a semi-circle about 28ft. diameter. This gallery fills in the north and the east and west sides of the cross. The southern end is occupied by the preaching platform (in which is also the baptistery, lined with tiles in mosaic pattern), the communion platform, and an ornamental screen, behind which will ultimately be placed the organ. A small chamber organ, very generously lent by Mrs. Mears, does very effective duty. The organ screen is decorated in neutral tints and gilded: the front of the preaching platform is in pitch pine varnished. Above the gallery the walls are finished in red brick, giving much feeling and warmth and colour; below the gallery the walls are plastered for the sake of light. The site of the chapel is enclosed by buildings of considerable height. The architect has therefore chosen to secure his principal light by three large tracery windows, each 9ft. span, the front window, facing St. Benedict's Square, being 16ft. high. The glazing of these windows is from designs specially prepared by the architect, and consists of several light tints of cathedral rolled glass in leadwork. The principal gaslight is a very powerful combination of Sugg's burners, placed in a specially designed lantern of wrought iron, the lantern being over 6ft. high. This light, with a comparatively small consumption of gas, is equal to the light of 300 sperm candles. Ventilation has been secured by various wall inlet ventilators and two extractors on the nave roof, all from Messrs. Kite, of London. Externally the chapel is faced with red bricks, with dressings of Ancaster stone. The roofs are covered with green slates. The sitting accommodation of the chapel is for about 600 adults. The lecture hall, which is situated at the extreme end of the site, near the river, is built of the materials of the old chapel, put together again nearly to the old plan. The internal length is 45ft., and the width 30ft., the height being about 22ft. A new end gallery has been built for the use, during the opening and closing of the school, of some of the scholars who for teaching occupy the class-room. A new feature of great value in the lecture-hall is the wood-block floor (laid by Messrs. Nightingale, of Grimsby), noiseless, impervious to damp from below, and warm. Both the chapel and the lecture-hall are heated by the hot-air apparatus of Messrs. Constantine & Co., of Manchester. The apparatus heating the chapel is the generous gift of the senior

partner in the firm. Between the chapel and the lecture-hall are situated the vestries and additional class-rooms. In all, for various purposes, 15 rooms have been provided and furnished, in addition to the lecture-hall and chapel. The entire area of the site has been covered with concrete, to take away the surface water and to keep back the damp. All paths and yards are paved with asphaltic paving. Besides the old material re-used in the construction of the lecture-hall and a quantity of surplus bricks from the cottage and out buildings pulled down to clear the site, the total cost is not expected to exceed from £3,000 to £3,100, inclusive of furniture, carpets, floor-cloths, seat-ruggings, and all fees, but exclusive of the ground. The general contractors who have carried out the works are Messrs. Crosby and Sons, of Lincoln. They have worked from the drawings and specifications, and under the personal superintendence of the architect, J. Wallis Chapman, Esq., of 11, Sutherland Gardens, Harrow-road, London, W.

## News of the Churches.

All information for this department should reach REV. J. FLETCHER by the 16th of the month.

### CONFERENCES.

**EASTERN.**—The friends met at Bourne on April 14th. In the morning an interesting sermon on consecration was preached by Bro. J. H. Monti, late of Gosberton. The afternoon reports call for serious reflection, the figures being 50 baptized, 43 received from other churches, with 38 candidates. The baptisms were 63 less than during the corresponding period 1884-5.

Among others the following matters were attended to:—

1. *Stow Bridge Chapel—Appointment of New Trustees.*—This matter was reported to be practically complete.

2. *Messengers to the Churches.*—Reports were given of very successful visits to Crowle and Epworth, and the visitors testified to the pleasing character of the good work regularly being done by Bro. F. Norwood.

3. *Home Mission Accounts.*—Bro. Roberts was thanked, and re-appointed treasurer. Several brethren lamented the small amount contributed, but what there was it was agreed to forward to the general treasurer.

4. *Nominations for Association Committees.*—Home Mission: Brethren Barrass, Bennett, J. C. Jones, and J. Jolly. Foreign Mission: Brethren W. Orton, J. C. Jones, and C. Payne (the last if rules allow of three). Board of Reference: Bro. J. C. Jones, M.A. Building Fund: Bro. W. Orton.

5. The hearty recommendation of the Conference was agreed to be given as follows:—To the application of Chatteris to the Building Fund for a loan of £200; and of Lincoln for a grant of £50 from the Home Mission.

6. The question of an Eastern stall at the forthcoming College Bazaar, advocated by Bro. Barrass and others, was commended to the practical sympathy of the churches.

7. Other matters affecting chapel property at Sutton St. Edmunds and Pinchbeck, and also the placing of Pinchbeck services in the hands of the Local Preachers' Association, were attended to.

8. Bro. Jolly's paper upon "The Evening Service" was reserved for the Chatteris Conference.

9. Next Conference at Chatteris in September. Preacher, Bro. H. Bull; in case of failure, Bro. J. H. Callaway.

10. Notice was given by Bro. Jolly of his intention to move at the next Conference, "That in place of preacher and sermon the Conference elect a president to give an address on some topic suitable to the times."

11. A Home Missionary Meeting in the evening brought the Conference to a close. CHAS. BARKER, *Secretary.*

MIDLAND will meet at Bagworth on Whit Wednesday, June 16th. Professor Goadby, B.A., may be expected to preach in the morning. Rev. G. E. Payne will prepare a paper on "Open-air Preaching" for the afternoon. A platform meeting is being arranged for evening.

ROBERT SILBY, *Secretary.*

WARWICKSHIRE.—The spring meetings were held on Monday, April 13th, at Nuneaton. There was a good attendance of ministers and delegates. There were also present Rev. W. Evans (Leicester), Rev. W. Chapman (Hucknall), Rev. J.

Staynes (Congregational), and other neighbouring ministers.

After devotional service, the chair was taken by the new president, Rev. George Barrans, of Walsall, who thanked the friends for the honour they had conferred upon him.

*Hinckley Church.*—A letter of transfer from the Midland Conference was read, and this church was unanimously received into the Conference.

The right hand of fellowship was given to the Rev. J. Salisbury, M.A., and the Rev. F. G. Aust, of Cradley Heath.

*Paper and Discussion.*—The subject chosen by the Rev. E. W. Cantrell, and ably treated in his paper, was provocative of a long and lively discussion. The subject was, "The Relation of the Training of the Young to the Evangelization of the World." The thanks of the Conference were accorded to the writer.

*Reports from the Churches.*—The statistics showed gross gains, 93; gross losses, 40.

*Afternoon Session.*—Prayer was offered by the Rev. W. Haines, and the president gave his inaugural address. He reminded his brethren of the stirring times in which they lived by referring to the great political, social, and religious changes which had taken place during the past six months, and earnestly pointed out some of the duties devolving upon them as Nonconformists. On the motion of Rev. J. R. Parker, a hearty vote of thanks was accorded to the president.

*The College.*—The Rev. W. Evans attended and pleaded in behalf of this worthy institution, and with special reference to the forthcoming bazaar. The following resolution was moved by the secretary—"That we tender our best thanks to the Rev. W. Evans for his visit and able address, and commend the College Bazaar to the hearty sympathy and generosity of the churches, and urge them to respond in goods and cash to the circular which will be forwarded to them."

*Wolvey Church.*—The report of the deputation was read and received.

*Messenger to the Churches.*—The ex-president referred to his work as messenger, which showed that this new office is meeting a real want among our churches.

*Denominational Representatives.*—(1) Foreign Missionary Committee: Rev. Carey Hood and Rev. J. Salisbury, M.A. (2) Home Missionary Committee: Rev. E. W. Cantrell and Rev. Geo. Barrans. (3) Board of Reference: Rev. E. W.

Cantrell. (4) Building Fund Committee: Rev. J. R. Parker.

*Arrangements for Next Conference.*—Place: Birmingham, Longmore Street. Time: Tuesday, Sept. 28th. Proacher: Rev. J. Salisbury, M.A. Writer of Paper: Rev. J. Parkinson. Subject: "The Individual Culture of Spiritual Life."

*Vote of Thanks.*—The friends at Nuneaton made admirable arrangements for the entertainment of their visitors, and thoroughly deserved the hearty thanks accorded them.

*Evening Service.*—The sermon was preached by the Rev. F. J. Aust, the newly-appointed minister at Cradley Heath. A. HAMPDEN LEE, *Secretary.*

## CHURCHES.

**HALIFAX.**—Rev. W. Dyson received a call to the pastorate of the church at Lincoln last month. The church at Halifax passed a very hearty and unanimous resolution asking him to retain his present pastorate, with which he has complied. As Mr. Dyson has not been well for some time the church has also offered him a thorough rest.

**IBSTOCK.**—On April 23rd a well-attended public tea was served in the school-room. An entertainment followed, consisting of songs, duets, readings, recitations, dialogues, etc. Mrs. J. H. Dennis and Miss Hextall presided at the piano.

**LEICESTER, S. S. U. Memorial Hall.**—This recently-formed church has issued its first "manual," containing a church roll of eighty names, the constitution of the church, an address by the president (Mr. W. Ashby), and the names and officers of the various societies sustained by the church.

**LONDON, Crouch End.**—The annual tea was held on Good Friday, when 110 sat down. After tea a public meeting filled the chapel. The Rev. J. Batey (honorary pastor) presided. Addresses by Revs. A. Verran (of Tufnell Park), W. W. Haines (of Wood Green), and Mr. Llewelyn Hughes. All the speakers referred to the proposed new chapel in Ferme Park Road, tenders for which have been accepted by the committee. It is intended to commence building operations early in the summer. Several pieces of sacred music were rendered during the evening and recitations given.

**NOTTINGHAM, Broad Street.**—From the excellently got up manual of this church for 1886 we learn that the present number of members, exclusive of Daybrook, is 379, the additions during the

year being 27, and the net increase 10. The pecuniary contributions amount to upwards of £1700. Very important forward movements during the past year have been the purchase of a site for a new chapel at the top of Mansfield Road, at a cost of £4050, and the establishment of a mission station in Edwin Street, on St. Ann's Well Road—the first minister of this new station being the Rev. A. O. Shaw, recently a student at the College.

**NORWICH, St. Clement's.**—The closing entertainment for the session 1885-86, in connection with the Temperance Society and Band of Hope, took place on May 6th, in the school-room, Rev. Geo. Taylor in the chair. Readings, recitations, solos, &c., were given, and a string band greatly added to the efficiency of the meeting. Miss Taylor presided at the harmonium, and Mr. J. W. Leverett acted as conductor.

**QUEENSBURY.**—The ordination of the Rev. A. C. Carter took place on April 17th. Services afternoon and evening, presided over by Rev. Watson Dyson, of Halifax. In the afternoon Mr. John Firth spoke on behalf of the church. Mr. Carter replied, and gave a brief statement of belief. The Rev. W. Gray, Birchcliffe, offered the ordination prayer. The charge to the pastor was given by the Rev. T. Goadby, B.A. After tea, which was partaken of by about 350 persons, the charge to the church was given by the Rev. J. Fletcher, of London; and the Revs. J. W. Hambly (Clayton), J. Mills (Bradford), and A. O. Shaw (Nottingham) delivered addresses. The meetings were very well attended, and were full of warmth and interest.—Chapel anniversary sermons were preached on April 18th by the Rev. J. Fletcher, of London. Large attendances. The choir rendered excellent service. Collections £16 10s. 9d.

**SMALLEY.**—On Good Friday a public tea was provided. 120 sat down. After tea a service of song, "The Brave Covenanters," was given by the Sunday scholars, assisted by the choir and other friends. Mr. C. Cresswell presided at the harmonium, and Mr. J. Burton, of Heanor, conducted the singing. The connective readings were given by Rev. E. Hilton, pastor. The collection, for Foreign Missions, amounted to £1 8s. 9d.

**SPALDING.**—Annual sermons were preached by Mr. Thomas Cooper, of Lincoln, in aid of the benevolent society, to large congregations. The sermons were greatly enjoyed. Mr. Cooper also lectured twice.

**STALYBRIDGE, Wakefield Road.**—A large number of friends gathered together on May 10th to celebrate the fifth anniversary of their pastor, the Rev. Charles Rushby. Tea was provided, and after tea a meeting was held in the school-room, the pastor presiding. The secretary, Mr. J. W. Manley, reported that over £600 had been raised during the year; the membership was 250, 120 of whom had joined during the present pastorate. The membership was larger than at any period in the history of the church, whilst the congregation was exceptionally good. The five years had been a period of unbroken peace and happiness. Congratulations were offered by Messrs. J. Heap, John Broadbent, B. Brooks, T. Hardy, Joshua Brooks, J. G. Shaw, and George Hopwood. Mr. Rushby suitably replied. A beautiful bound volume of the *Art Journal* was sent to the pastor as a mark of esteem by a member of the church. The choir sang several pieces from the "Reformation." An illuminated address was presented to Mr. W. Hadfield, who, after thirty years' service, had removed with his family to Leicester.

**WALSALL, Vicarage Walk.**—Chapel anniversary sermons were preached by Rev. J. Fletcher, of London, on May 15.

#### SUNDAY SCHOOLS.

**ARNOLD.**—On May 2nd school sermons were preached by Mr. W. Richardson, of Nottingham, and in the afternoon an address was delivered by Mr. A. Bexon, of Basford. Collections over £17.

**DENHOLME.**—School sermons on May 9th. Preacher, Rev. D. McCallum, of Burnley. Crowded congregations. Collections £36.

**LONG EATON.**—Sunday school sermons on April 18th. Preacher, Rev. J. C. Jones, M.A. Collections over £40.

**PODE HOLE.**—April 18th two sermons were preached by Mr. B. Dennison, of Peterborough, to crowded congregations, and on Good Friday the treat was given to the children. At five o'clock public tea was provided, which was well attended. The annual meeting followed. Addresses by Messrs. W. Neal (chairman), J. T. Atton, E. Guy, and C. Dring.

**SHEFFIELD, Cemetery Road.**—May 9th and 10th. The Sunday school sermons were preached by Rev. J. H. Atkinson, of Liverpool. Rev. L. Pearce conducted a children's service in the afternoon. On Monday evening the pastor, Rev. E. Carrington gave a lecture on "Heroes of



Everyday Life." The congregations were very good, and the collections exceeded £20.

**SPALDING COMMON.**—On April 25th sermons were preached by the Rev. J. C. Jones, M.A., to large congregations. On the Monday the usual public tea and platform meeting followed, when addresses were given by Rev. J. C. Jones, chairman, and others.

**SUTTON-IN-ASHFIELD.**—On Easter Sunday the school sermons were preached by Rev. W. B. Taylor, of Chesham. Collections, with proceeds of tea and service of song on Easter Monday, £10.

**TYDD ST. GILES.**—The school sermons were preached on May 9th by Mr. W. Parker, of Spalding. Miss Cragg presided at the harmonium. Congregations good. Public tea and meeting on the following Tuesday, presided over by Mr. Cragg.

#### MINISTERIAL.

**MACCLESFIELD.**—The Rev. Z. T. Downen has resigned the pastorate of this church. On May 4th a farewell meeting was held, the mayor presiding, and a number of ministers and other friends expressing their warm sympathy. An address, together with a beautiful writing desk, was presented to Mr. Downen, and several handsome gifts to Mrs. Downen.

#### BAZAARS.

**AUDEM.**—A sale of work was held in the school-room in Easter week. It was suitably opened by Mrs. Pedley, Winterley House, near Crewe. The pastor (Rev. G. Towler), Mr. Thrsfield (Market Drayton), and Mr. Greesley, the senior deacon, took part in the proceedings. Over £40 was realized towards the restoration account, making a total of some £252 for special purposes in seventeen months. The purchase of a heating apparatus still leaves a debt of about £20.

**LONDON, Bethnal Green Road.**—The bazaar held April 14th to 16th was, thanks to the generous help of the Westbourne Park friends, a success, about £150 being realized.

#### BAPTISMS.

**BURTON-ON-TRENT, Parker Street.**—One, by G. E. Payne.  
**CARRINGTON.**—Four, by J. Burton.  
**CHATTERIS.**—Ten, by T. H. Smith.  
**CLAYTON.**—Two, by J. W. Hambly.  
**DEWSBURY.**—Five, by A. C. Perriam.  
**EDGEBLE.**—Three.  
**EDWORTH.**—Eight, by F. Norwood.  
**HALIFAX, North Parade.**—Four; and at Lee Mount twenty; by W. Dyson.  
**HOSE.**—Four, by F. Mantle.

**INSTOOK.**—Eleven, by J. Watmough.  
**LINCOLN.**—Four, by Sandy Kent.  
**LONDON, Bethnal Green Road.**—Four, by W. H. Smith.

**MELBOURNE.**—Two, by R. B. Wallace.  
**NORWICH, St. Clement's.**—Five, by G. Taylor.  
**PRETORIA.**—Two, by T. Barrass.  
**QUEENSBURY.**—Nine (one a Methodist), by A. C. Carter.  
**SHEFFIELD, Cemetery Road.**—Two, by E. Carrington.  
**WILLOUGHBY.**—Three, by J. J. Ward.

#### MARRIAGES.

**COURT—LACEY.**—April 23th, by license, at Kenyon Baptist chapel, Brixton, S.W., George Alfred Court, of Manchester, to Annie Louisa, youngest daughter of the late J. S. Lacey, of Loughborough. This being the first wedding celebrated in this place of worship, a handsomely bound Bible was presented to the newly-married pair.

**WEBSTER—MURRAY.**—At the Baptist chapel, Old Basford, by the Rev. J. Maden, Mr. John Lees Webster, to Miss Clarissa Angelina Margaretta Murray, both of Whitmore.

#### OBITUARIES.

**BARKER, ETHEL,** second daughter of the late J. W. and E. Barker, of Gerard Street, Derby, died on the 21st of January last in her seventeenth year. Her illness (consumption) was a long and painful one, but was borne with great patience and resignation. Her faith was simple and child-like, and she was enabled to accept the promises of God's word as if they were given to her personally; and was thereby much strengthened and comforted. In times of extreme weariness she was also much soothed by hearing the poems of Miss Havergal, and those of the "Changed Cross," read to her. The "going home" was looked forward to with joy; and it may be truly said of her that

"He whose love exceedeth ours,  
 Hath taken home His child."

The "Question Box" of the Magazine was a source of interest to her, and she had much pleasure in answering the questions, and was especially pleased to be enabled to complete those of last year. She was baptized in her fifteenth year by the Rev. T. R. Stevenson, at St. Mary's Gate chapel, Derby.

**SMITH, GEORGE ERNEST,** was born at Beeston, Nottinghamshire, Feb. 16th, 1861, and fell asleep April 30th, 1883; and was interred in the Nottingham General Cemetery, on May 4th. From a child he had known the holy Scriptures, and very early gave evidence of a religious bias by gathering the children around him, and conducting Christian services in the most orderly manner. During the ministry of the Rev. J. Parkinson he decided for Christ, and was baptized, and united with the Lenton church. The morning after his conversion he offered prayer at the breakfast table, and commenced a course of earnest devotion in the work of the Lord. While in his teens he joined the Notts. Preachers' Association, passed his examination, and became an acceptable village preacher. He was fond of reading, was fluent of speech, and for some time purposed entering the College, and the ministry, but his physical frame succumbed. He endured his affliction with serenity, cheerfulness, and piety, and departed much respected. "His end was peace." W. R.

THE  
MISSIONARY OBSERVER.

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JUNE, 1886.

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*The Annual Missionary Meetings.*

THE ANNUAL MEETING OF THE COMMITTEE will be held in Carley Street Chapel on Tuesday afternoon, June 22nd, at three o'clock. Ministers of subscribing churches and subscribers of 10s. 6d. annually are eligible to attend.

THE ANNUAL PUBLIC MEETING will be held in Belvoir Street Chapel at 6.30. Chairman:—J. CARVELL WILLIAMS, Esq., M.P. for Nottingham. Addresses by Revs. C. W. VICK, of Loughborough; J. G. GREENHOUGH, M.A., of Leicester; J. JOLLY, B.A., of Boston; and H. WOOD, late of Orissa.

As it will be *seventy years* in June next since the Society was formed, may we not hope that at the annual meeting it will renew its youth and a fresh impetus be given to the work? Notwithstanding the immensely augmented wealth of the country, it is a fact that the members of our churches are giving less per head now to the funds of the Society than was contributed during the first ten years of its history. Some there are who are giving as God has prospered them; but are there not many others who have accumulated thousands of pounds who are satisfied with giving the conventional subscription of five shillings a year or sixpence at the annual collection? And *this* represents their *entire sympathy* with the Society whose object is the salvation of the perishing heathen! What we need, as a denomination, is a *higher and more liberal scale of giving* as God has prospered us. Were this apostolic rule adopted by our well-to-do friends might we not anticipate

Ten subscriptions of £100 each	...	...	...	£1000
Twenty            "          £50    "	...	...	...	£1000
Forty             "          £25   "	...	...	...	£1000

and so on down the scale until we reach the widow's mite—the point of self-sacrifice—and which called forth the highest commendation from Him who sat over against the treasury (Mark xii. 41-44).

# My Holiday in India.

BY F. J. HILL, OF CUTTACK.

It being holiday time, Mr. Young, his brother and I, took advantage of it to spend a few days in the country. Our special object was to visit places of great religious interest—Khandagiri and Bhubaneswerer. Having had an early tea we left home on Monday afternoon, October 19th. There being no railways, trams, busses, or anything of that sort, we each had a tonjon—a kind of arm-chair, with a pole before and behind. To carry each of these there were six men called bearers. Having lifted the tonjon on their shoulders the men started, and at once commenced their sing-song, between a hum and a wail, and, though afterwards it became more spirited, they never employed more than three or four notes, and these of a thick dental sound.

The weather was very pleasant, and that meant a great deal to those who had just passed through a tropical hot and rainy season. The power of the hot sun was held in check by the heavy clouds which frequently crossed its course, and the cool breezes which were incessantly blowing.

The first part of our journey lay through the streets and bazaars leading to the Kajuri river, which forms one of the branches of the Mahanaddi. It being the time of two of the greatest festivals in connection with Hinduism and Mahomedanism many decorations were visible. The houses were coloured in what appeared to me the most absurd and ugly manner—red, yellow, and white being the favourite colours. We also passed two or three immense cars used in the processions during the festivals. These were made of bamboo, cloth, and coloured papers. As we stood on the top of the river embankment, we were reminded of cliffs and the seashore. Then the water was low, and the stream narrow; but in the rainy season the river is a mile broad and twenty feet deep. Having been ferried and carried across the water and sand, we were fairly on our way.

For a number of miles the country was low, and the road was a raised embankment similar to the railways in England. The scenery in some parts was tame, but in others just the reverse; the green rice fields, clumps of trees, and palm-groves having a very pretty appearance. Amid the fields and trees were nestled native huts having thatched roofs, and beyond there was a background of blue mountains. In some parts the jungle was very dense, and seemed just the place for tigers, leopards, bears, and other wild animals. The sun set about five o'clock, but the moon being nearly full afforded us light, and the appearance of the jungle by moonlight was very beautiful. About 6.45 we reached our halting-place for the night—CHUNDIKA. Here we found a bungalow, or house of rest for travellers. Having had dinner, and rigged-up our beds, we retired for the night; but what with the pouring rain, the yells of jackals, and other incidents, our night at Chundika will not be forgotten.

At 6.30 the next morning we were again on our journey. After going along the main road for a short distance we turned to the left, and took a new road, made about three years ago, to KHANDAGIRI, the place of our destination. It was a lovely morning, and the scenes presented were beautiful in the extreme. The slanting rays of the morning sun pierced here and there through the trees, and as they shone upon the dew-laden leaves, the trees seemed as though they were decked in bright silvery attire. For the most part our way lay through the jungle, which consisted of brushwood, bamboos and creepers, with here and there large trees. The clumps of bamboos, having a feathery appearance, were very beautiful, and with the varied hues from the other trees formed a splendid sight. Here and there pieces of land had been reclaimed from the jungle, and were under cultivation, and small villages had been formed. The few people that were about appeared very much surprised to see our white faces. Towards nine o'clock we sighted KHANDAGIRI, and soon after reached the place of our encampment.

Here we found Dr. Stewart, of Cuttack, and family, Miss Leigh, and Miss Bundy; also Mr. Taylor, the magistrate of Khoordha, and his wife, with his son and son's wife. Under an immense banyan, or sacred fig-tree, and amid mango

groves, five or six tents were pitched. There were also scattered about horses, bullocks, and carts; and last, though not least, there were a couple of elephants, which added interest to the scene. Mr. Taylor, who is very kind to our native Christians, was very kind to us. He had prepared for us a room in a new bungalow which is being built. The roof was on, it is true, but the walls were not finished, nor were there any doors. Instead of glass in the windows there were pieces of canvas; and on the floors, instead of carpets, there was straw. We were, however, pleased to get to our journey's end and to obtain shelter from the sun. We hoped that during the night we should have no unwelcome visitors in the shape of wild beasts; and from these intruders we were happily preserved, but the next day we saw a hyena which had just been killed in the jungle close by.

Tuesday was chiefly spent in visiting the rock-cut caves of Khandagiri and Undayagiri—two sandstone hills which rise out of the jungly plain. The Brahmins say, and the people believe, that these hills once formed part of the Himalaya mountains, and that Honooman, the monkey god, let them fall as he was jumping through the air to form a causeway between India and Ceylon. Both these hills are honeycombed by caves and temples cut out of the rock. Some of them are simply holes, scarcely large enough to hold one person. Others contain several rooms, and one has two stories, and is called the queen's palace. The caves are known as the tiger cave, the elephant cave, the snake cave, &c., the oldest of them having been excavated and occupied by Buddhistic monks two thousand years ago.

The tiger cave is cut out of a projecting piece of rock, the entrance to it being through the distended jaws of this monster wild beast. Over one of the caves there is an inscription carved in characters which cannot now be described. On the top of one of the hills there is a neat stone temple known as the Jain temple, the Jains being a sect of Buddhists. The view from the top of the hills is very fine, and as we climbed them we saw monkeys running about and climbing the trees. They did not seem much afraid of us, and only kept a few yards distant.

On Thursday morning we visited Bhubaneswerer, the city temple of Siva. Dr. Stewart kindly lent us one of the elephants he had brought with him. The elephant on meeting us gave us its "salaam" by throwing up its trunk, and then on receiving orders fell on its knees to enable us to get on its back; but even then we required a short ladder. When the animal got up the incline was so great it seemed as though we should slide off its back. At first the peculiar jerking we got as the elephant walked along was far from pleasant, but after a while we became somewhat accustomed to it. For sight-seeing our lofty position was splendid. The driver, in order to guide and check the elephant, had a piece of iron some eighteen inches long, one end of which was sharpened, and near the same end a sharpened hook projected. It was interesting to watch the easy and unconcerned way in which the animal marched along. At one part of the road we had to cross a rather deep stream, but it walked through without any hesitation. At another time we were struck with the elephant's sagacity. Our way lay along a road which was little more than an ordinary footpath. Crossing the road there was a small stream, over which there was a suspicious-looking bridge consisting of two or three large stones. This the elephant declined, and chose for itself another path.

In the city of Bhubaneswerer we saw scores of monkeys. Being regarded as sacred, the people do not attempt to destroy them; and the monkeys, knowing that they are safe, take advantage of their security by stealing fruit, and committing other depredations. Some of the housetops seemed almost covered with them.

Bhubaneswerer is celebrated for its temples, both as to number and size. Tradition says that originally there were in the locality more than seven thousand places of worship. Most of these have perished and passed away, but a considerable number of towers are still standing. Some of them reach to a height of from one hundred and fifty to one hundred and eighty feet. Not a wooden beam has been used throughout. The roofs are formed by laying flat stones, one slightly projecting beyond the other, until they approach sufficiently

near at the summit to admit of blocks being laid across. The temple of the Ling Raj is the largest and the most ancient. Forty-three years were required to build it, and it is believed to have been completed A.D. 657, or more than twelve hundred years ago.

Having seen these illustrations of the wealth and strength of Hinduism, we returned to Khandagiri. In the evening we left for Cuttack, which we reached the next morning about nine, feeling that we had enjoyed a most interesting and instructive holiday.

### Letter from Rev. T. Bailey.

I WAS much disappointed at not being able to leave the station for another tour in the country after returning from Conference in Cuttack, but matters required attending to, of too great importance to admit of my absence, and the native brethren had therefore to go alone; and have returned only within the last few days. The tour has been long and interesting. They sold all the books they had taken with them, and met with a specially encouraging reception at some of the places they visited. Unfortunately Niladri has suffered severely from an attack of fever since his return, and notwithstanding the unremitting care of Dr. Marsden, though gradually improving, he is still far from well. By the kindness of a few friends we have been able to procure a small supply of medicines, which, with Dr. Marsden's generous readiness to dispense them, are found extremely helpful in cases like this of serious and special illness.

Owing to the absence of the chaplain from the station, I was called upon last week to go to Russel Condah to officiate at the marriage of Mr. Lever, who is one of the residents, and a son of a personal friend who also formerly resided there. It was the first European marriage I have officiated at in this country during my now comparatively long missionary life, but great preparations had been made for the ceremony, and I was glad to be able to meet the special wishes of the friends concerned.

Immediately after my return from Russel Condah, I was joined by the Rev. M. Thomas, a missionary of the London Missionary Society from Vizagapatam, who had travelled by land for nearly two hundred miles on a Bible tour under the auspices of the Madras Auxiliary Bible Society. His labours were all in the Telugu language, and part of the district he came through had already been traversed by our own party, so that his sales were not extensive; but it was pleasant to see the face of a brother missionary with his native colleagues, and their visit proved acceptable and cheering to our whole community. One of the native ministers preached on Sunday morning in Telugu—a language which is increasingly understood and spoken in the district; and the congregation was both large and appreciative. In the evening Mr. Thomas gave us an acceptable service in English, preaching from John xiv. 6—"I am the way, the truth, and the life." The congregation on this occasion also was a good one, and included several native gentlemen we should be glad to enrol as regular members of our congregation. Our brother left us yesterday to return by sea from Gopalpore. It has been very interesting to compare notes on the different methods of procedure followed in the two missions. We have repeatedly been indebted to the London Missionary Society for liberally educated native converts who have joined us from their stations; and some of our own native Christians, when transferred to their stations in the South, have been warmly welcomed by them, and have also rendered acceptable service in return.

I have previously informed you of the almost total failure of the rice crop at Padri Polli this year; and we have been in great anxiety as to how we could furnish the people with the needful relief, as they are entirely dependent on the land; but on Saturday last I received a very kind letter from the Telegraph master, informing me that a new line is about to be constructed from Berhampore to Aska, and he could find employment, at remunerative rates, for thirty of the men. And as this line will pass near their village, and the work is of a kind they will be well able to do, the men have been in a body to have their names registered, and we are all most grateful for the needful and timely help.

The chapel repairs are now completed, and the whole cost has been defrayed. The native Christian carpenter has given as his contribution a new pair of gates, which are well made, and in other respects a great improvement upon the old ones. While at Russel Condah last week, a native friend brought five rupees as his contribution towards the new chapel we propose to build there; and the agent and magistrate for the Hill Tracts very kindly promised to attend personally to the enlargement of the cemetery, which is a much-needed improvement in the interests of the increasing Christian community connected with the station. You will be pleased to hear that C. G. Master, Esq., member of the Governor's Council, has again sent a contribution of 100 rupees to the Mission.

Berhampore, Ganjam, India,  
March 4th, 1886.

THOMAS BAILEY.

## Notes from Rome.

BY REV. N. H. SHAW.

### ENCOURAGEMENT.

THE past winter has been a season of great trial to us in our work. The enemy has been rampant, and has wounded us severely, but we are not destroyed nor utterly disheartened. On the contrary it has pleased the Lord to encourage us by revealing signs of usefulness where we did not dare to expect them. I have had most interesting conversations recently with intelligent young men, one of whom I have every reason to believe has become a true disciple of the Saviour.

I received a visit a fortnight ago from an Italian lady, who wanted to buy certain books to put within reach of her sons. It was quite refreshing to find in her a woman spiritually enlightened, who reads the Bible and lives in communion with God, and exerts a most wholesome influence over her numerous sons, and doubtless over her husband. This lady does not outwardly belong to us; does not even attend our meetings (the times at which they are held being inconvenient for her); sometimes goes into the Catholic churches, but is evidently disgusted by the difference between the teachings and practices of the Roman church and what she finds in the Bible. I believe that God has many such souls in Italy whom He is training, and that our share in the work of their enlightenment is only indirectly traceable.

The other day I received a letter containing thirty francs towards my Printing Press Fund from a friend in Germany, who was formerly an unbeliever, but has been led to faith in the Saviour; the evangelical meetings in Rome (ours and others) having, as he gladly confesses, contributed to that happy change in him.

### A SAMPLE OF THE ROMAN MIND.

On Sunday last a new journal in the interest of the Government saw the light. In a paragraph in this first issue there was a reference to a certain evangelical moment. The writer sneers at our small success, and expresses his wonder that any Romans should join us, adding—“*As for us, IF WE WERE SO MELANCHOLIC AS TO HAVE A RELIGION AT ALL, we should prefer to recite our Ave Maria!*” These words express the supercilious attitude of a very, very large class here.

### ANOTHER DENOMINATION IN ROME.

The readers of the *Observer* will remember that some time ago a branch of the *Old Catholic* movement was formed in Rome, having for its directors Conte Campello and Monsignor Savarese. They have been supported by the ritualistic portion of the Church of England in England and America, but it appears there is now a division among them. I believe Conte Campello has travelled farther away from Vaticanism and nearer to the Gospel than Mons. Savarese. Some who have had much conversation with him say that he has become truly spiritual. It is now proposed to start an Evangelical branch of the Old Catholic church on the basis of the English Prayer Book. We are sorry that it

should be necessary to add another to the denominations now at work in Italy, but we recognize this as at least a step in advance, and we congratulate Conte Campello on his having abandoned the mass and other superstitions so inconsistent with the open Bible, and pray that God may lead him yet further in his search for truth.

THE NOTIONS WHICH THE ROMANS HAVE OF US.

We have much to be thankful for in the congregations which we have at Via di S. Martino. The other evening we had a fine congregation of men, who were most attentive until the end. But there are always many around the door who look as if they would like to enter, but that they are afraid of the excommunication. Last night I was preaching, and heard some one in the street cry out, "*Sono Ebrei!*" (They are Jesus!) And this is the notion which many have of us. One man who entered and stayed to the end, listening well, turned to one of the brethren and said, with a look of surprise on his face, "Why they believe in Jesus Christ here?" The brother replied, "Of course they do." And then rejoined the other, "They seem to me to believe much more firmly than the priests themselves." It was quite a revelation for the poor man. Many enter our meetings and are heard to say as they go out, "Why, these Protestants are Christians, and believe more really than we do." They are taught by the priests that we are infidels and blasphemers, without any faith at all.

### The Orissa Mission.—A Suggestion.

WE have received, and have been requested to publish, the following letter:—

To the Editor of the "*Missionary Observer*"—

DEAR SIR,—Permit me to make a suggestion which may be of service to our Mission in India.

Let a deputation of two be sent out to "visit the brethren, and see how they fare." Such a step is not without apostolic precedent, and the usefulness of it is proved by the Baptist and other Missionary Societies. It may be well to choose our secretary as one of the visitors, and to associate with him some member of the committee who will volunteer to pay his own expenses. A fraternal visit like this cannot fail to bring an ample return for the time, money, and energy expended. It will awaken a new interest in missions in those who undertake the service; it will cheer and strengthen the hearts of the brethren and sisters who are toiling on year after year in their solitude; and it will secure the reports of eye-witnesses fresh from the field which cannot fail to encourage and stimulate the friends of the mission at home. Fraternal deputations have twice been sent to the Free Will Baptists in America; why should we not send a deputation to our own beloved mission in Orissa?

Commending the suggestion to you, to my brethren on the committee, and the supporters of our mission generally,

I am, dear Sir,

Yours respectfully,

WILLIAM ORTON.

Great Grimsby

April 16th, 1886.

### Juggernath in Distress.

AT the Baptist Missionary Society Soiree, held at the Cannon Street Hotel, the Rev. T. R. Edwards, Serampore (Bengal), instanced as evidence of the decline of Hindooism, that in Orissa the temple of Juggernath was falling into ruin; that the Brahmins had appealed to native princes and leading Hindoos for funds to restore the temple, but only *one* had deigned a reply, and not a single rupee had been sent in response to the appeal. Brahmins then invited the Government to assist, but the Governor-General had referred the matter to the municipality, where it now rested.

## Difficulties of a Physician in India.

THE practice of medicine in *India* is attended with many difficulties and embarrassments of which a doctor in this country can have little idea. As an instance : a lady doctor was called to see a woman very ill, and suffering intensely from a diseased bone in the lower limb. The patient lay in a small room with only one window, about twelve inches by fourteen, high up on the wall. The bed was the ordinary native kind, low, and with hemp cord woven closely across to form the mattress. With the weight of the body this cord gives, making the centre lower than the head and foot, and thus in some sort forming a pillow. After examination, it was found necessary to perform an operation, and first a poultice must be applied. A boy was found to run to the market, some distance away, to get the flax-seed, and, while this was coming, the doctor must wait, for the woman who was caring for the patient must be taught how to prepare and apply the poultice. The flax-seed arrived at length, and then must be made fine, which operation was performed by laying it upon a roughened stone, and with a smaller stone held in the hand, grinding it to the desired size. All this had to be done in the patient's room just by the bed, as that was the only living-room in the house.

Then a dish must be procured in which to boil the seed, a fire built in the verandah, and some water made to boil. In this case the patient was a Christian, and the doctor might touch the dishes with her own hands, but generally, she can only stand by, and direct the awkward management of the women of the house, because her touch upon the dish would be defilement. Then came the question of how to get the cloth to apply the poultice, for, as the native house is never supplied with old mnslin, and the clothing is scanty and worn to shreds, it happens that unless the doctor carry her own cloth, it is impossible to procure it. Finally it *was* spread, and with great difficulty was fastened on the limb ; but not even a piece of string, or a pin, could be supplied by the family —everything must be furnished from the doctor's bag. Next day the operation must take place in the same room, with its imperfect light, and on this same low, uneven bed. The first thing was to cleanse the skin from the poultice, and how to do this was the question. After a good deal of delay an iron basin was procured, and a piece of cloth, and some water heated. Then the basin must needs be tipped over by one of the native women of the house, and again some water must be heated. The fire is not surrounded by a stove, but is built in a masonry hole in the floor, and the dish rests over this.

The smoke, which rolled in clouds around the doctor's head, filling eyes and throat almost to suffocation, had also left its impress on the basin ; and when the cleaning process was at an end, the doctor and her assistant found their hands perfectly black with soot. How to get them clean without basin, soap, or towel was a question ; but it was accomplished to a certain extent by a woman pouring water over their hands. But a doctor at home would not care to begin an operation with hands streaked with soot and smelling of impure water.

Then ether must be administered, and when this was done all the women with one consent ran out of the house, declaring the patient was dying ; and had the doctor not been wise enough to take a missionary friend with her, she would have been left entirely alone at this critical moment. However, the operation was performed, and after a good deal of persuasion the women were induced to return to the house to receive instruction for the care of the patient for the next few hours. Every visit was a repetition of the preceding one, and amounted to the doctor's being nurse as well, for the women get excited and frightened, and will not remember any instructions after the doctor is gone. In a Hindoo house it is even more embarrassing, for she is restricted on every hand by caste prejudices, and although they call her to help them, yet any departure from their limited experience is apt to fill them with consternation, and they are more likely than not to run away and leave the doctor to her own devices just when she most needs assistance. I have seen four attempts, lasting over an hour of valuable time, given to getting a dose of soda down a child six years old. The child was not the trouble, but the women became frightened as soon as the soda began to effervesce, and knocked over the brass cup ; then another dose was mixed, only to grow flat before the women could be induced to allow the child





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Straws.

IN treating on this all important theme, I am anxious at the outset to disarm suspicion. Trifling as the subject may seem, I beg to assure my readers that I am actuated by a serious purpose in dealing with it, and it is farthest from my thoughts to insinuate that the readers of this *Magazine* are childish enough to be

“Pleased with a rattle, tickled with a straw.”

True, that is a weakness which attaches to a large part of human kind, unless the race is libelled by the poet Pope; but we will humbly hope that General Baptists are exceptions to the common rule.

I take the subject because it is light to handle, and because there is really a good deal in it; more, I am afraid, than I shall be able to bring out. For simple things are often strangely mysterious. A piece of chalk is something wonderful, and it needs a clever man to explain all the mystery of a tallow candle. Straws, therefore, may be worth caring about. When Galileo was charged with atheism by the inquisitors of the Romish church, he picked up a straw from the floor of his dungeon, and made answer, that from that straw he could vindicate the existence of God. But all are not Galileos, and some rise no higher than to find in straws the instruments of suction whereby sherry cobblers become the delight of thirsty souls. Women, too, yea, even widows, have an interest all their own in this matter. Take the saying, “She wears a straw in her ear;” that is, she is on the look-out for another husband. Samuel Weller, senior, appears to have noted this custom amongst the gentler sex. But it is only fair to say that the expression is rather French than English, and must therefore be understood as applying to the other side the channel. Then, again, straws are useful for showing which way the wind blows. How useful “men of straw” are in the pulpit; in the shape of imaginary objections, and difficulties, and arguments, none can tell. But report says that preachers do occasionally so fight “not as beating the air,” but certainly as belabouring straw. There are the straws, too, which people stumble over. How thickly these are strewn in the path of Christians! It is easier to sing than to practice, “Be not quick to take offence.” Great woe rests upon the world because of offences, but as “divines say

(I quote Isaac Walton), there are *offences given*, and *offences not given but taken*." These last are among the straws of stumbling. An anecdote may be suggestive on this point. A man once said his horse would jump what no other horse would jump. His challenge was accepted by the owners of various studs; whereupon he placed a straw on the ground, and the horses were to jump over it. One after another tried, but neither coaxing nor spurring would induce the hunters to jump where they saw nothing to jump at. Then came the turn of the animal in whose name his master had challenged all the rest. It was blind, and had been wont to leap at its master's signal; consequently when he approached the straw, the signal was given, and the animal jumped over the straw as if it had been a five-barred gate. Moral: the gift of blindness would enable church members to get over trifling obstacles better than they do.

Once more, there are the straws which drowning men cling to, but as I have no mind to catch at such frail supports, I will pass them by, and call attention to a proverbial straw—

#### THE LAST STRAW THAT BREAKS THE CAMEL'S BACK.

Yes: a single straw may, and often does, make all the difference between a bearable and an unbearable state of things. People say, "How strange that such a serious dispute should come out of so small a matter!" But does it really come out of so small a matter? Not always. A crisis may be brought about by a question of straw, but then it makes all the difference when we remember that the straw in question is not the first, but the *last straw*. The patient camel marches across the arid desert, bearing, and bearing well, its usual load. But the greedy owner thinks he can carry more, and so the load is increased little by little, until the noble creature sinks beneath the accumulated pile. It was the *last straw* that brought about the catastrophe.

To an outsider, a trade dispute will frequently appear to turn on some trifling point, such as the question of two or three hours more or less of work in a week, or on the question of a farthing in some scale of prices. But then, that is not all. There is a history behind. The employers say, "We have yielded to one demand after another until the margin of profit is pared down to the thin edge of nothing, and therefore, although the present demand is trifling, we feel bound to withstand it to the uttermost." On the other hand the unemployed say, "We have been patient till we can bear it no longer. Every state of the market is made to tell against us. We have given way again and again, but this time we are determined to fight to the bitter end, and the very modesty of our demand, viz., that our lot should be lightened by a single straw, is itself the strongest vindication of our action." The quarrel therefore has arisen, not out of a straw—in and of itself—but out of the last addition to a burden which had become well-nigh unbearable.

Looked at in this light, straws assume the most solemn importance. Like a spark, which under ordinary circumstances is nothing, but which when it lights after a summer's drought upon the inflammable grass of the prairie, fires the country for a hundred square miles, so a

straw, added at some particular crisis to the burdens of a people, may bring about an instantaneous revolution. The burden itself may be nothing, but when added to others it becomes intolerable. Such was the Stamp Act imposed upon the North American colonies just before the War of Independence. It was a small matter. The revenue involved was trifling. The passing of the Act in our legislature excited no public attention whatever. "Nobody suspected," says Hume, "that this little spark would burst out into a vast and inextinguishable flame." But it did.

#### A DANGEROUS POISE.

As we have just seen, straws, like sparks, owe their importance to certain conditions. When scales are evenly or delicately balanced, even a straw will turn them. Thus it is with many minds. They have no strong and definite convictions which sway them in any particular direction. In politics they are neutrals. Last election but one they voted Liberal, but not from conviction. It was only because it happened so. In this last election they voted Tory. Why? They were turned by a straw, in the shape of the cry, "The Church is in danger;" though what they care either for the Church or religion no one can exactly make out. But being in that undetermined and hesitating state of which I have spoken, this particular straw was opportunely cast into the scale.

Young men are in great danger through this want of determination. They leave home for great business centres at a time when their minds do not dip decidedly in any particular direction. In that state they are in deadly peril. If they fall in with good associates they may be swayed in the right direction. Hence the need of Young Men's Christian Associations. But if they fall in with wily and evil companions, the scale will dip on the side of perdition. Young men, get out of that state. Have an aim. Be decided. Don't drift. Elizabeth Mouat came safe to land in the drifting *Columbine*, but no sane man or woman would deliberately choose to voyage after that fashion, and run such awful risks. Know where you are going, and steer a straight course for heaven, so shall you overcome the opposing influences of wind and tide, and reach the harbour on the farther shore.

#### A QUESTION OF HEALTH.

It often happens that a slight attack of some ailment ends in death. How is this? It is the last straw. The cold, the fever, the inflammation is but slight, and if the patient just before the attack had been in perfect health it would not have mattered in the least degree. But many men are not in robust health; they have drawn heavily in one way or another on the resources of their constitution. Their balance of strength is very much reduced, and when the small cheque of a cold or other ailment is presented, it is found that there are no assets.

We are surprised some day to find a friend at death's door. On inquiry, we are told "the Dr. says it has been coming on a long time." Precisely so. He knew it. He complained of neuralgia, of want of

energy, of being always tired, &c., but instead of taking the necessary rest, he resorted to a pick-me-up, to a pain killer, or to a nerve tonic, and under the stimulus thus caused he worked longer and harder than ever. He had exhausted all his resources and then the crash came.

#### AN INTERESTING EXPERIMENT.

Have you ever tried the experiment of filling a tumbler to the brim with water, and then dropping in silver coins to see how much you could put in before the water spilled over? If not, do so. It will surprise you to learn how many threepenny-pieces, sixpences, and shillings can be dropped in before the water runs over the rim of the glass. Some can put more in than others, but sooner or later the water will go over. A shilling or two at first will seem to make no difference. You will laugh as the sixpences sink one after another whilst as yet the brimming surface is unbroken. Then you will drop in, edgewise of course, and very gently, a few threepenny-pieces, but by and by you will drop in just one too many, and the invisibly rising water will break and overflow.

Herein we have some important teaching concerning

#### LITTLE SINS.

When we are tempted to do some questionable, doubtful, or undoubtedly wrong thing, we are apt to ask, "Is it not a little one?" Very likely it is. But remember, that in every case it is one little sin added to a number of other little sins. By continual sinning you are filling up the cup of your iniquity, and when you are filling a cup, even though it be by a drop at once, there will in time be one drop that will make it run over.

An avalanche may be so poised that a footfall or a shout may bring it sweeping down with resistless and destructive force. In rowing near the rapids there is a point at which the rower, according to his skill and strength, may be safe; but there is also a point, and that not far away from the other, beyond which if a man go there is no return. A ship may roll from side to side in a manner and to a degree that shall appal a landsman, and yet she will right herself and regain her equilibrium; but if she should careen beyond a certain degree there will be none to help. Her fate will be that of the *Eurydice*.

Considerations of this kind impart solemnity even to little sins. Straws they may be. But what if one of them should be the last straw—the straw charged with bringing about the end? The neglect of years will be consummated by a *final* minute. It may be no more than neglect—nay, it may be, as in the case of the foolish virgins, a delay mixed with some attempt at preparation; but if that preparation be inadequate—if, when the decisive moment comes, the preparation should not be complete—what then? Why then you will be for ever too late. "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, open to us," He shall say to all your pleadings, "I tell you, I know not whence ye are; depart from me, all ye workers of iniquity."

J. FLETCHER.

## Through the Land of the Bens and Lochs.

HOLIDAY time is approaching, and many of our readers have no doubt been already saying one to another, "Where shall you go this year?" To such, a brief story of the writer's last summer's ramble through a part of the Western Highlands of Scotland may not be unacceptable. Possibly there may be little new in the story; but every one has his own individual experiences, and even those who have themselves been over the ground may not be uninterested in comparing notes, and renewing recollections of pleasant tours of the days gone by.

Of the journey to Edinburgh, or of our peregrinations in that most romantic and beautiful of cities, I shall say nothing. We, that is, my wife and I—for who, that could possibly arrange it, would not wish on such a trip to *double* his pleasure?—passed on thence by rail to Cowairs, a station near Glasgow, where, changing trains, we turned northward; and then, after a brief run, in the course of which we obtained glimpses of the Clyde and of the ancient castle of Dumbarton, branched off to the right, and soon found ourselves at Balloch Pier, at the southern extremity of Loch Lomond. Here, however, a disappointment awaited us. It was not that the steamer was unprepared to take us forward; but alas! the rain, so frequent in that region, had begun to descend, and for the next hour it taxed all our philosophy to bear up under the depressing fact that we were sailing on perhaps the most charming of the Scottish lakes, past lovely islands, with Ben Lomond, Ben Vorlich, Ben Arthur, and other mountains round about, and we unable to look at them except through mist and rain. But as we neared Inversnaid, the point at which we decided to land, the sky somewhat cleared, and for the rest of that day the weather, though not good, was tolerable.

At Inversnaid we took coach for Stronaclacher on Loch Katrine. The distance is but five miles, and the only thing worth notice is the beautiful view on looking back towards Loch Lomond, from the summit of the steep ascent with which the journey commences. At Stronaclacher ("the Stonemason's Point") another steamer was in waiting to convey us to the eastern end of Loch Katrine. This far-famed lake is eight miles long, and on the average three-quarters of a mile wide. Its chief beauty is concentrated at the Trossachs' end, where presently we landed. Here the steam-boat pier is most romantically placed, near to the Goblin's Cave, and within sight of Ellen's Isle, and the "silver strand" towards which the Lady of the Lake was directing her "little skiff" when she was startled by the sound of the hunter's horn. On this afternoon, however, we did not linger, but, again mounting coach, rode for a mile further through a forest of trees and ferns to the Trossachs' Hotel, a turreted stone building overlooking the pretty but tiny Loch Achray, and itself rejoicing in the name, so euphonious if one could but pronounce it, of *Archeanacrochan*. The next morning, to our great joy, was bright and sunshiny. How could we do better than spend a few hours in retracing part of the road we had come the previous day, and surveying at our leisure the enchanting scene of which we had then had but a brief glimpse?

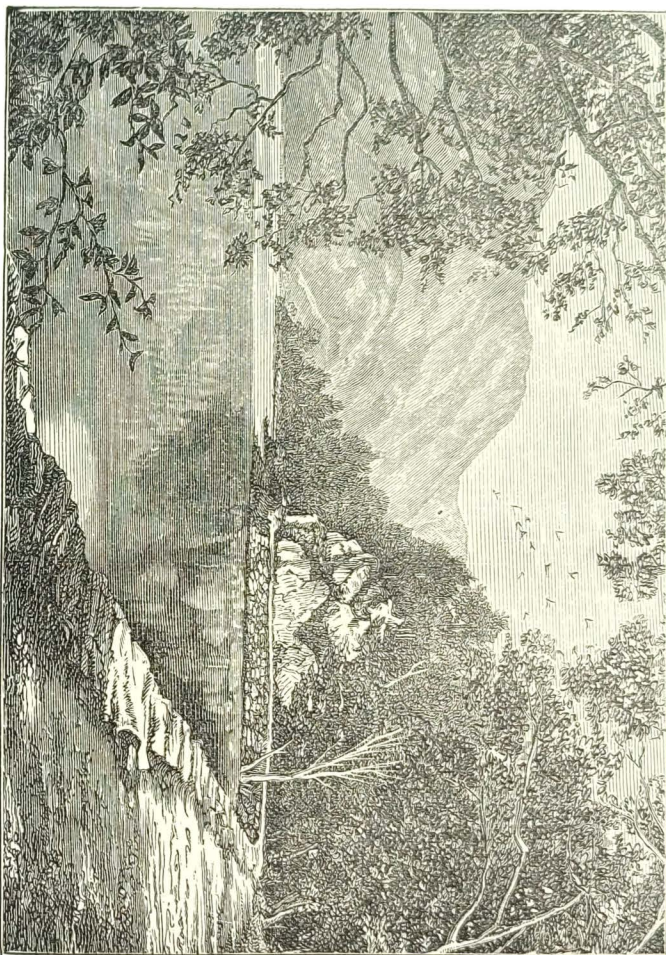
The word Trossachs is said to mean "bristly country;" but the

intending visitor must not expect anything wild or rugged in the ordinary sense of those terms. The walk through the Trossachs is one of sylvan beauty. It is along a carriage road cut through a wood of oak and birch, ash and pine, beneath whose branches spreads a tangle of fern, and briar, and wild flowers. On the left, as we go in the direction of the Loch, the dark mass of Ben Venue rises, whilst on the right, seen through openings in the trees, Ben A'an "heaves high his forehead bare." Having reached the Loch, we first rested for a while on a seat placed for the convenience of pedestrians, and watched the steamer leaving for Stronaclacher, followed by a circling throng of sea-gulls, which had wandered thus far from their native haunts, and were looking out for food thrown to them by the passengers. We then walked about a mile further, along the road shewn in the accompanying engraving, as far as the ridge of pebbles stretching into the water, and already referred to as the "silver strand." The name is poetic; the reality, it must be confessed, is a little prosaic. Still, the surroundings—the wooded isle, "the tall rocks and tufted knolls," Ben Venue just opposite (represented in the engraving), the rustic pier, the clear quiet waters reflecting the shadows of the trees and mountains—made up a very pretty picture, the remembrance of which will ever be to us a source of pleasure.

Returning to our hotel, we again took coach, being bound this time for Callander, nearly nine miles off. Our road was along the course traversed by the huntsman in Scott's Poem, over the Brig o' Turk and past Loch Vennachar; and our coachman, a clever, humorous fellow, who seemed to have a great part of the "Lady of the Lake" by heart, amused the passengers much by his energetic and really eloquent recital of passages of the poem at their appropriate localities. At Callander we were again on the track of the iron horse; but fortunately our train did not start for three hours, time of which we gladly availed ourselves in exploring the neighbourhood. With Callander we were rather disappointed. It is truly described in Baddeley's Guide as a "whity-gray village, consisting of one long street." I suppose it is convenient as a resting place for tourists, and Ben Ledi (the "Hill of God") in the neighbourhood, is an object of interest; but we felt no wish to linger there beyond the time allowed us. From this point to Loch Awe, our next stage, was a delightful railway ride of forty-eight miles, taking us through the Pass of Leny, by the side of Loch Lubnaig ("the crooked lake"), in full sight of Loch Earn and the fair valley in which it lies, and giving us excellent views of Ben More, Ben A'an, Ben Lui, and other mountains. (Be it remembered that all the Bens or mountains just named are higher than Snowdon.)

At length, as evening was closing in, we reached Loch Awe Station, and halted for the night at the splendidly situated new Hotel, which looks down on the lake below, and Kilchurn Castle at a short distance to the left, whilst the huge mass of Ben Cruachan rises up behind, and Ben Lui and his companions rear their snow-crowned heads miles away in front.

Our ultimate destination was Oban, and the direct course would have been by rail, twenty-three miles from Loch Awe Station; but we





decided to take a longer route by the beautiful pass of Melfort. A sail of rather more than twenty miles brought us to the other end of Loch Awe, where at a place called Ford we took coach to Oban. On this drive of thirty-two miles we were for the first time wheeled along by a team of five horses,—one horse on either side the pole, and three in front. The special feature of the scenery in this part is the presence of what are called sea lochs, that is to say, arms or rather long fingers of old ocean stretching into the land, often through their windings looking like inland lakes, but being really connected with the sea.

Oban is a thriving town, having a resident population of about four thousand. It stands on a small semicircular bay, with an island immediately opposite named Kerrera, which almost gives it the appearance of being land-locked. The Railway Station, Hotels, and Places of Worship, are its principal buildings, if we except an immense Hydropathic Establishment begun to be built on a hill close by, but unfinished and apparently likely to continue so. From what we saw and heard elsewhere, Hydropathy seems to have been overdone in Scotland. Oban is not a place for ordinary sea-side visiting. It is simply a starting-place for excursions by land or sea. Tourists bound for Skye or Gairloch, for the Caledonian Canal, or Ben Nevis, commonly touch here. Hence visitors sail for Mull, Staffa, and Iona. And from this point is usually done the round of Loch Etive, and the Pass of Glencoe. Here we stayed for a few days; but the description of our trip to Glencoe and of other most interesting places we visited on our return journey, I must, for want of room, reserve for another paper. Let me now only, in concluding, briefly relate our Oban Sunday experiences.

In Oban is no Baptist or Congregational Chapel. Even Wesleyans and Primitives are unknown. But not counting places of worship where Gaelic only is spoken, or the small Roman Catholic church—which on that day was crowded, because forsooth the Duke of Norfolk was there—we had our choice of three shades of Presbyterians, as well as of an Episcopal church. On Sunday morning, then, I sallied forth and soon found myself in front of the church of St. Columba, belonging to the Established Kirk of Scotland. Two well-dressed men were standing at the doors, and, seeing me looking, one came down the steps and pleasantly accosting me, said, “Do you wish for a seat, sir?” “Well,” said I, “who preaches here this morning?” “The parish minister, sir,—the Reverend Mr. Taylor,—and a very able young minister he is.” “Good,” thought I; “I wish some members of congregations in England would speak thus heartily and loyally of their minister, and would also be thus eager to supply accommodation to strangers.” The result was that we went to hear this “able young minister,” and thoroughly enjoyed the service. The prayers were devout and appropriate,—the singing good, hymns being selected from the new Scottish Hymnal—and the sermon (founded on John i. 14) a very thoughtful well-delivered discourse on Jesus as the manifestation of God. In the evening I thought I would try the Free Kirk, with whose noble voluntarism I have much sympathy, but did not fare so well as in the morning. The congregation was good, and the preacher a minister from Edinburgh. But though sermon and prayer were very orthodox,

the preacher seemed out of touch with all present-day thought and feeling; the people sat to sing, and they sang no hymns, but only psalms in the old uncouth Scottish version. Dulness and formality seemed stamped on the whole thing; and I left the place thinking that if the Free Church gives her children no better fare elsewhere than at Oban, and if the Old Kirk in other places throws as much light and life and warmth into her services as we had observed in the morning, it will be some time yet before she experiences the agony of being dis-established and disendowed.

W. R. STEVENSON.

## Clear Ideas of Evolution.

PROBABLY there is more confusion in the public mind about Evolution than exists on almost any other popular question. Many think of it as a quite new opinion, whereas it was propounded more than a century ago, though only to be almost unanimously rejected. To-day all the world hears of it again, and yet few have so examined it as to get a definite notion of the various meanings attached to it by men of science. Hence many fear to accept it without knowing well what that is of which they are afraid, and others adopt it to compliment their own intelligence, but with very vague conceptions of the thing to which they assent. Ministers sometimes refer to it in their sermons. In a certain pulpit the theory was scornfully denounced by the morning preacher, but in the evening another minister spoke of it with the highest respect. That must have been rather perplexing to some who heard both sermons, especially as it happened that neither of the ministers explained what he meant by the term. Both used the same word, but it is certain that they were not speaking of the same thing. Indeed the word Evolution now covers such a variety of opinions that it is not safe to employ it without defining the sense in which it is to be understood.

On the lips of men like Professor Haeckel it means, not only that all organisms, including man, have developed themselves from the simplest forms, by minute changes requiring vast periods of time to accomplish countless steps that intervene between the Moneron and Man, but also, that they have arisen and attained their present forms without the intervention of a personal Creator at any point whatsoever. That is the Evolution which gets most heartily repudiated by preachers over such texts as—"So God created man in His own image." Other theories include the general idea of advance from low to high forms of life by gradual changes; but so far from excluding the action of a personal Creator, they require it as the only power adequate to the production and development of life. Many very learned and eloquent ministers in America, and some in Britain, hold views of this kind, and believe them to be not only not inconsistent with revelation, but explanatory of its real meaning, and prophetic of the ultimate perfection of man; and it goes without saying that numbers of thoughtful laymen quite agree with them. Speaking broadly, all the theories of Evolution are in agreement as to the gradual ascent of life from some

most low and minute forms up to Man. Of course there are dissensions as to the stages by which the highest form has been reached, and since some scientific men have become very prophetic, we have not been without hints that even Man is not the final goal of Nature on this globe; but the core of the Evolution theory is the proposition that the highest forms of life came from the lowest, through successive little changes which took place in the course of a vast period of time. The Atheistical Evolutionists of whom Haeckel is the chief tell us that life was generated on this earth, and improved to its highest development, without any creative fiat to call it into existence, or to direct its course. We may describe that as the "Topsy," or "'Spects I grow'd" theory, and at once dismiss it as unscientific and self-destructive. That dead matter makes itself alive, and improves itself into a Bacon or a Shakspeare without any intelligent will to produce and guide it, cannot be believed till we are prepared to admit that we can have effects without anything to cause them: it is more against common sense and evidence than if we should say that ships can reach New York from Liverpool without any power to move them, or any will to direct them. Happily the scientific men who profess to believe that life is self-generated and self-developed are few enough to be counted on one's fingers; and opposed to them is a great cloud of accomplished witnesses who assert the necessity of a personal Creator for the production of both matter and life. Another theory of Evolution is that the Creator stored matter with the energy requisite to evolve all the subsequent development, and then left that force to accomplish results without any superintendence or interference. Those who favour this view are reasonable enough to admit that if the Creator did not produce this creation by successive personal acts, He must at all events have involuted matter with all that it has since evolved, because even God cannot get more out of anything than He has put into it. But they are not able to conceive of God as doing much, or acting frequently, or continuously, so they place Him as far back as possible, and limit Him to infusing matter, or at most the first living germs with what they gracefully call the potentiality of all that now appears. Let it be said here that such words as "energy," "law," "potentiality," etc., are now used in scientific books with great frequency to cover the ignorance of the learned. Many scientific works become much more intelligible if we translate the word "law" by the word "fact," and the word "energy" or its equivalents by—"the will of the Creator." But the theory now under notice does not merely put God further back in creation, it also endows matter with powers which many intelligent minds cannot conceive it to possess. It is as if the employer had made the agent as great as Himself. It places God so far back that for ages matter has been acting in its own name—choosing, designing, and ascending without His interposition. It asks us to believe that God has delegated such majestic powers to unconscious material, that only grant it time and it will not fail to take lungs and breathe, and finally it will leap that stupendous chasm on the other side of which it becomes moral and thinks. When we ask for proofs of this proposition, we find we can only reach it through a perfect vacuum in which reasoning by induction is unable to respire, and therefore we may still adhere to the

older conclusion, that the forces of Nature are the continuous expression of the Creator's will, and that matter is so under His guidance at every turn, that He is doing everything which is so arbitrarily attributed to the efficacy of something called "potency."

There is yet another view, which may be taken as the opinion of most educated Christians who have adopted Evolution as the true theory of creation. It is, that while all except the low first forms of life owe their existence to development from prior forms, the necessary and numerous changes of form and quality have always been determined by the immediate action of the Creator. According to this theory the agents nowhere displace their Employer, and are never acting without His direction; but it affirms that the Creator's uniform method is to slowly evolve one genus from another, and that thus even man himself has descended from animals which preceded him in the Tertiary period. This theory is just now gaining ground with learned Christian men who trust rather than test the assertions of their scientific brethren. It is not yet sufficiently known that science once so inductive has of late years become decidedly oracular and assumptions in the persons of too many of its professors whose courage far exceeds their caution. Then, too, it has been found that this theory easily harmonizes with religion, and that helps much to satisfy many Christians that it is true; but not enough attention has been given to the fact that some of the greatest men in science dispute its claims, and that it is enormously difficult to reconcile it with scientific evidence. Where, for instance, are the links which must have connected one genus with another? The planet has been searched during the last thirty years for proofs of the parental relations of some other animal to man, and nothing of the kind has been discovered. It is not only one link that is wanting, but a whole series joining genus to genus, as well as that which would connect man with his immediate brute progenitors, to enable us to stretch a chain of evidence over the gulf of difficulty which yawns between us and any certainty of the truth of the most accepted theory of Evolution. It is in vain to point to the great varieties of tame dogs or pigeons, because at no point does the dog give sign of passing out of his genus, or the pigeon of going over to the owl or the hawk. What has nature done with the links that would prove the blood relationship of all animated creation? She preserves everything but that which Evolutionists must most desire to find—so careful of some forms she seems, so careless of their needful links. True, Haeckel tells us that dumb-ape-men joining man to beasts did once reside in the Island of Lemuria—but, Nature sunk that and them in the Indian Ocean, so that no man ever saw a vestige of our strange ancestors. This is the sort of evidence that some scientific men evolve for us out of their imagination. Huxley contends that geology exhibits the gradual development of horses from the smallest species up to the largest; but the great Agassiz held that no proof existed that one was derived from the other; and even if Huxley's opinion could be established, it would do nothing to satisfy us that the first horse was the offspring of a species that was beginning to be horse, and which sprang from others which were not horses. If Evolution be right, then nature has relentlessly sentenced all links to destruction: it is as if she despised the ladder by which she climbed,

and kicked it down to the utter confusion of modern thought in its attempts to follow her. Those ill-starred links must have been many, and have lived through centuries, for Evolution requires immense periods of time; vast numbers of them must have had bones, and have been capable of ranking with respectable fossils; but Nature abhors a link, and refuses to acknowledge its existence. To other forms she gave marble shrines and rocky sepulchres, but the links between them she plunged into oblivion, so that all Evolutionists know of them is that they are "missing." But since everywhere we have isolated forms which cannot be confounded with each other, and nowhere the links which are said to have connected them, no one need be in haste to abandon belief in direct and successive creations. Agassiz said of the various orders of life—"There is nothing like parental descent connecting them; the link by which they are united is of a higher and immaterial nature, and their connection is to be sought in the wish of the Creator Himself."

The domain of science does not extend beyond the limits of ascertained fact. Evolution is a theory, and belongs to the realm of imagination: its warmest advocates are in straits for want of evidence; they differ from each other, and not unfrequently they modify and retract to-day their boldest statements of yesterday; and they are confronted by authorities in the scientific world of equal authority with themselves, who deny the theory, and steadily point to numerous facts with which it absolutely refuses to harmonize.

EDWARD HALL JACKSON.

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### Liberal Orthodoxy and Unitarianism contrasted.\*

REASON, as well as Analogy and Scripture, may be appealed to on the Trinitarian side. The mysterious doctrine of *The Trinity* is not, as Unitarians allege, unintelligible. This objection applies, not to the Scripture fact, but to the creed reasoning. As a spiritual fact, independent of logical definition (the case with all religious and many natural truths), it is not necessary that, as Unitarians argue, it should be "distinctly," *i.e.*, logically "stated in order to be believed." Infinity, which the Unitarian deems so much plainer a truth than *The Trinity*, is not believed because it is "distinctly stated." We do not believe "the universe is unbounded" because we see the "statement" written on the sky or in books, but because our minds are incapable of conceiving any barriers to space. The fact—mysterious as it is—is believed intuitively, and was believed long before the statement that grew out of the belief was framed. So men believed in The Trinity, as a spiritual fact, long ere they attempted to embody it in a creed, and they can continue to hold it as such—as a divine revelation to the spirit, just as infinity is a natural revelation to the intellect—without ever so embodying it.† But though *The Trinity* cannot be absolutely

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\* Continued from page 216.

† The Unitarian objection that The Trinity is *post-apostolic* applies only to the creed definition of it. This definition, instead of proving it unscriptural, shows that, as a fact, it was previously believed.

defined, it is not, when stated as a spiritual fact, more inconceivable than many readily accepted truths. The simple statement that God is *Tri-une*—Father, Son, and Spirit, distinct in office, but One in being—is not more inconceivable than the admitted truth that Man is *Tri-partite*—body, soul, spirit, also distinct in office, but one in being. There is, at any rate, sufficient analogy here—enough mystery on both sides—to constitute a cogent argument. Whether we say, “three persons in one God,” or three “natures,” or “forms of life” in one man, the one statement is not more unintelligible than the other. “What do you mean by ‘person’?” asks the Unitarian. “What,” we reply, “do you mean by ‘nature,’ ‘soul,’ ‘matter,’ ‘life’?” It is because we are so familiar with our human nature that we feel its mystery so much less than that of the divine nature; though we really know no more of the essential being—of the “trinity in unity”—in man, than in God.

It is not, however, the unintelligibleness, but the intrinsic mystery of this doctrine that really offends the Unitarian. He not only requires it to be intelligible, but to be non-mysterious. He says, “I do not object to a mysterious *doctrine* . . . but I don’t want the *language* to be mysterious.”\* Here, however, we cannot oblige him. A mysterious fact must obviously be stated in more or less mysterious though not unintelligible language. And as it is the unknown *idea*, not the definition, which is the object of faith, this is of comparatively little consequence. But when the Unitarian argues that the doctrine of The Trinity is condemned because the language in which it is stated (as in the above definition) is more mysterious than that in which other mysterious facts, such as infinity, for instance, can be stated, he is simply confounding verbal with actual meaning, words with things. It is the former meaning only which, in the case of infinity, is without mystery: the latter is just as mysterious, in this case, as in that of *The Trinity*. To the question, “What is infinity?” we answer, “The universe is unbounded;” to the question, “What is ‘the universe unbounded’?” we answer, “Infinity.” So that the non-obscurity of the *statement* throws no light whatever on the *fact*. If the above definition of *The Trinity* be unintelligible, so is this of infinity.† Moreover, to believe or admit the statement or definition of a fact—a thing we can clearly see—is not, as the Unitarian would imply, equivalent to belief of the fact itself, which we cannot see. To assert that infinity means, “The universe is unbounded,” is not to believe anything about infinity, but simply to acknowledge that two unknown qualities are equal—that  $x=x$ , without admitting anything *about*  $x$ . To believe in *infinity* is not to accept any plain definition of it, but to recognize the mysterious fact or idea. Belief is, in every case of mystery, belief of the mysterious *idea*; which no definition, however plain, can denude of its mystery.

Mysterious language and mysterious facts are thus absolutely inseparable; we cannot get rid of the former without getting rid of the latter. No wonder, therefore, that the Unitarian contradicts himself

\* Orthodoxy: its Truths and Errors. p. 491. (Part of an imaginary dialogue.)

† But neither are. The charge of unintelligibleness applies only to the *creed* definition of The Trinity, not to the simple statement of the fact; which is as plain a *definition* as ours of man’s nature, or the Unitarians’ of infinity.

by avowing, in one breath, (see preceding quotation) his belief in mystery, and in the next asserting, "When the mystery begins, our belief ends; we believe up to that point, and no farther."\* Happy Unitarian, could he thus escape mystery! But he cannot. Infinity, and some other natural truths, are, like *The Trinity*, mysteries both as to fact and meaning; if we believe them at all we must believe in mystery. That mystery begins with the "how," and that the Unitarian never gets there is only a pleasant delusion. But if infinity cannot be questioned because its definition is mysterious, neither ought *The Trinity*; if one mysterious fact be demonstrably true, another may be; its mystery, at any rate, is no sufficient ground for rejecting it. If we believed only logical demonstrations, it would be as impossible to believe in the intuitive fact of infinity as in the Scriptural doctrine of *The Trinity*; and any professed belief in the former would be worth nothing. And logically, this is the case with the Unitarian belief in God's "strict and simple Unity;" it is simply belief in "the statement of the fact;" mere admission that two unknown qualities are equal; that, in some way, God = Unity, which no Christian doubts; it is not believing anything distinctive about either Unity or God. We may safely say that while those who hold the fact of *The Trinity*, apart from human explanations, have the vast spiritual and religious advantage of viewing the Deity under the three-fold aspect of Father, Son, and Spirit, they have quite as strong and vivid a sense of the Divine unity as any Unitarian. When they speak of God, or address Him in prayer as "Father" or otherwise, they undoubtedly mean the entire *Trinity*, while in speaking of "the Father" distinctively, or addressing Christ or the Holy Spirit in prayer, they no more think of distinction, as involving severance, than men do when they speak severally of body, soul, and spirit.

The real ground of the Unitarian's objection to this doctrine lies in his rooted aversion to mystery, in his refusal to believe anything he cannot understand. But this refusal arises from confounding two totally distinct things—the mystery of *fact*, and the mystery of *explanation*. It is no part of faith, any more than of reason, to believe the latter; it is the part of both to believe the former. Faith is not more necessary for the acceptance of mysterious fact, than mysterious fact is for the exercise of faith—the exercise of the trust involved in it; for we cannot *believe* palpable facts, e.g.,  $2 + 2 = 4$ ; we simply *know*, admit them. The mystery of fact, however, is far less perplexing than the mystery of theory, partly because belief in spiritual facts is a moral as well as a mental process, and partly because these are authoritatively revealed, either by Scripture or intuition, while explanations of them are wholly intellectual—mere speculation. Reason not only justifies, but compels belief in scores of such facts, on the grounds of sense and testimony, every day; though it demands no acceptance of any theories of them. And similarly, it justifies belief in *The Trinity*, as a fact, on

\* Orthodoxy: its Truths and Errors. p. 594. (Referring to growth). In believing in growth, which, though not a mystery as to its fact, is as to its process, we believe in the unknown process as well as in the patent fact. If this be questioned, it is still impossible to escape the conclusion that belief in the unknown is involved in the belief of the natural and unquestioned fact of infinity, since the fact itself is a mystery; and this one instance (though there are others) is sufficient for our argument.

Scripture testimony, just as it justifies belief in these natural facts, such as infinity and growth, on the testimony of sense and intuition, in spite of and including their common mystery. Unitarianism is really a recoil, not from the *fact* of *The Trinity*, but from the metaphysical difficulties of the creeds expressing it\*; and, as we have shown, it recoils as much from the difficulties of natural as of *supernatural* facts. Here lies the proof of its error. To refuse belief in a fact simply because it is a mystery—to say, “When the mystery begins, belief ends”—is to shut ourselves up to wholesale scepticism; to exclude faith as fatally from the *natural*, as from the *supernatural*. Liberal orthodoxy, on the contrary, accepting spiritual as it accepts natural mysteries, propounds *The Trinity* simply as the *initial fact* of Christianity, underlying the entire fabric of the Gospel revelation, just as Science proposes its primary assumptions of the reality of matter, the essential distinction between matter and force, etc., as bases for its conceptions; and just as Morals assumes a radical distinction between right and wrong as the foundation of all ethics. As such a fact, it is not more illogical to believe in *The Trinity*, as the basic truth of Christianity, undefined and undefinable, incomprehensible though not inconceivable, than to accept these primary undemonstrated truths as the necessary foundations of their respective systems of knowledge. Such belief involves in neither case any theoretical admissions. Referring to growth, the Unitarian says, “We believe that the grass grows; we do not believe anything about *how* it grows.” So *we* believe in growth—in the mysterious *process* as well as in the patent *fact*, though not in any *particular* process. And similarly, we believe in the spiritual fact and mystery that God is *Tri-une*, though we do not believe anything about *how* He is so.

This contrast respecting the Divine nature might be pursued in many other directions with the same result. History, Literature, and religious Experience undoubtedly show, both that Liberal Orthodoxy is Trinitarian, and that Trinitarianism has a preponderance of names and results on its side. Our limited space alone prevents our doing justice to these points. Butler, Whately, Olshansen, Mansel, Robertson, Huntingdon, and Bushnell, are names alike distinguished by liberality of sentiment and firm adherence to *The Trinity*. The late F. W. Robertson repeatedly avows his faith in this doctrine, reminding those who are “inclined to sneer” at it as a “puzzle,” that “some of the profoundest thinkers and holiest spirits have believed it, and clung to it as a matter of life or death.” “No doctrine,” observes Dr. Bushnell, “can be more mercilessly tortured by the application of a little logic, such as the weakest and smallest wits are master of . . . And yet . . . it cannot die! . . . it cannot be expelled from the world. And this for the reason that its life is in men’s hearts, not in their heads.”

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\* The Athanasian and Nicene. The three theories of the Divine nature are the Trinitarian, Arian, and Sabellian. The first holds Father, Son, and Spirit equal and co-eternal; the second regards the Son and Spirit as inferior to the Father; the last regards Father, Son, and Spirit as manifestations of God, and the same essence. Unitarians hold this last in high estimation, regarding it as “standing most of the tests of modern orthodoxy.” Like the other two, however, it has difficulties of its own. As Baur points out, it tends to make the Triad begin and end with the process of revelation; while simply to replace “person” by “manifestation” leaves the metaphysical difficulties practically untouched. As an instance of Unitarian contradiction, J. F. Clarke says, on p. 482 of “Orthodoxy: its Truths and Errors,” that this latter theory is agreeable to “Scripture, observation, and experience;” and on p. 469, includes it in “four views . . . all untenable.”



Is it not amazing that in spite of the clear orthodox ring of Dr. Bushnell's language, Unitarians should dare to quote him in their favour? But perhaps the most remarkable testimony to the *religious* supremacy of orthodoxy—and incidentally to that of *The Trinity*, as its characteristic tenet—is that of Dr. Martineau—a simply astounding confession as coming from a Unitarian—in which he denies all “intellectual preference” for Unitarian writers, and acknowledges his “deepest obligations” to Trinitarians—to “Calvin and Whitby” rather than to “Crell and Belsham,” to “Augustine, Tauler, Pascal, Wesley, and Keble,” rather than to divines and poets of his own communion. How is this? How is it that “the great company” of saintly thinkers, from whom Dr. Martineau cannot be “torn away,” is on the orthodox side? How is it that his “intellectual accordance with the Socini or Servetus in one cardinal doctrine . . . is as nothing compared with the intense response wrung from him by some of Luther's readings of St. Paul, and by his favourite book, the ‘Theologia Germanica,’” if this “cardinal doctrine” is what Unitarians claim it to be, and *The Trinity* the falsehood and absurdity they imagine? C. F.

### Charlotte Maden: In Memoriam.

IN the early part of this century the village of Goodshaw, in the Forest of Rossendale, though small, was well-known on account of the Church, and the old Baptist chapel, with their ancient burial grounds. There, on the 21st of February, 1805, a little stranger made her appearance, to whom was given a name at that time very popular, for the Princess Charlotte was then a charming girl about nine years old. The child who was to be by nature and disposition a veritable princess, received the name of Charlotte, the name by which she was best known to her dying day. She soon grew to be a pretty merry girl. The spirit of joy took up its abode in the dimple in her cheek, and made the sight of her face a rich benediction. A sweet and moderately powerful voice, with a good ear for music, were among the valuable talents which her Lord had committed to her trust. At that period the singers of Rossendale were justly renowned for their musical abilities; but among the noted choirs few stood in public estimation like the Baptist choir at Goodshaw. In that old-fashioned singers' pew, a seat was found for Charlotte Riley, and she soon became a favourite with the pastor, the Rev. John Pilling, and also with the congregation. A few years passed very happily, rendered bright and useful chiefly by her service of song. But now one of the greatest events in life threw its fascinating shadow across her path. James Maden, a young man belonging to one of the old Baptist families of the district, looked lovingly at the pretty maid, and proposed to marry her, and she yielded to his persuasions.

Now, however, the battle of life began in earnest. The young husband took typhoid fever, and was prostrate for fourteen weeks. The danger was so great as to lead the old pastor during one of his visits to say, “Charlotte, thou wilt soon be a widow.” Happily he was wrong in his forecast, for it pleased God to spare that valuable life. And now, for a few years, change followed change very rapidly. Work failed and times were hard, and the young couple had to migrate into the midst of strangers; and to add to the trials of poverty and anxious care, two of the children died, and after a comparatively short interval two more were called to inherit the childrens' kingdom. The heart of the young mother bled, and for a period she was like Rachel weeping for her children. The voice of song was almost silenced for a time, but it was only for a time. This dark and crucial period proved to be the spiritual birth-hour of the broken-hearted parents. The Good Shepherd had taken the lambs in His arms, and carried them in His bosom, but He had also drawn after them two wander-

ing sheep. Husband and wife gave themselves to the Lord, and at first became united with the Primitive Methodists, there being no Baptist church in the vicinity. Very soon they had a little church holding its meetings in their own house. The church grew, and still lives to meet in a commodious chapel at Harwood Lee, near Bolton. The great work, however, of Mrs. Maden's life was yet to be accomplished. It began soon after the return of her family to the district of Rossendale. Her husband missioned the village of Gambleside, and was instrumental in forming a church over which he presided as pastor for thirty-three years. His trials were many, and his difficulties great, but in his darkest hours, his devoted wife was ever by his side as a ministering angel, giving him good cheer in the times of sadness. Until a few singers could be trained, she was the leader in the service of song, and so bravely did she start the tunes and lead on, that there was no fear of failure. She trained her children to sing, and imbued them with the love of music, and she especially taught them to cultivate a cheerful and thankful spirit. The goodness of God was often impressed upon their minds. Among the many hymns of praise committed to memory they could each repeat the one beginning—

"I thank the goodness and the grace  
Which on my birth have smiled," etc.

In those days it was not uncommon for Christian women to take part in the devotional exercises of the church. Among other sisters who rendered good service in this department, the pastor's wife will long be remembered for the persuasive, earnest, and effectual supplications which sweetened the hour of prayer, and led many to exclaim "Master, it is good for us to be here." She was in temporal and spiritual affairs a real help to her husband, and wonderfully assisted him in every good word and work. Hundreds of friends and visitors will ever associate her memory with genial hospitality and Christian kindness. "She hath been a succourer of many." The death of her husband about twelve years ago was a very heavy trial, but by the grace of God she was enabled to endure it with fortitude and resignation. The hope of reunion in glory found expression in the words of David—"I shall go to him, but he shall not return to me." Her last years were filled with very happy experiences, and spent in quiet, cheerful contentment. She enjoyed the loving attentions of her seven surviving children, and especially of Mrs. Farnworth with whom she resided, and she took a deep interest in her numerous offspring, for she lived to see those of the third and fourth generation. The desire of her heart was graciously granted and she was spared the anxiety of a lingering sickness. Like a tired child she gently fell asleep, after two days of rapid declension. A little while before she passed away she was quietly repeating to herself—

"Nothing in my hand I bring,  
Simply to Thy cross I cling," etc.

On Monday morning, the first of March, in the eighty-second year of her age, while a snow storm raged with terrific fury, her happy spirit winged its way toward those fair realms,

"Where everlasting spring abides,  
And never withering flowers."

When her children from a distance arrived they saw the smile of goodness still lingering about her dimpled cheeks, and reminding them of the words of Keeble—

"Say not it dies—that glory!  
'Tis caught unquenched on high,  
Those saint-like brows so hoary  
Shall wear it in the sky.  
No smile is like the smile of death,  
When all good musings past  
Rise watted with the parting breath,  
The sweetest thought the last."

Her precious remains were laid with those of her husband in the family vault at Goodshaw, where, with the remains of many others, "loved long since, and lost awhile," they wait for the glorious morning of the resurrection; and when that happy morn shall dawn, many friends of the departed cherish the hope of meeting again the pure, loving, and cheerful spirit of Charlotte Maden.

J. MADEN.

# The Mother's Prayer; an Old Soldier's Story.

## CHAPTER I.



THE old year is drawing to a close; the morrow's sun will rise upon the new. It is a quiet evening, still and cold. Silently the ice thickens, silently the snow descends upon a silent world. The little village of Rookfield nestles under its snowy covering. All is in darkness, except that from the window of a cottage on the outskirts of the village there glimmers a feeble light. As the light struggles through the drifting snowflakes, and falls faintly on the white ground, it reminds one of a beacon-light shining out through a storm upon a foaming sea.

Let us enter the cottage. Around us we see evidences of great poverty: an old bedstead in a corner, an old table, two broken chairs, a little fire at the bottom of a cavernous grate; a cup containing something that looks like weak tea, a bottle of medicine, a crust of bread, and a rushlight upon the table; an old-fashioned silhouette, and an older-fashioned clock upon the wall—these form the ornaments and comforts of the one-roomed cottage.

Let us turn to the human occupants. On the bed lies an old woman, covered with a ragged counterpane, and with her body half raised upon a bag of chaff, which serves

her for a pillow. The light falls full upon her, and as we gaze we are forced to the conclusion that her sickness is "unto death." Her hands, which are resting uncovered, are wasted by disease, until every bone and articulation, and the constant twitching of the sinews, are plainly discernible under the tightly-drawn skin. Her eyes and cheeks are sunk deep, and, as she lies, apparently sleeping, her breath comes in "short thick gasps."

By the bedside, on one of the broken chairs, sits another woman, somewhat younger and evidently as poor as the one in bed. She has a kindly, honest face, which is clouded with an anxious look, as she watches earnestly the face of the sick woman.

All is quiet. Slowly the clock ticks out the minutes, and the very gentle sighing of the wind around the cottage seems like the sound of their passing into eternity.

Presently the sick woman makes a slight movement, and, fixing her eyes upon the woman at her side, with that weary, half-unconscious look that illness brings, she says in a faint voice:

"Sairey."

"What is it, Becky, my lass?" is the reply, with a miserable attempt at cheerfulness.

"What time is it?"

"Nigh on to a quarter to twelve; and (pouring out a dose of physic) it's time you had your stuff;" adding with a smile, "It's the last you'll have this year."

"Sairey, it's the last I shall have at all."

"Oh, you mustn't talk like that. You'll be getting better as the summer comes."

Then silence again, and the sick woman, with her eyes half closed is sleeping, or deeply thinking. Suddenly arousing herself, she half turns round to her attendant, and earnestly says,

"I wonder what heaven's like!"

The watcher, in her simplicity, is startled and confounded by this abrupt declaration, and can only ejaculate in wondering surmise, "Lawk-a-me! I wonder what it is like! Whatever it is, it's summat nice, summat beautiful, Becky."

With increased earnestness the sick woman continues, "I wonder whether he—whether my lad will be there!"

Sarah replies, "Oh, he's all right. Don't you trouble. The good Lord Jesus takes care of all of us, and He'll take care of him. Never you fear."

Apparently this comforting speech falls on unheeding ears, for, suddenly changing her tone and attitude, Becky rises in bed. Her eyes are wide open and shining, and stretching out her arms to the dull wall opposite, she cries:

"He's here! Bill! Bill! Come here. Let me clasp you. Come to your old mother, my dear lad. I've been dying, Bill, but I couldn't die till I'd seen you. The Lord Jesus is good. God bless you, my s——"

The paroxysm of delirium is too strong for the feeble frame, and she falls back exhausted. The attendant, meanwhile, has endeavoured to allay her excitement by kindly words and gentle actions, talking to her soothingly while she caresses her head and face:

"There now, there now, poor dear. Don't make a fuss. Try and be quiet, do; there's a love;" and when Becky is quiet again she murmurs, "Bless the poor soul. She's always got 'em on her mind—the two as is dearest to her—her Saviour and her son."

An interval of quietness again ensues. Slowly the hands of the clock are nearing twelve—the death-moment and the birth-moment of a year. At last a murmur comes from the bed,—

"Give me a drink."

Sarah hastens to set the cup to her lips. This revives her; and, taking Sarah's hand in both of her own, she says,

"Sairey, I'm going now."

"God bless you, Becky, don't say that," exclaims Sarah in a trembling voice, for she looks into Becky's face, and the sight strikes a strange fear, and a great awe into her soul.

Becky continues, "Thank you for all your kindness; I shan't need it any more. I'll thank you more up there. Promise me that, when Bill comes home from the war, you'll tell him I prayed for him at the last."

Great fear and sorrow burst from Sarah's heart in passionate sobs, and she cannot speak. Becky, to stifle the sobs, strokes with faltering hand the head that is pressed into the bed-clothes at her side, and waits until the emotion subsides a little, and then asks,

"Will you tell him?"

"Yes, I will; but, Becky, you *mustn't* go."

With a smile which makes the haggard and drawn face almost beautiful, she replies hoarsely, and with difficulty,

"I must. I want to go now;" and then, disengaging her hands from Sarah's, she clasps them, raises them above her towards heaven, and, with the last efforts of her failing life, she murmurs,

"Lord Jesus, take me. Oh, Lord Jesus, bless and protect my lad. May he"—

Clearly and softly through the snow-laden air comes the sound of bells. Through the chinks and cracks of the old cottage flows the melody of joy, and with it comes the Death Angel. Not as an enemy comes he; not as a stern master, but as a messenger from the loving God, a holy ministering power.

Gently and lovingly he works his will upon the form that lies so still—smoothes out the wrinkles, fills the hollows of the eyes and cheeks, spreads a flush in place of ghastly paleness, and a look of peace instead of the long-drawn marks of agony.

And the watcher, through her tears, sees his work, and greatly wonders at it, for she remembers the face of long ago; and from that cottage *two* spirits pass out, where only *one* went in.

## CHAPTER II.

ONE midsummer day a man toiled along the hot and dusty road that approaches and runs through the village of Rookfield. He was very old, for his hair was quite white, and his shaven face was much wrinkled, and bronzed, as are the faces of old men who, during their lives, have been exposed to various climates and all weathers. He was evidently an old soldier, for although he wore a civilian's hat, his coat was an old military frock, and his trousers had the familiar red stripe. Also, his bearing was soldier-like, for, in spite of the fact that he had lost his right leg, which had been replaced by a "peg," he bore himself remarkably erect, and he stumped along through the dust regularly and gravely, as if he was still in the "line," and the sergeant's eye was keenly scanning his "section." On he marched until he reached the edge of the village, then he stopped, and, with hat in one hand and handkerchief in the other, he wiped the perspiration from his face and bald crown. During this operation he earnestly gazed on the village, which nestled in a hollow before him, as if searching for something. Long he looked, and at last muttered reflectively, "It *should* be by that brook, but it isn't now;" adding, after a pause, "I know it used to be." He then passed on into the village, but not in the manner in which he had approached. His form became less erect, his walk less steady. Now and then he glanced around at the cottages scattered here and there, at the fields sleeping in the sunlight, at the groups of children whose noisy play broke sharply upon the stillness of the summer day. Between these glances his chin rested upon his bosom, which heaved convulsively, and tears, that looked strange upon that hard and deeply-furrowed face, trickled down his cheeks, and glistened upon his military coat, and words, that seemed more like sobs, came from him—

"How changed everything is! I don't know the old place now; it's so altered. It's very strange!"

So he passed on, wondering at the changes which the lapse of years had wrought, forgetting for the moment how much *he* was changed since he last walked in that village. *Then* an active, hearty, growing youth; *now* a broken-down, crippled, and tired old man.

At last, controlling himself with a great effort, he turned aside, and knocked at a cottage door. It was opened by a young woman with a child in her arms. In a trembling voice the old man asked, "Did she know anything about Widow Dennis, who used to live in a house by the brook?" "No, she had never heard of her. There was no house by the brook, and never had been in her recollection."

He called at several other houses, and received at each of them a similar answer. As he sorrowfully and hopelessly turned from the last, he found himself opposite the village ale-house. He stood and gazed at it. Yes, that was changed too. A few villagers came out and passed up the street. They looked inquisitively at his military dress. That was all. No look of recognition. They did not know him, and he did not know them. How lonely he felt. After forty years' wandering, fighting, and hardship, he returned to his native village, filled with a feeling which finds its fellow in all our hearts; longing before he died to kneel once by the grave of the mother who went to God long years ago, while he was away, longing to see the house where he was born, and to tread once more the well-remembered haunts, and hold converse with some of his old-time friends. He came and found most things altered and strange. People there were, but he knew them not. They belonged to another age than his own.

There was no remembrance, no link between him and them. The past was gone for ever, and he seemed to have nothing in common with the present. He never felt so lonely and sad. He never felt so old. It came upon him with the force of a sudden revelation. For years he had yearned for, and dreamed of, the moment when he should go back home, but he never thought of any changes that might have come. To him his home had always been just as when he left it. Every place in the universe could and might change, yet home, never! But alas! in his native village he felt lost, and near his mother's grave a stranger. How wide the world seemed! How empty!

As he stood, a man came up the street, and from a cottage near several children ran, with many cries of gladness, to meet him. They clung to him, and followed him with laughter and joy. The old soldier gazed, and his soul yearned towards the happy group, as it had never yearned before. He hungered and thirsted for companionship, friendship, and love, but he was alone.

Alone! The consciousness crushed him, he could not endure it. He turned his withered face from side to side, and his weary gaze travelled slowly around. Surely, he thought, there is some one that knows me. He spread his arms out in piteous appeal, and the agony of his heart broke forth in a wailing cry that sounded up and down the village street:

"Isn't there *anybody* that knows Bill Dennis?"

It was too much for the old man, and he fell swooning where he stood.

When he came to consciousness he found himself in a bedroom of the inn, whither kindly hands had conveyed him from the street. Slowly the memory of recent events came back, and he lay in the quietude of weakness. In a day or two he was able to walk about, and to sit in a snug corner of the public room of the inn, where the villagers usually assembled of an evening to discuss the politics of the nation, the state of the crops, and the many other subjects that are canvassed over pots of ale. Meanwhile the news had spread abroad that a man named Bill Dennis, who had left the village over forty years before, and had been fighting ever since (so the report ran), had returned. The village mind was greatly exercised, and curiosity was at its height. So it happened that on the first evening on which the old soldier sat downstairs, the inn received an unusual throng of visitors, and a remarkable number of pots of ale were consumed. Quietly the old man sat, the subject of many side-long glances and whispered comments, replying but briefly to the cheery, "How d'ye do, Maister?" and to sundry invitations to "hev a drop o' summat," from the kind-hearted and inquisitive people.

Presently two old men, bent and faltering with age, entered, and going up to the old soldier, with the familiarity of old acquaintances, they grasped his hand, welcomed him, and told him their names, which he at once recognized as the names of two friends of his youth. Instantly his face lighted up with pleasure,—the careworn look fled. In "the light of other days" which was suddenly flashed upon him he seemed to grow younger, and an animated conversation ensued, of enquiry, answer, and mutual reminiscence. Old scenes were visited, and boyish pranks were "remembered with advantages," and laughed over. All this was listened to by the company with great satisfaction. At length one of the old friends, touching the old soldier's "peg, said,

"I see you've gotten what you didna' bargain for."

"Ay," he replied, "I didn't ask for it, but I got it, and in a rum way, too."

"Maybe you could tell us about it."

The old soldier gazed reflectively upon the wooden limb, and after a pause, he said,

"Well, maybe I could. It was the queerest thing that ever happened to me. I could never understand it, and I don't suppose you will, but I'll give it you for what it's worth."

And then the company drew closer around the old man, as he told this story.

(To be concluded in our next.)

# Ten-Minute Talks with Boys and Girls.

## “TOTAL ABSTINENCE.”

“We will drink no wine.”—Jeremiah xxxiv. 6.

**T**HE words of my text were spoken by the Rechabites in answer to Jeremiah's invitation, “Drink ye wine.” They refused because their great ancestor Jonadab, the son of Rechab, had commanded them not to taste thereof. His law of abstinence they adopted and continued because conscience approved, and health rewarded a noble choice. Had they broken their rule once, they well knew that the tendency would be to break it twice or thrice; and that if they broke it at the bidding of social complaisance, some at least of their number might soon be led to break it at the bidding of personal temptation. Plainly, therefore, and bluntly, came the answer—“We will drink no wine, for Jonadab, the son of Rechab, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.”

Very simply and plainly I wish to set before you, a few of the reasons why you should make this avowal your own. Drink no wine, no strong drink of any kind, because it is needless, expensive, and dangerous.

### I.—*Strong drink is needless.*

Anyone who had ventured to say so a few years ago would have been laughed to scorn. People used to fancy that an Englishman's beer was as necessary to him as his beef, and that he could not be strong without it. Beer was the general drink at breakfast, dinner, and supper. But all that is changed, and now it is generally admitted that strong drink is not in any sense a food. Chemists tell us that a penny loaf contains more nourishment than a whole gallon of ale. In fact the name “strong drink” is a mistake, because it is not strengthening. It may be strong enough to knock a man down: it is not strong enough to pick him up. It makes many hale and hearty men ill: but it never made a sick man hale and hearty. Men and women who abstain enjoy better health, and longer lives, than those who indulge in strong drink. It is clear then that we do not need it.

But, you may ask, if it is not food, what is it? I reply, “a stimulant.” Now our English word “stimulant,” comes from a Latin word meaning “spur,” and suggests an explanation of the action of strong drink. Suppose a messenger bearing important news finds that his horse flags before the journey is over. He dare not wait; life and death depend upon his speed, and his steed seems almost spent. What can he do? He plies whip and spur, to rouse the horse's latent energy, and so perhaps reaches his goal in time. The whip and spur were a stimulant, and drew out the hidden strength of the horse. Now all kinds of strong drink act upon our bodies in the same way. They make the heart beat faster, they quicken the pulse, they stir up the slumbering energy. But they do not give new strength. A horse would fare badly whose master administered the whip and spur instead of food: and strong drink is equally incapable of supplying nourishment to man. And this also must be remembered. After the stimulus of whip and spur are withdrawn, the plight of the horse is wretched. He is utterly exhausted by the unnatural strain. And so indulgence in stimulants leaves man weaker instead of stronger when their immediate influence is past. Only in dire extremity, and when all other resources fail, should such means be used. Strong drink, then, is not a food, but a stimulant like the whip and spur, and should only be used as a last resort. For men to use it as a beverage is as foolish as for the horse to ply itself with whip and spur. We are better without it than with it.

### II.—*Strong drink is expensive.*

Here I must ask you to pause a moment, and think what I mean. Why should I lay stress upon this point of *cost*? True, it costs money, but so do many other things. Your food costs money; your clothes cost money; furniture costs money; schooling costs money; books cost money: then why single

out strong drink as being so expensive? A little thought will make the reason clear. When money is spent in food, the food is eaten and the money is gone; but the results abide. The body is strengthened by your meal. So, too, when you buy clothes or furniture, your money flies fast, but your purchases remain and are long serviceable. It is the same with your schooling; it costs a great deal, but it fits you for the work of life, and gives you a better start than you would otherwise have. And when you buy a good book, which like "a thing of beauty is a joy for ever," you obtain a spring of constant and lasting pleasure. In all these cases you have something to show for your money. But if you spend your money in strong drink—what is left? You are no stronger, no wiser, no happier, only the empty bottles and barrels remain to show where the money went. Surely the question may be asked very wisely—"Wherefore this waste?"

It is urged by moderate drinkers, in reply, that the little *they* spend in drink cannot matter much. But I am not so sure of that. I am almost disposed to think that the littles matter most, because they are spent so lightly and accumulate so fast. Let me try to make this very plain. Here is a young workman just starting in life. He is sober and industrious, but not an abstainer. Now suppose him to spend 2d. a day in drink, and it will amount to £3 0s. 10d. in the year. But many working men think nothing of spending 6d. a day on their half-pints for luncheon, dinner, and supper, and if he copies their example he will spend £9 2s. 6d. in a year. He would not think of spending so much all at once, but he does not notice how much it really is. Suppose this to go on for 40 years, until our workman is 60 years old. How much do you think his half-pints will have cost him? £375! And if his 6d. a day had been invested at 5 per cent. interest, he would have a nice little fortune of £1,100 to support him in his old age. Instead of which there is nothing left but empty barrels and empty pockets. If he had anything worth the money to show for it, not a word could be said; but he has squandered a fortune, and can show nothing for it. Now, if moderate drinking is so expensive, is not the wisest plan to abstain? You *can't* afford such costly habits.

### III.—*Strong drink is dangerous.*

What is the great danger of its use? Drunkenness. Now it would be impossible for me to tell you half the evil of drunkenness. It is the most degrading vice by which a man can be enchained. The Arabs have a fable which says that when Noah planted the vine, Satan came and sprinkled it with the blood of various creatures. When the first tender shoot appeared he sprinkled it with the blood of a peacock; as soon as the leaves began to unfold, he sprinkled it with the blood of a lion; when the blossoms came, he sprinkled it with the blood of an ape; and when the fruit first showed itself he sprinkled it with the blood of a pig. And the Arabs say that this accounts for the effects of the wine which is made from the juice of the grape. When a man drinks of it, he becomes vain as a peacock; if he continues his potations, he grows as bold as a lion, and flourishes about in fine style; before long, he becomes as mischievous as a monkey; and finally he lies down and wallows in the mire like a pig. Now that is a very true picture; only it is rather hard on the pig, who only lives according to his nature, and does not debase himself by drinking. Some travellers passing along the road saw a drunken man lying in the ditch, and a pig lying opposite. The man had a ring on his finger; the pig had a ring in his nose. Says one of them, "A man is known by the company he keeps." And the pig rose, and hurried off. He was ashamed to be seen in the company of a drunken man.

But not only is drunkenness degrading in itself, it is the parent of countless sins, and untold misery. You have heard of "the three Rs."; have you heard of "the three Ps."? They are the Publichouse, the Pawnshop, and the Prison. The Pawnshops and the Prisons might almost be closed but for the customers of the Publichouse. Poverty and crime may generally be traced to that fountain.

I have given you these good reasons for total abstinence; I might easily multiply them, but I think they are enough to lead you to say with the Rechabites—"We will drink no Wine."

G. H. JAMES.



# The Question Box.

COMPARTMENT I.—FOR THE YOUNG PEOPLE.

*Answers to Questions of last Month:—*

(16) Genesis ix. 6—"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." James iii. 9, 10—"Herewith curse we men, who are made after the similitude of God. . . . These things ought not so to be."

(17) Mahlah, Noah, Hoglah, Milcah, and Tirzah. Their father died without a son to take the inheritance. It was decided that in this, and all similar cases, the daughters should inherit, but that they should marry only in their own tribe. Zelophehad was of the tribe of Manasseh, and his daughters married their cousins. See Numbers xxvii. 1-8; xxxvi. 1-12; Joshua xvii. 3-6.

(18) Paul (Acts xxii. 17, 18; 1 Cor. xv. 8); John (Rev. i. 17).

*New Questions:—*

(19) At the destruction of Jerusalem by the Chaldeans, who was that priest to whom the Chaldean general gave a reward and set him at liberty?

(20) In what direction was the wind blowing when Christ walked upon the water?

(21) A certain Jewish artisan and his wife on different occasions rendered important services to two great preachers of the gospel; what were the names of this man and his wife, and what was the nature of the service rendered in each case?

*Answers to be addressed to REV. W. R. STEVENSON, Carrington, Nottingham.*

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## Correspondence.

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### NONCONFORMIST PUBLIC WORSHIP.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Some interesting and useful articles on this subject have appeared lately in this magazine, but much more remains to be said.

I see no sufficient reason why in our "free churches" there should not be a liturgy, as recommended, in partial use. Nonconformists have become quite conservative in respect to the ritual of public worship, and although free and unrestricted, any change is deprecated by them, while in the Established Church the changes of the last twenty-five years in this respect have probably been without precedent. The old parish clerk and his venerable chatter are no more, and the congregation responds for itself; the slovenly reader and the perfunctory preacher, as well as the unappreciative hearer, have all been superseded by reality and earnestness in each and all.

There is something eminently English in the worship of a Nonconformist congregation, and Dr. Watts gives a true description of one when he said—

"Lord, how delightful 'tis to see  
A whole assembly worship Thee;  
At once they sing, at once they pray,  
They hear of heaven and learn the way."

The high-principled professional man, the honest farmer taking his family or part of it in the spring cart, the active man of business, the manufactory hand, or the honest son of toil, going in the quiet of the Sabbath morn to worship God under their own "vine or fig-tree," present a feature delightful to see; and the spirit fostered in the worshippers has made all the difference in the world between the sturdy specimens of human kind grown in this country and the priest-ridden inhabitants of many other so-called Christian lands. There has always been opposition enough to contend with by Nonconformists to make them genuine as a rule, and if the principles taught by them, and practised,

too, to a large extent, had but been universal in this country it might more truly have been said, "Oh, what a happy land is England!"

But in Nonconformist worship, praise should be more fully developed—praise, the highest form of worship—and, generally, the sermon curtailed in length. A preacher who consumes time with unctuous common-places and knocks out some of the singing ought to be ashamed of himself.

Worship must be bright and interesting, and the deliverances of the pulpit fresh and useful. Reverence also, without being of that order produced by fetishism and the debasing forms of Greek and Latin Christianity, might be more cultivated in Nonconformist worship and as much reality be preserved.

*Berkhampstead.*

G. LOOSLEY.

### DISSENTING FORMS OF WORSHIP.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Although two months have elapsed since the appearance of the Rev. W. Evans' paper on the above topic, the subject is of so much interest and importance that your readers will not, I trust, consider a few lines from me even now out of place.

The modesty with which Mr. Evans advocates one or two simple changes is doubtless due to his desire not to offend the pious tastes of those good folk (and I believe there are many) who, under the influence of Puritanic prejudice, seem quite insensible to the sweet messages of peace which, in subtle sounds of voice, help to make music in the atmosphere of our lives.

But I am persuaded that if even these good people could, with free susceptibilities, be transported some Sunday morning to our chapel at Chelsea Street, New Basford, they would feel something of the inspiring influences of our services, which, principally owing to the suggestions of our pastor, the Rev. W. R. Stevenson, have recently undergone a few simple but attractive changes.

For the encouragement of friends who may read Mr. Evans' article, and whose convictions may prompt them to try some little alteration in their form of worship, I beg here to give a brief outline of the one we now observe. Beginning with the morning service,—the minister opens with a short prayer, into which, *without the usual "Amen,"* is blended "The Lord's Prayer," in the form of a most beautiful anthem, sung by the choir, school children, and such of the congregation as may think well to join. For myself, I confess my spirit has been too eager to drink in this sweetly-soothing antidote to the worry and weariness of the week to lose any of its delicious power by a feeble effort in assistance, and so I have allowed myself to listen to these strains of music as to voices from heaven recalling the prayer of the Master. I may hint that our minister usually blends his opening prayer with "The Lord's Prayer" to follow in similar words to these—"We ask all in the name of Jesus Christ, in whose own words we again humbly address 'Thy throne'; then the anthem commences, and closes, *as does also each prayer offered by our minister, with "Amen" sung by the choir and people, led of course by the instrument.*

The singing of the "Amen" I believe to be a very important feature of improvement. It keeps the attention of the worshippers, and gives them a *felt* interest in the petitions. Another change in our morning service, during which the scholars are present, is in the choice of our second hymn from "The School Hymnal," and which is sung by scholars and young people. This is an improvement. It delights parents to hear their children, or indeed any children, sing, and it also gives the children their peculiar share in the worship. Occasionally, by arrangement between minister and choir-leader, another anthem, of general subject, takes the place of a hymn. In a similar way the evening service is diversified, excepting that we do not in the evening have a scholars' hymn. This varied form of worship has taken such hold of our sympathies, that if we were to go back again to the old routine we should feel that the services had been divested of much of their charm and helpful power.

I am, dear sirs,

Yours faithfully,

WM. H. PARKER.

195, Noel Street,  
Nottingham.

## Notices of New Books.

EXPOSITIONS (*Second Series*). By Rev. Samuel Cox, D.D. *T. Fisher Unwin, 26, Paternoster Row.*

WE are glad to find that the success of Dr. Cox's "Expositions" published last year has encouraged him to put forth a second series. And our feeling, after reading a number of them, is, that the second volume is even better than the first. As in the former case, it has been the author's endeavour to throw light upon some out-of-the-way or difficult passages of Scripture. Hence such subjects as the "Wineskin in the Smoke," "Baruch," and "Baruch's Book," and the "Consecration of the Firstlings." But there are other discourses—and these, in our opinion, the best in the book—on some known and important Scriptures which Dr. Cox thinks have hardly secured the attention they deserve. Among these may be mentioned the series founded on John xii. 20–31, and entitled, "The Gospel to the Greeks." Three lectures are included on the Revised Version of the Old Testament. These, however, take us over ground which during the last twelve months has become rather familiar. Dr. Cox has the happy faculty of seizing upon subjects which at first sight do not seem to promise much, and yet under his pleasant and skilful treatment are soon shewn to be full of both interest and instruction. Who would have thought that on such facts as Christ and His disciples reclining at the Paschal supper and singing together the "Great Hallel," an argument would be based, not without force, in favour of the union in church fellowship of Baptists and Pædobaptists, Episcopalians and Non-conformists? Yet so it is. Of course, the views in regard to the future with which the name of the author of *Salvator Mundi* is identified, occasionally appear in the volume. The writer would not be true to himself were it otherwise. On the other hand, there are many passages of rare beauty and pathos which every thoughtful Christian reader will approve and enjoy, and much that is fitted both to enlighten and quicken conscience, and to "justify the ways of God to men."

THE LOST MANUSCRIPT. By M. A. Paull. Price 1s. *London: Bible Christian Book Room.*

A STORY of a young Baptist village pastor, who becomes an author, and on his

way to a publisher's loses his manuscript. Two or three family histories are interwoven in the narrative. The tale is well told, and the tone of the book is thoroughly healthy and good. Indeed, both in interest and quality, it is above the average of volumes of this class.

STORM SIGNALS: a Collection of Sermons by C. H. Spurgeon. Price 3s. 6d. *London: Passmore & Alabaster.*

TWENTY discourses in Mr. Spurgeon's most vigorous style. In the Publishers' advertisement they are called "flaring beacons and shrill warnings," from which it will be inferred that they are chiefly of the awakening, hortatory kind.

THE CHRISTIAN TRAVELLER'S CONTINENTAL HANDBOOK. Price 6d. By Rev. R. S. Ashton, B.A.

IF any of our readers are thinking of visiting the continent this summer—France, Italy, Switzerland, Germany, Holland or Belgium—this little book will direct them to all the Protestant places of worship in the localities where they may spend the Sunday. We are interested in noting in connection with Rome the name of "Pastor Shaw, 154, Via Urbana."

### PERIODICALS RECEIVED.

THE MONTHLY INTERPRETER (June). Edited by Rev. J. S. Exell, M.A. Price One Shilling. *Edinburgh: T. and T. Clark.*

GOOD COMPANY. Edited by Rev. J. Jackson Wray. Price 2d. monthly. *London: J. Nisbet & Co.*

THE RECITER'S MAGAZINE: a Monthly Journal of Elocutionary Literature. Edited by Rupert Garry, F.L.Sc. Price 2d. *London: E. Marlborough and Co.*

THE BAPTIST VISITOR (June). A Monthly Magazine. Price 4d. *London: Baptist Tract and Book Society.*

LAND AND PEOPLE. The Organ of the Allotments' and Small Holdings' Association. Price 1d. monthly. *London: E. Marlborough & Co.*

## Editorial Notes.

**THE POLITICAL CRISIS.**—The past has been an eventful month. Mr. Gladstone's Bill for establishing Home Rule in Ireland has been rejected by the House of Commons, and an appeal is to be made to the country. It is an unusual and much to be regretted feature in the position, that Liberal Nonconformists are strongly divided in opinion as to the right course to pursue. The writer of this note sympathises with those who, whilst anxious to apply the principle of local government largely both in Ireland and Great Britain, fear lest from the establishment of a separate Parliament in Dublin evils should arise even greater than those from which we suffer at present. Nevertheless, the trial of some such plan as Mr. Gladstone's seems inevitable before long. The late Speaker of the House of Commons (best known by his old name of Mr. Brand) has unanswerably shewn, in a published letter, that unless we disfranchise Ireland, the Irish members in the House are masters of the situation. They can block all public business until their desires are granted. If we were sure that to accede to those wishes would be evil, it would no doubt be our duty to defy them. But are we sure of this? Two successive Lord Lieutenants, the Earls Spencer and Carnarvon, whose experience of government in Ireland has given them better opportunities than most of observing the true state of things, have become converts to the principle of Home Rule. Other very intelligent and sagacious men, some who have personal knowledge of Ireland, and others who have had colonial experience, hold the opinion that the adoption of Mr. Gladstone's scheme will promote union rather than separation. Then, will it not be better to try the experiment, contrary as it may be to all our previous ideas? Certainly there is now no middle course between conciliation and coercion. As was remarked in our note two months ago, Great Britain will still have the power of the purse and the power of the sword. If the experiment fail, we can but fall back on our old plan of coercion. But will it not be the wiser course now to accept the position with a good grace, and whilst Ireland is in the mood for conciliation, make trial of another method? So thinks our British Nestor, and this is the opinion to which, after much anxious reflection, we ourselves have come.

**JUDGE NOT.**—It is with pain that we have observed the uncharitable way in which even good Christian men, on both sides, have spoken recently of the motives of the political leaders whose views have been opposed to their own. Lord Hartington has been almost the only public man to whom credit has been given for perfect honesty of purpose. Nearly all others, notwithstanding their past services, have been accused of selfish ambition, inordinate vanity, spite, or other unworthy motives. What right have we to make such charges? Why may not others be as sincere patriots as ourselves, albeit their opinions as to the best way of serving their country differ from our own? It may be said, "Men will talk in this manner, and you can't prevent it." No doubt men of the world will, but cannot Christians be brought to follow a better way? Surely our Christianity ought to purify and elevate our political as well as our private life. Whilst making us no less firm in maintaining what we believe to be the right course in politics, it surely ought to restrain us from uncharitable judgments, and soften asperity of speech in regard to persons. "Judge not, that ye be not judged. Who art thou that judgest another man's servant? to his own master he standeth or falleth."

**THE SCHOOL HYMNAL.**—Our friend Dr. Underwood informs us that in the morning services of several congregations, to which he occasionally ministers, where the Sunday scholars form a large proportion of the audience, the *School Hymnal* is used instead of the Chapel Hymn Book. It strikes us that this is a good plan, tending to increase the interest of the scholars in the service. And in the 343 hymns contained in the scholars' book, are many good hymns suitable to grown-up people as well as the young.

**THE ONE MAN MINISTRY.**—Another friend sends us a long letter, for which we have no room, on "The present need of the Churches." He thinks that the present need is "greater activity on the part of the individual members." "Private prayer and meetings for prayer, and united prayer at a given time, are all very good, but will not do the work." There is truth in this statement; but if prayer is real, the desire and the sense of need which prompt it will stir us up to accompany prayer with appropriate

action. The praying Christian will be the working Christian. But our friend goes on to say, "My conviction is that nearly all the evil that tends to hinder the progress of the Gospel arises out of the one man ministry. One man cannot do everybody's work, but one man in a narrow passage can stop a good many." This is an old complaint, and from time to time sects have arisen, such as the Scotch Baptists, and the Plymouth Brethren, which have endeavoured to establish a different system. But they have not prospered for long together, and the one man ministry, so-called, has held on its way. But the designation is an incorrect one. Sunday school teachers, visitors of the sick, occasional preachers, are all ministers. Every active church nowadays has a good many ministers, though they do not all preach from a pulpit. But the measure of truth in our friend's view is that frequently too much is expected from, and left to, the one man who presides; and sometimes that one man is himself remiss in not trying to draw out and direct, as he might, the gifts and energies of the private members.

OVER-COSTLINESS OF MODERN PLACES OF WORSHIP.—We have a letter from our esteemed friend, the Rev. T. Yates, on this subject, for which we find it impossible this month to make room. He thinks that "thousands of pounds are sometimes expended, where hundreds would be sufficient, if motives and aims were right." Hence heavy debts and numerous collections, and charges imposed for sittings. But as long as we can remember, when chapels were much plainer than now, the wretched plan of seat-rents was in existence. We are

glad to know that with the advent of more comfortable and beautiful houses of prayer, there is a growing feeling against a charge for sittings, and a more general adoption of the weekly offering. Our friend asks whether the common people are "likely to feel at home in showy sanctuaries?" If the manner in which they flock to handsome public halls and gorgeous drink palaces be any criterion, the common people are not repelled but rather attracted by costly fittings and imposing architecture. What they dislike is stiffness and icy coldness. Let Christian people give them a genial hearty welcome, without any display of patronage, and they will feel no less at home from the fact that seats are cushioned, and the roof ornamental, and the gas-pendants graceful, and the surroundings altogether pleasant and beautiful.

UNFERMENTED WINE.—In their selection of wine for the Lord's Table churches who seek to meet the wishes of total abstinents cannot be too careful. It has come to our knowledge just recently that a church having decided to adopt "unfermented wine," purchased for the purpose the wine which is advertized as the special favourite of the Rev. C. H. Spurgeon's communicants. Mr. Spurgeon has just written to one of the papers to say "*We have never used this wine at the Tabernacle.*" But what is more, this wine, which goes as "unfermented," and claims to be "Pure and not a manufactured chemical compound," is declared by J. Carter Bell, Esq., Public Analyst for the Borough of Salford and County of Chester, to contain 30 per cent. of *proof spirit*.

## The Home Mission.

FERME PARK CHAPEL, CROUCH END, HORNSEY.

As the Home Mission Committee has adopted Ferme Park as its next station, and has voted £1500 towards the erection of the proposed new chapel, it will doubtless be interesting to the readers of the Magazine to know a few particulars about Ferme Park. It is situated in the parish of Hornsey, four miles north of King's Cross. The chapel will front Ferme Park Road North, at the corner of Western Road, Crouch End, and is within five minutes' walk of the present hired chapel—a station of the London G. B. Preachers' Institute, and is under the pastoral superintendence of the Rev. John Batey. Crouch End is fast becoming one of the most thickly populated suburbs of the metropolis. The Imperial Company alone are putting up 900 houses. About twenty new Roads are being developed.

When the late rector of Hornsey, the Rev. Richard Harvey, more than half a century ago, entered upon the duties of his office, Hornsey was a village of sparse population. During his rectorship the parish became so densely populous that the worthy rector was induced to provide new churches to meet the religious wants of the district. It is said in "Scraps of History of the Northern Suburb of London,"

that he established, beyond the mother church of St. Mary, six separate ecclesiastical parishes. These include Muswell Hill, Crouch End, and South Hornsey. Mr. Harvey reminds one of the Deacons and Taylors of General Baptist fame. He has been known, at eighty years of age, to take four full services on a Sunday, and walk to and fro between St. Paul's, London, and Hornsey, frequently preaching on a Sunday evening in the very room which we now occupy. Hornsey has had some noble men in the ministry, including Dr. Atterbury, brother of Bishop Atterbury, one of Queen Anne's famous preachers (1719); Thomas Westfield, afterwards Bishop of Bristol; and John Lightfoot, one of the editors of the Polyglot Bible. The Congregationalists and Wesleyans have noble buildings and large congregations. Since we, as a denomination, have no chapel in this part of London, is it not full time that we arose to build? Happily, the set time to favour us seems to have come, and in a short time the foundation of Ferme Park chapel will be laid. It may be desirable to add another word or two about Crouch End. The writer previously quoted, remarks: "There is a chapter of ancient history in the name." Crouch, Crutch, and Cross are synonyms, and Crutched Friars were Crossed Friars. There formerly stood, at the foot of the hill, opposite the gate of Crouch Hall, a tall wooden cross and crucifix, at whose shrine the passing pilgrims were wont to pay their adorations, and repeat their Ave Marias.

As Ferme Park chapel will stand within fifteen minutes' walk of Alexandra Park, it requires no very great stretch of the imagination to believe that before many years have gone by, the General Baptists will there hold their Annual Association, and much enjoy a picnic to the grounds of the Alexandra Palace. Our geological friends may find traces of ages immeasurably distant in the walks and drives in this locality, for these are constructed entirely of the glacial deposits found within the area of the Park. Muswell Hill, crowned with the Alexandra Palace, says Cornelius Nicholson, F.G.S., is a rounded knoll, 300 ft. above the level of high water at London Bridge, and stands like a watch-tower over the metropolis, forming what is poetically called "the Northern Heights of London." It may be described, geologically, as a *medial moraine*, for there is every probability that its physical conformation was received from the operation of the lost glacial epoch in geology.

Doubtless many of the friends of the Home Mission will feel constrained to give increased help to its funds, to enable the Committee to bring this new enterprise to a successful issue.

JOHN BATEY.

## News of the Churches.

All information for this department should reach REV. J. FLETCHER by the 16th of the month.

### CONFERENCES.

LANCASHIRE AND YORKSHIRE.—The Conference met at Slack on Wednesday, June 16th. The Rev. J. Mills, of Bradford, preached in the morning on "Closer Devotion," from Matt. vi. part of 6th verse.

The afternoon session began at two o'clock, when the retiring President, Rev. W. March, introduced the new President, Mr. Edmund Hirst, of Clayton, and the Rev. W. Dyson as Vice-President.

The President delivered his inaugural address; subject—"What more can be done than is done to secure a larger attendance at the means of grace?" He was very heartily thanked for his remarks.

Brother C. Waterton, from the College, was welcomed into the Conference.

The reports from the churches showed, baptized, 176; candidates, 31.

The retiring officers were thanked for their past services.

Revs. W. March and W. Dyson were appointed to serve on the *Home Mission* Committee. The Rev. J. E. Barton was elected to fill up the vacancy on the *Foreign Mission* Committee. Brothers Gray and March were elected to serve on the *Board of Reference*; and Rev. A. C. Perriam was appointed on the *Building Fund* Committee.

The Rev. J. Lawton again advocated the claims of the *Building Fund*.

The next Conference to be held at Queensbury, on Wednesday, Sept. 8th. The Rev. C. Waterton to preach. Mr. J. S. Gill, of Todmorden, was requested to prepare the paper for the afternoon session; and the speakers for the even-

ing session to be Revs. J. W. Hambly, J. Hubbard, and Mr. J. Horsfall.  
W. STONE, *Secretary*.

**MIDLAND.**—This Conference was held at Bagworth, on Whit-Wednesday, June 16th, under the presidency of Rev. J. Maden. The new premises were generally loggized; the attendance was quite encouraging; the tone of the meetings was most satisfactory. Professor Goadby, B.A., preached in the morning from John i. 1-3, 14.

Rev. J. Maden was appointed to act with Rev. W. R. Stevenson in the visitation of the Nottinghamshire churches.

Representatives were appointed—for *Home Mission*—Revs. G. H. James, W. H. Tetley, W. Bishop.

*Foreign Mission*—Revs. S. S. Allsop, W. Bishop, E. Carrington, J. Maden, E. Stevenson, and T. R. Stevenson.

*Building Fund*—Messrs. A. Goodliffe, H. Hill, J. Wilford, T. H. Harrison, Jas Hill, and W. B. Bombridge.

*Board of Reference*.—Revs. T. Goadby, B.A., W. H. Tetley, and Mr. B. Baldwin.

The Secretary was thanked for past three years' service, and requested to continue for another term.

Next Conference will be held at Belper, Oct. 19th. Rev. F. Pickbourne will preach in the morning, and Rev. R. M. Julian will read a paper in the afternoon on "Sanctuary Manners."

Rev. G. E. Payne read his paper on "Open-Air Preaching," which gave rise to an animated conversation, in which brethren S. S. Allsop, J. R. Godfrey, J. C. Forth, H. Wood, W. R. Stevenson, R. Silby, G. Needham, W. Evans, W. H. Tetley, and G. Eales shared.

Very hearty thanks were accorded to the preacher, the paper-writer, and the friends at Bagworth who had admirably catered for the comfort of visitors.

An evening platform-meeting was held. Revs. W. H. Tetley, J. Watmough, G. Needham, and J. R. Godfrey took part.  
R. SILBY, *Secretary*.

**SOUTHERN.**—The Summer meeting will be held at Tring, on Tuesday, July 6th.

Business at 11.0 a.m., when the annual letters and statistics of the churches will be read.

At 12.15 a Bazaar is to be opened in the new school-room, in aid of the building fund.

Luncheon will follow at 1.30, and tea at 4.30. After tea several addresses

will be delivered by the ministers and delegates attending the Conference.

It is hoped that the members of the Conference will avail themselves of the privilege of assisting the friends at Tring in their praiseworthy effort to secure a place of worship suited to the growing wants of the congregation.

ROBERT P. COOK, *Sec.*

**LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL TEACHER'S CONFERENCE.**—The fifty-eighth annual meeting will be held at Coningsby, on Thursday, July 29th. Morning prayer meeting at nine o'clock. Reports at ten. Sermon at eleven; preacher, Rev. J. Harper, of Sutterton. At 2.30 the chairman, Councillor Weightman, of Boston, will deliver the annual address; after which a paper will be read by Mr. W. Fletcher, of Spalding; subject, "The best method of awakening and increasing the interest of church members in Sunday School work." Discussion to follow. Public meeting in the evening.

#### CHURCHES.

**KIRKBY-IN-ASHFIELD.**—*Presentation and Tea.*—The Rev. A. Firth, late pastor (now of Mansfield), having conducted services gratuitously, on alternate Tuesday evenings, during the winter, many of the friends felt it desirable to give a practical expression of their appreciation of his services. On Monday evening, May 16th, a tea was given by Mr. Thos. Tomlinson, to which a goodly number sat down. A meeting was held subsequently, presided over by Mr. W. Massey. The attendance was large, and addresses were delivered by Messrs. J. Buck, of Hucknall; M. Fox, of Sutton; and other friends. In the course of the proceedings Mr. Tomlinson, on behalf of the meeting, presented the Rev. A. Firth with five guineas as a token of their regard for his person, and appreciation of his ministry among them. Mr. Firth suitably replied.

**LINEHOLME.**—The report for the past three months is again very encouraging. In March the young ladies gave a tea which realized £16; and a fortnight later the juvenile singing class gave a concert, which produced a profit of over £3.—In April a members' tea meeting was held, when over 100 attended. The pastor, Rev. S. Kent, presided, and the meeting was of a very enthusiastic character.—On Good Friday a special service was held in the chapel, and Mr. Kent preached an impressive

sermon suited to the occasion. — The Sunday school report and balance sheet for the year is just out, and the total receipts for school purposes are over £238. The school, which cost above £1000 four years ago, has now a debt of over £300 remaining. The church is healthy, active, and united.

**NOTTINGHAM, Broad Street.**—On May 9th, special sermons were preached on behalf of the mission church in Edwin Street. The work begun in December last has made very gratifying progress. There are already 207 scholars and about 100 Band of Hope members. Good congregations assemble on Sunday and Thursday evenings. Three friends have put on Christ by baptism, and several others are earnestly enquiring the way of salvation. Open-air services have just been commenced with encouraging results.—On Good Friday a public tea was provided, at which 260 sat down, and afterwards an entertainment was given by members of the Band of Hope to a large audience.

#### SUNDAY SCHOOLS.

**BELPER.**—The anniversary was held on May 16th, when two sermons and a children's address were delivered by the Rev. F. Norwood, of Epworth. The services for the day were held in the Public Hall, the chapel being much too small for the occasion. Owing to unfavourable weather in the early part of the day, the procession of scholars was omitted. In the evening the congregation filled the large hall. The aggregate collections amounted to £18 10s.

**BRADFORD, Tetley Street.**—The anniversary took place on Whit-Sunday, when the Rev. C. Rushby, of Stalybridge, occupied the pulpit. Crowded congregations. Fanny Emily White's "Nance; or, Blind Alice's Gem," proved a thoroughly enjoyable service of song. Conductor, Mr. G. H. Gee; organist, Mr. Joseph Wood. Miss E. H. Walker, of Bradford, delivered the connective readings. Collections in aid of the school funds.

**BURNLEY, Enon.**—School sermons on June 13th. Preacher, Rev. J. Fletcher, of London. Collections, £102 12s. 0d.

**CONINGSBY.**—School sermons were preached on May 30th, by Rev. G. Camp. The usual public tea on the Monday. Service of song in the evening, entitled, "A Child of Jesus." Congregations good. Proceeds £10 4s.

**CREWE.**—On May 16th, the third anniversary of the school was held, when two sermons were preached by the Rev. A.

Mills, of Chester, to good congregations. On the Monday following, a public tea was provided in the school-room, when 120 sat down (exclusive of the scholars). Afterwards a meeting was held in the chapel, when the following gentlemen gave addresses:—Revs. W. Lees (pastor), D. Bailey, A. Mills, Councillor Pedley, J.P., and Mr. Milton (superintendent). The children recited and sang some of the anniversary hymns. Mr. Procter was the conductor, and Miss Jessie Milton presided at the organ with her usual ability. Collections, &c., over £15.

**CROWLE.**—Very successful school anniversary services were held on June 13th. Sermons were preached morning and evening by the pastor, F. Norwood, and the scholars recited and sang in the afternoon. The chapel was crowded. On Monday a large number of friends sat down to an excellent tea, and a large meeting was held in the evening presided over by Mr. Sinclair. Addresses by Revs. D. McCallum (Burnley), W. C. Loosmore (Glasgow University), J. Studterd, W. M. Anderson, and F. Norwood.

**HEPTONSTALL SLACK.**—School sermons May 16th. Preachers, J. K. Chappelle (Shore) and W. H. Tetley (Derby). Collections, £54 4s. 4d.

**HURSTWOOD.**—On June 6th, Sunday school sermons were preached by the Rev. Sandy Kent, of Lineholme, to large congregations. Collections over £44.

**MOUNTSORREL.**—May 16th was the school anniversary. Preacher, Rev. R. M. Julian (Loughborough). Congregations large; collections £12. Children's singing much appreciated.—The much-looked-for treat came the following day, and although showers fell the scholars wrung the utmost pleasure from the day it was possible to get. They paraded the town, singing their hymns at intervals—tea and field games following.

**SMALLEY.**—The anniversary was celebrated on May 29th, when the Rev. C. Springthorpe, of Wirksworth, preached, referring at each service to the death of the late superintendent, Mr. Creswell. Singing and recitations by the children, and anthems by the choir assisted by friends from Ilkeston and Heanor, &c.—On the day following a public tea was provided, and afterwards a public meeting. The superintendent took the chair, when the secretary gave his report. Addresses by Mr. A. Woollands (of Ilkeston, a late teacher in the school), the Revs. C. Springthorpe, and E. Hilton (pastor). The meeting was interspersed with singing and recitations by the chil-



dren, under the direction of Mr. C. Creswell. Proceeds, £10 16s. 6d.—On Sunday evening, June 13th, a special sermon was preached to parents by the pastor, after which the prizes were given to the scholars. The children had their annual treat on Whit-Monday.

**STALYBRIDGE.**—*Old Scholars' Tea Party.*—A re-union of the old teachers and scholars in connection with the Baptist church, Wakefield Road, took place on Good Friday, and proved one of the most interesting meetings ever held in the place. About 300 responded to the invitation. Several were present who had left the school more than forty years ago. The school-room being too small, the meeting was held in the chapel. The secretary, Mr. Jas. Broadhurst, read apologies for non-attendance. The pastor, Rev. C. Rushby, gave a hearty welcome to the old teachers and scholars, and addresses were delivered by Messrs. A. Coates and W. Mullener, of Manchester; C. H. Lawton, of Moston; S. N. Brooks, of Hyde; Rev. E. K. Everett, of Gorton; and Messrs. G. Hopwood and Thos. Hardy, of Stalybridge.

#### BAZAAR.

**LONDON, Borough Road.**—On Tuesday afternoon, May 25th, a bazaar, taking the form of an Indian encampment, was opened in the school-room, by Mr. Arthur Cohen, Q.C., M.P. A number of wigwams, well filled with goods for sale, both useful and ornamental, were seen in conspicuous parts of the room. The arrangement gave the bazaar a novel and very picturesque character, and the committee were greatly encouraged by a large attendance of friends at the opening. The committee of management provided a very taking programme for each evening, comprising concerts, electrical and scientific apparatus, a working potter's wheel, recitals, Robinson Crusoe, &c. Mr. Fountain Meen, organist to the Sacred Harmonic Society, and Dr. Allon's church, performed solos on the new organ. Miss Annie Woods (Associate of Trinity College) presided at the piano. The object was the raising of £300, in order to clear off the balance of the debt incurred by cleaning and repairing the chapel, and the erection of the new organ. The Delaware Indian chief, Wanbuno, in full costume, presided at the opening, and gave some account of his history. The Revs. G. M. Murphy, A. Mills, G. W. McCree, B. Senior, and Mr. Hawkins also spoke. Mr. A. Cohen, M.P., declared the bazaar open. Miss

Lily Russell, about three years old, then presented the hon. member with a magnificent bouquet. Various good entertainments were provided. The exhibition was conducted by Mr. Hawkins; the fine art gallery was arranged by the young man; the concerts, held in the chapel, were organised and well carried out under Mr. Cooper's management. On Wednesday the Encampment was opened by Mr. Alfred Pocock, and the attendance, if possible, was even more crowded and the receipts exceeded in amount the takings of the first day. At the evening concerts Mr. Miller presided at the organ, Misses Russell and Reynolds at the piano, and the singers were Misses Beaumont, Townsend, Reynolds, and Miller, and Mr. Banks (a blind gentleman), the whole of the music passing off very satisfactorily. There was a pleasing introduction in the second "half-hour" of an entertainment in the form of a musical sketch, entitled, "Aladdin in Ten minutes," which was heartily received.—W. S. Caine, Esq., M.P., opened the bazaar on Thursday, supported by Rev. G. W. McCree, Chief Wanbuno, Alexander Hawkins, and a good number of friends. Result £343 0s. 0d.

#### BAPTISMS.

**ARNOLD.**—Six.  
**BOSTON.**—Two, by J. Jolly, B.A.  
**CLAYTON.**—Six, by J. W. Hamby.  
**DENHOLME.**—Six (one a Wesleyan).  
**HEPTONSTALL SLACK.**—Eight, by J. Hubbard.  
**HURSTWOOD.**—Six, by J. Crabtree.  
**LEICESTER, Friar Lane.**—Two, by G. Eales.  
**LINCOLN.**—Four, by Sandy Kent.  
**LONDON, Borough Road.**—Four, by G. W. McCree.  
**LONDON, Church Street.**—Seven, by R. P. Cook.  
**LONG SUTTON.**—Two, by J. F. Pitts.  
**LYDGATE.**—Two, by W. L. Stevenson.  
**NOTTINGHAM, Carrington.**—Six, by J. Burton.  
**STANTON HILL.**—Fifteen, by G. Yates, of Mansfield; nine, by T. Wooley, of Long Eaton.

#### MARRIAGE.

**CRAVEN—BARKER.**—June 15th, at the G. B. chapel, Clayton, by the Rev. J. W. Hamby, Mr. Tom Craven, to Miss Heletta Barker, both of Clayton.

#### OBITUARIES.

**CLIFFORD.**—On June 1st, Grace Teggie, the beloved youngest daughter of John and Rebecca Clifford, of 51, Porchester Road, Westbourne Park, London.

**DENNIS, WILLIAM.**—The church at Borough Road, London, has sustained a serious loss in the death of Mr. William Dennis, long one of its deacons. His life was one of varied adventure both by sea and land, and may, perhaps, be given to the public in a permanent form by the Rev. G. W. McCree. The funeral services were most impressive, and it is known that saving results followed.

THE  
MISSIONARY OBSERVER.

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JULY, 1886.

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**Abstract of the Seventieth Annual Report.**

THE GENERAL BAPTIST MISSIONARY SOCIETY having been formed at the Annual Association, held at Boston, Lincolnshire, June 26th, 1816, is now *seventy years old*. Its chief originator and first Secretary was the Rev. J. G. Pike, author of "Persuasives to Early Piety," and other valuable works. As many in the present day are unacquainted with its origin and necessity, the following account will be read with interest. It is extracted from the first Minute Book of the Society, and is in the hand-writing of Mr. Pike.

FIRST SUGGESTIONS.

"Some members of the New Connexion of General Baptists had long felt a desire to see a Society for propagating the Gospel among the heathen, established by the churches of that Connexion. The writer of these lines has little acquaintance, from personal observation, with what passed in the Connexion previously to 1809; but thinks that he has seen a statement, that a case respecting a Foreign Mission was sent from the church at Castle Donington to a Conference or an Association before that time.\* If this were the case, no visible effect appears to have followed. In 1809, an anonymous letter on the subject of establishing a missionary Society was read at the Association at Quorndon. This letter appeared to excite some attention; Mr. Freestone spoke of it in terms of high commendation, and Mr. B. Pollard observed that he could almost have sold the coat from his back for the missionary cause, or to that effect. The letter was printed in the *Repository*, No. 17. In 1813 a question to the following effect was presented as from the Church at Friar Lane, Leicester, to the Conference at Derby: 'Ought not the General Baptists to exert themselves as much as they can in establishing, though on ever so small a scale, a mission of their own?' In 1813 two letters appeared in the *Repository* on the importance of a Mission to the heathen.

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\* The following "Case" from Castle Donington was sent to the Association held in London, June 8th, 9th, and 10th, 1802:—

"Can any sort of foreign missionary business be undertaken by the General Baptists?"

To this the following answer was returned:—

"In the present state of our Connexion it does not appear that we can with propriety undertake any foreign mission; but we think its situation, and the cause of the Redeemer amongst us, such as to render it proper and necessary to undertake and pursue a mission at home. And in order to the execution of this object in some degree, brethren J. Smedley, Robert Smith, and W. Shipston, are requested to make the necessary inquiries in a certain district in Lincolnshire, including Lincoln, Misterton, Epworth, &c., and to report the results to the next Leicestershire Conference." See Minutes of the Association for 1802.—W. H.

## ATTEMPT AT UNION.

“About 1812 the writer applied to Mr. Fuller, the venerated Secretary of the Particular (or Calvinistic) Baptist Missionary Society, to know if that Society would employ as a missionary a person who might be a member of a church belonging to the General Baptists? *His answer amounted to a negative.*

“About 1814 or 1815 the Independents formed a Society for the counties of Derby, Nottingham, and Leicester, auxiliary to the London Missionary Society. The same person again applied to Mr. Fuller, suggesting the formation of an Auxiliary Baptist Missionary Society, which should include both the bodies of Baptists denominated General and Particular. It was thought this might be supported by churches of the former description, and yet it was observed to Mr. Fuller as such Society would be a mere auxiliary it would not interfere with the management of the Baptist Mission. This would have continued on the same footing as before. *His answer to this proposition was most decidedly unfavourable.*

“It now remained for the friends of the heathen among the General Baptists to see a little done among themselves for the support of the missionary cause as carried on by others, or to make a fresh attempt at the formation of a Missionary Society in their own Connexion. In the early part of 1816 another letter, calling for the establishment of such a Society, appeared in the *Repository*. This letter, which it is conceived came from the same hand\* as all those already mentioned, seems to have had some effect. The subject of a Missionary Society was taken up by the Lincolnshire Conference. The letter alluded to was read, if the writer does not much mistake, at a church meeting at Stoney Street, Nottingham, and a case from that church was presented to a full Conference at Wymeswold, June 4th, 1816, requesting the Conference to take into consideration the propriety of undertaking a foreign mission. The subject appeared to be of such infinite importance, that the Conference recommended it to the most serious consideration of the Body at the next Association. The subject was accordingly taken up at Boston, and though the design met with some opposition, it was agreed—

I. That we form ourselves into a Society, which shall be denominated *The General Baptist Missionary Society.*”

Resolutions were subsequently passed with reference to the object of the Society, the conditions of membership, and the appointment of a committee; Mr. Pike, of Derby, being requested to act as Secretary. The next five years were spent in organizing the churches for mission work, and in the gathering of funds.

## THE FIRST MISSIONARIES.

In May, 1821, the first missionaries—William Bampton and James Peggs, with their devoted wives, embarked for India. They had, as a fellow-passenger, the Rev. William Ward, and with this eminent servant of Christ, proceeded to Serampore, where they received a most cordial welcome. They were instructed by the Committee to consult the Serampore Missionaries as to a suitable sphere of labour, but were to consider it a *leading principle*, that the field for usefulness should appear *wide*,

\* That of the Rev. J. G. Pike.

and be *as yet unoccupied by others*. In accordance with this admirable advice, they fixed upon ORISSA, and arrived at Cuttack, the capital of the Province, on the 12th of February, 1822.

#### THE POPULATION OF ORISSA.

According to the census of 1881, this vast district contained a population of 6,100,769. Of this number it is estimated that about 7,000,000 speak the Oriya language; the other languages spoken being Hindustani, Bengali, Telegu, Hindi, Khond, and the various dialects used by the aboriginal tribes dwelling in the hill-tracts of Orissa.

#### THE MISSIONARY STAFF.

In the good providence of God, the precious lives of all our brethren and sisters have been spared throughout another year. In the case of the four seniors this circumstance calls for devout thanksgiving, as their term of service averages the unusually prolonged period of forty-one years. Though not so vigorous as formerly, these brethren and sisters are still actively engaged in the Master's service, and as regards the final issues of their work, are stronger in hope and heart than ever they were before. While thankful, however, for their spared lives, the Committee are most anxious that others should be sent forth to carry on and extend the work which they, in the natural order of things, must shortly lay down.

The Committee are thankful to report the return of Mr. and Mrs. Pike to India, and their safe arrival at Sambalpur in the early part of the year. Mr. Pike's earnest labours among the home Churches were highly appreciated, and it is hoped will result in great good. It is also hoped that he and his beloved wife may enjoy many more years of health and usefulness among the sons and daughters of Orissa. Like Mr. Bailey, they have had to leave three precious children in England for their education. What this painful and prolonged separation involves only those who have experienced it can realize. To part with *money* for the sake of the Mission cause is sometimes regarded as a great hardship. Let such persons ask themselves what the trial must be to part with *children*? Even to the Hindoos this is a great mystery, and, not knowing their constraining motive, they say English parents must have no hearts, or they could not do it.

#### NATIVE MINISTERS.

The present number of Native Ministers is twenty-four. Several of these, by reason of advanced age, are laid aside from active labour; one having been engaged in the good work for about half a century, and two others for forty-five years. Convinced of the fact that Orissa must, for the most part, be evangelized by Native agency, the missionaries would gladly see the number of Native ministers increased, were the men and means forthcoming.

As in former years, these brethren have been extensively engaged in making known the Gospel to their fellow-countrymen, and in the reports of their labours most interesting information is furnished.

In addition to their preaching engagements, several of the brethren have rendered valuable service in other departments of mission work, as

in the college, in schools, and in literature. With reference to the literary labours of our highly-gifted brother, Makunda Das, Mr Bailey writes:—

In addition to his ordinary duties, Makunda Das, the senior native minister at Berbampore, has been, as heretofore, diligent in literary labours; and, to the great satisfaction of the brethren, succeeded in completing a poetical version of the Psalms in time to be submitted to the late Conference in Cuttack. Poetical versions of the four Gospels had already been prepared by the same brother, and are greatly appreciated, and it is hoped that the present work, when printed, will prove equally acceptable and useful. A tract on "The Way of Salvation," by the same gifted author, also passed through the press during the year, and is regarded as a very valuable addition to our tract literature. Further useful work has been done by the same brother in the revision of our older tracts.

### STATISTICS OF MISSION CHURCHES.

THE STATISTICS OF CHURCHES FOR THE YEAR ending March 31st, 1886, were as follows:—

*Increase*—By baptism, 88; by reception, 8; by restoration, 7.  
Total increase, 103.

*Decrease*—By removal, 45; by exclusion, 13; by death, 16.  
Total decrease, 74.

*Net Increase* of Members during the year, 29.

THE GENERAL STATISTICS OF THE MISSION, March 31st, 1886, were as follows:—

English Missionaries (male and female)	...	17
Native Ministers	... ..	24
Ministerial Students	... ..	3
Mission Stations	... ..	16
Mission Chapels	... ..	14
Mission Churches	... ..	9
Church Members	... ..	1286
Total Native Christian Community	... ..	3366
Baptized since the commencement of the Mission 2121		

Erun, the first native to confess Christ in connection with the Mission, was a Telugu. He was baptized by Mr. Bampton at Berbampore, December 25th, 1827. Gunga Dhor, a high-caste brahmin—the first Oriya convert—was baptized by Mr. Lacey in the Mahanuddi, Cuttack, March 23rd, 1828.

### FINANCES.

The <i>Disbursements</i> for the year have amounted to	...	£8,325	15	11
The <i>Receipts</i> for the year have amounted to	... ..	7,628	18	4
<hr/>				
Leaving a <i>Balance due to the Bank</i> of	... ..	£696	17	7
The Balance due last year was	... ..	530	2	4
<hr/>				
Which has been increased during the year by	... ..	£166	15	3
<hr/>				
The <i>Income</i> last year for general purposes amounted to	...	£3,592	19	3
This year it has amounted to	... ..	3,504	0	5
<hr/>				
Showing a <i>Decrease</i> during the year of	... ..	£88	18	10
<hr/>				

The increased balance against the Society is owing partly to payments for passage to India (£194 11s. 11d., as against £86 7s. 6d. in 1885), and partly to a sum (£97 11s. 9d.) advanced on behalf of the Association "Incorporation Account," part of which it is expected will be refunded. These two sums (amounting to £205 16s. 0d.) more than account for the increase in the balance, and had they not existed, the Society's income during the past year would have equalled its expenditure.

Considering the general and long-continued depression in agriculture and trade, the Committee are thankful that the decline in receipts amounts to no more than £88 18s. 10d. They feel that this result can only have been secured by great self-denial on the part of many, and that they must have cast, not of their abundance, but of their poverty, into the treasury of the Lord. Such loving, self-sacrificing gifts, however small, will be rewarded by "Jesus, who sat over against the treasury, and beheld how the people cast money into the treasury."

While grateful for the liberality displayed, the Committee are most desirous that

#### THE DEBT OF £696 17s. 7d.

should be extinguished, and the regular income so augmented, as to enable them to send out the reinforcements so urgently needed.

Within a few weeks after the audit, the sum of about £1,200 is required to meet the half-yearly payments of the Mission. Upon this amount, in addition to the debt, interest at the rate of 5 per cent. has to be paid. In order, therefore, to avoid the payment of interest, it is necessary that at the time of the audit there should be a balance in favour of the Society of at least £1,000. As matters now are, the Society's indebtedness to the bank, in the course of a few weeks, will amount to £2,000!—a state of affairs which is most undesirable. The real facts having been made known, the Committee earnestly hope that by liquidating the debt, and by providing a sufficient sum to meet current expenses, the finances of the Society may soon be placed on a more satisfactory basis.

#### ROMAN MISSION.

Every day Rome increases in importance. She is no longer a city only interesting from her past history, however glorious that may be. As the centre of united Italy she has a future opening up before her which may be every way worthy of her past.

This is what one of her journalists said the other day of Italy:—

"The nation, secure at home, threatening to those only who would disturb an honoured peace, situated as she is on the three seas, opening to the world's commerce ports towards central Europe on the one hand, and towards Africa and the East on the other, she may and must aspire to the ancient power. If that rivalry of severe studies to which our youths press forward, if that constancy in the experiments of industry which it is necessary to encourage, shall have given us the industrious, intelligent, and peaceful generation which we fervently invoke, who can say

what high position Italy will within a few years hold among the civilized nations?"

The population of Rome is increasing at the rate of more than fifty-four every day. When we began our Mission in the Eternal City the population was less than 250,000. On the last day in 1885 it was 345,036. The nett increase from that time up to March 31st of this year was 4,885, bringing up the total population to that day to 349,921 souls. Building has been and is going on everywhere. The fields where Cincinnatus used to plough are being covered with habitations. Three new bridges are being thrown across the Tiber, and the Esquiline is already covered with buildings, streets, and squares. It is a consolation to know that all this building is tending to increase the value of our Mission premises, both as a mission centre and from a financial point of view. Would that it were possible to put up and efficiently man suitable churches to meet the future wants of all this increasing population. The Roman Catholic Church, with her proverbial keen eye to her own interests, is building churches, convents, and immense premises for a Jesuit college, &c., determined to dominate the new Rome as she has done the old.

In referring to the labours of the past year, Mr. Shaw writes :—

*Thankfulness* is the word which, more than any other, we feel ought to characterize us as we review the work of the past year. Much of the music has been in the minor key, but the chorus is one of praise to God. We cannot report brilliant successes. The day for these is not yet come; and to those who can see no good but what can be shown in statistics, we must seem to have "laboured in vain and spent our strength for nought." But we know that such judgment would be very unjust. It is evident that, for some years to come, we must be content to evangelize and sow with liberal hand the seed of the kingdom without looking for an immediate harvest. We know we are influencing the minds of men. We are leavening society with the truths of the gospel, and creating an atmosphere which will nourish the life of the future. We have continual proofs of the beneficent influence of our labours over the minds of many who, for reasons patent to all who know the composition of Roman society, do not unite themselves to us; and we have no manner of doubt that the good influence extends far beyond where we can trace it.

### CONCLUSION.

In concluding the present Report, the Committee cannot but revert to the formation of the Society *seventy years ago*. Of those who took part in its formation, as ministers and representatives, and of those who constituted its first Committee and officers, not one remains. And of their immediate successors in this holy enterprise, whether as advocates, or collectors, or contributors, with very few exceptions, they too have passed away. One by one their familiar faces have disappeared, and their stirring voices have been hushed in the silence of death. Save in the inspiring influence they exert, they have become names, and names only. Our fathers—where are they? "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

As regards the first *missionaries* and their *immediate* successors, they also have finished their course. William Bampton, and the youthful Mrs. Sutton, sleep at Pooree; Mrs. Bampton, at Sutterton; James

Peggs, at Burton-on-Trent, and his beloved wife at Wisbech; William Bailey and Henry Wilkinson, at Leicester. It is, however, in the cemetery at Cuttack that the greater number await the resurrection of the just. Joshua Mundy Cropper sleeps there, and the first Mrs. Goadby; Charles and Mrs. Lacey; Amos Sutton and William Brooks; while the second Mrs. Sutton, bereaved of her first husband in Burmah, and her second in Cuttack, has found a grave in the United States of America. Useful and beloved in their lives, in death they were divided; but, in the language of the sainted Sutton—

“From Burmah’s shores, from Afric’s strand,  
From India’s burning plain,  
From Europe, from Columbia’s land,  
They all have met again.”

These honoured brethren and sisters having been called to a higher life, and to more noble service, their work now devolves upon us. “Others have laboured, and ye are entered into their labour.” In the same spirit of self-sacrificing devotion, let us endeavour to carry on the work that they commenced, so that we, in turn, may pass on to our successors this divine and soul-saving enterprize.

Since the Mission was formed *seventy* years ago, the changes effected in India and Orissa have been wonderful indeed.

*Then*, infanticide, human sacrifices, widow-burning, hook-swinging, and other barbarous religious rites were common among the people.

*Now*, these murderous practices are prohibited and abolished.

*Then*, amid all the gods of the heathen, the true God was unknown; amid all their temples, not one was dedicated to the worship of Jehovah; amid all their shastres, not one made known the way of salvation; and amid all their pilgrims, not one was a pilgrim to Zion. In every direction idolatry and obscenity met the eye, assailed the ear, and grieved the heart. In the dark picture there was no relief—no God, no Christ, no Bible, no sanctuary, no hope. In a spiritual sense, the whole land was as the region and shadow of death, without any morning, and where the night was as darkness.

*Now*, God’s Word and other religious books are extensively circulated and read; the Gospel of Jesus Christ, and His salvation, are widely proclaimed; Christian churches, containing hundreds of members, have been formed; sanctuaries, beautiful for situation, have been reared; schools and asylums have been established; and among the people there is the increasing conviction that sooner or later Christ will take the place of Krishnu, and Jesus of Juggernath.

The great need of Orissa and Rome is—*more men*. At the last Orissa Conference the brethren, while rejoicing in the return of Mr. and Mrs. Pike, recorded in their minutes the following:—

“We feel that the representations which, as a Conference, we have repeatedly made on the necessity for more missionaries, are as forcible now as ever they were, and trust that the Committee and friends of the Mission will never lose sight of the importance of prayer that more faithful men may be sent from the fatherland, and raised up from the Churches in Orissa.”

In one of the Midland counties there exists some splendid gardens, where formerly there was nothing but a wilderness. The earl and owner, perceiving the beauty and possibility of the situation, is reported to



have inquired of his gardener whether he could procure water? On his replying in the affirmative, the proprietor said, Then we will have a change. The result has been gardens of great loveliness, in which the shrubs and trees, the flowers and fountains, have been the delight of admiring thousands. Standing in the grounds there is a statue in memory of their originator and founder, on the base of which is inscribed—"He made the desert smile."

In this beautiful result may we not see an illustration of our work in the moral and spiritual wastes of Orissa and Rome. Only let us convey to the people the water of life; plant in their hearts the Word of God; bring them under the influence of the Sun of Righteousness, and then both in India and Italy, aye, and throughout the entire world, "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose." "For, as the earth bringeth forth her bud' and as the garden causeth the things that are sown in it to bring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

## Contributions

Received on account of the General Baptist Missionary Society from  
May 16th to Audit, 1886.

	£	s.	d.		£	s.	d.
Great Indian P. Dividend	16	19	11	London, Church Street	36	11	8
Share of Baptist Union Collection	10	0	0	London, East Finchley	6	9	2
Ashby	7	17	0	London, Praed Street	27	6	3
Audlem	3	19	0	London, Westbourne Park	204	2	10
Barton and Barlestone	10	1	0	Longford, Union Place	1	0	6
Berkhamsted	17	19	5	Longton	12	0	4
Birmingham, Longmore Street	1	0	0	Loughborough, Baxter Gate	35	8	0
Boston	32	11	8	Loughborough, Wood Gate	9	19	4
Bourn	50	10	0	Louth, East Gate	0	10	0
Burnley, Ebenezer	13	16	0	Louth, North Gate	14	13	8
Chellaston	7	8	0	Lyndhurst	5	3	9
Chesham	53	10	11	Macclesfield	0	4	0
Coventry	0	10	0	Maltby	13	7	2
Crowle	1	11	5	Measham	13	18	9
Derby, Osmaston Road	72	3	2	Melbourne	37	1	5
Derby, St. Mary's Gate	69	12	0	Nazebottom	0	10	0
Derby, Watson Street	2	0	0	New Basford	31	16	4
Dewsbury	0	10	6	Newthorpe	0	10	0
Duffield	4	12	0	Norwich	38	8	10
Ealing, Haven Green	26	4	4	Nottingham, Carrington	12	8	1
Exeter—Rev. E. C. Pike, B.A.	0	10	6	Nottingham, Stoney Street	10	1	3
Fleet	4	2	0	Nottingham, Woodborough Road	44	2	5
Ford	16	10	0	Nuneaton	1	10	0
Grantham	0	5	0	Pinchbeck	0	17	0
Grimby	0	6	9	Quorndon	4	16	9
Halifax	61	1	0	Retford	5	9	9
Heptonstall Slack	19	13	6	Sambalpur Book-Room	37	14	6
Hinckley	2	4	0	Sawley	11	16	6
Hitchin	41	7	0	Sheffield	49	8	0
Isleham	1	13	2	Smalley	2	7	9
Kilburn	1	1	1	Spalding	38	18	8
Landport	11	3	2	Stapleford	2	7	0
Lincoln	15	8	6	Suttonston	2	19	2
London—A. F. Johnson	0	17	6	Wendover	7	3	4
London—R. Johnson, Esq.	10	0	0	Whittlesea	2	0	8
London, Borough Road	3	14	6	Wisbech	31	16	0
London, Bosworth Road	0	15	0	Woodhouse Eaves	3	16	0

Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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AUGUST, 1886.

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The One Hundred and Seventeenth Association.

MANY things contributed to make the Association this year a great success—a central position, beautiful weather, an excellent programme, and an attractive bazaar. Early on Monday, from north and south, east and west, ladies came to arrange their respective stalls and to dispose the splendid supply of goods in the most tempting manner; later on the Business Committees were hard at work, and at six o'clock the 117th Association commenced with a devotional service in Dover Street Chapel, presided over by the Rev. J. C. Forth. An hour later a large company had congregated in the Temperance Hall to take part in the opening of the

COLLEGE BAZAAR.

The large hall was beautifully decorated, the effect of the platform, which represented a rural scene in winter, being particularly good; the stalls were well stocked with choice articles, and served by ladies from the different conference districts. The Rev. W. Evans (College Secretary) in his genial way at once made all feel at home, and briefly stated the object they had in view. Mr. James Ellis, M.P. for Leicestershire, thought bazaars a great mystery—he could not understand why people did not give directly to a good cause—but yet he had found that when money had been obtained by all other means, a bazaar was sure to bring in something additional. A splendid address was then given by Mr. Neville Goodman, M.A., of Peterhouse College, Cambridge, and both for his sake and the sake of his hearers, one could have wished there had been no counter-attraction that evening. In an eloquent and fearless manner he spoke of the great principles of Nonconformity, which the Baptists had ever been forward in upholding; their position had never been sustained by concordats with the State, nor had their name been sullied by persecution. Although they had no priests, there was a necessity for an educated ministry, and the institution in the interests of which they had met was worthy of their most liberal support. The bazaar was then declared open, and business at once commenced, and was carried on during the week. The Rev. Joseph Fletcher, and others, successfully worked the “auction” mode of sale in lieu of raffling.

GENERAL BAPTIST MAGAZINE, AUGUST, 1886.—VOL. LXXXVII.—N.S. No. 32.

On Tuesday morning a good number attended the devotional service, and listened to an earnest address by Rev. G. Needham, of Barton. After breakfast, Dover Street Chapel was well filled with an expectant audience eager to hear the

#### PRESIDENT'S ADDRESS.

In a few fraternal words, the Rev. W. Evans, in vacating the chair, welcomed the Rev. T. R. Stevenson, and wished him health and happiness during his year of office. Mr. Stevenson took as his subject, "Some of the Signs of the Times in relation to the Kingdom of Christ," and with no uncertain voice spoke upon the intellectual, political, and religious signs of the times. The address was listened to with marked attention, and was frequently applauded. The Rev. E. H. Jackson, in moving a vote of thanks, spoke of the "intrepid and stimulating address"; while the seconder, Rev. Watson Dyson, described it as being "brilliant and courageous." The Vice-President (Mr. Bembridge) was about to put the resolution to the meeting, when, amid keen anticipation by the audience (for it was an open secret that some criticism might be expected), up rose Dr. Underwood to know if opportunity would be given for remarks. Mr. Bembridge somewhat demurred; whereupon Mr. Stevenson got up, and in a humorously defiant way, said, "Come on, Doctor," an episode which greatly tickled the audience. However, when the Doctor ascended the platform it was to congratulate Mr. Stevenson, and to thank him for his "eloquent, brave, and brilliant address." The resolution was carried with much enthusiasm.

The Association Secretary, Rev. C. Payne, of Louth, presented a well-prepared and lucid statement of the past year's work, and while the numerical increase was small, so much so as to awaken anxious concern in all hearts, it was nevertheless pleasing to learn that a tone of hopefulness pervaded the reports. At this stage of the proceedings the Rev. Dr. G. H. Ball, of Buffalo, U.S., was introduced and welcomed to the Association. Of his racy and appropriate addresses, delivered at subsequent sittings, we hope to give a special account next month.

In the evening the spacious chapel in Friar Lane was crowded, and a most successful

#### HOME MISSIONARY MEETING

was held, the chair being occupied by Mr. Thomas Watson, M.P. for Ilkeston. The Rev. R. P. Cook gave an encouraging *rèsumé* of the Society's work, and Mr. Pedley presented the financial statement. A letter was read from the Rev. Hugh Price Hughes, M.A., expressing his regret at being unable, through indisposition, to take part in the meeting. The Chairman, a gentleman of fine manly presence, spoke on the "Difficulties of Home Mission Work," and when referring to the bribery and trickery so much carried on in business, he said, "You ministers should pitch into these things—you must speak out;" a remark which was much applauded. The Rev. J. Bentley, of Wisbech, delivered a thoughtful and able address on, "Our relation to the Multitude of Unbelievers around us," which was followed by a stirring speech from the President of the Baptist Union, Rev. Charles Williams,

of Accrington. He was glad to meet with the Chairman, for although he belonged to another denomination, yet he had built and given to them a Baptist chapel. How was that brought about? He did it as a thank-offering to God for a good Baptist wife. Mr. Williams then appealed to the ladies present so to look after their husbands that for their wives' sakes they would be led to build chapels and to do great things for Christ. He then spoke upon Home Missions being Christ-like, and as we have what the world needs, it is our duty to seek to Christianize the people. In illustrating the thought that the gospel seeks to save the sinner by destroying his sin, he quoted with impressive effect the words of Isabella in pleading for her brother:

"I have a brother is condemn'd to die:  
I do beseech you, let it be his fault,  
And not my brother."

The collection at the close was the largest the Home Mission Secretary has taken, viz. £37.

On Wednesday morning there was a good attendance at the early meeting, and a practical address by the Rev. Geo. Barrans, of Walsall, gave a good tone to "the great day" of the Association. After breakfast the

#### COOK MEMORIAL HALL

was the centre of attraction; it was a good idea to hold the Sunday School Conference in that beautiful building, which in many respects is an improvement on our ordinary English halls—the coloured windows, instead of representing mediæval pictures, illustrate Bible prints, figs, dates, grapes, &c. A large rockery filled with ferns and flowers is connected with the building, and when the great window is thrown up, there before you plays a graceful fountain and flourish choice ferns and flowers; the effect on a hot day must be exceedingly fine and refreshing. Mr. Councillor Binns, of Halifax, took the chair at the Conference, and a capital paper was read by Mr. Goodship, of Leicester, entitled, "Some causes of failure in Sunday School work," among which he noticed: unpunctuality on part of teachers—want of discipline—weak and uninteresting teaching. The discussion was most animated and instructive; the only drawback was the confusion occasioned by late-comers. Archdeacon Lane Chapel, at the morning service, was literally packed—forms up the aisles and chairs in vacant places. It was a noble sight, and the preacher, Rev. Joseph Fletcher, of London, had

#### A NOBLE THEME,

"The Prophetic Vision of the Exalted Christ" (Heb. x. 11, 12). After noticing the scope and foundation of the prophecy, the preacher dwelt with much power on the *certainly* of its fulfilment. He showed that the calmness of Christ, the nature of Christianity, the conquests it had achieved, and present-day tendencies, all point to the grand realization of that sublime vision. The service was most impressive, and will be long remembered.

In the afternoon another popular item on the programme drew together a large audience in Dover Street Chapel, when Mr. H. Godkin,

of Loughborough, read the "Association Letter," subject, "The Ministry of Religious Truth in the Villages of England." The writer's aim was to propound a scheme for the controlling of village churches, "without the despotism of Wesleyanism on the one hand, and the weaknesses of Independency on the other." This most able letter will be printed. Late-comers again proved annoying both to speaker and hearers.

Belvoir Street Chapel, with its spacious galleries, was well filled in the evening at the

#### FOREIGN MISSIONARY MEETING.

In the absence of Mr. J. Carvell Williams, ex-M.P. for Nottingham, the chair was taken by Mr. Cayford, of London. The Treasurer, Mr. Bembridge, pleaded earnestly for increased subscriptions. From personal experience, the Chairman spoke most encouragingly of mission work. The Rev. C. W. Vick, of Loughborough, delivered an effective address on the need of heroism and self-sacrifice at home in order to meet our ever-increasing responsibility abroad. He was followed by the Rev. J. Greenhough, M.A., of Leicester, who spoke of our work, and relation to the Baptist Missions. He felt that the societies might be likened not merely to two different organs in one body, but rather to the greater and less valves of the same hearts. His exquisite address, full of spiritual force and beauty, and delivered with a quiet fervour, was listened to with rapt attention and loudly applauded. The Rev. J. Jolly, B.A., of Boston, in an earnest speech, moved the next resolution, which was seconded by the Rev. H. Wood, of Long Eaton, and carried. The collection realized £40.

The adjourned Business Session commenced on Thursday morning, when the College and other reports were considered.

#### A LARGE DEPUTATION

of fifteen of the Nonconformist ministers of Leicester presented a fraternal "address," which was read by the Rev. Ll. H. Parsons, and supported by other speakers. The President, in racy and appropriate terms, gave the deputation a hearty welcome, and thanked them for their greetings and good wishes. Considerable discussion took place over proposed alterations in the Association programme, and an experiment will be tried next year in an additional Public Meeting on the Thursday evening. Much sympathy was expressed with the aged Treasurer of the Association, Mr. Charles Roberts, of Peterborough, in his continued infirmity, and he was very cordially thanked for his long service. Mr. James Hill, of Derby, was appointed his successor.

Previous to the afternoon session, a well-attended meeting was held in Charles Street Chapel, in connection with the Local Preachers' Association. Alderman Stevenson occupied the chair, and an able paper was read by Mr. R. W. Wherry, of Bourn, on "Village Preaching," which should be clear, earnest, appropriate, and natural. A capital discussion followed, and the meeting adjourned to Dover Street Chapel. An important recommendation from one of the Conferences and a number of ministers, relative to the spiritual condition of the churches, was

considered, and it was unanimously resolved that the last Sunday in September be set apart for

SPECIAL PRAYER

to Almighty God that the churches may be clothed with power, and His people quickened in the great work of rescuing the unsaved. Resolutions on "Public Questions" were passed, and the session closed with votes of thanks to the Association officers, the church at Dover Street, and the friends at Leicester, for their splendid arrangements, and exceeding hospitality.

The President was a most expeditious chairman, while the Secretary, with his assistant (Rev. G. H. Bennett, of Bourne), so perfectly arranged matters that there was not the slightest hitch in any part of the programme. To the genial pastor and deacons of Dover Street church, to Mr. Simons (Local Secretary), and to Mr. E. H. Bott (Bazaar Secretary), too much praise cannot be given. On Friday morning this most enjoyable Association reached its consummation, when, under a brightening sky, a long array of breaks conveyed a large party to Bradgate Park for a day's picnic.

A. HAMPDEN LEE.

## Through the Land of the Bens and Lochs.\*

GLENCOE; INVERARAY; ROTHESAY.

No visitor to Oban should miss doing the round of Glencoe. It is a journey of eighty miles, partly by rail, partly by coach, and partly by steamer; it occupies eleven or twelve hours, and on a hot day, such as we had, involves some fatigue; but the wild grandeur of much of the scenery amply repays one for temporary inconvenience of that kind.

Resuming my story of last month,—we left Oban by train about eight in the morning, and a run of nine miles brought us to Achna-Cloich, on the shore of Loch Etive. Here a small steamer was in waiting to take us fourteen miles further to the head of the Loch—a sail we found most enjoyable. During one part of it we had on our right the mighty mass of Ben Cruachan, rising up almost close to us. At another point, the Loch having suddenly narrowed, its dark waters were for several miles hemmed in by a succession of wild, rugged mountains—one of them, Ben Starav, rising steeply to the height of 3500 feet. At the head of the Loch we were put ashore, and for fully half a mile had to pick our way very circumspectly over a beach of boulders. If some of our friends in England could have seen us at this time, now suddenly uplifting an arm in order to preserve our balance, and now desperately planting stick or umbrella in the sand or among the stones, to help us on our way, I fear they would have thought we did not present a very dignified appearance. Certainly for one quarter of an hour the beauties and sublimities of nature had but little place in our minds.

At length, however, we reached a four-horsed coach waiting to receive us. Then followed a pleasant drive of about thirteen miles up Glen

\* Concluded from page 249.

Etive,—the road gradually ascending and skirted by a little river nearly all the way. Two remarkable-looking peaked mountains, with the romantic name of “the Shepherds of Etive,” stood up in front as though to oppose our further progress; but by a judicious flank movement we avoided these guardians of the Glen, and presently found ourselves in an open elevated region where our road joined another leading directly to Glencoe. One thing which struck us in these parts was the extreme sparseness of the population. For more than a dozen miles we saw but one small hamlet. A school-house stood there, and enquiring of a fellow-passenger, who knew the district, the probable size of the school, the answer was, that most likely there would be seven or eight scholars, boys and girls both counted. Over these would be a properly qualified teacher, with a salary of about £60. At the junction of the roads just spoken of, where we changed horses, there were two women with a supply of biscuits and milk to sell to the passengers, and from them we learned that the nearest place of worship was fourteen miles off. The fact was that we were in the neighbourhood of one of the great Scottish Deer Forests. One of these deer we saw. It lifted up its head and scanned us carefully for two or three minutes, and then, apparently thinking that in distance was its best security, bounded away to join its companions higher up the mountain.

Soon now we entered the far-famed Pass of Glencoe, and from this point for the next eight or ten miles, words fail me to describe the savage grandeur of the scenery. Glencoe means, in the Gaelic language, “the Vale of Weeping.” It is a valley between two ranges of mountains rugged, sterile, desolate, rising to the height of three thousand feet or more. Although when we saw them it was the latter part of July, great patches of snow were still visible toward the summits, but vegetation was wonderfully scanty. For the most part it was bare rock, seamed, and scarred, and furrowed by the storms and lightning-bolts and torrents of a thousand generations. Here and there between the mountains were great gorges,—one in particular, in which in the old freebooting times five hundred head of cattle, stolen from more fertile regions, were said to have been concealed. Some distance down the glen we came upon a few fields of level cultivated ground, a little lake, and a farmstead or two. And hereabouts it was that in the year 1692 occurred a massacre of a portion of the clan then holding these parts, with circumstances of cold-blooded cruelty and treachery happily unparalleled in British annals. Mac Ian, the head of the clan, had sided with the exiled James II. and been in rebellion against King William’s government; but though late—too late, it was alleged—had made his submission and taken the oath of allegiance. But through the influence of a Scottish nobleman, the Master of Stair, a company of soldiers was sent into the glen, as though on a friendly errand, was hospitably received and entertained by the inhabitants, and then, as soon as day dawned on the twelfth morning, began to shoot and slay men, women, and children, all under the age of seventy. It was intended to slaughter the whole tribe, but the infamous plot was clumsily carried out, so that although thirty were killed, a number escaped. Their houses were then set on fire, and the troops departed driving away with them the sheep and goats, ponies and cattle. It was said that many of those who

escaped subsequently perished in their fastnesses among the hills through cold and hunger—aged men, and women with babes in their arms, sinking down and sleeping their last sleep in the snow. It was difficult for us, a cheerful party of English tourists, as we drove past the spot on that pleasant summer's day, to realize the fact that not two hundred years ago such a tragedy had been enacted there.

Space fails me to describe in detail the rest of the route,—the remarkable mountain peak called the Pap of Glencoe, or the delightful evening sail from Ballachulish pier to Oban. Nor must I dwell on the glorious sunsets we witnessed on that western coast of Scotland. Surely such lovely tints, pale green and light purple, mingled with orange and crimson, we never witness in these midland parts of Albion. Let me hasten to tell briefly of our homeward journey.

This was by train to Dalmally, and thence by coach, a charming drive, to Inveraray, on Loch Fyne—the tiny capital of the great county of Argyll. The Castle of Inveraray, not a very ancient one, is a residence of the Dukes of Argyll. It stands pleasantly back from the bay, is surrounded by very fine trees and sheltered by lofty wood-clothed hills,—altogether it is a goodly mansion. Near it is one rather remarkable-looking hill, called Duniquoich, about nine hundred feet high, crowned by a small fort. This hill I ascended, finding it a tough walk, yet rewarded by the extensive and interesting views I obtained from the summit.

The next morning we crossed Loch Fyne to St. Catherine's, a village on the other side, whence a coach conveyed us over the hills and (don't start, reader!) down *Hell's Glen*—a valley or ravine not equal in savage wildness to Glencoe, but still striking in its gloomy grandeur—until, after a drive of about nine miles, we reached the head of Loch Gail. In this quiet nook, apparently out of the world, yet easily accessible by sea from Glasgow and Greenock, are a number of villas in pleasant gardens overlooking the Loch, most of them let during the season to visitors from the south. Here, shortly after our visit, a party of friends from Nottingham made their holiday sojourn.

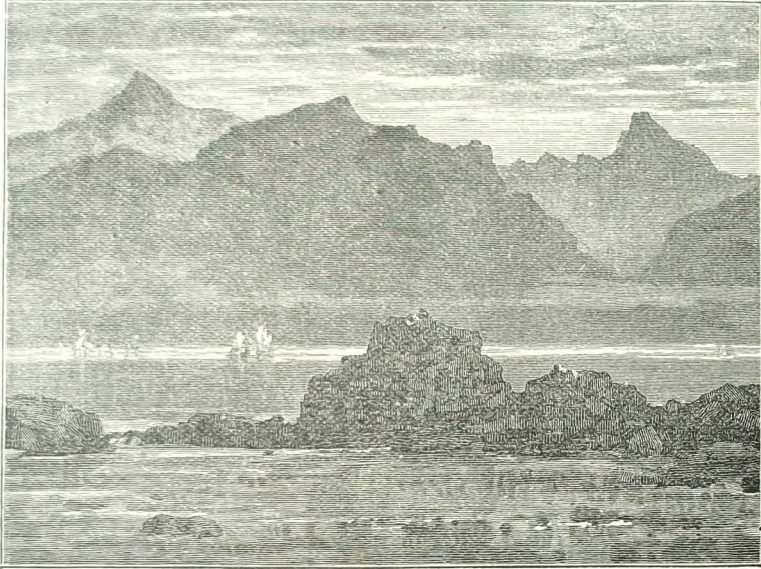
Our stay, however, was but for a few hours. Passing on by steamer we sailed down Loch Gail and Loch Long, touched at Dunoon, Inellan, and other places, and at length about six o'clock, hot and weary with the day's journey, arrived at Rothesay in the Isle of Bute.

We had selected as our quarters here the Hydropathic establishment known as Glenburn, situated on an elevation overlooking the Firth of Clyde, and capable of accommodating 150 guests. At this place we remained three days, finding it very complete in its appointments, well managed, and altogether comfortable. The town of Rothesay is large and increasing; but Glenburn stands apart in its own grounds, with large gardens and a pine wood behind; and to sit on the terrace in front, or at the library or drawing-room windows, and watch the steamers and other vessels, large and small, coming in and going out, was very pleasant and restful. Even the worries of an editorship or pastorate might for a season be forgotten there.

On one of the days of our stay at Rothesay, we had a very delightful



trip by water through the Kyles of Bute—the winding strait which separates the island of Bute from the mainland—as far as the Isle of Arran. True, we did not land in Arran, but we sailed very near for almost its whole length, and called to put down and take up passengers at Corrie, Brodick, and Lamlash, small towns on its eastern coast. As we looked on Goat Fell in the distance, and caught glimpses of glens in the interior—one of which, Glen Rosa, is described as “an emeraldine vale intersected by a silver thread”—we felt a natural wish to see more.



ISLE OF ARRAN.

But time pressed, and considering all that we had been permitted to look upon during the previous fortnight, we should have been ungrateful indeed to have repined.

The next day saw us on board the princely steamer *Columba*, on our way to Greenock and Glasgow; and the evening after that found us safe and sound at home, thankful, I trust, to the kind Providence that had given us “journeying mercies” on so long a tour, watched over the loved ones we had left behind, and permitted us to return invigorated by change of air and scene, and with the chambers of memory newly furnished with a set of fair pictures, to look on which will be a joy for ever.

W. R. STEVENSON.

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No man can safely isolate himself, either intellectually or in practical matters. The self-trained scholar is usually incomplete. Crotchets take possession of the solitary thinker, and peculiarities of character—that would have been kept in check, and might have become aids in the symmetrical development of the whole man, if they had been reduced and modified in society—get swollen into deformities in solitude.—*A. Maclaren, D.D.*

## Ten Years' Service.\*

THE Year Book for 1877 records that on Tuesday, June 19th, at 6.30 p.m., the first Annual Meeting of the Home Missionary Society, as newly organized, was held in Friar Lane Chapel, Leicester, which was crowded with an enthusiastic audience. The speaking was excellent, the collection good, and the meeting altogether a success. Assembled together to-night, in the same place and in similar circumstances, we now report to you the work done during the *first decade* of the newly organized Society, and we are confident that we shall realize equally satisfactory results.

Reviewing the decade we may say that our finances have resembled the quiet and steady, though somewhat stagnant, course of a canal, more than the stately and expanding career of a river. Yet if we have had no sudden rise in the volume and velocity of the liberality of the churches, neither have we had any special season of drought. With marvellous consideration for the Executive, the churches have never yet taxed their energies to find fresh channels for their super-abundant gifts, but have been content to supply merely the funds requisite for the continuance of those operations which were of imperative importance. The average income from the churches has only been some £400 a year. Neither the policy of conciliation nor that of coercion has succeeded in inducing a majority of the churches to respect our Act of Union, which affirms it to be a duty to support the Home Mission.

With such limited resources our record of Connexional service is not characterized by startling results; and yet we venture to affirm that they are sufficiently gratifying to deserve an attentive reconsideration of our claim to larger gifts.

We commenced our work ten years ago with a legacy of Conference obligations which we have cheerfully and honourably fulfilled. Norwich, Netherton, Longton, Swadlincote, Mansfield, Audlem, and Nantwich, are all now self-supporting churches, each of them with a resident pastor and fairly prosperous.

Where the Conferences have given a recommendation to churches, we have encouraged such energetic and heroic church ventures as took the form of forward movements, in the erection of new chapels, the enlargement of existing premises, or the securing of competent men as pastors. On these lines we have afforded adequate and timely aid at Leeds, Coventry, Congleton, Hyson Green, Nottingham, and Market Harborough. In every case the result has been the increased vigour of the churches themselves.

Our New Work has been done at Vicarage Walk, Walsall, where we have assisted in the erection of new chapel and schools at a cost of over £4,000, where under the able ministry of Rev. A. Hampden Lee, there is now a church of 180 believers, with two Sunday schools, 450 scholars, and where the contributions to Foreign Missions last year were nearly

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\* Statement made at the Annual Meeting of the Home Mission, held in Friar Lane Chapel, Leicester, June 22nd, T. Watson, Esq., M.P., in the chair.

£30: 19 believers have been baptized during the past year, and the congregations on Sunday evenings and week nights are good. A second sphere for our New Work was found at Crewe, where a chapel and schools were built costing £4,000. Three years ago there were but 14 members, now there are 74, with a good Sunday school and Band of Hope, and an increased congregation. Here, too, a beginning has been made in gifts to our Foreign Missions, £6 being sent up last year. Such work is its own witness to the wisdom and prudence which have marked the counsels of the Committee in selecting the spheres of their aggressive activity.

The reports to hand from aided churches are satisfactory. At Longmore Street, Birmingham, the timely help granted has enabled them to pay off a portion of an oppressive debt, and a grant has been made for one year more.

From Market Harborough we read of debt reduced, numerical progress, and an effort now being attempted to raise £100, so as to secure the generous offer of the well-known Leicester leader, Mr. Thomas Cook, whose early connection with the church has moved him to promise £200 towards the erection of new schools. They ask for half the amount given last year, and with this help hope to meet their engagements this year.

Hyson Green, Nottingham, has felt the pressure of bad trade most seriously in the removal of members. This, however, is felt to be but a temporary check to gratifying progress, for with increased trade the unoccupied houses are expected to be filled with tenants who will contribute to the increase of the church. Thirty have joined this fellowship during the year, of whom 9 are scholars and 10 teachers.

An effort has been made to revive the languishing interest at Congleton. In October last Rev. Wm. Goacher accepted the charge, and in him the church believes it has found a suitable leader and counsellor in Christian service. The congregations are larger, and the gifts of members generous for their ability. A tract society has been formed, and cottage meetings are regularly held. Extreme poverty is affirmed to be the chief difficulty in dealing with the people who attend no place of worship.

With commendable faith in the yet invisible increase of the Society's income, the Committee have this week given promise of help to two churches whose appeals were felt to be irresistible, and possessing special claims for assistance.

After a century of good service rendered in an obscure district of Birmingham, the church at Lombard Street have resolved to build a new sanctuary. An admirable site has been purchased in the Moseley Road, opposite Highgate Park, and but seven minutes' walk from the present chapel. The cost of the site is £1,050. Such a situation will enable the church to realize very much greater results from equal service, while the Denomination will at length be worthily represented in this Midland metropolis. In this enterprise we are pledged to take a part.

The advance made in our Connexional position at Lincoln has commanded the interest of us all. Every pastor and church officer must

have been delighted with the description, given in the Magazine for June, of the abundant accommodation provided for the modern requirements of an aggressive and multiform Christian activity. As a memorial of our venerable and beloved father, Mr. Thomas Cooper, we are glad that in his lifetime this commemorative work has been so auspiciously begun. We have been asked to share in this good work, and of course we have promised. To allow a movement so heartily undertaken to be seriously impeded through the influence of an unmanageable debt would not be creditable.

The chief claim, however, which we wish to urge upon you as the representatives of the Connexion, is *our third new venture* in the erection of new chapel and schools at Ferme Park, Hornsey. In selecting this site the Southern Conference has well considered where it could secure the largest and earliest return to the Denomination for the contemplated outlay. We have chapels in the east and west, in the south-east and north-west, but in the populous and rapidly extending suburbs of the north of London we are scarcely known as a Denomination, and no adequate provision exists for those of our own faith and order who are constantly migrating thither. For this reason, if for no other, we are called upon to build suitable premises for work and worship, where our own people will be able to attend the ministry of the gospel to which they have become attached. We need an effective working centre in every district of our metropolis. The advantages to the Connexion would be speedily apparent. In no part of Britain does Christian work mean so much for Christianity and the world as in London. Our institutions witness the financial advantages of vigorous metropolitan churches. Looking over the reports of our three departments, I found that if the gifts of the whole Connexion were equal member for member to the gifts of the London churches, we should fulfil the hopes of each Committee; our Foreign Mission would receive £5,000 a year, our Home Mission and our College £1,000 a year each.

To this project the Committee are pledged to contribute the sum of £1,500. The total cost, including a freehold site, will be about £3,800, not an extravagant sum for London. Accommodation will thus be provided for 600 persons in the chapel, 300 or 400 Sunday scholars, and there will be the usual classrooms and vestries, which our architect, Mr. Wallis Chapman, knows so well how to provide. We shall want your aid, brethren, in this work. We cannot do without it. You would not like it if we could.

It may not be known to you that during the ten years of the Society's reorganization no grant has been made or applied for by any church in the Southern Conference. Yet it has held second place among the Conferences in the sum of its contributions; and its demands for money have been indeed great, when we remember that new chapels have been built during this period at Westbourne Park, Haven Green, Bethnal Green Road, and Landport.

We purpose to renew a special appeal for aid. The Christmas gifts only brought in some £20, which was far below our hopes. We trust to secure the endorsement of our appeal in every pulpit and in every pew.

When our doctrines, dear brethren, have taught us our duty, we shall have no occasion thus to urge the claims of Home Missions on English Christians. For more than a century we have declared the doctrine of universal redemption, but have we yet realized the corresponding duty of preaching that gospel to every creature? Have we not rather seemed to be as exclusive in our service for Christ and for humanity, as if we held the narrowest of all views about Him and His work. As we hold that the world has been redeemed by our Divine Lord, that His Spirit has been poured out upon all flesh, let it be our purpose to fulfil the duty involved in our attachment to these doctrines, and proclaim the good news everywhere, with hearts filled with love to Christ and fired with love to man.

ROBT. P. COOK.

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## Modern Difficulties in Home Mission Work.

BY T. WATSON, M.P. FOR ILKESTON.

HOME Mission work is very important, and strikes out in a distinct line. You who are engaged in preaching the gospel in the ordinary way to Christians Sabbath by Sabbath, have a different kind of purpose to that of those engaged in this other work of Christ, very different to the work of the man who goes into the highways and hedges, dragging out of the ditches, so to speak, men and women, and forming them into Christian churches. I believe in Home Mission work, because it is a kind of evangelistic process. It goes to those whom the churches do not get hold of, and it brings them into the fold.

To form a Christian church is not the same as to form a Mutual Improvement Society, or a Young Men's Christian Association; it is not like a sewing class got up in a church, or a young men's cricket or football club, or a Temperance Society. All these, or some of them at all events, may be very good auxiliaries to a church, but I have a decided objection to calling them by the name of the church in connection with which they meet. I think a Christian church has a deeper and more solid basis to rest upon than any of these. An organization that is not formed to bring men and women to Christ, does not do the right work. There are many useful things connected with churches, and they do a great deal of good by lifting up fallen humanity, but the object of a Christian church must be to win men and women to the Saviour, to bring about conversions—that is the old name, but it is the best we have found.

Now I want to look at two or three difficulties that stand in the way of Christian work generally. Society has several purposes in view. There is the business of life. It is a great purpose. Men have to labour for the bread they eat. Then we have the pleasures of life, and they form a great problem for us to solve. Then we have the sports of life, which a great many seem to like and enjoy. Take the business of life first, and look at some of its demoralizations: the adulteration of things, the tricks of trade, the sharp practices. I think you ministers should pitch into these things. Let me give you a little advice. Do not be afraid of your congregations being vexed at what you say, but

tell them the whole truth. Look at some of these sharp practices, how difficult they make it for a man in business to do that which is right. On Saturday last a gentleman called on me, and amongst other things I said to him, "How is it you have gone out of business?" and he replied, "Because I could not do the things I was asked to do honestly." I said to him, "Where is your difficulty?" We were speaking of mills. He said, "In my trade if I don't give commissions to buyers I cannot get an order from them." This is a practice which is eating into a great deal of business life and demoralizing it, and the man who is engaged in it cannot help being demoralized too, so that when they have got accustomed to it they are not fit for a Christian life. I know a few of these tricks of trade. You may say that I have very likely been engaged in some of them. The old rule is "set a thief to catch a thief." But I hope I have not been guilty of any of them. If I could not do right I would give up business. There are people who do that which is right, and who will venture to do it though the heavens fall. God will bear them up.

Then take the pleasures of life. It was my lot to be in London on the occasion of the Oxford and Cambridge boat race. Now in itself this boat race is innocent enough, but when boat-racing and the like become mediums for gambling it is horrible. I was in the House of Commons the night before the Derby Day, and, you would hardly believe it, that ancient House had to adjourn for members to see the Derby run! Where are we going to? There is something behind all this. It is a sad thing to stand on London Bridge at eleven or twelve o'clock on the night of the Derby, and see the crowds of drunken people coming home with empty pockets and wasted lives. These things are rapidly demoralizing the people. Gambling is not now confined to the higher classes. I am sure we who employ large numbers of men, must have noticed that in almost every workshop a process of gambling is going on. Between drunkenness and gambling—I am not sure which is the worst, I know the first has more manifestations of misery than the latter, but if we look into gambling we shall find that it does a great deal of mischief. It is eating itself into the working classes, and the man that earns his twenty shillings a week must make his book. The cheap newspapers are partly the cause, for they give their readers the information which enables them to make their books, and it is one of the things that sell a newspaper. They are bought to see what the betting is. Our working people are becoming gamblers, and with gambling, drunkenness, and other kinds of profligacy, where is Christianity to rear its head?

But I believe there is a greater difficulty in the way than this, and it is to be found in the indifference, the total indifference, of a great many people to the claims of Christianity. Now you Home Missionaries, if you are to be successful in your work, you must act up to your convictions. There is a great mass of the people that you cannot move; there seems to be a pall of darkness hanging over them which the Christian church cannot penetrate. Many Christian people are only half-hearted, but if they were whole-hearted in the work, and would adopt the good old plan of John Wesley, and say to their friends when they meet them, "Brother, how is your soul getting on?" perhaps it

would do good. Christianity is a reality, and is just as much to each one of us as our daily bread. We want to live on it if we would lead a Christian life. We should talk about it by the way, and so encourage and try to help each other. If a man makes a mistake he gets it hot, and everyone talks about him; but if he only makes a profession of Christ, and carries it out a little more prominently than others, people treat him with shyness, and say, "He gets on too fast, be careful of him." Let Christianity save men and women. That is what it is for. Do not be ashamed of the Gospel, but let us by all means win some to Christ.

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### *The Relation of the Church to the World.\**

I SHALL try to put before you the relation we should bear towards the multitude of unbelievers around us. There is in this country a large body of irreligious people who have little faith in us or our religion. This is a serious thing for both. It shows, in the first place, what a poor estimate they have formed of our Christianity, or that presentation of it we have been enabled to put before them. We cannot have given them a right impression of it, and I for one feel that we should take to ourselves sorrow of heart on this account. That they have not received it bodes no good for them. If they are not under its influence they are under other bad influences and will become worse, and the end will be ruin for them. Their ruin will affect others. As no man lives nor dies to himself, so this element of practical unbelief menaces the near future of society. The fact of its existence has been put before us pretty plainly lately, and also our relation thereto defined from their point of view. We see it in the little interest they have in the ordinary religious service, and in the way the public papers treat our sayings and doings. They just note our existence. So far it is evident what little interest we have for the public mind. To them we talk of vague generalities, and spend a part of our time in the contemplation of things remote from the concerns of this present life, which we lay aside when we transact business. In this we display a shrewdness, and even selfishness, more than equal to theirs.

There is some cause for the unfavourable judgment. Although we have become religious, we have not given religion free play in our life. Instead of making it the ruling principle, we have added it to the run of things to be interested in, or we have fallen back upon it in times of trial as a beautiful comfort, and affording a good prospect for the future. This is to me a grave defect in our presentation of Christianity. Our light has not so shone as to make our works glorify the Father in heaven. It has not made us, as men among men, so noble as they have the right to expect from the elevation of our beliefs. They have not cared for our beliefs apart from the fruits they have produced; and, alas! the fruit has too often been bitter.

On contrasting this view of what we are with that of Jesus Christ, as to what we should be, we see a great difference. He said: "Ye

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\* Abstract of an address by Rev. J. Bentley.

are the light of the world, the salt of the earth." If we satisfy this ideal, there goes forth from us a power which, like the light, attests its own excellency as the unity of all that is good, and also a power which is felt. We have a light to throw on the dark questions of human life, which is sufficient for their solution, and in which the significance of life may be read. These two things attest its excellency as being the truth. We cannot answer, to the mind, every question which may be raised. But we have a teaching, which, through the transformation of life it effects, produces a conviction of its reality as a principle to live by. The law of gravitation is judged in the same way, by its nature, as a working principle. It interprets phenomena, is safe to act on. All structures reared on this principle stand. All that violate the same fall. So the life built on the great principle of Christianity—faith in God—survives. "The just live by faith." The life, which, though lived long since, is more alive to-day than any other, was lived on this principle—the life of Jesus Christ. His enemies said, "He trusted in God that He would deliver Him. Let Him deliver Him if He delight in Him." God did deliver Him. "He left not His soul in hell, nor suffered His Holy One to see corruption," but gave Him life for evermore and the world through Him. Our life needs the same power. How shall it be ours? Through faith. By which I mean not more beliefs, but a better hold on the things believed. We say, I believe in God—a grand attainment, if we know much of what it means.

But I question, if we were required to prove our faith by selling all we have and giving to the poor, how many would be able to do it without difficulty. We should not say with Christ our yoke is easy, our burden is light. We want more faith. And then religion will be a greater power in all our life. It will cease to be a thing of a day, of a set time, of a place, and be of all life. We ask, then, for more faith, more hold on the invisible, and, as the result, a fuller life. And, with a fuller life, a freer and more varied manifestation and methods of working to meet the needs of the time. But the life, the larger spiritual mind, must precede in importance, and will produce its own form and method. The organization does not make the life, but the life the organization.

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## Christianity and the Democracy.

BY REV. C. WILLIAMS, PRESIDENT OF THE BAPTIST UNION.

At first the Church was a Home Mission. We read (Luke viii. 1—3) "That Jesus went about through cities and villages, preaching and bringing the good tidings of the kingdom of God"; that "with Him" were "the twelve, and certain women"; "and many others which ministered unto them of their substance." It seems that the Lord thus visited every part of Palestine (Matt. ix. 35), "Jesus went about all the cities and villages." Even after His resurrection, when He gave the wider commission, to preach repentance and remission to all the nations, He added, "beginning from Jerusalem." "Ye shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost parts of the earth."



*We have what our country most needs.*—The Christian religion lays the axe “unto the root of the trees,” and proposes to cut down “every tree that bringeth not forth good fruit.” It has the salt which can heal the waters at their spring, make the streams sweet and wholesome and helpful to fruit-bearing. The best possible reform would be the regeneration and redemption of every man, of rulers and ruled. The Lord Jesus makes the tree good. A good tree cannot bring forth corrupt fruit. This is accomplished by the destruction of sin and the salvation of the sinner.

“I have a brother is condemn'd to die :  
I do beseech you, let it be his fault,  
And not my brother.”

Our Gospel seeks to save man from his sin, to save the sinner by slaying his sin. If this could be done for all our countrymen, righteousness, and peace, and joy would everywhere prevail, and this England of ours would be as the garden of the Lord, an earthly paradise.

*The future of the British nation will be what the Democracy makes it.*—There was a time when the sovereign made or marred the nation. The condition of the country was determined by the character of the monarch. Under William I. there was prosperity, under John adversity. When Mary reigned England was under a cloud, but Elizabeth made her respected the world over. Oliver Cromwell compelled foreign powers to fear the power of this realm. James II. reduced England to the position of a third-rate kingdom. Now the people decide. Sovereignty is not with the Queen upon the throne, not with rival statesmen, nor with Parliament, but with the people. Peers have no place in this High Court of Appeal, but every householder is a judge. Practically the Queen submits the question, of Home Rule for Ireland, and every like question, to the democracy. The multitude pass final judgment. The democracy rules.

*Need I remind you of the Power of the People?*—Each individual man may be like a drop of water. But myriads of such drops make up the resistless torrent; the rising and incoming tide which sweeps all before it; the swelling flood which overwhelms and destroys the proudest and mightiest works of man. Demos is not always generous, or considerate, or just, or even sane. Thomas Carlyle was right in describing the democracy at a late period of the French Revolution as the embodiment of “fanatic madness,” which “rushes on, impelled and impelling, and becomes a blind, brute force,” in its fury “devouring its own children,” destroying and self-destructive. In ancient Athens the democracy condemned Socrates to drink the cup of poison because he rejected some of the superstitions of the Greeks, and taught youth to choose the wisest men as counsellors and guides. In many a peasant insurrection in the Low Countries, in Germany, in England, the democracy has shown blindness in its rage, and has acted in a manner which no just man can approve. I sorrowfully admit that the democracy can be as wicked, as cruel, as ungrateful, as restless in its malice, as a monarchy, or aristocracy, or oligarchy, or a plutocracy. If every householder were a Nero, the people's rule would be as disastrous for this country as was the rule of Nero for the Roman Empire.

*Our business, as the friends of Home Missions, is to Christianize this Democracy.*—(1) The past encourages us. In days gone by the democracy has been favourable to the claims of Christ. "The common people heard Him gladly," and even wished to make Him King. We are told that they also clamoured for His crucifixion. Yes: "The chief priests and elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus." Everywhere, in all countries, the poor have received the Gospel; not many wise, not many mighty, not many noble, but multitudes of the common people have become Christians. The apostles and first evangelists, Wycliffe and the early Reformers, Luther and John Knox, and honest Hugh Latimer, John Wesley, and George Whitefield have met with a like response. Jesus is the Prince of democrats, the King of men, the Saviour and Advocate of all. It would be strange, indeed, if His Gospel were not glad tidings of great joy to the people. (2) The present does not discourage us. I know the popularity of certain unbelievers. But who gives them their power? If Christians had even done to unbelievers as they would wish unbelievers, if in power, to do to them; if there had always been scrupulous fairness, winsome charity, and a Christ-like spirit in dealing with Secularists and infidels, certain prominent unbelievers would not have had half the power, or a tenth part of the popularity, they enjoy to-day. Persecution defeats its own object. As Emerson says: "It is the whipper who is whipped, and the tyrant who is undone." I feel strongly that the success of these unbelievers would be the ruin of our country. In the January number of the *Nineteenth Century*, 1880, a Continental democrat is reported as saying:—"The beginning of all those lies which have ground down this poor world in slavery is—God. The second is—Right. When you have freed your mind from the fear of a God and from that childish respect for the fiction of right, then all the remaining chains which bind you, and which are called science, civilization, property, morality, and justice, will snap asunder like threads." I believe they would. Faith in God is the keystone of the arch. Take that away, and the bridge would fall to pieces. Faith in God is the foundation on which right, and civilization, and morality, and justice are built. Take that away, and the entire superstructure, when the wind blew and the floods came, would become a heap of ruins. But this unbelief is not influential, it is scarcely aggressive in the country. With our Sunday schools, and chapels, and mission halls, shall we fear opposition to our faith? With truth and the Lord of Hosts on our side, shall we tremble for the future? In the town of Accrington, with a population of some 32,000, we have thirty places of worship and as many Sunday schools, while the unbelievers have one meeting on a Sunday evening in winter, and in the summer they never meet. We already have the common people. The secularists boast of Charles Bradlaugh. We had—would he were still with us—H. S. Brown, and have Spurgeon, and Dale, and Parker, and Hugh Price Hughes, and Dr Clifford. Our bible has incalculably more readers than all the books of unbelievers and sceptics put together. Discouraged? No; we are on the winning side. Already the people are largely with us. (3) Our prospect is bright and cheering. Among the signs of the times I put the manner of men chosen to represent labour in Parliament.

There is Joseph Arch. Messrs. J. Wilson, Fenwick, and Burt are Primitive Methodists; Mr Abraham, the Welsh representative of labour, is a Calvinistic Methodist. Many of the leaders of the working classes are Christians. George Potter is a Congregationalist. Christianity is not losing its hold upon the many. I rather rejoice in the fact that there never were so many thousands assembled on Sundays to worship God and hear the Gospel as in this year of grace, 1886. (4) But our work is not half done. We ought not to be content with making more rapid progress than the population. From 1863 to 1883 the population of this country increased at the rate of twenty-eight per cent., and the membership in Nonconformist churches at the rate of thirty-eight per cent. This statement obscures the fact that the number of the unsaved is greater to-day than in 1883. We have means and men enough to effect the evangelization of our country. If every Christian did some work for the Master, and gave some money to the Lord's treasury, there would be no lack of agents and of funds. Why not adopt the motto, All for Christ—ourselves first, and then our so-called possessions, and afterwards our country and the world. This would mean the overthrow of sin and the establishment of righteousness; the banishment of evil and the restoration of peace and joy. This shall be. Watchman, what of the night? The morning cometh, day breaks, light ariseth in the darkness.

"Take heart! the Master builds again;  
A charmed life old Goodness hath;  
The tares may perish, but the grain  
Is not for death.

"God works in all things; all obey  
His first propulsion from the night;  
Wake, thou, and watch! the world is grey  
With morning light."

### "Via Solitaria."

ALONE I walk the peopled city  
Where each seems happy with his own,  
Oh! friends, I ask not for your pity—  
I stand alone.

In vain for me the elm tree arches  
Its plumes in many a feathery spray,  
In vain the evening's starry marches  
And sunlit day.

In vain your beauty, summer flowers,  
Ye cannot greet these cordial eyes;  
They gaze on other fields than ours,  
On other skies.

The gold is rifled from the coffer,  
The blade is stolen from the sheath,  
Life has but one more boon to offer,  
And that is death.

Yet well I know the voice of duty,  
And therefore life and health must crave,  
Though she who gave the world its beauty  
Is in her grave.

I live, O lost one! for the living  
Who drew their earliest life from thee,  
And wait until with glad thanksgiving  
I shall be free.

For life to me is as a station  
Wherein apart a traveller stands,  
One absent long from home and nation  
In other lands.

For death shall bring another mating  
Beyond the shadows of the tomb;  
On yonder shore a bride is waiting  
Until I come.

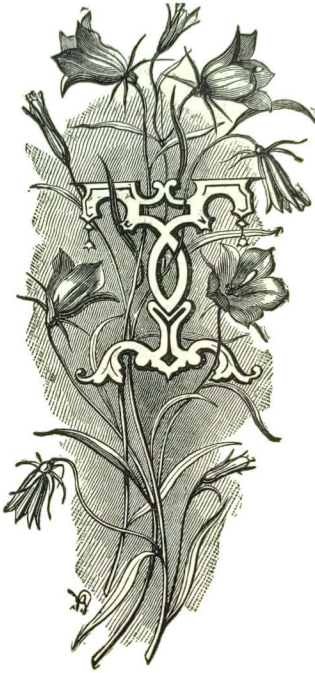
In yonder fields are children playing,  
And there—O! vision of delight—  
I see the Child and Mother straying  
In robes of white.

Thou, then, the longing heart that breaketh  
Stealing the treasures one by one,  
I'll call thee blessed, when thou makest  
The parted one.

HENRY WADSWORTH LONGFELLOW.

# The Mother's Prayer; an Old Soldier's Story.

## CHAPTER III.



WO of you know when I went away. It's enough to say that from the time I went away until I got this (pointing to his 'peg') I had plenty of fighting. I was in India most of the time—during the Mahratta War, and afterwards. Then, in 1808, the Peninsular War broke out, and our fellows were fetched from India. We landed at the roadstead of Maciera, in Spain, joined the force under Sir Arthur Wellesley, and fought by the side of the famous West Kent regiment — 'the Black Half Hundred.'"

Here the old man's manner was remarkable. All feebleness seemed to have gone. He was "fighting his battles o'er again." His eyes flashed. The colour came to his hitherto bloodless cheeks. He raised his clenched hand, and brought it down with force upon the table before him, as he cried—

"Those *were* times. Fighting *was* fighting then. We gave old 'Boney' such a licking as he never expected. I should like you to have been at Vimiera, and seen us and the 50th smash 11,000 of 'em.

"But I was going to tell you about my leg. Well, in the October of 1809, Sir John Moore took the command, and then we commenced to retreat to the coast. Ah," said the old man, shaking his head solemnly, "I shall never forget that retreat. We were forced across a country which was covered with snow and broken by mountains. We were worn out, in rags, and starving. Hun-

dreds of men, women, children, horses, and mules died in a day. Some shot themselves to get away from their misery. Napoleon was pressing us sharply, with 330,000 men and 200 pieces of ordnance. Our regiment was in the rear, helping to protect the main body. We were being continually attacked by parties of Frenchmen. We had no rest, night nor day. At last we reached Astorga, in Leon, and stopped there for a few days' rest. A small party of us was placed in a little field-redoubt thrown up in the rear, to cover the main road to Astorga. We were ordered to keep it against all odds until told to quit, and we intended to do so.

"The 31st of December, 1809, came. For several days previously there had been a thaw and rain, and the snow had given place to mud—mud in the fields, mud in the roads, mud everywhere. All day, from early morning on the 31st, regiment after regiment set their faces towards Corunna, and took their winding way, toiling with difficulty through the deep mire, until they were lost in the distance. We ascended hillocks and climbed trees to see them on as far as we could, and, as we looked, we wondered how many of those fellows we were looking on for the last time. Many a 'good-bye' was shouted back, and heartily replied to; many a hand waved in silent adieu. And so they went off, one by one. Evening drew on, and night came. Elevated as we were on a little hill, we could see that, although the sky was rather clear, a mist was rising from the land. The last regiments had departed, and still we held the redoubt. All was silence. The sentries were anxiously looking out, for, during the day, French cavalry patrols had been observed several times reconnoitring

on the hills not far in our rear; and, here and there, in the deepening night, we could see the watch-fires of the enemy flickering and blazing on the high ground. All those of us who were not on sentry were gathered in a large cluster, trying to keep warm—we dare not light a fire; it would have guided the French down upon us—and trying to snatch a little sleep before the expected summons to march came. We were *trying* to sleep, but I do not think that any of us succeeded. We had been talking, in no very amiable manner, of the Spaniards, who had failed to support us as they ought with men and arms, and who had, in a great measure, left us to fight their battles ourselves. We had angrily asked the question—'Why were we obliged to retreat in that disastrous manner?' and the answer was as ready as the question—'Because when we might have had 100,000 troops, we had never had more than 40,000 to oppose Boney's magnificent army. Then again, you know, it was New Year's Eve, and we were thinking of the folks at home; and while we thought of them we couldn't help trying to calculate the chances we possessed of getting out of Spain with whole skins. So you may guess that, although we were quiet, we didn't sleep much. An hour or two passed, and no order came, nor any sound. It must have been nearly midnight.

"And now comes the strangest part of the whole affair. I was sitting on the sodden ground, with my back against a fascine.\* My face was toward the rear, and my musket loaded and with bayonet fixed lay across my knees. I can't tell you whether I was asleep or no. I don't think I was, for I remember seeing the stars overhead, and, in the dimness, the outlines of my comrades lying near me in all positions, and hearing the tread of the sentry not far off. This was all I saw and heard, but I *felt* something more. I cannot tell you what it was, nor can I explain clearly how I felt. There seemed to be an influence at work within me and in the air around me. The influence around seemed to be a part of the influence within. A feeling came upon me which I have never had before or since. It was not fear, it was not awe, nor was it joy, and yet it seemed to be a mixture of all three. I felt that there was something near me that was awful, and yet comforting and safe. I couldn't stir or speak; I could only be still.

"Just then, from over that part of the parapet of the redoubt which was straight before me, there seemed to rise a small cloud of mist, with a little light in it—like the mist you see of an evening on the tops of the mountains, lit up with a faint light, while the valleys are in darkness.

"Immediately, in the midst of the cloud there appeared a hand—a hand that beckoned me. I looked at it, and I felt sure that I was fancying it all. I tried to arouse myself. I pinched myself, and said, 'Bill, lad, you're dreaming; wake up!' But it was no use. That hand still beckoned. Its spell was on me, and I had to get up and follow it. As I advanced it retreated. Still I followed in a maze. I walked across the redoubt. The sentry passed me, and I answered something, I know not what, to his salutation. I stood at last on the top of the parapet, with my musket in my hand, looking down into the darkness, and there, in front, was the luminous cloud, and the hand beckoning still. As I stood I heard—what I tell you is true, whether I dreamed it or not—I distinctly heard a voice like my mother's voice calling out from the darkness, 'Bill! Bill! come here. Let me clasp you. Come to your old mother, my dear lad.' I jumped down, strode forward, and the hand went on as before.

"I walked, I should think, about two hundred yards, and then the cloud and hand suddenly vanished, the spell seemed lifted, and I came to myself. I looked around in bewilderment, wondering how I should find my way back to the redoubt.

Suddenly, a subdued but familiar sound came to my ears, and my eyes, which had been trained in night watching, detected at a little distance off a line of soldiers advancing as quietly as possible. In an instant I recognized how matters stood. The French were on us! What was to be done? My first impulse was to run in what I took to be the direction of the redoubt. But to run would be death. I should be shot down before I could reach the redoubt.

\* A fagot or bundle of rods used in fortification to raise batteries, fill ditches, etc.

If I fired and charged them I should rouse our fellows in the redoubt, and give them a chance for a fight. That settled it. I knew that I was certainly giving my life up, but I would rather die fighting than running away.

"All this passed like lightning through my brain. I stood, and, quietly raising my musket, fired at the black advancing mass, and then, bringing my bayonet down, I went straight at them.

"I hadn't charged more than three steps when down I fell. In the darkness I had caught my foot against a stone. As I went down a blaze of light and a cloud of smoke passed over me, and the roar of a musket volley rolled over the quiet country. With a shout the Frenchmen rushed on towards the redoubt, and I was crushed into the soft mire by their trampling. It's a wonder it didn't kill me outright. The next thing I remember was, opening my eyes in broad daylight in a house in Astorga, which had been turned into a temporary hospital. My leg was so injured that the surgeon had just cut it off, and was binding up the stump. It was a lucky thing for me that I tumbled as I did. I got off with the loss of a leg, while every poor soul in the redoubt was killed, as well as the officer sent by Sir John Moore with the order for them to march. It came too late.

"When I opened my eyes it was the first day of 1810, and Napoleon had just come into Astorga at the head of 80,000 men, and it was they that picked me up, seeing I was not dead."

Here the old man paused for a moment, and then resumed in a subdued tone:—

"But there is something better to tell. I stopped in Astorga until I could walk with a wooden leg, and when I departed I left behind me the grave of one whose memory I shall always dearly cherish. He was a comrade of another English regiment, and he was desperately wounded. There was no hope for him from the first. He was a thorough Christian. Patiently he suffered—calmly he died. I tended him, as well as I could, until the last. I felt his Christian influence very much, and when he died he left with me a treasure that will always be mine—the knowledge of Jesus, who is my Saviour, and who, although He is the King of Peace, yet loves and cares for those who are surrounded by, and filled with, the horrors of war.

"A thousand times a year I thank God for the loss of my leg. It brought me the greatest blessing I ever had. I often think of that redoubt on the Astorga road. If I hadn't come out of I should have been killed; but the point that I can never settle in my mind is this—what it was that got me out."

A silence fell on the little assembly as the old soldier finished his narration. They felt themselves brought face to face with a mystery.

At last one of the old soldier's two friends arose and called out, "Bill!" All who were present turned their eyes on him, and beheld with astonishment that he was strongly agitated. Tears were running down his cheeks, and his frame throbbed with emotion. Leaning upon his stick for support with one hand, he stretched out the other, and said, "Bill, come with me. I want you outside." His earnestness was so apparent that "Bill," though greatly wondering, arose, put on his hat, and followed him, and they disappeared into the gloaming.

The old friend led the way to the village churchyard, and stopped beside a grass-covered grave. Pointing down, he said,

"Bill, this is your mother's grave."

Sinking down upon the grave, and leaning against a moss-covered stone close to it, the old soldier bowed his head and kissed the mould, "by silence sanctifying, not concealing," the flood of tender memories that flowed up from his soul.

The old friend queried, "May be you remember Sarah Faber?" After receiving an affirmative nod from the old soldier, who was still bending over the grave, he continued, "She died about ten years ago, and before she died she made me promise that, if ever I met you, I would tell you what I am going to

say now. It was midnight on the last day of 1809 when you were saved from death. Bill, at that moment your mother was dying. At that moment she was praying this prayer for you:—'Oh, Lord Jesus, bless and protect my lad!' *It was your mother's voice you heard. Your mother's prayer reached you in that redoubt.*"

The old friend ceased. The old soldier's head was still bowed, as he leaned against the moss-covered stone.

Sweetly the birds warbled their vesper hymns; sweetly the leaves rustled and the trees waved, in drowsy accompaniment; sweetly the zephyr whispered as it kissed the closed and sleeping flowers; sweetly the world slumbered in the summer night; sweetly the old soldier slept, for his soul had gone to meet his mother and his God.

They made him a grave beside his mother's grave, and his two old friends raised a stone above his dust on which were engraved these words:—

"More things are wrought by prayer  
Than this world dreams of."\*

\* \* \* \* \*

Who can tell the power of prayer? Who can tell its mystery? Was the mother's prayer answered? Surely it was not lost. Let not its lesson be lost upon us, but let our voices rise to God, like fountains, night and day:

"For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friends?"\*

Barrowden.

H. BULL.

## The Question Box.

### COMPARTMENT I.—FOR THE YOUNG PEOPLE.

*Answers to Questions of last Month:—*

(19) Jeremiah, who was a priest (see Jer. i. 1), and was set at liberty and rewarded by the Chaldean captain of the guard (Jer. xl. 1—5).

(20) The disciples were sailing from the eastern to the western shore of the Lake of Galilee, and "the wind was contrary." Therefore it must have been blowing toward the east—probably north-east.

(21) Aquila and Priscilla. They rendered important spiritual service to Apollos, by expounding to him the way of God more perfectly (Acts xviii. 26); and on one occasion risked their own lives to save that of the Apostle Paul (Rom. xvi. 4).

*New Questions:—*

(22) Name the Old Testament prophets who prophesied after the return of the Jews from Babylon.

(23) On three occasions Paul asserted his right as a Roman citizen; what were they?

(24) Isaiah makes use of an expression in reference to himself and his "children," which is quoted in one of the Epistles of the New Testament as illustrative of the near relationship of Christ and His people; what is the expression, and where is it quoted?

*Answers to be addressed to REV. W. B. STEVENSON, Carrington, Nottingham.*

THE SMALL THINGS OF LIFE.—As the chalk cliffs in the south, that rear themselves hundreds of feet above the crawling sea beneath, are all made up of the minute skeletons of microscopic animalculæ; so life, mighty and awful, as having eternal consequences, life that towers beetling above the sea of eternity, is made up of small tasks; and if thou art not "faithful in that which is least," thou art unfaithful in the whole.—*Dr. A. Maclaren.*

\* Tennyson. "Morte d'Arthur."

# Ten-Minute Talks with Boys and Girls.

## THE BIBLE.

*"Thy testimonies are my delight and my counsellors."*—Psalm cxix. 24.

**H**ERE are two peculiarities about this psalm which you can all understand. First, it is the longest in the Bible, and has more verses than any other. Even very young readers know that. But long as it is, only one subject occupies the writer from the beginning to the close. It is all in praise of the Word of God. Now the psalmist only had a small part of our Bible. None of the New Testament had yet been written, nor even the whole of the Old Testament. And yet his praise of the Bible is unbounded. It is sweeter to him than honey or the honey comb; more precious than gold or precious stones; more helpful than anything he can name. Our text sums up in the words, "Thy testimonies are my delight and my counsellors."

Now if this was true of the part, it should be truer still of the whole; so I want to talk about the Bible in these two aspects—as a source of pleasure, and as a means of guidance, as a delight, and counsellor for boys and girls.

### I.—THE BIBLE THE CHILDREN'S DELIGHT.

Many of you can understand men and women delighting in the Bible, but do not see why children should be so enraptured by it. Is it not a book for grown-up people? Does it not contain hard words, and difficult chapters? And how can boys and girls be expected to enjoy reading it? John Ruskin says that when he was a child his mother made him read aloud right through the Bible, "genealogies and all." He was not allowed to miss a verse, and when he had come to the end of "Revelation," he began again at the first chapter of Genesis. He is very grateful to his mother now, but he did not relish it then. And I fancy most children find Bible reading more of a toil than a pleasure. But that is because they are not taught to read it in the right way, or see it in the true light. Let me try to show you how much reason children have to delight in God's word.

#### 1. *Think how much it has done for them.*

Boys and girls who live in Christian lands have much to be thankful for. No-where else would their lot be so happy and free. In heathen countries they are often killed in childhood, and are never cared for so tenderly as where Jesus is known and loved. The old Greeks and Romans used to murder all sickly babes, and gave the father authority to kill any of his children at will. In China and India one child out of every three is slain in infancy. Our own forefathers, before the gospel was preached to them, used to give their unpromising nurse-lings to the wild beasts of the forests. In the South Sea Islands baby-killing was quite common: fathers and mothers who did not want the trouble of bringing up their children put them to death; and the missionaries met with men and women who owned to having killed ten or twelve innocent and helpless babes. How different it is in the "Happy Homes of England." What a loving welcome greets the new-born babe! How tenderly his infancy is watched over! What sweet and kindly influences hallow his childhood! What splendid schools are built for his education! What beautiful books are printed for his instruction and amusement! What handsome toys are made for him! How earnestly do ministers and teachers in church and school try to win his heart for God! "The motto of Froebel's work is the motto of this age. Come, let us live with our children." But to what do we owe this delightful change? The Bible. Wherever that is honoured, children are cared for. It is the children's friend. A little Moslem child accounted for her preference for the Christian religion by saying, "I like your Jesus because he likes little girls. Our Mahomet did not love little girls." That is one great difference between the Christian faith and all others. Jesus is the children's Saviour: the Bible is the children's protector. Surely, then, you will prize the book to which you owe so much.



2. *Think, again, how much it says about children.*

Some one has counted six hundred references to childhood in the Bible. Several very interesting books have been written upon "The children of the Bible." And since all boys and girls are interested in stories of childhood, the Bible is a storehouse of delight for them. Who does not love to hear of Joseph the shepherd boy who became the lord of Egypt, and David the shepherd boy who became king of Israel? Who is not interested in reading of Moses, and the ark of bulrushes, or Samuel, and his strange call by night? Then there are ever so many nameless children, like the little maid who was the means of healing Naaman's leprosy; the little boy whom Elisha raised from death; the boy and girl whom Jesus raised to life again; the lad who helped Jesus with His loaves and fishes. And what beautiful incidents there are in the life of our Lord when He laid His hands in blessing upon the children's heads; and when He said of the children who scattered palm branches over His pathway, and shouted hosannas before Him as He entered Jerusalem—"Out of the mouths of babes and sucklings hast Thou perfected praise." But above all, it is the Bible which tells us of "the child Jesus;" how He was born in a stable, and cradled in a manger; how Joseph and Mary carried Him to Egypt, and how they lost and found Him in Jerusalem. Would it not be strange if a book which says so much about childhood gave children no delight?

3. *Think, again, how much it contains to interest children.*

A very wise writer says, "I know the general impression is that children must be governed through their stomachs. I think they can be controlled quite as well through their curiosity, that being the more imperious and craving of the two. I have seen children follow about a person who told them stories, as greedily as though his pockets had been filled with bonbons." Was there ever a child who did not love to listen to a good tale? Well, the Bible is the best story-book in the world. Where can we read about more wonderful adventures, or more thrilling escapes? No book of fairy tales has anything to beat the stories of Elijah and the ravens, Daniel in the den of lions, Jonah and the whale, and a host of others. And the stories of the Bible have one great advantage. When I have been telling some little one a tale, I have often been asked, "Is it true?" Now, Bible stories are true: they tell of boys and girls, men and women, who really lived, and of incidents which really happened. There is no-make-believe about them. And while there is a great deal in the Bible which wise men cannot understand, there is much more in which little children can delight. It is like the sea, in whose depths "mighty monsters" find a home, but in which the smallest fish can swim.

But the Bible is not merely a play-book for you to delight in, it is also a guide-book, giving counsel and direction for your lives. So let me say a few words upon this second point.

## II.—THE BIBLE THE CHILDREN'S COUNSELLOR.

One of the most touching pages of English history tells of the execution of Lady Jane Grey, when she was only eighteen years old. The night before she was beheaded she sent a Greek Testament to her younger sister, in which she wrote these words:—"I have sent you, good sister Catherine, a book, which, although it be not outwardly trimmed with gold, yet inwardly is of more worth than precious stones. It is the book of the law of the Lord. It is His testament and last will, which He bequeathed unto us wretches, which shall lead you to the path of eternal joy: and if you with a good mind read it, and do with an earnest mind purpose to follow it, it shall bring to you an immortal and everlasting life. It shall teach you how to live and how to die." That is a true description of the power of the Word of God. It is the best guide we can possibly have. It tells us how to find pardon for our sins. It teaches us what is the will of God concerning us. It directs us in times of difficulty. It points out the path of duty. It shows us the way to heaven.

A long time ago a whale ship was sailing in the Southern seas, when a great whale, which was swimming with great speed, butted full against its side. The force of the blow was so great that the ship began to fill and sink. It was a long way from land, and the only chance for the crew was to take to the boats,

and row many miles into the roadway of trading vessels, in hope of being picked up by some passer by. So the captain gave the order—the boats were launched—provisions were cast in—and the sailors pulled away lest the eddies of the sinking vessel should swallow them. But just when they were at a safe distance, two strong men jumped out of one of the boats, and swam for the ship. They reached it before it was quite full; they jumped on deck, ran down into the hold, and came out holding a box in their hands. The ship sank; for a moment they disappeared, and were parted; they rose again, and neither had the box. They did not try to get away. They risked their lives until they had laid hold of the lost treasure. And then they swam steadily back to the boats, amid the cheers of their comrades. And why? What had they fetched at such immense risk? It was nothing alive; nor was it food; nor was it gold or precious stones. It was a mariner's compass. And they prized it above everything because it told them which way to steer and where to go. Now our compass is the Bible. It tells us what to avoid, and what to seek, and where to look for help. Then let us learn to prize it above all else. A little boy was once leaving a quiet country home for a situation in a great city, and a friend who went with him to the starting-place said, "Now, my boy, remember you are going to launch your craft in a dangerous ocean." "I know it," replied the lad. Then, taking his Bible out of his pocket, he added, "But, you see, I have got a safe compass to steer by." That is what I want you all to remember. Make the Bible your counsellor. It will never lead you astray. And the more earnestly you study its pages, the more devoutly you will learn to say, "Thy testimonies are my delight and my counsellors."

G. H. JAMES.

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## Correspondence.

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### WHAT IS THE MARRIAGE?

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—The Rev. O. D. Campbell, M.A., is perfectly correct in his observation upon some remarks reported to have been used by me at a meeting in the Memorial Hall, and the real pith of the matter lies, as he says, in the question—What is the specific act which the Legislature terms marriage? In Scotland consent makes marriage. That is, if a Scotchman declares at an hotel that a lady accompanying him is his wife, and she accepts a position as such before all their acquaintances—the marriage is valid without any mere formality. Mr. Campbell says that if this is the case in England, my criticism was insufficient. He further says that legal authorities seem to support the validity of marriage by consent, and that the matter is at least doubtful.

I am unaware of the slightest room for doubt, and unhesitatingly say that the Scotch system is of no validity whatever in England. The suggestion of *doubt* may have arisen from the fact that many lawyers alleged that *before the Marriage Act of George II.*, the English Common Law permitted the Scotch system. The question came up for trial in the case of *Geo. Millis*, 1843. The House of Lords demanded the opinion of the judges, which was given *unanimously*, to the effect that though the solemnization of marriage was not used in the Church before an ordinance of Pope Innocent III., prior to which the man came to the house where the woman resided, and carried her away with him to his own home, and this was all the ceremony, yet in England consent did not constitute the marriage, but that the blessing of the priest was necessary. This was the *unanimous* opinion of the judges. It was certainly a curious opinion, and we are not surprised that the Lords were divided about it—three of them agreeing with the judges, and three being desirous of reversing the judgment appealed against. When it is noted that the three lords who differed from the judges were Lords Denman, Brougham, and Campbell, it may be thought quite pardonable to believe they were right. Their opinion was over-ruled, however, and every lawyer is bound to abide by the decision. This only related to marriages *before the Act of George II.* During the hearing all the counsel and

judges acknowledged that *since* the Act, such marriages were illegal. The law as it now stands is laid down in 4 Geo. IV., cap. 76, sect. 22—

“Provided always that if any persons shall knowingly and wilfully intermarry in any other place than a church or such public chapel wherein banns may be lawfully published, unless by special licence as aforesaid, or shall knowingly and wilfully intermarry without due publication of banns or licence from a person or persons having authority to grant the same first had and obtained, or shall knowingly and wilfully consent to or acquiesce in the solemnization of such marriage by any person not being in holy orders, the marriage of such person shall be null and void.”

So far the Act of 1823. The subsequent acts dispense with the necessity of a person in holy orders, and substitute the registrar, but require a certain statutory evidence—viz., the signing of the registry.

My argument was that any Bill which introduces the custom of Ireland and Scotland of having a certificate on loose paper signed, and then transmitted by the husband to the registrar, would be *unsafe*, as it would give room for fraud—(1) Against the woman by a wilful destruction of the certificate. (2) Against the community or a third person through the procuring by a seduced person of a certificate of marriage which would legitimize her child in case of the man's death occurring before the fraud was discovered. (3) A designing attendant might obtain the certificates and send them for registry, while her charge—a wealthy old man—was in his last few months of life, thus securing one-third of his property. It will be seen that, if the ministers are not registered, *anybody* may practically sign as minister—the demarcation between ministers and laymen being less marked than in Ireland or Scotland. After three weeks' notice any one could, for a “lark,” secure by simply signing a shilling bit of paper, the entry in the registrar's book of a marriage which had never been effected.

If the present law is altered as to its *forms*, I insist that a *deeper* alteration must be made, so that the act of marriage shall consist in something else than the signing of a *loose bit of paper* which may be lost. Why cannot we have in every Registered Building a large heavy book like what lies in each Parish Church, and let the signing of that book by any man and woman in the presence of two witnesses be the Act of Marriage? Preliminary certificates and notices to be had at the post office, and the local registrar periodically to inspect the large books in each registered building, and copy. Personal identity would thus be traceable. The minister could of course refuse to allow the book to be signed unless after a religious service.

It is rather curious that the President of the Irish Baptist Association and kindred Societies can give a special licence for marriage of people of his own denomination, at any time or place in Ireland. The Quakers also can frame regulations for the marriages of non-Quakers in their meeting-houses. Irregularities abound.

Yours faithfully,

R. FOULKES GRIFFITHS.

3, Crown Office Row, Temple.

## Results of College Bazaar.

How much money did the Bazaar realize? How much did *our* stall realize? How much did the wonderful Quilt make? These questions have been asked over and over again since the Association in all parts of the country, and no definite answer could be given. Even they through whose hands the money had passed could not say what the *net results* were, and cannot even now be absolutely certain to a few shillings owing to the difficulty of getting little accounts in. The following general statement is, however, very nearly correct. Particulars will of course be given in the Financial Report of the College.

Lancashire and Yorkshire Stall, including £46 in cash from Birchcliffe, £131 17s. 8d. Leicester and District Stall, including in cash £15 14s., £89 8s. 2d. Loughborough and District Stall, £79 14s. 4d. Nottingham and District Stall, exclusive of College, £79 11s. College Stall, including £17 4s.

in cash by students, and proceeds of donation by Hymnal Trustees, £70 9s. Southern Conference Stall, including £24 in cash from Westbourne Park, £65 17s. 6d. Derby Stall, £47 13s. 6d. Cheshire and Warwickshire Stall, including £5 10s. in cash from Stafford Street, Walsall, £30 9s. 3d. Provision Stall, £28 17s. 4d. Eastern Conference Stall, including in cash £2 from March and £1 18s. 6d. from Eastgate, Louth, £20 0s. 6d. Refreshment Stall, £17 18s. 6d. Flower Stall, £14 4s. 6d. The Quilt, per Mrs. Barker, including £4 19s. 11d. proceeds of Quilt Exhibition, £72 1s. 11d. Admission to Bazaar, £72 3s. 8d. General receipts on Saturday, £61 7s. 9d. Total receipts, £881 6s. 1d. The expenses are about £66 16s. 5d., leaving as a net result £814 9s. 8d.

This, we think, will be considered eminently satisfactory, and for which everybody will be deeply grateful. We are inclined to say, "Well done, every body in general, and a considerable number in particular." We have these latter in our mind and heart, but we know them to be of such a modest retiring disposition that they would not like to see their names in print, so we forbear to specify. You may be quite sure, dear reader, that you are one of them.

But while rejoicing over this grand result, the ghost of the balance yet due to the treasurer rises up before us. We are not yet out of the wood. The sum of £345 6s. 2d. is still needed to wipe off this debt. How is it to be done? A suggestion which was made in the April Magazine comes to our mind as an easy and most reasonable way out of our trouble. We have wealthy gentlemen among us who would not even be appealed to for goods with which to furnish the Bazaar, and to them we look to finish off this matter. Divided up into half-a-dozen or half-a-score sums, the offering for each would not be large as compared with much smaller sums from poorer sources, and would be positively small as compared with the time and labour and thought and anxiety which some of our lady friends have expended upon the enterprise. It will be a shame to us if this balance is allowed to remain and accumulate now that so large a proportion has been realized. Who will have the honour of sending the treasurer the first cheque? Do, dear friends, help to celebrate his twenty-fifth year of faithful service by completing the work towards which so much has already been done.

To all who have helped in any way to secure present results the Committee tender sincere and hearty thanks, and trust that at a very early date they may have the pleasure of announcing that the remaining balance has been duly paid.

W. EVANS.

## Notices of New Books.

THE WORK OF THE HOLY SPIRIT. By James S. Candlish, D.D. Price 1s. 6d. *Edinburgh: T. & T. Clark.*

THE SUM OF SAVING KNOWLEDGE. Edited by Rev. J. Macpherson, M.A. Price 1s. 6d. *Edinburgh: T. & T. Clark.*

THESE are the two most recently published volumes of the series of Handbooks for Bible Classes and Private Students, edited by the Rev. Drs. Marcus Dods and Alexander Whyte. The first strikes us as a very intelligent and lucid discussion of the great subject of which it treats. On the particular topic of the work of the Spirit in Regeneration and Conversion, the point of view is that of a moderate Calvinist of the modern school; but the writer's statements are so carefully qualified and guarded, that there is

extremely little to which, even as *General Baptists*, we can object, whilst on almost all other points we are glad to find ourselves in full agreement with the learned author.

The second volume will probably be interesting to some Scotchmen; but we are almost surprised at its finding a place in a series of Handbooks for popular use in our day. It is a reprint, with explanatory notes, of a short treatise on Christian doctrine, ascribed to David Dickson, an eminent Scotch divine who died in the year 1662. Dickson was a leading spirit in the celebrated Westminster Assembly, and the theology of his treatise is that of the Westminster Confession. Whoever still believes in the doctrine of the "Covenants," and of the "effectual calling of the Elect," will doubtless approve of this volume. So also persons—who,

though not Scotch, are still, like ourselves, interested in observing the fossil forms of theological thought in past ages, may enjoy the perusal of it; but it is one of the very last books we should think of adopting as a manual for a Bible Class.

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THE MAN CHRIST JESUS. Price 2s.  
London: Elliot Stock, Paternoster Row.

A SERIES of devout meditative discourses thrown into the form of chapters, on "The Word made Flesh," "Christ, a Man of Sorrows," "The Messiah," etc. They are anonymous, the preface being simply signed with the letter B. To some of the opinions of the writer we take exception, e.g., to the notion that never until the Resurrection had the heart of Jesus "been once warmed by the sweet love of God, or brightened by the light of His favour." But the book, as a whole, will give pleasure to those who love the Saviour and find happiness in meditating upon what their Lord underwent in working out their salvation.

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SCIENTIFIC SOPHISMS; a Review of Current Theories concerning Atoms, Apes, and Men. By Samuel Wainwright, D.D. Price 3s. 6d. London: Hodder & Stoughton.

A CLEVER book, in which the writer shows up, sometimes very amusingly, the unwarranted assumptions and fallacies in the reasonings of Spencer, Darwin, Huxley, Tyndall, and Haeckel on the subjects of Evolution, Protoplasm, and Life. Our feeling is that the satire in which the author so often indulges and the ridicule which he heaps upon the theories of his opponents tend to disguise somewhat the real weight and solidity of his own arguments. But there are many persons who are ready at once and without question to accept any statements, however astounding, made by the popular scientists of the day; and to these it may be of service to see their idols subjected to a little Socratic questioning and playful irony. A useful feature of the book is the very full Analytical Outline of Contents.

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PLACE NAMES. By Jno. K. Johnstone, Published at Epworth by Foster Barnes.

THIS is an attractive and interesting handbook to the place and river-names of the Isle of Axholme. Pp. 64. The

Isle of Axholme, as many of our readers will know, is in the region where our two ancient churches of Crowle and Butterwick are found. Mr. Johnstone finds in the names of places and rivers belonging to that district traces of Celtic, Saxon, Danish, Norman, and other periods, and tells the story in a most instructive way. The work, it should be said, throws light on many of the prefixes and suffixes of names in various other parts of the country. It is well worth reading.

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THE CONVERTED SHEPHERD BOY, and the Little Pilgrim Series of Tracts. Sold by J. Rennie, Colporteur, Hitchin. London: Morgan & Scott.

THE first of these, which has had a sale of over 50,000, tells the story of Mr. Rennie's life. The tracts have sold by the million. They cost 1s. per 100. All are practical, and some of them have proved very useful.

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THE SEEKING SAVIOUR, and other Bible Themes. By the late Dr. W. P. Mackay, M.A. Price 1s. 6d., paper covers. Hodder & Stoughton, Paternoster Row.

A COLLECTION of sermons in the form of articles by a Presbyterian minister of Hull, recently deceased. Some of them are said to have produced a powerful effect when delivered, and from their homely vigour and the dramatic force of some passages, as well as from the manifest earnestness of the preacher, we can easily believe it. At the same time we are thankful that there are preachers whose modes of presenting the gospel are different from Dr. Mackay's. Had we been among his hearers, his representations of the Doctrines of Human Depravity, Inspiration, and Substitution would have only started doubts and questions in our minds. There is much glorious truth in the book, but, as a whole, it is not to our taste.

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SUNDAY READINGS FOR A YEAR. By James Large. Price 5s. Hodder and Stoughton, Paternoster Row.

THE plan of this book is to supply Sunday evening readings, or practical expositions of Christian truth, for fifty-two weeks: the special themes being the Scripture Titles and Symbols of Christ. Of these the writer enumerates two hundred and eighty. The critic, as he turns over the pages, may soon discover a

number of points to which to take exception. For instance, "The Desire of all nations," is now admitted to be not a title of our Lord, but a phrase which is more properly rendered in the Revised Version—"The desirable things of all nations." Still, for plain devout people, who want something to read aloud at family worship, or a cottage meeting, full of the great truths of the Gospel,

practical, expressed in simple language, and made fairly interesting by familiar illustration and incident, this is just the book. Part of it appeared some years ago, and passed through two editions; and this is the second edition in its enlarged form—a manifest proof that there is a large class of readers who have found it useful and adapted to their circumstances.

## Editorial Notes.

**THE IRISH QUESTION AND THE FINAL ANSWER.**—The result of the General Election shows clearly that at present England is unprepared to grant Home Rule to Ireland. For all that, the opinion we expressed in our Note of last month that Home Rule will come remains unchanged. In the first place, the principles of Liberalism—*i.e.*, of true Liberty—are immortal, and must ultimately triumph; and one of those principles is that individuals and communities should be self-governing to the utmost extent consistent with the general good. And this means Home Rule. Secondly, National aspirations, such as those of the Irish, clung to so passionately and persistently generation after generation, are not to be extinguished by the adverse vote of the inhabitants of a sister-island. They might, perhaps, be crushed by the iron heel of military despotism, as in Russian Poland; but, in the case of Ireland, regard for freedom and humanity, not to say the balance and rivalry of political parties, makes repression of that kind impossible. What follows but that agitation will continue year after year, and reform and progress in Great Britain be continually hindered, until among English electors wiser counsels prevail, or (which Providence forbid!) until in some season of national trial and peril we yield to fear what it has been proposed to grant in a spirit of conciliation and goodwill. We have not the shadow of a doubt of the entire conscientiousness and perfect uprightness of intention of those Liberal and Nonconformist electors who, in the recent contest, have taken a different view; and we are not so foolish as to claim for ourselves a monopoly of wisdom and foresight. But, using such lights as we have, our conviction is that this has been but the first great battle of, possibly, a long campaign, the ultimate issue of which will be Home Rule

for Ireland. We endorse the words of a respected correspondent, that "Mr. Gladstone has kindled a fire in England that will not be put out till justice is done to a nation's aspirations."

**GENERAL BAPTIST ENDURANCE.**—We are not to inquire why the former times were better than these, and that for a good reason. They were not better. Feats of endurance and of daring have been performed quite recently, which beat all previous records. Take that of Captain Webb swimming across the English Channel, to say nothing of the Englishman named Graham who has just "shot" the Niagara rapids in a barrel of his own making. But the extraordinary endurance displayed at our late Association has served to astonish "The Quiet Man" of the *Leicester Chronicle and Mercury*. Hear him:—"Twenty-one religious engagements in two days and a half, including two prayer-meetings at seven in the morning! Great Phœbus! Such has been the programme of the annual meetings of the General Baptist Association in Leicester this week, and up to the present I have not heard of a single casualty. The coroner has held himself in readiness, but up to the time of writing has not been put into active operation. I saw a man at the East Gates Coffee House on Tuesday evening at the last gasp but one, but the providential alacrity of a waitress with a Bath bun and a glass of milk—the staple food of the religious species when in a state of annual eruption—just saved him. I knew he was a Baptist because he wore a round soft felt hat, a slate-coloured coat, and black trousers, and had a black-and-tan sort of complexion indicative of liver. Thank heaven he will probably live to see yet another foregathering, but he will never smile again."

**THE REV. J. P. CHOWN.**—We exceedingly regret to have to chronicle the

sudden death of this respected and beloved minister of Christ. Though not associated with our branch of the Denomination, he was well known and as greatly honoured by many of our ministers and churches. Being neither aged nor infirm—he was only 65—and having resigned the pastorate of his church at Bloomsbury, one naturally hoped that for years yet to come we should often meet him on public occasions, and enjoy the advantage of his stimulating example and wise counsels. But the Master has decided otherwise, and has called him to higher service in a nobler sphere. Whilst we honour his memory, and thank God for the grace given him, may we prepare in due time to follow!

**THE ASSOCIATION SERMON.**—Many friends will be glad to hear that the Association Sermon preached in Archdeacon Lane Chapel, Leicester, by the Rev. J. Fletcher, of London, has been printed, and may be ordered from Messrs. Buck, Winks, and Son, Leicester, or Marlborough and Co., London. Price 2d. per copy; 6s. 6d. for 50; 12s. per 100. (*See Advertisement.*)

**THE BRITISH AND COLONIAL TEMPERANCE CONGRESS.**—It was a happy thought in the year of the Colonial and Indian Exhibition to celebrate the occasion by an exhibition of the doings of temperance in the distant portions of our mighty empire. Like the ocean which washes every shore, the temperance movement is touching every land.

“Where winter sits on thrones of snow,  
Where summer sheds her fervid glow,  
The temperance tree takes root;  
O'er city vast, and village small,  
Its spreading branches wave and fall,  
And drop their golden fruit.”

So says Dr. Dawson Burns in his Ode of Welcome written for the occasion, and sung in Westminster Abbey, and we wish with him—

“That every tribe may sober be,  
And, free from strong drink's tyranny,  
In God find peace and rest.”

Dr. B. W. Richardson, who, from the day that science compelled him to be an abstainer, has been a valiant and faithful friend of temperance, presided at a reception given to the Colonial delegates at the Crystal Palace, and there was no uncertain sound in his utterance. He is quite clear that alcohol cools instead of warms, and weakens instead of strengthens, the man who takes it. Nay, he charges it with providing no fewer than twenty-four diseases, and says “there is no health in it.” The temperance people are manfully fighting against this pre-

tended friend but inveterate foe of the human race in all our colonies. In Natal, and in the five colonies of Australia and New Zealand, they have Sunday closing and other restrictions on the traffic. They are aiming at total prohibition. We wish them success, for colonies, like men, will be the better and live the longer if, like the old man in “As you like it,” each can say—

“For in my youth I never did apply  
Hot and rebellious liquors in my blood.”

**BEECHER SEEN AND HEARD.**—The visit of Henry Ward Beecher to this country is serving the Press at this non-parliamentary season, instead of the gigantic frog and the monster gooseberry. Sermons, receptions, interviews, &c., are chronicled apace, and before this can be in type the lectures of the renowned preacher will yield their “impressions,” if they be not fully reported. Seen by those at the back of him as he rose, on July 1st, and walked down the aisle of the City Temple towards the pulpit, he appeared an old man. But when seen and heard from a broad and open platform in the same place on July 8th, he threw off a good many years. At first it was disappointing. He spoke so feebly. But that was economy only, and not poverty. He soon made the place ring. With a few sheets of notes in his hand he stepped to the front, and using the notes simply as starting points and guiding lines, and for the most part having them shut in his hand, he discoursed not as one making an effort, but as one charged with his theme. The treatment of his subject, Matt. xvii. 24, was quite characteristic. He played upon well nigh all the feelings of an audience, as he spoke in almost every variety of tone. As he read and prayed there was not much of the American tone, but as he warmed with his theme, and began to have a “good time,” it came out clearly enough. The cardinal truths with which Mr. Beecher deals are few in number, like the notes of the musical scale. But he is capable of blending them into ever-varying expression. The theme of that morning, self-denial, which he regards as a form of self-culture, and part of the process of man-building, is to him as familiar as the tune, “Home, sweet home.” It is to be found almost anywhere in his published sermons, but the old tunes with him are ever played with new variations. Hence the sermon was new, and fresh as a fish just drawn from the river. It was what preaching ought to be.

# News of the Churches.

All information for this department should reach REV. J. FLETCHER by the 16th of the month.

## CONFERENCE.

SOUTHERN.—The Summer meetings were held at Tring, July 6th, Dr. Clifford presiding.

1. The annual statistics and letters of the churches (copies of those sent to the Association) were read by the Secretary. From these returns it was shown that the Conference now consists of 20 churches with 3517 members; additions during the year, 340; reductions, 314; net increase, 26. There are 75 lay preachers, 482 teachers, and 5018 scholars. The letters were full of interest, telling of chapel improvements, debt in process of extinction, village work extending, and new premises for enlarged service being erected.

2. In the course of the discussion which followed, special attention was directed to the day of prayer set apart by the Association. Several brethren gave utterance to the conviction of all present that we greatly need spiritual quickening, and should promote the cause of the Redeemer by heartily entering into the proposal of the Association.

3. Dr. Clifford and J. Fletcher will continue to act as Messengers or "angels."

4. E. T. Dunstan was added to the list of ministers within the Conference area, and J. A. Brinkworth was welcomed as representing the G. B. Assembly.

5. The Conference then adjourned to the New Lecture Hall, where a Bazaar was opened by J. Marnham, Esq., J.P., in aid of the building fund.

6. The evening meeting was enjoyably brief—Dr. Clifford, J. Fletcher, J. A. Brinkworth, and C. Pearce giving short speeches.

7. A goodly party of visitors from London attended the Conference to show their practical sympathy with our devoted brother Mr. Pearce, and his hearty band of workers in their heroic endeavour to provide new buildings in which to carry on their highly successful work.

The local arrangements were most satisfactory; bright warm weather favoured the proceedings; and an agreeable combination of business and pleasure marked the doings of the day.

ROBT. P. COOK, *Secretary.*

## CHURCHES.

BURTON-ON-TRENT, *Parker Street.*—On the completion of his first year's ministry the friends have presented Rev. G. E. Payne with a purse of money, as a small token of their appreciation of his service. The presentation was made by the Rev. Dr. Underwood, who takes a deep interest in Mr. Payne's work.—A bazaar will be held in the autumn to reduce the debt of £700, and the pastor and secretary are very anxious to secure help from outside.

HALIFAX, *North Parade.*—After being in the workmen's hands for three months, the chapel was re-opened on July 4th. Collections, £33 7s. 10d. The appearance of the interior has greatly changed. Ceiling, walls, gallery front, etc., have been tastefully decorated. Two new windows have been placed in the vestibule to light the end of the building under the gallery. A simple arrangement has been effected for warming the water of the baptistery. The total cost, £200, is defrayed, or nearly so.

LONDON, *Church Street.*—On Sunday, July 11th, Floral Services were held, the pastor preaching morning and evening, and Dr. Dawson Burns giving an address in the afternoon, when special hymns were sung. A magnificent collection of cut flowers, etc., adorned the chapel. Five local hospitals shared these beautiful and much-admired gifts, and the letters received in acknowledgment testify to their gratitude for such fragrant expressions of sympathy.

LONDON, *Commercial Road.*—The Rev. G. H. Ball, D.D., of Buffalo, U.S.A., preached on Sunday morning, June 27th, on the difference between law and grace. Text, Rom. vi. 14.

NOTTINGHAM, *Carrington.*—The Rev. J. F. Makepeace, recently one of the ministers of Mansfield Road church, Nottingham, has received and accepted a unanimous invitation to become pastor of the G. B. church, Carrington, and is expected to commence his ministry on the first Sunday in August.

## SUNDAY SCHOOLS.

ASHBY-DE-LA-ZOUCH.—School sermons June 20th. Preacher, Rev. W. Gray, of Birchcliffe. Collections, £31.

Packington.—School sermons on May 16th, by Mr. Wynn, of the College. Collections, £10 1s. 6d.



**BACUP.**—Sunday school anniversary on July 11th. Preacher, Rev. R. Silby, of Nottingham. Address to scholars by Mr. George Clayton, of Bradford. Collections £26 17s. 0d., including donations.

**BIRMINGHAM, Longmore Street.**—The 20th anniversary was held on July 11th. Sermons to crowded congregations morning and evening by Rev. G. Needham, of Barton. Address to parents and scholars in the afternoon by Rev. W. F. Clarkson, B.A. Special hymns and anthems by the scholars, accompanied by organ and a string band. On July 12th tea was served in the school-room, after which the annual meeting was held. Addresses were delivered by J. Powell Williams, M.P. (chairman), Revs. G. Needham, E. W. Cantrell, A. T. Prout (pastor), and Mr. W. Skelton. The school is in a satisfactory condition. Teachers, 34, scholars, 326.

**BURTON-ON-TRENT, Parker Street.**—The anniversary sermons were preached on June 13th, by Rev. W. H. Tetley, of Derby, who also gave an address to the scholars in the afternoon. Collections nearly £12.

**CLAYTON.**—The Revs. W. Evans, of Leicester, and A. S. Trotman, of Thornton, preached the school sermons on June 27th. Collections, £40 3s. 6½d.

**ISLEHAM.**—S. S. sermons were preached in June, and also at the *Fen* chapel. Mr. Towers, of London, who was prevented from preaching by illness, kindly sent a donation. The friends are appealing just now for outside help to enable them to alter the crowded and inconvenient galleries.

**LONGFORD, Salem.**—The collections at the school sermons amounted to £36 10s., and at the branch chapel, *Walgrave-on-Sowe*, to £9 10s.

**NORWICH, St. Clement's.**—The S. S. anniversary was held on May 16th. Mr. S. D. Rickards, of London, preached.

Encouraging spiritual results followed. Collections good. The public meeting on the following day was a great success. Inspiring addresses were delivered by several gentlemen in the city.

**SAWLEY.**—S. S. sermons were preached June 27th, by Rev. C. W. Vick, of Loughborough. Congregations good. Collections £22. On the following day a public tea meeting was held in connection with the children's treat. Various games were indulged in by the children until the evening, when prizes of books were distributed by Mr. Bennett.

**SHORE.**—The Sunday school anniversary was celebrated on June 20th. Mr. Duckworth, of Leeds, addressed the parents and scholars in the morning. The Rev. J. Fletcher, of London, preached in the afternoon and evening. Collections £85 0s. 4d.

**STOKE-ON-TRENT.**—On May 30th the school sermons were preached by Rev. W. Evans, of Leicester.

#### MINISTERIAL.

**MONTI, Rev. Jos.**—Mr. Monti, who writes from Gosberton, Spalding, Lincolnshire, is prepared to supply vacant pulpits during the coming holidays.

#### BAPTISMS.

**BIRMINGHAM, Longmore Street.**—Two, by A. T. Prout.

**CLAYTON.**—Seven, by J. W. Hamby.  
**LEICESTER, Dover Street.**—Three, by W. Evans.  
**LONDON, Borough Road.**—Four, by G. W. M'Cree.

**LONGFORD, Salem.**—Two, by J. R. Parker.

**NANTWICH.**—Two, by Price Williams.

**NORWICH, St. Clement's.**—Four, from the Sunday school, by G. Taylor.

**NOTTINGHAM, Old Basford.**—Eight, from the Branch, by J. Maden.

**PETERBOROUGH.**—Five, by T. Barrass.

**QUEENSBURY.**—Four, by A. C. Carter.

**SPALDING.**—Five, by J. C. Jones, M.A.

**STOKE-ON-TRENT.**—Two, by S. Hirst.

**WEST VALE.**—Eight, seven from the Sunday school, by C. Waterton.

### Obituaries.

**CRAMP, HANNAH,** the beloved wife of Mr. Stephen Cramp, a respected deacon of Salem chapel, Longford, departed this life on May 24th, aged forty years. She died of consumption, after a long and painful illness. When health permitted she was regular in her attendance at public worship. She felt a deep interest in the prosperity of the church, and clung to her Saviour to the last. Her end was peace.  
J. R. P.

**DEIGHTON, Mr. E.,** a stedfast, warm-hearted, and earnest member of the church at Commercial Road, London, died on June 22nd. He suffered most acutely from an internal disease. He had frequently to resort to Hospital treatment, and he died somewhat suddenly after a serious operation. He was a bright and cheerful Christian, and always gave with a willing heart. His memory is blessed.  
J. F.

THE  
MISSIONARY OBSERVER.

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AUGUST, 1886.

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The Annual Missionary Meeting.

THE Annual Meeting of the General Baptist Missionary Society was held in Belvoir Street Chapel, Leicester, on Wednesday evening, June 23rd, 1886, when the spacious edifice was well filled. After singing "Hail to the Lord's Anointed," prayer was offered by the Rev. W. Orton. The Secretary read extracts from the Annual Report, and the Treasurer gave the Cash Statement. In the absence of J. Carvell Williams, Esq., the chair was occupied by E. Cayford, Esq., of London, a deacon of Dr. Clifford's church, Westbourne Park. He made a very efficient chairman, and spoke feelingly of the sacrifice made by missionaries in leaving their children. He referred to the usefulness of his business partner among the South Sea Islands, and remarked that the native Christians there brought gifts for their *dead*, as well as for themselves. He deprecated the selfish spirit shewn by a man of whom he heard it said the other day, "He is a dear child of God, but he loves his money."

Excellent addresses were delivered by the Revs. C. W. Vick, J. G. Greenhough, M.A., and J. Jolly, B.A. These have already appeared in the *Freeman*, and we should be glad to reproduce them here if we had space. Our readers will be glad to peruse and possess the admirable speech of Mr. Greenhough, who said:—

"I presume that I have been asked to speak at this meeting as a sort of representative, though a very unimportant representative, of a sister society—a society which is one with yours in every dear belief and hallowed purpose, which could not be distinguished from your own except by size, and which is only separated by a thin line of organization, across which we join hands and hearts in perfect love and brotherhood. I have no authority to bring you the greetings and good wishes of my brethren, and if I had I should deem it superfluous. We are too close akin for compliments. There are certain sentiments which wedded folk take for granted, particularly in public. To protest their love there is to create a suspicion that it is not over tender in private. Our affairs are one, our interests and hopes have everything in common. We are not even like separate organs of the same body, but more like the greater and the lesser vessels of the same heart. I cannot speak as a stranger here. This is no foreign platform. I am among mine own people.

“I have listened to your report with genuine interest. It is brief and compact, like your society—small in compass but excellent in quality. It is easy to follow and grasp the story of your mission. There is a simplicity about it which relieves the mind—a concentration which is an aid to the imagination. There are no rapidly shifting scenes, no kaleidoscopic colours fetched from all parts of the earth to make a brilliant but confusing *tout ensemble*. You could not show an international contingent of converts so varied and so sensational as that which is doing advertisement work for the Salvation Army. You have sought unity rather than diffuseness. You have wisely measured your powers and limited your ambition, and in that spirit which our Master commanded have tried to be faithful in a few things. Yet your modesty has been conjoined with what one may be pardoned for calling a sublime audacity. You have chosen as the points of your attack the two places in the world where error is most formidably arrayed, and where priestcraft holds most unlimited sway over the consciences of men. You have challenged Rome, the stronghold of Western imposture, the throne of a heathenized Christianity, buttressed by the devotion of two hundred millions of votaries, and sacred with the legendary glories of a thousand years. And you have laid siege to Orissa, where the most potent and pernicious idolatry of the East has its hoary-headed centre, and vast imposing shrine; where Hinduism has its Mecca and Rome combined, and where the most venerable, and despotic, and cruel of all existing priesthoods rules with a tenure of power that seems absolutely unassailable. Whether you have chosen these two fields with design, or been led into them, like blind men, by a way that you knew not, is a question which one will not care to discuss. It may be that God has girded you, like Cyrus, for a greater enterprise than you projected. But you stand committed to it, confronting with your small resources but mighty faith the giants of the Western and Eastern world, esconced in their most formidable strongholds. I know no enterprise grander than yours, or even more ambitious than yours; none which demand more prayerful effort and intensity of purpose; none which deserve more hearty and enthusiastic support; none in which lukewarmness would be more discreditable. Of you pre-eminently it may be said—

‘For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin.’

A mission which stretches its two arms from England to Rome and India, and links their three names together in a trinity of hope, appeals to the historical imagination as well as to the religious sympathies. To me it is both a glorious romance and a magnificent fact, that England sends out her sons to evangelize these fields; the greatest of modern empires walks amid the ashes and ruins of two ancient imperial powers, and bids them, prophet-like, awake and shake themselves from the dust, and put on again their beautiful garments. England made great by her simple faith in Jesus Christ, appeals to those who have fallen from greatness by their iniquity and superstition, and who can only be lifted up again by looking on the unveiled face of Him who is the true God and the eternal life. That is the charm which accompanies the steps of

your missionaries; that they are treading on the dust of decayed glories amid scenes which constantly remind them of the great of old—among men who however pitiable now, had ancestors of that strong heroic build out of which empires are formed. Rome was mistress of the world before Britain was cradled. India was the greatest of all empires before Rome was known. They both belong to the same Aryan stock as ourselves. They are our blood kinsmen though they seem so far apart. They have once upon a time proved themselves capable of all that we have attained. The beggar crouching in his rags on the steps of St. Peter's, is the child of Coriolanus, and Gracchus, and Cornelia. The miserable Hindoo who flings himself under the car of Juggernaut, is the child of fathers who worshipped one God, and who in the strength and purity of a noble manhood trode their way to empire. They have fallen from all that, because, as Paul says, though they once knew God, they became vain in their imaginations, and their foolish heart was darkened. They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, and images of saints, and relics, and bones, and what not; wherefore God also gave them up to uncleanness and moral degradation, and the pitiable miseries which stare in our faces now. It is a veritable orthodox story of a fall. It is the picture of Eden, with a particular rendering. But wherever there is a paradise lost, Christ speaks of a paradise regained. Your missionaries go to their work burning and inspired with an infinite hope. What has been may yet be again. What priestcraft has demoralized, Christ's truth may yet restore. What darkness has starved the light may yet revive. There are always the slumbering remnants of greatness left in the children of the great, and they need only the touch of a divine hand to intensify all that was beautiful and strong in them. But leaving Rome, let me turn to India, where your main work lies. India is our own, bound to us by ties of imperial obligation; linked to us by a brotherhood which has been cemented in various ways—ways not always commendable, by methods which our religion would not always have sanctioned. War, and conspiracies, and treacheries, and all sorts of underhand dealings, have made her ours. She has been wedded to us in almost the same way as the old freebooters won their brides—by craft, and guile, and sheer brute force. But she is ours now for better for worse, and no one would dare to hint at separation. The most Christian Englishman never dreams of snapping these bonds, but only asks in what way they can be made lasting and welcome to both sides, and therefore perpetual. We are quite resolved that India shall be linked to England by indissoluble bonds; and yet I venture to say that no man can be assured of that except those who believe in Christ and Christian missions. India, which was the original sphere of modern Christian missions, will continue to be for a long time the attractive centre, the land dearly beloved and longed-for of missionary enterprise. In our own society, for the moment, the centre of interest has been transferred to China, with its open gates looking into the interior of an ancient civilization, where four hundred millions of human beings are awaking from their long sleep, and turning to the Western world for new thoughts and impulses; to Africa, that blank, dark continent, where unnumbered myriads of

souls are waiting for the dawning light, and where our young heroic missionaries have created an atmosphere of romance, by their brave pioneering and their noble deaths. For the moment, I say, these fields pass foremost in our imagination, charming us with their halo of young romance, and gorgeous novelty, and poetic mystery, and blood-stained tearful heroism, and making us temporarily oblivious of those Indian lands, where our missionaries won their first trophies, and our glorious pioneers clave their way through initial difficulties, and gave their lives in patient martyrdom. But India, the place where we tried our prentice hand, will ever appeal to us as the place of our manhood strength and affection, and the sphere of our constant hopes; and our enthusiasm for Christ, though it flings its dreams over all the earth, and flames into generous spurts at every new opening, will ever burn with steadiest radiance there, where the first young love poured out its soul unto death for the Master's name.

"For India is our own. Charity begins at home, and England's imperial sweep claims India as part of her home. Scoffers tell us that we are wasting our energies on far-off foreigners and barbarians, while we are neglecting the outcasts at home. Our answer is that these are our own people. They are as much our own as the ragged outcast of St. Giles', or the wastrel of Leicester. They are the children of our Empress Queen, and the brothers of our national pride, as surely as the workmen who give us our supremacy, and the social pariahs who are the despair of our philanthropists. This is no foreign mission, but a home mission. Orissa and Bengal are English. India is our great sorrowful child. Moreover they are children whom we are learning to love more as we get to understand them better. Who can walk through the Indian courts at the Colonial Exhibition without a sense of exultant thankfulness that these people have been committed to our charge? Their vast and varied contributions prove that they are kinsmen of whom the proudest nation need not be ashamed. There are the marks of wondrous patience, and traces of genius, in every bit of their workmanship. There is an innate sense of beauty, and the touch of a refined taste, displayed in every piece of silk, and silver, and wood, and ivory, and tapestry, which they have submitted to our inspection. Courage and manliness, and all brave possibilities are depicted in the faces of those models which adorn the vestibule of the Indian court. There are the tokens everywhere of an ancient greatness which is not yet extinct, but only slumbering, like the sleeping beauty of the old fable, and needing but the kiss of a divine prince to awaken it into generous life and glorious activity. The opiate of superstition, which has steeped them in a dreamy and ignoble sleep, the poisonous alcohol of priestcraft, which has inflamed their immoral passions, and drugged their manlier qualities, have not finished their fell work by destroying the receptivity for holier and diviner things. They are a people who send forth emittent gleams of splendour from the very nadir of their degradation; who reveal the presence of an indestructible religious instinct, in the very obscenities of their superstitions; who prove themselves capable of heroic self-denial and contempt of life, and faith in things invisible, in their most dreary and cruel moloch worship. They are a people who exhibit, though always in a perverted form, the divinest elements in our religion. They are a people to whom

we can confidently say—If thou canst believe, all things are possible to him that believeth. Only let Christ lay His healing hand upon their leprosy, and His truth turn their darkness into light, and His voice call them out of their millennial sleep to a remembrance of their former greatness, and India will yet become to the Eastern world what England has been to the Western—the leader of all progress, and the herald of a resurrection life. But how are we to retain this people? By what means can we perpetuate their allegiance? We have conquered India by force, but who is so short-sighted as to imagine that we shall hold it for ever by the same method. Frederick Harris, in one of his addresses to the Positivists, laughs at the notion that England with her sixty thousand soldiers can keep permanently in subjection a high-spirited race of two hundred millions. He predicts a day of uprising and rebellion, which will shake off the British power as a tree shakes off its old foliage in the spring time; and I should believe in that prediction, if I did not believe more in the gospel of Jesus Christ. If England and India are to remain united, Christ alone can weld the bonds of their union. It is not artillery or weapons of fear, but oneness of faith that will eternalize this wedlock. We hold India because she is divided; though we call her one she is manifold. Her various peoples hate each other more than the most disloyal of them hate us. They march together at our command, but not yoked in brotherhood, only manacled together like a slave gang. Their mutual hatreds have made it possible for us to clasp them in this iron chain. We have subdued them by appealing to their tribal animosities; by setting Mahommedan against Hindoo, fierce Sikh against sleek Bengalee, the hardy mountaineer against the soft dweller in the plain. But there is growing up in India now a sense of solidarity, a consciousness of nationality, which will slowly obliterate ancient aversions, and band together in solid unity races that for a thousand years have clutched at each other's throats. When that growth is completed where shall we be? These two hundred millions united will fling us off with an easy and scornful contempt, unless we have first bound them to us by the cords of a man—nay, by cords stronger than humanity can devise; unless we have linked them to ourselves in the embraces of a common faith, in the large and imperial obligations of a Christian love; in that communion of feeling and hope which is nowhere possible except where Christ has presided over the marriage ceremony, and His priestly lips have whispered the words, "Until death us do part."

"We are continually saying that our colonies are bound to us by ties of sentiment and cords of love—that if ever they wished to leave us we should let them go. We should send no soldiers and artillery to enforce a connection which had become obnoxious. If love's fetters are not strong enough, we should not attempt to forge fetters in the fires of powder and blood. If motherly love is not sufficient to command the allegiance of the children, the mother would say, with tears in her eyes, 'Let them go.' We have not yet begun to speak in the same words of India, yet that is the tone which we shall have to adopt. Unless we can make India love us, in vain will be our dreams of her permanent subjection; and we shall never make her love us until we make her Christian; until Christ has imposed upon her the same yoke which we exultingly bear; until He has infused into them, and in a great measure

into us, that spirit of charity which bridges all chasms and annihilates all animosities. Only when we shall have made them believe in the Son of Man, who was incarnate God for all humanity, who clasped in brotherhood the meanest and the noblest, the slave and king, the brutal barbarian and the innocent child; and when we have made known to them this great soul-centre, this bridge linking all humanity together, only then shall we bind them to us in grateful and endearing brotherhood. Your work, therefore, is patriotic in the highest sense, as well as religious. Hold fast to Orissa. Give to it your best energies, your most earnest prayers, your fervent enthusiasm. Make this focus of idolatry, this nursery of heathen obscenities, this Mecca of the Hindoo world—make it a place which Christ's feet have restored to its ancient glory, and you will not only have covered a multitude of sins, and overthrown the shrine which commands the demoralizing adoration of millions, but you will have prepared a vast empire for that conception of love and brotherhood which will bind them to us in eternal unity. Your mission, I say, is sublimely patriotic—divinely political as well as sacredly religious. It forecasts the greater glory of an earthly empire, as it predicts the universal reign of the Son of God. It is helping to perpetuate England's power, while it hastens the millennium of the world.

“Ashamed be he who thinks ill of it, or grows weary of it. Ashamed be he who falters. He who is not filled with enthusiasm by the cry of India for Christ, is neither faithful to his country nor honest to his God. All the voices which in ancient and modern times have conspired to make man self-forgetful and heroic, unite in their appeal to you, to press forward and enlarge your noble enterprise, by every generous thought and gift.”

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### Report of the Organization Committee.

THE Committee appointed to promote organization among the churches for mission purposes, presented the following Report to the Annual Committee Meeting, held at Carley Street Chapel, on Tuesday afternoon, June 22nd:—

“The Organization Committee has carefully examined the list of contributions made by the churches during the past year, and is pleased to find that though many churches have sent decreased amounts, the total of contributions will compare not unfavourably with that of last year, and those of preceding years, and this notwithstanding the effects of prolonged agricultural and trade depression.

“Too hearty recognition cannot be made of the efforts of those churches which, during these hard times, seem determined that whoever else goes short the mission shall not suffer.

“Yet the Committee cannot express itself as satisfied. We may not perhaps fairly expect, in these days, that revenue should advance ‘by leaps and bounds;’ but, on the other hand, we do not believe that our income has reached its limit of expansion. We feel sure that some churches, considering their size, might have done more; and if they

would examine the report, and, as the Committee were obliged to do, place their contributions by the side of the much larger contributions of much smaller churches, we think they might perhaps profit by the comparison.

"We feel, too, that those churches which do nothing at all might at least reply to communications from the Secretary which are accompanied by a stamped envelope. If they could not do much, they could do enough to link themselves on to our mission work, and make it the work not of a part but of the whole of our associated churches.

"The Committee would once more express its deep conviction that in proportion as our ministers and church-leaders interest themselves in our work, so will the work be better done, and its results more worthy of the love and faith which we profess.

"Earnest appeal is made to ministers and deacons to show not an *annual* but a continual interest in missionary work. Let missionary prayer meetings be regularly held and missionary information periodically given; and, with God's blessing, we shall have enlarged resources to carry on a larger work.

"On behalf of the Committee,

"(Signed) T. BARRASS,  
G. H. BENNETT."

## News and Notes.

**ILLNESS OF THE REV W. MILLER.**—We learn with deep regret that our beloved brother Miller has become seriously ill. His medical advisers have declared that change and rest are absolutely necessary, and have recommended a sea voyage. In accordance with this advice, Mr. and Mrs. Miller have decided upon a trip to Tasmania, and expected to go by a British India Steamer which left Calcutta July 2nd. At the meeting of the Committee, a vote of tender sympathy was passed with Mr. and Mrs. Miller and family in this heavy affliction; praying that, if the Lord's will, their esteemed brother may return in renewed health, and resume those labours in which for more than forty years he has been so devoted and useful.

**ANOTHER MISSIONARY FOR ORISSA.**—We are thankful to state that, at a Committee meeting held at Broad Street chapel, Nottingham, on Tuesday, July 20th, Mr. Eli Brearley was unanimously received for mission work in Orissa. Mr. B. is a member of the church at Queensbury, was a Sunday school teacher, and local preacher, in connection with that church. Three years ago, being desirous of engaging in foreign mission work, he sought admission into the institution conducted by the Rev. H. Grattan Guinness, Harley House, Bow, London. Testimonials and letters of recommendation respecting him have been received from the minister and deacons at Queensbury, his tutors, and many others, one of which we give:—

*East London Institute for Home and Foreign Missions,  
Harley House, Bow, E., 15th June, 1886.*

Dear Sir,—As Mr. Brearley is offering for mission work in Orissa, I have pleasure in testifying to our high opinion of his Christian character and adaptation for



missionary work. He has spent the last *three* years in the Institute, and has thoroughly approved himself as a Christian and as a worker, both in his classes and in evangelization in East London. One of his referees, Mr. Jas. Parkinson, of Bradford, said of him in 1883—"He has good health, good sense, push, and spiritual earnestness," and our observation quite confirms this testimony. He has conducted a difficult missionary work in a crowded district, among the lowest of the people, with decided success. We fully hope he will yet make a useful missionary among the millions of the heathen in the "region beyond." I enclose the report of our senior tutor here, and remain,

Yours faithfully,

H. GRATTAN GUINNESS.

It is arranged for Mr. Brearley to proceed to India in the same vessel with Miss Packer, who after thirty-two years' service, hopes to return about the end of September. The Rev. W. Orton, of Grimsby, and Miss Elliott, of Castle Donington, who contemplate a trip to Orissa, expect also to accompany them. The ordination and valedictory services of Mr. Brearley are proposed to be held in Yorkshire, early in September, of which details will be given.

REVISED ORIYA SCRIPTURES.—We are thankful to state that the Committee of the British and Foreign Bible Society have agreed to bear the cost of a revised edition of the Old Testament Scriptures in the Oriya language.

## Our Oriya Hymn Book.

JESUS, THE FAIREST.

Of all that decks the field or bower,  
Thou art the fairest, sweetest flower;  
Then, blessed Jesus, let not me  
In Thy kind heart forgotten be.

My sins increase from day to day.  
But Thou canst take those sins away;  
Then, blessed Jesus, let not me  
In Thy kind heart forgotten be.

Day after day youth's joys decay,  
Death waits to seize his trembling prey;  
Then, blessed Jesus, let not me  
In Thy kind heart forgotten be.

## Contributions

Received on account of the General Baptist Missionary Society from  
Audit to July 15th, 1886.

		£	s.	d.			£	s.	d.
Association Collection for W. & O.					Earl Shilton	..	..	..	1 1 0
Fund		16	1	8	lpswich—Mr. Frier	..	..	..	1 1 0
Broughton Astley—Mr. John Kirkman		2	10	0	London, Praed Street	..	..	..	7 8 0
Bourn			1	9	5	Wisbech	..	..	0 16 0
Derby, Pear Tree			0	5	6	Wolvey	..	..	19 14 0

Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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SEPTEMBER, 1886.

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Leaves.

THOSE who have read the exquisitely charming volumes of the Rev. Hugh Macmillan, D.D., such as "Bible Teachings in Nature," "The Sabbath of the Fields," "The Olive Leaf," etc., will know what a wealth of suggestion there is in the most familiar things. They will have discovered—

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

They will have learned that stars and stones, leaves of trees, fruit and flowers, and things innumerable, have much to say in their Maker's praise, and that the commonest objects in nature are full of instruction.

The poet Pope wittily said that if he were going to address a corn-field he would take off his hat and say, "Give us your ears, and we shall never want bread." But if we, on the other hand, bared our heads reverently to listen to the teaching of the corn, we should be the wiser for our waiting. We miss much by not listening to the quiet voice of nature in all her varied forms. We wait for special seasons. Our attention is turned to the corn-field when Samson's foxes are let loose therein with firebrands tied to their tails. Like Moses, we are arrested by the bush that burns. Like the disciples, we are struck by the blighted and withered fig-tree, and not by its wealth of living leaves.

But in this matter of the fig-tree we shall surely miss the teaching of the miracle if we do not recognize the meaning of the leaves. Our Saviour did not curse the tree for bearing leaves; He caused the tree to wither because He "found nothing thereon, but *leaves only*." The case is analogous to that of the young ruler. His character was as beautiful as a tree in full foliage, and it was the possession of so many admirable qualities that made the Saviour love him; but it was the lack of a quality more essential than all the rest which made the young man turn sorrowfully away. In like manner the fig-tree was full of beautiful promise. Its abundant leafage created great expectations, and the fatal fault of the tree was this—it was *all leaf* and no fruit.

GENERAL BAPTIST MAGAZINE, SEPT., 1886.—VOL. LXXXVII.—N.S. No. 33.

## I.—LEAVES ARE ADMIRABLE.

1. *Leaves contribute to the growth of the trees.* They are the hands by which the trunk is built up. All the hands labour to this end. Day and night, summer and winter, as long as leaves remain on the trees, they are so many workers in the great laboratory of nature. No chemist can use the elements as leaves can. They lay hold of air and dew and sunshine, and convert them all into solid wood. Botanists inform us that "all the wood of the tree is formed solely by the leaf," and that when the leaves are all gone the process of wood-making comes to an end.

2. *Leaves are carriers of electricity.* That mighty, subtle, and invisible fluid which we call electricity, the fluid by which buildings are destroyed and bodies are healed, by which trains are impelled, messages are sent, and halls, fountains, trees, and gardens are now lighted with a brilliance and beauty of which our forefathers never dreamed; that wondrous fluid is handled with marvellous skill by the leaves upon the trees. Notice the jagged edges of the leaves; all those points are the tiny fingers with which the leaf catches the mysterious substance, to prevent its doing mischief. To protect our homes and public buildings from the destructive force of electricity, we erect lightning rods, whose points drain the clouds, and conduct the electricity harmlessly to the earth. But better than all the lightning-rods invented by man are the trees, with their countless leaves. "A twig covered with leaves, sharpened by nature's exquisite workmanship, is said to be three times as effectual as the metallic points of the best constructed rod." For the most part, too, the leaves conduct this dangerous business of carrying lightning very well. They are trusty creatures. They are always at work as God's ministers, to protect us from this destructive force; and whenever we see a tree struck by lightning we should remember that it has been killed in the service of man.

3. *Leaves are fountains for watering the earth.* If a plant, or a branch of a plant, were enclosed and hermetically sealed within a bell-glass, the enclosed leaves would be found to give off more perspiration than comes from an equal surface of the human frame. Now, when it is considered that a large forest tree contains about five acres of foliage, or 6,272,640 square inches of leaf, some idea may be formed of the amount of moisture thrown off by the leaves. Some one has reckoned that the trees on an acre of ground will condense and give off 800 thirty-six gallon barrels of water in twenty-four hours. Hence our woods and forests are the sources of the earth's fertility. The old Chinese philosophers were not far wrong when they said, "The mightiest rivers are cradled in the leaves"; and where the land has to any large extent been denuded of its trees, there beauty vanishes, and barrenness begins her reign. The wretched condition of the Papal States to-day has been caused, it is said, by the destruction of the glorious pine woods which once adorned the Appenines; and for a similar reason we are told that Palestine is no longer the glory of all lands.

But whilst all this credit must be given to the leaves, if we bear in mind the incident recorded in Matt. xxi. 18, 19, we shall find that

## II.—“LEAVES ONLY” ARE A DISAPPOINTMENT.

1. *Leaves only are as disappointing as a broken promise.* In the fig-tree the fruit appears before the leaf. Consequently, whether it was the “time of figs” or not, when Christ saw the leaves he was warranted in expecting fruit. Hence His disappointment. It was like meeting with a cackling hen and no eggs. Such trees are like Pharisees who “say and do not.” Leaves, as we have seen, are wonderfully good things in their way; but when they appear on a fruit-tree, and are not accompanied with fruit to match, they are disappointing. A good suit of clothes does not atone for a bad character. The possession of some virtues does not atone for the absence of others.

We grieve to find that the owner of many virtues is so near right, and yet so far wrong, possessing all that could be desired, and yet lacking the one thing needful.

2. *Leaves only, tell of capacities unused and talents misdirected.* Leaves there were upon the fig-tree, spreading themselves in all their beauty, and discharging the various functions we have named. But there were no leaves which took the shape of fruit. Thus the main end was lacking. No fruit-tree is perfect until it has yielded fruit, and all the fruit it can. Fruit is the object for which the fig-tree is planted, and in the parable of the “barren fig-tree” the merciful dresser of the vineyard did not venture to allege that the leaves were any atonement for the lack of fruit. Had he made that excuse, it would have been said, “Why all this waste of sap in leaves and shoots? Of what avail is it to say that all the strength of the tree has been spent, if it has been spent in producing leaves, when it ought to have been spent in producing fruit?”

This thought brings home a question we shall do well to ponder. It is not that there is any lack of enterprise in our denomination. The reports of our churches generally for the past year, and of many others besides our own, go to show that buildings have been improved, organs erected, clubs and societies formed, and that provision for the social welfare and recreation of the people has been abundant, and we rejoice more or less over many of these things. But is this the *great* end for which, as churches, we exist? Is not this the foliage, and is not the ingathering of souls the fruit? But who has been satisfied with the fruit-bearing of the past year? How many of us, in looking at our statistics in the Year Book just published, have to exclaim with Micah, “Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit.” Brethren, let us with one accord humble ourselves before God. *The last Sunday of the present month* has been appointed by the Association as a day for special prayer, and it may be that when, as an Association of churches, we are found upon our knees in earnest supplication, mourning because we have brought forth “nothing but leaves,” that the windows of heaven will be opened, and the fruit-giving influences of the Holy Spirit will be poured out on every church.

JOSEPH FLETCHER.

# A Visit to the Cape.

## NO. 1.—THE VOYAGE OUT.

THERE is no fact which impresses the bibliographer more strongly than the remarkable addition which has been made to the departments of travel and of fiction in the nineteenth century book-world. The high pressure at which we live, and the ease and rapidity with which we move from one quarter of the globe to another, has produced a complete revolution in our libraries.

Through the aid of electricity, we are within speaking distance of the Antipodes, and through the aid of steam a journey to the Western world has become less formidable than the old coach ride from London to Glasgow. Not only are there direct pathways to the great seats of commercial activity; even the unexplored regions of the earth are made easy of access, and hundreds of our countrymen are killing time by venturing into the wilds. And with the increased activity of body has come a corresponding activity of mind. The thousands who cannot see life under varied conditions are eager to know life under every condition; and as facts cannot be recorded with sufficient rapidity to satisfy this growing hunger, the flowing pen of fiction comes to aid its slower brother. Now everybody may know how everybody else lives. Our shelves are crowded with works of travel and of fiction, because travel has become easy, and our knowledge of life under varied conditions proportionately extended.

I myself have been afflicted with the modern craze for sight-seeing; but, instead of visiting an unexplored field, I have been where many thousands of my countrymen had been before me. Moreover, my craze for sight-seeing was second to my desire for active service in the cause of Christ. I went to a colony in which I could serve God by preaching a gospel which is sent to "all people," and which I found applicable to our kinsfolk and the heathen alike.

In the space allotted me I purpose to give some jottings from the note-book which was my travelling companion.

At the close of the year 1882 I found myself on board an ocean steamer, bound for the Cape Colony. I was one of a Mission party, and, having spent the Christmastide among my friends, had almost immediately afterwards joined my travelling colleagues. At mid-day, December 28th, we slowly steamed from the Southampton Docks. The pilot paced the bridge, jerking out his commands in short, quick sentences; one of the quartermasters stood at the wheel, and the thirty men and boys composing our crew were rushing hither and thither in obedience to the commands of their superiors. The Abbey and Hospital of Netley were rapidly passed, and, as the Channel became clearer, with yet increasing speed we swept by the beautiful Isle of Wight, until, long ere the early winter darkness had settled, we were clear of the land, and making headway towards Plymouth. Here we took on board the mails and a few fellow-passengers, bade our last farewells, and in a few hours had left far behind us the dear old home.

To a landsman who would seek a complete and at the same time enjoyable change, we can recommend nothing better than a voyage in a

mail steamer. The impressions of sea life entertained by many people have been gathered from a boating excursion at Margate, a trip across the Channel, or a short voyage in a wretched coaster. With wry faces they tell us that they are not good sailors, and that their one idea of misery is a sea voyage. But the fact is they have had no opportunity of judging, and in all probability these very people would be most enthusiastic in praise of life on ship-board after the qualms of the first twenty-four hours had passed. Unlike the old punts and floating prisons of fifty years ago, the steamers of to-day are model hotels, with spacious and clear decks for promenading; cosy and at the same time airy cabins, and saloons that are palatial in their proportions and fittings. Existence becomes so agreeable that regret is largely intermingled with our gratitude when the voyage is at an end.

After a few days' tossing in the Bay we reached the quiet waters of Madeira. Very beautiful was the prospect as we looked upon the little island from the hurricane deck. Our last glimpse of land was upon the hills of Albion covered with snow; and now, with a clear sky overhead, summer heat, and a delicious scent of fruits and flowers, we gazed upon a veritable fairy land. The slopes were covered with verdure, the dells were rich with shrubs and flowers, and the cottages were covered with trellised vines. No sooner had our engines stopped than a fleet of boats pushed from the shore and surrounded our steamer. Some were laden with wicker chairs and tables, others with fancy work, trinkets, jewellery, and lace; others, again, with stripped urchins who had succeeded in learning two valuable sentences in the English language—"Chuck in sixpence, sah!" and "Me good diver, sah!" The request met with a response from one and another, and, as each coin disappeared, half-a-dozen boys were after it, wriggling their way down through the clear water like frogs. In a moment they reappeared, and one hand was upheld clutching the coin, with a triumphant shout from its lucky owner. But now our attention was directed to the deck. In a few minutes it had been transformed into a bazaar. The merchantmen had clambered up the sides of the ship, with the aid of boat-hooks and ropes, and now were pressing their wares upon the attention of the strangers. A strange set these traders were—men with mahogany faces, black beards, gleaming eyes, and a profusion of ringlets falling over ears which were weighed down with rings. One would little care to be left to the mercy of such complete ruffians, if they are really what they appear to be. There was a ceaseless clamour and, apparently, vehement quarrelling between the rival salesmen; but in reality all were upon the best possible terms, and only used threats to trick the unwary Englishman. For instance, a man is showing you a chair, and asking you 21s. instead of 10s.—the fair price. You demur, and, when he finds that he cannot succeed, he gives a sly nod to his neighbour. Immediately the latter comes forward and offers a chair of the same kind for 18s.; the two pretend to quarrel, handle their knives excitedly, and to all appearance are sworn foes. Your peace-loving English soul revolts at the idea of bloodshed, and so, to effect a closure, you offer the first man 18s. Needless to say, the offer is accepted. The bargain is settled, and a few minutes afterwards you see the sham foes chuckling over your simplicity, and dividing the unrighteous profit.

But soon the loud clanging of the ship's bell denoted our speedy departure. The vendors and their wares were hurried from the deck, and in a few hours we were well on our way towards the southern world, having left the little island and its strange people many leagues astern.

From this the voyage became most enjoyable. The sight of the beautiful islands between which we steamed; the sea heaving like a mass of quicksilver; the flying-fish springing from the gleaming surface, or the porpoise sailing as swiftly as the ship itself, gave quiet but none the less thorough pleasure. Nothing could be grander than our sight of Teneriffe. The great volcanic peak was covered with a purple cloud, but at intervals its crest appeared, and, being snow-clad, glistened like a cone of frosted silver. Amusements also were provided, to relieve what might have been monotony: sea-cricket, quoits, and other games on deck; while in the saloon was a piano for the lovers of music, and a library for the lovers of books.

On the morning of each Lord's-day the men were mustered upon the hurricane deck, answered to their names, and then marched down for service. The genial skipper read prayers, and, as he did not attempt the parsonic twang, we were able to enjoy them. Never have I been so impressed by singing as at the services on shipboard. With heart and soul the rough, horny-handed salts joined in the "Hymn for those at sea," and, with some cultured voices among the passengers, formed a really good choir. Always impressive is that hymn, but strikingly so as the ship ploughed her way through the main. The waters surging at the bow, the howling of the wind as it swept through the rigging, the thud of the great engines champing and throbbing in their iron dungeon, and the hissing sound of the hydraulic steering gear, formed a fitting accompaniment to the prayer of the voyagers.

In the afternoons we gathered the children for what they called Sunday school, and very pleasant hours were spent in singing hymns and telling Bible stories; and in the evenings the passengers and crew were invited to a short Gospel service, and one of the Mission party gave an address. I shall not soon forget my first attempt as "naval chaplain:" the ship was rolling heavily, and my points were frequently emphasized by an involuntary plunge towards the saloon table, and a frantic clutch at a friendly pillar. However, we found rich blessing in the work, and were amply repaid by the gratitude of our fellow-passengers, especially of the Nonconformists, who had not been accustomed to the liturgical service.

Steaming at the rate of 320 miles a day, we soon crossed the line, and by no means sorry were we to leave the brassy glare and humid, feverish atmosphere behind us. We began to know our fellow-passengers too. It is surprising how soon the reserve of a landsman leaves him when at sea. Human nature finds no better studio than on shipboard, and, if a man has good or bad points, they will soon reveal themselves.

Towards the close of the third week the end of the voyage drew near. With a cheery face, the captain informed us that at day-break of the 20th day we should be in sight of Robbin Island. Very early we were awake. We rushed upon deck, and there, indeed, was the land,

straight ahead and on our port bow. In a short time we were entering the bay. No grander scene have I witnessed than the sight which now met our gaze. A death-like stillness succeeded the usual noise of the engine-room; the huge sea-monster was almost still, and the anchor, now released for the first time, plunged through the waters and into the sand. Table mountain, crowned with its covering of snow-white vapour, gave a majesty to perspective. The water was of a delicate blue, laving the shore almost without a breaker. Near the beach, and climbing towards the mountain, were the white toy-like houses, with flat roofs and garden surroundings, and here and there rose an imposing pile, notable amongst them the Parliament House, the Government buildings, and the churches of the Episcopalians, Methodists, and

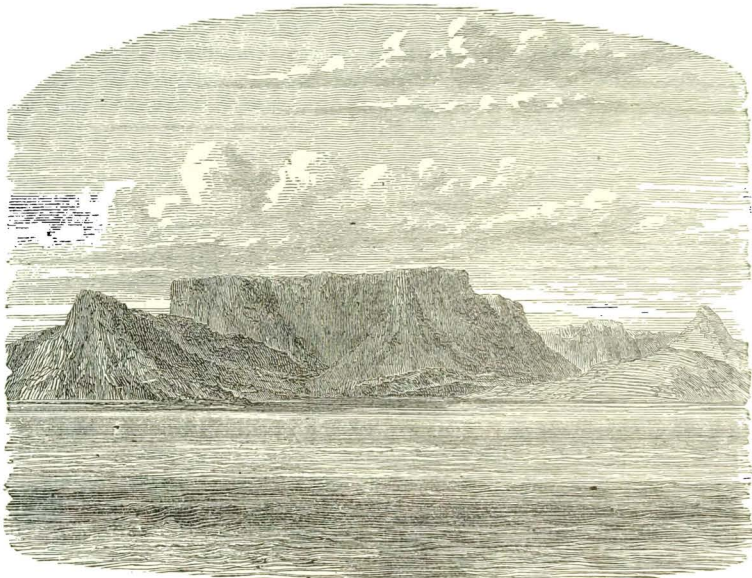


TABLE MOUNTAIN AS SEEN FROM CAPE TOWN.

Romanists. The mountain sides were covered with trees, and amongst these the beautiful "silver-leaf" glistened as gems in a setting of green and brown velvet; while over all was a soft, rich light which I had never known before, and which only finds its counterpart in the brightest spots of Southern Europe. I had seen many drawings of Cape Town, but I had imagined nothing so imposing and, at the same time, so richly delicate as the scene which met my ravished gaze upon that January morning; the granite mountains, the shadowy bay, with its many coloured reflections, and the delightful landscape, awed, but at the same time charmed me.

Fearing the editorial scissors, I must close this paper. In my next I will give some account of colonial church life.

G. TREWAYNE DUNSTAN.



## Nature's Healing Power.

THE phrase '*power* of nature' recalls her fiercer rather than her gentler moods—the wintry storm, the angry sea, the desolating avalanche—

Nature, red in tooth and claw  
With ravine—

rather than the resplendent sunshine, the refreshing breeze, the summer landscape. But in the latter her power is felt as truly as in the former. Nay, are not nature's gentler influences the more constant and predominating? What is the occasional crash of the tempest compared with the silent persistency of growth? And is there not, as regards man, a *healing* power in nature, that far outweighs and outlives her destructiveness—a power constant, universal, inherent, instead of spasmodic, local, and temporary? That there is a *medicinal* quality in natural things, a restorative influence in flower, tree, stream, sea, and mountain, found nowhere else, Shakspeare long ago testified—

O mickle is the powerful grace that lies  
In herbs, plants, stones, and their true qualities.

But what are the special characteristics, or aspects of nature, in which this healing power lies? To us it seems to depend mainly on her perfection, spontaneity, and sympathy. And here, let us remark, that by *nature*, we mean *typical* nature; the average phenomena presented by the external world. It would be obviously unfair to select exceptionally unattractive spots—Sahara, or a mid-ocean rock—(and all such spots are exceptional) and call these nature in the sense of determining her normal characteristics, although even these specimens of nature *essentially* possess them. The sand-grains of the desert are none the less perfect in shape and structure because of its dreariness, nor the coral of the lonely isle because of its barrenness. Practically, nature means the aggregate phenomena of one's own climate and country. Hence it is, necessarily, the English, or, at any rate, the *European* type that is mainly before us in this paper. As thus understood, then, what healing power there is in the PERFECTION of nature—in her perfect beauty, and in her perfect peace. Everything in nature is, according to its grade and relation, perfect in beauty. Many natural objects are displeasing to our fastidious taste, but none are defective in themselves. And, for the most part, they are not only beautiful but agreeable; and their beauty is a direct source of pleasure. Perfection is plainly essential to the restorative, soothing influence exerted upon us by trees, flowers, sea, and landscape. We have only to contrast this influence with that of human skill in art, machinery, or structures, to see how vastly the former transcends the latter. And perhaps, if we may make any selection where all is supremely good, the most perfect beauty—that fullest of healing power—is found in flowers and trees. Hence 'the tree of life' stands, as the source of heavenly satisfaction, 'in the midst of the paradise of God' (Rev. ii. 7); 'the leaves of the tree for the healing of the nations' (Rev. xxii. 2), and its ample fruitage for their spiritual sustenance. Is there not in beautiful foliage a sort of



labour, lead to weariness and *ennui*. It is the importance of this quality of *spontaneousness* in nature's healing power that induces us to seek wild and rugged spots for the holiday ramble—*primeval* nature, because it is fuller of this power—the heath, the moor, the native dell, untouched, untutored by the hand of man, rather than cultivated fields, trim market gardens, and elaborate *parterres*; to choose spots where God's hand alone has sown the seed, and hewn the rocks, and His sun and dew alone warmed and watered them. As to mental, if not material refreshment, we may ask with Timon\*—

Why should we want? Behold the earth hath roots;  
 Within this mile break forth a hundred springs:  
 The oaks bear mast, the briars scarlet hips;  
 The bounteous housewife, nature, on each bush  
 Lays her full mess before you.

Then the spontaneous *order* and *harmony* of nature enhance her healing power. In all this boundless life there is neither monotony nor monstrosity, but a uniformly perfect balance and harmony; a perpetual diversity, and yet complete regularity; variety without confusion, uniformity without identity. Nature's regularity is not that of an army of soldiers, but of living, ordered beings and structures. How, again and again, our sight has been regaled by plants of ever-varying form and hue, clothing the hill-side, or dotting the meadow, or peopling the forest, in infinite varieties and countless numbers, yet without any sense of confusion, omission, or excess. And the same marvellous profusion and adjustment prevail in every other department of natural objects. But this 'order of nature' is, like her growth, entirely her own—a *spontaneous* order. It is this natural, and not the artificial order of the gardener and horticulturalist—useful and necessary as this is for economic ends—that notably contributes to nature's healing power. How this native balance and harmony in nature reveals a God of order, encourages faith, and manifests the Creator's surpassing wisdom and beneficence! The more we know of nature, the more heartily can we sing with Wordsworth—

'Tis her privilege,  
 Through all the years of this our life, to lead  
 From joy to joy: for she can so inform  
 The mind that is within us, so impress  
 With quietness and beauty, and so feed  
 With holy thoughts, that neither evil tongues,  
 Rash judgments, nor the sneers of selfish men,  
 Nor greetings where no kindness is, nor all  
 The dreary intercourse of daily life,  
 Shall e'er prevail against us, or disturb  
 Our cheerful faith that all which we behold  
 Is full of blessings.

Again, the sympathy of nature—experienced in our sense of communion with her, and of her fidelity to us—is fraught with healing power. What a mysterious, but real *communion* is possible between us and nature. Though she has no articulate voice, she speaks to us; and her silent tones are often the fullest of comfort. *Spoken* words are not necessary to sympathy, which is commonly deepest and most consoling

\* Timon of Athens. Act iv., scene 3.

when not uttered. Perhaps the truest cannot be. And it is one of the most frequent and beautiful conceptions of poetry that natural objects silently share in human feelings and events. Thus the Psalmist speaks of nature as manifesting the Divine wisdom, and, notwithstanding its speechlessness, testifying to the Divine goodness.

The heavens declare the glory of God,  
And the firmament showeth His handywork.  
Day unto day uttereth speech,  
And night unto night showeth knowledge.  
There is no speech nor language ;  
Their voice is not heard.  
Their line is gone out through all the earth,  
And their words to the end of the world.—(*Psalm xix. R.V.*)

And again, as taking part in Jehovah's triumphs—

Let the sea roar, and the fulness thereof ;  
The world and they that dwell therein ;  
Let the floods clap their hands ;  
Let the hills sing for joy together  
Before the Lord, for He cometh to judge the earth :  
He shall judge the world with righteousness,  
And the peoples with equity.—(*Psalm lcviii. R.V.*)

So, too, Isaiah (ch. lv.) represents nature as participating in evangelical victories—

For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

What songs of gratitude and joy nature is ever pouring forth, if we have but ears attuned to catch them. As we listen to the babbling waterfall, to the sighing of the tree-tops, to the chorus of feathered songsters, and to the chirrup of insects ; as we read 'The Testimony of the Rocks,' and heed the voices of the stars, we, like the exiles in 'As You Like It.'

Find tongues in trees, books in the running brooks,  
Sermons in stones.

And how full of teaching and comfort these sympathetic voices of nature are. How they 'speak to our heart.' Even in her perpetual change—in her ceaseless death and resurrection—what a special link there is between man and nature ; what lessons nature teaches us of dependence, trust, and hope. Perhaps we are never less alone, never more conscious of healthful, inspiring communion with the infinite, than when, with or without human fellowship, we live in 'the world of nature,' surrounded by her ceaseless voices and perpetual movement. With Byron we are ready to exclaim—

To sit on rocks ; to muse o'er flood and fell ;  
To slowly trace the forest's shady scene,  
Where things that own not man's dominion dwell,  
And mortal foot hath ne'er or rarely been ;  
To climb the trackless mountain all unseen,  
With the wild flock, that never needs a fold ;  
Alone o'er steeps and foaming falls to lean ;—  
This is not solitude : 'tis but to hold  
Converse with Nature's charms, and view her stores unrolled.

Then what a sense of *fidelity* we have in nature, contrasting strongly with our impression of the fickleness of man. While men—professed friends even—forget and deceive, change with changing circumstances, the face of nature remains ever the same. She smiles upon us in the dark days of adversity, as well as in the bright days of prosperity. And how she seems to respond to our varying moods; to be not only a constant companion, but a truly sympathetic friend—to feel the *same* as we do. This is beautifully illustrated in a favourite passage in 'The Excursion' (Book I., too long for quotation), where 'The Wanderer' speaks of the 'sympathies' that 'grow with thought,' and of the associations called up by the 'spring,' whence 'poor Margaret' drew 'the cool refreshment.'

Beside yon spring I stood,  
And eyed its waters till we seemed to feel  
One sadness, they and I.

It was a quaint notion of Mrs. Hemans', that every tree had a language of its own. 'Trees,' says a living poetess, 'seem to sigh when we are sad, and laugh and dance when we are happy.' What a comforting solace there is in this faithful friendship of nature amidst earth's sorrows and disappointments. How often, in hours of care and loneliness, have we felt this personal inspiration of natural things. The instance of Mungo Park's accession of hope and encouragement, as his eye suddenly fell upon a humble tuft of grass in the African desert—cared for by Divine love in its insignificance and solitude—has often been quoted as a remarkable illustration of this influence. And so, when depressed or irritated, have we many a time been cheered and subdued by the affection and constancy of nature. As we have turned our tearful face towards her, away from human misunderstanding and hardness, the sun has looked down upon us with the same effulgence, the leaves bent with the same graceful salutation, the flowers greeted us with the same tender smile, and the stars shone on us with the same mild light, as ever. Nature, like God, ever waits to hear our prayer and to bless. Into her loving ear, as into that of the Heavenly Father, we can pour our very hearts; for, as Wordsworth says—

Nature never did betray  
The heart that loved her.

How forcibly nature's healing power shows us the value of common things. With what amazing virtues God has endowed natural objects. How much we lose when we neglect them for what is merely artificial and conventional. Surely our great nature-poet, Wordsworth, errs in attributing, as he does in one of his 'Miscellaneous Sonnets,' man's estrangement from nature to his sense of its evanescence—to his craving for 'objects that endure.' Is it not rather to be traced to his absorption in things far more temporary and insignificant? In the Old Testament, nature, contrasted with *man*, is represented as permanent—the hills as 'everlasting,' the air as 'established that it cannot be moved,' the rocks as 'for ever.' In the New, contrasted with *God*, nature is regarded as transitory; 'they (the heavens) shall perish, but Thou remainest'; 'the earth . . . shall be burned up.' But even if nature be thus *comparatively* evanescent—and Peter's language may well be regarded as rather figurative than scientific (indicating reconstruc-

tion rather than mere destruction—2 Pet. iii. 6, 13)—even if, to use the language of Shakspeare,

The cloud-capped towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit shall dissolve;  
And, like an unsubstantial pageant faded,  
Leave not a rack behind—

the influences and symbolism of nature are, nevertheless, eternal; and it is not because nature is evanescent instead of enduring, that (as Wordsworth says)

The grove, the sky-built temple, and the dome,  
Though clad in colours beautiful and pure,  
Find in the heart of man no natural home:

but because he is commonly satisfied with things less permanent than even those of nature; because he fails to recognize the eternal power and goodness she reveals; fails to

Look through nature, up to nature's God—

is, in fact, so engrossed with the essentially mutable and passing; with what are, indeed, 'the trifles of a day,' as to overlook in nature's changes the Everlasting God, His infinite life, and His undying love.

How thankful we should be that nature's healing power is not confined to particular spots; that every 'bit of nature' is full of it; that occasional glimpses of nature's paradises inoculate us, as it were, with a store of it; while even as epitomized, so to speak, in the tiny garden or modest window flower-pot, nature retains much of her reinvigorating energy, and if tended with reverent affection, will whisper many a cheering thought, and shed on us many a smile of love. How earnestly the rich should strive to 'open the windows of heaven' to the poor, that they may behold nature at her best, and enjoy their fair share of that healing power which God has provided for all, and meant for all. What an emblem this power is of God's great salvation, of *Christ's* healing power. As we must draw near to nature, to be healed by her of mental weariness, so we must draw near to Christ, to be healed by Him of spiritual death. In both cases there must be intimate personal communion. The outside of nature will do us little good, except as we pierce through it to the soul beneath. So mere external knowledge of God and Christ will be profitless apart from spiritual approach and the grip of faith. In natural, as in spiritual things, we must go to their heart, and give our hearts up to them, to reach their blessing. Is there not a prophecy, in the constancy of nature's healing power, of the perpetual spiritual healing of mankind, of a complete redemption of humanity; that all that *can* be saved *will* be saved? Is there not in it (as Keble suggests) a presage of the ultimate victory of good over evil to which Christianity ever points?

Shame on the heart that dreams of blessings gone,  
Or wakes the spectral forms of woe and crime,  
When nature sings of joy and hope alone,  
Reading her cheerful lesson in her own sweet time.

RAMBLER.

## American and English Baptists.

FREQUENTLY our Associations are enlivened by the terse, humorous, and earnest words of brethren from across the Atlantic, representing the Free Baptists of America. Formerly they were known as "Free Will Baptists," but having fought and *won* the battle of the "will," they drop that term, and now stand the sturdy champions of the *freeness* of Gospel privileges. It would, then, appear that their abbreviated title is similar to our own, and that the designation "Free Baptists" is pretty much a synonym for "General Baptists."

The relation between the two bodies is close and mutual, and the interchange of fellowship has been most cordial. In 1879, at the Halifax Association, Dr. Cheney, President of Bates' College, Maine, delivered a most interesting address on the position and prospects of our brethren in America. In 1880, in response to an earnest appeal from "across the water," it was resolved that a *Deputation from England* should attend *their* Association, and in the following July the President of the College, and the Rev. Dawson Burns, D.D., left our shores for that purpose. In 1881, at the Norwich Association, Dr. Durgin, of Hillsdale College, received quite an ovation, and his genuine humour and telling speech are not forgotten.

This year we have been favoured with another deputation in the person of Dr. G. H. Ball, of Buffalo—a gentleman of good presence, great force, and wide experience. The part he has taken in our meetings certainly adds a "feature" to the Leicester Association. His style of address was terse, often epigrammatic, and occasionally lighted up with that quiet humour so characteristic of our American friends. He took a deep interest in the different departments of work, and was present at most of the gatherings. In his reply to a vote of welcome on the Tuesday morning, he thanked the English Baptists for awakening in them a missionary spirit, which, he said, had blessed them far more than they had blessed the heathen.

At the Sunday School Conference, in response to calls from the audience, Dr. Ball said that while listening to that discussion he felt that he was again in New York: the same things were being hammered out there, and they were certainly on the right lines in seeking to discover and remedy the causes of failure. With reference to teaching, he said, "The teacher may be a graduate from the College, but it is vastly more important that he should be a *graduate from the Cross*. Let the Sunday school be a temple of love to the children, and the children will love to come."

On Wednesday afternoon Dr. Ball, in a stirring speech, opened the Bazaar for that day. He strongly advocated the endowment of Colleges, and the increasing, rather than lessening, the term of study. On the following day, at the request of the Chairman, he also took part in the Local Preachers' Conference. He said he did not quite understand the term "local preacher." Did it mean the preacher who had kept to one locality? If so, then *he* was a local preacher, for he had been minister of the same church for over thirty years. In his remarks, he said their aim must be to do people good, and not simply to preach because "they had got a sermon to let off."

As Thursday morning was unappropriated, Dr. Ball consented to preach, and at the early hour of seven o'clock the body of Dover Street chapel was comfortably filled. The Doctor took for his text 1 John v. 4. :—

“THE CONQUERING PRINCIPLE OF FAITH.”

The sermon was delivered without notes, and probably not a single word of it had been written; at any rate, that was the impression left upon the hearer's mind. There was a freshness about the style of expression, and an occasional use of philosophic terms. The following disjointed notes of the sermon may convey some little idea of the power and helpfulness of the discourse :—

“This is the victory that overcometh the world, even our faith.” The world belongs to the saints; we ought to possess it, but it possesses us; it ought to serve us, but humanity serves it. In its conquest, the secret force that wins is *faith*—not in abstractions, not in creeds, but in a person, in Jesus Christ. The truest truth possible is a living truth. The best creed in the universe is Christ; He is a perfect creed. The most orthodox man is he in whom Jesus Christ is formed in thought and in character.

I.—*Faith overcomes the worldliness in ourselves.* It is the Divine plan to work from the centre, outwards. Faith is receptive: it reaches out to the things beyond to supply spiritual wants. Faith is not unreasonable, it is philosophical. If I believe in a beautiful character, faith opens my heart, and I incorporate the beauty of that life according to the strength of my faith. It is thus that faith in Christ works. Believing is receiving, and receiving Christ is life. Receiving *Him* lifts a man up into a new sphere.

II.—*Faith overcomes the darkness and bewilderments of social relations.* Man has ever been man's worst foe. How are men to be brought to treat others aright? By faith in Jesus Christ—“Immanuel, God with us.” In *Him* man is joined to the Divine, and man's interests become as dear to God as the very peace of God itself. If man lifts his finger against the least—even a little black babe—he hears a voice calm yet stern, “If thou touchest one of these little ones, thou touchest *Me*.” God always works upon generic principles—faith, the germ-life out of which *all* other fruits develop. Thus faith in Christ has always worked equality—it is democratic. It stimulates in human nature an irrepressible aspiration for improvement. Faith is not satisfied with present character, surroundings, etc. It is this Christian faith which has made the Anglo-Saxons the great *inventive* peoples of the earth; they believe in higher possibilities. Have faith, and then “all things are possible.”

III.—*Faith is that which makes man his brother's saviour.* Faith in Jesus carries with it the life of Jesus. The Christ-spirit is aggressive—helpful—restless. It cries out, “This world must be made better,” and becomes the inspiration of all uplifting tendencies. Superstition does not do that; ritual cannot do it—these are but chaff, a mockery. Let us join with the disciples in the prayer, “Lord, increase our faith!”

These visits of our brethren are as bracing to the mind as are the



breezes of the Atlantic to the nervous system, and it is to be devoutly hoped that this interchange of thought and kindly feeling may long be kept up. Dr. Ball spoke in the highest terms of the two brethren who attended their annual gathering six years ago, and begged of us to appoint another deputation to visit and edify our fellow-workers in the vast continent beyond the sea. It is apparent that a spirit is at work among the churches bringing them into closer sympathy; and in this mutual desire for fellowship between American and English Baptists have we not a prophecy of an approaching day when there will be an international gathering—an "Ecumenical Council," if you like—of every tongue and colour?

A. HAMPDEN LEE.

## The Widow's Son; or, the Sceptic Saved.

A WIDOW in South London, having lost her husband, and buried him under the shadow of the Bishop's palace, lived for some years alone with her little son. Life was dark, and her troubles were many. But she had one rich comfort—her Bible. She often sang a hymn on "The Excellency of the Scriptures," and greatly loved these lines:—

"Here may the wretched sons of want  
Exhaustless riches find—  
Riches above what earth can grant,  
And lasting as the mind."

And with fervent spirit did she pour forth the closing verse of the hymn as her own loving prayer:—

"Divine Instructor, Gracious Lord,  
Be thou for ever near;  
Teach me to love thy sacred word,  
And view my Saviour there."

Thus the Bible was the lamp of her home and the light of her heart.

One sore trouble she had—her only son became a sceptic. In the workshop where he earned his daily bread, infidel talk, scoffs and jeers, had made him a doubter, and an absentee from God's house on the Lord's-day.

The day of sickness came, and the good widow called her son to her bedside, and said, "I am going to leave you. The sun is setting in the west across the river, and my life is ebbing out like the tide. All that I have is yours; but this (giving him her Bible) is my best gift. Take it, my son, mine only son, and, when I am far away, read it—read it with prayer." She kissed him tenderly, and, having whispered to him, "For me to live is Christ, and to die is gain," she fell asleep in Jesus. Peaceful was her departure to the better land. It was a gentle wafting to immortal peace.

"No earthly clinging—no lingering gaze—  
No strife at parting—no sore amaze;  
But sweetly, gently, she passed away!  
From the world's dim twilight to endless day."

Startling changes take place in our lives, for, reader, God still works His wonders among men. The Lord liveth, and we are still in His hands as clay is in the hands of the potter. Not that we can always, at first, see the finger of God. No, for

“God moves in a mysterious way  
 His wonders to perform;  
 He plants His footsteps in the sea,  
 And rides upon the storm.  
 Deep in unfathomable mines  
 Of never-failing skill,  
 He treasures up His bright designs,  
 And works His sov'reign will.”

The widow's son was to learn this truth in a wonderful manner. He buried his mother in the grave where his father lay, and then returned to his solitary home. How silent the house was! A presence had gone from it. Life had died in it, and the silence of the dark valley brooded over it. And there—on the table, near where she so often sat—lay his mother's Bible. He took it up, went slowly into his room, shut the door, and stood awhile looking at the sacred volume, and then he knelt down weeping with sorrow. At length there burst from his heart this pathetic prayer:—“*Oh God! if there be a God, show thyself to me.*” The God of Heaven and earth is not far from any of us.

“God is everywhere! the God who framed  
 Mankind to be one mighty family,  
 Himself our Father, and the world our home.”

God heard the prayer of the widow's son. As he prayed, his hand shook with deep agitation of mind, and his mother's Bible fell open on the floor. There it lay open before his eyes. He lifted the Book from the floor, looked at the words right before him, and read thus:—“Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness.” We may call this chance—accident—coincidence; but none of these words will meet the present case.

“There's a divinity that shapes our ends,  
 Rough hew them as we will.”

The Bible teaches us that a hand—neither of men nor angels—is reached out of heaven, to guide us to the Fountain of Life. The Almighty One saith:—

“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”

This, John Barker—for so we may call the widow's son—found a true saying. From this time he was led in paths he had not known. We knew him for fifteen years, and saw the ways he took from day to day. He became an avowed Christian, and joined a Baptist church in south London. This he found a most blessed state of life, and a highly honourable position. He also identified himself with the temperance movement, and became one of its most eloquent defenders. He could compose melodies, and sing them; write stories, and read them with power. His home was a model of taste, and on his book-shelves were five hundred volumes of the best kind. At the end of a long and useful career he retired from the workshop, and lived a quiet life, until at last the Angel of Light came, and led him through the gates of the city of God. Were all the working-men of England like John Barker, it would be the happiest land the world has seen.

GEORGE W. M'CREE.

## In Memoriam: George Wilkins.

"HE was a faithful man, and feared God above many" (Neh. vii. 2). Such was the text chosen for one of the funeral sermons preached on the occasion of the death of Mr. George Wilkins, printer and bookseller, of Derby; and a more appropriate one, as descriptive of his character, could not have been selected. "Faithful in little, faithful in much," was one of his favourite mottoes, and it was exemplified in his whole life and conduct.

Although, from a conscientious objection to our present denominational distinctions, he was for many years unconnected with any of the great sections into which the church of Christ in this country is divided, he was both in principle and practice a believer in adult immersion. Nor was this strange, considering the stock from which he sprang. Thus, his grandmother Wilkins (then Mary Porter) was one of nine persons who, in 1791, were baptized and formed the first General Baptist church in Derby. Later on, his father, and grandfather on the paternal side, were deacons of the same church, first in Brook Street, then in St. Mary's Gate. His mother was a daughter of James Taylor, pastor at Hinckley, and nephew of Dan Taylor, one of the founders of the New Connexion of General Baptists. George often gave thanks, not for his Baptist parentage merely, but for the holy men and women from whom he had descended. With Cowper he would say—

"But higher far my proud pretensions rise,  
The child of parents passed into the skies."

He became a decided Christian, and was himself baptized at the age of seventeen, at the time when the Rev. W. R. Stevenson, afterwards his brother-in-law, was a young minister assisting the Rev. J. G. Pike at St. Mary's Gate. From that period onward, until the summons came to enter the "better country," his career was one of earnest, active, Christian usefulness. He was all his life engaged in business, first in connection with his father, and then in partnership with Mr. Ellis, a brother-in-law; and the weekly newspaper, monthly time-tables, and other undertakings of the firm, naturally occupied a good portion of his time and energy. But, after all, his chief interest was in work of a spiritual and evangelistic character. Sunday School Teaching, Village Preaching, the Distribution of Tracts, Preaching in the Streets and at Wakes, Fairs, and Races, the formation and maintenance in Derby of a branch of the Young Men's Christian Association, were some of the forms of Christian activity in which he engaged. In his early manhood, party spirit running high in the town, he put forth very earnest efforts to bring together good people of all sections; and seeing how many there were of the poor and outcast who cared not to enter the ordinary places of worship, "his spirit was stirred in him" to do something for their salvation. First, he hired a room over a stable, and there for some years preached and conducted religious meetings. Afterwards he bought the old Derby theatre, and turned it into a neat and commodious Gospel Hall. Here for twenty-one years he assiduously laboured, his heart being now gladdened by seeing souls turned to the Lord, and his converts walking in accordance with their Christian profession, and now, like the Apostle Paul in earlier days, saddened by their conten-

tions, jealousies, and backslidings. Notwithstanding the help of friends, the financial burden in connection with this place was for a long time very heavy; and when, at length, in the year 1884, he paid off the last portion of the debt, and beheld the premises "a freehold for the Lord for ever," he was almost ready to exclaim, "Now lettest thou thy servant depart in peace!"

It may here be mentioned that when, during the latter half of his life, he indulged in recreation it was usually in connection with the art of landscape painting. For this he had considerable natural taste and ability. Occasionally, therefore, he would repair to Wales, or the banks of the Wye, or to picturesque nooks in his own picturesque county, and there make sketches which he afterwards transferred to canvass.

But about the year 1876 troubles in the work at the Gospel Hall caused him so much grief as to lay him on a bed of affliction, and for many weeks his life was despaired of. And even though he ultimately rallied, he never afterwards knew a day's real health, and laboured in much weariness and exhaustion. At length he removed with his family to Duffield, five miles from Derby, hoping that the country air might be beneficial, and, during his residence there, was useful both in the conversion of souls and the promotion of Christian union.

During the last nine months of his life he suffered greatly from bronchitis and a tumour in the foot. But in spite of weakness and lameness he was three times conveyed to the Gospel Hall, and there preached to his beloved people, his texts on the several occasions being, "Behold I come quickly," "Within the Veil," and "Now abideth faith, hope, and charity; but the greatest of these is charity." Certainly the last was a fitting text to terminate the public labours of one whose whole life, under the influence of Christ's constraining love, had been so devoted to the good of his fellow-creatures.

On the 21st of last July, at the comparatively early age of fifty-five, he rested from his labours. His end was truly peace; and amongst his last words were, "More than conqueror through Him!"

He married, early in life, Mary, fourth daughter of William Stevenson, formerly of Nottingham and Derby. Three sons and three daughters, with their mother, survive to mourn his loss for a season, and to anticipate a blessed reunion. He was buried in the Uttoxeter Road Cemetery, Derby, on Sunday afternoon, July 25th, in the presence of a very large multitude of sorrowing spectators; his eldest son, in accordance with the father's wish, expressed when living, delivering on the occasion a very earnest and impressive address. Our departed brother was enthusiastic—somewhat eccentric, and, perhaps, occasionally a little self-willed; but by one who knew him intimately for many years his character has been well summed up as follows:—"As a son, he was dutiful and loving; as a brother, kind and considerate; as a husband, true and tender; as a father, fond yet wise; as a friend, trusting and trusted; and as a servant of God, faithful and devout."

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

# By a Way he knew not.

BY HARRIETT BOULTWOOD.



WE were all in the library—that is, Mr. and Mrs. Firth, Douglas (their only son), and myself—Harold South. Douglas and I were friends, having been intimate from boyhood, and, after going to Cambridge together, we were now about to travel for a year before settling down to our several occupations in life. I was to be a merchant; Douglas would look after the estate left to him by an aunt a few years previously. We chatted away merrily, discussing plans, looking at charts and guide-books, and occasionally laughing at the witty sayings of Douglas, who was in high spirits.

Mr. Firth, a genial, white-haired gentleman, was bending over some musty tomes in search of information respecting antiquities he wanted us to visit, and Mrs. Firth smiled and grew sad by turns as she looked at her handsome son, and thought how near was their parting.

“I shall enjoy seeing Paris,” said Douglas, as he glanced at a fine sketch of Notre Dame lying on the table; “and we will ‘do’ it thoroughly—churches, paintings, and peasant-girls included—eh, Harold?” (turning to me).

“To be sure, my dear fellow; we will certainly go in for everything worth seeing,” I replied.

“Douglas,” said his mother, with a wistful look in her blue eyes, “we give you full liberty during your tour; but, my dear son, don’t forget the good influences of home. Paris is a dangerous place, and will try of what stuff you are made.”

“I daresay, mother. I will try to remember your caution; but even if I forget it, here is Harold, ‘as steady as old Time,’ who will keep me straight.”

She turned to me with an affectionate look, and clasped my hand. Though no words were spoken, I felt I had entered into a compact—to use my influence with her pleasure-loving son, who was far too easily led, even when he knew he was acting wrongly. He was nearly two-and-twenty; I, in my twenty-fourth year; and although we were unlike in character we had many tastes in common, and, moreover, a strong affection which made us as brothers. Douglas had no sisters, and although I rejoiced in the possession of four, I had no brother, so this may account for the way we two had always clung to each other.

“Here, Harold,” said Mr. Firth, handing me a small manuscript, “I have jotted down all the places of antiquity worth visiting, and I hope you will make notes of them for me. Douglas will be too impatient to get away, I know.”

“Yes, father; for my tastes certainly do not lie in that direction, so I shall leave the mouldy records for Harold.”

“I thought so,” laughed the gentleman. “Well, I hope you will make good use of your holiday, and enjoy it.” Then he turned away abruptly, and left the room.

The next day quite a number of our friends came to the railway station to see us off. We were going to Harwich, and from thence to the continent. Farewells were spoken, last kisses and hand-shakings given, and then we puffed out of the station and steamed away at the rate of sixty miles an hour.

Douglas occupied himself with a book, I had a newspaper, and so for a

couple of hours we were very pleasantly engaged. Then all of a sudden the train stopped, a crashing noise mingled with shrieks and groans filled my ears, and the next moment I received a blow on the head and knew no more.

When I regained consciousness I found myself lying amid the wreckage of our carriage, together with several other passengers more or less hurt. I managed at length to stand, and after tying a handkerchief round my head—from which the blood was trickling—I turned to look for Douglas. An awful scene, indeed, met my view. The accident was the result of a collision between two passenger-trains, and half the carriages of either had been smashed to fragments. Help speedily arrived, and all who could aided the wounded, and endeavoured to alleviate their suffering.

I had just given a gentleman a drink from my flask, as he was in a fainting condition, when a deep groan caught my attention, and looking under a portion of a carriage I saw to my dismay poor Douglas lying there. To rush for one of the doctors and procure help was the work of but a few minutes, and then I found that my poor friend's injuries were indeed great—for one leg was broken, and he was dreadfully cut about the head. He was quickly removed to the hotel, that was already crowded with sufferers, and then I telegraphed to his parents, telling them that every possible help should be rendered, and that I would stay with him. All that night he lay in a state of unconsciousness, and when in the course of the next day Mr. and Mrs. Firth arrived, he was in the same state. The doctors had set the broken limb and attended to his other injuries, but they looked grave; and though "hoping for the best," I know they "feared the worst." Poor Mrs. Firth was nearly heart-broken, but like a true woman she gave but little outward sign of grief, attending to her son with a calmness that was wonderful. As I had been up all night they begged me to take some rest, and so I went to my own room leaving Douglas to their care.

Slowly he fought his way back to life, and then ensued days of suffering which only those who have been as terribly injured can understand. A professional nurse had been engaged, and I rendered what help I could, to save the poor mother from witnessing the agony Douglas endured.

I gave up all thoughts of the tour, and after writing to acquaint my parents with the alterations in my plans—I had telegraphed news of my safety—I continued my poor attempts at nursing, which Mrs. Firth declared I performed "capitally;" but that was *her* opinion and not mine. The terrible hours of agony were succeeded by those of utter prostration and nervous depression, when Douglas had to be treated as a child; and at such times I could soothe and quiet him when even his mother failed to do.

Poor Mr. Firth went about looking utterly wretched, though he did his best to appear tranquil; but I noticed that he aged much during those weeks of suspense.

Two months passed, and then Douglas had so far improved as to be able to be removed to his home, and, arrived there, I left them to pay a visit to my own family. My parents were very sorry for our interrupted holiday and its sad consequences, and approved of my intention to stay with Douglas so long as I could be of use. My sisters also greatly sympathized with my poor friend, and I noticed that Isabel—my favourite, and the beauty of the family—dropped more than one tear as I described the state in which I had left him.

The summer glided away, and Douglas made but little progress towards permanent recovery. The doctors at last declared that the spine was injured, and they feared the young man would always be an invalid. But this knowledge was carefully kept from him, until he himself either discovered or guessed it; for, on going into his room one morning, he said—

"Harold, old fellow, what does this mean?"

"This?" I repeated, partly guessing to what he referred.

"Yes; this miserable state to which I am reduced, with the prospect of being a wretched cripple all my days."

"But it may not be"—

"Now don't pretend to hoodwink me like the rest," he said sharply. "I *feel* I am doomed to drag out an existence after being deprived of health, manhood, and everything that makes life worth living." My mother preaches patience; but oh, Harold! I have lost all. I *cannot* feel resigned; and yet you call God *good and merciful*," he added, with intense bitterness—the tears in his eyes.

My heart throbbed with deep sympathy for him, and I seemed powerless to help him, until a thought entered my mind that, I doubt not, was sent by the Great Healer Himself.

Seated by his couch, I took his wasted hand and said, "Douglas, dear brother, I would not deceive you in what I am about to say, but after all, this suffering and helplessness may be *the very best thing* for you, and"—

"Nonsense!" he interrupted angrily; "how can that be?"

"That I cannot say, though we may come to know this in the future. My *faith* gives this solution, because God is good and merciful—a Father who 'doth not afflict willingly' His children."

"But I am not His child," murmured Douglas.

"Indeed you *are*," I replied earnestly, "although you have wandered a long way from Him. He would bring you nearer. Listen to His words," I continued, taking up a Bible lying near, "and see if they do not apply to your case:—'Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go' (Isa. xlvi. 17)." And closing the book I left him.

We had many interesting conversations on the subject—his father and mother often taking part in them; and each of us endeavoured to inculcate that most difficult of lessons—resignation. They, too, had had to con it after seeing their darling thus stricken down in his manly beauty and youth; but it *was* learned—especially by that patient, loving mother, whose pride and joy he was.

We prayed, and hoped, and waited, and at length came the answer.

One morning a servant handed a note to Douglas, telling him that a poor woman had requested it might be given "to the young squire." It was ill-written and blotted; but the few sentences it contained begged that the writer might not be turned out of her cottage, which she had occupied nearly forty years. She had that morning received notice to leave from the agent, because she could not pay up her rent.

"Send for Mrs. Wells," said Douglas, after reading the note.

"But, my dear son, you cannot bear the fatigue"—

"Yes, I can, mother. I will see this woman, and hear her story before giving Argus a piece of my mind."

So a messenger was despatched for the widow, and when she entered the room her eyes were red as with weeping. She was a meek-looking woman, who evidently wondered at her own courage in facing the young squire, and now begged his forgiveness for troubling him.

"It was such a blow to me, sir," she said in conclusion, "that I seemed dazed-like, and willing to do anything to keep in my little home."

"Let me see your rent-book, Mrs. Wells," said Douglas.

He glanced over it, and saw that the payments had been regular till within the last year.

"How is it you got behind?" he asked.

"Well, sir, I am a laundress, but I cannot work now as I used to do because of my hands"—and she held them towards him, terribly knotted and drawn by rheumatism. "My son helps me all he can since my good man died, but he has five children to support and can't do much, so I try my very best, and *will*, sir, if only I can have a little more time."

"I am sure of it, Mrs. Wells," said Douglas kindly, still gazing on those mis-shapen hands. "My mother is famous for remedies. I will ask her for

something for your rheumatism; and with regard to the rent—for the future you may live in your cottage without paying any. I will settle with Mr. Argus about it.

She was speechless with surprise and delight; but the beaming, grateful smile she gave "the young squire" fully satisfied him.

"No thanks," he said, as she attempted to speak. And when she had quitted the room he turned to me and said—

"Harold, you shall hear of my new resolve. If I am destined to lie here almost helpless, yet my life shall not be a useless one. I have these poor people to see after; they shall learn that their landlord is not indifferent to their wants and sufferings."

"A noble resolve, old fellow!" I replied; "God help you and bless you in keeping it."

From that day he entered heart and soul into the affairs of the estate, the sick and afflicted being his especial care—his own suffering giving him the deep compassion he showed towards them. Gradually he came to see that it was good for him to have been afflicted, and to own that his Father was merciful and loving.

"I was blind then, Harold," he remarked on one occasion, "*now I see*. God alone knows from what sins my suffering has saved me."

Many a lesson did I learn from Douglas, for his life was literally spent in serving others without a thought for himself; and his tenantry, grateful for his constant care, both feared and loved him.

For five years he was an invalid, and then he arose from his couch comparatively hale and hearty, and certainly strengthened in character by the suffering through which he had passed.

We went on our tour after all, but this time were accompanied by our parents and two of my sisters. We had a most delightful time, and Douglas returned greatly benefited by the change.

He still devotes himself to his good work, and his father declares his estate "is the best-managed in the county." He is in need, however, of one to help him in developing his "capital plans," and I think that "help" will soon be his, as I saw him this morning talking very earnestly to Isabel, who takes a great interest in all that concerns "the young squire." Soon, I think, therefore, we shall hear the chime of wedding-bells.

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## The Question Box.

### COMPARTMENT I.—FOR THE YOUNG PEOPLE.

*Answers to Questions of last Month:—*

(22) Haggai, Zechariah, and Malachi.

(23) First, at Philippi (Acts xvi. 32); secondly, at Jerusalem, when ordered to be scourged (Acts xxii. 25, 27); thirdly, before Festus, when he appealed to Cæsar. Roman citizens could claim to have their cases decided by the emperor (Acts xv. 10—12).

(24) "Behold, I and the children whom the Lord hath given me" (Isaiah viii. 18, quoted in Hebrews ii. 13).

*New Questions:—*

(25) Who was the Captain of the first Israelitish army? and where was their first battle fought?

(26) Who slew his own cousin, though charged to deal gently with him for his father's sake.

(27) Shew by a scriptural example that it is possible to tell a lie by telling only part of the truth.



# Ten-Minute Talks with Boys and Girls.

## "BOLD AS A LION."

*"The righteous are bold as a lion."*—Prov. xxviii. 1.

**T**HE lion is called the "king of beasts," because it is supposed to be the bravest and most daring of all. And when men are very bold and careless of danger, we call them lion-hearted. One great Arabian soldier was called "The Lion of God" by his admiring army; Gustavus Adolphus was styled "The Lion of the North"; and our own King Richard I. is known as "Cœur de Lion" or "Lion Hearted." According to King Solomon, however, that is a title which ought to belong to all good men and women—and even to boys and girls. "The righteous," he tells us, "are bold as a lion." So I want to talk to you about this courage, and when it should be shown.

I.—*"The righteous are bold as a lion," when danger threatens.*

One Sunday, when there was something in the lesson about thunder, the teacher asked, "How many heard it thunder last night?" One very little girl spoke out, "I did, but I was not afraid." "Why not?" asked the teacher. "Because I kept saying over and over, 'What time I am afraid, I will trust in Thee.'" She was naturally very timid, but trust in God made her strong. She knew He loved her, and would take care of her, and she could not fear. She was like the boy who was talking about Elijah going to heaven in the chariot of fire. "I say, Charlie," said his companion, "but wouldn't you be afraid to ride on such a chariot?" Charlie hesitated a minute, and then he answered, "Why, no; I shouldn't be afraid if I knew the Lord was driving." He knew that nothing could hurt him if God was present as his protector and friend.

The secret of courage is goodness. Faith in God is what makes men bold in danger. Even cowards become brave men when they have learnt to trust their heavenly Father. For if we love God, and if our sins are forgiven, and if dying only means going to heaven, what is there to be afraid of? No danger has any terror for the man or child whose heart is right. And so it is said that prayerful Christian men—not the reckless, careless bravos of the camp—make the bravest, steadiest, and most reliable soldiers. A colonel in the army who, in the midst of battle, was overcome by the fear of death, was surprised to notice the calmness of several Christian soldiers under fire. Especially was he impressed by the quiet courage of a corporal, who sprang forward to hold up the fallen flag, saying to his comrade, "If I fall, tell my dear wife that I die with a good hope in Christ, and that I am glad to give my life for my country." Said the colonel, "I cannot forget that; and I want to become a Christian, for I know there must be a reality in such a religion." It makes "the righteous . . . bold as a lion," when dangers threaten, and others are afraid.

II.—*"The righteous are bold as a lion" to resist temptation.*

A gentleman visiting in a very wretched part of London knocked at the door of a tumble-down house. "Come in," said a feeble voice; and entering he saw a boy about ten years old lying on a few chips in the corner. "What are you doing here?" he asked. "Hush, sir, please. He'll hear you, and find me. You won't tell him, will you, sir?" "What are you hiding for?" asked his visitor. "Father beat me," he answered, and held up his poor bruised arm. "Why did he beat you, my lad?" "'Cos he gets drunk, and beats me 'cos I won't steal any more.'" "But why won't you steal any more?" asked his visitor, "'Cos I went to school, and it says, 'Thou shalt not steal.' Father may kill me, but I won't steal. We can't go to heaven if we steal." "My boy, you mustn't stay here," said his new friend; "you'll die. Now you wait patiently here a little time. I'm going away to see a lady. We will get a better place for you than this." The lad thanked him, and said, "Please, sir, would you like to hear my hymn that I keeps on singing to myself?" Then he sang in his childish voice—

"Gentle Jesus, meek and mild,  
 Look upon a little child,  
 Pity my simplicity,  
 Suffer me to come to thee.

Fain I would to thee be brought,  
 Gentle Lord, forbid it not;  
 In the kingdom of thy grace  
 Give thy little child a space."

"That's my hymn, sir," he said. "Good-bye." In less than two hours the gentleman came again and found him dead—a martyr to honesty! He had died rather than be a thief; and the angels bore him away from this cruel world to a happy home in heaven. What a brave and dauntless spirit he had! How nobly he resisted temptation, though it was backed by cruelty and ill-usage! As the scripture puts it, he had "resisted unto blood, striving against sin." And his example teaches us not to let laughter or ill-usage or aught beside turn us from the right. Fear nothing but sin. Be ashamed of nothing but wrong doing.

III.—"*The righteous are bold as a lion*" to uphold the right.

Have you heard of the Dicky Bird Society? It is a children's band, in which upwards of 100,000 members are enrolled, pledged to be kind to all living things, and to protect them to the utmost of their power. Very early in its history a Newcastle lad wrote how his brother and himself had made up their minds to protect all the little birds. "We started on Saturday," he said, "when the punching my brother Charley gave Tommy Smith, who lives in our street, was awful. The cruel boy had a sparrow tied by the leg to a piece of string which was hung over a lamp-post, and was dangling the poor bird before his dog, and frightening it nearly to death. I chased the dog with my mother's clothes-prop, while my brother settled Tommy Smith, and has promised to give him more unless he joins the Dicky Bird Society." Next week he wrote to say that the thrashed and thrasher had become "first-rate friends," that Tommy Smith was now "dead nuts on anybody who tortures our dicky birds," and that all three of them were resolved to keep "a sharp look out on the other boys in our street." Now I do not mean to defend the methods of these young apostles of kindness, though in this case they were pretty successful, but I think their spirit was very brave and good. They would not stand by in silence, consenting to this cruel deed. Nor should you. Show your colours, and put wickedness to shame. When your playmates use bad language, refuse to play unless they cease doing so; when they propose to break the rules, refuse openly to join them; when you see a big boy bullying a little one, go to the rescue; when a lot of children are teasing some poor dog or cat, or making fun of some half-witted man, cry "shame" on them. Never mind if you are but one, and a little one.

"Dare to be a Daniel,  
 Dare to stand alone;  
 Dare to have a purpose true,  
 Dare to make it known."

IV.—"*The righteous are bold as a lion*" when others need help.

Have you read the story of Nelly Barry? Her father is a navy, working on the Fitchburg railroad, near Cambridge, America. He is said to be a kind-hearted man, with one great fault—he drinks. Her mother died a few months ago, leaving five children, of whom Nelly is the eldest. She is only ten years old, but since her mother's death she has acted as housekeeper, and fed and clothed her four younger brothers. One night, not long ago, it was very hot in the cottage, and after putting the little folks to bed, and fanning them to sleep, Nellie put her father's supper on the back of the stove, and sat down to wait for his return. He was late. The little clock on the mantel-piece ticked off the hours, and brought nine o'clock, but no father. Then Nellie remembered he had been drinking, and went out to seek him. Failing to find him she returned, went upstairs to see that her sleeping brothers were all right, and then sat down in her chair, determined to keep awake until her father came. But the poor child was tired and worn out, and soon her head sank down upon her arm, and she was fast asleep. An hour later a great crash awoke her, and springing to her feet she saw that the end of the house was in flames, while every room was filled with smoke. The sound she had heard was the noise of falling

timber. What did she do? Run away, and fly for her life? I don't know who would have blamed her if she had. But she was made of braver stuff than that. Through the fire and smoke she made her way up the creaking stairs; once, twice, thrice, four times she ventured into the room where the little ones slept; and when the first neighbour arrived he met her coming out of the burning house with the last of her brothers in her arms. The other three were lying on the grass in front of the house, in their night clothes, Nellie's face was burnt and her hair was scorched, but so tenderly had she carried them out of danger, that they were still asleep. Bravo, Nellie Barry! If we had been there we would have raised three hearty cheers for the plucky little heroine! "Bold as a lion" was she, or her brothers would never have come forth from the fire unhurt. A story like this does us good, and stirs our hearts to noble and generous emotion.

I am afraid some timid little one is saying, "Ah, I know I couldn't be so brave as that; I am so easily frightened." In one of the Duke of Wellington's battles, a very strong position, bravely garrisoned by the enemy, had resisted all the forces sent against it. So the Duke singled out a very brave young officer, and bade him take his company and reduce the fort. "Give me but one grasp of your conquering right hand, and I'll do it," replied the officer. And the general gave him his hand, and he went and accomplished the work. Now Jesus is our great Captain of Salvation, and a grasp of His "conquering right hand" will be our strength, and give us courage. So when you are tempted to play the coward's part, when your courage fails, seek His help by prayer. He says to all, "My grace is sufficient for thee;" and His strength shall be made perfect in your weakness. GEO. H. JAMES.

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## Correspondence.

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### THE DAY OF UNITED PRAYER.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Will you remind the readers of the Magazine of the Resolution passed at the Association to present special prayer on the last Sunday in September, and at the prayer meeting on the following Monday evening, for an awakening of spiritual life, and an increase of spiritual power in the churches?

The need of such prayer is manifest enough from the Association Secretary's report. Our denominational machinery ought to be producing greater results than it appears to be producing just now, or for some time past. And, moreover, the simultaneous request from the Northern Conference, as well as from individual members of the Association, should encourage the churches in the observance of these days of prayer.

It would also be helpful if your readers would peruse the first article in the Magazine for May, on "The Present Need of our Churches."

Yours faithfully,

JOHN JOLLY.

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### THE JUBILEE OF WESTBOURNE PARK, PRAED STREET, AND BOSWORTH ROAD CHURCH.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Will you give me room enough in your next issue to say that we have arranged to celebrate the JUBILEE of the General Baptist Society which began its career in *Edward Street*, Marylebone—then passed on to *Praed Street*, Paddington, and now meets in the latter place, and in *Westbourne Park*, and in *Bosworth Road*?

Many of the readers of "Our Magazine" have taken a real interest in our life and work, nourished us by their prayers and gifts, and continue to wish us a fervent and sincere "God bless you." It is our joy to know that we dwell in their hearts, and that our coming festival will excite pleasure, not only in those

who immediately share its proceedings, but in many who will be unable to be present.

So far as completed, the arrangements are that Dr. Parker will begin with a sermon on Monday evening, Oct. 4th, at Westbourne Park. The Hon. and Rev. Canon Fremantle will be one of three speakers on Wednesday evening, representing the broad and catholic sympathies with the manifold forms of Christian life and work, which has been one of the features of our history. On Monday, the 11th, we look forward to a gathering of the friends of many years at Westbourne Park, such as Mr. Ferneyhough (of Nottingham), the first pastor, Dr. Underwood, the second, and S. C. Sarjant, B.A., the third. The members of the "G. B. Fraternal" will be present. For this Soirée admission will be by ticket, and any friend who wishes to join us only need write to Mr. E. Cayford, 146, Leadenhall Street, E.C., or to me, and one will be sent. Meetings will be held at Praed Street Oct. 17th and 18th. Further details will be given next month.

Amongst other reasons for gratitude it is purposed to place the abolition of the debt on the Westbourne Park chapel. There are still over £400 to obtain, and we wish to clear all off by the end of September. It is an appropriate task, and some friends may feel a pleasure in aiding us in this effort, especially as we do not seek freedom that we may "rest and be thankful," but that we may "be thankful" and "go forward" in work for the Master and for men.

I am, sincerely yours,

JOHN CLIFFORD.

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## The Year Book for 1886.

THE first thing which strikes me in connection with the new Year Book is its greater size in comparison with its predecessors. Hitherto the normal size has been 104 pages, exclusive of the Missionary and other Reports. The present Year Book extends to 124 pages, all for sixpence; whilst, for threepence additional, our friends may obtain 170 pages more, giving them full particulars of the year's history of both the Foreign Mission and our other Connexional Institutions. What family in any of the churches can think under these circumstances of not ordering a copy of the Year Book?

Confining our attention to the book in its smaller form, the writer may be allowed to question whether it is needful every year to print either the Bye-Laws of the Association or a List of the last twenty-five Associations. These together occupy nine pages. No doubt they add to the completeness of the volume; but the Secretary of the Publication Board naturally desires to combine economy with efficiency. The excess of three pages this year in the "Minutes of Business" is due chiefly to the report of an institution which is new amongst us—the Visitors' Board; but this record will be found so interesting that I think no one will grudge the space.

A new arrangement has been adopted for a portion of the Statistics—the churches being grouped in District Conferences. This will probably at first strike those persons whose eyes have become accustomed to the old order, as strange; but in our Conference meetings it will be found a convenience, and it has the advantage of presenting in one view, so far as can be indicated by figures, the state of the churches in the several districts.

Never have the statistics of money raised amongst us for religious objects been given so fully before. If only we could have a list of the stipends of the pastors, the record would be complete.

I have read many of the Reports of the churches with great interest. Some might have been condensed with advantage. One church reports, "We have been tolerably quiet during the year;" but in most cases I have been glad to note the omission of the old formula, "We are at peace among ourselves." It seems now to be rightly felt that such a fact ought to be presumed, where nothing is said to the contrary. But there is another item of information still found very frequently in these "States of the Churches" which might, one would think, be also taken for granted. It is that they have had "the gospel faithfully preached." Perhaps it is that the churches wish to indicate, out of

regard to their pastor, that where there has not been the desired success they do not consider him to have been wanting in his duty. However, I for one am not disposed to be hypercritical with regard to these records of the year's toils, trials, successes, disappointments. With the heart of a pastor I can enter into the feelings both of the brethren who prepared, and of the churches which adopted them.

But the small numerical increase for the year, as indicated in the Secretary's Statement on page 22, is a matter calling for very serious thought and enquiry. One thing to be noted is, that the number under the head of "Erased" is more than two-thirds the number of additions by Baptism. It seems as though our experience is similar to that of the Wesleyan Methodists, concerning whom it was observed at their recent Conference, that, whilst in many places they had been making considerable additions of new converts, they had in some way been losing an almost equal number. How is this? Is pastoral work attended to as it should be? Are young members properly cared for? Or is it that in too many cases Christian fellowship is a mere name, so that members can drift away and not be missed, until through the revision of the Church Roll the fact of their absence is brought to light? It is chiefly in our larger churches that these numerous erasures occur; can no means be devised to bring about a better state of things?

In reading the Reports one cannot but feel that a very large amount of good work is being done. And there is an earnest, hopeful tone about many of them which augurs well. I cannot but believe that another year it will be our joy to see greater visible results. Let me, however, in closing, affectionately urge upon all the churches the observance of the Resolution passed at the recent Association, and recorded on page 42 of the Year Book:—"That in view of the great need of a revival of spiritual power in the churches of the Connexion, we recommend the setting apart of the last Sunday in September as a day for special, united, and simultaneous prayer." And let us herein be encouraged by remembering the wonderful promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

W. R. STEVENSON.

## Notices of New Books.

THE CONGREGATIONAL PSALMIST HYMNAL.  
 Edited by Henry Allon, D.D. Price  
 3s. London: Hodder & Stoughton.

THE present volume is an enlargement of Dr. Allon's well-known collection of tunes published in 1858, but now includes hymns as well as tunes. "This," says the preface, "is a great convenience, and it has the advantage of identifying each hymn with its distinctive tune." The supposed advantage, however, is not realized in the work before us; for in many cases the same tune is set to two hymns, and even to six or seven. That every hymn shall have its own fixed tune, and no other, is a fanciful notion, which is never realized or even attempted in any work like this. Undoubtedly, some hymns and tunes have special affinity; but the best tunes of ordinary metre are so elastic as to fit dozens of hymns. Hence the number of tunes required is much less than the number of hymns, and, indeed, ought to be much less, if the singing is to be congregational. The combination of hymns and

tunes in the same volume necessitates one or both of two evils:—either the introduction of superfluous and inferior tunes, or the frequent reprinting of those which are favourites. In the former case many beautiful hymns become useless; in the latter case the size and cost of the book are unnecessarily increased. It seems to us best that choirmasters should have the liberty to choose tunes according to the taste and capacity of the choir and congregation. But this renders the combination of tunes and hymns in one book unnecessary and even inconvenient.

As a collection of tunes, the volume before us has no superior. Besides the standard tunes common to all collections, and a large number of excellent compositions which are its own possession, it is enriched by gems from other works, so as to contain nearly all the tunes that have won their way into general favour. We think, however, that there might, with advantage, have been a further lopping off of dead or ugly branches. Why should Dr. Allon perpetuate such a

tune as "Miles' Lane"? There is not one element of goodness in it. Number 707 is about as bad. The work of revision could not have been in better hands than Dr. Monk's; but he seems to have overlooked the consecutive fifths in numbers 194 and 441; also the bad progression in "Honfleur" and "Brookfield." Surely, too, our national hymn, "Albion," is worthy of better harmony. These faults, however, are but as dust in the scale, compared with the general excellence of the work, which we heartily commend to churches about to adopt a new tune book. As respects the *hymns*, there is much general resemblance between this book and the Baptist Hymnal. We naturally prefer our own;

but Dr. Allon's collection is an exceedingly good one, and an immense improvement on the present Congregational Hymn Book, even with its Supplement.

THE LIVES OF ROBERT AND MARY MOFFAT. By their Son, John S. Moffat. A New Edition, price 7s. 6d. *Fisher Unwin, Paternoster Square.*

THE story of two noble lives, related simply, clearly, lovingly. We have ourselves been most interested in its perusal. Indeed we think no Christian man or woman can read it without deriving both stimulus and help to a more entire consecration to the service of Christ and humanity.

## Editorial Notes.

THE MAGAZINE.—Will friends please take notice that all news for the October number must be sent to Mr. Stevenson? We also give notice that hereafter we cannot undertake to insert news which arrives later than first post on the 16th. It is intended to have each number published on the 25th of the month.

THE SCHOOL HYMNAL TUNE BOOK.—We understand that the printing of the Sol Fa edition of our tune book has been unexpectedly delayed; but, as will be seen from the advertisement pages of the *Magazine*, it is now published, and will, we trust, give satisfaction to such of our teachers and scholars as use the Sol Fa notation.

HYMNS AND TUNES COMPLETE IN ONE BOOK.—At the recent Association a resolution was passed to the effect that it is desirable that an edition of the "School Hymnal Tune Book" be published *with the words*; and no doubt at their next meeting the Hymnal Trustees will take this resolution into respectful and earnest consideration. But as bearing on the question, also mooted at the Association, whether a similar thing is desirable in connection with the "Baptist Hymnal"—a much larger book than the other—we commend to our musical readers the review of Dr. Allon's new book contained in our present number, and written not by ourselves, but by a professional musician of acknowledged skill and large experience.

THE SEASON OF SPECIAL AND UNITED PRAYER.—In a deeply interesting book recently published, "The Lives of Robert

and Mary Moffat," it is related how the missionaries in South Africa toiled for long years most faithfully and zealously without any apparent result in the conversion of the heathen; but that at last, without any visible cause of change, there sprang up a remarkable spiritual awakening, accompanied by a general turning to the Lord. Presently it was ascertained, by letters from England, that the very time of the awakening in South Africa had been a season of extraordinary prayer among the churches at home. "What a coincidence," writes Mary Moffat, "and what an encouragement to persevere in this important part of Christian duty." Should not a fact like this encourage the churches of our own connexion to be strong in faith when, in accordance with the suggestion of the Association, they devote the fourth Sunday in September and the day or days following to special and united prayer for an outpouring of the Holy Spirit and the revival of true religion amongst us?

THE NEW HOME SECRETARY.—Surprise has been expressed in some quarters at the recent rapid rise of Mr. Henry Matthews. Our own surprise has been rather that he has not come more decidedly to the front before now. About forty years ago the writer of this note was in the same Greek class with Mr. Matthews in University College, London, and remembers well the distinguished ability he then showed. He remembers especially the time when, at the annual distribution of honours gained in the examination, Henry Matthews went

up to receive, one after the other, the first Latin prize, the first Greek prize, the first mathematical prize, besides two or three other prizes of less note. The eminent historian and Member of Parliament, George Grote, who presided on that occasion, looked at the young man admiringly, and, amidst the cheers of the assembled professors and students, gave expression to the high hopes with regard to his future which success so early and so remarkable inspired. In those student days Henry Matthews, when we met him out of class, affected the air of a jolly young fellow who took things very easily; nevertheless there

was a private impression amongst us that in reality he was working tremendously—which was probably the truth; for in most cases, even where there is great ability, there must be also hard work in order to achieve great success. Well, Henry Matthews, Secretary of State for the Home Department, is now on the other side of politics from us; but he is undoubtedly a most able man, and for the sake of *auld lang syne* we cannot but feel pleasure at his advancement, and wish for him in his new position a very useful and honourable career.

## News of the Churches.

All news for the October number should be sent to REV. W. R. STEVENSON, M.A., not later than the 15th of the present month.

### CONFERENCES.

**CHESHIRE AND N. STAFFORDSHIRE.**—The half-yearly meetings will be held at Tarporley on Tuesday, September 28th. Address by the president, Rev. C. T. Johnson, of Longton. Paper by Rev. W. Goacher, of Congleton.

SIM HIRST, *Secretary*.

**EASTERN.**—The next meetings will be at Chatteris on Wednesday, Sept. 15th. Morning preacher, Rev. H. Bull. Afternoon business at two, after which Bro. Jolly will read a paper upon "The Evening Service." Discussion to follow. A Home Missionary meeting in the evening. C. BARKER, *Secretary*.

**TEACHERS' CONFERENCE.**—The fifty-eighth annual meeting of the Lincolnshire and Cambridgeshire General Baptist Teachers' Conference was held at Coningsby on Thursday, July 29th. Reports of the various schools were read, the number of teachers being 175, and of scholars 1727. At 11 a.m. sermon by Rev. J. Harper, of Sutterton, from Mark x. 14. It was greatly appreciated. At 2.30, Councillor Weightman, of Boston, presided, and Mr. W. Fletcher, of Spalding, read a paper on "The best method of Awakening and Increasing the Interest of Church Members in Sunday School Work." This was followed by discussion, in which Revs. J. Jolly, J. Harper, Messrs. Atton, Taylor, Turner, and others took part. Resolved—That the paper be sent to the editors of the *G. B. Magazine*

for insertion. Votes of thanks were given to those who had specially served the Conference and to the Coningsby friends. At the evening meeting addresses were given by Revs. J. Jolly, J. Harper, G. Camp, — Calvert, and Messrs. White and Wilson. Conference next year to be held at Gedney Broadgate. Subject of paper—"The Attitude Sunday School Teachers ought to take in reference to the Amusements of the Day." Writer, Rev. J. Jolly, B.A.

Geo. L. WILSON, *Secretary*.

### CHURCHES.

**CREWE.**—After three years of arduous and hopeful work, the Rev. W. Lees has been compelled, through failing health, to resign his position as pastor of this church. Amid considerable discouragements he has worked on, and the young church of eighteen members has increased to seventy-four, and such agencies as the Sunday school, Band of Hope, and Foreign Mission Auxiliary have been established, and are doing good work. During this time Mr. Lees has also been instrumental in largely reducing the liability on the new chapel and schools, and has done much to smooth the way for his successor. The work, however, has told upon his health, and under medical advice, he must take rest and change. On July 28th, in conjunction with a deputation from the Home Mission Society, the church, in accepting Mr. Lee's resignation, gave him half a year's salary, and expressed the hope that his health might soon be restored—a hope in which all who know our brother's devoted work

most earnestly join. We understand that for the present Mr. Lees' address will be "Swiss Cottage," Crewa, and that he hopes, as strength returns, to occasionally supply vacant pulpits.

**INSTROCK.**—Special services in connection with the opening of a new harmonium were held on Sunday, Aug. 1st, when sermons were preached by the Rev. G. Needham, of Barton. Mr. H. Dennis, of Hugglescote, presided at the harmonium; and selections from Handel's "Messiah," &c., were sung by Miss Harding, of Loughborough and of the Royal Academy of Music.—On Monday, Aug. 2nd, a public tea was served to a large company in the school-room. Amongst others present were the Rev. F. B. Meyer, B.A., of Leicester, and about thirty of his friends. After tea an open-air service was held, at which several earnest addresses were given. Later in the evening a public meeting was held in the chapel, presided over by the pastor. The Rev. F. B. Meyer, B.A., gave an interesting address on "Deep Sea Fishing; or, Reminiscences of his Work in Leicester." Other addresses were also given, and songs were sung by Miss Harding, of Loughborough. Mrs. J. H. Dennis presided at the harmonium.

**LEICESTER, Friar Lane.**—Flower services were held on Sunday, July 25th, when appropriate sermons were preached by the pastor, Rev. George Eales. In the afternoon a sacred cantata, entitled, "Abraham's Sacrifice," was ably rendered with full band and chorus. The services proved very attractive, and were much appreciated. Collections were taken in aid of the church funds. On Monday tea was provided in the upper school-room, when a goodly number sat down, and in the evening the plants and flowers used in decorating the chapel were disposed of, a large quantity of cut flowers being sent to the Infirmary.

**NOTTINGHAM, Lenton.**—The chapel, which had been closed for cleaning and repairs, was re-opened on Aug. 15th, when two sermons were preached by Mr. Simpson, of Nottingham. On Tuesday, Aug. 17th, a public tea, generously provided by a member of the congregation, was served in the school-room. The tea was followed by a sermon by the newly elected pastor, Rev. H. Bull. Collections were taken at each service.

#### SUNDAY SCHOOLS.

**KIRKBY-IN-ASHFIELD.**—Anniversary services were conducted on July 11th by the Rev. J. Jolly, B.A., of Boston. The

singing of the children, under the leadership of Mr. E. Beastall, was effective, and gave rise to forcible remarks by the preacher which will linger in the memory of the scholars and congregation generally. Collections, £10 4s. 5½d.

**NOTTINGHAM, Edwin Street.**—School sermons on July 25th. Preachers, O. D. Campbell, M.A., and J. Miller (Methodist church). Large numbers were present. A very enjoyable day. Scholars' treat, Aug. 12th.

**QUEENSBURY.**—School anniversary sermons were preached on July 18th by the pastor, the Rev. A. C. Carter. Crowded congregations. Capital singing by the scholars and choir, assisted by a number of friends. Collections, £66 1s.

**RETFORD.**—The school anniversary was held on July 25th, when sermons were preached morning and evening by Mr. J. Redmill. In the afternoon a children's service was held, when an address was given by Mr. Redmill. Hymns and recitations by the scholars. On the following Wednesday the annual tea was held, a goodly number attending.

**SWADLINCOTE.**—Anniversary services were celebrated on July 18th. Sermons by Samuel King, Esq., of Manchester. The chapel and temporary platform were tastefully decorated. The singing, under the leadership and training of Mr. Buckley, was excellent. Members of other choirs in the town also assisted.—On the next evening there was a public tea, after which a most interesting flower service of song was given by the scholars and choir. Bouquets of beautiful flowers were brought, and afterwards sent to a London Flower Mission. The connective readings were given by the newly-settled pastor, the Rev. Butlin Dickins. The services were all largely attended, the collections amounting to over £25.—On Wednesday, the 4th inst., the annual school treat was given, when scholars and teachers, headed by the pastor and band, marched to a field, where tea was provided and games heartily enjoyed, the friends of the congregation greatly adding to the pleasure by their presence and kindly help.

#### MINISTERIAL.

**BULL, REV. H.**—The Rev. H. Bull, of Barrowden, has accepted a cordial and unanimous invitation to the pastorate of the church at New Lenton, and hopes to commence his ministry on the 3rd of October.

**ORTON, REV. W.**—The Rev. W. Orton, Grimsby, has resigned, after five-and-a-



half years' pastorate. Mr. Orton has laboured forty-two-and-a-half years in the ministry, and his loss will be deeply felt. He leaves Grimsby in September to visit the Mission Stations in Orissa, and is expected to return in about six months.

#### SCHOLASTIC.

MR. F. W. DYSON, of Halifax, has been elected by the Governors of the Bradford Grammar School to a "Brown Scholarship" of the annual value of £30, tenable for three years at any College in Oxford or Cambridge. The Trinity College Scholarship at Cambridge, announced in February as of the value of £75, has since been augmented to £93.

#### BAPTISMS.

ARNOLD.—Seven, by W. Bown.  
 BURTON-ON-TRENT, *New Street*.—Twenty, by S. S. Allsop.  
 CREWE.—Two, by W. Lees.  
 LINCOLN.—Two, by W. March, of Todmorden.  
 LONDON, *Commercial Road*.—Three, by J. Fletcher; and three Congregationalists, by G. S. Reaney.  
 NOTTINGHAM, *Broad Street*.—Six, by O. D. Campbell (five of them from Edwlu Street Mission).  
 NOTTINGHAM, *Carrington*.—Eight, by J. F. Makepeace.  
 SAWLEY.—Two, by J. Stenson.  
 TODMORDEN.—Four (one from the Church of England), by W. March.

#### MARRIAGE.

ROBINSON—FISHER.—Aug. 2nd., at the Baptist Chapel, Old Basford, by the Rev. J. Maden, Mr. George Thomas Robinson, to Miss Laura Fisher.

### Obituaries.

CHADWICK, EDMUND.—The church at Hurstwood has experienced a serious loss in the sudden death of one of its most valued members, Mr. Edmund Chadwick, of Witton, Blackburn. He was connected with the above place of worship from his youth—first as a scholar in the Sunday school, then as a teacher, and ultimately as a member of the church. Its welfare and prosperity lay near his heart, and he was always ready to contribute to its funds in a generous manner. His removal from their midst, in the prime and vigour of manhood, is much regretted by the members of the church, as well as by a large circle of friends, both at Hurstwood and Blackburn. He was born at Hurstwood, February 5th, 1848, where he spent the principal part of his life, in which neighbourhood both his parents were born and resided nearly all their days. He was the eldest son of his parents, who from the first were active promoters of the Hurstwood cause. He received his ordinary training in the day schools at Worsthorne and Burnley, and by patient perseverance and diligence, raised himself to a good position as the head manager of a large weaving concern belonging to Hy. Harrison, Esq., (late mayor of Blackburn) by whom he was highly esteemed and respected. He was baptized in his nineteenth year, and has consequently been a member of the church about twenty years. In 1871 he married the eldest daughter of Mr. Crabtree, of Hurstwood. She is left with two sons, one about thirteen and the other three years of age. He removed to Blackburn about six years ago, where he had made the acquaintance and gained the esteem of a large circle of friends. His death, which was peace, was unexpected, and took place at the house of his brother in Burnley Lane, where he was on a visit at Easter, on the 8th day of May, 1885, in his thirty-ninth year. His affliction, though extending over a period of only ten days, was very severe. It was inflammation of the lungs; and although the best medical skill was called into requisition, it was unavailing. Hopes were entertained of his recovery up to within a few hours of the end. But early upon the Saturday morning it became evident that the end was near; and this he met with peace and composure, yielding back his spirit into the care of a covenant-keeping God. Had his life been spared he had a good prospect before him; but his work was done, and he is now enjoying his reward amongst the happy spirits who before had gone to the better land. The Rev. M. H. Whitnall, whose ministry Mr. E. Chadwick attended after he went to reside in Blackburn, preached a memorial sermon on June 13th, from the words, "To die is gain," to a large and sorrowing congregation in the chapel at Hurstwood, where the deceased was interred in the family vault, May 12th, 1886. W. O.

STEVENSON, THOMAS, for many years the faithful and beloved pastor of the General Baptist church in Archdeacon Lane chapel, Leicester, died on July 27th, in the eighty-third year of his age. It is intended that a memoir of our revered friend shall appear in the next number of this magazine.

THE  
MISSIONARY OBSERVER.

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SEPTEMBER, 1886.

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*The Sacred Books of the East.*

BY SIR MONIER WILLIAMS.

A REMARKABLE speech was made at the late Anniversary of the Bible Society by Sir Monier Williams. Sir Monier is Professor of Sanscrit in the University of Oxford, and has spent many years in the study of the sacred books of the East. In that connection there is no higher living authority than he is, and it is interesting to hear that he spoke as follows :—

“I venture to tell this meeting what I have found to be the one key note—the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of the Sawas and Vaishnavas, the Koran of the Mohammedans, the Zend Avesta of the Parsees, the Tripitska of the Buddhists, the King of the Chinese or the Purana—the one diapason, the one refrain, that you will find through them all, is salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings. Here, then, we make our chief contrast. Our own Holy Bible, our own sacred book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. ‘Put off the pride of self-righteousness,’ says our Holy Bible; ‘it is a filthy garment, unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with the holy God.’ ‘Put on the garment of self-righteousness,’ says every other sacred book of the East. ‘Cling closely to it. Hold it closely to your heart of hearts. Multiply your prayers, your pious acts, your pilgrimages, your ceremonies, your external rites on all hands; for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin.’

“We can understand then the hold which these so-called sacred books of the East continue to exert on the natives of India, for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day

these so-called sacred books of the East are gaining many admirers, who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night. What did the leading journal, the *Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of the teaching of Buddha as second only to the teaching of Christ. Let us then take Buddhism, which is so popularly described as next to Christianity. Let us for a moment, with all reverence, place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts, almost identical with those of Christ. Be it so; but in fairness let us take a portion of Buddha's first sermon, which contains the cream of his doctrine. I should like to read it from the translation which has just come out at Oxford. The Buddha, who is said to be second only to Christ, made use of these words:—'Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. The presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of craving for existence is cessation of suffering; and the eight-fold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavour, right memory, right meditation. This is the noble truth about suffering.' And now, with all reverence, I turn on the other hand to the first gracious words which proceeded from the mouth of the Founder of Christianity, as given by St. Luke. 'The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.' In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be divine, I ask, What is there of hope for poor suffering humanity in the first utterance of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners?

"I may hear some learned Orientalist—perhaps there are some present—ask: 'How could Buddha speak of the spirit of the Lord when he denied all spirit, human or divine? He denied any supreme being higher than the perfect man; and assuredly you will admit that Buddha preached his gospel to the poor!' Well, bear with me a little longer while I point out a few other contrasts, showing how vast is the gulf which separates the gospel of Buddha from the gospel of Jesus Christ. I feel that I am compelled to speak out on this occasion even as I spoke out recently at Oxford in contrasting the Veda of the Brahmins with our Holy Bible, for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism, as if, forsooth! it were a very rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the gospel of our Saviour—the gospel of peace—is in some quarters giving place to the gospel of misery—the gospel of Buddha—and the former seems to be becoming a little out of fashion

here and there. The Buddhist gospel of misery is, I fear, in some places, certainly in India, where we hoped it was extinct, coming into vogue. But mark two or three more contrasts which I should like to place before you ere I sit down. In the gospel of the Buddha we are told that the whole world lieth in suffering, as you have just heard. In the gospel of Christ the whole world lieth in wickedness. 'Glory in your sufferings; rejoice in them; make them steps towards heaven,' says the gospel of Christ. 'Away with all suffering; stamp it out, for it is the plague of humanity,' says the gospel of Buddha. 'The whole world is enslaved by sin,' says the Christian gospel: 'the whole world is enslaved by illusion,' says the gospel of Buddha. 'Sanctify your affections,' says the one: 'suppress them utterly,' says the other. 'Cherish your body and present it as a living sacrifice to God,' says the Christian gospel: 'get rid of your body as the greatest of all curses,' says the Buddhist. 'We are God's workmanship,' says the Christian gospel; 'and God works in us, and by us, and through us!' 'We are our own workmanship,' says the gospel of Buddha, 'and no one works in us but ourselves.' Lastly, the Christian gospel teaches us to prize the gift of personal life as the most sacred, the most precious of all God's gifts. 'Life is real, life is earnest,' it seems to say, in the words of the great American poet; and it bids us thirst, not for death, not for extinction, but for the living God; whereas the Buddhist doctrine stigmatizes all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence.

"I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these sacred books; but let us teach Hindoos, Buddhists, Mohammedans, that there is only one sacred book of the East that can be their mainstay, their support in that awful hour when they pass all alone into the unseen world. There is only one gospel that can give peace to the fainting soul then; it is the book that this Society is engaged in sending to the uttermost ends of the earth. It is the sacred book which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians, that Christ Jesus came into the world to save sinners."

### Kendrapara as a Mission Station.

The brethren in Orissa are very anxious to extend their borders and occupy new ground. During the past cold season the Rev. W. Miller visited the town and district of Kendrapara. Referring to the eligibility of the former for a mission station, Mr. Miller writes:—

Since coming here, and knowing more of the place and people—the population of the town being 15,000, and of the district nearly 400,000—and perceiving the great facilities for going about and getting at the people, the necessity of at once taking up the place as a station has pressed so heavily on my mind, that I am looking out for a suitable site to put up houses for two native preachers, as well as for a place for a book room in the bazaar. There is land, with one house on it and room for another, most conveniently situated, near the lock of the canal, where the steamers stop to take up passengers and goods for Cuttack and Calcutta. I have communicated with the owner, who has promised to let me have it. As I am leaving this morning, I

have asked a friend to use his influence to secure it for us. Ananta Das would be glad to settle here, and with another man will be very suitable.

I have written to Dr. Buckley on the subject, who I am sure will do his utmost to further the object. May the Lord hear our prayer for men to occupy this and other important spheres of labour. Would that we had a European to send here. I should rejoice to take up my abode here, and work this interesting and extensive field.

There is a large English school here where they teach up to the University Entrance Examination. There is a municipality, a dispensary and hospital, and several zemindars live here. There being a deputy magistrate here, persons from all parts of the district come to the court. There are four markets held each week in different parts of the town. It is now the most direct route from Cuttack to Calcutta, and four steamers run weekly—two twice a week. Alba, the terminus of the canal, fourteen miles distant, is likely to become a second Chandbally. A steamer now runs from there direct to Calcutta; it takes the same time as from Chandbally. The fare for a native from here to Cuttack is six and a half annas. In view of all this, there can only be one opinion as to the necessity of its being occupied at once. I shall be bitterly disappointed if we have not two men here as soon as possible after the present cold season.

### Rev. W. Orton's Visit to India.

OUR friends would be pleased to learn that the Rev. W. Orton had decided to take, at his own expense, a trip to Orissa. We have received from him, for insertion in the *Observer*, the following letter:—

It will soon be my privilege to visit the stations of our beloved Mission in India. As the Committee have done me the honour of appointing me their representative to the brethren and sisters in Orissa (it being the first time such an appointment has been made), I pray that I may be so enabled to fulfil the trust as to promote the interests of the Mission both abroad and at home.

It seems to me that it would add to the interest of my visit if I could take with me the photographs and autographs of the Committee or any well known friends of the Mission. These I shall be glad to receive.

I shall also be pleased to convey any little presents for the children in the orphanages or schools, such as pieces of print, pocket-knives, scissors, pencils and pencil-cases, picture cards, etc., etc. These should be sent to me at Grimsby, or to the Secretary at Derby, not later than the 20th of September.

I need scarcely add that I am anticipating the visit with great pleasure, and shall never regret the time, the money, or the risk, if in this way I can only serve the cause of our Divine Master.

Great Grimsby, Aug. 12th, 1886.

Yours fraternally,

WILLIAM ORTON.

### Letter from Rev. T. Bailey.

MR. BAILEY, in a recent letter from Berhampore to the Secretary, writes:—

Events continue to move along very quietly here, but within the last few days we have had three weddings, and these have made us all feel the brighter. The first was at Berhampore, and the chapel was crowded with Christians and Hindoos, natives and Europeans, all eager to witness the ceremony. A few European friends also repaired with us to the bride's house for cake and tea, and to express good wishes for the newly-married pair. The remaining two weddings were at Padri Polli, and though, owing to the failure of the crops this year, times are very hard there, the village had been specially swept and garnished and the chapel newly whitewashed and painted, and everything possible had been done to give the place a cheerful and festive appearance. The materials for the painting were the last gift of a very dear friend to the Mission, and the work was done free of cost by one of the native Christians. The latter might, however, well have spared the chapel bell, which I was glad to find rang out clear and full, and bravely did its part in contributing to the enjoyment of the day, notwithstanding its untoward painting.

It is well known that a large amount of infidel literature finds its way to this country, and is eagerly read by many of the young men educated in the Colleges and Universities. As a means of counteracting this evil to some extent, the Madras Auxiliary Bible Society decided last year to present copies of the scriptures, along with specially prepared companion treatises, to such of these young men as successfully passed their examinations. The scriptures were generously provided by the parent society—the British and Foreign Bible Society; the companion volumes were supplied by the Religious Tract Society; and it was my pleasure last Saturday evening to distribute the copies assigned to those who had passed their examinations in connection with the Government College here. There were twenty-four matriculates and seven F.A.'s. Each of the volumes had a label pasted inside expressing good wishes for the presentee, whose name was also written in, and an appropriate text of scripture was also added. The presentation was made in the Government College buildings, and Mr. Scott, the principal, had given hearty assistance in making the necessary arrangements. The books are really very suitable for the purpose, and the young men appeared delighted with them; and as similar presents have been made to all the passed young men in the Presidency, the project is an extensive one, and can scarcely fail of producing useful and happy results.

Our brother, Niladri Naik, the native pastor of the church, had two serious relapses after partly recovering from his fever, and had to come to my house for constant care and nursing. Dr. Marsden was assiduous in attending to him. He is now again convalescent, and, with the doctor's permission, returned to his home about a week ago. Babu Daniel Mahanty has just lost his youngest son, a child a little over twelve months' old. It is a great trouble to the family.

A preaching party attended the Tarini Parbat festival on the fifth inst., and appears to have been well received. There were some thousands of people present, mostly from the surrounding neighbourhood. The congregations were thin at first, but improved afterwards, and continued good during the day. A fair number of books were also sold.

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## The Rev. W. Miller.

THE friends of the Mission will read with pleasure and thankfulness that the health of their devoted brother Miller has greatly improved. The following is an extract from a private letter to the Secretary:—

*S. S. Steamer "Bengal," Madras Roads, July 13th, 1886.*

My Dear Brother Hill,—You will have heard of my severe illness—the most serious I have ever had. At one time I seemed past all hope of recovery. I believe, however, in answer to special prayer, I have been brought back from the gates of death. Thank God, when at the worst, I was able to cast myself on the divine mercy in Christ Jesus, and to offer the prayer, "Thy will be done." I am now hopeful that this journey and change may so set me up, that I may be able to resume my work, at least for a season, in Orissa. Both the Pooree and Cuttack doctors were most decided about my having a sea-trip, as the only way of shaking off the malaria which has for some time been in my system, and developed in repeated attacks of fever. The Cuttack doctor was urgent in regard to my having two years' rest, and returning to England. As this would have been tantamount to my severing my connection with Orissa, a trip to Tasmania, and a stay of a couple of months, seemed the only course open. As there was much uncertainty as to getting a return passage by the B. India steamers, we were shut up to the P. O. steamers, and left Calcutta on the morning of the 8th inst. We arrived here yesterday morning, and leave at 10 a.m. to-day for Colombo, where I fear we shall have to wait some twelve or fourteen days for the Australian mail steamer from England. We have a return ticket to Melbourne, and can come back any time within nine months. The price is six hundred rupees each, from which there is no reduction. From Melbourne there are steamers twice a week to Tasmania. I am thankful to say my health gradually improves. I have quite recovered the use of my legs, and hope in time to get my strength back. My dear wife keeps up pretty well. She had a most trying, anxious time during my illness. We were very kindly entertained by Mr. and Mrs. Frank Lewis in Calcutta, who have pressed us to stay with them on our return. I hope we may be back in Cuttack by the end of November.

# Notes from Rome.

BY REV. N. H. SHAW.

## SCHOOL TREAT IN ROME.

THREE very notable events claimed the attention of Romans last Thursday, the 10th inst. The King, Queen, and Princess went in state, applauded by tens of thousands of people, and saluted by salvoes of artillery from the castle of St. Angelo, to open the parliament; at the same time the Pope was holding a Conciostoro at the Vatican for the investiture of a number of new Cardinals; and a little later in the day, two omnibuses, (each drawn by a pair of horses and full of happy children), set off from Via Urbana and traversed some of the principal streets and squares of the city until they finally deposited their living freight at the foot of the Janiculum. Who shall say that this last event is unworthy of being named with the other two? Or, who can prove that it was an event of really less importance in the eye of Him who sees all the relations of things?

Last year one omnibus sufficed, but this year two were necessary, and were well filled. Indeed, counting five adults who accompanied the children, we were fifty souls. This is very encouraging! If only we could persuade the parents to come regularly to our meetings, so that among other results, we might have regularity and continuity in the attendances of the children, the encouragement would be all we could desire. Alas! we know that many of these scholars will be taken away from us before very long, and the priests and their allies will do all in their power to cut short their stay under our influence. But we believe the truths we communicate to them will never wholly leave them, or lose their influence over their lives.

We were received, as in former years, in the garden of Mr. Rylands, where several hours were filled up with all sorts of games, and when a substantial repast of bread and meat, buns, coffee, cherries, and sweets satisfied and delighted the small folks. For all this our warm thanks are due, and are hereby presented to Mr. and Mrs. Rylands. The children expressed their thanks in loud "*Evvivas*," which alternated with Sunday school hymns noisily, rather than musically, shouted all the way home, exciting universal attention and remark. May the Lord prosper our school. Amen.

## SUPERSTITION IN SICILY.

Etna has been in a state of alarming eruption, and with a view to arresting the rivers of lava which threatened two or three small towns, the Archbishop requested from the town council of Catania the loan of the veil of St. Agatha, in order that it might be borne in procession. The Sindaco and Giunta, corresponding to the mayor and aldermen amongst us, grandly deliberated over this proposal, and ultimately decided to try the experiment, which is said to have arrested an eruption many years since. The veil was carried in procession, but the lava was not, at least there and then, arrested; but now that all danger is over, who can say that the salvation will not be attributed to St. Agatha's veil? What can we expect from the poor and ignorant, when the intelligent leaders of society are so degraded?

## BAPTISM IN ROME.

On the last Sunday evening in July I had the pleasure of baptizing a young man, who has cheered us greatly with the apparent evidences of his sincere discipleship. He is the first fruits of my English classes, and for several months has been visiting me five or six times a week for the purpose of studying the New Testament. Unfortunately his occupation will prevent him being with us quite so much as he and we would like, as is often the case with our converts here, the customs of the people being little favourable to regular attendance at religious meetings; but we have reason to hope that he will be an addition of strength to the church which has been a blessing to him. May the Lord give us other converts from the members of the English classes.

# Women in a Heathen Home.

BY MISS HILL, OF CUTTACK.

I AM sorry to have to tell you that I have not been able to visit my two Zenana pupils lately, on account of sickness; one is ill herself, and the other has sickness in her house. They both sent me word they were unable to read just yet, and would let me know when they could do so again. I wanted to call and see the one that is ill, but it was thought I had better not, as she will be sure to send for me when she wants me to go again.

I continue my visit to the Christian villages with Miss Miller. As I do not go out so much now, I have more time to study at home. I dismissed my pundit at the end of the year, and am now studying alone. When I commence Bengali my two Zenana ladies have offered to hear me read, it being so difficult to get a good Bengali pundit here. I shall be very glad to avail myself of their kind offer.

To-day I have been with Miss Miller to three of Miss Barrass' houses. The first one we went to, she has only lately commenced visiting. One woman in this house is a widow, and appears to adhere very strictly to the custom the widows observe in the plainness of their dress; she was attired simply in a coarse white cloth, and wore no ornament of any kind. She looked a great contrast to the newly-married little girl of about thirteen years of age, who was very nicely dressed, and had on a great deal of jewellery. Miss Miller and myself being fresh-comers, the usual amusing questions were gone through, as to why we were not married, how many brothers and sisters we had, how old are we? &c., &c., and I was requested to take off my hat, so that they might see if I had any hair, and how it was done. After their curiosity was somewhat satisfied, we sang some Oriya hymns to them, and they listened very attentively as Miss Barrass explained them. The newly-married one is learning to read Bengali.

At the next house Miss Barrass has several pupils, and one of them had had her first baby, a little boy, last Sunday. We were asked whether we would like to see the new-comer, and, on assenting, were taken to what looked more like a prison cell than anything else. We were not allowed to go inside, but looked through the iron bars of the only window in the room, and there saw the poor little mother, with her baby, lying on a rush mat spread upon the stone floor. There was not a single article of furniture in the room, and the bare, whitewashed walls and stone flooring looked very comfortless and dreary. I thought what a contrast to our English homes, where, under the same circumstances, every possible comfort that can be obtained is provided, even amongst the poorest families; but here it seems that the Hindoo women are deprived of everything in the shape of comfort. The poor little mother had been very ill, and it was almost as much as she could do to raise her baby up for us to see through the iron grating. Such scenes are very saddening, especially when it is so entirely out of our power to alter them. They were not poor people, and could have provided something better. How much I wished I could have seen her on a comfortable bed before I left, instead of lying on the hard stone floor!

The third house was the home of our new pupil, and the little fellow looked very conscious as we went in; but he evidently likes coming to school. His mother told us he complained of a headache the second morning, and upon being advised to stay at home, said, "No, I would rather go to school."

Miss Hill subsequently wrote:—

I am glad to tell you that the Hindoo mother I told you about in my last is better, and the baby, too, is doing well. When Miss Barrass went the next week, she found the mother very ill indeed. It is their custom never to give water, and very little milk, to the mothers, until the baby is a certain age, and the mother is getting better. Miss Barrass said the poor little woman was entreating them to give her some water, and begged her to bring her some, but she dare not; she tried to persuade the women with her to give her some, but they would not. Some children belonging to the house were teasing her by bringing a little in their hands from the well, and spilling it just as they came near. Miss Barrass gave them a good scolding, and tried to comfort the little mother. The following week, on going to the house, she found quite a change



had taken place. The woman had been so ill, nearly dying, that the babu had sent for a native doctor, and had sent away the old heathen woman who had been attending to her. The doctor ordered them to give her as much water and milk as she could take, and had her put on to a bed, and the fire that was kept alight in the room to be put out. They had also got a native Christian woman as nurse for the baby, so that altogether it was a much happier state of affairs. I was so thankful to hear of it. It is quite a remarkable thing for the heathen to have Christian women as nurses, and I hope this may result in much good to the women of the house.

## News and Notes.

THE ANNUAL REPORT was sent to the churches and subscribers about the middle of August. Will the local secretaries be good enough to see that they are distributed with as little delay as possible? Should too many or too few copies be sent, a line to the Secretary will oblige.

THE MISSIONARY PARTY is expecting to leave Gravesend for Calcutta in the British India S.S. *Goorkha* (which has been substituted for the *Nuddea*) on Thursday, September 30th.

ORDINATION AND VALEDICTORY SERVICES OF MR. ELI BREARLEY.—These services are to take place at Bradford on Tuesday, Sep. 14th. The arrangements for the Ordination in the afternoon are as follows:—Reading the scriptures and prayer, Rev. Watson Dyson, of Halifax; Introductory discourse, Rev. T. R. Stevenson, of Derby (President of the Association); Questions to the missionary, Rev. Benjamin Wood, of Southport; Ordination Prayer, Rev. William Orton, of Grimsby (who is about to visit India); Charge, Rev. J. C. Jones, M.A. of Spalding. In the evening the Valedictory Service will be held, when addresses are expected by the Revs. H. Grattan Guinness, of Harley College, London; J. E. Barton, of Burnley; W. Gray, of Birchcliffe; W. Hill, Secretary of the Society; Mr. Edmund Hirst, Chairman of the Lancashire and Yorkshire Conference, and others. The afternoon service will be held in Tetley Street chapel, and the evening in Infirmary Street, at three and seven o'clock.

LIVING POWER.—Dr. Bissell, in illustrating the power and growth of Christianity, said, he saw once in the Deccan a bitter *nim* tree in a cleft in which had been dropped a seed of the sacred fig tree. The root of the fig tree passed down through the decaying heart of the other into the ground, and was thus growing within the old *nim* tree, which was being gradually rent asunder, and destroyed by the increasing power of the fig tree. This is what Christianity is doing in India. Hindoosim is the bitter *nim* tree. Christianity the sacred fig tree.

MISS TUCKER, the well-known A. L. O. E., has recently been so ill that her life was despaired of, but from last accounts she was improving. Miss Tucker, after achieving her literary reputation, at the age of fifty-four went to the Punjab, at her own cost, and, living upon her own means, has served the Zenana Society of the Church of England, for many years, as their devoted missionary.

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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OCTOBER, 1886.

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Fading Leaves.

A GERMAN poet, years ago, gave expression to the idea that all the parts of a plant—the stem, the flowers, the fruit—are simply leaves in different forms. At first he was laughed at for his pains; but to-day the airy offspring of Goethe's imagination has become the adopted child of scientific truth.

The seed is but a leaf rolled tight, and prepared as a mummy is embalmed for the grave. The bud is only a company of leaves closely huddled together or wrapped up in a winter overcoat. The stem, even of an oak, or of a cedar, or of the mightiest tree in the Yosemite Valley, is built up, like long grass, of sheathing leaves. The flower, as every one can see, is but a collection of leaves curiously arranged and beautifully coloured. Nor is the fruit any exception to the rule. The common pea illustrates this: for when stripped of its skin, it consists of a joint and a pair of thickened leaves; and a joint and a pair of leaves, a joint and a pair of leaves, are the successive developments of its growth, reminding one of the ever-recurring bell and pomegranate on the hem of Aaron's robe. But the leaf nature of the fruit is best seen in the ripe gooseberry, which in its glossy surface exhibits all the veins of the leaf, and thus declares its origin.

Observing all this, Thoreau was led to say that "the Maker of this earth but patented a leaf." He saw the leaf-pattern everywhere. He saw it," says the Rev. Hugh Macmillan, "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 wiry shell of the human ear." Nay, he imagined the whole earth to be nothing more than a vast leaf, veined with silver rivers, and filled in with the verdure of forest and of field. Whether that be so or not, it is true that leaves are the architectural plans of the whole vegetable creation; and just as it is possible for the zoologist to make out from a single bone the nature and size of the animal to which it belonged, so possible is it for the botanist to make out the height, the shape, and the branching of a tree of which he has seen but a single leaf.

How wondrously and yet how simply God works! For when we behold how the infinite forms of vegetable beauty with which this earth

is clothed are all variations of one simple idea, we feel compelled to recognise the hand of the Great Architect. As surely as Moses saw Him "in the bush," so surely may we see Him in every bush that grows, and in every leaf that quivers in the breeze.

Last month we heard what leaves in general have to say to us, but this month the fading leaf should gain our ear. At this season we are concerned with the leaf not when its young life buds forth and blooms with the freshness of spring, nor when the summer gives it a deeper greenness and a stronger frame, but when its colour changes and its strength decays, when its tints charm us while it lingers on the tree, and when falling to the ground it rustles at our feet.

"We all do fade as a leaf," says Isaiah. Yes: but then does a leaf fade? Just as man does in relation to the living world around him. The leaf dies, but the tree remains. The man perishes, but the race continues to exist. The foliage of a tree is like a generation of men. As Pope, following Homer, has it—

"Like leaves on trees the race of man is found,  
Now green in youth, now withering on the ground:  
Another race the following spring supplies;  
They fall successive, and successive rise."

Much cannot be said in the brief space allotted to this paper, but it may be noted that

#### I.—LEAVES FADE MYSTERIOUSLY.

God's ways, like Himself, are throned in "clouds and darkness." There is no admittance into the secrets of His workshop. No one may see *how* He tints the autumn leaves. When Opie was asked how he mixed his colours, he answered, "With brains." So it is with God. We only know that He mixes His colours and lays them on with a wisdom we cannot fathom. "It is the glory of God to conceal a thing." None saw Him write the ten commandments on the tables of stone. When He healed the dying Israelites, none could understand how a dying look brightened into a living gaze; and when five thousand were fed with five loaves none could tell the art by which the five loaves grew.

Equally mysterious is the fading of a leaf. No man can put his hand upon a single leaf in summer and say, "This will be the first to fade of all." We know that some begin to fade before others on the same tree, but we cannot tell why. It is the same with human life. There are two portraits side by side in the album. In showing them to friends you say, "This one was an invalid all the time I knew her; that one, her husband, was the picture of health and strength; but strange to say, the husband was taken and the wife left." We know from the statistics prepared by actuaries how many persons per thousand may be expected to die in twelve months, but no actuary in the world can name those who are going to die. Therefore "set thine house in order." The injunction we cannot afford to despise is this, "Be ready: for in such an hour as ye think not the Son of man cometh."

#### ANECDOTE OF XERXES.

When Xerxes, the Persian monarch, led into Greece the largest army ever assembled under banners, he surveyed them from a lofty

marble throne, and it is said that as he looked on the well-nigh countless multitudes he wept to think that in a hundred years not one of all that vast host would be alive.

We may take a wider survey still, and thinking of the twelve or thirteen hundred millions of people now on the face of the earth, we may reflect that in a century from now scarce one will be left alive. But to whom will death come first? To those who least expect it.

“We know when moons shall wane,  
When summer birds from far shall cross the sea,  
When autumn hues shall tinge the golden grain,  
But who shall teach us when to look for thee?”

## II.—LEAVES FADE RELATIVELY.

1. *The fading has relation to the past.* Many Christians are troubled about their latter end. They wonder whether theirs will be a happy death. Learn a lesson from the leaves. It has been observed that the darkest leaf in autumn is that which has been darkest all through the year. Take, for instance, the ash, which is usually the last to bloom and the first to die; which wears a dusky shade through life, and fades at length in a sombre and dreary way. As a rule the death corresponds with the life, and those who have never absorbed bright rays from the Sun of Righteousness in life, cannot expect to give them off in brightness as they hasten to decay.

But if the graces of the Spirit deck the character in the spring and summer of existence, they will not be wanting in the waning of the year. What leaves display the most brilliant colours in October? Those which wear the softest green in April. The beautiful in life become the sublime in death. This is nature's law. “Whatsoever a man soweth, that shall he also reap.” A horror of great darkness has been known to come upon the blasphemer in his closing hours, and a life of listless indifference not uncommonly ends in an unwillingness that cannot be overcome; whereas the ending of a saintly life is proverbially blessed. As Young says—

“The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven.”

2. *The fading has relation to the future.* Accidents apart, there is not in all the forest through a leaf that fades before its work is done—before it has made preparation for the future. Each leaf holds its place until the leaf of the coming year is ready to step into its shoes. Hence when the trees are stripped of their leaves, “another year is hidden along the bough.”

So ought we to fade and die. What should be our desire as Christian men and women in relation to the kingdom of the Lord Jesus Christ? Should it not be to see others coming along to take our places in the church? The leaf lives for the tree—the Christian ought to live for the church. “Each leaf,” says Ruskin, “from the moment of its complete majority, pays a stated tax to the stalk; that is to say, collects for it a certain quantity of wood, and sends this wood, or what will ultimately become wood, down the stalk to add to its thickness.” Leaves have a right to die grandly when they have laboured like that.

May it be ours to emulate them. May we so live, that when we come to die we may depart in the consciousness that we have left the world and the church better than we found them. A life so spent will end with all the naturalness of a good day's work. The end will bring no terrors, no misgivings. It will not be death, but sleep; as it is written, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." JOSEPH FLETCHER.

## A Visit to the Cape.

### II.—COLONIAL CHURCH WORK.

It would be impossible to give in three papers a detailed account of journeying which, with intervals, occupied three years, or of the impressions received during that time. I will therefore confine myself in this number to a summarised statement as to European church-life in Cape Colony; and in the succeeding paper I hope to write a short account of what I saw among the native Christians.

The most influential religious body in South Africa is undoubtedly the Dutch Reformed Church, which occupies a similar position to that of the Episcopal Church at home. For many years after the capitulation of the Hollanders in 1806, this denomination retained its pre-eminence and peculiar privileges. So rigid were the regulations, that only those who were duly authorized by its synod were allowed to minister to the white population. Those who had been driven from their homes by the intolerance of their persecutors became, in the land of exile, themselves intolerant. By degrees, however, the laws were relaxed, and during the government of Lord Liverpool religious equality was practically established. At the present time all bodies stand upon an equal footing, and State-aid is wisely withheld from all alike. The Dutch pastors have great influence with their people, and to this denomination Mr. Beecher could scarcely apply his recent utterance as to the lessened authority of the ministry. Sad to say, the bitterness of race-feeling has received a new lease of life during the past decade. The Transvaal war, and, more recently, the Betchuanaland dispute, has opened up old sores, and, as long as these remain exposed, there can be little real unity of heart between the Dutch and English-speaking Christians. The "Africander Bond" and "Empire League" occupy similar positions to those of the Nationalist and Orange Leagues in Ireland, and it is by no means a redeeming feature that upon the platform of each are ministers of the gospel of peace.

An interesting sight is given to a stranger who visits a Dutch town during the quarterly communion or "Nacht-Maal" (night-meal). Carts, ox-wagons, and horses come from all directions. Many have to travel two or three days to reach the town; and this is the only time during the quarter that the scattered members can attend the house of God. On Saturday the church square is crowded with vehicles; the stores are harvesting skins, wool, and feathers; and while "oom" and "tante"\* are bartering, strapping young Piet, with slouch hat, home-made

\* Uncle and aunt—familiar terms for the heads of a family.

clothes, and "veldt-schoen,"\* is trying to win the favour of some fair, but homely-clad Mariana. This is the one chance of meeting, and a fitting opportunity for handing in the coupled names to the "Predikante," or minister, so that the pair may be wed at the next Nacht-Maal. Marriages, christenings, and confirmations have all to take place during these few days, and from Saturday morning to Monday night the minister has a busy time. But as a salve there is earthly as well as heavenly recompense. The larder and poultry-yard of the parsonage are well stocked for some time to come, and reverence for the cloth is shown in a very practical way by care for that which is encased by the cloth.

This denomination possesses many spacious and handsome buildings, and as there is generally but one church in each district, the membership of each is very large. In one town in which I resided, the Dutch Reformed Church has over 1400 communicants, and a beautiful structure is in course of erection at a cost of £17,000. The money has been nearly all raised by bazaars, which are held during the Nacht-Maal, and at which, in lieu of fancy goods, live stock and provisions are the principal articles of sale. I only once attended a Dutch church, and it so happened that a christening was included in the order of service. The people sat during the hymns, and sang so slowly that to unaccustomed ears there was anything but "a joyful noise." During the prayer the congregation reverently stood. Then came a sermon which lasted an hour; and, as I could not follow the High Dutch, I had to content myself by witnessing the earnestness of the preacher and the clear effect of his sentences upon the audience. At the conclusion of this and a second hymn, a number of parents were directed to take up positions in a half-circle near the pulpit. These were addressed as to their duty toward the children they had brought for baptism; and after the addresses, an elder approached bearing a small font. Taking a child in his arms after the orthodox fashion, and sprinkling water upon the forehead, the minister said, "Ik droop u, in de naam des Vaders, en des Zoons, en des Heligen Gheest."† I knew enough Dutch to translate that at any rate, and came away with reflections such as these:—That service as a dedication is very beautiful, and must at any rate do the *parents* good; but as a baptism it is meaningless. Apart from the lack of responsibility on the part of the child, to say—"Ik droop u" (I dip thee), and then to sprinkle a few drops of water upon the forehead, is to rob words of their meaning, and to substitute for a symbol which has deep significance one that can mean nothing but incompleteness. Perhaps, however, that is the Pædobaptist intention.

Next as regards numbers and influence must be mentioned the Wesleyan church, which, with the exception of two Primitive Methodist stations, is the only Methodist body represented. This denomination has done, and is still doing, a great work throughout the country. Barnabas Shaw in the Western province, and William Shaw in the Eastern, aided by other noble pioneers, established preaching places in all the chief centres, and have, to a greater extent than any other workers, provided for the spiritual wants of the scattered farmers and

\* Grass-shoes made of hide.

† "I dip thee, in the name," etc.

the native population. The Methodist system is admirably adapted to the colonies. Its circuit arrangement and lay agency give scope for pioneer work which can be attempted by no other body. During my stay in the colony the South African Conference was established, and with marked success. Very probably changes will take place under the system of "Home Rule." As in America and Australia, I doubt not that the standing rules as to the class-meeting test, the itinerancy, and the enforced use of a borrowed prayer book, will in time be modified. Some who endeavour to read the signs of the times are of opinion that Methodism at home and abroad will experience serious divisions during the battle for liberty. I do not share the opinion. I rather believe that she will yet prove her elasticity, and while cherishing the spirit inspired by her founder, will be freed from the fetters of a Model deed and the Fifty-two sermons.

The Episcopalian church is rapidly widening her influence; but owing to the theological character of the bishops sent from England, nearly all the churches are of the ritualistic order.

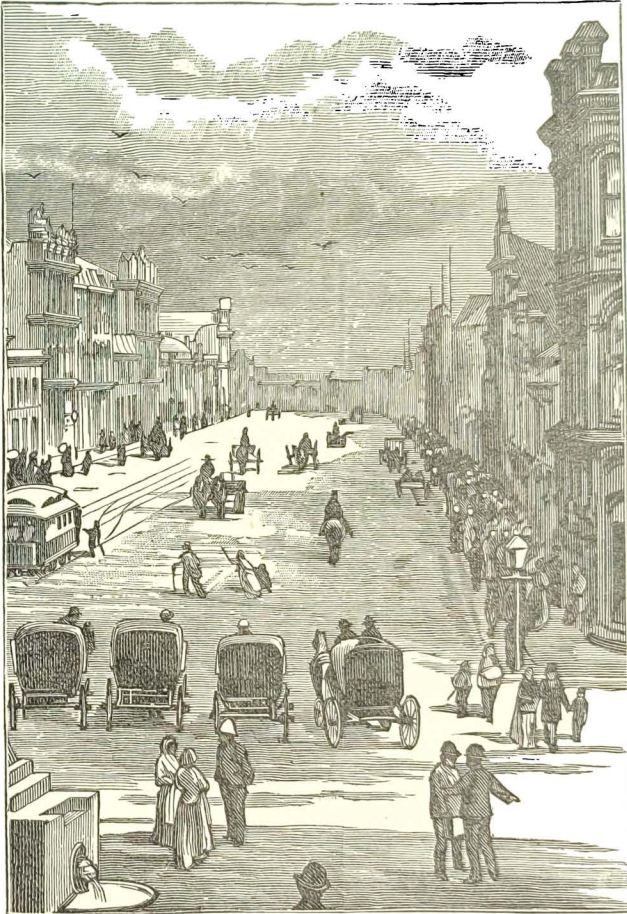
Of the three churches that have most in common, the Presbyterian is the most influential owing to the large number of Scotch settlers. Both as regards European and native work this body shows great activity. With a ministry thoroughly able, and a people who are as clannish as regards the "meenister" and "kirk" as any of their forefathers have been, there seems to be promise of a successful future.

Last, but by no means least as regards my own interest, are the two bodies that unitedly accept the Congregational form of government. Each communion is as yet in its infancy as far as its European work is concerned; and if at home the call for union is loud, still louder is that call in a country where the divided forces are so weak. Yet the two remain apart; and although the attempt to establish union churches upon equitable bases has been tried, it has hitherto failed. We fear that notwithstanding the combined pleading of Mr. Williams, Mr. White, and Dr. Clifford, true organic union is as yet only a dream. In Africa we see no near prospect, unless unhappily the two bodies become so weak that they be merged in some third stronger body. Together, they might be a power—apart, each union is comparatively feeble. Owing to the work of the London Missionary Society the Independents have a large number of native adherents and a number of flourishing churches, but only in a few towns has European work been attempted.

In our own denomination earnest aggressive work has been carried on during the past seven years, and churches have been established in many of the most important centres, but owing to the depression in trade and the scarcity of funds several of these are almost at the point of extinction.

In Graham's Town, Port Elizabeth, Cape Town, and King William's Town the churches are in a fairly flourishing condition, but in other places the infant churches, having to contend against the absence of a denominational feeling which is stimulating, and the presence of that other kind of denominational feeling which is weakening, have had a hard battle for bare existence. The President of the Union in 1884 gives in one paragraph the course pursued as to aggressive work. He

says:—"What provision have we made for the additional ministers, and what support had we pledged us from the districts to which our brethren were appointed? In most places we have had neither pledges of support nor promises of financial aid: the work was taken up in simple reliance upon God to own it, and that has been found safe." Perhaps so, up to 1884, but during that time the colony was prosperous and money was plentiful; when, however, the time of depression came,



MAIN STREET, PORT ELIZABETH.

this extreme optimism was not justified, and I think there is abundant evidence to-day that the plan was not safe. Rash speculation is as dangerous in church business as in the business of the mart or exchange. However, in justice to the Union executive, I must add that its members have willingly shared the burden with their younger brethren, and some of them have shown heroic self-sacrifice. I believe that much



waste might be avoided if a scheme could be devised for organic union between the denominations that have so many points of similarity and only one of difference. In the past they were the only denominations in South Africa that persistently refused State aid; let them now show what voluntarism can do when it presents an undivided front. Then, instead of a story of retreat, or at best of stagnation, the future shall tell of advance and victory, from Cape Town to the Zambesi.

I cannot close my paper without reference to our German Baptist brethren. Their work occupies a distinct position, and in regard to this there is a glorious story of continuous growth and success. In the course of a visit to British Kaffraria, I had the privilege of a visit to brother Gutche's delightful station. The journey will not soon be forgotten. For twelve hours I was compelled to ride upon a pile of mail-bags that more than filled the post-cart. We went up hill and down dale at a break-neck pace, holding to the rails, and trying to break the force of the jolts by acrobatic movements; shuddering as we passed down the side of a terrible ravine, and nervously calculating as we neared a river-bed whether the horses or cart wheels would be first to break down. At the end of each twenty miles we stopped to change the six exhausted horses for six others, fresh from the stable; and then the horn blew and we were off again in a jiffy. A terrible experience indeed! but all the time our Hottentot Jehu, strapped to his box, looked calm as the mountain peaks around him, and, heedless of our expostulations, cracked his long whip and swore at the horses as if those two engagements formed "the whole duty of man."

Glad, indeed, I was to reach the end of the journey, and well repaid when afterwards I saw the truly apostolic work of the German pastors. By unremitting toil Messrs. Gutche and Keimer have raised large churches; and, of the 700 members, the German pastors are the trusted advisers as to the needs of both body and soul.

E. TREMAYNE DUNSTAN.

### "My Soul Thirsteth for Thee."\*

FROM earth's fair fleeting shadowy dream,  
Its fitful change of gloom and gleam,  
Saviour, to Thee we turn;  
For fairer flowers than fancy weaves,  
More lasting joys than pleasure leaves,  
Our thirsty spirits yearn.

We would not cast a look behind,  
But in the love of Jesus find  
What all our heart controls:  
Saviour, henceforth our leader be,  
Undaunted would we follow Thee,  
Thou Guide of weary souls.

Our eyes upon Thy cross are bent,  
Our faith is weak, our strength is spent,  
To thee for help we call:  
O whisper to our souls distress,  
That here the weary ones may rest,  
And find Thee all in all.

To Thee our wavering hearts would cling,  
To Thee our wants, our sorrows bring:  
O with Thy pierced hand  
Draw us toward Thy wounded side;  
'Tis only there our guilt can hide,  
There we may safely stand.

No other ground of peace we need,  
No other righteousness we plead,  
Our help on Thee is laid:  
The costly sacrifice we grasp,  
Our arms around Thy cross we clasp—  
The cross our peace has made.

It is Thy love so vast hath found,  
And thus by closest links hath bound  
The wandering ones to Thee:  
Keep us when sorrows surge around,  
Lead us at last where calm is found,  
Where we Thy face shall see.

\* Psalm lxxiii. 1.

## Temperance and the Ideal Life.\*

Two conceptions of Total Abstinence are so widely preached and so universally endorsed as true, that we may fairly regard them as passing, if they have not actually passed, into established axioms of our social life.

The first is, that Temperance is one of the most effective instruments for the salvation of the intemperate; a ladder by which the vicious may climb from the gutters of animalism and brutal license up to a life of sense and sobriety, culture and comfort; a rope flung out by strong and brave souls to the victims of sensuality and voluptuousness drowning in the whirling seas of intemperance; an infallible recipe for the cure of the physical disease of inebriety, only requiring to be accepted and practised to secure complete recovery; a saviour from the *sin* of drunkenness, the sin which wastes the man as well as his money, debauches reason, prostitutes affection, and enervates the will. For the first twenty-five years of the history of the Temperance Reformation this was the dominant doctrine, the crowning appeal, the essential gospel; and it has been preached with such energy and obtained such free course amongst men, that it is now glorified in a hearty and universal acceptance by all those who are most strenuously and earnestly fighting against the foes of human well-being.

Nor is it difficult to see that within the last twenty-five years *Total Abstinence* has risen in *general* favour as an economiser of the national wealth, an indispensable agent in making money, and, what is certainly more difficult, in keeping it, and in directing its wise expenditure: in short, an industrial force, not seen with any definiteness by Adam Smith, Ricardo, and other masters of political economy, but appealing to-day to the captains of labour and the owners of capital with a logic that is irrefutable and an eloquence that is resistless.

English people are not long, as a rule, in understanding a direct appeal to the omnipotent purse. Wasteful and extravagant beyond all men in our modes of living and in the frittering away of money-power; yet we have had our eyes opened, if not to the hideous foulness of drunkenness, and to the fearful damage it inflicts on the spiritual life of the world, at least to this—its prodigious waste of the national resources, its diversion and deterioration of our ability to make money, and to maintain our rank of primacy amongst the productive peoples of the world. Blind as we have long been to the hurt wrought, by the immoderate and irrational consumption of intoxicants, on man as a spirit, the child of the Everlasting Father, dowered with godlike faculty, and susceptible of boundless happiness and usefulness; we have at last admitted the mischief it inflicts on him as a “machine,” a “tool,” a “hand”—a baker of bread, a manufacturer of boots and shoes, an inventor of beautiful patterns in laces, a carpenter, *i.e.*—as we say, with significant emphasis of our central idea of man—as an organ for making wealth.

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\* Substance of an address given at the BEDFORD CHAPEL TEMPERANCE SOCIETY, Bloomsbury, the Rev. STOPFORD BROOKE, M.A., President, in the chair.

To spend, as we did in 1884, *one hundred and twenty-six million pounds* on these intoxicants, to waste so enormous a revenue on what we call a luxury—but what is really a curse, a blight, a woe—to buy wretchedness and vice at such a price, the air meanwhile deafening with lamentations of bad trade and the wails and bitter cries of the destitute and the outcast,—this has stirred the editors of our newspapers, the preachers in pulpits, the employers of labour, the men of leisure and high social position, and the men of all others the last to be reached—the members of the House of Commons; and forced into the full glare of day the fact that the deadliest curse on our labour and the chief foe to our material development is this drink, and that one of the chief cures for our *poverty* is this same Total Abstinence. It must not only save the drunkard, but save our trade, increase our productive energy, add to our national wealth, and so afford the lowest and most indigent an opportunity of rising to comfort and competence through sobriety.

It is not the most elevated conception of the mission of Total Abstinence, I admit; but it is a great gain to have Teetotalism recognized amongst the wealth-producing forces of the world.

But we cannot rest here. Truth and fact urge us forward, and compel us, to prepare to welcome Total Abstinence as having a larger and higher function to discharge in the life of the world, and as being nothing less than an essential part of the ideal life of a high-toned and aspiring Anglo-Saxon in this year of grace 1886. This is the work we have to do in the next twenty-five years.

The passion for perfection marks our time, showing itself in the pictures of the artist and discoveries of the scientist, in the efforts of philanthropists and the tasks of industry. We are impatient of our limitations and restraints, and chafe and fret not a little from our conscious failures. Action does not content us: we seek perfection. Doing the duty that is next us, is not enough: we want to do it with flawless skill and absolute success. Man is created with a capacity for perfection; is always dreaming of and aspiring towards an ideal beauty, an ideal excellence, an ideal character, and an ideal service. This haunts him, goads and magnetizes him; makes “the coming life-cry always on and on;” and therefore it is coming to pass that what has been hitherto only an argument for curing a disease, is taking its place as an actual part of our physical hygiene; and what was looked upon only as a means of improving and heightening the industrial efficiency of the workman, is being urged upon us as one of the counsels of perfection; and the movement for saving the drunkard is now taking rank as a chief agent in our personal upbuilding. So true is it still, as of old, that you cannot seek the welfare of others without finding your own, nor engage in toil for the wide welfare of humanity without discovering the quickest and safest processes for the culture of the individual.

I.—Medical men of high authority, long experience, special, elaborate study, and unbiassed mind, are assuring us with a unanimity that is itself an argument, that the *whole* life of man is freer, purer, stronger, and richer for the practice of Total Abstinence from intoxi-

cating liquors. *The ideal physical life* is one without the disturbing, depraving, and clouding effects of stimulants. The exhilarations of wine are not physical or mental wealth. The broadening and quickening of existence given by the oft-praised bowl is neither real nor enduring. Not wine but Temperance is the mother of the purest joy.

The *tendency* of drink is to coarsen the physical fibre, deaden the conscience, invade and control the regal powers of intellect by sense, subdue and enslave the spirit, and reduce and shrivel the manhood of the man. It must therefore be shut out of the ideal life; for whatsoever tends to interfere with clearness of vision, equilibrium of judgment, elasticity and spontaneity of mental action, vigour and earnestness of soul, purity and elevation of spirit, can have no place in the dietary of the man whose chosen goal is perfection, and who treats every hindrance on the way to that goal as a delusion and a snare. "The fruit of the Spirit," the full and final issues of the presence and inspirations of God in the soul, the crowning product is,—"*temperance*,"—wise and careful, energetic and complete self-management; that is to say, when a man is raised to his best, and when the Spirit of God has done the most with and for him, and lifted him to the maximum of efficiency and goodness, he has all the marvellous forces of his nature—of body and mind, of heart and will, fully in hand, well-ordered, well-disciplined, thoroughly compacted together by that which every faculty supplieth, so that he can use them with faultless economy and unerring aim for the sublime ends for which they were created.

It is beginning to be seen and felt that Total Abstinence is the more excellent way of making the body the most useful servant and helpful comrade of our whole life.

II.—Renan, the chief apostle of French culture, and a witness of unimpeachable value thereto, said very recently:—"Literary culture often ends in puerilities no better than those in which the literatures of the East were lost. It is action which is beautiful. Words have no beauty apart from some noble cause or some great truth in whose service they are spoken." In fact, action precedes and creates culture; and a lazy idolatry of the instruments of culture—such as is prevalent in our day—only produces dwarfs and not men, fractions of manhood, and not grand and symmetrical wholes. "Action is education." No life is all it ought to be unless it is rendered noble by quietly heroic services to humanity, persistent and conquering self-sacrifice for the aid of others. Even Milton felt he must HIMSELF BE *a true poem* if he were thereafter to write laudable things, and ought not to presume to sing high praises of heroic men, unless he had in himself the experience and practice of all that which is praiseworthy.

In our day it is not difficult to determine the FORM and DIRECTION that the *ideally active life* should take. "Misery," says Christina of Sweden, in a sentence of luminous wisdom, "misery is the actual problem which occupies all lofty minds and all generous souls." That saying is as undeniably true as it is beautifully philanthropic; and has its illustrations at once in the lowliest workers for the world's redemption, and in that Unique and Pattern Toiler, that mind of minds and

soul of souls, who came not to be ministered unto, but to minister and to give His life a ransom for men; and for the miserablest and wretchedest first of all, calling them to repentance and fulness of joy, and seeking and saving *all* that which was lost.

A life content with cold and lofty criticism or bland commendation of the Temperance activity of others, or that does not pass into strenuous personal combat with the foes of man; even though it succeed in acquiring wide breadths of culture, falls ignominiously short of a true ideal. The Temperance Reformation is a *war* as well as part of a true hygiene: it is a battle for the beleaguered city of God as well as a page in the world's pharmacopœia; and it is not for any of us to send soldiers into the field whilst we stay at home playing the part of traitors, by being auxiliary to destructive social customs, and imperilling the State by our indulgence in intoxicants without palpable personal hurt. It is as though we should fill our coffers with the gains acquired by exporting rifles to the Russians whilst our own brothers were fighting them on the distant battle-field. We are bound, as Robert Burns says,

"To hold our being on the terms,  
Each aids the others."

A life that approximates to the true pattern ceases not to maintain a determined warfare against the traffic in intoxicating drinks and the practices associated therewith, in the immediate and lasting interests of universal brotherhood.

III.—But for such work we must rise out of the atmosphere of selfishness which clings to and invests us, behold all men as partakers with us in a common nature and a common destiny, and enter with genuine, self-sacrificing ardour into the very life of those we want to redeem, enrich, and ennoble. This is the way to a life of *Ideal Emotion*. We need to go into the immediate presence of the hot fevers, wild deliriums, lost hopes, and dark despairs of human life, so that we may be aglow with that passion which lifts the lowliest work into the realms of beauty, and clothes it forthwith with healing power. We want to see more of the real life of men. We are powerless to work redemptively because we are cold, and we are cold because we hurry away into our pleasant retreats, far from the galling wretchedness and seething vice of our city streets, the wild passionate grief and lone dejection of breaking hearts, the throes of agonizing brothers and sisters driven by the drink-demon into despair of God, save when the light of His presence flashes from some human face through a mist of tears. We want more humanity. We are too far from our work. We need to master the tear-stained book of poor men's souls; to acquire an individual knowledge of what they suffer from their vicious courses; and then we should have no difficulty in keeping ourselves alive to the infinite value of men, in saturating our nature with practical sympathy, and in working with the heart and from the heart on the hearts of others whom we seek to restore to themselves and to God.

If it were given us to sound the deep seas of sorrow with the plummet of experience, to carry other people's crosses for them, to weep

with those who weep, and rejoice with those who rejoice, we might often have sharp and weakening shocks of pain, but we should be certain to find in our work texts as new as the morning, and messages as life-giving as the voice of God.

In short, were we to try to solve our problems on the spot where they originate, in the hearts where they spring up, the homes where they press their weary weight, the trades out of which they arise, we might not reach our conclusions so swiftly, but they would be likely to be more true when found, and we ourselves should gain that unique power for comforting and strengthening sorrowing souls, which is, in the sight of the pitiful God, of great price.

IV.—Filled and fired with such loving sympathy; acting so aggressively and helpfully; ourselves being at once patterns and soldiers of our principles, we should not lack a sustaining faith and a gladdening hope in the future of our race; but we too should attain to the *Ideal Aspirations* of manhood; and work and “rest in faith,”

“That man’s perfection is the coming flower  
Towards which the urgent sap in life’s great tree  
Is pressing—seen in living blossoms now,  
But in the world’s great morrows to expand  
With broadest petal and with deepest glow . . .  
The faith that life on earth is being shaped  
To glorious ends; that order, justice, love,  
Mean man’s completeness, mean effect as sure  
As roundness in the dew-drop—that great faith  
Is but the rushing and expanding stream  
Of thought, of feeling, fed by all the past.”

JOHN CLIFFORD.

## In Memoriam: Thomas Stevenson, of Leicester.

IN the early morning of July 27th, at the ripe age of eighty-two, after a painful and protracted illness, fell asleep peacefully, the genial, catholic-hearted, revered, and eminently useful minister of the gospel, whose name appears at the head of this page. He was the eldest of the trio of ministerial brothers, who for so many years laboured side by side in three of our most important midland churches; and who for their noble devotion, and beneficial work, will ever be held in grateful and appreciative remembrance. Born in the heart of the denomination, and the son of one of the leaders of its hosts at that time—the pastor of the G.B. church, and president of the G.B. Academy at Loughborough—it is no marvel that our friend imbibed a love for the traditions of the General Baptists, or that during his long life he was ever loyal to the Connexion, willing to spend and be spent in its advancement. Unobtrusive in disposition, he was nevertheless ever ready, at duty’s call, to undertake any service helpful to the churches. He took a prominent and welcome part in the counsels and work of the Association, and in doing duty on special occasions for denominational institutions, or for the aid of congregations in various parts of the country. But his name and work are specially associated with the Hymn Book department.

During the time that the "New Hymn Book," now the "Old" one, was in use amongst the churches, he gave a free and unstinted service to the furtherance of its sale and use in the churches. To his wise management of this quiet and little known business was due much of the profit which accrued to the Connexion in various ways. And to his genial co-operation with the Trustees of the "Hymnal," is to be attributed in no little measure the facility with which it has in its turn been introduced to the churches.

It was in his own church and congregation, however, as the faithful, self-abnegating, and affectionate pastor, friend, and teacher, that Mr. Stevenson was seen in the sphere for which he was most suited, and in which he found his greatest joy. Here for the unusually long period of forty-four years, in his one and only pastorate, he found a work truly congenial, and won an affection and veneration nothing will annihilate, in the hearts of his converts and friends.

No one who knew Mr. Stevenson could fail to be impressed with his unaffected, genial, Christian goodness. In the pulpit, in the house, in business, in the church, conspicuous above all else was his beautiful, genuine goodness of character. He had naturally a genial and affable disposition—moral capacities and tendencies which prepared him to receive the gracious, ennobling influences of Christian training and truth. But his goodness was that which we understand as distinctively Christian. His character grew out of a living, personal faith in the Lord Jesus, and a firm persuasion of the divine authority of the New Testament teachings. His moral and spiritual life was as truly rooted in and nourished by such an evangelic faith, as the tree is rooted in and nourished by the soil. He held the teachings of the gospel as teachings to shape the life and order the conduct, as well as to brighten the future, quicken hope, and comfort the soul. And he succeeded to a remarkable degree in embodying the great principles of Christian righteousness in his life and ministry.

One element of his success was the fidelity with which he cultivated the habit of secret devotion. His spiritual life was continually nourished and kept fresh and growing by the dews which distilled upon his spirit in the quiet atmosphere of private prayer. The roots of his character struck deep down into that soil which contains the ever-living springs of water for the refreshment of the heart. He was "like a tree planted by the streams of water, that bringeth forth fruit in its season, and whose leaf does not wither."

But he was also a man of broad, tender, and catholic sympathies. Intellectually he rejoiced in all that is large and generous in the evangelic theology. No man ever kept nearer in thought and utterance to the central facts of the gospel. "Christ and Him crucified," was alike the substance of his creed, ministry, and life. But no narrow interpretations of the gospel satisfied him. All that narrowed the sweep of divine love or limited the atonement of Christ, had his strenuous opposition. But everything that set forth the universal love and free grace of God, secured his hearty and prompt approval. But if his mind was broad, his heart, if possible, was broader and more catholic.

Christian goodness, true service for the Lord he loved, everywhere and anywhere, never failed to draw forth his generous commendation. True as steel, and unyielding as a rock in his fidelity to conviction, he was ever ready to take into the embrace of his Christian affection all who gave evidence of supreme devotion to Christ. He was one of the first of our ministers who advocated, and adopted, the principle of welcoming to the Lord's Supper all who profess faith in Christ, to whatever denomination they belong. Nor less conspicuous was his deep and tender sympathy in the dark days of sorrow and adversity, or his glad responsiveness in times of festive joy and growing prosperity. He was ever a welcome visitor in the home, bringing always a presence that soothed the troubled heart, or added brightness to the glad and gleesome. And where want and poverty were found, his benevolence, always guided by genuine pity and a well-balanced judgment, was sure to find practical expression.

"Thus to relieve the wretched was his pride,  
And even his failings leaned to virtue's side;  
But in his duty prompt at every call,  
He watched and wept, he prayed and felt for all."

And out of these elements of character grew his ministry. It was not a mere office or profession adopted. It was as truly the outgrowth of his inner life and self, as the flower of the plant, or the fruit of the tree. He became a minister of the gospel, from an all-impelling love to Christ, and desire for men's spiritual well-being and salvation. His ministry was characterized by intense devotion. Though for many years engaged in business as a draper, this was not allowed in any degree to interfere with the high and sacred duties of the ministry, and certainly never lessened his holy ardour, or prevented a most complete and long continued success. The Archdeacon Lane chapel is the product of his faithful labours. From 124 in 1812, the membership grew rapidly till it reached nearly 400; and in 1836 the present chapel, a monument of Mr. Stevenson's toil, self-sacrificing zeal, and liberality, was reared to accommodate the large congregation that gathered to his ministrations. His preaching was eminently evangelical, experimental, practical, tender, devout and fervent. It was singularly full of those qualities that produce conversions, and additions to the church. But at the same time, as the maintenance of so protracted a ministry, and the large congregation that continued to the end proved, it had also elements that tended to build up Christian character, and to fit men for the battle and work of life. And among the quiet forces that have been moulding the generation now holding the field, and guiding the destinies of the world, have undoubtedly been such unselfish, faithful ministries as that of Mr. Stevenson in Leicester. To him will be accorded the honour which belongs to those who "have turned many to righteousness," and "who shall shine as the brightness of the firmament for ever." His epitaph might well be

"He was a good man  
And full of the Holy Spirit and of faith;  
And many were added unto the Lord."

W. BISHOP.



# A Two-fold Destiny.

A STORY. BY ELAIA.

## CHAPTER I.



URING the last ten years many changes have come over the continent of Europe, and among them we must not fail to reckon the curious little railway which runs through some parts of the Black Forest. It will soon be difficult to realize how lonely and inaccessible those pine woods used to be before men had planned the iron road which now carries travellers straight into the heart of the hills. I want you to come with me and pay a visit to the little village of Triberg when as yet it was only a village—a retired cluster of hamlets, where men and women made clocks and watches, and amazing musical toys.

Some things were the same then as now. The waterfall dashed over rocks, and wandered away as a silver stream; but no large hotel had planted itself in the neighbourhood, and the simple village folk never dreamt of a time coming when tourists would flock to see the spray lit up by coloured lights. The forest was very quiet in those days—deliciously quiet. The whispering of the pine branches was often the only sound to be heard in the course of a long day's journey. Squirrels had glorious lives, scampering up and down and cracking nuts; the birds sang joyously, without fear of marauders; and even the fish were as happy as such cold-blooded creatures could reasonably expect to be, since very few sportsmen found their way to the forest.

The roads were good, though of a primitive kind. Often at the corners, where ways diverged, large rudely-carved crucifixes were to be seen, before which the peasants knelt and repeated prayers. They were a superstitious race, believing all sorts of tales about kobolds and nixies, and their paternosters were too often rattled over like incantations and charms.

At a bend in the road, just above Triberg, stood a very gaunt pathetic crucifix, which had a curious story connected with it. One of the principal clock-makers, a man named Heinrich Müller, was going home late in the dark, and when he reached this corner his feet stumbled over the body of a woman, who lay prostrate on the damp ground clasping the cross with both her hands. Müller lifted her up, and then perceived to his unutterable horror that she was dead. Beneath her shawl nestled a tiny child, who in a very few minutes must have died also.

He carried them both to his own comfortable cottage, and there, under his wife's kind care, the little one recovered. They searched the woman's pockets for evidence of her name and history, but found none. On the baby's frock a paper had been pinned, containing these words, badly written and shockingly spelt—"My child's name is Maria del Rosario. For love of God, good Christian people, help her, and pray for the repose of her mother's soul."

The priest told Müller that Maria del Rosario was Spanish, and meant Mary of the Rosary. He believed the mother was Spanish, and from her complexion he judged her to be a gipsy, betrayed, perhaps, and cast off by her lover. Müller and his wife had four girls of their own, but the maintenance of a child

was not costly, so they provided a home for the gipsy baby, who henceforth in Triberg was known by the name of Rosario.

Müller's children were tall and fair. They had straight shoulders, down which on fête days their flaxen locks hung in long enormously thick pig-tails. They were considered very handsome, and their mother trained them to be excellent house-keepers. The two eldest baked and washed, and cooked Müller's dinners. Gretchen, the third, had a talent for sewing, and was always entrusted with the wardrobes of the whole family. Little Gertrud, the youngest, generally called "True," helped her father with the clocks and watches. Her small fingers crept in and out among the most puzzling machinery, fastening wheels, tightening springs, regulating and contriving as if the fairies of the forest helped them. The three elder ones could carve beautifully, but True did what was better than carving. She made musical boxes, and had actually planned and executed a clock with a mysterious door, out of which a bird came at the stroke of every hour, flapped his wings, and went in again.

Müller loved all his daughters, but True he idolized. In fact he talked about her so much that he became quite a nuisance to his friends. They laughed at his weakness, and yet they were forced to own that she was a very uncommon girl, and would be a prize to the man who was fortunate enough to win her. She was a genius in her own line, and had a wonderfully sweet temper, which is more than can be said of most geniuses. Moreover, her constitution was healthy.

Among these busy, happy people the little gipsy girl always looked like a foreigner. She was not clever with her fingers; she could not sew, or spin, or manufacture clocks. Her features were plain, even grotesque; and to make matters worse, one foot was lame, owing to the hardships she had suffered before Müller rescued her. This did not interfere with her passion for roaming. Long before the rest of the family were astir, Rosario used to slip out of the cottage and lose herself in the woods. She walked for miles, dragging her lame foot after her; and as from very early years she had refused to wear any head covering, her complexion became, in the course of these rambles, more swarthy than an Indian's. No one knew exactly where she went while absent in the forest, but little danger was to be feared, and the Müllers' were too glad to be rid of her to make the least complaint.

The children in Triberg were afraid of Rosario. She had such a hot temper, and her eyes shone when she was irritated like a tiger's. Her only friend was a boy named Max, the curly-haired son of a neighbouring clock-maker. To him Rosario used to confide the secrets of the pine forest. She knew the various songs of the birds, and imitated them to perfection. She even caught a squirrel, and partially tamed him; but when Max talked about a cage, she let the shy restless creature run away. "A cage is a prison to a squirrel," she said, "and if we kept him we should be jailers."

"But a comfortable prison," said Max, "and in cold winter days he would feel happier there than shivering in a hollow tree."

"No, he would not," said Rosario. "I should like to live out of doors even when it rains. Ceilings are smoky."

Max liked a Robinson Crusoe life well enough for a change, but when Rosario said this he felt that ceilings had some advantages.

"Why do you never wear a hat?" he asked once; "you are getting almost black with the sun."

"I tried," said Rosario, "but it teased me so I couldn't go on trying. Do you think me very ugly, Max, that you say I ought to wear a veil?"

"Well, you are not as pretty as you would be if your skin were fair," said Max. "But your eyes are beautiful—when you are not in a passion; and after all, what do looks signify? You are the only girl I know who has the least spirit. You are just as good fun as a boy."

Rosario laughed when she heard this, and shook her hair back from her eyes, into which it was always tumbling.

"I am just as good as a boy," she thought. "I wish I were a boy. But any way, looks don't matter."

This sort of life went on till Max grew too old for such rambles, and his father made him stay at home and work. All the children in the village found work to do as they grew up—all except Rosario. She was very clever when she did apply herself, and learnt to read and write as if by magic, but she never seemed to wish to turn her knowledge into use. "There was no good," Frau Müller often said, "to be looked for from Rosario." She became rather more awkward instead of less so, as years went by; but Max continued her fast friend, and True was always ready to take her part. Max had become tall and handsome—a strong fair giant—the tallest man in Triberg. He was very fond of visiting the Müllers' cottage, and criticised True's musical boxes, which certainly did not equal his own.

One evening in September Rosario was returning from the woods, and stopped to rest beneath a cluster of pines. The sun was setting, and here and there amber-coloured rays came shooting between the dark fir trunks, tinging the mosses at their feet with gold. Down in a hollow, on Rosario's left side, nestled the village of Triberg. She could see the quaint wooden cottages, looking like toys at this distance, with children playing round their doors, the small inn, the bridge over the stream, where Max and she used to sail their boats not so very long ago. At the parting of the road, above the village, she could even catch a glimpse of that weather-beaten crucifix, which had always seemed to belong, in some special way, to herself.

Rosario's thoughts flew back to the past. She began reviewing her life, and in many respects it had been a wonderfully happy life—so much freedom, so little coercion. People had despised her certainly, but they had never ill-treated her. And when things did chance to go wrong, she had always contrived to escape to the forest. There, among the pine trees, with soft grass and crumbling fir-cones beneath her feet, Rosario could never feel otherwise than happy. How exquisite it was to breathe the aromatic odour of the trees, to listen when the wind set the branches gently in motion, and they made a tinkling melancholy sound, like so many fairy harps! What a wild sense of freedom took possession of her on stormy nights, when the pines rocked to and fro, their slender trunks swaying from side to side, as if the wood-demon, in whose existence Rosario firmly believed, was exciting them to passion. She could hardly realize then that these were the same trees in whose branches the birds made nests, that gave shelter to squirrels and dormice, and scattered cones for children to play with.

The next morning, when the fairy harps were at work again, Rosario used to lay her face against the sweet-smelling bark, and whisper, "Why are you so gentle now, when yesterday you behaved like creatures in a passion? That was not good of you, pine trees." In her lonely rambles through the forest, trees had acquired a certain fascination over her mind, becoming by degrees almost like living companions. They seemed so human, so full of energy and confidence. To many she had given names, which corresponded with the characters she imagined to belong to them.

Die Schwarze was the black one—a very dark old fir tree. Die Sanfte, the gentle one, was a very graceful tree, with a hollow trunk, in which she had seen a wood-pecker. Mutterlein—Little Mother—a beech tree, with a small ash growing beside it. Die Waise, the orphan, stood next a vacant place once filled by a gigantic pine, thrown down in a fearful storm. The Accused was a mighty oak killed by lightning; and the Rejected One, a lonely weeping ash, whose branches always seemed trying to reach a stream which flowed just beyond their reach.

Most people in Triberg would have thought Rosario very silly if they had known her fancies, so she had confided them to no one except Max. He never laughed at her. Strange to say he admired some of her romancings, which struck him as poetical though curious. This afternoon, while Rosario sat thinking, she remembered with a thrill of pleasure that he had promised to call before dusk and bring some of his latest carving to be criticised. Just then voices reached her ear. Two people were talking to one another on the other

side of the group of fir trees behind which she had placed herself. They were Max and True. Max spoke first.

"What have you thought of me all this time?" he asked.

Rosario scarcely recognized his tones, usually so bold and self-confident; his voice shook; it was broken, agitated, almost despairingly humble. True answered—

"I thought—I always thought that you loved Rosario; that you came to see her."

At this moment poor Rosario sprang to her feet and looked for some place where she could hide; there was no use in running away, because as soon as she left the shelter of the trees they would see her. Before she had decided what to do, Max's answer reached her ears, and the shock seemed to destroy all the strength she had.

"Holy Virgin, I in love with that poor gipsy girl! She was a playmate of mine as a boy. I am sorry for her. I liked her. But *love!* that means something altogether different. I have felt it for no human being except you. There is not a man, in his senses, who would fall in love with Rosario."

After this came a silence, which lasted several minutes. When Rosario began to hear again, she knew that True was making faint objections, and that Max was becoming more urgent. She did not wish to listen; she hated herself for staying; but the courage to go away was enormous, since one or both of the lovers must certainly have seen her. She might have covered her ears, but her hands lay on her lap, clenched in deadly pain.

The voices behind her sank to whispers. It seemed a long time since she heard anything. At last Max cried, "My love, my bride, my wife!" His tones were not low or like whispers then. They rang out triumphantly. It seemed almost as if he wished some one to hear and rejoice with him. After this they rose, and went down the hill together.

Rosario had no longer any need to move away. She sat perfectly still, and watched the two young figures passing through the valley towards home. How slowly they went! True's pretty shoulders and long flaxen hair looked picturesque, but Rosario's eyes never quitted Max. She remained in the same position long after they were out of sight, not thinking or reasoning—only feeling. At first she did not exactly understand what had happened to her. There was a sense of terrible pain, but it was dreamy and confused. Once she said to herself, "I shall be very miserable to-morrow." That was the only idea which seemed distinct—that to-morrow must bring wretchedness. At last she rose up and walked down the hill, her lame foot hurting terribly. The shortest way home passed the old crucifix, and here, all at once, her remaining self-control seemed to leave her. She flung herself down on the grass and burst into passionate tears: not soothing, quiet tears, which exhaust the body and leave the spirit free, but hot, bitter, despairing ones. This was the sort of crying which shortens life by many years.

Her fingers clenched convulsively; her slight figure shook with the violence of her sobs. What did it all mean! She had never hoped to be Max's wife; she was glad that True should be happy. Yes: but he had despised her. He had called her "that poor gipsy girl." He had never really loved her, while she had given her heart, her whole heart, to him. She would have died for him any day willingly, and never grudged the pain.

The golden rays of the setting sun left the valley, and at last even the tops of the hills were dark. It became cold and damp, but no one came near her. She was glad of that, for there was not a single person in Triberg who could have understood or sympathized. The loneliness of sorrow is one of the hardest lessons we each of us have to learn. In her agony Rosario stretched her hands towards the dying Man on the cross, and cried aloud, "Oh, help me, help me!" But no answer came to her prayer.

Very late that evening she crept into the Müllers' cottage, where supper was going on in the kitchen. True's eyes were very bright, and seemed to dance like restless spirits, which could not keep still. When she saw Rosario, she came up to her and whispered, "Oh, I have a secret; to-morrow I shall tell you." Rosario turned her face away and answered not a word.

## CHAPTER II.

In the midst of all the rejoicings over True's engagement, no one had time to observe that Rosario looked ill. She never complained, but her wanderings in the forest grew longer and longer; and as the wedding day drew near she was very little in doors at all.

Frau Müller once said to her husband, "I can't make out what is in that girl's mind. She seems like a dazed person. I hope she won't lose her senses."

"It is the queer roaming blood in her," answered Heinrich. "These gipsies are never content unless they are living out of doors. Leave her to do as she likes."

Rosario was literally left to do as she liked, and one day the fancy seized her to walk as far as Baden Baden, that great resort for idle persons, and in those days for gamblers. She reached the city safely, and wandered about the streets, gazing in at the brilliant shop-windows with melancholy eyes. Wonderful things she saw, but nothing interested her. The whole world seemed as empty of real enjoyment as a broken egg-shell; and yet she continued to wander and to look, vainly trying to shake off the black depression which clung to her more tightly for all her efforts.

At last she reached the Kür Saal, and mixed among the crowd of gaily-dressed people who strolled up and down before it. It was early in the season, and the air was filled with fragrance from the flowering shrubs which were planted everywhere. Rosario came up to a huge yellow azalea, and buried her face among its gorgeous blossoms, drinking in the perfume with a new feeling of delight. This was an odour quite unlike the aromatic scents of a pine forest—much richer and sweeter, and almost enervating in its effect. Several gaily-dressed ladies, who looked as gorgeous in their own way as the yellow azaleas, passed by and smiled when they saw the lame black-haired girl in her peasant's garb so enchanted with flowers.

Rosario observed the smiles, but contempt had lost all power to hurt her. That one cruel blow from the hand of Max had deadened sensation for evermore. She continued to walk about and look, her wild black eyes wandering from one object to another, without settling long in any place. At last the band of music struck up. They played some military march first, and then parts of two Italian operas. Rosario sank on the nearest seat: her cheeks were flushed, her eyes swam, she thought for a moment that death had come to her in the music. Such sensations bordered on acute pain, and yet they were exquisite; she felt that only now, after all these years, had the full meaning of life been revealed to her. Music she had heard in the little church at Triberg, or when the villagers sang Volkslieder round the fire on winter nights, but such sounds as these were a new discovery.

She forgot Max, forgot True, forgot everything. Tears rolled down her cheeks, and one of the gay ladies who had smiled at her before whispered to the gentleman walking with them—"See that curious half-deformed gipsy girl: what power the music has over her."

Before very long the band ceased to play, the musicians went away to rest and drink beer, and Rosario returned to ordinary life once more. She got up and walked along the avenue, trying to recall what she had heard, and not succeeding very well. By-and-by she passed an open window, and saw several ladies and gentlemen sitting with violins and music books spread open on stands in front of them. They were evidently preparing to play, so Rosario hid beneath the window and determined to listen:

"I am tired," said one of the ladies. "Herr Lehmann, please give us a song; a German one, if you like; anything—only let us hear your voice."

"I am tired, too," said the man addressed. "Perhaps Filomena will be kind to us."

Filomena was a tall slender girl, with purple-black hair and very large eyes. She looked so slight and willowy as she stood beside the piano that Rosario feared her voice would be too low to hear; but that was quite an unnecessary dread. The lady who accompanied the song ran over some chords, and then Filomena, standing with her hands loosely clasped, began to sing, Oh, wonder of wonders! a German Volkslied, which Rosario knew well. Her voice was

exquisite, and she pronounced so distinctly that not a syllable was lost. Rosario could no longer restrain herself. Quite involuntarily she sprang to her feet, and joined in the notes of the song with a voice as true and much more powerful than Filomena's. There was a bustle of excitement in the room. At last Herr Lehmann came to the window, and looked about till he discovered Rosario, who was hiding behind some rose-bushes.

"Was it you who sang just now?" he asked.

"Pardon, Monsieur," said Rosario; adding, in the best German she could command, "I could not help it."

"Come in here," said Lehmann. "Do not be frightened."

Rosario found herself, before long, standing in the drawing-room among the musicians, feeling dreadfully embarrassed. Filomena looked scornful, but did not speak. The others were all deeply interested; and Lehmann was more than interested, he seemed very much excited.

"Who taught you to sing?" he asked.

"I heard others. I never learnt."

He opened the piano again, and made her stand beside him.

"When I strike a note," he said, "you must sing. Listen to the sound."

He went up and down the scale, Rosario following with her flexible voice.

"We have discovered a genius," he cried, when she had finished. "This girl's voice is the very purest, finest soprano I ever heard."

"She is of no use," said one of the others significantly. "Her gift is thrown away."

"She is revoltingly ugly," said the lady who had played for Filomena; "her features are grotesque; and then her *accent*! Mon Dieu!

"Yes, she has many tricks of which she would have to be cured," said Lehmann, "but I should not despair of teaching her. Her voice, I repeat again, is superb."

Filomena turned away and began to pull a rose to pieces.

"Now sing another song," said Lehmann; "any you like. We will all listen."

Rosario fixed her eyes on Filomena, who was looking at the strange uncouth figure with an expression of disdain.

"Mademoiselle does not like me to sing," she said, blushing crimson.

"Nonsense; she is longing to hear you," said Lehmann. "Go on."

Rosario paused an instant, and then sang one of the ballads she had often listened to at the Müllers' fireside, only she sang it more passionately than she had ever done before. It was the story of a girl forsaken by her lover. As the tones of the thrilling voice died away, Lehmann cried again—

"Was I not right? She is a native born genius."

"But she is lame," said Filomena.

"What of that?" asked Lehmann angrily.

"Oh, nothing, only it will prevent her coming out in the opera, and as a single performer Herr Lehmann knows how hard it is to succeed."

They spoke in French, which Rosario did not understand; but Filomena's countenance was a book whose pages needed no interpreter. It was evident that she suffered agonies of jealousy and wounded pride.

"I agree with Lehmann," said Franz Heller, a young man with bushy brown curls. "The girl is simply a marvel, but then, as the ladies remind us, she is lame, and too ugly for the opera. She can only walk with difficulty. She might be trained for concerts if her appearance did not disgust the critical."

"I fear you are right," said Lehmann. "She is a spoilt instrument." He looked annoyed, and Rosario glanced timidly into his face.

"Monsieur," she said, "do not send me away. Let me stay with you, and learn to sing."

"Poor little one," said Lehmann. "It is hard. We have opened the door only to shut it again. I would gladly keep you and teach you music, but it is impossible, for reasons I must not explain."

"But, monsieur," said Rosario, "I would work so hard."

He shook his head. "You could not do all we should require of you. You would have to stand before vast audiences, to act, as well as to sing. It is impossible."

"I am too ugly," thought Rosario.

She took up her cloak, which lay on the floor, bowed awkwardly to Lehmann, and was moving towards the window when he stopped her.

"Fraülein," he said, "accept this in remembrance of the pleasure you have given me."

He offered her a wooden case. She did not know what it contained, but accepted the present mechanically. Her heart was so full of anguish she dared not speak, lest tears should choke her voice.

"And I, too," said Filomena. "I should like to give you a present."

She took a ring from her finger and thrust it into Rosario's reluctant hand.

"Wear this," she said, "in remembrance of to-day."

Her voice and smile stung Rosario to the quick. They were full of secret, subtle satisfaction. In a moment, to the astonishment of the whole party, the ring had been thrown to the other end of the room, and Rosario's eyes gleamed upon Filomena with a fierce look which those present never forgot. Then she sprang through the window and disappeared behind a cluster of trees.

(To be continued.)

## The Question Box.

Compartment I.—For the Young People.

Answers to Questions of last Month:—

(25) Joshua; at Rephidim (Exodus xvii. 8—13).

(26) Joab, son of Zeruiah, sister of David, slew his cousin Absalom, though told by David to "deal gently" with him.

(27) Ananias and Sapphira said that they had sold the land for so much—whereas they had sold it for that and something more. The apostle Peter called this a lie.

The case of Abraham (Gen. xii. 10—13) is mentioned by one young friend; also that of the Gibeonites by another (Joshua ix.)

New Questions:—

(28) There is a book of scripture where the name of God is not found; which is it?

(29) In Malachi iv. 5, 6, John the Baptist is spoken of as Elijah. Mention points of similarity in the work and career of the two men.

(30) What is meant by parallelism in the poetry of the Bible?

## Correspondence.

### CENTENARY OF LOMBARD STREET CHAPEL, BIRMINGHAM.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS,—Will you allow me to follow the admirable example of Dr. Clifford, and call attention, in your next issue, to the centenary of Lombard Street church? The first chapel was opened in Lombard Street in September, 1786. Owing to the British Association and other large meetings, we have found it necessary to defer our celebration meetings until November. On the 14th of that month, Dr. E. W. Dale, whose cordial interest in us is most gratifying, will preach in the morning, and the Rev. H. Platten in the evening. On the following Sunday, the Rev. C. Williams, President of the Baptist Union, will conduct the services. The next day a public meeting will be held, over which we expect J. P. Williams, Esq., M.P., to preside; when Dr. Dale, Rev. J. J. Brown, Rev. B. Williams, and our own President, Rev. T. R. Stevenson,

will take part. On Tuesday evening in the same week, the Rev. Charles Clark has kindly promised to give us a lecture.

The proceeds of these services will be devoted to our New Chapel Fund. Our need of a new chapel is well known to all who know anything about us. We are putting forth all our strength to get it. A good site has been secured, and plans for the building are in progress. If friends give us sufficiently liberal help we intend to build next year, and thus secure for the church and the denomination such a position as they have never yet occupied in this great Midland centre. Financially we are weak; and although prepared to make all possible sacrifice, we must depend for large help upon our friends. We need £700 more than we have yet received in gifts and promises, before we can safely begin building. Will our friends give us this? We shall be delighted to see any of them in November, or, failing their inability to come themselves, contributions from them at that or any other early date will be received with profound gratitude by,

Yours faithfully,

E. W. CANTBELL.

*St. Paul's Road, Moseley Road, Birmingham.*

### VISITORS' BOARD.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—The Report of the work of the Visitors' Board in the Year Book just issued exhibits the kind of work the Visitors are prepared to do; and the appreciation given to that work makes it clear that the action of the Board meets a real need of our churches. I have just sent the subjoined notice to each church, but shall be glad if you will allow me to call the attention of the churches generally to the operations of the Board, so that the area and usefulness of our work may be extended.

Sincerely yours,

J. CLIFFORD.

"GENERAL BAPTIST ASSOCIATION.

*"Westbourne Park Chapel, London, W.,*

*"Sept. 6th, 1886.*

"VISITORS' BOARD.

"DEAR FRIEND,—On pages 35-38 of our recently-issued Year Book, you will find a report of the work done by the above Board for the year ending May 31st, 1886.

"Permit me to remind you that the Visitors are ready, *at the cost of the Association*, where necessary, to respond to an invitation from any of our churches to visit them in order—

"(1) To conduct Special Services;

"(2) To initiate new methods of Work;

"(3) To confer on conditions of progress; and

"(4) Generally to aid in any way they can the work of the churches.

"The brethren named in the annexed list have been chosen for the churches in each respective Conference. If, therefore, you desire to see us, we shall be glad if you will write as soon as possible to the 'Visitor' for your Conference or District.

"Sincerely yours,

"JOHN CLIFFORD, *Secretary.*

"VISITORS.

"MIDLAND.—*Derbyshire:* C. Springthorpe. *Leicestershire:* J. C. Forth. *Nottinghamshire:* W. R. Stevenson, M.A., J. Maden.

"NORTHERN.—W. Gray.

"SOUTHERN.—J. Clifford, J. Fletcher.

"WARWICKSHIRE.—G. BARRANS.

"EASTERN.—C. Barker (*Secretary*), T. Barrass, G. H. Bennett, J. Bentley, S. H. Firks, J. Harper, J. C. Jones, M.A., J. Jolly, B.A., J. H. Monti, W. Orton, C. Payne, G. F. Pitts.

"CHESHIRE.—C. T. Johnson, S. Hirst."



# Ten-Minute Talks with Boys and Girls.

## STEADFASTNESS.

*"Stand fast in the Lord."*—Phil. iv. 1.



ALL who try to do what is right are sure to meet with temptation to give up the attempt. Sometimes we may be laughed at for our scruples. At other times we may be enticed and coaxed by plausible companions. And it may happen to some of us to be threatened with punishment or calamity if we won't commit some sin or break some resolve. What is to be done when ridicule, flattery, and threats are thus made use of against us? Our text gives us the only right answer to that question. We are not to budge an inch, but to "Stand fast in the Lord." That is what Caleb and Joshua did when they returned from spying out the land. Ten of the spies gave a doubtful report; Caleb and Joshua alone were hopeful: but although the people threatened to kill them they stuck to the right. So did Shadrach, Meshech, and Abednego, when they were threatened with the "burning fiery furnace" unless they would worship "the golden image." Their only reply was, "We will not." And a like steadfastness was shown by Daniel, who preferred being cast into the den of lions to giving up his prayers; by Stephen, who was not daunted from speaking the truth by fear of death; and by many other noble heroes whom I have not time to name. Now, I want you to observe three reasons why all should be steadfast in the right.

I.—*Steadfastness is the only honourable course. To yield is unworthy of the brave.*

Boys and girls may be divided into two classes. Some are like the willow trees, bending before every breeze. Others are like the oak, standing erect amid the storm, striking its roots the deeper for every blast, and to be broken but not bent. Some are like mere driftwood on the wave, swept helplessly along by every tide, swirled about by every eddy. Others are like the ship, obedient to the helmsman's touch, breasting the wave and heading up stream when there is need. The willowy children, the boys and girls who resemble the driftwood, are always afraid of being laughed at, and always do as others do, and say what others say. The children who have hearts of oak, and who resemble the ship, first try to find out what is right and then hold to it in spite of everyone. Now, which is best? I am sure no boy or girl will hesitate in the answer. It is nobler to be an oak than a willow. It is far better to be like the ship than to resemble idle driftwood. We are all quite sure that a brave man will "stand fast" in spite of all danger, and that it is cowardly to run away. When we are fighting for the right, to fall is better than to fly. Retreat means dishonour.

II.—*Your steadfastness will encourage the timid and wavering.*

Let me tell you how an elephant once won a great battle. It was in India, and the elephant was the standard-bearer of the Mahratta army. It bore the royal banner on its back. But at the very beginning of the battle, just as its driver or mahout had ordered it to halt, he received his death wound and fell off its back. The elephant stood still. Then the fight went on with terrible fury around the flag. The Mahrattas were driven back: but the elephant did not stir an inch. It had been ordered to halt, and it stood firm. Whoever might retreat, it would not budge or give way. But when the soldiers saw their flag still waving in front they could not believe that they were beaten. Again and again they fought their way back to their immovable standard-bearer. They could not give up while the banner beckoned them on. And at last they won the day, and swept past in pursuit of their flying foes. When they returned to the field the elephant was still standing in its old place. They could not coax it, or bribe it, or drive it away. The faithful creature had been ordered by his master to halt, and it was waiting to hear his voice. For three days and nights it stood upon the selfsame spot. And only when they brought the mahout's little boy

from a village 100 miles distant— only when it heard the childish treble of its master's son— would it retreat from the post.

The elephant was the hero of the day. Its steadfastness won the fight. The Mahrattas were victorious because it stood firm and kept the flag flying even when the soldiers retreated. And in the same way boys and girls who are steadfast for the right often encourage others who are tempted, and help them to overcome. There is a contagion in good example. A truthful child will make others truthful: a brave child will help others to be brave: a kind and loving child will make others ashamed to be cruel. So make a brave stand for the right.

III.—*Your steadfastness may win the admiration and imitation even of those who wanted you to give way.*

Two of the most famous total abstiners were Dr. Guthrie and Mr. S. C. Hall. Both of them did a great and noble work in the temperance cause. Do you know how they became teetotallers? Dr. Guthrie was travelling with a friend in Ireland. They were riding in an open car. The weather was cold, and the rain poured down in torrents. As they passed an inn, being thoroughly wet, they dismounted and got a tumbler of whiskey and water to keep the cold out. Thinking what was sauce for the goose was sauce for the gander, they offered the cab-driver a glass. But he would not take it: they might be geese if they choose, he would not be the gander. And when Dr. Guthrie asked him why, he replied—"Plase yer riv'rence, I'm a teetotaller, and I won't taste a drop of it." That reply stuck in the good Dr.'s memory. He could not get rid of it. And the example of the carman made him a teetotaller too before long. Mr. Hall was led to be an abstainer in a very similar way. A lad who was acting as his guide refused to take any whiskey. Mr. Hall offered him first 5s., then more, and at last a sovereign, if he would drink it. But the lad stood firm. "Oh, Sir," said he, "you do not know what you are doing. I would not break my pledge for all you are worth in the world." And Mr. Hall was so struck by his earnestness that he flung his flask of whiskey into a lake close by, and has been a staunch teetotaller ever since. So you see that standing fast will often bring over your enemies to your side.

A man who was both an infidel and a drunkard had a son who learnt to love Jesus. The difference in the lad was soon seen. He was quite changed, and always began and ended the day with prayer. The father was quite angry. "Look here," he said, "I'm not going to have any of your praying about here." But the lad did not give it up. Then he flogged him for praying, but still he prayed. At last the father said, "I won't put up with this praying dodge any longer; if you *will* pray you must go somewhere else. I'll have none of your praying about *this* house." "Very well, father," replied the lad, "I can go away, but I can't give up praying." So he went upstairs and made up his few belongings into a little bundle. Then he came back into the living room, and put his arms round his mother's neck and said, "Good bye." "Where are you going, my lad?" she asked. "I don't know," he answered, "but I can't stay unless I am allowed to pray." She cried, and said "Farewell," for she saw it was not possible to stop him. Then he kissed his little sister, and going up to his father, held out his hand and said, "Good bye, father, I shall pray for you." He passed out into the street, but he had not gone far before his father came running after him. "Come back, my lad," he cried. "If that's religion, I want some of it too." And that night father and son knelt in prayer to God, and there was joy in heaven over a sinner's repentance. Boys and girls, when you are tempted to turn from the right, *don't!* "Stand fast!" If you yield, those who tempted you will be first to scorn you, but if you are steadfast they will perhaps be won to join you. It is not always easy to "stand fast." If we try to do so in our own strength we are sure to fail. But God has promised His help to all who ask Him. Then "Stand fast in the Lord." Ask Him to give you strength, and make you brave, and enable you, having done all, "to stand."

G. H. JAMES.

## Notices of New Books.

**LIGHT FOR THE LAST DAYS.** A Study Historic and Prophetic. By Mr. and Mrs. H. Grattan Guinness. Price 7s. 6d. London: Hodder & Stoughton.

A HANDSOME volume of 675 pages, containing the result of much thought and research, and no doubt very interesting to a certain class of readers. We, however, are not among the number. We believe that the words of Christ addressed to His apostles shortly before His ascension are true of disciples now—"It is not for you to know times or seasons which the Father hath set within His own authority." (R.V.) Except, therefore, as a pleasant intellectual amusement, these attempts to spell out, by the aid of the books of Daniel and the Apocalypse, the history of the world and church during the last days, seem to us to be waste of time. Knowing what good earnest Christians the writers of this volume are, we are sorry to write in this strain; but such is our conviction, and therefore we utter it. However, those who wish to see the Premillennial-Advent theory set forth by two of its ablest advocates, will find what they want in this book.

**IS LIFE WORTH LIVING?** *An Eightfold Answer.* By John Clifford, M.A., D.D. Fifth Edition. London: Marlborough and Co.

We are glad to see that this book of our friend—truly a book for the times—has reached a fifth edition. The fact speaks for itself. We may add, however, that to this new edition Dr. Clifford has prefixed a new preface of great interest, dealing briefly but incisively with "the last word of Agnosticism" as put forth by Dr. Maudsley, in his essay on Natural Causes and Supernatural Seemings.

**BIOGRAPHICAL AND LITERARY NOTICES OF WILLIAM CAREY, D.D., with Portrait, and Illustrations of Places associated with Carey.** Price 4s. 6d. London: Alexander & Shephard.

A THIN book, of less than 120 pages, with quaint vellum cover, unattractive to the general reader, but exceedingly attractive to genuine historic students. It contains extracts from Church Books, Autograph manuscripts, and other original records—just the documents in which those who seek the exact truth in history

or biography delight. Indeed, the compiler, Mr. John Taylor, of Northampton, has, at the cost of great pains and research, brought together probably every item of information at present extant casting any light upon the life of William Carey. He has also given lists of works written by Carey, stating in what libraries copies of them are to be found. Altogether, this little book is unique in character, and by all Baptist antiquaries will be much valued.

**THE CAREY CENTENARY.** An Account of the Services with Sketch of the History of the Baptist Church at Moulton. London: Alexander & Shephard.

A PAMPHLET of 36 pages, a companion to the volume noticed above, and interesting to the same class of readers.

**MY OPINION.** *Thoughts and Beliefs relative to the Christian Church and some of its Institutions as they now exist.* By Thomas Yates. Price 2d. Eastwood: W. Townsend.

THE first section of this pamphlet appeared in the correspondence columns of this magazine, in the form of two letters which we thought good and sensible. But from the writer's opinion on many points we altogether dissent. We respect him very much as an aged minister of Christ, but feel that he lives so much in the past as to be quite unable to realise the wants of the generation now living. It is one evidence of this fact that the present pamphlet has no London publisher; so that however anxious readers may be to obtain it, they will not know where to apply. It is like one of the ancient meeting-houses which our friend believes in—"away from the noise of the streets"—and only to be found after repeated enquiry. Another indication of the fact that our friend's mental associations are chiefly with the past is his avowal of himself as a *Baxterian*. Who, save a few elderly ministers and able editors, can tell what that means?

**TWENTY-ONE YEARS SALVATION ARMY.** Pp. 256. London: Salvation Army Depot, Paternoster Row.

THE earlier part of this volume is by "General" Booth, and is autobiographical. The rest is by an enthusiastic

admirer and friend. It is a history of one of the most remarkable movements of modern times, and as such is worthy of perusal by the Christian student. At the same time there is another side to the story, and there are facts not mentioned here which make us doubt sometimes whether the Salvation Army has done more good or harm. Indeed we have conversed with sensible, earnest Christians, who have had a very intimate knowledge of the operations of the Army, and whose firm conviction has been that in their localities the mischief wrought had very decidedly outweighed the good. Scores of young people have been attracted from schools and classes where they were growing up to be useful, well-conducted men and women, and have become vagrant in their habits, irreverent in spirit, inordinately eager for excitement; and when the charm of novelty has departed, have given up both "the Army" and every other form of religion. However, this book gives the bright side, and we now content ourselves with briefly indicating that there are grave facts of the kind just mentioned, which those who would have a complete view of the case must also take into consideration.

PUBLICATIONS RECEIVED.

- THE MONTHLY INTERPRETER (No. for September). Edited by J. S. Exell, M.A. Price 1s. *Edinburgh: T. & T. Clark.*
- THE HOME EVANGEL (for September). Edited by W. J. Fullerton. Price 1d. *London: Passmore & Alabaster.*
- THE BAPTIST VISITOR (for September). Price ½d. *London: Baptist Tract Society.*
- HENRY FAWCETT, M.P. *A Lecture by Henry Peto.* Price 6d. *London: Elliot Stock.*
- THE SECOND ADVENT. Translated from the Greek of Cyril, Episcopus of Jerusalem in the Fourth Century. Price 6d. *London: Elliot Stock.*
- THE MORAL AND PHYSICAL ADVANTAGES OF TOTAL ABSTINENCE. A Prize Essay. By H. A. W. Coryn, Medical Student. Pp. 37. *London: National Temperance Publication Board.*
- A SAILOR'S LOVE, AND OTHER STORIES. By X. Price 1d. *London: Homer and Son.*
- JOHN B. GOUGH, *the Temperance Orator.* Price 1d. *London: Morgan & Scott.*

Editorial Notes.

THE POLITICAL OUTLOOK.—In home politics there is a comparative lull in parliamentary strife, members being eager to get away into the country or to holiday resorts on the Continent. But abroad, during the last few weeks, strange and rather ominous events have happened. To please Russia, the Prince of Bulgaria, though apparently beloved by his people and adored by the greater part of his army, has been dethroned. The abdication was apparently voluntary, but all the world knows that the step was only taken to avoid a Russian occupation of the country. Surely such high-handed tyranny must in the end recoil on the head of him who exercises it! But the facts mentioned shew how fixed is the determination of the Muscovites to keep open the road to Constantinople. Well, be it so. If the great Continental powers will not interpose to prevent, it is not our business to do so. We are in Egypt. Let us stay there, and keep open the highway to India, and then Great Britain need not fear. Old Byzantium is not now the centre of the

world, and its master is not now necessarily the world's ruler.

THE YEAR BOOK FOR 1886.—We have been sorry to learn that many friends have been disappointed in not obtaining copies of the Year Book. In previous years, and notably last year, the publisher had many copies left on hand, and thereby suffered serious loss. For this reason he resolved this time to print only a few more than were ordered. But the demand during the last few weeks has been above the average, so that the book is now quite out of print. Personally we very much regret this; for the volume is so full of information interesting to the whole Connexion that we should have liked every leading member of our churches to have had a copy. We trust that in future orders will be given either in the schedule sent to the Secretary of the Association, or if not then, within a few days after the Association. And let the publisher at Leicester be notified of the fact, even though the order be not sent direct to him. In regard to the arrangement of the statistics of the

churches, the editors of this magazine had prepared a paper containing criticisms and suggestions; but want of space compels them to defer the publication of it to another month.

**THE COLLEGE REPORT AND THE RECENT BAZAAR.**—The Rev. C. W. Vick wishes us to say that he deeply regrets the following omission in the College Report recently issued. On page 26, under the heading "Lancashire and Yorkshire Stall," should have been included "Todmorden, cash £4 7s." This should be deducted from sales at the Stall, leaving that amount £55 3s. 8d. instead of £59 10s. 8d. The Reports have been distributed to churches and subscribers, but should any one have been inadvertently omitted, or should any person wish for a copy, a post card addressed to Rev. C. W. Vick, Loughboro', will receive due attention.

**THE HOME MISSION.**—The weakest of our Connexional Institutions is the Home Mission, and yet this Institution is a feeder of all the others. It helps to enlarge the Connexion, and to increase the number of springs whence streams may flow in the direction both of the College and of the Foreign Mission field. If it were right liberally supported for a few years, the happy results would be very manifest. Let all our readers carefully ponder the appeal of the Committee which we print on another page, as well as the figures of the respected Treasurer, and let them act accordingly.

**PROPOSED FORWARD MOVEMENT IN BIRMINGHAM.**—We are exceedingly

gratified to find that our friend, Mr. Cantrell, and his people in Lombard Street, Birmingham, have resolved to celebrate the centenary of their place of worship by the erection of a new building on the Moseley Road, opposite Highgate Park. The site, which is an excellent one, has been secured at the cost of £1,050, and the new chapel itself is expected to cost £3,000 more. It is very pleasant to find ministers of the high standing of Dr. R. W. Dale and the Rev. J. J. Brown recommending the project in so cordial and brotherly a way. Thus Dr. Dale writes:—"I am heartily glad to learn that the Lombard Street church has resolved to remove to Highgate. The present site has for a long time made the work of the church extremely difficult; at Highgate all the conditions under which the work is carried on will be far more favourable. The church has shown great courage in resolving upon this enterprise, and I trust it will receive generous support. For the pastor of the church I have the most cordial esteem, and he too deserves great honour for putting his hand to a project which must impose on him great labour and great anxiety. But the movement will reward both effort and sacrifice. It will be for the good of the whole neighbourhood, and not merely to the advantage of the Lombard Street congregation." Surely testimony such as this will convince everybody of the desirableness of the movement, and stimulate all who can to render help! For further information we commend our readers to Mr. Cantrell's letter in our correspondence columns.

## General Baptist Home Missionary Society.

COPIES of the following circular have been sent to every church in the Connexion. As, however, some readers of the Magazine may not receive a copy who would like to co-operate in the movement, it is here inserted. The Treasurer (R. Pedley, Esq., J.P.) has drawn up a statement showing what each Conference would contribute if the "birthday" scheme were generally adopted. The attention of ministers and delegates is invited to these interesting figures, which are given below.

"The Committee very earnestly solicit the co-operation of the churches and Sunday schools throughout the Connexion, in their efforts to secure an increased income, and in furthering the special plan herewith suggested as a means to this end.

"Our financial responsibilities are very great, and the work waiting to be done is most urgent.

"Assistance is being given to our brethren at Walsall, Crewe, Hyson Green, Congleton, and Market Harborough.

"The churches at Lombard Street, Birmingham, and at Lincoln, having undertaken much needed and aggressive movements in the erection of new chapels, have applied for our help, and we have promised grants, which will be invaluable to them in their great enterprises.



It was stated that a loan of £150 had been granted to Chatteris from the Building Fund, and £50 voted for Lincoln from the Home Mission.

*Sutton St. Edmunds—Chapel Property.*—As no definite report was received, this matter was again left in the hands of Mr. W. R. Wherry.

*Isleham—Renovation of Chapel.*—The friends having appealed for aid in this work, and also in the enlargement of the school-room, it was resolved: "That we commend this case to the sympathy and practical help of the churches in this district."

*Removal of brother H. Bull from Morcott and Barwden to Lenton.*—Resolved: "That we regret the removal of our brother from this Conference, but fervently pray that he may be blessed with much prosperity and happiness in his new sphere of labour."

*Arrangements for next Conference.*—Spring, at Wisbech; Autumn, at Boston. Preacher for Spring Conference—brother J. H. Smith, of Chatteris.

An interesting conversation took place on the best mode of conducting the evening service.

A Home Missionary meeting in the evening was presided over by Mr. Hiam, addressed by brethren Barrass, Bennett, and Callaway; the collection amounting to £1 18s. towards H. M. funds.

N.B.—The above from memo. kindly supplied by brother Barrass in the unavoidable absence of

CHAS. BARKER, *Secretary.*

**EASTERN.**—*Local Preachers' Association.*—The autumnal meeting will be held at Sutton St. James, on Friday, Oct. 15th, at half-past two. Public meeting in the evening at seven o'clock. All friends are invited.

GEO. MASSEY, *Secretary.*

**LANCASHIRE AND YORKSHIRE.**—This Conference met at Queensbury, Sept. 8th. In the morning, at eleven o'clock, a sermon was preached by the Rev. C. Waterton, newly-appointed minister at West Vale, from Acts xiii. 25.

At two o'clock, the President, E. Hurst, of Clayton, conducted the business proceedings of the session. The reports from the churches call for serious reflection, the figures being exceptionally low—baptized 39, and only one candidate for baptism. However, the usual verse

of thanksgiving was sung, and the Conference collection was taken, amounting to £2 2s. 7½d.

The Conference had but little business to occupy its attention. The Secretary introduced the Baptist Annuity Fund as a fit subject for consideration, and suggested that it be looked upon and regarded as one of our denominational institutions, and that as such its claims be set forth at the evening meeting of the Conference, and the collection be devoted to that object. After considerable discussion, and no definite arrangement came to, Rev. W. Sharman gave notice of motion relative to it, to come up at next Conference.

Also, the following resolution was moved by the Rev. W. Gray, and carried by the Conference:—"That the Rev. J. K. Chappelle having removed from Shore to Ilkeston, this Conference desires to place on record its high appreciation of the service he has rendered to the churches of the L. & Y. C. for a number of years, and prays that in his new sphere he may enjoy, not only the presence of the Master, but also much happiness, and great success in his work."

The Rev. J. Lawton, on behalf of the Building Fund, said he had during the past quarter received an additional subscription, and hoped more would follow.

The next Conference to be held at West Vale, on the third Wednesday of January, 1887. Preacher—Rev. A. C. Carter. Writer of paper—Rev. W. Sharman. Speakers for evening meeting—Revs. W. Gray and W. March, with Messrs. J. Binns and A. G. Page, of Halifax.

After other matters had been attended to, Rev. J. Hambly read a most interesting paper; subject—"Prosperity in the Church: its nature and means." After a rather lively discussion, Mr. Hambly was thanked, and requested to forward it to the Editor of the Magazine for publication.

The Queensbury friends catered well and amply for our comfort, and were accordingly thanked.

W. STONE, *Secretary.*

**MIDLAND.**—The autumnal session will be held at Belper, on Tuesday, Oct. 19th. Sermon in the morning by Rev. F. Pickbourne. Paper in the afternoon on "Sanctuary Manners," by Rev. R. M. Julian. Platform meeting in the evening.

ROBERT SILBY, *Secretary.*

## CHURCHES.

**BAGWORTH.**—On Sunday, Sept. 5th, sermons were preached, afternoon and evening, in connection with the chapel anniversary, by the Rev. J. C. Forth, of Leicester. On the Monday afternoon a public tea was provided in the school-room, and a sale of work held in the largest class-room. In the evening the Rev. J. R. Godfrey delivered a lecture on "Earl Shaftesbury," Mr. W. Banton presiding. The whole proceeds amounted to upwards of £15.

**HUGGLESCOTE.**—Chapel anniversary services were held on Sept. 12th. Rev. Geo. Wilson, of High Wycombe, preached. Congregations good. A public meeting was held on the evening following, when addresses were given as follows:—Rev. G. Wilson, subject—"Success or failure in church work: how either may be achieved;" Rev. W. Evans, subject—"Family life in the church;" and Rev. C. Haddon, subject—"Personal service in the church." Collections over £15.

**HYSON GREEN.**—On Sept. 13th the Trustees invited the members of the church and congregation to take tea with them. A large proportion of the friends responded. At the meeting held afterwards, the pastor, R. Silby, presiding, Mr. J. B. Shaw gave a detailed statement of all receipts and disbursements since the commencement of our forward movement, and which showed a debt of £2775. Part of this, being a loan from the Building Fund, is in course of extinction. Upon the bulk interest has to be paid, which seriously taxes the resources of the church. Mr. T. Green submitted a scheme from the trustees for reducing the liabilities by at least £500 during the ensuing year, partly by subscriptions and partly by a bazaar. About £140 were at once promised, most of which will be paid by monthly instalments; while a large mixed committee was appointed to work up the bazaar. It is generally felt that the present is by no means a favourable time for the initiation of such an undertaking, as but few of the friends are in anything like full employment; but they have a mind for this work, and confidently expect that they will not be without the practical sympathy of friends throughout the denomination. At the same time over £10 were contributed to meet a deficit on the church's current account.

**LANGLEY MILL.**—On Aug. 22nd, services were conducted in the above place. Afternoon, a pictorial address by Mr. Towlaon, and in the evening a sermon by

Mr. Spencer, both of Daybrook. Both services were crowded. Collections were made on both occasions to defray costs of new heating apparatus. The pictures given by Mr. Towlaon are the new American designs for Sunday school teaching, on the international principle.

**LINCOLN.**—Chapel anniversary on Sept. 5th; preachers, Revs. J. Wilson and H. Hall. Collections, £10.

**LONG EATON.**—Re-opening services, after painting and repairs, have been held Aug. 9th and 15th. Preachers—Revs. J. Jolly, B.A., of Boston, and W. C. Best, of Philadelphia, U.S.A. Collection, over £30.

**STALYBRIDGE, Dukinfield Branch.**—Harvest thanksgiving services were held on Sept. 5th, when two sermons were preached by the pastor, Rev. C. Rushby. Chapel tastefully decorated with fruit and flowers. Services enjoyable; congregations large; collections good—in advance of last year.

**STOKE-ON-TRENT.**—On Monday evening, Sept. 13th, a lecture was delivered by the Rev. W. Ross, of Burslem, on "Personal Reminiscences of the Congo—its life and scenery." The lecture was illustrated by a series of dissolving views. Councillor Boulton was in the chair, and the following took part in the meeting:—Revs. W. Pearson, Sim Hirst (pastor), Alderman Kirkham, Messrs. W. M. Grose, C. W. Pratt, and John Taylor, senr. There was a crowded audience; a collection being taken at the close of the lecture in aid of our missionary society.

## SUNDAY SCHOOLS.

**QUEENSBURY.**—On Saturday evening, Sept. 4th, a very interesting meeting was held for the purpose of presenting Mr. John Firth with an illuminated address upon the occasion of his retiring from the position of Secretary to the Sunday school. Mr. Firth has been connected with the school altogether for about sixty years. During many of those years he has laboured as teacher and superintendent, and he has been secretary for forty years. The meeting was presided over by the Rev. A. C. Carter, and congratulatory speeches were made by Messrs. J. Ackroyd, J. W. Hanson, S. Moore, and E. Brearley.

## MINISTERIAL.

**CHAPPELLE.**—The Rev. J. K. Chappelle has resigned the charge of the church at Shore, near Todmorden, and



accepted the hearty invitation of the church at Queen Street, Ilkeston.

**WILD.**—The Rev. J. Wild has resigned the pastorate of the church at Market Harborough. The pulpit has since been efficiently supplied by friends from Leicester and Kettering.

#### BAPTISMS.

**BIRMINGHAM, Longmore Street.**—Two, by A. T. Prout.

**BULWELL.**—Seven, by F. Shacklock.

**ISLEHAM.**—Two, in the river Lark, by J. H. Callaway.

**LONDON, Church Street.**—Two.

**LONDON, Westbourne Park.**—Thirteen.

**LONG EATON.**—Two, by H. Wood.

**NORWICH.**—Eight, by G. Taylor—three Methodists, two the pastor's youngest children.

**PETERBOROUGH.**—Three, by T. Barrass.

**QUEENSBURY.**—Four, by A. C. Carter.

**SHORE.**—Four, by J. K. Chappelle.

#### MARRIAGES.

**COMPTON—HAYWOOD.**—Sept. 9th, at Barton Fabis, by Rev. G. Needham, assisted by Rev. J. R. Godfrey, Edward Green, son of Mr. John Compton, of Newton, to Katharine Elizabeth, daughter of the late Mr. William Haywood, of Nailstone Fields.

**GARNER—HARVEY.**—Aug. 25th, at Dover Street chapel, Leicester, by the Rev. W. Evans, John Frederic, third son of Mr. Thos. Garner, of Burton-on-Trent, to Sarah Selina (Nenie) fifth daughter of the late Mr. Joseph Harvey, of Leicester.

**WRIGHT—KILBOURNE.**—Aug. 24th, at the Baptist chapel, Sawley, by the Rev. J. Stenson, Mr. John Wright, to Miss Kate Kilbourne, both of Sawley.

### Obituaries.

**CHAPMAN.**—Sept. 9th, at the house of her only brother, J. Wallis Chapman, Ellen, the last surviving of the beloved daughters of Mary Chapman and John Chapman, author of "The Cotton and Commerce of India" (formerly of Loughborough and of Praed Street chapel).

**WEST, HENRY H.**—The G. B. church at Langley Mill and the town of Heanor have both sustained a heavy loss in the death of Mr. Henry Hale West, who departed this life May 26th, aged fifty-eight years. Mr. West was one of the family of that name so well known and so much respected among the General Baptists in and about Ilkeston a few years ago. He was converted when about twelve years of age, and would have been baptized forthwith, but was advised to wait until he was somewhat more experienced in religion. It was soon perceived, however, that he was likely to become useful in the church; accordingly, after a little delay, he was cordially admitted to baptism and fellowship. In course of time he was engaged by — Mundy, Esq., to manage his colliery at Shipley, and his immediate connection with the General Baptists was then suspended. He regretted the suspension in after life, believing that it had somewhat militated against his usefulness. When he commenced business on his own account as a colliery proprietor, he returned to his former religious connections, and was much engaged in trying to do good. He often presided at public meetings; became officially identified with various institutions; preached and lectured to edify the church of God, and save the souls of men. He was preparing a sermon and intending to preach it at Newthorpe when he was seized by the affliction which, in a few days, brought his life to a close. He had not been in perfect health for some time, and his friends were fearful that heart disease might suddenly end in death. He was aware that his state was precarious, but assured the writer of this brief notice that he was quite willing to stay on earth, or remove to heaven, as the Lord saw fit. "I know in whom I have believed, and am persuaded that He is able to keep what I have committed to Him," etc., was one of his favourite passages of Scripture. His decease was deplored by the inhabitants of Heanor and the neighbourhood generally, and several deputations from religious and philanthropic societies attended his funeral. Mr. West has left an esteemed widow and daughter, with three sons (one in Leicester and two in Australia). "A Father of the fatherless, and a Judge of the widow, is God in His holy habitation."

"Palms of glory, raiment bright,  
Crowns that never fade away,  
Gird and deck the saints in light;  
Priests, and kings, and conquerors they.

They were mortal, too, like us;  
Ah! when we, like them, must die,  
May our souls, translated thus,  
Triumph, reign, and shine on high!"

T. Y.

THE  
MISSIONARY OBSERVER.

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OCTOBER, 1886.

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**Ordination and Valedictory Services.**

THE ordination and valedictory services of Mr. Eli Brearley, who is about to proceed to Orissa as a missionary, took place at Bradford on Tuesday, September 14th. The former service was held in Tetley Street chapel in the afternoon. The congregation was considerably larger than was expected. Among the ministers present we noticed the Revs. C. A. Davis, C. W. Skemp, C. Rignall, W. Jones, J. H. Martin, D. S. Williams, and J. E. Mills, Bradford; W. Gray, Birchcliffe; J. E. Barton, Burnley; W. Stone, Vale; A. C. Perriam, Dewsbury; W. Hambly, Clayton; A. C. Carter, Queensbury, and W. Hill, Secretary of the Society. Friends were also present from Allerton, Birchcliffe, Clayton, Denholme, Halifax, Queensbury, Todmorden, etc. The devotional exercises were led by the Rev. Watson Dyson, of Halifax. The Rev. T. R. Stevenson, of Derby, gave an introductory address, and in terse, forcible language, urged that as Christians, as Protestants, as Baptists, and as General Baptists, we ought to support foreign missions. The questions to the missionary elect—(1) as to his conversion, (2) his call to the ministry, (3) his preference for the ministry in a heathen land, and (4) as to the manner in which he intended to prosecute his work—were asked by the Rev. Benjamin Wood, formerly of Bradford. These were briefly answered, *vivâ voce*, in a clear, decisive, and satisfactory manner. In reference to his conversion Mr. Brearley observed that that took place at Queensbury during the ministry of the Rev. James Parkinson, now of Nuneaton. Having himself found Christ, and tasted the joy of His salvation, he became desirous that others should find Him too. After engaging in Sunday school work he had a desire to enter the ministry. Whether he was called to it he did not know, but he determined to let it be decided in this way, viz., that if the Lord made him instrumental in the conversion of one soul he would regard that as a divine call. It so happened that the Lord gave him the desire of his heart, and this he regarded as a heavenly call. His decision to devote himself to foreign mission work was formed while listening to a sermon by the Secretary of the Society. While thus listening his soul was stirred—melted within him; and as he considered the millions of heathen, and their great spiritual need, he determined, if God opened the way, to labour in some heathen land instead of England. With reference to the manner in which he intended to carry

on his work, he observed that it would be by preaching the same gospel and setting forth the same Saviour as had blessed and saved his own soul. The ordination prayer was then offered by the Rev. W. Orton, of Grimsby, and the charge to the young missionary was given by the Rev. J. C. Jones, M.A., of Spalding, founded on 2 Tim. ii. 15—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The discourse was an earnest and eloquent exposition of the text applied to the special work of a Christian missionary, and which we hope to publish in a subsequent *Observer*. The Rev. W. Jones, of Leeds Road, closed this interesting and solemn service with prayer.

Between one and two hundred friends sat down to tea in Tetley Street school-room, and in the evening the valedictory service was held in Infirmary Street chapel. Mr. John Akam presided. Prayer was offered by Rev. A. C. Perriam, and addresses were delivered by the Revs. W. Hill, J. E. Barton, W. Gray, B. Wood, E. Brearley, Mr. Pool (a fellow student of Mr. Brearley, and who is about to proceed to China), J. E. Mills, D. S. Williams, and E. Hirst. The Rev. Grattan Guinness, of Harley House College, was unable to be present owing to his being on the Continent. This interesting service was concluded by singing Dr. Sutton's hymn, "Hail, sweetest, dearest tie that binds," etc. As Mr. Brearley is a native of Queensbury, and is the first Yorkshireman to go forth as a missionary, it is believed and hoped that this circumstance will tend to deepen and strengthen the missionary spirit among the Yorkshire churches. He bears with him the best wishes of a large circle of friends, who desire for him a long and successful career among the sons and daughters of India. Accompanied by Miss Packer, who returns after thirty-one years of service, he expects to leave in the S. S. *Goorkha* September 30th. The Rev. W. Orton and Miss Elliott, who are taking a trip to Orissa, are to go in the same vessel. God speed the ship.

## Sumbulpoor and its Surroundings.

FROM REV. J. VAUGHAN.

THE following items of news have been received from Mr. Vaughan, and will be read with interest:—

### BUILDING OPERATIONS.

The building of the second mission house, for which Mr. Heberlet made such extensive preparation, has occupied so much of our time and thought since reaching Sumbulpoor that we have had but few opportunities of direct mission work. If the lines we now write were to bear a correct proportion to the attention devoted to building, we fear bricks and mortar would be so prominent as to leave very little space for anything else. Not only has the second mission house engaged our united energy, but brother Pike has been busy preparing bricks for the new book-room, which is now up to ground level. The annual thatching is also in progress. Our friends in England would find building a very different thing here from what it is at home. We had some bricks made by contract on mission land, but found it far more satisfactory to manufacture them ourselves, although it involved constant supervision, the cutting of trees for firewood, and anxiety lest the bricks should be destroyed by rain before they were burnt. We have also prepared our lime in a kiln

built by Mr. Heberlot. By paying ready money, and dealing fairly with the people direct, without the aid of intermediates, we have succeeded in obtaining materials where others have experienced considerable difficulty. The shopkeepers charge the people for changing silver, hence we have paid wages, etc., in coppers. This course involved a great deal of wearisome counting, but it has fully repaid our trouble. We have counted from 2,500 to 3,500 coppers on Saturdays, and occasionally more.

We deemed it advisable to get all our building operations in progress at once, so as to be free for next cold season's itinerancy.

The labourers here are chiefly Coles—an aboriginal tribe. They work better than Hindoos, and will do all kinds of work except that of a scavenger. They are not so adept at lying as the low-caste Hindoos are, though they are fond of intoxicating drinks. How their babies manage to live is a marvel. The mothers sling them in the cloth which goes round their neck, and there the little ones dangle on the hip of the parent, while she carries on her head a prodigious weight of sand, stone, or brick in the broiling sun. Women and girls are quite as requisite for labourers as the men.

But not to say more about building just now—though the attendance of the workmen must be marked within the next ten minutes.

#### THE LARGE SUNDAY MARKET,

held from mid-day to evening, has been worked well—a larger one I have never seen. We have a very convenient preaching-stand here. There is not the disposition to argue I should have expected; the Brahmins have been silenced long ago. The market occurring on Sunday is not so favourable as we could wish to that peace of mind which should characterise the day of rest. Nothing but the bustle and din of trade. It is, however, the only large market held during the week, hence we must needs be present. It is somewhat disappointing to see there so many things we should like to purchase and not feel at liberty to do so, however much we may require them.

Brother Pike and I spent

#### FOUR DAYS AT A FESTIVAL

some fifteen miles distant. There is a temple on the river side, and at the bottom of the temple steps the fish are fed with sweetmeats, and are considered sacred. They are exceedingly numerous, and some of them are fine big fellows. They are quite tame and will eat out of the hand, but are too sharp to be caught even for a moment. One man promised to give us trouble at the onset of our work, but by judicious management he became friendly, and helped us to sell our books. We erected a small booth, and covered it with leafy branches, which we made our head quarters. We disposed of a good number of books on the chief day of the festival. Whilst sitting in the tent verandah in the evening I was startled by a rustling, and turning round, perceived a large poisonous snake making straight to the place where I was engaged in reading. It was soon despatched, and I was grateful to our heavenly Father for His protecting care.

#### THE SITE OF THE BOOK-ROOM

now being erected is an excellent one; I have not seen one more promising anywhere. Our friends in England will please remember that Bro. Pike has not yet received all that he asked for as their contribution. He is so sanguine of receiving the balance that I know not to what gloomy depths of despondency he may sink should his modest request not be complied with. I sincerely hope he may have no occasion to sound these depths, the more so as I may sink with him, and there will be no one left to help us out. Our friends will surely have mercy upon us.

There is also another site in a populous neighbourhood on which we desire to build a preaching room. It forms part of the original plan of the book room, and is mentioned in the same circular.

#### THE MISSION LAND IS MOST FAVOURABLY SITUATED.

It is somewhat larger than would have been taken had not the authorities recommended doing so in order to ward off unpleasant neighbours. If a second allusion may be pardoned, I would say that had it not been large we could not have dug earth and burnt three kilns of bricks on it, besides burning lime, etc. When land is offered cheaply, and the possibilities of the mission in such a district so incalculably hopeful,

it would have been most unwise not to accept so liberal an offer. At the same time there is a portion of the land which after a month or two will not be required, and a good fence should be made without delay.

There are still a few things requisite to complete

#### THE NECESSARY ACCOMPANIMENTS OF A MISSION STATION.

Such items of expense have fallen heavily upon brethren Pike and Heberlet in the past, though they should certainly never have done so, and would not have done so in an old mission station. With no fund for contingencies of this kind it was, however, inevitable. A similar expense is now being incurred, and there are still more to follow. Those who are most conversant with mission life could scarcely find a more delicate mode of helping a new station than by giving a little for contingencies and general purposes. They are neither few nor far between. Mission land should present an appearance in every respect creditable to the society concerned.

It is evident that the truth, as it is in Jesus, has taken hold upon the people; would that a few brave spirits were prepared to take the initiative, and thus open the way for others. In this district, so recently opened to the gospel, such an initial step involves courage of the highest order, associated with the firmest reliance upon the all-sufficient strength of Christ. We pray God the initiative may soon be taken.

## Notes from Berhampore.

BY REV. T. BAILEY.

THE rains are upon us once again. The sea-breeze had entirely died away, and for a few days the air was very heavy and stagnant, and the heat almost unbearable; but on Sunday evening a sudden gust of wind startled us, and as it subsided the rains came, and with them instant relief. The farmers are now all busy in their fields, and on Monday I had to advance more than a hundred rupees to our people at Padri Polli for the purchase of seed-grain. The entire failure of their crops last year left them so poor that they have found it very difficult to keep themselves and their families from starving, and without this special help they would have been unable to sow their fields, and the ultimate distress would have been very great. The land-rent has been paid in full to the government, and the small balance that remained in hand from the previous year has been more than swallowed up; but if the coming season prove favourable to the crops, much of what has been advanced will be recovered, and the crisis tided over. The hot season has been a comparatively mild one, and mangoes have been unusually plentiful and cheaper than I have ever known them to be. This has been a wonderful help to the poor, as rice continues very dear, and they have been able largely to live upon them.

We have now nearly completed our examination of Makunda's new poetical version of the Psalms previous to its being printed. It is a time of the year when the Judge's Court is closed for the midsummer vacation, and Daniel Babu has been able to join us in our sittings, and has rendered useful and acceptable help. The work is remarkably well done, and, though in various metres, approximates very closely to the Oriya prose version. The labour involved has been very great, and our gifted brother has succeeded in once again laying the Mission and the whole province under a debt of obligation. May the Lord richly bless the work to the spiritual enlightenment of the multitudes who will read it.

Our Sunday school prizes were distributed about a fortnight ago. Dr. Marsden had contributed nearly the whole of the money expended in their purchase, and presided at the meeting. A few other European friends were present, and the occasion was one of general interest to the community. We have been further indebted to Dr. Marsden for his kindly recommending one of our youths for reception as a patient into the Leper Hospital at Madras. This terrible disease is more common amongst the Hindoos than in our own community, but we do not escape, and several very respectable families have been

invaded by it. The disease is confessedly incurable, and is also liable to spread, and it is therefore a matter of very great importance to segregate its unfortunate victims from the general population. The Leper Hospital at Madras is a government institution, and the best medical help as well as kind treatment is assured to the inmates, so that we feel great satisfaction at the success of our application.

Mr. Scott, late principal of the Government College here, has been transferred to the Civil Engineering College, Madras. In his removal we lose a kind and hearty friend both to ourselves and the Mission. Before leaving he gave me fifty rupees as a "thank-offering," to be appropriated as a contribution towards the purchase of a new harmonium for use in the English service, or in any other way I may deem most suitable. Since my last letter we have received a hundred dollars from the American Tract Society, and its equivalent in Rs.285 6a. 1p. has been paid over to the Indian treasurer. The amount is unusually large owing to the unprecedentedly low rate of exchange, and will be a welcome and substantial help to us in our tract work. This Society has now helped us for nearly fifty years, and I gather from their annual report that their contributions to our Mission have now reached a total of close upon 15,000 dollars.

You will have heard of brother Miller's serious illness, and of his contemplated trip to Australia in consequence. I trust that with God's blessing the long voyage will result in his restoration to health, and that he may be spared to continue his useful and important labours amongst us. But we do not know what the will of the Lord may be, and the event, in any case, is another urgent call to the Society to send the much-needed reinforcements for which we have been so earnestly appealing during the past few years. We ought now to have several young missionaries in training, so as to be able to fill up vacancies occasioned by the removal of honoured brethren who cannot in the ordinary course of nature be much longer spared to us.

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## Native Christian Bible Women.

BY MISS BARRASS, CUTTACK.

SEVEN Bible-women are now employed in Cuttack, of whom five are supported by private contributions, and two by the *British and Foreign Bible Society*. Six have worked regularly from the beginning of the year 1885, and one was taken on in September. *Katie*, an elderly experienced woman, generally goes alone, and chiefly visits from house to house in the bazaars. The other six go by two and two into the bazaars and outlying villages.

The account of one day's experience may perhaps suffice to give an idea of the way in which they work. They went to a village where they had been before, and met with a very warm reception, the women spreading mats for them to sit on, crowding round to listen, and, at the end, entreating them to come again soon. On this occasion, instead of being kindly received, as former experience had led them to expect, the women all seemed afraid to come near, and scarcely took any notice of them. On their asking the reason of this, one or two had the courage to explain that the brahmins were very angry with them for listening to the teaching of the Christians, and said they had only come to the village to make them bad, and that if they listened any more they should be punished. After a little talk, several children, and one or two women, ventured near. One of the Bible-women asked, "Shall we sing?" "Oh, no, no," they said in alarm, "the brahmins will hear and abuse us." Some pictures were displayed, and soon curiosity overcame their fear, as they crouched round, asking so many questions, and making so many remarks, that at first an explanation was impossible; but presently, quieting down, they listened with great interest to the story of the Prodigal Son. Others, coming up, wanted to see and hear, and those who had heard the story repeated it to the new comers in their own way. While others came and went, three or four women stayed all

the time, seeming much interested, and assented heartily to what was said, though at a little distance a carter, with as much noise as possible, was loading his cart, and shouting to them not to listen, for it was all false and would do them harm. After this a hymn was again suggested, and this time they said, "Yes, yes," and at the close remarked, "That is very nice, but now you had better go, we want to cook."

Returning through the village, a few words were exchanged with one and another, and books distributed. Two or three men, lounging near, received some tracts very willingly. On the verandah of a house an old woman was seated with her daughter. The Bible-woman stopped to say a few words to her in passing, but she was not willing to listen, did not care to look at the pictures, nor to hear them sing, and said, "Our gods will do for us, and yours for you; what more good shall I get by worshipping your God than I do by worshipping my own?" They tried to answer that question, but she would not listen. Going along through the winding lane of the village, a man was walking before them reading the New Testament, which they had lent him the week before at his own request. He had read as far as the middle of St. John's Gospel. He had, on former occasions, given the Bible-women a great deal of trouble, charging the people not to listen, for the words would do them harm. But they went on with their work, and, after a time, he asked for some books, which he read; and from that time, instead of hindering, he began to help them, by telling the people to listen, and by explaining their message to the women.

At the end of the village a old white-haired woman came out of her cottage, saying she had been watching for them, for she had heard the good words, and wanted a book for her little grandchild, who could read. The book was given, and she carried it away with a radiant face. On their way home they met two of the other Bible-women, who had been to a village a little way off. They had been to a home where the woman was very pleased to see them, asked them in, spread a mat for them, and listened to what they had to say. After a time, however, her husband came in, and, seeing how they were employed, was very angry, and used most abusive language to them. One of the Bible-women said to him, "Why are you so angry? We did not enter your house by force, nor do we try to make you Christians by force." The man still shouted and stormed, when she said, "Remember, all the bad language is on your side, and at the last day will be found written against you, not against me." He cooled down somewhat, and said more quietly, "Very well, but go now, and don't come again."

In July one of the Bible-women went to a place about forty miles off, to visit her daughter. There she went about among the people, who received her—to use her own words—"almost as an angel from heaven." They said, "We have never heard these things before; do stay with us and teach us." She visited the family of the brother of the rajah of that district: there, also, they listened with delight, and again and again begged her to come back to them. She said it was wonderful to see how the people drank in her words. Many say to them, "What you say is true, but how can we leave the religion of our fathers?" Others say, "What did for our forefathers will do for us." One or two have said to them, "Since we heard your words, we have not prayed to our gods but to your God."

As a rule, the Bible-women are well received, though sometimes they are treated with indifference, and occasionally with positive rudeness. Two of the women have gone into the country, to work among the more distant villages, their expenses being defrayed by the Native Christian Women's Association in Cuttack. This is a most encouraging sign, the more so as the idea originated with the Christian women themselves, and shows that they are beginning to take a deeper interest in the welfare of their heathen sisters.

The work of the Bible-women is an increasingly important one, and one which deserves the sympathy and prayers of all who are interested in the extension of the Redeemer's kingdom. Day by day, as they go forth to sow the seed, amid some encouragement, they meet with much to discourage and dishearten them. They can see little or nothing of the fruit of their labours, and, knowing what a thick crust of ignorance and superstition must be penetrated

before the light of truth can shine upon the heart, they need great patience and faith to believe that the seed will take root in such uncongenial soil. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain"; so they, like many other workers in the Lord's vineyard, must sow in faith, and wait, and pray that the seed may grow and ripen, and take courage as they look forward to that day when, among the multitudes of the redeemed who shall throng from the east and from the west, from the north and from the south, they may recognise some once dark and ignorant heathen who from *their* lips have learnt to know and love the Saviour of sinners, and when the toiling and waiting shall be all forgotten in the joy of hearing the Master say, "Well done!"

## Let us have Union.

IN an article in *The Freeman* of August 13th, with the above heading, the writer urges "the amalgamation of the two Foreign Missionary Societies." In the paper of the following week the subjoined letter appeared, signed "a General Baptist."

Sirs,—I have read with interest the article with the above heading which appeared in your paper of the 13th inst. As a General Baptist, and as a personal member of the Baptist Union, may I ask what is the union that is proposed or desired? Doctrinal differences having passed away in the Baptist Union, you say, "the next step will probably be the amalgamation of the two foreign missionary societies." Supposing that these two become one, is the united society to be under the "direction, control, and management" of the Baptist Union, as the General Baptist Missionary Society is of the Association? Then are we to stop here, or are the Home Missionary Societies to be amalgamated? Then, again, is the same amalgamating process to be applied to colleges, to the building societies, to the hymn book, magazines, funds, &c., &c. Moreover, are the Welsh and Scottish Baptist Unions, with their varied institutions, to be amalgamated, and all to find their head and control in the Baptist Union? Is this the union that is contemplated? Is it the federation of all the Baptist churches in great Britain and Ireland?

As regards its organizations, the New Connexion of General Baptists is far in advance of the Particular and larger section of the Baptist denomination. In the former all the different departments, of which there are eleven, while they have different committees, are still under "the direction, control, and management of the Association." Whereas, among the various Particular Baptist institutions, there is no denominational organization, head, or controlling power. They are each independent and are under no direction or management but their own. Denominational organization and federation is the great need of the Baptists of Great Britain and Ireland, and until the Particular Baptists have assumed this form I fail to see how General Baptists can join them, or how we can have a genuine and general Baptist Union. Already Dr. Clifford is as much a member of the Baptist Union, such as it is, as Dr. Angus; and the General Baptist Missionary Society and College at Nottingham are as much a part of the Union as are the Baptist Missionary Society and the college in Regent's Park. What more is required? And what is desired or done in one case, why should it not be done in the other? If we are to have union let us have it all round, and let it be real and not merely in name.

As the subject is one of vast importance, and is far greater than merely sinking denominational designations or amalgamating the two missionary societies, I should be glad to see the arguments for and against presented in your column. If it can be shown that the home and foreign work of the General Baptists can be more efficiently done by amalgamation with the larger body, and if it be deemed advisable that all the institutions of the united denominations should culminate in, and be under the direction, control, and management of the Baptist Union, then I think the General Baptists would say with you, "Let us have union." Before, however, they give up their denominational existence they would like to know the necessity, the conditions, and the advantages of so doing.



## News and Notes.

THE ANNUAL REPORT.—We regret that in the *Comparative List of Contributions for Five Years*, as published in the Report, pp. 106–109, the list of contributions for 1886, instead of for 1885, has been printed by mistake.

“THE FREEMAN” of Aug. 20th, in a leading article on the General Baptist Foreign Mission, says:—“Among mission reports it deserves a high place for lucidity, interest, and evidence of thorough good work being done.”

COUNTESS OF DUFFERIN’S MEDICAL FUND.—Dr. Buckley says:—“We are warmly interested in the Countess of Dufferin’s Fund, and shall rejoice to do all we can to further its interests. The missionaries here, we may add, have ever desired to be humble imitators of Him who often halted on His way to Calvary to relieve the sufferings that met Him in His path and moved His heart with compassion. Every mission house in Cuttack has long been a little dispensary; and on many of our missionary journeys this benevolent aspect of our holy religion has received much attention. The *first* medical pamphlet in the vernacular according to the European method was prepared forty years ago by a missionary—the Rev. Dr. Bachelier, now of Midnapore—and was printed at our Press. Since then Dr. Stewart has published in the vernacular ‘Essentials of Materia Medica’ and a Sanitary Primer.”

THE SUPPORTERS OF MISSIONS.—Some one has been at the trouble to analyze minutely the financial reports of the Church Missionary Society with a view to ascertain from whom it is deriving its chief support. The Society represents the evangelical section of the Church of England, and has an income of over £200,000 a year. The scrutiny has brought out these results—no contributions from any royal circle; none from the higher nobility; scarcely anything from people of title; comparatively little from those who are rich in this world. “Noble giving is the characteristic chiefly of that middle class at whom Mr. Matthew Arnold aims the shafts of his clumsy satire, and for the poor working folk. What are called the upper classes are not interested in missions.”

## Contributions

*Received on account of the General Baptist Missionary Society from  
July 16th to September 15th, 1886.*

	£	s.	d.		£	s.	d.
Association Collection (including £5 from Mr. Stocks, of Halifax) ...	40	0	0	Dividend—Great Indian Peninsular	12	1	8
An old Derby Friend ...	1	0	0	"    Queensland ...	11	12	0
Allerton, Central ...	14	10	0	"    New Zealand ...	6	0	10
Belper ...	4	11	7	Kirkby Woodhouse ...	0	10	0
Caversham—E. West, Esq. ...	5	0	0	London—B. & F. Bible Society, for Bible Women ...	36	0	0
Crewe ...	1	13	2	Littleborough—Mr. W. Greenwood ...	1	1	0
Cuttack, India—F. Bond, Esq. ...	1	10	0	Manchester—T. Horsfield, Esq. ...	2	0	0
Derholme ...	6	3	2	Rochester—Mrs. Gaunt ...	1	0	0
Dividend—Great Western of Canada	14	10	0	Tutbury—Mr. J. Ford ...	0	5	0

*Communications for the “Missionary Observer” should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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NOVEMBER, 1886.

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### Conversion.\*

On the present occasion, it is not our business to explain at length the nature of conversion; nor to point out the instruments of conversion, nor to urge the necessity of conversion. Our object is a single one; it is to bring home to our mind and heart its paramount importance as a Christian verity.

I shall give no theological nor scholastic definition of conversion; but will content myself with a general statement based upon Christian experience. Every man who is a sincere disciple of the Saviour, whatever may be the denomination to which he belongs, knows that there was a time when his thoughts were directed to God and to the mysterious realities of the spiritual world. He remembers that at that time he became serious, pensive, prayerful; his sins were a burden; his conscience was troubled and his sense of duty was quickened. He cried to God from a vague sense of need which he could not describe. There was an answer to his prayer: he was filled with peace, with hope, with trust, with joy. The soul by this process was born into a new world, began to live in a new environment, and from that point sought a new destiny. This is what we call *Conversion*.

The Scriptures speak very much of conversion, and reveal it in a variety of metaphors. At one time it is alluded to as a transference from darkness to light; at another time it is said to be an awakening from a heavy sleep. Sometimes it is described as a new creation; sometimes as a resurrection, the type of which was the resurrection of the Saviour; and in several instances it is set forth as a regeneration or a new birth.

The process of conversion is very various. To some it is a gradual and a gentle unfolding of the inner life under the fostering care of parental love. To others it is a reformation when the old and the effete, without a convulsion of nature, is resolutely displaced by the inflow and energy of new life. In other instances it is a terrible revolution: God comes to the soul as a consuming fire; there is wreck and confusion and desolation in the heart, and the new life has to organize itself out of a formless void. But while the process is varied, the end is the same—it is the bringing of men to live the life of faith in unseen realities.

Without conversion man is a *lost* being. The imagination fails to set forth adequately what is involved in this loss. The Saviour says,

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\* From the "Circular Letter" of the "Old Assembly" of General Baptist Churches, held at the Meeting-house, Bethnal Green Road, June 15th, 1886.

“What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?” Without conversion a man cannot see the kingdom of God; without conversion he is condemned; he dieth in his sins; he perisheth; he goeth to destruction; he is cast into outer darkness where there is weeping and wailing and gnashing of teeth; he reaps corruption; he goeth down to Tophet and the pit. These are some of the phrases of Scripture describing the miserable state of those who live and die in sin. We envy not the state of mind of that man who denies the truth of the prophet's declaration that the wicked man must turn or die.

How profoundly important, then, is the doctrine of conversion! How important when we consider the spiritual interests of the people to whom we preach! How momentous when we reflect on the tremendous responsibility which rests on us with regard to the salvation of men!

Have we preached this doctrine with the fervour and vehemence of those who believe it? Have we tried to pluck souls as brands from the burning? Have we endeavoured to pull them out of the fire? Have we pleaded with them as the prophet did—“Wherefore do ye spend your money for that which is not bread and your labour for that which satisfieth not?” Have we been instant in season, out of season, lifting up our voice like a trumpet showing them their transgressions and their sins? Have we studied plainness in our discourses so as to make them understand? Have we studied serious, piercing words so as to make them feel? Have we exhausted all the methods of tenderness and loving entreaty? Have we prayed earnestly about this matter that God would prepare us to preach and the people to hear our message? Have we watched for the souls of our people as those who know they must give account? Let no one among us think that these questions are for some one else: they are asked in order that each one among us may put them to his own heart and conscience.

If we had done our duty in this matter would there not be a better state of things in our congregations? Should we not have the joyful announcement to make of souls converted and the hearts of men inspired with a religious life? Would not our churches be shewing signs of prosperity and reviving?

Let us remember that conversion is the great thing of which the *people* stand in need. The people literally are dying for want of the bread of life. Millions of people in London to-day are living only for this world. “What shall we eat, and what shall we drink, and wherewithal shall we be clothed?” is their great cry. If all these were as by magic made rich and wealthy in material substance without the grace of God, they would be as far from happiness as ever. They have a spiritual life which lies buried in them. All are capable of conversion. Not one of them will fulfil the end of his being without conversion. Shall then these millions remain in this spiritual death without an offer on our part to call them to life? Surely it cannot be! If we saw a fellow man perishing with hunger would we not quickly supply him with food? If he were overtaken by some terrible calamity would we not endeavour to mitigate his affliction? How much more then should we be touched with pity and nerved with energy in our efforts to save his soul from death and destruction?

Let us bear in mind that this is the chief work of our ministry. When we were appointed to our sacred calling, what was regarded as the chief and principal end? What was it? Was it to preach two sermons on Sunday and attend to the social meetings of the week? Was it to satisfy the fastidious tastes of our hearers and keep them informed of the last new theory in religion or mental philosophy? Was it to discuss social, political, or scientific questions? To ask these questions is to answer them. Every religiously-minded man feels that to make these things the principal business of the pulpit is to degrade the pulpit. The ministerial calling is to bring men from darkness to light, and from the power of Satan unto God. How will all our preaching look from the retrospect of a death-bed if we have not aimed at the conversion of our hearers? If, in the kingdom of God, they that turn many to righteousness shall shine as the stars for ever and ever, how conspicuous will be the dishonour of those who have not striven to call men away from flesh and sense? And what will the Judge of all say if we have lost sight of the primary object of preaching? Will He be put off with excuses? Can we so plead our case as to make our crooked ways look straight in His eyes? We know we cannot. Our consciences declare that our condemnation will be just.

In the next world the faithful minister shall be raised to the highest honour, but the unfaithful minister shall be doomed to the deepest shame.

If we will keep the conversion of souls before us as the great end of our ministry, if we will strive to preach to the hearts of men, beseeching them to turn from pleasure and worldliness and sin, and live for God and truth and heaven, our churches will revive, our Old Assembly will put on new life, and we shall lengthen our cords and strengthen our stakes and break forth on the right hand and the left.

*Peckham.*

W. GLANVILLE.

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## A Visit to the Cape.

### NO. III.—THE MISSION FIELD.

IN an account of the various missionary agencies in South Africa, I have to write concerning the work of denominations other than our own. For reasons best known to the two missionary committees, no agent has hitherto been sent by the Baptists of England to labour among the native races of Cape Colony. This is to be regretted; for however pressing may be the call from other quarters, there is undoubtedly a deep need in this southern Macedonia for work which we only, with our distinctive principles, can do. Races that are un-influenced by doctrinal and ecclesiastical prejudices are readily attracted by the plain interpretation of the gospel message which we enforce alike by precept and example. Indeed I know of one case in which a large number of converts upon a mission station were led from their own study of the word of God to see the scripturalness of believers' baptism by immersion. Although they had probably never heard of our denomination they virtually became a part of it; and their pastor, a wise and generous-hearted man, avoided a division by giving full liberty to the Baptist members of his flock.

I do not advocate encroachment upon ground well occupied, but there is abundant scope for additional sowers without trespassing; and instead of competition, there might be hearty co-operation with brethren of the London and kindred missionary societies. Whole tribes are as yet untouched, and even in the neighbourhood of large towns there are locations of Red Kaffirs who are in total spiritual darkness.

The native races of the colony may be roughly divided into three classes. First there are the Hottentots, or half-castes, who speak a low dialect of Dutch, and reside principally in the western province. Then there are the Kaffirs, who have a rich, expressive, and very musical language, with the addition of certain very unmusical clicks which they adopted from the extinct bushmen. And thirdly there are the Fingoes, who were once slaves of the Kaffirs, and now use the language of their former masters.

On the mission field a division is made only on account of dialect, and never on account of race distinctions. Thus there are two classes of agents: those who preach in Dutch, and those who preach in Kaffir. Among the former are many ministers of the Reformed Church. All the servants upon a Dutchman's farm must learn the master's language; and, to the credit of Boer be it said, although he is anxious to keep the native from rising above the level of serfdom, and although he has strange ideas as to the brotherhood of man, he is at the same time anxious to give his own servants some religious instruction.

Apart from this care for those connected with the Dutch households, the work among the natives has been left almost entirely to English and German missionary societies. Of the first named, the London Missionary Society was early upon the field, and has established flourishing stations in all parts of the colony. It was my privilege to attend the meetings of the South African Congregational Union upon two successive occasions; and I was particularly struck with the energy and ability displayed by the native pastors. Some of them have been carefully trained at Lovedale, and would compare favourably in examination lists with average men in our home colleges. One candidate for ordination had just matriculated at the Cape university, and his examiner told me that in classics he had never known his equal among students of his own age.

The Presbyterians also are doing a good work, especially among the Kaffirs. Their training institution at Lovedale has been a great source of strength, and having industrial as well as scholastic aims, it offers a most conclusive answer to those who decry mission work as an agent of civilization.

Among the Wesleyans, efforts are being made in the same direction, and with marked success. Several industrial institutions have been established, and in almost every station the missionaries give careful attention to the agricultural pursuits of those under their care. This body occupies a leading position upon the South African field, and for many years its ministers have been in the forefront of pioneer work. It is a distinguishing feature of the Methodist movement that it appeals powerfully to the emotional part of human nature; and as the Kaffirs are easily moved to laughter or tears, the effect produced in the preaching services is often strikingly apparent. While preaching, I was

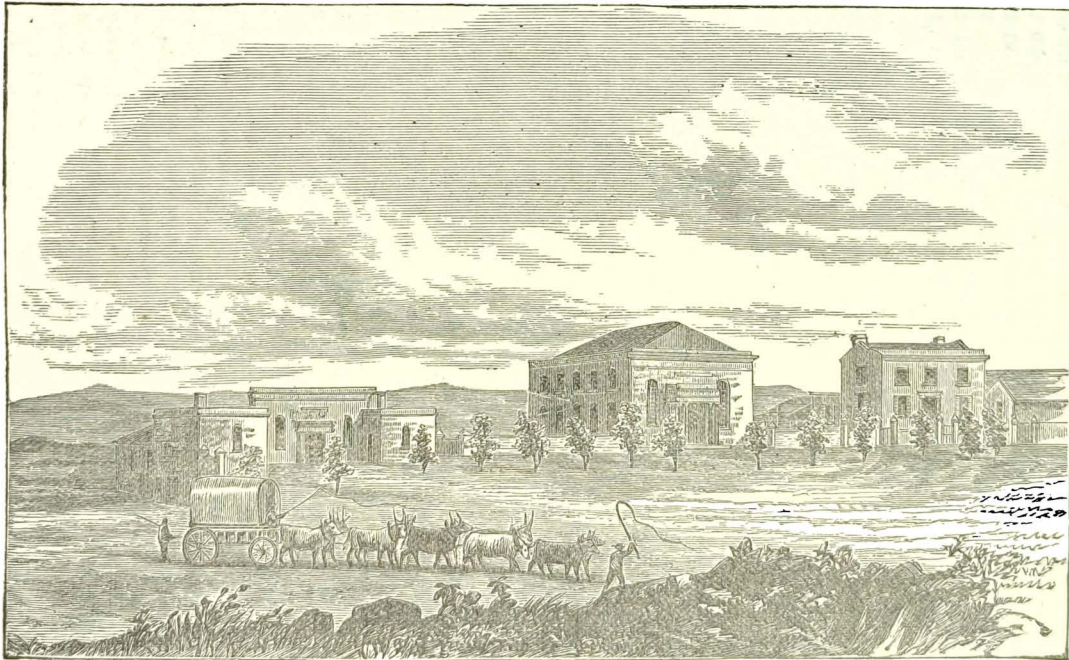
frequently reminded of what I had read of the revivals among the American negroes.

My first service among the coloured brethren of British Kaffraria was to me a novel undertaking. I entered a low building which was used as the native chapel—a cross between a Kaffir hut and an English cow-shed. The people had heard that I had just come across the sea, and curiosity as to the fresh arrival had crowded the place. For obvious reasons I got as near as possible to the hole in the wall which answered the purpose of a window, and looked down upon my first black audience. What a congregation! The planks were crowded, and those who could not thus sit, crouched upon the mud floor and filled every available inch, while huddled together round the platform were the children, most of whom were in *evening* dress of the most primitive description. To my left was an interpreter, but how to speak through him I could not tell. I had an idea that I must go on for about ten minutes, and then give him an interval to translate as much as he could remember. Fearful as to the result of such a novel partnership, I began by asking my dusky colleague to announce a hymn. He did so after the old Methodist fashion, by giving out two lines at a time. I could never have expected what followed. Swinging themselves to and fro, the people sang. And oh, what singing! I had heard nothing that I could compare with it for weird effect. The language I could not understand, but I could almost interpret the hymn from the undulating swell of the voices. Now sweetly plaintive was the melody as the clear treble of the children blended with the subdued bass and tenor of the men and the rich voices of the women. I knew that in that verse there must be the out-pouring of confession and the lowly plea of penitence. Now a joyous peal, a full volume expressive of confidence and lofty trust in the great Chieftain. In the higher outbursts, as well as in the lower notes of the song, there was perfect harmony; no screeching, no shouting, but such music as could only be produced by those who had been specially endowed by the great Father of harmony. Since that time I have heard the Kaffir war songs, and the weird odes that are used in the heathen dances; but even in the wildest cries there is an irresistible attraction. The fact is, the Kaffirs are by nature gifted musicians; and if a native choir could be brought to England, I doubt not that the sensation would be even greater than that produced by the famed Jubilee singers. When, instead of listener, I became speaker, I found to my surprise that the first sentence of the sermon was immediately followed by a translation; and I soon saw that my helper could give my meaning almost in as little time as I should take for a natural pause. Gradually becoming at home in my theme and with my surroundings, I ventured to give a description of the scene upon Carmel, with which my text ("How long halt ye," &c.) was connected. I pictured the prophet and the opposing force, the king and his courtiers; and then the multitude of fickle time-servers surrounding the rival altars. Instead of speaking of a circle of people, I thought it would be simpler to say "ring." My interpreter paused. I repeated the sentence, and although he looked surprised, he translated it; and the people looked yet more surprised than he. I did not learn until afterwards that the only equivalent for ring in Kaffir is a word that is only

used for that mysterious symbol of constancy, the wedding ring, which had been introduced as one of the first fruits of civilization. Then I understood the looks of astonishment with which my sentence was received. When I came to the application, and began to warm to my subject, I even ventured to gesticulate, and my companion not only repeated each word, but also each movement of the body, in a way which would have upset my gravity had I not been so intent upon giving my message.

During my subsequent stay in the colony I had an opportunity of hearing some of the native preachers who knew how to make the most of their own language. One of the most successful among these is Charles Pamla. While I was labouring in Graham's Town this earnest missionary conducted services in Wesley Chapel, which was originally built for the Europeans, but is now used by the natives. The effect of his eloquence was electric. The people were swayed as are the leaves of forest trees by the northern blast; and, as he ended his appeal, all fell upon their knees, and there went up a great cry—"Taru, 'nkosi! netaru!" ("Mercy, Lord! have mercy!") Numbers were led to renounce their evil lives during those memorable services, and those form but a small part of the hundreds converted through Pamla's instrumentality. Some of the most troublesome chiefs, who could not be tamed by armed force, have become as little children under the pleading of their gifted countryman; and many of the witch-doctors, leaving their superstitious practices and the gain they brought, have been led to the feet of the Great Physician.

Among the reminiscences that give me greatest pleasure are those of visits paid to the stations of the Moravian Brethren. Of these there is a considerable number; and the work done in them gave me my ideal of a model mission station. As all are worked upon similar lines, I will describe one in which I took special interest. Having received a pressing invitation from pastor Stoltz, I set out for his delightful home at the foot of the Zuurberg. From Graaff-Reinet the principal part of the journey could be accomplished by rail. At the nearest station I was met by the ordinary Cape cart—a two-wheeled vehicle with tent cover to shelter from the burning rays of the sun. Our two horses rattled along the uneven road at a good pace, and after a few hours' jolting through a valley we entered a deep kloof or glen. On either side and straight ahead were the Zuurberg heights, with only a narrow pass between them to admit the flow of the river which rushed at our side. As we neared the pass we found ourselves in the midst of rich arable land, with corn just ripening for the sickle and meales nearing fruition, gardens with trellised vines, and orchards of the orange, pomegranate, and other trees. Entering an avenue, with huts on either side, we were charmed with the appearance of cleanliness and comfort presented. This was specially pleasing to one who had too often witnessed the filth and degradation of natives in the town locations, and I was not long in learning the secret of the agreeable change. The Moravians pay attention to the wants of the body as well as to the wants of the soul, and insist upon the observance of certain primary rules of civilized life. Often this branch of their work is most troublesome, for even the Christians are not easily led to renounce the evil



WESLEY CHAPEL AND SCHOOLS, GRAHAM'S TOWN.  
*(As seen in 1882, before the extension of the town.)*



habits acquired in their former barbarism. However, the task is made easier by the fact that while in the towns there are civil authorities, and the missionaries can only give advice, upon the mission stations the pastor is practically magistrate and doctor as well as minister. At the end of the long street we entered a paved courtyard shaded by well laden orange trees, and here we received a hearty welcome from the German Christians. During my stay I was forcibly impressed with the genuine simplicity of our kind hosts' lives. The dress they wore was of the plainest description, the speech scrupulously unaffected, and the bearing toward the people in their charge kind yet firm, as that of a wise father toward his children.

During the morning of each working day the pastor was in his office, and there came in rapid succession those who were anxious to see him—some for stores, and others for advice as to the crops or for arbitration in some dispute. All the work was done in order; every duty had its fixed time, and all went on with the regularity of clockwork.

Of the people, some learn useful trades, such as wagon-making and smiths' work, while others give attention to agriculture. To each family is allotted a plot of land for cultivation, and seed is distributed which must be paid for after the harvest. In addition there is common grazing land, and a limited number of cattle and sheep can be sent to the hills by each householder. Every day a certain number of the young men are told off as herdsmen, and these are responsible for the safety of the combined flocks and herds. In lieu of rent each resident upon the station has to pay a small subscription to the mission; and in this way, with the additional proceeds of the mission farm, the station is almost self-supporting. The financial responsibility rests upon the pastor, who receives no salary, but only his bare requirements, so that while he is to want for nothing he may have no surplus. The services on the Lord's-day and in the evenings of the week were delightful for simplicity and fervour, and the memory of those hallowed gatherings will not soon leave me. I was heartily sorry when the time of my departure came; but with the sorrow was mingled thankfulness for the privilege of witnessing such a glorious work of salvation for the mental and moral as well as the spiritual man.

In conclusion, I would point to work such as that I have described as a forceful argument in favour of the missionary enterprise. I would not disguise the fact that in many instances efforts have been fruitless, partly because the work has not always been of a sufficiently industrial character; but speaking generally, mission work in South Africa has been a glorious success. Thousands of Kaffirs and Hottentots who themselves, or their immediate progenitors, were untutored savages, clothed in skins and living in the lowest state of mental, moral, and social degradation, are now cleanly in their habits, decently clothed, and in other respects elevated in the social scale. Polygamy has been abandoned, witchcraft has lost its charm, and the spirit of rebellion has been successfully quelled by the presence of the Prince of Peace. Much yet remains to be done it is true, and the labourers are few; but the ground is being prepared for the seed, and already the tearful sowers are rejoicing in the tokens of a plentiful harvest.

E. TREMAYNE DUNSTAN.

# Liberal Orthodoxy and Unitarianism contrasted.

(SECOND ARTICLE.)

## *The Divinity of Christ.*

The contrast between these two systems is not less emphatic, in relation to Christ's Divinity, than in reference to the Trinity—the two doctrines being simply inseparable. While orthodoxy asserts that Jesus Christ is the Incarnate Son of God—God and man in one person; 'the Word made flesh'—Unitarianism declares Him to be either simply a man or the highest of angelic beings. In support of the former, and in repudiation of the latter view, we shall adduce two kinds of proof—the Scriptural, and the Logical.

The main lines of *Scriptural* proof on which orthodoxy relies are:—(1) The direct claims of Christ; (2) The unique character of the language of Christ in regard to Himself; (3) The testimony of the sacred writers.

1. Christ *claimed* to be Divine. There are several distinct instances in the four gospels in which, either by implication or affirmation, Jesus Christ laid claim to Divinity. His ready acceptance of the unequivocal testimonies of Peter and Thomas to His Divine character; His silent acquiescence in Martha's testimony; His confirmatory replies to Caiaphas and the Jews in Solomon's porch—all involve, as the circumstances in the two latter cases absolutely prove, a positive claim to Divinity.\* For the title, 'Son of God,' in the opinion of the Jewish lawyers, was expressive of Divine dignity. Hence they charged Jesus with blasphemy for claiming it, and on this ground He was actually declared by the Sanhedrim to be worthy of death.

But while He asserted His claim to Divinity, He did not *parade* it. Supposing Jesus had blatantly asserted it—had pretentiously affirmed, 'I am God,' 'I am Divine'—should we not have almost instinctively rejected the claim? Do not the very humility and reticence with which it was urged add to its weight?

2. Christ's peculiar *language* in regard to Himself can be explained only on the principle that He was emphatically Divine. It has, at least, three characteristics that sever it completely from that of either angels or men. It assumes inherent Divine illumination; it authoritatively demands universal trust in the speaker; it proffers unequalled sympathy and help. Besides embodying in His teaching an unapproachable morality and wisdom—the amazement of His own, the despair of every succeeding age—Jesus Christ claimed to be 'the light of the world'; declared that no man came unto the Father but by Him; commanded men to *come* to Him, to *believe* on Him; promising them *rest* and *life* on their doing so, and adjudging them to *condemnation* and *death* on their refusal. Language like this can belong only to One who is virtually God. Either Jesus was supremely Divine, or His

\* These instances are by no means confined to the fourth gospel. But as Unitarians do not hesitate to appeal to it, equally with the Synoptics, in disproof of Christ's Divinity, Trinitarians need not scruple to do so in support of it. See Matt. xvi. 16, 17; John xx. 28, 29; xi. 27; Matt. xvi. 68, 64; John x. 30—33, the passages referred to.

language is simply monstrous. 'Similar pretensions,' says Dr. Bushnell, 'have sometimes been assumed by maniacs, . . . but never . . . by persons in the proper exercise of their reason. Certain it is that no man could take the same attitude of supremacy towards the race, and inherent affinity or oneness with God, without fatally shocking the confidence of the world by his effrontery.' But, as this eminent preacher observes, these 'astonishing pretensions' have been in Christ's case 'triumphantly sustained.' The testimony of His contemporaries, and of all succeeding ages, has fully justified their truth and validity. 'Was there ever a man,' asks Dr. Bushnell, 'that dared put himself on the world in such pretensions?—as if all light was in him, as if to follow him and be worthy of him was to be the conclusion and chief excellence of mankind! But no one is offended with Jesus on this account; and, . . . a sure test, . . . of all the readers of the Gospel, it probably never occurs to one in a hundred thousand to blame His conceit or the egregious vanity of His pretensions. . . . Come, now, ye that tell us . . . of the mere natural humanity of Jesus, . . . select your wisest and best, . . . take the range of all the great philosophers and saints, and choose out one that is most competent; . . . let him come forward in this trial and say, "Follow me; I am the light of the world"; . . . take on all the transcendent assumptions, and see how soon your glory will be sifted out of you by the detective gaze, and darkened by the contempt of mankind! Why not? Is not the challenge fair? Do you not tell us you can say as divine things as He? . . . Do you not rejoice in the power to rectify many mistakes and errors in the words of Jesus? Give us, then, this one experiment, and see if it does not prove to you a truth that is of some consequence; viz., that you are a man, and that Jesus Christ is—more.\*'

3. *The testimony of the sacred writers* confirms Christ's proper Divinity. The names, attributes, and relations they uniformly assign to Him are such as belong to God. He is directly called God in John i. 1; \*Rom. ix. 5; \*Matt. i. 23; \*2 Peter i. 1, etc. He is called the True God in 1 John v. 20: the Mighty God in Isa. ix. 6. Eternity or self-existence is ascribed to Christ in John i. 1, 2; Rev. i. 17, 18; ii. 8; xxi. 5—7: Omnipotence, in Rev. i. 8; John i. 3; Heb. i. 2; Phil. iii. 21; Col. i. 16: Superhuman knowledge, in John xxi. 17; Matt. xi. 27; John ii. 23, 24; Matt. xii. 25; Rev. ii. 2, 9, 13, 19; iii. 1, 8, 15: Omnipresence, in Matt. xviii. 20; xxviii. 20; Eph. i. 23; Immutability, in Heb. i. 10—12; xiii. 8. Christ is represented as virtual Creator in John i. 3; Col. i. 16; Heb. i. 2, 10; as Life-giver (both natural and eternal), in John v. 21, 26; 1 Cor. xv. 45; John x. 17; John vi. 40, 54; v. 28; x. 27, 28; Rev. xxi. 6; ii. 7; iii. 5: as Supreme Ruler and Judge, in Ps. ii. 45; vi. 72; cx. 1; Isa. ix. 6, 7; Dan. vii. 13, 14; 1 Cor. xv. 25; Phil. ii. 9—11; John v. 22—24; Matt. xxv. 31—46.† 'All these,' says Dr. Dwight, 'are confessedly the acts of the infinite God alone; and involve the absolute possession of power and perfection without limits. To create, preserve, and govern the universe; to give and restore life; to forgive sin; to bestow eternal

\* Bushnell's *Nature and the Supernatural*.

† These passages have all been verified by comparison with the *R. V.*; those regarded as debateable being marked with an asterisk.

life; to judge the world of angels and men; and to acquit or condemn finally and for ever all intelligent beings—is, if anything is, *to be*, and *to act as being*, the true God, the only infinite and eternal Jehovah.' The apostolic testimony to Christ's true Divinity is simply overwhelming. We quote but one passage as characteristic of the abundant *indirect* apostolic teaching on this point. 'I certify you, brethren,' says St. Paul, 'that the gospel, which was preached of me, was not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' Then Christ could not be, in the apostle's view, a mere man.

In defiance of the abundant *Scriptural proof* of Christ's Divinity, Unitarians confidently assert that the Bible teaches He was simply a man, or, at most, only a created being—for they are by no means unanimous on the point. In face of the testimony, adducible alike from the gospels and epistles, they do not hesitate to assert 'that if Paul's epistles had never been written, and the world had been left to the sole instruction of the evangelists, what is called Evangelical Christianity would never have existed.\*' This statement we have already met by showing that one of the very strongest arguments for the doctrine of Christ's Divinity exists '*in His own words*,' many of which are utterly meaningless apart from it. The epistles, while developing the facts and truths of the gospels, do not add to them or amend them; they simply fertilize and expand them, as the seed germinates into fruit and flower. The *germ* of the epistles is in the gospels. Given the latter, the former *must have been written*, and therefore Evangelical Christianity *must have existed*. This attempt to shelve orthodox conclusions by side issues marks the Unitarian method of dealing with this controversy throughout. Passing over all passages favourable to the orthodox view of Christ's nature, it fixes attention exclusively on a few texts deemed favourable to Unitarianism; which, however, as we shall endeavour to show, are so only when unfairly expounded. Passages, for example, admitting Christ's subordination to the Father, rightly understood, do not prove that He was only man, in face of numbers of other passages directly asserting the contrary. In fact, they exclude this. What *man*, as Dr. Bushnell pertinently asks, would think of saying, in reference to God, 'My Father is greater than I'? The very assertion of such a thing obviously assumes a greatness on the speaker's part which it would be rank blasphemy for any creature to claim. Again, Christ's assertion, 'I can of mine own self do nothing,' cannot mean what Unitarians aver, that Christ was simply man; because, if so, it proves too much. No *man* would dream of saying that 'of himself' he could do *nothing*. Evidently these passages, asserting subordination on Christ's part, have some special metaphorical significance, and cannot be pressed into the service of Unitarianism without making nonsense of the entire history. A similar remark applies to that favourite Unitarian quotation, 1 Cor. xv. 24, 28, obviously relating to Christ's Mediatorship, and *in that connection* perfectly consistent with His Divine nature. That it does not mean what Unitarians allege is evident from Heb. i. 8; Luke i. 33; 1 Cor. xv. 25; Phil. iii. 21; Eph. i. 21, etc.

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\* Lecture on Jesus Christ. By Rev. C. Beard, B.A. (Unitarian Lectures) p. 88.

Another class of passages on which Unitarians lay much stress, and to which the above remarks equally apply, is that in which Christ refers to the oneness of His disciples in connection with His oneness with the Father. 'We rejoice,' says the Unitarian, 'in all these loftiest utterances of Christ's relation to God, precisely for this reason: because they were not the indications of a Godhead coming down, but of a humanity lifted up. . . . Does He utter that sublimest word of all, "I and my Father are one"? Listen to Him in His prayer, and you find Him asking that it may be so with His disciples too; "that they may be one, even as we are one; I in them and thou in me; that they may be made perfect in one."\*' So the Unitarian would argue that there is nothing in Christ's oneness with the Father that may not be paralleled amongst Christians. But this is not taught by these passages. For, first, it should be observed that the passages here quoted do not, as the Unitarian argument suggests, follow each other. Christ's assertion of His oneness with the Father occurs in John x. 30; His references to His disciples' oneness with each other and with Him occur in His intercessory prayer, and were made on an altogether different occasion. In the first case Jesus claimed oneness of *power* with the Father, which implies oneness of essence; in the second case the reference is to moral unity—or oneness of affection. In that respect, Christ's prayer was that His disciples might be one, as He and the Father are one. Now *that* is a fitting subject of prayer, whilst oneness of essence could not be so.

Again, the Unitarians say, alluding to Col. ii. 9, 'We are inclined to say, at first sight, "that here is a word about Jesus that never could be said of man," only that we find the very same idea applied by Paul to the Ephesians' (Eph. iii. 19). But a reference to the passages shews that not the very same idea, but something quite different, is applied by Paul to the Ephesians. In Colossians we have a calm dogmatic statement that in Christ dwells 'all the fulness of the Godhead bodily'; in Ephesians we have a prayer intensely, almost hyperbolically, expressed, that the disciples may be filled, not '*with*,' as in the authorised version, but '*unto* all the fulness of God' (R.V.) As in the previous clause the apostle had prayed that his brethren might know what exceeded knowledge, so here he sums up his desires for them in the great wish that they may be 'filled,' made perfect in spiritual character, even as God is perfect. But this is an altogether different thing from what is affirmed of the Lord Jesus, that 'in Him dwelleth all the fulness of the Godhead bodily.'

C. F.

(To be concluded next month.)

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A MAN that has not learned to say, "No"—who is not resolved that he *will* take God's way, in spite of every dog that can bay or bark at him, in spite of every silvery voice that woos him aside—will be a weak and wretched man till he dies.

SMALL infidelities *are* infidelities, and will produce the greater. The little thief goes in at the narrow window, and opens the door for all the big ones.

—Dr. A. Maclaren.

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\* The Christ of the Gospels and of the Creeds. By Brooke Herford. P. 17.

## Across the Atlantic and Back.

THE New World is at length open to the restless tourist of the Old World. The crowd of holiday-seekers that pours itself every summer into Wales, or Scotland, or the continent of Europe, may yet find nerve and sinew braced with new vigour by Atlantic breezes, and love of change and magnificent scenery gratified on the shores of the great West. Splendid ocean steamers, as swift and strong as they are safe and sumptuous, take you in about seven days from Liverpool to New York, and bring you back in the same time, with the regularity of express trains. A holiday of four or five weeks may now be spent in America, and afford ample time for visiting some at least of the wonders of the western world. Without much difficulty, and with large increase of knowledge of men and things, the tourist may cross the Atlantic instead of the English Channel, and exchange the Rhine for the Hudson River, the Alps for the Alleghenies and the White Mountains, the Lakes of Switzerland for Niagara and the Thousand Islands of the St. Lawrence.

Having visited America twice before, once for health and rest when disabled by over-work, and once for speaking and preaching when sent as a representative of our "Association," a third visit has just been made for a summer holiday. It occupied less than eight weeks; it afforded intervals of five or seven days for almost absolute rest; and it enabled me to traverse six thousand miles of glorious Atlantic billows and about three thousand miles of magnificent scenery by valley and mountain, lake and river. Nor were great cities and the abodes of men avoided, nor the study of life and enterprise under strange skies.

Landing at Boston, the metropolis of the New Englander, at once the mighty energy and growth of the young republic were manifest. Massachusetts Bay shone resplendent in the glory of a July morning, and the clear blue sky looked down on a scene of life and activity suggestive of art and industry, commerce and civilization. White sails dotted the waters, crowded docks lined the shores, above towered terrace upon terrace of houses and public buildings, and the gilded dome of the State House glittered on high in the sunshine. As we steamed into the harbour, Plymouth Rock had been descried far away to the left, where the Pilgrim Fathers landed, and to the right public institutions, residences for health and pleasure, picturesque cottage and summer-house surrounded by grove and garden, covered the numerous islands of the Bay. Here was the famous "hub of the universe;" brief yet full of interest was our stay amid its familiar scenes. The crowded streets, the gay shops, the fine historic buildings, the noble Common well-wooded and watered, the confused perplexity of telephone wires, the glare of the electric lights in the principal thoroughfares at night,—all told the old tale of busy and buoyant life. Boston grows and expands, but the look of things is changing. The stranger and the foreigner abound. The very aspect of the people you meet shows that a rapid process of modification is affecting Boston society. The slim Yankee has given place in the very seat of his origin to the bulky Teuton or the stout Britisher; and the ladies, bright and beautiful still, are more rounded and robust

in form. The conditions of health seem better understood or more carefully observed, and the average Bostonian is as stalwart and well-proportioned as the average Londoner.

From Boston to Lawrence, where friends of a quarter of a century ago are found, is a short and pleasant ride. The city of gigantic mills has waxed mighty in population, and its borders are greatly extended. Where once open fields invited the steps, stores blaze and crowds hum in the streets. The first Sunday is spent here. The church where, years ago, a three months' ministry made me almost an American, is closed for improvements; but the Congregational church on the other side the Common is open, and a Professor from Andover is conducting the services. There is a good attendance for July, when so many families are away; the sermons are able and helpful; the hymns and prayers reverent and devout. But the reading of the psalms in alternate verses by preacher and people had a remarkable effect. Every member of the congregation who joined in the reading had the unmistakable New England tone and accent. There was no rapidity of utterance and confused murmur of voices as in the ordinary Church of England service. Each clause of the verse was distinctly and deliberately read, all keeping good time, and all giving exactly the same American rasp and emphasis in exactly the same place. Never before had I heard a whole congregation in America read together with such marked and decided Americanism in accent and pronunciation. I was dumb and opened not my mouth. Had I broken in with my old country English, in tone and style, the discord would have been so perceptible that both myself and all around me would have been too conscious of the land from which I hailed and the newness of my arrival on the American continent. My speech would have betrayed me, and the devotions might have been disturbed.

From Lawrence to Lowell and away along the state of Massachusetts westward toward Vermont was a whole day's journey. The fine clear weather had now broken and rain poured down in torrents, cooling the air and laying the dust on the railroad track. The scenery improved the further west we travelled. A break in the journey, in the afternoon, when an interval of fair weather occurred, led me to leave the railway station and walk out into the country. Ascending by instinct the nearest hill, I looked around and could have fancied myself at home. The rich and grassy valleys, the cultivated patches on the distant hills, the green foliage of the woods, the luxuriant aspect of garden and orchard, the wild flowers by the way side and even the brown birds in the trees seemed all to be a reproduction of England in the new world. The impression returned many times during the visit. Formerly the difference of the two countries came out conspicuously, this time everywhere I was struck by features of similarity; everything was more like England—even the weather—than I had ever seen it before.

Vermont revisited increases in attractiveness. There is nothing tame or monotonous about its scenery. Forest-clad hills meet you everywhere, meadows flecked with grazing herds, streams winding and tumbling through glade and woodland, picturesque lakes dotted with boats or blue with the calm image of the bright clear heavens. At

Poultney, a quiet but growing village, I found the grave of John Goadby, whom some in this country will still remember as a missionary for awhile in Orissa. The cemetery where he lies is a lovely spot, made beautiful by flowers and shrubs, and white marble monuments. The hill upon the slope of which it stands commands a fine view—a panorama of mountain and valley, field and homestead; and away under the setting sun the Adirondacks bare their heads to the sky. During my stay at Poultney the whole neighbourhood was traversed with an ever-increasing delight. Fields of Indian corn waving their tassels in the breeze, white patches of buckwheat in flower, wild raspberry bushes on the wayside red with delicious fruit, crops of potatoes covered with colorado beetles and revealing in the furrows the green and yellow snake gliding about, large strong-winged butterflies glancing in the sunshine, and birds yellow like the canary or red like the robin; while at night the fire-fly flashed among the trees, and the old familiar stars looked down on the strange world; all this one never wearied of seeing.

From Poultney to Montreal in Canada was an interesting ride of three-parts of a day. Lake Champlain is skirted by the railway, and after the green hills of Vermont it is delightful to burst upon a broad expanse of water, calm and bright, basking in clear unclouded sunshine. Montreal was entered by the famous tubular bridge in the shadows of evening and amid a blaze of electric lights. The solidity of the look of things in Montreal, noticeable five-and-twenty years ago, is more noticeable to-day. Planked side walks have given place to flagged ways, there are fewer frame houses, there are larger stores, grander hotels, more sumptuous private residences, and more magnificent churches and public buildings. During the stay in Montreal many interesting excursions were made. The fine wooded mountain at the back of the city was ascended, from which there is a grand view of Montreal, with its almost innumerable towers and spires and domes; of the docks and the shipping, of the rivers St. Lawrence and Ottawa, of the rushing waters of the Lachine rapids, of the wide open plains beyond, and the distant hills of Canada and the States. Next came a ride by tram-car through the busy city, and then by ferry over the St. Lawrence to the island of St. Helen's, where the pure bright green waters of the river flow past and afford splendid bathing, boating, and fishing, while the shady park in the centre is a favourite summer lounge. Nor must the frequent walks out into the suburbs, which are very beautiful, and give many a glimpse of river and mountain, nor the visits to market, bank, municipal buildings, lacrosse grounds, colleges, churches, be omitted. The McGill University is a fine grey limestone building, and close by are the Presbyterian and Congregational Colleges, the latter having for its President the Rev. Dr. J. F. Stevenson, well-known and highly-esteemed by not a few of my readers. But Roman Catholic institutions of all kinds everywhere abound. The religious enthusiasm of France in the seventeenth century, which brought Cartier, Champlain, and Maisonneuve to Canada, still lives, and not far from the spot where the colonists on landing raised an altar and uplifted the Host and worshipped, a grand cathedral now stands nearly finished, in imitation of St. Peter's at Rome.

My most memorable excursion, however, was from Montreal down



the river by steamboat to Quebec, and thence to Chicoutimi on the Saguenay. The distance traversed was altogether about five hundred miles, so that the voyage there and back gave us fully a thousand miles of river scenery. The chief interest of the voyage began at Quebec, and was continued all along the river, by the Falls of Montmorency, the Isle of Orleans, the Como-like Bay of St. Paul's, Murray Bay, the Pilgrim Islands, Tadousac, and culminated with the passage up and down the Saguenay river, one of the most remarkable rivers in the world. For weird and gloomy grandeur the Saguenay is unsurpassed. It flows for sixty or seventy miles through a deep chasm that has been cleft in the rocks by some tremendous convulsion of nature. Its waters are dark but clear; its depth is fabulous—eight or nine hundred feet in the channel, and deeper still in some places; its width is half-a-mile or a mile, and it is navigable for over seventy miles from its mouth. Its shores are wild, desolate, mountainous, and almost uninhabited. For stern and sombre gloom the Saguenay is verily without a rival. The boat left Tadousac a little before sunset; when the glow of evening light had faded and the darkness settled down upon us, we seemed to have entered the realms of Erebus and Old Night. The outlook from the steamer was an outlook into the black shadows of the underworld—the awful sunless depths of Sheol and the silent dead. The river was calm and unruffled, stern and solemn as the grave. Black mountains frowned on either side, and imaged themselves with a deeper blackness on the black surface of the stream. Amid the dense darkness river and mountain were distinctly visible with a weird and unearthly distinctness, but the thick depth of gloom filled the mind with an awful sense of dread—the darkness could be seen and felt. The boat ploughed its way along the grim waters on which lay inverted the Hadean forms of bleak and ghostly mountains; haze obscured the stars; not a glimmer of light shone from the wild shores; all was blackness of darkness and the silence of death. Old Charon never ferried the impalpable shades of the dead across a grimmer stream; Styx and Acheron never flowed in the gloomy blackness of the underworld with a depth of darkness surpassing the awful grandeur of this deep, stern river of death. Presently the moon arose, and threw its pale glimmer over mountain and stream, and in the north a corona of darting flames flashed up in the sky to add to the strange witchery of the scene. Until midnight the terrible fascination of this river and its surroundings kept me on deck, and the morning found us at Chicoutimi, an Indian village, with a great granite monument to its French benefactor, and a few frame-houses surrounding mills and timber-sheds. From Chicoutimi, I suppose, trappers formerly found their way to Hudson's Bay. As we returned to Tadousac, the day revealed the shores the night had veiled. Specially did the towering grandeur of Cape Eternity impress us—a lofty mass of rock rising sheer up like a huge wall, nearly two thousand feet above the river; and Trinity Rock, on the opposite side of the bay, scarcely less grand. Here innumerable echoes repeated the deep hoarse whistle of the steamboat in distinct reverberations far away among the mountains. Moreover, the illusion of distance was palpably demonstrated. The rocks seemed so near that anyone could throw a stone and hit them. A bucket of stones was brought, and many tried their

skill. Always, after the stone had travelled part of its course, it seemed to pause awhile as if arrested in its flight, and then it dropped in the water far away from the rock. The river of death proved in the day full of life. The shores were desolate enough, often showing for miles not a single human habitation and only a wilderness of dwarfed fir trees, and sometimes shutting us in a land-locked bay so that we wondered how and where we should get out; but in the stream seals lifted up their black heads and porpoise and other fish despoiled themselves. There is an institution for salmon-culture at Tadousac, and in the pool hard by we watched the stout young salmon leaping and darting about all the afternoon. Touching at Tadousac for a few hours, for the place is full of historical interest as the seat of an establishment of the old Hudson's Bay Company, and of a much older church and settlement of French Jesuits, we bade adieu at length to the wild and stern Saguenay, to rest for the night at Rivière du Loup on the opposite shore, and to find ourselves in due time back again to Quebec and Montreal.

THOMAS GOADBY.

(To be continued.)

"Within the Fold."

Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—*John* x. 9.

BLESSED Jesus, Lord and Leader!  
 Thou the Shepherd, we the sheep,  
 Those within Thy church enfolded  
 From all evil Thou dost keep.  
 Happy people,  
 Who can tell the bliss they reap?  
 Trusting in Thee as their Saviour,  
 They have Thy salvation proved;  
 Thou hast rescued them from danger,  
 And Thy grace their hearts has moved.  
 Happy people,  
 Loving Thee, and by Thee loved!  
 Sweet the freedom, now they love Thee,  
 Which they breathe on Zion's hill,  
 Going in to wait upon Thee,  
 Going out to do Thy will.  
 Happy people,  
 Joy and peace their bosoms fill!  
 Pastures green are round about them,  
 Where their souls may richly feed,  
 Pastures fresh with living water—  
 These to fairer pastures lead.  
 Happy people,  
 Well supplied, whate'er they need!  
 Happy we if with them numbered,  
 If through Christ we've entered in;  
 Happy we if with them pastured,  
 Freed from guilt and saved from sin.  
 Happy people,  
 Who, through faith, such blessings win!

*Berkhamsted.*

J. FRANCIS SMYTHE.

# A Two-fold Destiny.

A STORY. BY ELAIA.

## CHAPTER III.



SPOILT instrument! Rosario had not grasped the meaning of Her Lehmann's description, but she understood his voice, his expression, his glance of mingled pity and respect. She knew that he considered her singing very wonderful, and yet it was of no use. After one glimpse into the glorious world of music, the doors were shut in her face and she was left outside—a worthless thing, rejected by every one.

The Müllers never heard the history of her adventures in Baden, though they saw that she had brought home a guitar in a case, and that she looked more dejected and weary than ever. From this time her wanderings in the forest ceased. She lay on her little bed for long hours together, with her face turned to the wall, and never spoke a syllable. Only when the stars were beginning to appear would she get up, and walk very slowly into the open air.

Rosario had heard tales of prisoners whom cruel men shut up in dungeons, behind iron bars; she had read of others who were placed in cells beneath the ocean, where all day long they heard the waters beating over their heads. Such a destiny must be very awful, but not so cruel, not so desperate as hers. She was shut up in a dungeon from which only death could set her free. The bars and chains confining her were forged not by men but by God. To have a passionate nature; longing for love, and a face so plain that it had been said no one in his senses could care for her; a genius for music, and a lame foot which shut her off from the only world in which music has full sway; what imprisonment devised by human beings could be so terrible as this?

She pined away, until her face had become so thin she seemed to have nothing left but eyes—dark, miserable, unsatisfied eyes, that never rested long on any object. Outwardly she remained calm, but her heart was on fire, and she contracted a habit of walking about with her hand at her chest, as if there were some pain there which outward pressure

relieved. People grew a little afraid of her. They thought she was losing her reason.

Several times she went back to Baden, hoping to hear music; and though Filomena's voice was silent, and the room in which she had seen the musicians was empty, the band continued to play every afternoon as before. She wandered into churches, too, and listened to the mass; feeling as if each note sung by the choristers touched a fibre in her heart. How bitterly she used to cry! Music was joy, and yet she suffered more in listening to it than she had ever suffered all her life before.

More than once she went to the old crucifix and tried to pray. Her longing to reach God became so violent that she thought of nothing else by day or night. She walked to the bower of her childhood, where Max and she had played together, and spent the whole of one night on the ground. A star shone through an opening in the trees just above her head, and seemed to beckon and make mysterious signs. If only that star could have guided her to Christ, as the story tells us a star guided wise men of old. But it was fruitless: no answer came to her prayers.

By degrees she resumed her old habit of wandering, and took her guitar with her into the depths of the forest. Lehmann had meant to comfort her disappointment by the present of this guitar, just as we give sweets to a baby who is crying for the loss of his mother. But Rosario was no longer a baby,

and she knew that her loss must be grief and disappointment for the rest of her life.

One day, while out on a long expedition, she was caught in a thunderstorm, and probably for the first time in her life felt frightened. Triberg was a long way off, and the only cottage near belonged to Frau Schmidt, a lonely miserable woman, whose husband and son had both been killed in a tempest—the same tempest which had destroyed the oak Rosario called, “The Accursed.” Not for worlds would she have ventured near Frau Schmidt’s dwelling place—she was so fierce and bitter, and cruel-hearted. The superstitious people in Triberg said she had an evil eye, and brought bad luck to every one she looked at.

Rosario did what was far more dangerous than seeking shelter in Frau Schmidt’s cottage. She hid beneath some bushes, close by a cluster of pine trees. It was impossible to escape from trees, for they were everywhere; so she chose the barest spot she could find, and saw the lightning flash through the branches. All at once a voice called—it was Frau Schmidt’s, speaking in a towering passion—

“Come in, you child, you creature, whoever you are. Do not stay to be killed before my eyes.”

Rosario shrank back. The woman’s voice was so terrible that thunder and lightning seemed less dangerous.

“Come in,” she shrieked again. “Do you hear me? Come in this minute, or I will leave you for the storm to make an end of.”

Rosario moved timidly towards the open door, but her steps were not quick enough to please Frau Schmidt, who seized her by the arm and drew her inside.

“Child,” she said, all trembling, “you gave me a frightful shock. I have seen enough of murders done by lightning. Another would be more than I could stand.”

Rosario sank down beside the fire, thankful to rest, though the fierce old woman looked like a witch, and the cottage was bare of comfort. She noticed that her hostess talked to herself as she moved about, in a way people who live quite alone often do. Though she was so afraid of the lightning hurting Rosario, she did not seem to dread it herself, for she went and looked out of the window, and spoke half aloud, as if she were addressing the storm.

“Ah, that’s right,” she muttered. “Hiss among the branches. Set the forest on fire. Do all the mischief you can. My home is empty. You cannot hurt me.”

“Do you speak to the wood demon?” asked Rosario very timidly.

The woman did not answer. She brought out her spinning wheel, and as she span she chanted a strange song, of which Rosario could only understand the refrain at the end of each verse. By and by the storm lulled, but rain came down in torrents.

“Where do you live?” asked Frau Smith. “Are you the gipsy girl?”

Rosario nodded.

“Poor thing,” said the other kindly. But the words vexed Rosario. It seemed the depth of degradation to be pitied by this unfortunate woman. She looked beneath her cloak for the guitar which all this time had lain hidden, and began to touch the strings—perhaps from a wish to show that she was not the despicable creature Frau Schmidt supposed. Then she sang. Her voice had very much improved since Lehmann praised it. Misery had proved a powerful teacher. The pent-up passion of her nature found its only vent in singing, and she poured forth the tale of her own sorrows when she seemed to be occupied with those of others. Frau Schmidt listened with astonishment, and a few tears stole down her cheeks.

“You have a heavenly voice,” she said at last. “I wish you would often come here and sing. My cottage is awfully lonely on dark winter nights. No one ever calls to ask how I am getting on. I often think I shall die, and never be found for days. The children are rude in these parts. They throw stones, and call names. I liked my native village much better.”

Rosario sang another song, and Frau Schmidt still listened, while the spinning wheel stood silent.

“Only think,” she said at last, “how strangely life goes round. It is six years to-day, this very day, since my husband and Franzel my son were killed

before my eyes. Next morning, when I got up, Minna, the friend who had come to stay with me, cried, 'Oh God in heaven, your hair is white!' and so it was—snow white, as you see it now, though I had always been called the Raven, because I was so dark. I have lived through many a bitter hour since then, and my neighbours seem to hate me, for they take care never to come my way. Minna is dead. She died five years ago. She was my last friend. After she went, no one else came to sit a while and cheer me up. You are the first, you little gipsy girl: Rosario, I think they call you."

"I will come again," said Rosario, "and sing."

"Ah, do," said Frau Schmidt. "When I hear your voice a lump grows in my throat, and then I cry. It is a long time since I have been able to cry. Why, you won't understand me, but there have been weeks in which I asked God for nothing else except to give me tears. He never did, for all my asking, until to-day. You think I am crazy, but I am not. Only when a woman is unhappy and can't cry, her heart seems to turn into a lump of lead. Some days I can hardly walk, it is so heavy."

Rosario's head fell forward on her knee. She had always felt solitary before, but while Frau Schmidt talked she began to realize that she was one of a vast multitude, all moaning and travailing in pain. Misery never needs companions.

"You are very tired," said the woman kindly. "Stay here, and I will go over to Müller, and tell him you are safe. The rain never harms me."

Rosario stayed, not for one day, but for many. Frau Schmidt and she grew fond of each other, and the Müllers did not care. It was curious that Mother Elsie, as the children used to call her, always considered Rosario very beautiful.

"You are getting very handsome," she said one day; "too handsome for me. When you find out the destiny you are fit for, you will spread your wings and fly, and leave my cottage as lonely as it was before."

Rosario turned pale as she heard this. "I am not beautiful," she said; "I am very ugly, and lame into the bargain. If I had not been so ugly, perhaps I should never have come to your cottage; but having come, I think I shall stay."

"Then I thank God He made you ugly," said Mother Elsie. "That sounds selfish, but only think what my life was before you came to me. There are plenty of prima-donnas (that's the name they give beautiful women who sing); quite enough to make people jealous and set the world on fire. But a girl like you, who is content to sit here and comfort a half-crazy old woman—it is scarcely twice in a hundred years one meets her."

A few days after this conversation, as she sat spinning by her cottage door, Elsie suddenly stopped and looked at Rosario.

"Child," she said. "does it really grieve you to feel ugly?"

"Can any girl like it?" said Rosario.

Then she told Elsie about her troubles—about Max and Filomena.

"The world is a complete riddle to me," said Elsie, when she had finished. "I do not say I understand the answer. At times I think I guess. Once I used to believe it was all ordered by chance. When they came preaching to me about God our Father Almighty and the guardian angels, I said, 'Where were the angels when my husband and boy were killed? Asleep, I suppose.' The priest was so shocked he said I must be possessed, and after that the children began to throw stones. It does not help one to have faith in the blessed religion when those who believe it throw stones at you, because you are not of their way of thinking."

Rosario looked up, her eyes full of sympathy.

"But you came to me through the storm," said Elsie. "That was strange. The thunder and lightning killed my happiness, and then they were the cause of my comfort. You would not have dared to go inside my cottage if lightning had not frightened you worse than I did. Is it not so?"

Rosario nodded "Yes."

"It puzzles me," said Elsie. "Our lives are full of pain and shocking troubles, but every now and then wonderful things happen, almost as if some

one knew we were unhappy and cared a little. It cannot be the same Power that sends both pain and consolation."

"Perhaps it is," said Rosario doubtfully.

"Not such pain as mine," said Elsie, with a strange look in her eyes. "That came from an evil place, if it did not come by chance."

She began to turn her wheel quickly, and to sing.

"Listen, little one," she said, after a while. "Let me tell you what thoughts I have had, sitting and spinning here all alone. Do you see how beautiful the valley looks beneath us; how cool and fresh the trees, how sweet the bits of pasture land? Yes: it looks lovely and peaceful, but every corner is a place of pain to some living thing. Often, after a hard winter, I have listened to lambs crying and bleating until my heart turned sick. Their mothers had no milk to give them, or perhaps the sheep themselves had got lost in the snow and were dead. A shepherd cannot have his eye on every corner, let him work hard as he may. All creatures suffer, not only we. When I had no one to speak to, I used to hear cries of pain ringing in my ears the livelong day."

"But if we considered things so closely, we should lose our senses," cried Rosario; "and joyful sounds mix with the sad ones."

"That is just what I was coming to," said Elsie. "Every now and then beautiful things happen, we do not know exactly how, and they bring peace with them—peace and goodness. And good always *lives*, Rosario. It is very strange, but everything good lasts and lives, while pain and sin die and rot to pieces, and are forgotten."

"I am not sure that I understand you," said Rosario.

"Very likely not," said Elsie, "but you will some day. Once I used to try to think of Paradise, where my boy is and my husband. Franzel went straight to Paradise, I am sure; and as for his father, I have had many masses said for the repose of his soul. But it never comforted my pain. Paradise won't be like this world, where we loved one another, and kissed, and were happy in our own way. Now, I do not try to think; I keep saying, 'Evil dies and goodness lasts; so perhaps one day we shall be straight again.'"

"Elsie's in her right mind now," the neighbours often remarked. "The gipsy girl has cured her."

After this they treated Rosario with respect.

#### CHAPTER IV.

ONE evening in November, when the leaves were being swept from oaks and beeches, and only the pines remained green, a girl came wandering into Triberg, who looked very miserable and disconsolate. Her hair was jet black, and her eyes large. She had a tall slender figure, as supple and as pliable as a willow branch. On her cheeks were the traces of rouge and paint, and a bold, hardened expression spoilt her face, which might otherwise have been pretty. When she reached the Müllers' house, she asked for milk and bread.

"I will pay you," she said; "I have plenty of money."

"Milk and bread are not costly," said Frau Müller.

But when the girl put her hand in her pocket there was no money there.

"Take this," she said, and gave Frau Müller a gold sleeve button.

"Nonsense," said the good-natured woman; "you are welcome to milk and bread." But for all that she did not invite her to come inside. The girl walked on, wrapping her shawl around her. She knocked at many cottage doors and received some kindness, but no one asked her to cross the threshold.

"Go to a convent," said True, when she looked up from her baby's cradle and saw the thin painted face peeping through the window. "The sisters in the Convent of the Good Shepherd are very kind to such as you."

"That's a long way off," said the girl, "and I am footsore. Besides, the nuns are no friends of mine."

At last she reached Elsie's house, and knocked there. Rosario, who opened the door, recognized Filomena at once.

"Oh, let me in," she said. "Please ask me to come in. I am afraid to sleep in the forest."

"Come in," said Elsie gruffly; and Filomena sat by the fire and dried her wet shawl. Every now and then she coughed, and pressed her hand against her side as if she were in pain.

"I will make a bed of hay," said Elsie, "and spread sheets over it. Then you can sleep like a queen."

All night Filomena tossed in fever, and coughed and talked. For many days after that Rosario and Elsie nursed her, and gave her the best they had in the cottage. She was fearfully ill. Frau Müller, who knew more about medicine than any woman in Triberg, came to see her and prescribed. The priest came too, but he never liked Elsie's house, and went quickly away. At last, after three weeks of hope and fear, Filomena revived.

"I wonder how she came to be so poor," said Rosario. "She was rich when I saw her long ago."

"Do not ask her any questions," said Elsie. "Help her to forget. Heaven knows what she has known."

Filomena did not seem burdened by any desire after forgetfulness. She told Rosario of her own accord that her mother was a rich lady, who held an appointment in the Court at Berlin; that her sisters had married nobles, and that her brother himself was a count.

"Berlin is a long way off," said Rosario. "Oh, how far you have come."

"I was forced to run away," said Filomena. "They teased me to marry Count Ludwig von Hütten, one of my brother's friends; but I loved an hereditary prince, and could not stoop to anyone lower in rank."

"An hereditary prince!" cried Rosario. "In what circles you must have lived!"

She began to fear their cottage was very unsuitable for so grand a lady, and wondered if Filomena disliked eating out of horn spoons; but Elsie only said, "Nonsense," and would not bring out better ones. She possessed two silver spoons, which never saw the light except on grand occasions.

"Sing to her," she said. "Do not let the poor naughty thing talk more than is necessary."

Rosario sang some of her favourite songs to Filomena that night, though she felt shy, remembering how little her voice had been trained. She sang of flowers and green woods, all the ditties she had learnt in Triberg, for indeed she knew no others. Then, because Filomena seemed to like listening, she gave her the song which the villagers made use of to allure the water-spirit away from the brooks.

"That is foolish," she said, when she finished, "because Father Hans says there is no such creature as a water-spirit, and nothing has power to hurt us if we trust in God."

"But the music is wonderfully pretty," said Filomena. "I know you now. You are the little gipsy girl, with a voice like a thrush or a nightingale; but you are not so ugly as you were then. Oh, dear, how jealous you were of me! You would not accept that ring I wanted to give you. You had no need to envy me. I have been frightfully unhappy since those days."

After this Rosario sang constantly, and Filomena loved to listen. One day she burst into tears, and said, "What will you think of me? Something drives me to tell the truth. My mother is not a rich Court lady; she is a poor sempstress in Baden. I went to be maid to a Jewish lady, whose husband sang in operas, and they educated me for music and brought me out on the stage. But I have been awfully wicked, and I always told people lies about my mother. I was ashamed even to go and see her lest they should find out that she was poor."

"That's just what I made sure of," said Elsie.

"You can go back to her when you are better," said Rosario, "and your voice is strong."

Filomena gave a curious look at Rosario when she heard this; such a sad, ghastly look, that it could have but one meaning. She knew her voice had gone for ever. Often during the night Rosario had heard heavy sobs from the little bed near the fire, where Filomena lay; but it had never struck her until this moment that the girl whom once she envied was enduring disappointment like her own. Elsie was so tired, and slept so soundly, there was no fear of

awakening her. After this evening, when the sobs became deep, Rosario used to creep to Filomena's side. She did not try to comfort her. Words are useless in great grief; besides, she knew of nothing to say.

"I wish I knew how to help you," she whispered once; "I am so sorry."

"Try and sing," Filomena said. "No, not any opera music. I cannot bear hearing it. Something fresh from pine woods."

Rosario knew no operas; had hardly ever heard of one. There was not the least danger that she should bring to poor Filomena's mind the memories of former joys. Her guitar tinkled with much the same melancholy sound that the wind makes among pine branches, and her songs were all of village pleasures and a free forest life. Sometimes she sang parts of the *Dies Irae*, translated into very simple German. This, and St. Bernard of Clairvaux's hymn to Jesus Christ, had been taught her by Max. He heard them sung in German during a journey he once made with his father to Schaffhausen. Filomena used to beg for the *Dies Irae*.

"I do not like hearing about saints and angels," she cried once, "because, you see, I am so wicked. When you sing of the blessed St. Agnes I wonder what she would think of me. It is almost as bad as going into a ball-room in a shabby, dirty dress, to hear you speak of virgins and saints."

"But some of the saints were sinners to begin with," said Rosario.

"Not so bad as I am," said Filomena.

"Thou the sinful woman savedst,  
Thou the dying thief forgavest,  
And to me a hope vouchsafest."

When these words were sung, Filomeno always tried in her hoarse trembling voice to join in.

"You are losing your sleep," she said to Rosario. "Are you not tired?"

"No," said Rosario; "I like being here."

"The nights were awful before you came," said Filomena. "I lay and could not sleep, I had such horrid thoughts. I dared not pray, because I was telling lies to you and Elsie. I have confessed the truth now, at all events."

When Rosario sang St. Bernard's hymn, and came to those lines—

"What hope, O Jesus, Thou canst render,  
To those who other hopes surrender,"

Filomena said, "That's for you, Rosario. I never did surrender hopes. They were torn from me."

"And from me too," said Rosario.

One day Filomena was able to sit by the fire and work a little, though her fingers shook. She said, in a voice which trembled, as if tears were not far off—

"As soon as I can I am going home to my mother. I meant to have gone to some friends of mine, who knew me only as an opera singer. But that idea is dead. It died as I lived. I shall go home and see if my mother will take me in."

"No doubt of that," said Elsie. "A mother is always a mother, unless she is worse than Satan himself."

"I should have been awfully miserable," whispered Filomena to Rosario, "if you had not helped me. Is it not strange how things turn out? If you had been beautiful you would have been far away in the great world, being fêted and admired. You could not have comforted me. That makes me feel selfish. Your grief has become my healing."

Elsie heard these words, and started when she heard them. "Evil dies, but goodness lasts," she thought, "and it *grows* too."

Early the next morning Rosario got up, and went outside the cottage. Far away in the east a pale star was still shining, but the colours in the sky told that a new day would soon dawn. It came while she sat watching, and covered the distant hills, and the dark pine trees, and the valley at her feet with delicate, soft, tender light.

"My grief has become Filomena's healing," thought Rosario. "Then it was worth while having suffered."

She considered her sorrow as being all in the past. At that moment there was none left. In her heart there seemed no room for anything but joy.



# The Question Box.

Compartment I.—For the Young People.

Answers to Questions of last Month:—

(28) The name of God is not found in the Book of Esther.

(29) Elijah and John were alike in their *work*—it was their mission to call men to repentance; in their *ascetic lives*—subsisting on simple fare, and often dwelling apart from their fellow-men; in their *personal appearance*—each wearing a garment of hair and a leathern girdle. Elijah denounced the sins of Ahab, his king—John was equally bold and faithful with Herod; Elijah was hated and persecuted by Jezebel—John by Herodias. Elijah transmitted his work to one of a gentler spirit, Elisha—John was the forerunner of the Lord Jesus, at whose “gracious words” men wondered.

(30) Parallelism is the correspondence of one clause or line or verse with another. It is a characteristic of Hebrew poetry as found in the Psalms, Proverbs, Lamentations, the Book of Job, and many of the prophecies. There are several kinds of parallelism, such as synonymous, gradational, antithetic, and constructive. For illustrations see Bible Handbook by Dr. Angus; Lowth's Lectures on Hebrew Poetry; or any good Dictionary of the Bible.

New Questions:—

(31) Give a list of the judges of Israel mentioned in the Book of Judges.

(32) What is the probable meaning of the solemn warning in Prov. xxx. 17?

(33) Shew from the first epistle of John how we may know that we are true Christians, or what are some marks of a true disciple.

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## Correspondence.

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### A PRESENT-DAY QUESTION.

To the Editors of the “General Baptist Magazine”—

DEAR SIRS,—In reading the reports of the churches in the Year Book, I have been struck this year (as I have been in previous years) with the fact that the Sunday school seems to be the principal source whence are derived the additions to the church; and further, that in many cases it seems as though the churches were content to look to this source for a very large portion, if not for the whole, of their increase. There is one pleasant aspect of this matter, in that it shews that the old insane jealousy between school and church which appeared to exist in some places years gone by does not now exist. This is an unqualified gain. But I think it behoves us to enquire why it is that the school and not the pulpit is looked upon as the chief agent in bringing in recruits for the church. Is it wholly because the school deals with young and susceptible minds? or is there not something in the direct personal methods of dealing which prevail in the school? If it is this latter direction in which we are to find the principal cause of the success of the school, would it not be wise to endeavour to see how far this *principle of action* can be further incorporated into the work of the church and pastor? The old-fashioned Bible classes are in many churches at a discount. Pastoral visitation is still more at a discount. What is taking their place? We have no class meetings. What is being done to meet the necessity for close personal influence? I think, dear Sirs, you might with advantage induce the pastors of our churches to state in your pages what, from actual and prolonged experience (not from theory), they have found the most fruitful means of bringing the silent Christians to make a public avowal of their love and faith. I cannot but think that such statements made by soul winners as the result of careful observation should be helpful to many, both pastors and people.

Sincerely yours,

DEACON.

## Notices of New Books.

A HANDBOOK OF BIBLICAL DIFFICULTIES. By Robert Tuck, B.A. Price 7s. 6d. *Elliot Stock, Paternoster Row.*

THE purpose of the author of this goodly volume is to supply "reasonable solutions of perplexing things in sacred Scripture." These "perplexing things" are discussed under three heads—Moral Difficulties, *e.g.*, Jael's treachery; Difficulties connected with Eastern customs and sentiments; and Difficulties relating to the miraculous. In most cases Mr. Tuck gives not only his own explanation, but also solutions proposed by other Biblical scholars, both English and German. We like the book as a whole, and can cordially commend it. It is the work of a clear-headed, well-read, courageous Bible student. The sole thing we regret is the fact that, whilst it discusses satisfactorily a large number of Biblical difficulties, it fails to notice a few that are very commonly urged by unbelievers of the artisan classes. Our reference is to the Biblical statement that David, notwithstanding his sins, was a man after God's own heart,—the number of Solomon's wives,—and difficulties connected with our Lord's Temptation in the Wilderness. We know, as a fact, that scoffers "of the baser sort" do try to perplex young Christians with these matters, and would suggest that in another edition of the excellent work before us brief answers on these points be introduced.

ANECDOTES ILLUSTRATIVE OF OLD TESTAMENT TEXTS. Price 6s. *Hodder and Stoughton, Paternoster Row.*

WE suppose that for the use of the younger generation of ministers the republication of a certain number of the old anecdotes is desirable. But our feeling is that this book would have been much more serviceable if the compiler had culled to a larger extent from the ample stores of modern biography and missionary literature. Too large a proportion of these anecdotes have relation to incidents which occurred in the 17th and 18th centuries, whereas the men and women of the second half of the 19th century are more interesting to modern congregations. The volume is not without interest or value, but it might have been much better.

THE BIBLICAL TREASURY; an Illustrated Companion to the Bible. Vol VI. *London: Sunday School Union.*

A REALLY valuable work, consisting of a collection of passages from writers ancient and modern illustrative of the more important and striking texts of the Bible. Pictorial illustrations are also occasionally introduced. The book has been published before; but this is a new and greatly improved edition. The present volume embraces notes on the Books of Proverbs, Ecclesiastes, and the Song of Solomon.

JUST SAVED: THE STORY OF TOM'S TROUBLES. By Harriett Boulwood. Price 9d. *London: Jarrold & Sons.*

THE author of this little book is a lady to whom we have been indebted for several of the stories which have appeared in our Magazine this year. Naturally, therefore, we read this volume with greater attention than we usually bestow on this class of literature. We find it healthy in tone, somewhat exciting and sensational, perhaps, in the latter part of the narrative, but fitted both to warn young lads of the temptations to which they are exposed in large towns, and to encourage them in the practice of truthfulness and scrupulous honesty. We cordially commend it.

THE VOICE OF PRAISE, for Sunday School and Home. Price 4d. *London: Sunday School Union.*

THIS is the new hymn book got out by the London S. School Union for the use of Sunday scholars, in addition to the two books already published by the Union. It contains six hundred hymns, and is altogether superior to either "Songs of Gladness" or the "Sunday Scholars' Hymn Book." The superintendent will be hard to please who cannot find hymns to suit him here. But we think ampler acknowledgments should have been made in the preface to living writers whose hymns have been appropriated. Here are compositions of the Revs. T. Goadby, A. N. Blatchford, J. Page Hopps, the Countess of Jersey, Miss Farningham, and others, of whose names no mention is made in the list of acknowledgments. There are, also, authors recently deceased, such as the

Rev. F. W. Goadby, Mr. H. Bateman, and Miss H. Taylor, who have living representatives, to whom thanks might have been presented. We know from experience the great difficulty there often is in obtaining addresses, but several of the above-named are well-known persons, who, even though not communicated with, might have received in the preface an expression of thanks. We ourselves, on the other hand, by some mistake, are thanked for the use of two well-known hymns, to which we have not the slightest claim, one being 100 years old.

## PUBLICATIONS RECEIVED.

- THE MONTHLY INTERPRETER. Edited by J. S. Exell, M.A. Price 1s. (No. for October). *Edinburgh: T. & T. Clark.*
- THE SWORD AND TROWEL. Edited by C. H. Spurgeon. Price 4d. (October). *London: Passmore & Alabaster.*
- THE ILLUSTRATED HOME EVANGEL. Edited by W. Y. Fullerton. Price 1d. (October). *Passmore & Alabaster.*
- THE HERALD OF MERCY; a Monthly Messenger for Humble Houses. Price 1s. (volume for the year). *London: Morgan & Scott.*

## Editorial Notes.

COLLEGE COMMITTEE.—The Committee will meet on Nov. 23rd, at 12.30, in the College Lecture Room.

G. B. ALMANACK, 1887.—The *Almanack* for the coming year, which will be ready shortly (this applies both to the year and to the Almanack, but more especially to the latter), will contain several new features. An engraving of the lamented Dr. Buckley has been specially prepared for this issue, and will doubtless be welcomed by all friends of the Foreign Missions—and that means everybody. The calendar will contain other words of wisdom besides scripture texts. A list of G. B. events is also given under each month. The names of our S. S. superintendents will appear for the first time, and the spiritual results of S. S. work will find special mention. The financial methods of the various churches will also be given. Add to all this the "Song for the New Year," by one of our own poets—the numerous illustrations—the general matter, consisting of wise, witty, and wholesome words, and we feel sure no General Baptist will regret buying one copy for himself and another to give to a friend.

DEATH OF DR. BUCKLEY.—Although this sorrowful event will be referred to more at length in the part of the Magazine appropriated to missionary intelligence, we cannot pen our notes of the month without paying a brief tribute of affectionate respect to the memory of our "comrade true" who has recently been summoned away from us to join the part of the host that has "crossed the flood." Although we knew that as a young man his health had been exceptionally feeble, he had borne the climate of India so well, he had been so

long in the field, and had remained at his post when others had been obliged to succumb, that somehow we had almost lost thought of the fact that Dr. Buckley would not be with us always. Therefore, when the news came, flashed along the electric cable, that our brother was already gone, it was a painful surprise. But for him we mourn not. His has been a most honourable career. He has fought the good fight; he has finished his course; he has kept the faith. Henceforth for him is the crown of righteousness. But may the God of all consolation comfort and sustain our dear friends, his sorrowing widow and sister and sister's husband. May the missionary committee be wisely guided in the arrangements they make for filling up the responsible posts now vacant! And may the event wake us all up to a deeper sense of the needs of the Mission and to greater zeal and devotion in the service of our Lord and Saviour!

WESTBOURNE PARK AND PRÆD STREET JUBILEE SERVICES.—We warmly congratulate our friends of this West London church on their very interesting and successful jubilee. We have three pages of matter giving a detailed account of the meetings. To condense in this case would be to spoil; and yet we have not in our present number room for half. Reluctantly, therefore, we postpone until next month the appearance of this account. For the same reason we omit from the present number our usual "Talks with the Boys and Girls."

THE AUTUMNAL SESSION OF THE BAPTIST UNION.—The great event of the month in our history as Baptists has been the splendid gathering at Bristol. No less than 1160 ministers and delegates

are said to have been present. We were struck with the very large number of young men there, and surely this is a hopeful sign. Of the papers and addresses, the most interesting to us were the eloquent farewell address of Dr. Maclaren to the seven departing missionaries, and the brilliant paper of our friend Dr. Clifford, on "Power in the Pulpit." In one or two of the other papers there was a little narrowness of view which detracted from their usefulness. It is so easy to denounce worldliness, but the denunciation should be accompanied with a clear definition of what worldliness is. Mr. G. Hill's address on our forms of worship was able

and well delivered, but he appeared to us not to have the courage of his convictions. It would have been hard for an average hearer to say at the close whether the speaker was in favour of a partial use of a liturgy or not. We liked very much the spirit of the greater part of Mr. Williams' address on "The Need of Power from on High," but differ from him by a whole hemisphere concerning the desirability of preaching the five points of Calvinism, and his account of man's total depravity would scarcely have borne the test of a few plain questions. Still, the meetings, as a whole, were good, and the memory of them is very pleasant.

## News of the Churches.

*All news for this department should reach REV. J. FLETCHER by the 15th of the month.*

### CONFERENCES.

**CHESHIRE AND N. STAFFORDSHIRE.**—The half-yearly meetings were held at Tarporley on Sept. 28th, under the presidency of Rev. C. T. Johnson, of Longton.

After a short devotional service the reports from the churches were received, showing an increase during the half-year of 24 by baptism. Earnest prayer was offered by the president for a large outpouring of the Holy Spirit on pastors, deacons, and members, so that at our next Conference we may have to tell of the great moving of the waters.

The friends at Audlem being put to expense through the giving way of the boundary wall, a grant of £2 was voted from the Conference fund to help in the rebuilding.

The Messengers to the Churches, C. T. Johnson and S. Hirst, were thanked for their services, and re-appointed.

The Secretary was instructed to convey the sympathy of the brethren to the Rev. W. Lees in his present state of ill health, with the prayer that our great Father will speedily restore him, so that he may be able to resume work for the Master, whom he has served these many years with so much joy and acceptance.

In response to an appeal from our brother, R. Pedley, Esq., J.P., the Conference pledges itself, as far as possible, to contribute to the Home Mission at the rate of one shilling per member, and one penny per scholar. Will the churches make a note of this? It was suggested that it would be a good plan for those who have the means in each church to

provide a tea, and devote the whole of the proceeds to the Home Mission fund. The suggestion was well received, and we hope it will bear fruit.

The next Conference will be held at Wheelock Heath in April—the Rev. E. B. Murray, of Tarporley, to prepare a paper.

A vote of condolence was passed with Mrs. Morley and family on the loss they have sustained by the death of that benevolent and saintly man, Samuel Morley.

At the afternoon session the President delivered his inaugural address, on "Christ's Relation to His Church." A paper, at once practical and suggestive, was read by the Rev. W. Goacher, of Congleton, on "How to secure a better attendance at Public Worship." A very interesting and profitable discussion followed. Both the President and the reader of the paper were thanked for their timely utterances.

The Rev. W. Bishop, of Leicester, was present, and laid the claims of the G. B. Building Fund before the brethren. He was warmly thanked for his presence and work.

The friends at Tarporley were heartily thanked for the good things they freely provided in the shape of dinner and tea. The Conference was attended with blessing.

SIM HIRST, *Secretary.*

**WARWICKSHIRE.**—The Autumn meetings were held at Longmors Street chapel, Birmingham, on Tuesday, Sept. 28. The attendance was not so numerous as usual.

A devotional service was conducted by the pastor, Rev. A. T. Prout, who, in a few hearty words, welcomed the Conference to Birmingham.

*Paper and Discussion.*—An able and most helpful paper was read by the Rev. J. Parkinson, of Nuneaton, on "The Individual Culture of Spiritual Life." A profitable discussion followed, and the writer was thanked.

*Messenger to the Churches.*—It was unanimously resolved, "That the expenses of 'Messenger' be met out of the Conference Funds."

*Church Reports.*—The returns shewed fewer additions than for some time past.

*Afternoon Session.*—After opening service the Rev. G. Barrans gave his address as President. Subject—"Christian Steadfastness," especially in regard to Character, Work, and Worship." A hearty vote of thanks was accorded to him.

*Home Mission Appeal.*—Several ministers and delegates spoke upon this matter, and the general feeling was that the churches should respond to the "appeal" in as hearty a way as possible.

*Village Churches.*—This question was also considered, and it was hoped that small neighbouring churches would make an effort to unite, so that with the help of this Board they might possess a stated ministry.

*Election of Secretary.*—On the proposition of Mr. Councillor Marshall the Secretary was thanked and re-elected.

*Arrangements for next Conference.*—President—Rev. A. T. Prout, Birmingham. Writer of Paper—Rev. Carey Hood, Coventry; subject, "Religion in the Family." Preacher—Rev. E. W. Cantrell, Birmingham. Place—Union Place chapel, Longford. Date—Tuesday, April 19th, 1887.

*Conference Sermon.*—The Rev. J. Salisbury, M.A., preached in the evening, and a collection was taken for Conference Funds.

*Vote of Thanks.*—The Longmore Street friends were cordially thanked for their arrangements and hospitality.

A. HAMPDEN LEE, *Secretary.*

#### CHURCHES.

**COALVILLE**—On Sept. 19th, the anniversary sermons were preached by the Rev. E. W. Cantrell, of Birmingham. On the following Monday a public tea was held, after which Mr. Cantrell delivered his popular lecture on "George Moore," to a large and appreciative audience. Collections £14.

**FLEET.**—The harvest festival was celebrated on Oct. 3rd. Two sermons were preached by Mr. Booker, of Nottingham. On the Monday a public tea was provided in the school-room, which was largely attended. After tea a public meeting was held in the chapel. The pastor, Rev. C. Barker, presided, and earnest and telling addresses were given by Rev. J. O. Jones, M.A., and Mr. J. T. Atton (Spalding) Rev. G. Luckett (Long Sutton), and Mr. Booker (Nottingham). The choir sang some choice pieces. The edifice was beautifully decorated with choice fruits, flowers, and vegetables. At the close of the meeting there was a sale of the various contributions to the stall. Proceeds over £16.

**GOSBERTON.**—The 220th chapel anniversary and harvest thanksgiving services were held on Oct. 10th and 11th. Two sermons on the Sunday were preached by Rev. G. F. Pitts, of Long Sutton, to large congregations. The Monday tea was well attended. The meeting was presided over by Mr. Twelves (senior deacon). Addresses by the Revs. G. F. Pitts, H. R. Wilkinson, Messrs. J. T. Atton and Brown (Spalding), Messrs. H. Massey and G. Humphries (Boston), and Mr. Pearce (Gosberton). The chapel was adorned with corn, fruit, and vegetables. Collections good.

**HEADCORN.**—On Oct. 6th, the harvest thanksgiving was held. Sermon at 3.0 p.m. by Rev. G. Robinson. Tea at 5.0. Public meeting in the evening—chairman, T. S. Stokes, Esq. Cheering and stimulating addresses by the Revs. J. Birdseye, J. J. Kendon, T. Thatcher, J. Robinson, and the pastor. There was a fine collection of fruits, flowers, and vegetables, which were afterwards distributed to the poor families in the village. Collection £5 7s. 8d.

**HITCHIN.**—*Harvest Thanksgiving Services.*—The annual meetings were held in the new iron chapel at Preston on Sept. 28th, and at Whitwell on Oct. 7th. The buildings were tastefully decorated with fruits, vegetables and flowers. Attendances large; proceeds encouraging.

**KIRKBY EAST.**—*Harvest Festival.*—On Sept. 26th, two sermons by the Rev. Giles Hester, of Sheffield. The chapel was decorated with flowers, fruit, and vegetables. On Monday a public tea was provided. After tea Mr. Hester delivered his popular lecture, "From Christ to Constantine: or the Free Church of Ancient Christendom." Mr. Councillor Lee, of Nottingham, occupied the chair. On the motion of Mr. Harvey, of Stanton

Hill, a very hearty vote of thanks was accorded to the lecturer, and a similar compliment was awarded to Mr. Lee for presiding, and to all the friends who had so liberally given of their substance towards the festival. At the close the produce was sold. The total amount realised by collection on Sunday, proceeds of lecture, sale of vegetables, &c., was about £14, which is to be devoted towards the chapel debt. The choir rendered several anthems in good style.

**LONDON, Commercial Road.**—The 65th anniversary was held on Oct. 10th and 12th. On the morning of the 10th, Rev. G. W. McCree conducted the service, and Rev. J. Fletcher (pastor) in the evening. A tea and public meeting followed on the Tuesday, the pastor in the chair. It was a wet night, but the meeting was bright and cheery. Admirable addresses were given by Revs. E. T. Dunstan, of Bosworth Road, and W. T. Adey, of Commercial Street.

**MARKET HARBOUROUGH.**—On Oct. 10th a harvest thanksgiving service was held. Two sermons were preached by Mr. W. Ashby, of Leicester. Special hymns by the choir. The chapel was tastefully decorated by Mr. Law and other friends. Thankofferings were liberally given at the doors.—The friends, stimulated by the generous aid of Thos. Cook, Esq., in April last, are now looking forward to the erection of new schools. They have £230 in hand.

**NOTTINGHAM, Carrington.**—On Sept. 19th harvest services were held. Sermons by Rev. J. F. Makepeace. The hall was crowded in the evening. Collections over £15.—On the Monday following the recognition services in connection with the settlement of the Rev. J. F. Makepeace took place. Tea was provided, when about 200 persons sat down. The meeting was presided over by J. T. Mallet, Esq., and addresses delivered by the Revs. W. R. Stevenson, M.A., G. H. James, J. F. Makepeace, Mr. H. Truman, and Mr. E. H. Davis. Singing at intervals by the choir and friends.

**NOTTINGHAM, Lenton.**—Harvest thanksgiving services were held on Oct. 3rd, when the newly-elected pastor, the Rev. H. Bull, preached to crowded congregations. The chapel was decorated by a choice selection of plants, flowers, fruit, and vegetables; while the choir and senior members of the Band of Hope, under the leadership of Mr. F. Burton, and assisted by an excellent band, rendered the musical part of the services most enjoyable. In the afternoon a

special musical service was held, when the choir gave a number of anthems, solos, &c., in a hearty manner. Mr. T. Bayley (who kindly lent a number of choice plants for the occasion) presided, and, with the Rev. H. Bull, offered some appropriate remarks, Miss Stevenson presiding at the organ. This being the first Sabbath of Mr. Bull's ministry in Lenton, a welcome tea was held on Monday, which proved the most successful held for many years. Mr. Anderson Brownsword, a valued friend of the church, occupied the chair. Addresses by the pastor and the Rev. C. F. Aked, of Syston. Choruses by the choir, the band assisting, and Mr. F. Burton leading. Proceeds, including a handsome donation from Mr. Brownsword, £23.

**RETTFORD.**—On Sept. 25th harvest thanksgiving services were held. Sermons by the pastor, Rev. S. Skingle, to large congregations. The decorations were plentiful and appropriate. On Monday a public tea was held in the school-room. An entertainment followed, the pastor presiding. Anthems, duets, songs, recitations, etc., were given. The fruit, vegetables, etc., were disposed of, good prices being realised. About £10 resulted from the sale and collections.

**SHEFFIELD, Cemetery Road.**—On Sept. 19th harvest thanksgiving services were held, when the chapel was suitably decorated for the occasion.—On Tuesday, the 21st, Gaul's sacred cantata, "Ruth," was rendered by the combined church and Sunday school choirs, assisted by other friends. The festival was a success in every way, and the collections, which were for the organ and choir fund, amounted to over £14.

**SMALLEY.**—The anniversary services took place on Sept. 12th. Two excellent sermons by the Rev. E. H. Jackson, of Louth. On Sept. 13th a public tea was provided, after which Mr. Jackson gave an interesting lecture to a good audience. Subject—"Conquerors without Swords." The chair was taken by Mr. D. R. Rowlatt, of Derby. Net proceeds, £4 3s. 4d.

**SPALDING.**—The chapel anniversary and harvest thanksgiving services were held on Sept. 19th. Sermons by the pastor, Rev. J. C. Jones, M.A. On Sept. 20th the usual public tea was held, the trays being provided gratuitously. The annual meeting followed. Revs. J. C. Jones (chairman), S. Yates, G. Smith, R. Middleton, Messrs. J. Wilson and J. T. Atton gave addresses. The chapel was beautifully decorated with fruit, flowers, evergreens, vegetables, and corn. The

congregations were large, and the meeting was well attended. Collections over £21. The singing of the choir was capital. Mrs. Moore presided at the organ.

*Pode Hole.*—On Oct. 10th the chapel anniversary and harvest thanksgiving services were held. Sermons to large and crowded congregations by Mr. G. Wilson. The usual tea and meeting followed on the Monday. The chapel was decorated with fruit, corn, and flowers.

*Spalding Common.*—On Oct. 3rd the chapel anniversary and harvest festival were held. Sermon in the afternoon by the Rev. J. C. Jones, M.A., and in the evening by Mr. D. Crampton. On the Monday a public tea and meeting were held. Addresses by Messrs. Woodroof (chairman), M. Taylor, Digby, F. Fly, and others. Decorations excellent and collections liberal.

*STALYBRIDGE, Wakefield Road.*—The Sunday school anniversary services were held Sept. 29th. Rev. G. W. McCree, of London, preached. On Monday evening Mr. McCree lectured in the chapel, on "Turning Points in Life," the chair being occupied by Joseph Hyde, Esq. A large audience at the lecture and good congregations on Sunday. Total proceeds £37, a considerable advance on last year.

*STOKE-ON-TRENT.*—Anniversary sermons were preached on Oct. 10th, in the morning by the Rev. Walter Pearson (Congregationalist), in the evening by the pastor, Rev. S. Hirst. Collections for the church funds realised nearly £10.

#### FORWARD MOVEMENTS.

*BARLESTONE.*—For a long time past larger accommodation has been needed for Sunday school purposes. It was felt very desirable also to have a room, apart from the chapel, in which meetings of various kinds could be held tending to make village life less monotonous, especially during the winter months. A suitable site at the back of the chapel was secured several years since at a cost of £100, upon which a building is now being erected, which, with heating apparatus for both that and the chapel, will cost about £350. On Tuesday afternoon, October 5th, a memorial service was held, conducted by the pastors, Revs. G. Needham and J. R. Godfrey, and in weather as bright and as warm as at midsummer. Stones were laid by Mrs. Kirkman, Miss Hackett, Mr. T. Wilkins, Mr. Jas. Cart, and Mr. W. C. Deacon, all being representatives of families long connected with the church and school. Mr. Wilkins and Mr. Deacon having

briefly spoken, the Rev. W. Bishop, of Leicester, gave an appropriate address, after which the company adjourned for tea. In the evening a lecture was given in the chapel by the Rev. J. R. Godfrey, on "William Cowper," which was interspersed with recitations by Mr. J. K. Archer and Mr. T. Smith, junr. The Rev. G. Needham presided. The day's proceedings amounted to £35.

*BELPER.*—On Tuesday, Oct. 12th, a bazaar was opened in the Public Hall for the benefit of the new Baptist chapel at Belper. The following ministers and gentlemen were present:—The Revs. C. Springthorpe, W. H. Tetley, J. Midgley (Wesleyan), J. Bacon (Primitive), C. Craine (Free Methodist), Messrs. Councillor S. Bennett and W. Hall (Derby), W. H. Smith (Langley Mill), E. Kirk (Crich), J. Calvert, W. B. Anthony, S. Bakewell (Kilbourne), and others. The stalls were very tastefully draped and well laden with goods. Letters of apology for non-attendance were received from Mr. and Mrs. Jacoby, Rev. F. Knowles, Rev. C. Cowan, and Mr. R. Argile. Mr. Jacoby, M.P., forwarded £5 towards the funds. Mr. Slack, of Derby, formally declared the bazaar open. Before the sale commenced, the Rev. J. Midgley, in fitting terms, moved, and the Rev. J. Bacon seconded, a vote of condolence with the family of the Hon. F. Strutt in the sad calamity which had befallen that gentleman. The resolution was passed in becoming silence. There was a large attendance at the commencement, and a liberal collection was made. The bazaar was again opened on Wednesday, and in the evening was very numerously attended. The band rendered very efficient services at frequent intervals. The proceeds of the two days' sale amounted to £150, which, considering the depressing circumstances under which the bazaar was held, is considered satisfactory.

*CHESHAM.*—The friends at Chesham have recently purchased, for £1,110, one of the best sites in the town for the purpose of eventually building a new chapel and schools thereon. The property is bringing in at present £75 per annum. It is proposed, when the time comes, to build the chapel first, and to convert the old chapel into schools and class-rooms, for use until there are funds sufficient to build new ones.

#### BAZAARS.

*LOUTH, Eastgate.*—To reduce the debt on the minister's house a bazaar was held on October 12th and 13th. It was

arranged as 'an Indian village, and "Waubano," chief of the Delaware tribe of Indians, was in attendance. Including £17 raised by a "quilt," the proceeds amounted to over £60.

**MEASHAM.**—On Sept. 13th a very successful sale of work and public tea were held in the school-rooms, with the view of clearing off the remaining debt on the chapel. This was the the third effort for the same object in two years.—On Oct. 3rd very successful harvest services were held both at Measham and Netherseal. The chapels were decorated in harmony with the occasion, and the pastor preached appropriate sermons. The quarterly collections were taken at the services.

#### MINISTERIAL.

**AKED, Mr. C. F.**—Mr. C. F. Aked, of Nottingham College, has accepted a hearty and unanimous invitation from the Baptist church, Syston, Leicester.

**CHAPPELLE, Rev. J. K.**—On Saturday, Oct. 4th, a large number of members of the church and congregation assembled for tea and to take farewell of the late pastor, when addresses were delivered expressive of the esteem in which Mr. Chappelle was held and appreciation of the work which had been done during his pastorate. The young men had previously met for tea, etc., when Mr. Thos. Greenwood, Vice-President of the Mutual Improvement Society, presented a valuable marble timepiece, with the inscription—"Presented to the Rev. J. K. Chappelle by the members of the Shore Mutual Improvement Society, as a mark of respect and in grateful remembrance of his ten years' services as President of the above society." The members of the young women's Bible class also presented Mr. Chappelle with a handsome writing desk and an address. Other tokens of regard were given. Mrs. Chappelle received a beautiful work-box and inkstand from her Sunday school class.

**MCCALLUM, REV. D.**—On Sunday evening, Oct. 3rd, Mr. McCallum preached his farewell sermon as pastor of Enon chapel, Burnley. The chapel was crowded.—On Oct. 6th a church and congregational tea was held in the school-room. 200 sat down, and at the after-meeting the room was filled. Mr. E. Heap, deacon, took the chair, and was supported by Rev. R. Littlehales (Sion Baptist), Messrs. J. Heap and J. Kilshaw, superintendents. The chairman felt it a pain-

ful duty to part with Mr. McCallum, who was leaving solely on account of failing health. After Mr. Littlehales and G. Howorth had spoken, Mr. Riley took the chair, and Mr. E. Heap presented to Mr. McCallum a purse containing between £20 and £30. Mr. J. Kilshaw spoke on the good feeling that had existed between pastor and people. Mr. Fred Slater presented an illuminated address, and said they could not quarrel with Mr. McCallum because he would not let them. He then read the address, which had been beautifully engrossed by Mr. W. L. Grant, and was encased in a good oak frame:—"Enon Baptist Chapel, Red Lion Street, Burnley. To the Rev. Duncan McCallum. In taking leave of you, the church and congregation worshipping at this chapel desire to express their appreciation of the services you have rendered during the four years you have held the pastorate. They recognise the diligent discharge of many and varied duties, the kindly and sympathetic demeanour towards one and all. As a preacher, teacher, visitor, and friend you have proved yourself worthy, and we think that the vocation of a bishop or minister, as expounded by St. Paul, finds its fulfilment in you. We trust that the temporary rest you propose for yourself may restore your health, so that you may enter upon new duties with restored vigour. Accept our wishes for your future prosperity. May God be with you your life long, and may the gospel of Christ find you its faithful expositor. Signed, on behalf of the church and congregation—Edmund Heap, James Riley, deacons; John Kilshaw, John Heap, superintendents. October 6th, 1886." The address was surmounted with an engraving of the chapel. Mr. McCallum responded with much feeling, saying that no minister could have a happier pastorate than he had had during the four years he had been with them. He advised them not to be rash in the selection of a minister; but still they should not delay it too long, as there was a great danger of members drifting away elsewhere. Mr. Joseph Thornton afterwards presented, on behalf of the second young men's class, a group portrait of the class, enclosed in a very neat black frame. The proceedings terminated in the usual manner.

**WATERTON, REV. CLEMENT.**—On Tuesday, Sept. 28th, the Rev. C. Waterton was married to Miss M. E. Soloway, of Bridgnorth, at the Baptist chapel, Bridgnorth, Salop. Rev. J. W. Dyer officiated. On the return of the newly-married pair



to Elland a deputation of friends from the chapel (West Vale) welcomed them. Mr. and Mrs. Dempster presented a splendid silver service; the Misses Dempster two bronzes; Mr. and Mrs. Horsfall a magnificent marble timepiece; Mr. and Mrs. S. Brook a parcel of woollen goods; and Messrs. Fisher, Smith, and Binns, on behalf of the church, congregation, and Sunday school, a purse containing £11 in gold.—On Saturday, Oct. 2nd, Mr. Waterton was ordained as pastor of the West Vale church, services being held morning and evening. In the afternoon there was a fairly good congregation, many persons from Halifax, Ovenden, and elsewhere, being present. The service was conducted by the Rev. W. Gray, of Birchcliffe. The choir was in attendance, and sang two or three anthems of an appropriate character. At an early stage Mr. Robert Dempster made a statement in reference to the circumstances under which the invitation had been given to Mr. Waterton. He mentioned that some credit should be given to the West Vale Baptists for having established the first place of worship in West Vale. Mr. Waterton related the circumstances of his conversion and of his entrance to the ministry. As to his future, he wished to continue and to increase in the zeal with which he had already commenced. The Rev. Watson Dyson, Halifax, having offered the ordination prayer, the Rev. Professor Goadby delivered the charge to the pastor, basing his remarks upon

the words, "Christ crucified." After ten, of which 213 persons partook, Rev. W. Gray presided at the evening meeting. The Rev. Giles Hester delivered the charge to the church. Addresses followed by Revs. Dr. Duncan, T. Plant, of Nottingham College, F. Norwood, A. C. Carter, and J. Lawton. Anthems were sung by the choir, Mr. R. Sagar ably presiding at the organ.—On the Sunday Professor Goadby preached to large congregations, and on the Monday the Rev. Giles Hester lectured under the auspices of the Young Men's Association, on "Garfield, Gordon, and Grant." Mr. Councillor Davis presided. Thanks were spoken to by Messrs. Dempster, E. S. Brook, J. Horsfall, and T. Fisher.

#### BAPTISMS.

- BOSTON.—Two (one from Doncaster), by J. Jolly, B.A.  
 CHATTERIS.—Four, by T. H. Smith.  
 COALVILLE.—One, by F. Pickbourne.  
 DOWNTON.—One, in the river Avon, by F. Cunliffe.  
 HEPTONSTALL SLACK.—Three, by J. Hubbard.  
 HITCHIN.—Six, by F. J. Bird.  
 KILBOURNE.—Six, by G. Love.  
 LONDON, *Borough Road*.—Six, by G. W. M'Cree.  
 LOUGHBOROUGH, *Baxter Gate*.—Three, by R. M. Julian.  
 NORWICH.—Three, by G. Taylor.  
 SMALLEY.—Two, by G. Porter; and two (one a Wesleyan), by T. Eaton.  
 TADMORDEN.—One, by W. March.

### Obituary.

HALFORD, CHARLES KEEN, was born January 29th, 1822. In early life he allied himself with the cause of Christ, and was for many years a deacon of the General Baptist church at March, Cambs., under the successive pastorates of the late Revs. John Jones and T. T. Wilson. He was also instrumental, together with Mr. J. S. Smith, of March, and other friends, in re-opening the chapel on the Whittlesea Road, which had been closed for a considerable time. This little spot was especially dear to his heart, and he will long be gratefully and affectionately remembered by the friends there for his unostentatious zeal in seeking their spiritual welfare. In 1868 he and his family removed to Manchester, but after a short residence of eighteen months he finally settled at Southport. Accustomed as he was to work for the Master, he soon threw in his lot with the Baptists there, and strove for the furtherance of the Redeemer's kingdom. He often expressed a wish that he might "die in harness." This desire was granted him. At the time of his death he had been a deacon of the Southport church for upwards of twelve years. His health had failed him for the last twelve months, but those dear to him fondly hoped that he might be spared to them; but the dear Saviour had better things in store for him, and on the 3rd of August, 1886, he was called home, and entered peacefully upon his reward. The funeral service was conducted by the pastor, the Rev. J. J. Fitch, assisted by the Rev. J. Martin. Many friends were gathered at the cemetery to pay their last tribute of respect, and many hearts felt they had lost a kind and sympathetic friend. F. R. H.

THE  
MISSIONARY OBSERVER.

NOVEMBER, 1886.

Death of the Rev. John Buckley, D.D.

WE deeply regret to announce that at six o'clock on Monday morning, October the 4th, we received from Cuttack, India, the following telegram:—

“Dr. Buckley died to-day.”

Beyond this telegram no information has been received, and details by post cannot arrive until about the end of October. The sad tidings were altogether unexpected, no intimation having been received of his illness. In a private note to the Secretary, dated 14th August, he wrote: “We are in the midst of the rains, and it is, as usual, an unhealthy season, but we are all in the Lord's hands, and are immortal till we have done our work. Peace be with you and yours.” In a subsequent letter, from Mr. J. F. Hill, dated September 14th, the remark occurs: “All are as usual in Cuttack.”

In a letter, dated 17th August, Dr. Buckley wrote:—

“MY DEAR BROTHER HILL,—

“I have had a week's holiday, and have returned all the better for it. Mrs. Buckley and I went over to Naraj, and both of us enjoyed the rest and change. Of course we took some of the children with us. I almost envied you the quiet rest at Eyam. Many years ago I described the affecting scenes that render that place famous. Now for work.”

After referring to several business matters he thus concludes:—

“We are very glad to hear that Mr. Brearley has been received, and trust the issue will prove that he has been sent of God.

“I must, as soon as I can, write you a letter for print, but just now I am much pressed. I am grieved to say that our friend Mr. Beck\* died at Pooree yesterday morning. The Lord provide for those he has left. Peace be with you all.

“Ever yours affectionately,

“JOHN BUCKLEY.”

\* Mr. Beck was a native of Loughborough, and was once, I believe, a scholar in the Wood Gate Sunday School. He went to India as a soldier, and subsequently became a civil engineer. He was a member of the church at Cuttack, and, as an architect, has rendered valuable help to the mission.—W. H.

In connection with the death of our beloved brother, the following Minute was passed by the Committee, at a meeting held at St. Mary's Gate, Derby, on Wednesday, October the 13th. RESOLVED—

“That having received by telegraph the sorrowful tidings of Dr. Buckley's death, the Committee desire reverently to bow to the Divine will in this dispensation of God's providence.

“That they express their deep and affectionate sympathy with their afflicted and widowed sister, Mrs. Buckley, who for forty-five years has been assiduously engaged in the service of the Mission, and for forty-two years the companion and helper of her devoted husband in every good word and work; and pray that in her painful bereavement, she may be sustained and cheered with the immortal hopes of the gospel.

“That they record their high appreciation of the valuable and manifold services which their revered brother was enabled to render to the Mission during the forty-two years he was connected with it—not only in his ministerial and pastoral work, but also in his revised versions of the Oriya Scriptures, in his presidency of the College, in his labours in connection with the Orphanages and Schools, and in his duties as Secretary and Treasurer of the Orissa Conference.

“That they regard their beloved brother's removal as a fresh and imperative call to strengthen the missionary staff as speedily as possible, and trust that the friends of the Mission will, by prayer and effort, aid the Committee in this most desirable object.”

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### In Memoriam.

REV. JOHN BUCKLEY, D.D.

THIS lowly flower upon his grave  
Who wrought so well, and wrought so long,  
Where who so works must needs be brave,  
In faith, and love, and purpose strong.

I would 't were worthy of his worth  
Who nobly chose a noble part,  
Forsook the land that gave him birth  
To give Orissa all his heart.

What know we of his silent strife  
With love of kindred, home, and friend—  
That strain upon his patient life,  
Which only with his life could end?

For by the Mahannuddi's stream  
Rose visions of his English past;  
Through foreign speech, as in a dream,  
Came loved home-voices to the last.

But how he schooled himself to scorn  
The thought of ever looking back;  
And forward went, till old, and worn,  
He left a long heroic track.

We cannot sum the all of good  
That lives to show how well he toiled,  
Nor, what he tried, while foes withstood,  
Or did, that fierce fanatics spoiled.

Span often through his lengthened span  
 It was his happy lot to greet  
 The heathen-born, both child and man,  
 New-coming to the Saviour's feet.

Now round his honoured tomb they stand,  
 Their lustrous eyes with sorrow dim :—  
 Nor those who sailed to grasp his hand,  
 Shall sun their hearts in talk with him.

And lovingly we say farewell,  
 Until our cloudless morn appear :  
 O crown'd one that with God dost dwell,  
 We hold thy name and memory dear.

Dear faithful wife, who constant shared  
 His tasks and perils—lone thy way,  
 But heavenly watched; and well prepared  
 Thy place with him in blissful day.

Louth.

E. HALL JACKSON.

## Notes from my Log.

BY REV. WILLIAM ORTON.

ACCORDING to announcement in the October *Observer*, the mission party sailed for India in the S. S. *Goorkha* on Thursday, Sept. 30th. They were accompanied to the ship by the Secretary, Treasurer, and many other friends, and embarked at the Royal Albert Docks. They set off in good spirits.

It is expected that our friends would receive the sad tidings of Dr. Buckley's death at Port Said, or Suez. As all were anticipating the pleasure of a hearty welcome from him, how great will be their disappointment when they learn that he has passed away.

The following "Notes" were received from Malta Oct. 16th.

### DOWN THE RIVER.

The farewells were all spoken, the last signals waved by loving hands were no longer seen, the sun was smiling on us, and we soon saw the green fields on either side of the spacious river. There were good views of several towns as we sailed along, as Gravesend, Tilbury with its forts, Southend with its pier, Sheerness, and the mouth of the Medway—so that our interest was kept alive, and we glided along pleasantly towards the open sea.

### AFTER SUNSET.

It was dark before we reached the Nore. The darkness was soon relieved, however, by the lights on the shore. There were clearly seen the lights of Dover and Folkestone, of Dungeness and of the lighthouses on the French coast. A rocket was sent up in passing the heights of Dover, to announce that a ship of the British India S. S. Co. was passing by. For the first time Mr. Brearley and I retired to our cabins to seek "tired nature's sweet restorer—balmy sleep."

### THE OPEN SEA.

The morning was fine. We were out of sight of land. Nothing was to be seen but sea and sky, save three ships in full sail. One was as white as snow, and seemed like an angel on the deep, and the others were dark and unattractive. The difference was that the one reflected towards us the light of the sun, and the other was in such a position that we saw only the shadow. Does not this illustrate some facts in human experience?

Friday, Oct. 1st.—Observations at noon, Lat. 49° 50' N.; Long. 2° 36' W. Distance run, 246 miles.

## OUR PARTY.

The saloon passengers number between eighty and ninety. In addition to these there are second class passengers, and a number of servants and children. Besides our own special party of four, there are Rev. H. Little, a Wesleyan missionary, with his wife and two young men going out to Madras; two ladies from Scotland, going out to labour in the zenanas; and a clergyman of the Church of England, who is appointed chaplain to men employed on railway works. Then there are military officers; medical men; one gentleman in the Civil Service; others going to tea plantations, indigo manufactories, &c.; and among the rest is "Sister Janet," who rendered great service as a nurse in the hospitals during the Russo-Turkish and Zulu wars, and now wears the decoration of the Royal Red Cross, presented by our Queen. All our fellow passengers are very agreeable, but some, especially of the younger persons, are rather too gay to suit the tastes of their graver seniors.

## THE CREW.

The crew is composed very largely of natives of India. The dark faces are everywhere. Some of the Eastern customs are becoming familiar. To mention one—"the dipping of the hands in the dish." At meals the men sit on the ground, in groups of three or four, round large metal dishes, and with their fingers mix the rice and curry, and without any other instruments than those which nature supplies convey their food to their mouths.

## THE BAY OF BISCAY.

It is now Saturday. We passed into the dreaded Bay at four this morning. The night was very rough, and we were literally "rocked in the cradle of the deep." There were many places empty at the breakfast table. In looking out from the deck we saw a shoal of porpoises sporting themselves. By noon the daily report was Lat.  $47^{\circ} 18' N.$ ; Long.  $6^{\circ} 29' W.$  Distance run, 225 miles.

Sunday found us still in the Bay. The morning was rough, but we were able to hold a short service; and though many were unable to leave their cabins, upwards of forty were present. The second hymn seemed specially appropriate—

"On the waters dark and drear,  
Jesus, Saviour, Thou art near;  
With our ship where'er it roam,  
As with loving friends at home,"

In the evening the four of our own party held a short meeting for conversation and prayer; and so closed our first Sabbath on the great deep.

At noon we were in Lat.  $44^{\circ} 22' N.$ ; Long.  $8^{\circ} 58' W.$ ; and had run in the twenty-four hours 205 miles.

## STRAITS OF GIBRALTAR.

We passed Cape Finisterre during the night, and were glad to learn on Monday morning that we had left behind us the Bay of Biscay. The morning was mild, and the sea more calm; but the night had been stormy and our progress slow, so that the report at noon was somewhat less favourable—Lat.  $41^{\circ} 29' N.$ ; Long.  $9^{\circ} 50' W.$ ; and distance run 181 miles.

On Tuesday morning we came near the coast of Portugal, and during the day passed Cape St. Vincent, which we saw to great advantage. The rocks with the convent, the fortifications, and the signalling station were very clearly seen, and were observed with great interest by us all. The day's report was Lat.  $37^{\circ} 20' N.$ ; Long.  $9^{\circ} 16' W.$  Distance run, 244 miles.

The next day, Wednesday, brought us into the famous Straits of Gibraltar, and there we looked on a scene of great interest and beauty. The sun had not risen. A soft rosy light was spread over sky and sea. On one side were the mountains of Europe, and on the other the mountains of Africa; and these were covered with a thin haze which gave them a purple hue. As we looked onward the sun seemed to rise like a red glowing disk out of the water, and the increased light brought out every object still more clearly. Before us were the "Pillars of Hercules," one of them being a huge rocky mountain called Apeir Hill, and the other the Rock of Gibraltar. This rock rises out of the sea to a height of 1337 feet, and stands unrivalled in its majesty. The town was seen at its western base, the bay with its ships was behind, and on its summit was a lighthouse, which seemed very diminutive. The rock itself was bathed in a clear light, while all the rest was in shadow, and we could see every part of it to great advantage. It was an object of intense interest to

all on board, and was eagerly watched in its changing aspects until it faded away in the distance.

At noon, Lat. 36° 12' N.; Long. 4° 9' W. Run 271 miles.

#### ORIENTAL CUSTOMS.

It seems sometimes as if we had already come to the lands of the East. There are to be seen the nose-jewel—the bangles round the naked ancles—the servants who wait at table girded with their napkins as our Lord girded Himself—the little group sitting round the dish of rice and curry, and dipping their hands in the dish—and the Mohammedans at their prayers, lifting up their hands, and bowing with their faces to the ground. All these things will probably be familiar to us by and by, but at present these things are strange.

Saturday noon, Lat. 30° 50' N.; Long. 11° 36' E. Distance run in 24 hours, 255 miles. The vessel is due in Malta by daylight in the morning.

## Notes from Rome.

BY REV. N. H. SHAW.

#### LOSS BY DEATH.

WE have lost a brother by death. Guiseppe Sacconi came amongst us and received the gospel nearly four years ago. He was already old, but continued vigorous until about a year and a half ago. When he could no longer work, through the kindness of Mrs. Rylands he found an asylum, together with his wife, in the house on the Janiculum presided over by Miss Shaw, for which he was very thankful. Although ignorant of the Bible four years ago, he gave evidence abundantly in my many visits to him of having stored his memory with considerable portions of the New Testament and smaller portions of the Psalms, and never seemed to waver in his simple trust in the Saviour. We buried his mortal remains, together with those of "an infant of days" (our brother was seventy-six years old), the child of evangelical parents unknown to us, on Sept. 28, thankful that he had been enabled to continue faithful unto death.

Our little church is poorer by one member, but we are thankful that several likely candidates are seeking baptism.

#### THE WINTER CAMPAIGN.

By God's mercy we have been helped wonderfully through the exceptional difficulties of the summer, the exigencies of the mission keeping us again in Rome and without rest all the summer, and this time single-handed in the work. A young member of the church has, however, preached a number of times for us in Via di S. Martino and once in Via Urbana, and with considerable acceptance.

Now the summer (our spiritual winter) is over, and we are laying our plans for the more active season. We are hopeful, but we cannot forget how a year ago our hopes were bright and were afterwards completely dashed by the mysterious working of Satan, and we beg the special prayers of our kind friends that we may (D.V.) have a very different experience this year.

#### CLERICAL REACTION.

We have had several times to record the manifest signs of clerical or priestly reaction in Italy, and it seems as if that reaction became more visible every day. The infallible Leo XIII. has recently blessed the Jesuits, whom the equally infallible Clement XIV. suppressed. They are everywhere, and in every form are busy doing their works of darkness. They know how to "run a coach and six through Acts of Parliament," and so we find large and imposing conventual establishments rising around us together with the other new buildings of Rome. There has recently been a great outcry in certain journals about the increased activity of the priests among the children. It is admitted on all hands now that the priestly schools are only too successful in their competition with the communal schools. They are found in every part of the city, and the

inducements in the form of food, clothing, and presents to the children, are found by many parents to be irresistible. Even in the communal schools the papal catechism is taught by law, and in such a manner as to extort an expression of satisfaction from the clerical inspector. From all this it is evident that even the next generation of Italians will be men indoctrinated in the enslaving tenets of the papacy. All this makes our work harder and more needed, and should call forth the prayers of our friends for us.

#### THE CHOLERA.

It is said that the cholera has at last made its appearance in Trastevere. There have been several deaths of which it is suspected that cholera was the cause, and several families have been secluded and placed under inspection. Nothing is made certain yet. Meanwhile we have a good defence in a most abundant supply of excellent water.

#### TRAFFIC IN THE STREETS.

A tax of one halfpenny on behalf of the cholera-smitten parts of Italy was the other Sunday levied on all passengers in omnibuses and trams in this city. The result showed that not less than 60,000 persons used these conveyances on that day.

#### FAITH AND GASTRONOMY.

*From "Nabab," ex-journal of Rome, as quoted in the "Arnico di Casa."*

"Before philosophical materialism arose, you priests had invented a religious materialism. Of this Christian worship, all spirit and word, you made a worship all meat and drink. You did not conceive of God except under two forms, viz., a God eatable and drinkable. . . . .

"Later on you made of a rich dish (*piatto grasso*) a question of eternal life or death. Thus all the joyous and sad recurrences of Christendom had a gastronomic sanction, either affirmative or not. Fasting and indigestion became in short, the poles of the faith.

"In fact, thanks to these culinary rites, your public habituated itself to consider the church as a sacred dining hall. To eat the Supreme Being as frequently as possible, was, for several centuries, the preoccupation of Catholicism. God was no more adored with the heart, but with the *pylorus*.

"Talking continually and furiously of the stomach (*ventre*), it was inevitable that the feasts should be sanctified only by that. And since your theology, at bottom, is nothing more than a treatise on the mode of banqueting or not, the faithful had to substitute the cook for the confessor.

"Gastronomy—there is the great enemy. The sweetest symbols, such as Christmas and the Resurrection, behold them rendered unnatural in these periodical orgies which instead of honouring God dishonour man. These solemn moments of history and of the faith speak to us no more in the double language of poetry and of religion: it is only the stomach which now commemorates the coming and the departure of the great Liberator. The Christian cities do not pray any more: they dine (*non pregano più: pranzano*). The incense which ascends to heaven is nothing but the smell of the broth pot or saucepan.

"It is the theologians who have ruined all between one dinner and another."

## Letter from Rev. J. G. Pike.

*Sumbulpoor, August 21st, 1886.*

MY DEAR BROTHER HILL.

We are still very busy with our building operations, but I am thankful to report we are drawing to an end with them. Mr. Vaughan's house is all but done; indeed they have been living in it for nearly two months; the book-room is progressing rapidly: but for the rains, two months would see it completed. As it is, we must wait for the rains to cease before we can make the small bricks required for the roof. We hope, if spared, to have a good cold season in the

district, freed from the worries of building; and no one who has not had to build in India, without a contractor, can have any idea of what worrying work it is. One cannot leave it for half a day, or something will go wrong. A gentleman in the Survey Department has been building some offices; he has been obliged to depend largely upon the natives, and, as a result, a considerable part of a verandah came down the other day with a rush, throwing some twenty workmen to the ground. Marvellous to say, though they fell some fifteen feet, or more, amongst falling bricks and rafters, none were seriously hurt. We shall feel ourselves repaid by knowing that our work is good. For the book-room foundations we had to dig on one side some fourteen feet deep.

With regard to our more important work, which we all have at heart, I trust it is making real, if all but silent progress. Even though we cannot rejoice yet over gathered sheaves, we feel sure the good seed is falling on good ground in some instances.

We met with a young man at Humar festival who cheered us by telling us of a band of young men who met to read the New Testament, and whom he described as Christians, but waiting for each other to avow themselves Christ's disciples. These young men live in a village on the Raipoor Road. Immediately after taking a tour in that direction, some four years ago, a Christian gentleman connected with the police passed over the same ground, and he begged that we would send a preacher to go over the ground again, as the country side was in a ferment about the new religion.

One Sunday in June a devotee from the district of Gangpur came to our shed in the market. He sat a long time with us, and played the drum to accompany our hymns, with several of which he appeared quite familiar. He volunteered the statement that the people of Gangpur were very interested in our books; especially fond were they of Makunda's tract, "Jagannath Tested." Several who had not got this tract for themselves borrowed it and made manuscript copies to keep by them,

We are just now much interested in a village named Sahaspur, (city of courage—may it be a name of happy omen) not many miles from Sumbulpoor, on the Cuttack Road. Here some of the villagers have turned Jagannath out of his temple with every kind of indignity. Some one hacked the sacred person with an axe. Then, with the idea of destroying the idol, and rendering it unfit for worship, intoxicating liquor was poured over it; finally, it was thrown into the river. Most of the villagers appear either to have had a share in this remarkable transaction, or, at least, to sympathize with it. Some said, "Now if the sahib's books are false we shall get into trouble, but if they are true, and the god is only wood, what have we to fear?" It is not known, for certain, who were the ringleaders in this iconoclastic movement, but rumour says the head man of the village was one. I should think this, on the face of it, likely. It was a bold action, and unless some one of authority was at the bottom of it, I can hardly understand the average villager being so courageous. This much is certain:—three or four years ago some of our books were bought at the village and they have been well read. The head man and his son, with some others of the villagers, as a result, have certainly lost all faith in idolatry, and they seem much drawn to our Scriptures. The head man's son, who has called twice at our bungalow to see me, and several times at the book-room, says his father had spent 15,000 rupees on the temple of Jagannath, but now he was as much opposed to idolatry as formerly he was devoted to it. 15,000 rupees is a large sum, and most likely exaggerated. It is probably no more than the oriental way of saying "a very large sum." The old man has recently lost his wife. When she lay sick he prostrated himself before the idol and prayed most earnestly that her life might be spared. Her death seems to have been the final blow which broke the fetters that held him to Jagannath. He found no consolation in Hinduism, but appears to have been delighted with the Psalms of David. He expressed the other day to one of our brethren his wonder that any one could be found to say a word against such a religion as the Christian's, and such teaching as he found in our Scriptures—so pure, so good. We can only pray that his heart may be as completely changed as his views appear to be.

I am told that every year, hitherto, he and his son have cultivated certain fields for the benefit of the temple. This year he is cultivating them for himself.



Having made known his purpose, the brahmins have cast seed into the fields as well, and at harvest time there will be, I expect, a legal contest. I should have said that the brahmins, fearing if there were no idol in the temple they would lose all claim to temple lands and dues, lost no time in looking out for a successor.

At the risk of being rather lengthy, I must say a word about this second Jagannath, because it shews this revolt against idols is spreading. In a distant village the brahmins found an image that was taken care of by the villagers, but not worshipped, for it had been found by them on the banks of the river with evident marks that it had been roughly handled—in short it had been put on the fire. When first brought, the neighbouring friends refused to aid in consecrating such a mutilated god, so it was put into the carpenter's hands, and the charred portions scraped off. They got off him, said the head man, with a twinkle in his eye, ever so much charcoal; then they padded him a little and put on a new skin, and finally he was consecrated. But can any one believe that these villagers will have any faith in Jagannath?

To return to the young man, the last time he called upon me he bought the Oriya Bible for one rupee, and he carried it away through the bazaar with considerable pride, not being at all ashamed to say what it was. We shall visit this interesting village shortly, but do not deem it wise to be in a hurry. We have sent the colporteur, who was delighted with what he saw, and sold many books.

Let us have your earnest prayers for this village and the district too. Only the other day men came for our books from a part of the district never visited as yet. But more especially will you pray for the bereaved old man and his son who seem not far from the kingdom?

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*A Missionary Band: A Record and an Appeal.* By B. BROOMHALL. London: Morgan & Scott, 12, Paternoster Row. Paper boards, 1/6; cloth, gilt, 3/6.

THIS is a record of the Cambridge graduates who went forth in connection with the *China Inland Mission*. Persons desirous of obtaining interesting information respecting mission work in China will find it in this beautifully got-up volume. In addition to this they will also find much valuable information and many stirring utterances with reference to the evangelization of the world.

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*A Century of Protestant Missions.* By Rev. JAMES JOHNSON, F.S.S. Nisbet & Co. Price 6d.; or for distribution, 3/6 per dozen or 25/- per 100.

WITHIN thirty-six pages this pamphlet contains many startling and stimulating facts in relation to the missionary enterprise during the past hundred years. It states that there are two hundred millions more heathen in the world now than there were a hundred years ago, and that if missions are to overtake even the ordinary increase of the population, greater efforts must be put forth by the church than have been hitherto. A careful and prayerful perusal of this pamphlet must tend to promote a missionary spirit.

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## Contributions

Received on account of the General Baptist Missionary Society from  
September 16th to October 15th, 1886.

	£	s.	d.		£	s.	d.
Barton and Barlestone .. .. .	37	6	0	London, Westbourne Park .. .. .	25	0	0
Bradford, Infirmary Street .. .. .	12	1	8	Market Harborough .. .. .	1	15	8
Colwell, Isle of Wight .. .. .	1	10	0	Queensbury—Mr. H. Firth .. .. .	0	10	0
Coratham—Mr. Stanyon .. .. .	0	5	0	Wisbech .. .. .	1	0	0
Heptonstall Slack .. .. .	9	12	10				

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*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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DECEMBER, 1886.

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Jones, of Georgia.

FROM reports which have appeared at various times in the religious press, we in this country have been made aware that a star of considerable magnitude has arisen in the sky of Western Christendom. He is to be found in the Methodist constellation, and already a large number of the United States have rejoiced in his light. Like Finney of years ago, and Moody of the present, he is a revivalist. Such men are worth studying. As a rule they have an individuality all their own, and whilst this cannot be appropriated by others, the doctrines and methods of such men are not without suggestiveness to all who are anxious for the salvation of their fellows. For that reason we call attention to the characteristics, teachings, and methods of the Rev. Sam P. Jones. In doing so it will be well to begin with

BIOGRAPHY.

Born in Chambers County, Alabama, on Oct. 16th, 1847, he is now thirty-nine years of age, and resides where he was brought up—in Cartersville, Barlow County, Georgia. His "precious mother," as he is fond of calling her, died when he was eight years old, but he is doubtless all the richer for the "unfeigned faith" which dwelt in her, and also in his grandmother. Captain John J. Jones was a well-known and upright lawyer, and a good Christian man. But the son, trained for the legal profession, and with every prospect before him of a successful career, fell away into a course of drunkenness and dissipation in which he waxed worse and worse in spite of all attempts to save him. It was not until the father appealed to him from the bed of death that he became penitent. Falling at the bed-side he cried out, "I'll quit! I'll quit!" meaning that by God's grace he would abandon his sinful life. He did so, and soon afterwards felt called to the ministry. In taking that step he surprised all his friends, and met with nothing but bitter opposition on the part of his wife. This was in 1872. In 1876 he began to alarm church officers by the way in which he denounced the habits of society. The stewards remonstrated with him, saying that he must starve if he talked like that; but his reply throws a flood of light

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on the character of the man. He said, "I am preaching my convictions, and have no compromise to make." Revivals accompanied his ministry. His name spread. He was set free from the regular ministry to prosecute evangelistic work. As Agent for the North Georgia Conference Orphans' Home, he raised money and revived the Institution, and in so doing he has found the niche he was ordained to fill. His path through the length and breadth of the land has been marked by a great quickening in the churches, and by a great awakening among all sorts and conditions of men.

#### HIS VOUCHERS.

Sam Jones uses strong language. His denunciations of certain things are unmeasured. His shells burst alike among Christians and the ungodly, with the result that in many places he has aroused strong and bitter opposition. We do not wonder at it. Drinking and drink-selling find no quarter at his hands. He says, "I have got this thing down just to this point: that the man who drinks whiskey is a fool, and the man who sells it is a rascal." To him dancing, card-playing, and theatre-going are all agencies of the devil, and are in no wise to be countenanced by the church of God. What he says on these subjects would disturb some of the worldly Christianity of this country. He would care little for that, however. He knows, as everybody must know, that no revival of religion in this world was ever furthered by the encouragement of these things. Still the strong way in which he speaks affords the opportunity for many a return thrust from those who resent his strokes. But in spite of all this, we find from a testimonial in a recently-published volume,\* and signed on behalf of sixteen Protestant ministers of different denominations, that those men who have had him in their midst, most willingly vouch, not for all his ways of putting things, but for the scripturalness of his teaching, and for the unquestioned good resulting from his work; the churches having been raised to a higher spiritual life, and the world having been roused so that hundreds have fled for refuge to the hope set before them in the gospel.

#### HIS CHARACTERISTICS.

He has the endurance which marks revivalists generally. People tell of hearing him four times a day for eleven days together. There is a peculiar magnetic power about him which enables him to handle a great meeting as if it were an instrument in the hands of a skilful player. He has wit, satire, passion, pathos, intense earnestness, a manner and gesture peculiar to himself, but a great tenderness and love for souls. Like Mr. Moody, he asks the people to stand up, and at the same time makes it difficult for them to sit down. For instance, he will ask those who mean to be better wives to stand up, and those who mean to be better mothers to do the same, and then he will say, "You who are as good as you are going to be, keep your seats." He also uses the front seats for penitents, and begs all who are seeking God to come forward and stay to the after-service.

\* Sermons and Sayings, by the Rev. Sam P. Jones. Edited by W. M. Leftwich, D.D.  
R. D. Dickinson, 89, Farringdon Street, E.C.

## HIS DOCTRINES.

He preaches what we should call a full and a free salvation. He says that "when God gave one a chance, He threw the gates open to all." He goes further, and asserts his belief that if there were one single soul unredeemed anywhere, "Christ would come to earth again, and would be nailed to the cross, and suffer and die for that one immortal soul."

None can mistake him in the matter of faith. He asks, "What is the difference between what I was fifteen years ago and what I am to-night? I have never believed anything since that time that I did not believe before. . . . I have never been converted, if a man must believe something afterward that he didn't believe before. It is not believing so much as it is doing. . . . I believed and did not; now I believe and do." He runs very little on feeling. He says, "The devil goes about preaching feeling: God preaches faith. The Bible doesn't say, 'Whosoever feels,' but 'Whosoever will.'"

On "effectual calling" he says, "I will tell you what an effectual call is. It is that which gets you up on your feet, and gets you to moving. . . . Every call that God ever made is effectual. It is God's business to call, and it is yours to make it effectual."

Like other powerful evangelists he never fails to press home the necessity for instant decision. In his strong way he says, "If there is anything the Lord has to do before you can go to heaven, I will go His security." He further says that "until you conclude to be good, God is as powerless to save you as I am."

He cares little what a man thinks, what he believes, and what he does not believe. He cares only that a man should quit wrong-doing and start just as he is for heaven. 'To a man who said, "I want to be a Christian; I want to love God and do right; but I can't believe in the Divinity of Christ to save my life," he said, "Shut your mouth! don't come to me with talk like that. Do just as Christ told you to do, and if you don't make the landing, I will swim out to you and drown with you." He insisted upon the man joining the church, but the man remonstrated and said, "If I join the church, Mr. Jones, I can't believe." To that Mr. Jones replied, "Shut your mouth! I am prescribing for you, and if you will take my remedy I will warrant the cure." He got the man to join that very night, got him to take up family prayer, got him to promise to pray his "level best" if called upon in church. The result was that he got over all his difficulties.

He tells a similar story of a man who didn't believe the Old Testament was inspired, but who began with the New, and soon believed the whole. On that he says, "God doesn't care any more what you have in your head than He cares what kind of boots you have on your feet. . . . Give yourself to God; He will comb the kinks out of your head mighty fast."

There is wonderful directness about all this. He will have every sinner start for heaven with what capital he has, and with whatever luggage too. If he is minded to start and will do so, Mr. Jones is

content. As this is an important and a practical point, we may give his recipe for getting religion.

#### HOW TO GET RELIGION.

This he sets forth in the story of a young man who came back from a meeting and told his wife he had joined the church. "Have you got religion?" inquired his wife. "No." "What did you do that for, if you haven't got religion?" "The preacher said if I would do before I got religion like I would do after I got religion, I would get religion." In that way the man began to read the Bible, to pray, and to act in all respects as if he had got religion, and the consequence was that in about three weeks he was a thoroughly changed man. To every man who wants to be saved, and doesn't know how, we commend that plan.

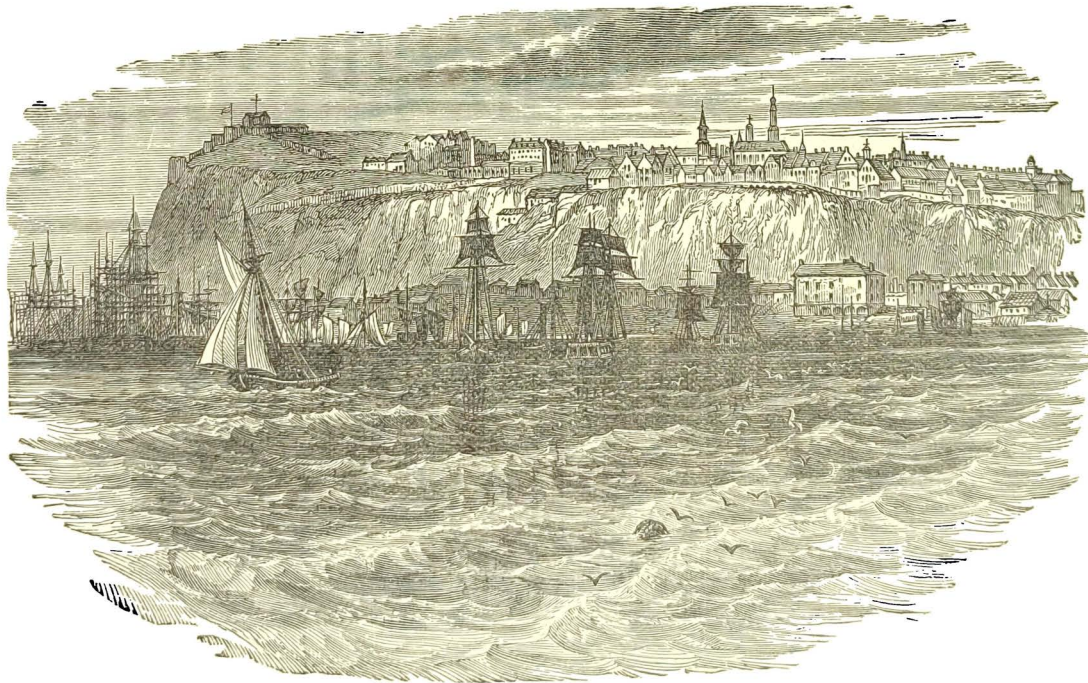
J. FLETCHER.

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## Across the Atlantic and Back.

THE return from the Saguenay river allowed but a brief stay at Quebec. Brief as it was, our visit to this Gibraltar of the St. Lawrence afforded time to loiter by wharf, and market, and storehouse in the Lower Town; to ascend by a huge "lift" to the Upper Town; to look round at the new Parliament House, the Laval University, and other public buildings; to climb the mighty rampart of rocks, and inspect the once impregnable but now somewhat neglected and dilapidated fortifications, where obsolete cannon lay about idle and rusty, or were devoted to base and unwarlike uses, and a handful of soldiers kept guard over departed glories; to peer over the battlements at the busy scene below—the river crowded with shipping, ferries plying to and fro between Quebec and Point Levi, vessels steaming up and down the stream, and away and beyond, a wide expanse of country, where human habitations clustered around shining roof and tower, and hill and wood and plain stretched on to the distant horizon. Nor did we leave Quebec without a walk out to the Plains of Abraham, and a sight of the monument, capped with helmet and sword, on the spot where Wolfe died victorious more than a hundred years ago. An English man-of-war, the *Bellerephon*, lay at anchor in the river. Venturing on board of her, we saw, among other weapons of precision and power that crowded the ship, monstrous Armstrong guns before which even the thick walls of this mountain fortress would tumble like a house of cards. Yet with all our new and terrible instruments of destruction, the courage and heroism of men like Wolfe will not be easily surpassed.

Next morning, after another night on this famous and wonderful river, we were at Montreal again. Resting a few days among friends whose kindness can never be forgotten, and enjoying Sabbath services in Baptist and Presbyterian churches, the following week Montreal is left, not without regret, for a further excursion on the river. But twelve days remain till I set sail from New York; the route thither is taken by the St. Lawrence to Lake Ontario, Niagara Falls, Buffalo, Albany, and the Hudson River. One of the chief features of interest



QUEBEC.

in the St. Lawrence from Montreal to Kingston is the series of "rapids" which in the downward passage the steamboat "shoots." In going up the river the "rapids" are missed, as no steamboat could make its way against the swift and boiling current, and a series of canals has to be traversed instead. But the sensation of "shooting the rapids" had already been experienced. From Montreal, a station at the head of the Lachine Rapids is easily accessible by railway. Here the downward steamer touches to land and take up passengers. As the Lachine Rapids are reputed to be the most formidable and difficult of the series, it was worth while to "shoot" them. One sunny afternoon, before bidding adieu to Montreal, I found myself on board the steamer gliding swiftly down the river towards the "rapids." The excitement of the run through the foaming and surging waters is no doubt considerable for a landsman, but after the tumbling billows of the Atlantic it is somewhat tame. Yet the sensation is altogether peculiar. The boat plunges into the midst of the tumultuous current, and sinks and sinks with the fall of the stream; and the sense of sinking and sinking, down and down, in that roaring and whirling torrent, almost takes away one's breath. Only a slight pitch and roll of the vessel, with a tremulous shudder of its timbers, marks the descent, and there is really no danger except that of striking upon a rock; but the man at the helm, who is sometimes an old Indian, guides the boat through the deeper parts of the current, and the passage is safe enough. The four "rapids" that immediately precede the Lachine extend over a distance of eleven miles, and the descent of the water is altogether over eighty-two feet. A long canal with innumerable locks took us over this part of the river in the upward journey. Another "rapid" runs for nine miles continuously, and the current is so strong that the boat "shoots" it in less than half-an-hour without steam.

But the other great feature of interest in the St. Lawrence between Montreal and Ontario is the fairy scene of the "Thousand Islands." The river widens out towards Ontario, and is crowded with islands of every imaginable shape and size. It was nearly noon, on the day after leaving Montreal, when we approached this region of enchantment. The sun shone out in cloudless glory, and the blue over-arching heavens lent their splendour to the beauty of the scene. The ship threaded its way on the shining river by island after island, some small and bare, or clad with scanty verdure, others fringed with fir and rich grasses down to the water's edge; some spreading into large and shady park or thickly-foliaged wood, others bright with luxurious garden, spacious lawn, and terrace upon terrace of flowers, and crowned with light, fantastic, quaintly gabled summer residences, painted in the gayest and most varied colours. Here a bold giant rock stood alone in stern and solitary grandeur, there two lovely islands were moored together as in kindly fellowship, and a graceful bridge, bright as a rainbow, spanned the dividing stream. On and on the boat urged its way amid this world of enchantment, now carrying us close to green and fertile shores, now bearing us out into the midst of an open, land-locked bay, and again driving us round a fir-topped promontory, where what seemed at a distance a great stretch of land broke into a cluster of a hundred charming islets. For forty or fifty miles this "Lake of the Thousand

Islands" extends; Alexandria Bay is perhaps the most romantic and picturesque part of it, but everywhere it opens to the eye a world of wonder and delight.

Calling at Kingston, we had time to land and see the streets, shops, and public buildings of this thriving city. It was afternoon, and the temperature on shore was ten or fifteen degrees higher than on the river, so that our walk in the hot sunshine was somewhat fatiguing. From the placards on the walls it appeared that Orange Lodges are established in Kingston; and the look of the people in the streets suggested that a large admixture of the inhabitants is of North Irish origin. Here, if anywhere, might be found Matthew Arnold's person of weight and thoughtfulness who regards Home Rule in Ireland with disfavour. For myself, however, I never met a soul either in Canada or the States who did not warmly approve Mr. Gladstone's proposals to give legislative autonomy to our sister isle.

The night was spent on Lake Ontario, and a fine sunset, several hours of splendid moonlight, and a magnificent sunrise lent a special charm to our sail over the beautiful waters of this spacious inland sea. Half a day at Toronto afforded ample opportunity to explore this large and growing city from end to end. Indications of wealth, of taste, of general prosperity, met us on every side. Shops, banks, hotels, business offices abound. The city has grown enormously since I saw it a quarter of a century ago. My chief interest, however, was in its educational advantages. Near a grassy park full of noble trees, the groves of a new transatlantic *Academus*, stands a whole cluster of colleges and institutions of learning and science. Toronto University, a fine handsome stone building, has the place of honour. Round about it are the Observatory, the John Knox Presbyterian, and the Congregational Colleges, and a short distance across the park Macmaster Hall, the Baptist college. The Library, Lecture-rooms, and Museum of the University were open to visitors; Macmaster Hall, a large plain brick and stone edifice, capable of accommodating fifty or sixty students in residence, was also open. Built and endowed by the wealthy merchant whose name it bears, Macmaster Hall, like the other colleges, is in close relation with the University. Only Biblical and Theological subjects are taught in the Denominational Colleges; the course in "arts"—that is, in the classical languages, in logic, philosophy, natural science, and mathematics—is taken at the University. It is impossible not to observe with pleasure and hopefulness the high value that is placed in Canada upon a broad and liberal training for its business and professional men, and the profound interest the churches also show in the thorough and competent education of the ministry. The colonies will thrive and develop the best elements of national life and civilisation as they remember that man does not live by bread alone, but by knowledge and wisdom and the word of God.

From Toronto we steam across the lake to Lewiston, and spend the evening at the Falls of Niagara. The visit was all too brief, but it was long enough to revive the impressions of my first visit, and to enable me to mark the change that has occurred since. The Fall on the American side is much the same, and pours down a mighty sheet of



water into the river below. But the Horse Shoe Fall has receded considerably towards the centre, and is working its way towards Goat Island. Terrapin Tower is gone, and a new Table Rock is being left bare on the Canadian shore, which will presently tumble in the abyss as did the old Table Rock. But down the Rapids the multitudinous waves come whirling and dashing and foaming and rushing on as grandly and gloriously as ever, and still that tremendous volume of bright green water leaps as wildly and majestically as of yore into the frightful chasm below, with "the voice of many waters and of mighty thunderings," while the changing column of mist shoots up from the awful gulf and catches the crimson radiance of the rising or setting sun. For centuries there has been no pause, no stop, no stay; nor will there be for centuries yet, till the gorge is cut right away to Lake Erie, and a deep mad river joins its waters with Lake Ontario.

I was anxious to reach Buffalo that night. I found it full of visitors. Every hotel was crowded out: firemen from all the neighbouring cities, men of science and learning from nearly every State in the Union, and a host of sight-seers thronged the city. I slept on an open landing at the top of the stairs in a monstrous hotel, and spite of noise, of engine whistles, of tolling bells, of rumbling trains and carriages, I slept soundly. Next morning I found Dr. Ball on the other side of the city, and for three or four days was a guest in his hospitable home. Buffalo, which had no attractions for Froude,\* and the thought of which makes him shiver even yet, proved to me a place of great interest. Some of the streets and avenues are very beautiful, notably Delaware and North avenues; an extensive park, well laid out, and varied with wood and water, affords a fine drive; schools, libraries, museums, and institutions for young men give an air of learning and refinement to the city; and the proximity of Lake Erie and Niagara is favourable to pleasant excursions by railway and steamboat. Moreover one day there was a grand procession of companies of firemen, two or three miles long, which "Buffalo gals," of whom Froude speaks, verily "came out" to see, and which was a very gay affair: for each company—Indian, African, Canadian, American of the United States—with bands of music playing, banners flying, and decorated fire-engines and hose, marched past dressed in brilliant costume, occasionally manœuvring as they went, and bowing politely in acknowledgment of the plaudits of the crowd. Still further, the "Thirty-fifth Annual Meeting of the American Association for the Advancement of Science" was being held in the city, and it was my privilege to hear some of the discussions, one or two of which might possibly have interested even James Anthony Froude, for the subject of one address was the longevity of great men, and of a series of others, the geological importance of Niagara. Mr. Froude refused to turn aside to visit Niagara, though he was close by, and he dismisses the Father of Waters with an unworthy sneer, which shows that whatever age some great men attain, they do not survive all the prejudices and foibles peculiar to common-place humanity. The great lake system, it appears, whose waters flow over Niagara, passed through a variety of changes before it assumed its present form. It

\* *Oceana*. p. 325.

contains nearly half of the fresh water of the globe, and is raised on a table-land from five to six hundred feet above the level of the sea. When Lake Erie and Lake Ontario were first separated, some time after the great glacial period, the Niagara river began, and the work of cutting the gorge. The time required to make this gorge may be determined by the rate at which the Falls recede and the length of the gorge. The rate of recession would vary as the width of the channel, the height of the Fall, the thickness of the harder layers of rock, and the volume and force of the water. Since 1842 surveys have been made at different periods, and the average rate of recession has been a little over two feet per year. At this rate the Falls would recede one mile in about two thousand and three hundred years; but the rate of recession was once probably much greater, and the maximum of time required to make the gorge would be about seven thousand years. Still further, it was stated there are two points in the shores of this great lake system where the land is lowest; one is near Niagara, the other near Chicago. If the land at Niagara had been twenty-five feet higher, the whole water of this lake system would have flowed past Chicago into the Mississippi valley, and Niagara would not have existed, for behind Chicago the land is but twenty-five feet above the level of Lake Erie. By so slight a depression would the aspect of things on this continent have changed—Chicago taking the place of Buffalo as the outlet port of the lakes, and the waters that now flow into the St. Lawrence flowing into the Mississippi and the Gulf of Mexico! Profoundly interesting as were these discussions, they closed even before I left Buffalo. At the farewell meeting, the crematory which Buffalo has built in its cemetery for the careful and wholesome cremation of human bodies, and which I inspected with shuddering admiration, was referred to by one of the speakers. The welcome of Buffalo to the Association, he said, had been hearty and enthusiastic; but it appeared from the rapidity and completeness with which their crematory reduced to ashes the bodies of the dead, Buffalo knew not only how to “welcome the coming” but to “speed the parting guest.”

I made a short visit to Hamburg on Lake Erie, where one of my students is flourishing as pastor of a large country parish; and next day had a fine railway ride from Buffalo to Albany, passing Syracuse, Verona, Rome, Ilion, Utica of classic memory, and catching a glimpse of the mighty Adirondacks. New York city is reached at length after a magnificent sail down the Hudson River on the brightest and sunniest of days.

The conviction is deepened that in natural scenery, and apart from the romance and historic glory of cathedral, fortress, vineyard, nestling village, picturesque, fantastically gabled edifices, and especially of “chiefless castles breathing stern farewells from gray but leafy walls,”—apart from all this, the Hudson with its towering mountains and secluded glens, its steep forest-clad heights and sunny garden slopes, its broad open bays and clusters of towns of modern form and growth, is a grander, more beautiful and majestic river than even the “exulting and abounding” Rhine.

The heat and hurry of New York were endured only for two days,

and then out on the Atlantic once more the summer holiday comes near its end. The *Umbria* took us to Queenstown in a little over six and-a-half days, and there, bronzed, invigorated, rejuvenescent, and as full of yarns of the ocean and tales of travel as an old man of the sea, I bade regretful farewell, for a time at least, to that glorious and blessed Atlantic, whose waves and storms I never watch but with a thrill of enthusiasm, and whose wild health-giving breezes bring new freshness and power to the jaded thought and weary life of man.

THOMAS GOADBY.

## Liberal Orthodoxy and Unitarianism contrasted.\*

THE *logical proof* of Christ's Divinity is based on the conviction that the three main elements in our Lord's history—His miraculous works, His character, and His death—demand this sublime fact for their consistent explanation. Under this head we must, for brevity's sake, omit much that might properly be urged. Let it, however, be remarked, that Jesus, unlike others, worked His miracles by a directly personal authority. He ascribed His cures immediately to Himself, and never appealed for authority or help to any superior power: 'I do cures to-day and to-morrow;' 'I say unto thee, Arise.†' Christ simply uttered His 'I will,' and the leper was cleansed; just touched the sightless eyeballs, and the blind saw; merely rebuked the wind and the sea, and there was a great calm; only bade the lifeless corpse, 'Arise,' and 'he that was dead sat up and began to speak.' Prophets and apostles never worked miracles in this way. The former invariably invoked Jehovah's power, and ascribed the result to God; the latter ever appealed to their risen Lord, and attributed their success to Him. It was 'in the name of Jesus Christ of Nazareth,' that 'wonders and signs were done by the apostles.'

Christ's *character*, also, is in perfect harmony with the idea of His Divinity; both in view of His absolutely unique experiences, arising from the union in Himself of God and Man, referred to further on; and of that entire sinlessness distinctly claimed for him by Scripture, and undeniably borne out by His unapproachable example. Reason feels no shock, but rather an intuitive confirmation, when told that *Christ* 'did no sin, neither was guile found in His mouth;' that *He* was 'holy, harmless, undefiled, and separate from sinners.' But how appalling such language of any other being that ever trod our earth. To no other, not even to angels, can such testimony be borne—a testimony every succeeding age has confirmed and made clear. Even the Unitarian, while hesitating to admit Christ's abstract sinlessness (Unit. Lecture on *Jesus Christ*. By Rev. C. Beard), is yet compelled to confess, with Pilate, 'I find no fault in Him.' Now, whilst we do not intend to say that the sinlessness of Jesus of itself proves His Divinity, we submit that the fact of His Divinity, affirmed elsewhere, satisfac-

\* Concluded from page 412.

† The raising of Lazarus is no exception, as shown by John xi. 42—words which could never be put into the mouth of prophet or apostle; besides there are other instances of restored life in which no appeal whatever occurs (Luke vii. 14; viii. 54).

torily explains this sinlessness; and thus regarded, the perfection of Christ's character is an argument which may be fairly adduced in support of our position.

But the *moral and religious proof*—that which appeals especially to the religious nature—has a manifest superiority over mere sensible or historical evidence. We may, sometimes must, dispense with the latter; we cannot, and need never, dispense with the former. A true *practical* faith in Christ's Divinity, leading to personal consecration, will always be mainly founded on a profound conviction of His transcendent spiritual greatness. Important as historical and sensible evidence is, it is this conviction which irresistibly moves the heart to respond to Christ's appeal for personal trust as the source of spiritual life; it is this which impels the believer instinctively to exclaim, as the vision of the Christ rises before him, as it did the doubting disciple ere he could apply the tests of sense, 'My Lord, and my God.' It is this spiritual revelation of Christ's Divinity that vitally quickens faith and finally disarms unbelief, bringing with it the emphatic blessing of those who have not seen and yet have believed. When we say, 'Thou art the Christ, the Son of the living God,' it is as true of us, as of Peter, that 'flesh and blood hath not revealed it unto us, but our Father which is in heaven.'

But Unitarianism endeavours to set aside the proof of Christ's Divinity, justly derived from the sources indicated, by asserting, that, as in the case of The Trinity, it involves a contradiction which no evidence can render credible. Christ, it is said, cannot be God, for God cannot be born, die, suffer, or be bodily visible. This, of course, is simply an objection to *The Trinity*, not to the Deity of Christ, since it confines 'God' to 'the Father.' No Trinitarian avers that Christ was 'God' in that sense; the assertion is that He was the *Divine Son* of God, and as such, capable of Incarnation, of being, at once, God and man. But it is further objected that, even in the latter case, the idea of the union of two natures in Christ presents equal difficulties. 'We agree with the Orthodox,' says J. F. Clarke, 'in saying that Christ had two natures—a divine nature and a human nature. We also maintain with them that he had one person. But the question comes, Was that one person divine or human, finite or infinite, dependent or absolute? The consciousness of the one person is a single consciousness . . . The question does not concern his nature, but himself. The one person must be either finite or infinite; it cannot be both.\* A more manifest *petitio principii* than this extract contains, it would be difficult to find. The Unitarian admits our Lord's possession of a double nature, and then proceeds to argue that 'one person,' combining *two* natures, can know no other experiences, and exhibit no other phenomena, than 'one person' having only *one* nature. It may be logically true that the consciousness of one person, though possessing two natures, is 'a single consciousness,' but it does not follow that that consciousness *must be* 'finite or infinite, divine or human,' and 'cannot be both.' This is undoubtedly true of 'one person' having only *one* nature, and the inference is plainly drawn from the Unitarian's own experience; but as we

\* Orthodoxy: its Truths and Errors. p. 206.

ourselves have no knowledge of 'two natures' (there being no instance except in Christ), we cannot, apart from Scripture, determine what is, or is not, possible to *such* a 'single consciousness' as His. No doubt, Christ's 'I' and 'me' refer to 'a single consciousness,' but not necessarily to one class of experiences. Even our 'single consciousness,' as witness Paul's conflicting struggles, is not confined to this; men being at different times, as we say, 'positively two different beings.' And where the single consciousness actually includes *two natures*, the presumption of two correspondingly opposite sets of experiences is obvious. So that the Unitarian cannot be right in saying that Christ's 'I' and 'me' *always* (*i.e.*, necessarily) refer to the finite being and consciousness, and not to the infinite Being. If so, what is the use of admitting 'two natures' in Christ at all? The Unitarian only gives with one hand, to take back with the other, when he admits that Christ had both a divine and human nature, and then asks, Was His 'person' human or divine? and asserts that it could not be both. Obviously the *person* is whatever the nature or natures is or are—being simply the embodiment and expression of all the qualities possessed. The distinction here made between 'nature' and 'person' is a mere quibble.

In answer to the merely metaphysical objection that because we do not know *how* the Divine and human natures could be united in Christ—which is the Unitarian's real difficulty—we cannot truly believe it, we have only to repeat what we said in reference to *The Trinity*; that, as revealed in Scripture, as a *fact*, apart from all theological explanations, the Incarnation, though incomprehensible, is not more inconceivable than many freely admitted mysteries of science and nature. Liberal orthodoxy, therefore, as in the former case, accepts Christ's proper Divinity (and not less His true humanity) as one of the *initial facts* of Christianity, essential to its structure and mission, but neither demanding nor admitting comprehension. Not only is it plainly declared in Scripture that Jesus Christ, the Son of God, the second Person of the Trinity, took our human nature, came 'in the likeness of sinful flesh,' 'being found in fashion as a man'; but in the mission and character of Christ, two such totally opposite classes of experience are so completely blended, as to become positively unintelligible except on the principle that He was truly God and truly man. The Unitarian's contention is not only inconsistent with his own admission of a divine and human nature in Christ, but it utterly fails to account for that entire section of Scriptures relating to His divinity. How can the Unitarian be '*always right* in referring Christ's "I" and "me" to finite being,' in the face of such passages as constantly recur, and which cannot possibly apply to a mere man? In simply fixing his attention on the opposite class of passages, describing Christ's subordination and limitations, the Unitarian cannot fail to draw a one-sided conclusion. The question is, How can these two classes of passages, these two sets of characteristics, be reconciled? Plainly not on the Unitarian hypothesis, which ignores one class altogether. Nor, indeed, is the common Trinitarian answer that Christ is speaking in His human nature in the one case, and in His Divine in the other, satisfactory, because it is not really intelligible. We agree with Dr. Bushnell that 'it not only does an affront to the plain language of Scripture, but virtually denies any real unity between

the human and the divine; we think, however, a distinction should be drawn between Christ's *experiences* and His *language*. Both have two sides, but in different ways. The two sets of experiences concern His *two-fold nature*; the two sets of language concern (as a rule) His *mediatorial character and office*. To *speak* in two natures is somewhat unmeaning; but, as already suggested, there may be experience of what properly belongs to different natures consistently with a single consciousness. We ourselves, for example, have physical and mental experiences which are essentially distinct, and speak (metaphorically) of these as belonging to our physical and mental nature respectively. And so Christ had the experiences proper both to humanity and Divinity—tears, pain, weariness, anxiety, fear, on the one hand; and sinlessness, superhuman power, celestial intelligence, transcendent morality, and unapproachable sympathy, on the other. It is no offence either to Scripture or reason to say that He experienced the one in, or in consequence of, His *human* nature, and the other in, or in consequence of, His *Divine* nature, though with the 'single consciousness' of one person; just as a man—to use a mere glimmering analogy—may, at the same instant, suffer bodily pain and enjoy mental tranquility; referring these distinct experiences equally to the 'I' of the single consciousness and the one person. In this way we may reasonably explain *both* sides of our Lord's alternating experiences, and much of His strangely varying language; the Unitarian hypothesis only explains *one* side. The 'I' and 'me' belong, of course, equally to each; the 'one person' is, in His experiences, sometimes human, sometimes Divine; the 'single consciousness' changing, as we often see it, with an electric rapidity from one side of His being to the other, and sometimes mysteriously, no doubt, vibrating and pulsating between them. Yet the two natures and experiences are so completely blended, that we have no sense of discordance or grotesqueness as we gaze at the one Christ, but, on the contrary, a sense of perfect and celestial harmony.

But the two kinds of *language* uttered by Christ are not so much to be referred to two *natures*, as to the two-fold character of His mediatorial office; a point the Unitarian naturally ignores. The expressions denoting subordination to the Father, on which Unitarianism fixes as proving Christ's exclusive humanity, belong entirely to this *mediatorial* capacity; in which He was at once less and more than man. Such passages as, 'I proceeded forth and came from God; neither came I of myself, but He sent me;' 'If I honour myself, my honour is nothing; it is my Father that honoureth me;' manifestly refer to our Lord's subordination to the Father as *Mediator*—'economical subordination,' the older theologians call it. But this in no sense conflicts with a corresponding supremacy derived from the other side of this office—the glorification and kingship to which it led. How else could the other class of passages—*e.g.*, 'I, if I be lifted up from the earth, will draw all men unto me;' 'I lay down my life for the sheep . . . I give unto them eternal life;' 'The bread that I will give is my flesh, which I will give for the life of the world'—be accounted for? The Mediatorship of Christ entirely removes the difficulty felt by the Unitarian in regard to the former class of passages, while it alone relieves the contradiction in his argument presented by the latter class. As Mediator, Christ *must*

be God and man; His work and mission necessitate this; and the entire teaching of the epistle to the Hebrews rests on this basis. Hence this epistle, which most distinctly asserts Christ's Divinity, proclaims as emphatically, side by side with it, His humanity. It is plain that the absence of either would be equally fatal to Christ's Mediatorial capacity; as fatal now as when He was on earth. Humanity does not consist in physical nature, and is not therefore confined to this world. Jesus was *always* Divine; He became also human, uniting in His person the experiences of God and man—that 'having suffered, being tempted,' yet 'having all power in heaven and in earth,' 'He might be able to succour them that are tempted.'

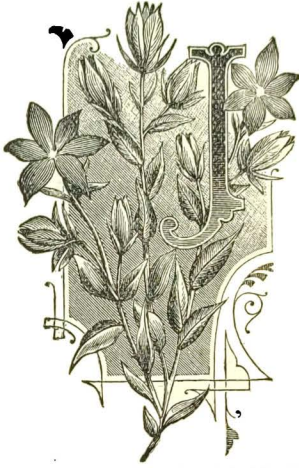
It may further be urged against the Unitarian, that, while rejecting the orthodox view of Christ's nature, he has nothing to substitute for it. As a body, Unitarians have ever been hopelessly divided on this point; some, perhaps the majority, being Socinians, many Arians, others Sabellians or Patripassians.\* The first is plainly their only logical standpoint, but so obviously inadmissible is it, that the more spiritual Unitarians openly disavow it for Sabellianism (or the *Manifestation* theory), which has all the logical difficulties without any of the definiteness and consistency of the orthodox view. 'Christ,' says F. J. Clarke, 'was *something* more than mere man,—*something* more than Moses and Elijah,—*something* more than a man of great religious genius . . . he was chosen by God's wisdom, and prepared by God's providence, to be the typical man of the race—the God-man, in whom the Divine spirit and human soul became one in perfect unison. He was, *perhaps*, placed, by an exceptional birth, where the first Adam stood,—rescued from inherited depravity, made in the image of God . . . a being in whom we can see either a manifestation of God, or a manifestation of man.' This may be a shade removed from the 'mere naturalism' of the older Socinians, but we do not think we do this writer any injustice in regarding it as virtually the same.

After all, the mystery of Christ's nature does not lie wholly on the orthodox side. As Dr. Dwight well observes, 'When the Arians will explain how their super-angelic being became the infant, and ultimately the man Christ Jesus, and did and suffered . . . the things asserted of Christ; when the Socinians will explain how . . . he, who began to exist at his birth, existed antecedently in the form of God; "emptied himself," and was then "born in the likeness of men;" and when both or either of them will explain how the things said in the Scriptures concerning Christ are true, and at the same time consistent with their respective schemes . . . I think I may venture upon an attempt to explain the mystery of the incarnation. . . . For aught that we are able to determine, a finite mind may be so far united to the Infinite Mind, as that all the views, affections, purposes, ends, and agency of both, which are not discordant in their very nature, may exactly coincide; and independently of their character as finite or infinite, constitute but a single character, and a single agency.' C. F.

\* Who regard Christ as the Father living and suffering as a man—evidently Swedenborg's view. Dr. Priestley tells us he was once an extreme Calvinist, then a high Arian, next a low Arian, then a Socinian, and adds, 'he does not know when his creed will be fixed.'

# A Christmas in John Hardgold's Life.

BY HARRIETT BOULTWOOD.



JOHN HARDGOLD was exceedingly fond of money—there was no denying the fact—and for thirty years he had led such a penurious life that one would have imagined he had the scantiest of incomes; for the canker of avarice ate deeper and deeper into his soul and destroyed all noble impulses. He was a lonely man, too, with the best years of his life gone—he was fifty-four—swallowed up in his determination to get wealth. He had no relatives—or only very distant ones, whom he did not visit—and having never married, his was an isolated, selfish, and cramped life, that was not worth the living. But now his great wish was realized, for he had gained wealth—honestly, it is true—but at what a price! for all these years he had been *losing his soul*. It had been starved and kept under until it had well nigh shrivelled away; nay, it would have perished altogether, I think, but for an incident which I will relate.

One morning he left his dingy little house to go to the office as usual, when on turning into Fenchurch Street he saw on the pavement a small roll of paper neatly tied with a blue ribbon. He picked it up, looked at it, and then thrust it into his pocket and forgot it. The business of the day over, he returned home, and in the evening as he sat by his scanty fire—for old Martha, his housekeeper, dared not make a good one—he thought of his find, and pulling it out, proceeded to unfold it. It was an illustrated almanack, one of those distributed every year by the benevolent propagator of “Robin Dinners,” and bore the date of the previous year. It had evidently been lost by a kind little donor, for on the back was written—“Received Ethel's Gift, 2/6, with Robin's thanks.”

“Humph,” said Mr. Hardgold as he read this; “better have placed it in a bank.”

Then he turned the almanack over, and scanned the picture in the centre—that of two poor mites in rags, with hunger vividly portrayed in their white, pinched faces. The cellar they were in was a dark, mouldering, filthy place, lit by one small window. Under this illustration were a few earnest words of appeal to help such forlorn little ones.

“A set of impostors,” said Mr. Hardgold; “children of miserable, improvident, drunken parents—that's what *they* are.”

Maybe, Mr. Hardgold; but can they help their parentage, or be responsible for the sad conditions under which they were born? All the brightness of their lives comes from the generous aid of men, women, and children—let us not forget the *children*—who endeavour to make sunshine in these sad little hearts.

Mr. Hardgold continued to peruse the whole contents, even noting the picture of a bright little robin with a decidedly saucy look. The sight of it awakened long-buried memories, and carried him back to the days of his boyhood, when, blythe and happy, he had roamed through the sunny flowery lanes, or—in winter—watched the robins as they flew down from snow-laden boughs for the crumbs he scattered.

“Ah, those *were* happy days!” he murmured, and he began to contrast that time and now—when he was a lonely uncared-for man, although he was *rich*.

He bestirred himself at length, put the almanack away, and began writing some business letters. But again and again his mind wandered to scenes



early years, and when he retired to rest his dreams were a curious medley of green lanes, robins, neglected children, and dismal cellars.

The next morning he went to business as usual, but with all his efforts to dismiss the subject, the picture of those hungry children seemed to *haunt* him. And a very good thing for John Hardgold that it did, or my story would not be worth relating.

On his return homeward he took a short cut through a dirty bye-street, and at the corner was accosted by a little girl of seven:

"Please sir, buy a box of cigar-lights."

Now Mr. Hardgold never allowed himself the luxury of smoking, so he replied:

"I do not want any, little maid."

But as he looked at the child he started, for the face reminded him of those in the Robin-almanack—woefully pale and hungry-looking,—and the tears filled the blue eyes as she said:

"Please, sir, take *one*; I haven't sold anything to-day."

Again he gazed at the poor little figure, and while doing so there throbbled through his dwindling soul a gentle emotion to which he was almost a stranger; and he obeyed the generous impulse, though he positively blushed as he said:

"Are you hungry, little girl?"

"Yes, sir."

"What is your name?"

"Alice Gray."

"And your parents?"

"They are both dead, sir—mother was buried a week ago;" and now the tears rained down.

"Don't cry. Tell me where you live."

"In Swan Court, sir."

"Well, show me the way to it, and I will find out if your story is true."

So the bare feet pattered down the frozen street—for it was very near Christmas—till they turned into a court-yard, where in a crazy tenement was a little room, dirty and fireless, which the child called "home."

"They took the bedstead and things for rent, sir," she said pathetically, as she saw the visitor looking at the heap of straw, partly covered with an old quilt.

And as he surveyed this scene of wretchedness an inward voice whispered: "Help this little suffering one. You have wealth—use it for the benefit of others. Begin, oh begin *now*! for you may never have the opportunity again."

The crust of hardness and selfishness seemed to melt away, and so strong was the divine impulse that he took out a shilling and handed it to the child. "Go and fetch some food, and then make a fire; I will stay here till you return."

She needed no second bidding, but flew off on her glad errand, and soon a bright little fire was burning in the rusty grate. Just at this time a gentle tap was heard at the door, and a young lady entered, who looked surprised at seeing Mr. Hardgold. She bowed as she said:

"I have been hearing about this poor child, and so I came to invite her to our Robin Dinner on Christmas Day."

Oh the look of gladness that beamed in Alice's blue eyes. "Thank you, ma'am," she said; "Sally White told me what a beautiful dinner they had last year. Will this be just the same?"

"One like it, my dear," answered Miss Blake smilingly. And then she entered into conversation with Mr. Hardgold, and related the history of the Robin Dinners, and how great was the pleasure and help they gave. "I hope, now, that you will come and serve," she said, as she finished the recital.

"Thank you," he rejoined, feeling, it must be confessed, somewhat embarrassed by the prompt invitation. "I will be there, though I—I—am not accustomed to these kind of things;" and to himself he added, "shall feel about as comfortable as a sparrow in top boots."

The lady thanked him, gave directions where to find the school-room, and then, leaving little Alice glad and comfortable, took her leave.

As Mr. Hardgold walked home he felt a different man, for he had begun for the first time to help others, and when we do this our own happiness is increased.

Christmas Day arrived, and in some trepidation he repaired to the scene of the Robin Dinner.

Two hundred little ones were outside the building anxiously awaiting the time when they should begin the feast, and among them was little Alice Gray. She gave Mr. Hardgold a bright smile as he passed her, and she proceeded to tell a neighbour of his kindness.

Inside the room was quite an animated scene. Huge joints of roast beef were being rapidly cut up, and plum puddings arranged so as to be ready on the shortest notice. The walls were prettily decorated with gay bunting and illuminated mottoes, and happy voices were as busy as willing hands. Though a perfect stranger, Mr. Hardgold found himself warmly greeted, and was at once set to work. He was willing, but certainly awkward in the performance of his novel duties; for as he vigorously carved thick slices of meat he splashed his face with the gravy, he next upset the salt, and finally, stopping to take breath, seated himself in a dish of potatoes. These trifling accidents, however, only provoked merriment, and when the children filed in and "fell to," he was among the busiest in serving them. He turned his attention especially to the tiny ones who, quite unused to such articles as knives and forks, could not cut the food. Mr. Hardgold, however, did this for them, and became quite elated at his own dexterity. There were loud shouts when the puddings appeared, and the plates were no sooner filled than they were empty—giving plenty of employment to the good workers.

At length, when all were satisfied, a gentleman talked to them in a humorous kindly way, amusing them well for half-an-hour, and then the happy little ones prepared to leave—each child receiving at the door some nuts and an orange.

Mr. Hardgold was heartily thanked for his services, and as he went home he felt as though he was treading upon air.

Old Martha noticed his cheerful mien, and mentally asked—"What has come over master? he's as chirp as a cricket." She might well make the observation, for he had spent the happiest Christmas he remembered since boyhood, just because he had helped to make it bright for others.

The following week he went to see little Alice Gray, as he had a pleasant surprise for her, but when he reached the room he found her on the bed of straw looking very ill.

"Why, what is the matter, little maid?" he asked kindly.

"I don't know, sir," she answered feebly. "I can't breathe hardly for the pain in my chest."

He stooped over the child, and finding she was indeed ill, mentally wondered what he should do. He was not long, however, in making up his mind, for in a few moments he said:

"Martha shall nurse you, and you will soon get well."

And wrapping the quilt around the little wasted form, he took her in his arms and walked down the street. He then hailed a passing cab and was quickly driven home, when after directions to the astonished Martha to give his little charge some nourishing food and to take good care of her, he went off to business.

But on his return what a change in Alice's appearance after Martha's ablutions! for it was a sweet little face that lay on the white pillow, crowned with soft bright hair that fell in pretty curls. With a shy look of gratitude she welcomed her benefactor's approach, and as he bent over her raised her lips to kiss him, murmuring—

"How kind you are to me!"

The proffered caress was resistless, and as he returned it he blushed like a peony for fear Martha might have seen him, and wondered if he was demented.

But the old woman was busy in the kitchen making beef tea, and on her return her little patient was telling "the master" about "father and mother," and John Hardgold found that they certainly had not belonged to the "miserable, improvident, drunken" class, but respectable society—for misfortune and sickness had been the sole cause of their dire poverty.

Alice gradually grew stronger—for privation had been the cause of her

suffering,—and being gentle and docile, soon won the good opinion of Martha. She was a merry child, too, and her laughter sounded like sweet music in the old house.

When she was quite restored, the question naturally arose as to what should be done with her, and thoughts of the workhouse suggested themselves to Mr. Hardgold, but were dismissed with a frown. Should he, instead, find a good home for her? But in that case she must leave *his*, and somehow he could not bear the thought of parting with his little guest. He would speak to the child on the subject, he decided; so one evening he said:

"Alice, have you any uncles or aunts?"

"I don't know, sir," she replied, looking surprised.

"Not anyone who would take care of you now?"

"No, sir," and she crept a little closer to his side.

"Would you not like to go to a good home where you will be kindly treated?" he asked, after an interval of silence.

"Will you be there?"

"Not always, my dear; I should see you sometimes, though."

"Then I don't want to go," she said with a burst of tears so violent as quite to disconcert the good man. He felt glad, however, that she wished to stay with him, for somehow this little lovable creature had twined herself around his heart, as well as unloosened his purse-strings; and so he talked and soothed and kissed her, finally assuring her that she should "always" stay with him.

Thus the matter was settled, and Alice remained to brighten the old house with her loving little presence.

And the great change in Mr. Hardgold went on, for as his heart had softened to this friendless child, so did it soften to everyone else in distress, until he was noted for his quiet deeds of active benevolence. Thus he learned the great lesson of life, in not living for himself alone, though his one abiding regret was that he had not learned it *sooner*.

Before closing my narrative, however, I must tell you that every Christmas he and Alice have a grand "Robin Dinner" on their own account, to which also they add a Robin Tea. Need I say how happy they are in thus caring for others?

Has not this story a lesson for my readers? I trust so, and likewise that they will *practise* it this coming Christmas.

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## A Christmas Carol.

Dust-Low lay Zion's throne,  
Quenched her Shekinah flame,  
The world, sword-ruled, was sunk in night  
What time the Lord Christ came;—

Came gently as the dawn,  
And with its victor might,  
The clouds that plunged against that morn  
Were vanquished by its light.

Old wrongs in darkness bred  
Moved blindly to retreat,  
And truth, that only lives from Him,  
Walked forth with lovely feet.

His advent changed the course  
Of empire 'neath our skies,  
Now kingdoms owning Him wax strong,  
While power that hates Him dies.

Louth.

O'er dreamy heathen realms  
With sculptured temples grand—  
Beyond that sea which drinks the Nile  
Through Ham's great lion-land—

Upon the thousand isles,  
And round the frigid North,  
Like sunbeams breaking into gloom  
His healing light goes forth.

Earth feels a deathless hope—  
Her day-spring from on high  
Must broaden to its perfect noon  
And all her shadows fly.

So wider spreads the joy  
Until with vast acclaim,  
All nations sing that morning hour  
In which the Lord Christ came.

E. HALL JACKSON.

# Ten-Minute Talks with Boys and Girls.

## “PRAYER.”

“Ask, and it shall be given you.”—Matt. vii. 7.

**P**RAYER is a very wonderful thing. Who are we that we should enjoy the privilege of talking with God as a man talketh with his friend? He is King of kings, and Lord of lords. We are but as grasshoppers in His sight—so weak, so insignificant, so short-lived. How strange that we should be able to speak to Him as simply as I speak to you! And yet it must be so, or Jesus would not have taught us to pray. When He said, “Ask,” He knew that God would hear.

I.—There are three modern inventions which are very marvellous in their way, and which have been used as illustrations of this great privilege.

1. One is the *telephone*, which enables us to converse with people a long way off. You take up a little tube, and speak into it quite gently, and miles away some one is listening at another tube which is connected with yours by a slender wire, and hears every word you say. Now prayer is the soul's telephone. It links heaven and earth. At one end man speaks; and at the other end God hears. It does not matter where you may be. The psalmist said, “From the ends of the earth will I cry unto Thee;” and prayers have arisen from the strangest places possible. Hezekiah lifted up his voice from a sick bed; Jeremiah from a deep and miry pit; Daniel from the den of lions; Jonah from the belly of the fish; John from the bleak isle of Patmos; Paul as he was tossed about in the ship. And in a moment, in the twinkling of an eye, God heard. Nay, He tells us that “while we speak, He will answer; and before we speak, He will hear.” It is not possible for us to imagine how quickly our voices reach His ear.

2. Another is the *microphone*. You all know what a microscope is. It is an arrangement of glasses and tubes through which we look, and by which whatever we gaze upon is magnified many times. A spot of water is placed beneath it, and we see a host of creeping things which were invisible to the naked eye. Now the microphone is to the ear what the microscope is to the eye. There are innumerable sounds, too delicate and faint for us to catch. Who has ever heard the whir of a butterfly's wing? The microphone magnifies the sound, and makes it audible. And so faint sounds, which otherwise would escape our notice altogether, become quite loud and distinct. When we pray, there is no need for a loud voice to make God hear. His love is like a microphone, and makes the faintest utterance quite clear and distinct to Him. When a child's heart is full of sorrow, and the whisper rises, “Oh, Father in heaven, have mercy on me!” though no human ear can catch the sound, it is as plain as a mighty shout in the ear of God. A little girl was once asked, “Do you think God will hear your feeble voice? Why, the hosts of angels continually sing before Him, and it is not likely that you will be heard.” “Ah!” she replied, “but when I pray, God says to the angels, ‘Hush! a little girl is crying to me, and I want to hear her voice.’” And her thought was true. Our Father listens for the feeblest tones, the faintest whispers, the lightest sigh of prayer.

3. Then there is the *phonograph*, which registers sounds. Did you ever hear of that wonderful frozen horn? The trumpeter had blown it in the frosty air, but no sound could he evoke. He played upon it his choicest tunes, but the music was silent. The melodies froze as he blew. But when the day's march was ended, and the horn hung above the fire, the warmth thawed its music, and the airs he had played so vainly came forth one after another to the wonder of all who heard. That was only a fable, but the phonograph translates it into fact. For whatever you speak into this wonderful instrument is recorded against you; and years afterwards, when the maker wills, it will repeat the words you speak at the time in which you speak them. So are our prayers

written in heaven. Not one is lost; not one is forgotten. They are all treasured up in the wonderful book of the memory of God. We may forget all about them; He will remember when time shall be no more.

II.—So then, wherever we are, and however feeble may be our speech, God hears and remembers our prayers. It is very wonderful; and the wonder grows upon us as we think of it; but it is true. Yet it is only half the truth. For in my text Jesus promises much more than a hearing for our prayers. He assures us of an answer. He gives us a blank cheque upon God's bank, and tells us it shall be honoured upon presentation. "Ask and it shall be given you." These words are the Great Charter of prayer. Let me apply them to two of our chief needs.

1. "*He that asketh receiveth mercy.*" It is not always so with man. But of God it is eternally true that "if we confess our sins He is faithful and just to forgive us our sins." A young woman who had been away from home, and fallen into sin, and lived in wickedness of which I cannot speak to you, was visited by a Christian man. He found her wretched and miserable beyond description. Words could not tell her sorrow and shame. "Oh that I were at home once more!" she cried. "But my father would not receive me. He cannot love me now. After all that I have done he must hate me. He will never forgive me." "Have you ever tried?" replied her visitor. "No," she said, "it is hopeless." But he would not believe her. He persuaded her to make trial of his love. He wrote to her father and told the sad story of her fall. By return of post came the reply. The envelope was marked "IMMEDIATE." And the letter said, "Come home at once, all is forgiven. I have been longing and waiting for my child's return. For I love her still and will forget all the past." Now that is how God deals with His wandering children. He loves us in spite of our sins; and if only we will go to Him, like the prodigal of old, and cry, "Father, I have sinned," He will welcome us with joy unspeakable.

2. "*He that asketh receiveth*" all needful guidance and help. Once upon a time, (so runs the fable) there lived in the far East a great king. It was long ago, when there were no drapers' shops where clothes could be bought, but each family spun and wove its own raiment. And it fell out that the king needed a large supply of cloth for his family and retinue. So he sent out materials and patterns to be distributed among the people, and instructed his messengers to tell everyone that if they found any difficulty in their work, if the thread became tangled, or the pattern puzzled them, they were to go up to the palace and the king would put them right. Then there was great bustle and activity in every home, and the sound of weaving and spinning was heard all over the land. But soon there was great grumbling and murmuring too. Somehow the workers found that the threads *would* go wrong; the machines *would* get out of order; and the patterns were so very hard to copy; and there was quite a babel of noisy groans and complaints. They were all alike, except one little girl, who was always singing at her work, and seemed as happy as the birds of the air. And at last one of the neighbours asked her how it was? "Here are we as full of troubles as we can hold; and you are never put out. What is your secret?" And the child opened her eyes with wonder, and replied, "I have no secret. I only do as the king told me. When my work troubles me, I just go to him and he puts it right at once."

Do you understand my fable? We are all weavers; busy upon the cloth of life. But the pattern we copy is that of Christ. But often we meet with difficulties and hindrances. Things go terribly wrong sometimes. And we scarcely know what to do, or how to repair our mistakes. But the promise shines before us—"Ask and ye shall receive." Let us betake ourselves to prayer. God will not fail to answer us, and His strength shall be made perfect in our weakness. His wisdom shall supply our ignorance. His love shall supply our need.

G. HOWARD JAMES.

# The Question Box.

Compartment I.—For the Young People.

Answers to Questions of last Month:—

(31) Othniel, Ehud, Shamgar, Deborah and Bazak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzam, Elon, Abdon, Samson.

(32) Prov. xxx. 17.—The meaning seems to be that children who are disobedient and insolent to parents are likely to come to a violent and untimely end, and thus that their bodies, being left unburied, will become the food of vultures and other carrion birds. In the margin of the Revised Bible "young eagles" is translated "vultures."

(33) Some marks of a true Christian mentioned in the 1st epistle of John, are—

- (1) Walking in the light (chap. i. 6, 7).
- (2) Keeping Christ's commandments (chap. ii. 3, 4; iii. 24; v. 3).
- (3) Doing righteousness (chap. ii. 29; iii. 6, 7).
- (4) Love to fellow disciples (chap. ii. 9, 10; iii. 14; iv. 7; xvi. 20).
- (5) Confession of Christ (chap. iv. 15).
- (6) Striving after purity (chap. iii. 3).

New Questions:—

(34) Who had to gird himself with sackcloth and attend as a mourner the funeral of the man he had murdered?

(35) Mention the names of some of the magicians who opposed Moses in the presence of Pharaoh.

(36) Cite passages from the New Testament shewing that Bishops and Elders are two names for one and the same class of persons. Observe the meaning of the word "bishop."

NOTE.—In order that an announcement of the result of the year's competition may be made in the January number of the *Magazine*, the answers to the last three questions must be in the hands of Mr. Stevenson not later than December 13th. The Editors will also be glad if the young people, who have been sending answers during the present year, will add a line saying whether they desire the *Question Box* to be continued during 1887.

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## Notices of New Books.

THE DAWN OF MANHOOD. By John Clifford, M.A., D.D. Price 3s. 6d. London: *The Christian Commonwealth Publishing Company.*

TWELVE addresses to young men delivered in the autumn of 1883, reported at the time in the *Christian Commonwealth*, and now revised by the author and published in a neat volume. They are not, however, addresses suited to all young men. Thoroughly to enjoy and profit by them, readers must have a certain amount of literary taste and mental culture. Only such will be able to understand Dr. Clifford's many illustrative references to modern writers and to facts of science. But to the large, and happily increasing, class of young people who have what we may term a "speaking acquaintance" with the literature and science of our time, the reading of

this volume will be a pleasure, whilst it will give to their spiritual nature a most wholesome moral stimulus. Discarding hackneyed phrases which by frequent use have lost their power, and speaking in the language of to-day, the author sets before young men Christ as their "Saviour and Captain, Brother and King." He shews them what are right "manly thinking" and "manly faith." Few, we hope, could rise from the thoughtful perusal of this book without resolving in the strength of God to live a purer, nobler, more unselfish, and more Christ-like life than before.

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GENERAL BAPTIST ALMANACK FOR 1887.

Edited by Rev. J. Fletcher. Price One Penny. London: *Marlborough & Co.*

*Better than ever!* Such is our judgment,

unbiased, we honestly believe, by friendship. The almanack contains what ought just now specially to interest every member of our Connexion—a good likeness and memoir of our lamented brother, Dr. Buckley. The list of our Sunday school superintendents is an acceptable novelty. Many of our friends will much appreciate notes of events in our connexional history supplied by Dr. Underwood. It is a book to keep in one's room and look at every morning for the sake of its scripture texts. Buy it and try. W. R. S.

BRITISH AND COLONIAL TEMPERANCE CONGRESS, LONDON, JULY, 1886. Price 3s. 6d. London: National Temperance Depot, 337, Strand.

A VOLUME of information in regard to the present condition of the temperance movement in Great Britain, and more

particularly the colonies, in the perusal of which we have ourselves been intensely interested. Many readers are aware that advantage was taken of the presence in London last summer of a large number of influential "colonials" to hold a Temperance Congress, under the presidency of Dr. Temple, Bishop of London. In this volume are printed Dr. Temple's sermon in Westminster Abbey—his inaugural address—addresses by Cardinal Manning, Archdeacon Farrar, and others—and, what we consider most valuable of all, twenty-four papers on the position of the temperance cause in Malta, the Cape Colony, Natal, Australia, Canada, India, Burmah, and other parts of the wide-spreading British Empire. Non-abstainers as well as teetotallers will find much here that will both instruct and impress.

## Editorial Notes.

NEWS OF THE CHURCHES.—Our space is crowded this month. Correspondents must not become sour because their news is boiled to a syrup.

THE MAGAZINE AND THE END OF THE YEAR.—The editors cannot allow the last number for the year 1886 to go forth without expressing hearty thanks in the first place to kind friends who have helped them during the year by the contribution of interesting and instructive papers; secondly, to others who have spoken or written words of good cheer; and thirdly, to ministerial brethren and church agents, who have proved their good-will in a very practical way, by trying to maintain or extend the circulation of the *Magazine*. May we remind these latter that now in particular is the time to obtain fresh subscribers? Unfortunately, trade and agriculture are still in most places depressed. Nevertheless, the excellencies of other periodicals, new and old, will be pressed upon the attention of the Christian public. Let not our own magazine be pushed aside or crowded out. We are doing our best to make it a Family Friend. We desire that both young and old should find in it something instructive, stimulating, and helpful to the spiritual life. A variety of good things is what we aim at presenting month by month. Encourage us, brethren and sisters, by each trying to gain a new subscriber.

TO SUNDAY SCHOOL TEACHERS.—We desire it to be specially noticed that our Correspondence Columns are open to receive communications from Sunday school teachers having suggestions to make in regard to improved methods of teaching, or plans of usefulness which they desire to bring under the notice of the churches. A valued friend has suggested that we might insert in the *Magazine* month by month notes on the International Lessons. Our difficulty is want of space. We fear that general readers would grudge the four or five pages monthly which these notes would occupy. Also, it is well known that notes on these Lessons already appear both in several weekly newspapers and in magazines published specially for teachers. We should be glad of private communications on the subject. If an additional circulation of five hundred monthly among S. S. teachers were guaranteed to us, not improbably we might venture.

RELIGIOUS CENSUS OF LONDON.—The managers of the *British Weekly*, a new candidate for public favour, have been at the trouble and expense of making a census of the attendants at the churches and chapels in London on Sunday, Oct. 24th. The result is of a nature to awaken serious thought and stimulate earnest Christian effort. The total population included in the districts embraced by the

census is in round numbers over four millions. The total morning attendance was 460,000, the evening 410,000. In this the attendance at mission halls, which in London is something considerable, was not included, nor that at separate services for Sunday scholars. On the other hand, at least one-fourth of the attendants at the morning service were attendants also in the evening, and would therefore be counted twice over. It seems to us that, making liberal allowances for afternoon services and for attendance at mission halls and other places, certainly not more than one-fourth of the inhabitants of London were present at public worship of any kind on October 24th. Now it has been calculated that, making deductions for the infirm, the sick, for infants and nurses, etc., three-fourths of the population might be present some part

of the day, if so disposed. We have been informed that at Wirksworth, in Derbyshire, a number equal to three-fourths has been counted on several occasions. Where, then, were the missing two millions in London? Another fact is worthy of our attention as Nonconformists. The attendance at the Episcopal places of worship on the day in question was in the morning 100,000 more than at all the Nonconformist chapels, and in the evening 80,000 more. Looking at the whole subject, where is home missionary effort on the part of General Baptists more needed than in London?

THE "NEW HYMN BOOK."—Churches requiring books so called can have them for cost of carriage by addressing, J. Picksley, Kirton-in-Lindsey; or J. Fletcher, 322, Commercial Road, E.

## Jubilee of Westbourne Park, Praed Street and Bosworth Road Church.

ON Sunday, October 10th, Dr. Clifford preached special sermons in connection with the jubilee at Westbourne Park Chapel.

On Monday evening the jubilee soiree was held in the lecture hall, and a public meeting of the members of the church and congregation was held in the chapel, when over 1,500 were present. Mr. Cayford, one of the deacons, occupied the chair, and introduced the meeting by referring to the labours of the deacons and officers at Praed Street chapel—associated with whom was the late Mr. John Holloway—in securing a site for the Westbourne Park chapel. When the proposal to go on building with the prospect of a debt of £9,000, seemed to check some of the officers, Mr. Lilley had himself come forward and said that if his brother officers would not share the responsibility with Dr. Clifford he would do so alone. With such officers they had started with the building, and they were glad to know that that night they were out of debt. Dr. Clifford had refused to take any increased stipend until the debt on the building had been cleared off. It gave him very great pleasure in introducing to them the first pastor of their church.

The Rev. J. FERNEYHOUGH was well received. It was a pleasure for him to mingle with the church in their thoughts, sympathies, and congratulations on a devout and grateful review of the past 50 years, and in their hopes, and anticipations, and prayers for the future. The state of his heart was truly expressed in the words of the Acts of the Apostles with reference to the visit of Barnabas to the church at Antioch, "who, when he came and had seen the grace of God was glad, and exhorted them all that, with purpose of heart, they would cleave unto the Lord." He proceeded to give an earnest exhortation, during which he instanced examples of self-sacrificing work in the foundation of the church.

Dr. UNDERWOOD, the second pastor of the church, said that amongst the Jews the idea of a jubilee was associated with being relieved of burdens, and amongst the Roman Catholic Church a certain Pope had found the advantages of a jubilee so helpful to the treasury that he had decreed that they should have a jubilee every twenty-five years. Mr. John Chapman it was who pressed upon him the duty of coming to London, to take the oversight of the church, and on the 14th of March, 1841, he came up, and preached the evening sermon at the opening of the tabernacle in Praed Street. The deacons at Praed Street church at this time were fine-made portly men, and he (Dr. Underwood) was tall, and slim, which led the Rev. Dr. Noyes,



an American divine, who had come to preach on a special occasion, to say to him, "I think the Lord made your deacons first, and then made you." After eleven years he gave up the charge of the church, somewhat languid in body, after the effort to clear off the debt of £2,000 or £3,000. When he left he did not think his sympathy ceased, and in a few years afterwards, when Mr. Sarjant retired, he did his best to influence the church to take as its pastor, an active and energetic young man from the Midlands, whose name was John Clifford.

Rev. S. C. SARJANT, B.A., third minister of the church, said it was quite an unexpected pleasure for him to be present with them that day. As he had been turning over his sermon books and some memoranda he had kept, old faces seemed to have come out of the darkness of the past to beam in pleasant memories, and many he had forgotten gradually shone out into pleasant recollections. He congratulated them on their happy present, and also upon their future prospects.

Mr. T. P. DEXTER, an ex-deacon of the church, said that when Dr. Clifford came amongst them he was told by a neighbouring minister that they would have to take care and not work their new pastor to death. Mr. Dexter humorously remarked that from the number of past ministers of the church they had present that evening it did not seem that the parsons were killed; if anybody, he thought it was the deacons.

Dr. CLIFFORD, on rising to address the meeting, was received with loud and long-continued cheers. He said: "First of all, I must rejoice with you on the extinction of the debt upon this place of worship. It is a great victory. 'The Lord hath done great things for us whereof we are glad.' We are grateful for the generosity He has inspired, and the freedom we now possess for fresh and larger enterprises. But we must not forget how vast are our obligations to those who have been our leaders, for their courage and wisdom. Without flattery, I may safely say that we have had and have some of the best officers of any church in the world. Speaking further, Dr. C. gave glimpses of the activities and aims of this society of believers in the Lord Jesus, which started fifty years ago at Edward Street, Dorset Square, then renewed and reinforced its life at Praed Street, Edgware Road, and now gathers, and works, and worships in Westbourne Park, Praed Street, and Bosworth Road chapels. The genial philosopher, Oliver Wendell Holmes, says: 'The real religion of the world comes from women much more than from men.' Of all people we are the last to quarrel with that statement. We owe our existence in this western part of London to a woman. We were born of a woman, under the fostering care of the Commercial Road church. As Lydia of Thyatira, the seller of purple goods, originated the church at Philippi, so Mrs. Alice Ludford, also devoted to business, a saint of strong sense, fine enthusiasm and noble daring, started into being the churches (1) at Church Street, Edgware Road, for evermore associated with the name of Dr. Jabez Burns, his son Dr. Dawson Burns, and now under the pastoral superintendence of Rev. R. P. Cook; (2) The church of 1,200 members gathering here to-night; and (3) the church at Haven Green, Ealing, of which our friend Rev. Charles Clark is pastor. Alice Ludford's is a memorable but too much forgotten name in our history. Born at Heather, Leicestershire, in the last year of the last century, trained by her aunt at Market Bosworth till her 18th year, she was early led to hear the preaching of Samuel Deacon, of Barton. Hers was a sensitive and impressive nature: and she was stirred and agitated with fears when that bold preacher, Rev. S. Deacon, having read his text, 'Woe is me if I preach not the Gospel of Christ,' put forth his clenched hand and shaking it in the face of his audience, said with the burning earnestness and flaming severity of those times, 'but a double woe to you, if when I preach it, you do not believe it.' The story of the prodigal son welcomed back to his father brought peace and joy to her spirit, and she forthwith sought the fellowship of the church of Christ. Leaving the country and coming to Paddington, her first efforts were directed to the discovery of her 'own people.' Then came the touching story of how she found a preacher, hired a room, and pledged her cloak for the furniture, till her son-in-law, Mr. Wileman, redeemed it. Meanwhile she had united herself to the church at Commercial Road, then under the care of one of my most beloved tutors, Rev. Joseph Wallis; and on the removal of the preacher to Norwich, friends came over from the church to preach, Sunday by Sunday, the unsearchable riches of Christ. Prosperity attended the faithful toil. The Praed Street room was too small, and larger premises were secured in the South Wharf Road. This soon was too small, and the lease of a piece of ground in Church Street, Edgware Road, was taken in 1831, and a building erected thereon for £1,700, capable of seating 600 persons. It was opened and dedicated for worship Dec. 27, 1831. The

church was formed at the beginning of 1832, by transfer from Commercial Road. The spirit of this grand venture finds no better expression than in the words written by Mrs. Ludford at the bottom of her own account of the origin of our church in this western part of London—'Now who will despise the day of small things?' 'Now! I hail that defiant, 'Now!' It has the ring of unconquerable determination. The first pastor of the church was Rev. James Ferneyhough. He laboured for the church for twelve months, and then accepted, says the report for 1833, 'the pastoral office.' Subsequent reports make manifest that a *fissiparous* process had been at work, which in 1837 revealed the fact that Jabez Burns was pastor of 125 members at Church Street, and J. Ferneyhough the minister of 86 members at Edward Street, Dorset Square. A worse place for an aggressive society than Edward Street could scarcely be found. The Edward Street experiences must be set down as revealing true loyalty to great ideas in the midst of many difficulties and much weakness. 'It is always darkest before the dawn.' When the tale of bricks is heaviest God sends Moses. To the feeble flock oppressed with manifold cares at Edward Street, Moses came in the person of Mr. Henry Wileman. Without him the ground in Church Street had never been bought nor the edifice reared. It was he, along with Mr. Joseph Morgan, who secured the services of Dr. Burns to London, and now it was his privilege, on the behalf of Christ, to lead the little flock at Edward Street out of their *cul de sac* into the ampler pastures of Praed Street Tabernacle. That structure was built in 1816, for a congregation of Independents, with a strongly Calvinistic bias, Mr. T. Orchard being their pastor. But in 1841 the building was for sale. Mr. H. Wileman secured it, and the Edward Street community, reinforced by 45 members from Church Street chapel, formed a membership of 129, and together took possession of Praed Street chapel, March 14, 1841. Rev. W. Underwood, of Wirksworth, was invited to the pastorate, and began his work in July. The congregations were good. Signs of growth soon appeared. Galleries were added to the building at a cost of £600, making a debt of nearly £2000 for the 'two bands now made one' to carry. No more generous or energetic impact came to the youth of our church than that of Henry Wileman. He was generous in a large degree, and as tender of heart as he was tenacious of purpose, and as capable of inspiring love in those who knew him intimately as he was solidly devout and dauntlessly persevering. The debt was extinguished in January, 1852, and Rev. W. Underwood terminated his pastorate, with a membership of 235, May 2nd, 1852, himself greatly beloved and his departure keenly regretted. Rev. C. S. Sarjant, B.A., one of the students of our College and a graduate of the Glasgow University, followed in the same year, and wrought with true patience and steadfast zeal till 1855, when he accepted the pastorate of the church at Sacheverell Street, Derby. Weak and feeble as the church was in Edward Street, it received into its fellowship during that time one of its most formative members, Mr. John Chapman, a man of quiet but special moulding power, whose impress is on the church to this day in many ways, and who still lives in the person of his son, John Wallis Chapman, one of our officers, and the architect of the Westbourne Park edifice erected in 1877.

But I must close. I cannot stay to tell of the advance of the church from close to open 'communion,' and then from close to open membership; of the ministry of Rev. J. J. Owen; of my own acceptance of the pastorate in October 17, 1858; of my beloved comrades in office, Mr. Joseph Morgan, Edward Brown, and William Morgan, and many other brave and faithful servants of God; of the renovation of Praed Street chapel, and the building of this edifice; of the men we have sent into the ministry, and of the various forms of our work; but I hope to tell not the whole but very much of this interesting story in a volume I shall publish as soon as I can on the subject I mentioned at the outset, viz., 'How England Grows.'

REV. GREENWOOD ROBINSON (Praed Street), Mr. S. D. Rickards, formerly superintendent of Bosworth Road church, Rev. R. Silby, Nottingham, representing the sixteen young men that had gone from the church for the ministry, Rev. J. Fletcher (Commercial Road), and Rev. R. P. Cook (Church Street), also addressed the meeting.

Mr. THOS. LILLEY, the treasurer, of Westbourne Park chapel, said that he never in his life felt such an overwhelming sense of gratitude as he did that night. They were out of debt, and he did not believe that, as to the future, any church had a finer prospect than they had at Westbourne Park. They had got out of trouble, but no doubt, under the leadership of Dr. Clifford, they would soon be in trouble again, and then they would have splendid opportunities of giving and working.

The chairman brought the meeting to a close with the benediction.

# News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

## CONFERENCES.

MIDLAND.—Held at Belper, Oct. 19th. Attendance affected adversely by unpropitious weather. Morning sermon by Rev. F. Pickbourne, from 2 Cor. v. 14, 15. Sympathetic reference was made by the President (Rev. J. Maden) to the decease of our revered brethren, Revs. Thomas Stevenson and Dr. J. Buckley; also to the condition of the Hon. F. Strutt, who was lying in an adjacent hotel in an unconscious state, resulting from a carriage accident. Rev. H. Bull was cordially welcomed as pastor of our church at Lenton.

The following resolutions were passed:

1. That Rev. S. S. Allsop be the President for 1887.

2. That Conferences be held at Kegworth, Wirksworth, and Kirkby during 1887.

3. That Rev. O. D. Campbell, M.A., be the preacher at Kegworth.

4. That Mr. Amos Bexon, for the same Conference, write a paper on "How to promote in our churches the pecuniary interests of our Foreign Mission."

5. That having heard the appeal of the Rev. W. Bishop on behalf of the Building Fund, the Conference very earnestly commends the Fund to the liberal support of the churches, and hopes that, wherever practicable, every church will annually contribute to it either by a half-day collection or a subscription.

A brief paper was read by Rev. R. M. Julian, on "Sanctuary Manners," for which he was thanked, and the wish expressed that its substance might be inserted in the Magazine.

Very hearty thanks were accorded to the preacher, and to the Belper church for its excellent entertainment.

In the evening, under the presidency of Mr. T. Goodliffe, the Rev. T. Goadby, B.A., gave a most able and interesting address upon "Our Kinsmen across the Atlantic; or, Life and Religion in America."

ROBERT SILBY, *Secretary*.

SOUTHERN.—The Winter Session was held at Commercial Road chapel, E., on Nov. 1st, at 3.0 p.m. Dr. Clifford presided.

1. *Death of Rev. W. Hood.*—The Secretary was directed to write a letter of

condolence with the family of Mr. Hood, who for forty-six years was pastor of the church at Ford. It was also resolved: "That we place on record our high appreciation of his services as a faithful minister of the gospel, and the joy of our recollection of the brightness, geniality, unselfishness, and Christian meekness which characterized his life of useful and devoted work."

### 2. *Election of Officers and Committee.*

—Mr. S. D. Rickards becomes President. Mr. R. Foulkes Griffiths, Vice-President. R. P. Cook, Treasurer and Secretary. Messrs. W. Carter and W. O. James, Auditors. Committee—J. Batey, F. J. Bird, J. Clifford, F. Cunliffe, E. T. Dunstan, J. Fletcher, G. W. M'Creë, C. Pearce, G. Robinson, W. H. Smith, and W. B. Taylor.

3. The Treasurer's Cash Statement showed an income of £11 17s. 2d., and a balance in hand of £1.

4. *Preachers' Institute.*—Reports of Secretary and Treasurer were presented. Income, including Crouch End account, £47. Officers re-elected.

5. *Home Mission.*—Mr. E. Cayford urged the claims of the Society to increased contributions, and commended the Scheme for Birthday Gifts of 1s. a member and 1d. a scholar. He guaranteed £96 of the £196 required as the share of the Southern Conference, for three years, in addition to the regular contributions. The Secretary was instructed to communicate personally with the officers of the churches in the Conference with the view of securing their co-operation.

6. The Conference adopted a resolution, on the motion of G. W. M'Creë, seconded by Dr. Dawson Burns, concerning the recent wild speculations in the Liquor Traffic.

7. *Chapel Property.*—Mr. R. Foulkes Griffiths having made a statement respecting the position and prospects of our work at Downton, it was resolved: "That this Conference having considered the kindly-expressed letters of Mr. Harding, expresses the hope that the Rev. F. Cunliffe, who was appointed resident minister in January, 1885, will receive the dividends as his predecessor did."

The Conference Committee were authorized to act on behalf of the Confer-

ence wherever immediate action may be required to be taken.

8. Rev. G. W. M'Cree delivered an address on "The preventive work of Nonconformists; what it has been, and what it ought to be." After a brief but interesting discussion, the subject was referred to the Committee of the Conference, with the request that they would consider in what way the power of the Connexion can be organized for Preventive work. Mr. M'Cree was cordially thanked, and requested to forward his address for insertion in the Magazine.

9. The President concluded with prayer what all felt to be a most interesting and well-attended session.

ROBT. P. COOK, *Secretary*.

#### LOCAL PREACHERS' ASSOCIATIONS.

**EASTERN CONFERENCE.**—The autumnal meeting was held at Sutton St. James on Oct. 15th, the Rev. G. H. Bennett presiding. Encouraging reports from the churches supplied. Public meeting in the evening. Mr. W. R. Wherry, of Bourne, presided.

GEO. MASSEY, *Secretary*.

**PREACHERS' INSTITUTE.**—Classes have been regularly conducted during the year, and lectures have been given by the president, Dr. Clifford. The studies have embraced "Logic," Dr. Newman Smyth's "Old Faiths in New Light," "Sermon building and Sermon builders." The students have done a fair amount of preaching during the year.

C. JOHNSTONE BURT, *Secretary*.

#### CHUROHES.

**EPWORTH AND CROWLE.**—Harvest thanksgiving services were held at Epworth on Oct. 24th and 25th. Proceeds £7 10s. The services at Crowle were on Oct. 17th and 18th. Proceeds £10. Sermons by the pastor, Rev. F. Norwood, at both places.

**KIRKBY, EAST.**—On Oct. 27th the service of song, "Uncle Tom," was rendered by the choir from Sutton. Mr. Buck read; Mr. Compton conducted; Mr. Wharmby played.

**LINCOLNE.**—An October concert yielded £10. The church has added £10 per annum to the salary of the pastor, Rev. S. Kent. Rev. Jacob Kent and the pastor have conducted special services with encouraging results.

**LYDGATE.**—On Oct. 30th the young men gave a tea and entertainment to

meet the cost of gas engine for blowing the organ. 220 sat down. Profit £9.

**NOTTINGHAM, Lenton.**—On Nov. 2nd, after a public tea, the recognition of Rev. H. Bull as pastor of the church took place. Rev. T. Goadby, B.A., presided. Messrs. J. Saxby and H. W. Don spoke on behalf of the church. Mr. Bull responded. Congratulations were offered by Revs. W. R. Stevenson, M.A., J. F. Makepeace, and Mr. Ogle.

**PACKINGTON.**—The boundary wall of the graveyard, by many considered to be unsafe, has been rebuilt. The contract was £23 5s. 6d. A sale of work, in connection with the harvest festival, was held in a tent on Oct. 6th, and more than £40 were realized.

**SHEFFIELD.**—*Band of Hope.*—On Nov. 4th, the annual tea meeting was held. An entertainment followed. Rev. E. Carrington gave an address, and presented prizes.

**SMARDEN.**—Harvest thanksgiving services were held in connection with this ancient church, which dates from 1644, on Oct. 20th. Dr. Clifford preached in the afternoon. In the evening Mr. Thos. Ryan, of London, presided at a public meeting. Dr. Clifford, Revs. E. Roberts, T. Thatcher, J. Andrews, and the pastor (W. S. Wyle) gave addresses. Proceeds of the meetings £10.

**SPALDING.**—On Oct. 19th the Tract Society held its annual meeting, after a knife-and-fork tea. Rev. J. C. Jones, M.A., presided. Mr. Turner read the report.

**STALYBRIDGE, Wakefield Road.**—On Nov. 3rd a purse of gold and an illuminated address were presented to Mr. John Brooks, in the name of the church and congregation, in recognition of his services for the past five years as organist. Mr. Brooks having taken another appointment, is succeeded at the organ by Mr. J. E. Hardy. Both young men are members of the church, and connected with the Sunday school. Both are sons of deacons, and accomplished musicians, having passed examinations in music with honours.

**WALSALL, Vicarage Walk.**—On Oct. 19th a large number of the members of the church and congregation sat down to tea, and in the evening the school-room was full. The pastor, Rev. A. Hampden Lee, presided. The deputy treasurer, Mr. Arthur Gameson, read the financial statements. Addresses followed by Messrs. Harrison, B. Marshall, O. H. Chesterton, and Rev. W. Lees. The choir sung several anthems. A spirit of

gratitude and hopefulness pervaded the meeting.

**WHITWICK.**—The chapel is to be renovated, and a gallery erected for the children. The cost will be £120. Promises amount to £60. The pastor (Rev. W. Slater) and deacons earnestly look for outside help.

#### ANNIVERSARIES.

**CHESHAM.**—Pastor's anniversary, Oct. 24th. Rev. D. McCallum, late of Burnley, preached. Tea and public meeting on the Monday, the pastor, W. B. Taylor, in the chair. Revs. J. Kemp, J. Case, and D. McCallum spoke. Collections towards erection of a new chapel.

**CLAYTON.**—On Oct. 17th, sermons were preached by Rev. S. Lloyd, of Great Horton. Collections £11 8s. Anthems by the choir. Conductor, Mr. E. Hirst.

**GEDNEY Hill.**—The chapel anniversary was held Nov. 7th and 8th. Sermons by Rev. C. Barker, of Fleet. The trays for the tea were given by friends.

**LEICESTER, G. B. Assembly, New Walk.**—The first anniversary services were held 24th and 25th. Rev. S. H. Booth, Secretary of the Baptist Union, preached on Sunday. On Monday a tea was held, followed by a public meeting at which Mr. W. Ashby presided. Addresses by Revs. W. Evans, L. H. Parsons, J. W. Thew, and I. Stubbins. The chairman, on behalf of the church, presented the Rev. I. Stubbins with a beautiful album, containing the portraits of many of the members, as a recognition of his many services and great kindness.

**LONG EATON.**—Anniversary, Oct. 24th and 25th. Rev. E. Stevenson preached. Proceeds nearly £14.

**LONGFORD, Salem.**—Anniversary services, Oct. 24th. Sermons to large congregations by the Revs. W. Rosevear and T. Goodman, both of Coventry. The following day about 250 friends met for tea, after which a largely-attended public meeting was held in the chapel, presided over by J. R. Parker. Clear proceeds, £24.

**NOTTINGHAM, New Basford.**—On Oct. 24th and 25th, very interesting chapel anniversary services were held, the preacher being the Rev. J. C. Jones, M.A., of Spalding. At the meeting on Monday evening, the pastor (W. R. Stevenson) presided, and addresses were delivered by Messrs. W. Chapman, of Hucknall; J. F. Makepeace, of Carrington; J. C. Jones, and other friends.

**PINCHBECK.**—The forty-second anniversary was held on Nov. 7th and 8th. Preacher, Rev. J. T. Owon, of Beeston. The public meeting was presided over by Mr. J. Squier, of Spalding.

**ROTHLEY.**—Anniversary services, Nov. 7th and 8th. Rev. O. W. Vick, of Loughborough, preached in the afternoon, and the new pastor, Rev. S. Peacock, formerly of Barrowden, in the evening. Mr. T. Hunt, of Mountsorrel, presided at the meeting on the Monday. Collections over £5.

**TYDD St. GILES.**—Anniversary sermons were preached on Nov. 7th, by Mr. W. R. Wherry, of Bourne. Mr. Cragg presided at the meeting on the 9th.

#### SUNDAY SCHOOLS.

**BOSTON.**—On Sept. 28th, Mr. Shaw, who was leaving for Retford, was presented by the teachers with Kitto's Daily Bible Illustrations (8 vols.)

#### MINISTERIAL.

**BENNETT, Rev. J. E.,** late of James Grove, Peckham, and Principal of Rye College, Peckham Rye, London, has accepted the hearty and unanimous invitation of the church at Lincoln (Thomas Cooper Memorial Chapel), and will commence his pastorate on Dec. 5th.

**HOLLINSHEAD, Rev. James,** of Ringstead, near Thrapstone, has accepted an invitation to the pastorate of the church at Macclesfield, and expects to commence his labours early in the new year.

**MONTI, Rev. J. H.**—Mr. Monti, of Gosberton, near Spalding, is free to supply vacant pulpits.

**ORTON, Rev. W.**—On retiring from the ministry, Mr. Orton was presented by the church at Grimsby with an illuminated address and a portrait of himself.

#### BAPTISMS.

**LEICESTER, Carley Street.**—Four, by J. C. Forth.

**LONG EATON.**—Two, by H. Wood.

#### MARRIAGES.

**AKED—HITHERSAY.**—Nov. 10th, at Queen Street chapel, Ilkeston, by Rev. T. R. Stevenson, of Derby, Rev. C. F. Aked, of Syston, Leicestershire, and late of Nottingham College, to Annie, eldest daughter of the late Mr. James Hithersay, of Ilkeston.

**WILLIAMS—PATTISON.**—Oct. 20th, at Sion chapel, Halifax, by Rev. Bryan Dale, M.A., assisted by Rev. Watson Dyson, the Rev. D. Sinclair Williams, pastor of Bethel Baptist chapel, Bradford, to Sarah Pattison, adopted daughter of Robert Paton, Esq., of Halifax.

THE  
MISSIONARY OBSERVER.

DECEMBER, 1886.

The late Rev. John Buckley, D.D.

IN the *Missionary Observer* for last month we announced the death of our revered brother, the Rev. Dr. Buckley. Since then letters concerning his illness, death, and burial, have been received from Mrs. Buckley, Miss Leigh, Messrs. J. F. Hill, A. H. Young, M.A., and Dr. Stewart, his medical attendant.

On Saturday, October 2nd, our beloved brother was in his usual state of health. Commencing at 7 a.m. with Biblical revision, he continued at this until 8.30, when he completed the eighty-third Psalm. To Shem Sahu, his native assistant, he remarked, "Here we stop for the present; the eighty-fourth is a beautiful Psalm." He then went to the Girls' Orphanage, where he conducted morning worship as usual. After breakfast he attended to his duties at the College, and about noon, not feeling very well, rested awhile. In the afternoon he again went to the College to meet the Bible women, and though, in consequence of the heavy rain, only two were present, he said they had had a pleasant time of it. It was noticed that he looked pale, but he made a hearty tea, and afterwards went into the verandah and began preparations for Sunday evening, having to preach in English. His text, found after his death, was, Luke xxiii. 42, 43—"Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise." He also selected the hymns for the singing class to practise, one of which was his favourite, by Cowper, suggested by, and founded on Rom. iii. 23, 26, beginning with  
"There is a fountain filled with blood,"

And ending with the verse

"Then in a nobler, sweeter song,  
I'll sing thy power to save—  
When this poor lisping, stammering tongue,  
Lies silent in the grave."

Not feeling well after he had partly prepared his sermon, he went to bed, where he passed a restless night, but slept occasionally and took refreshment. On Sunday morning he was weak, but during the day revived and became stronger. He remarked to Dr. Stewart "that he felt so ill he thought the Lord had called him, and that it was a warning call; but, as he was better, he trusted that God intended him for more work in Orissa." The English magazines arrived that morning, but, excepting pulling the wrapper off one, and just glancing at it, he made

no attempt to read. When all were gone to chapel and Sunday school, he wished Mrs. Buckley to read something short from the *Sword and Trowel*, which she had in her hand.

To our native brother Shem Sahu, who called after communion service in the afternoon, Dr. Buckley remarked, "We feel that there is a great amount of work for us, but when the Lord calls we must feel that *that* much was appointed." Referring to the visit of his brother-in-law, the Rev. W. Orton, he observed, "It is not quite certain I shall see him, but there is no uncertainty in Christ. He is 'the same yesterday, to-day, and for ever.'" On Shem's expressing a hope that the Lord would be with him, Dr. Buckley replied, "He *is* with me. Jesus is to me a blessed experience of sixty years, and not merely a subject of yesterday. Having served the Lord for sixty years I *know Him!*"

Dr. Stewart called in the evening, and writes: "Dr. Buckley felt better, and beyond a little restlessness complained of nothing else. He was able to move about till 10 p.m. and retired. After 12 he became more restless, and at 3 a.m. Mrs. Buckley felt some anxiety and wished to send for me, but he would not let her. I was summoned at 6.30 and hastened to see him. He was breathing heavily, but was quite conscious, and replied to all my questions. Speaking was an effort. He said he felt no pain, but the laboured breathing was oppressive. The heart was weak, and failed in power. He tried to lie down but could not, so he went back to his easy chair, where he was propped up by pillows. I left the room to prepare some medicine, when the closing scene suddenly set in, and he was gone before he could say anything, or could give us a parting word. He passed away without pain. His end was peace. I arrived only ten minutes before his death. The dear old man recognized me at once, and gave me his hand. Mrs. Buckley, Miss Leigh, and Mr. Young were present at the time of death."

"The news," observes Mr. J. F. Hill, "at once spread, and crowds gathered in the compound. Cries of sorrow proceeded from the female orphanage, and when the sad tidings were made known in the Christian villages similar cries arose there. The mission friends at once came to render help, and to express their sympathy. Mrs. Buckley having been consulted regarding the funeral, said it was her husband's wish to be buried in the native Christian cemetery, and this she should like to be carried out. She also expressed a desire that the funeral might be postponed until the morrow. Notice of the death was sent around, and on receiving it, a feeling of astonishment and regret was felt by all, both Europeans and natives. The entertainments which had previously been arranged—it being holiday time—were postponed. Numerous tokens of sympathy were received from residents of the station. Throughout the day hundreds of native Christians came to have a last look at the mortal remains of him whom they loved so dearly. Later in the day many Europeans came for the same purpose. At five o'clock a service for the native Christian community was held in the chapel, for the purpose of offering up special prayer on behalf of Mrs. Buckley.

#### THE FUNERAL.

Soon after six o'clock on the following morning (Tuesday) friends began to gather, and at half-past six the funeral procession left Mrs.

Buckley's house. The orphan girls took the lead, followed by native Christians—men, women, and children—who were dressed in white, with black cross bands, and formed a column about four hundred yards long. The elders and deacons kept near the hearse, which was drawn by ten men. After the hearse came the native preachers and missionaries, with a large number of Europeans on foot. The last part of the procession consisted of about thirty carriages. On reaching the cemetery gate many Europeans joined the procession, which included the Commissioner, the Judge, the Magistrate, the Commandant of the Regiment, and many other civil and military servants of Government. Although so many were assembled a solemn stillness prevailed, save when interrupted by an outburst of grief, which had to be checked lest the wail should spread. All hearts were smitten. Silent tears, and suppressed sorrow, marked the scene. Short services in English and Oriya were conducted by the side of the grave, the former by Mr. Young and Mr. Heberlet, and the latter by two native preachers, Baboos Shem Sahu, and Ghunu Shyam Naik. The hymn—

“There is a fountain filled with blood,”

was then sung. The soft tones of the melody, and the surrounding circumstances, were deeply affecting, and as they sang the last verse

“Then in a nobler, sweeter song,” etc.

many thought of their beloved pastor who, “*in paradise*” was then joining in the song of the redeemed. The solemn service and scene are described as events that will never be forgotten by those who were present.”

“The effect of his departure,” remarks Dr. Stewart, “upon all classes and creeds is striking. Hindoos and Mahomedans are not behind native and European Christians in bearing testimony that he was a good man; one whose heart and doctrine corresponded with his life. The respect, esteem, and love, in which he was held by all classes, bear witness to the truth of the Gospel of which he was a living witness. A deep and profound respect, amounting to veneration, attaches to his memory. In his life he was highly thought of, and his death has cast a solemnity over the whole station. There has been a pause in the midst of holiday making and festivities that are going on.

“The effect on the *native Christian* community has been just what might have been expected. He was wept for in every family in the place. The hearts of all, both old and young, are bowed down in sorrow, for a father in Christ, a leader of God's people, has been taken away.

“The cause of death,” continues Dr. Stewart, “was sudden failure of the heart's action. One of his favourite texts was, ‘Whatsoever thy hand findeth to do, do it with thy might.’ He worked hard, but never complained, and was always cheerful and happy in any business connected with his Master. He died with his books and portfolios open. The pen was laid down on Saturday evening, the Sabbath intervened, and on Monday morning the eternal rest began.

“Dr. Buckley was a deep Bible scholar; this gave him great power in prayer and in exposition of the word. His prayers were close approaches to the throne of grace. He pleaded fervently; it was the



language of his heart based on experience. His might in the Scriptures, and his power in prayer, secured for him a large measure of grace.

"He attended as little as possible to earthly things. He did not encumber himself with property. Having food and raiment he was content, and from his little cheerfully contributed to the wants of others. He was methodical and regular in all his work. 'Punctuality is the soul of business,' was a motto he often quoted. '*Nulla dies sine line*'—no day without a line—was another motto he adopted. His pen was never idle. His large correspondence, his varied accounts, his business records, his translations and revisions, and other works, show how largely he employed it. Often after dinner (at eight o'clock in the evening) he used to retire for special work. In all public movements affecting the welfare of the people, especially in educational matters, he took a prominent part. He was always listened to with attention and respect. His words were weighty, and whenever there was an injustice to be exposed, or wrong to be redressed, or if it were the cause of the poor or the orphan, the vigour of the reverend doctor would find expression in strong and forcible language. At the opening of the orphanage less than twelve months ago, Sir Rivers Thompson, the Lieutenant-Governor of Bengal, characterized Dr. Buckley's address as 'eloquent and impressive.'

"In our solemn assemblies and feast days he will be sadly missed. At the communion table, at the watch-night service, at the Sabbath services, and at prayer meetings, he was always present, when in the station and when well. I don't remember a time when bad weather kept him back.

"Socially he was a rejoicing Christian, full of hope, encouragement, and sympathy to all who went to him. Among Europeans he was highly esteemed, not only for his work's sake but for his own intrinsic worth. With children he was pre-eminently tender, and loved them as lambs of the fold. The native Christians will speak their own loss, but on all sides there is but one feeling—that a father, a guide, a friend, a pastor, loving and benevolent, just and upright, has been taken from them. Hindoos and Mahomedans admit the power of the preacher's life and his consistent walk with God.

"His age and long experience doubtless added much to his influence, but these were not all. There was a strong inner current fed largely by the living fountain. He lived close to the Saviour. A large, noble, and generous mind was doubtless a gift from nature. A mind well educated and well disciplined contributed to make the man, but there was also a high and holy Christian faith and a deep sense of the love of God which infused his whole life, and sustained him in all the labour, trials, and difficulties of the past forty-two years. Nobly and devotedly he began his work, perseveringly and courageously he went on with it, and crowning victory has been granted at the close of one of the most honourable and useful of Indian missionary lives. A long, noble, and worthy list of lives it is—men who count not their lives dear to themselves, but spend them entirely in the Master's service. May the life of Dr. Buckley, and his example—copies from Christ—stimulate many others to devote themselves, in the true missionary spirit, to work so well begun and maintained in the Lord's name, in this and other lands!

“Personally I have felt Dr. Buckley’s loss keenly. What a valuable friend and brother in Christ is gone! His advice, and help, and encouragement were most valuable to me; so genial, so genuine, so frank and true, I shall miss him greatly.

“I have not said much of Mrs. Buckley, the sharer of all his joys and sorrows from the commencement to the close of his missionary career. How disinterestedly and self-sacrificingly she has done her work was best known to the dear departed. She bears her loss in a truly resigned and heroic spirit, feeling that what has been done is by an all-wise and loving hand. She attends to her duties as far as health and strength permit, and will do so as long as power and life shall last.”

In concluding his letter, Mr. J. F. Hill remarks—“Dr. Buckley, like Elijah, has been taken from his people, but we trust and pray that Elishas may be forthcoming, upon whom his mantle shall fall, and that they may be able to witness for their God and Saviour among the millions of Orissa.”

#### MEMORIAL SERVICES.

“On Tuesday, Oct. 6th,” writes Mr. Young, “the day after Dr. Buckley’s death, Dr. Stewart conducted the week-night prayer meeting, and referred to our great loss. He also gave particulars about Dr. B.’s life and his own intercourse with him, founding his remarks on the words, ‘I have fought a good fight,’ &c. Before Sunday the pulpit was covered with black cloth, and in the morning Baboo Ghunu Shyam, assistant tutor in the college, preached in Oriya from, ‘Awake, O sword, against my shepherd,’ &c. (Zech. xiii. 7.) The juvenile service was conducted at noon by J. F. Hill, his text being, ‘He was a good man.’ In the afternoon Baboo Shem Sahu, the native pastor and assistant translator, preached in Oriya from, ‘Christ shall be magnified in my body, whether it be by life or death.’ In the evening, A. H. Young, M.A., preached in English from, ‘Blessed are the dead,’ &c. On each occasion interesting reminiscences were given, and personal testimony was borne to the dear departed—to his life, his labours, and usefulness.”

#### EXPRESSIONS OF SYMPATHY.

Numerous letters, expressive of the tenderest sympathy with Mrs. Buckley, and of the highest appreciation of her beloved husband’s life and usefulness, have been received. In a second letter to the Secretary Mrs. Buckley observes:—

“I feel as if I ought to write you a line by to-day’s mail, though my heart continues heavy within me. My Heavenly Father has been very gracious to me in giving me so many kind friends. Dear Miss Leigh and Miss Bundy, had they been my own daughters, could not have done more for me, and all the other friends have shown the tenderest sympathy. The kind sympathy expressed in the telegrams from England have been very soothing to my heart. All the residents in the station are writing me kind letters, and sending tender messages. Mrs. B.— sent me word yesterday if I thought a change by sea would do me good, I should have a free passage either to Chandballi or False

Point. Nor does my Heavenly Father leave me without gleams of sunshine. When my beloved husband was taken from me so suddenly and unexpectedly, like a flash of lightning the thought came to me, 'He was not, for God took him.' Yet I am troubled with the 'ifs,' and life, without him, seems so dreary; though my poor orphan children seem to cling more and more to me, and pray that God would spare me and fill me with His own peace. I can now and then see him, by the eye of faith, faultless before the presence of His glory; and I think of the many dear ones who with his Saviour have welcomed him to his heavenly home. Thank you very much for appointing Mr. Bailey. After earnest prayer I had a great desire for him to come." After referring to sundry matters of business to which she had been attending, Mrs. Buckley thus concludes:—

"So you will see I have had a very busy morning, but work is life to me. I think I shall not be able to leave Orissa. When I came out I came with the desire and determination to live and die in the work to which I gave myself. With warmest Christian love to yourself and all dear friends, and asking an interest in your prayers."

From the various letters of sympathy we give two—those from Mr. and Mrs. Metcalfe, the Commissioner of Cuttack, and his wife. Mrs. Metcalfe wrote:—

"MY DEAR MISS LEIGH,—I have just heard the sad, sad news about dear Dr. Buckley. I cannot tell you how much I feel for you all.

"His loss will be a terrible one to the poor, who loved him so well, and a loss to us all too, for a nobler and more Christlike example was never set so visibly before an Indian station. I feel that it would be an intrusion on dear Mrs. Buckley's sorrow if I were to write to her to-day, but you will tell her for me how deeply we sympathize, and feel for, and with her.

"The native Christian servant who attends to my little girl lamentably cries, 'What will all his poor Christian children do without him?'"

Mr. Metcalfe wrote:—

*"Cuttack, Oct. 4th.*

"MY DEAR MRS. BUCKLEY,—I venture, in the midst of your great sorrow, to offer you one word of sincere sympathy, and to express my sense of the great loss Orissa has sustained in one who has laboured so long among her people, and both by example and teaching has led so many, both Europeans and natives, to live a higher moral life. His place, to the present generation in Orissa, can never be filled. The regret for his loss will be universally felt, not only by his own flock, but by natives of all creeds."

A lady in Scotland, formerly a resident in Ganjam, and subsequently in Cuttack, who has known Dr. and Mrs. Buckley for more than thirty years, writes:—

"DEAR MR. HILL,—I was greatly grieved and distressed to get a copy of the 'General Baptist Magazine' containing the announcement of the death of my much venerated and dear old friend, John Buckley.

It has been a most unexpected shock to me, and I deeply regret I did not carry out a strong impulse I had a couple of months ago, when I got home some photos, to write to the dear old couple and send them one. I am growing very idle in the use of a pen, and I put it off, and alas! *now* it is too late. For *him* we cannot, must not mourn; for if ever one might speak of the dead *with certainty*, we may of him that he has gone *home* to hear the 'Well done, good and faithful servant!' But for the Mission one must mourn the loss of its choicest and most scholarly missionary; one who will be missed and mourned by rich and poor, Christian and heathen alike,—a household word in Orissa,—a light taken from Orissa which could ill be spared. For dear Mrs. Buckley my heart aches. I can't think of her without him by her side. The dear old couple, how attached they were! How often have I thought with a smile of a prayer meeting in the College at Cuttack: the dear old man was conducting it, and his subject of exposition was 'Abraham,' and in the course of it he said, 'And Sarah, *that* MODEL wife,' and his eye rested on Mrs. Buckley with such a look of love; and my husband said after, 'Did you notice, dear old John was evidently thinking of his *own* Sarah and not the Bible one when he spoke of the *model* wife?' I cannot bear to think of the dear old soul in the bungalow alone with the *pilamani* (children) in her sorrow. However, in her work she will find her surest solace. I recollect once I was urging her, during the famine, to take rest, and not kill herself by overwork, when she replied, 'My dear, I would far rather wear out with work than *rust out.*'"

#### BIOGRAPHICAL SKETCH.

The following biographical sketch has been supplied by the Rev. Thomas Bailey, of Berhampore, who under date of October 12th, writes:—

"Intimation has already been forwarded by telegraph of the great and irreparable loss we have sustained in the death of our revered and much-beloved brother, Dr. Buckley. Full particulars of the sad event will no doubt be supplied by the friends at Cuttack, and when sufficient time has elapsed to admit of the papers being examined which our brother has left, and for collecting further needful information, a fitting biographer will, I doubt not, be forthcoming of a life so singularly consecrated and useful. In the meantime the following brief particulars may be acceptable to the friends of the mission. It is a time for us to cry mightily to the Lord that other able and devoted men may be raised up to fight the good fight in which so many men have nobly striven and won the victor's wreath.

"John Buckley was born at Measham, in Derbyshire, October 22nd, 1813, and gave early promise of the remarkably extensive and accurate acquaintance with the word of God which distinguished him to the end of his life. It was interesting to hear him relate in after years how, in a competition in some scripture subject, he gained the prize over youthful competitors, several of whom have risen to distinction, and one—Mr. Thomas Cook, the Tourist—has achieved a world-wide fame. He was trained for the ministry in the General Baptist Academy at Wisbech, under the care of the late Rev. Jos. Jarrom, of whom he

always spoke in terms of the greatest affection and respect. His first and only English charge was over the Baptist church at Market Harborough, and interesting reminiscences of his experiences there were published only a few months ago. Having offered himself to the Missionary Society, and having been accepted by them, he arrived in India in September, 1844, and shortly afterwards, on October 9th, 1844, he was married to Miss Derry,\* the true and worthy helpmeet from whom he was seldom afterwards separated, and who now survives to mourn her great loss. The first three years of their united missionary life were spent at Berhampore, in Ganjam, where they are still remembered and frequently referred to. It was the time when the Agency for the Suppression of the Meriah Sacrifice in the Khond Hills was in active operation, and they shared largely, both at Berhampore and Cuttack, in the training of the unfortunate children who were rescued from this horrible death, and placed in the Missionary Asylums.

"They removed to Cuttack in November, 1847, and with the exception of two furloughs spent in England, have continued to reside there from that time to the present. During the whole or part of this long period our brother has been the Indian Secretary and Treasurer of the Mission, and Tutor of the College for the training of native ministers, and Oriya translator of the Scriptures; and in each department has rendered extensive and invaluable service. Our brother was an instructive and eloquent preacher, and many of his sermons will never be forgotten by those who heard them. He was also warmly interested in all movements of public importance, and specially in those that related to the mission. When the terrible Orissa famine of 1865-6 occurred, he was one of the foremost in suggesting relief, and in the Female Orphanages at Cuttack, there were more than 500 famine-stricken children under his care, for whose temporal and spiritual welfare he always manifested the most lively and self-denying concern. He was also in hearty sympathy with efforts made for the benefit of the European and Eurasian sections of the community, and in the schools and orphanage established in Cuttack by the munificence of Dr. Stewart, and with the active co-operation of Mr. Bond, has taken a leading part. Our deceased brother wielded a facile and powerful pen, and his contributions to our missionary literature have been a tower of strength to the mission; while his varied and extensive information and the charm of his conversation rendered him at all times a most desirable companion.

"As a missionary leader our deceased brother was 'strong and very courageous,' and, so far as our beloved mission is concerned, we shall not see his like again. While grieving over our own loss, we rejoice in his unspeakable gain, and bless the Lord that he was spared to us so long."

Mr. Bailey, who has been requested by the Committee to proceed to Cuttack and temporarily to take our lamented brother's place, under date of October 19th, further writes:—

"The death of our dear and honoured brother, Dr. Buckley,

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\* Miss Derry preceded him, having arrived in India December 19th, 1841.

continues to be the chief subject of thought and speech. Testimonies to his great worth are coming in from all directions, but we shall only slowly realize the full extent of our loss. To those of us who knew our brother best, he seemed to be the embodiment of the whole spirit and traditions of the mission, and on all questions affecting its interests he was an authority that seldom failed. Occurring, too, during the temporary absence of Mr. and Mrs. Miller, our brother's death has brought on a crisis in the affairs of the mission, the gravity of which has probably never been equalled in its history, and which, even with the return of Brother Miller, will tax our wisdom and resources to the utmost to tide it safely over. The work, however, is the Lord's, and I trust that light will shine out of darkness, and the much-needed guidance be given.

"I cannot but regard it as a providential circumstance that our friends from England had already commenced their journey when the sad event occurred; and while deeply sympathising with them in the sore disappointment that awaits them, thankfully believe that the hand of the Lord is in it. The return of Miss Packer and the arrival of Mr. Brearley will be a welcome and substantial, though inadequate, addition to our strength; and both Mr. Orton and Miss Elliott, from their near relation to our bereaved sister Mrs. Buckley, will be able to sympathize with and help her in a way that none others could; while our brother's ripe experience, known and warm-hearted interest in the mission, together with the fact that he comes recognised by, and with the full confidence of the Home Churches, will render his presence and counsel at our forthcoming Conference of unspeakable value. In respect to the whole visit of our friends I cherish anticipations of the happiest results. Notwithstanding the grievous breach in our already slender ranks, they will find the condition of the mission thoroughly sound and good, and will, I feel sure, see much that will interest and gratify them; and when, after a too brief sojourn in our midst, they return to the fatherland, I trust they will carry with them a good report, and be the means in the Lord's hands of again deepening and strengthening the interest of the denomination in the welfare and progress of the mission.

"The rains this year have been unusually heavy and frequent, and large patches of country are lying under water; many native houses have fallen and much damage has been done. The season has been a very unhealthy one, and in addition to several deaths of importance to the community, there has been much sickness. I regret to say that I have been suffering from a sharp attack of dysentery, which has kept me more or less of an invalid for now a month and-a-half, and notwithstanding the doctor's most careful and unremitting attention, assisted by timely and very kind help in dieting by Mrs. Marsden, the disease has not, even yet, entirely left me. In response to the wishes of the friends, and according to the instructions of the Society received by telegram, I have been most anxious to leave for Cuttack, but the doctor entirely forbids my undertaking the journey till the weather has cleared up and all serious risks have passed away. The new moon is expected to bring a change of season and then the way will be open."

## The Rev. W. Miller.

WE are thankful to learn that the voyage to Australia and New Zealand—recommended by his medical attendants—has, by God's blessing, been the means of greatly restoring Mr. Miller's health. He writes:—

Newtown, Hobart, Tasmania,  
August 30th, 1886.

MY DEAR BROTHER HILL,—I am thankful to say we reached here on the 19th inst., after a long and unpleasant journey. Up to Colombo we had splendid weather—thence to Albany, Western Australia (a twelve days' run), we had only two pleasant days; the rest were very rough, the steamer at times rolled fearfully, and we both suffered much from sea sickness. Before reaching Albany it became very cold, and continued so to Melbourne. We only stayed two days at the latter place, and then came on to Hobart. Mr. David Lacey\* met us, and we came on with him to his house, which is two miles from where we landed. It is beautifully situated, being surrounded by hills, green fields, orchards, etc. This is the commencement of their Spring—the weather is most bracing and enjoyable. Tasmania is said to have the finest climate in the world, and persons from the tropics in impaired health pick up here sooner than anywhere else. I already feel much better—can walk five miles—have a good appetite—can sleep well, etc. By the time we have to leave here I hope to be quite well. We purpose to commence our return journey about the middle of October, so as to reach home the end of November. Unhappily we shall have to spend a fortnight in Ceylon, as we did coming here, as the steamers do not meet. We may reach Colombo some twenty hours after the Calcutta steamer has left. We could go on to Bombay, and cross by railway to Calcutta, but as this would involve extra expense it cannot be done. Happily we have an invitation to stay with the Ferguson's in Colombo, so the expense will not be much. Mr. Lacey is now at Brooksby—a little farm with a good house, some sixteen miles away, he has recently bought. We are to go there in a day or two. It is quite in the bush, and we hope to see a little of bush life while there.

Mr. Lacey looks well, though older—Mrs. Lacey and the children are pictures of health. The people here remind me much of the Manx folks—they all look so ruddy and robust; the cheeks of the boys and girls look as if they had been painted. There seems a large number of churches and chapels in this region. There is a small Baptist chapel in Hobart. A Mr. Macullagh is the minister. I have heard him once—he is a good preacher. Yesterday, it being wet, we went in the morning to the Wesleyan and in the evening to the Congregational chapel. At both places we heard good sermons. There is no Baptist chapel in Newtown. I have seen a few of the Baptist friends—a Dr. Bengafield, one of their leading men, has called upon us.

We are pining for news from India and England; the mails are expected in a day or two, when we may get some. Letters from India awaited us here—the news was more than five weeks old. I hope we may hear of Miss Packer, also of Bro. Orton and Miss Elliott's movements. It is possible we may meet them in Colombo. I shall be thankful indeed to get back to resume my work. I do hope I may be able to carry on for a few years longer, though at one time, when down at Pooree, I felt as if the end had come. I ought to have sought a change earlier in order to get rid of the jungle fever.

*Aug. 31st.*—This is a lovely morning—much like that of an English summer. I have had a long walk. Wherever you turn the most lovely scenery meets your view. The fruit trees are in blossom, and the birds, especially the larks, are singing beautifully. The snow which was on the top of Mount Wellington, just in front of where I sit, has disappeared, and in the sun it is quite warm. Would that this lovely island was nearer India, so that all our friends might, when needed, come and recruit their health.

You are aware that there is not one of the natives of this island left. I have read the most harrowing tales of the cruel way in which they were murdered by the settlers. The tales of convict life, too, are also dreadful.

---

\* Formerly of Cuttack and Leicester.

You will be surprised to learn that a countryman of mine is at present living here. His name is C—. He is the heir of K—, that beautiful estate near Port St. Mary and on the road to Castletown. His grandmother has a life interest in the estate, and he comes into possession on her death. He is allowed £300 a year. He is a nice young fellow, very active in Christian work, and officiates as a lay preacher. He is 6½ feet high. He and I have long walks and chats about the Isle of Man. He is married to a Tasmanian lady—a nice person.

I am hoping to have a letter from you by next mail. I trust this may find Mrs. Hill, yourself, and all yours well. With love to all, in which Mrs. Miller joins,

I am, affectionately yours,

W. MILLER.

Mr. Miller further writes :—

Melbourne, October 5th, 1886.

MY DEAR BROTHER,—We left Tasmania on the 30th ult., and reached here next day. Our passage is taken in the *Ganges*, which leaves this on the 7th for Colombo; there we may have to stay some nine days for the Calcutta steamer. I am thankful to say my health is much improved, and should there be no relapse, I hope to have regained my usual vigour on reaching Cuttack. We might have stayed a little longer in Tasmania. This, however, would have given us less of our cold season, and made our absence from home inconveniently long. Then, again, my dear wife was not at all well in Tasmania. When in the bush, some six miles from a medical man, she became alarmingly ill, and the doctor had to be called in. Happily she got better, and we returned to Newtown. Here she was ill again until a few days of our coming away. I am thankful to say she has since continued daily to improve, and is well nigh herself again. Doubtless her anxiety and unwearied efforts when I was ill had much to do with her illness. We have indeed great cause for thankfulness in the fact that we are now on our return journey, and the outlook being so much brighter than it was some time ago.

The Tasmanian doctors are most outrageous in their fees; for three visits we had to pay above £5. We left the Lacey's well; they desired to be kindly remembered to you and Mrs. Hill. Mr. and Mrs. Kerry, of Calcutta, who have been visiting the Australian churches on behalf of the Mission, are now here. We saw them last evening for the first time. They go on with us to Adelaide, where they are to remain for a month. He has become quite stout, and she is in robust health.

## Notes from my Log.

BY REV. W. ORTON.

WE have received the following "Notes" from Suez and Aden. We learn by telegram that the *Goorkha* has arrived at Calcutta, so that long before this is in the hands of our readers we trust our friends will have reached Cuttack.

### MALTA

On Sunday, October 10th, we were in Malta. Before sunrise we could see the lighthouse, and it was not long before the city of Valetta was in full view. As we drew near we could see the rock, the fortifications, and the public buildings, which were all of a light coloured stone. At about 7.30 a.m. we cast anchor, and very soon the deck was invaded by persons who had come to trade. There were vendors of flowers, fruit, lace, jewellery, &c., and though it was Sunday a good deal of business seemed to be done.

About nine o'clock we went by boat to the shore. The scenes there were very various. The persons we met were unlike each other, both in features and dress. It seemed as if there were Frenchmen, Italians, Arabs, and Moors, as well as Maltese. The women in their Sunday dresses looked as if they were of some conventual order, for they were all in black, and wore hoods as coverings for their heads.

Some of us attended service in the Wesleyan chapel, and on our way called to see the Soldiers' Institute, conversed with Highlanders of the Black Watch, and visited several of the churches. The grandest ecclesiastical building was the cathedral of St. John's, erected by the Knights of Malta, and is worthy of that once illustrious



order. We paid a visit also to the Capuchin Monastery to see the "Baked Friars." These are the bodies of members of the order that are prepared by a process of desiccation, and are placed in an upright posture in the dresses worn during life. They have a ghastly appearance, and the more so as the countenances are distorted by death and decay. At about 12.3 p.m. we returned to the ship, and set sail shortly afterwards. Before daylight tomorrow (Oct. 14th) we expect to arrive at Port Said, and to enter the Canal by ten o'clock. We are all well, and unite in Christian regards.

*The Suez Canal, October 14th, 1886.*

MY DEAR BROTHER HILL.—Your kind letter with the sad tidings of the dear Doctor's death found me at Port Said this morning. How unexpected! and how unwelcome! How undesirable, in many ways, that he should be called away just now! And yet "Himself hath done it," and there cannot be a doubt that it is, on the whole, best. It is a sore disappointment to both myself and Miss Elliott, and will entirely change the character of our visit. We shall go to "the house of mourning," and shall sorely miss the one who was prepared to give a very hearty welcome. It may be the Lord designs our visit to cheer and help the chief mourner, and render some little help in making up the sore deficiency in the service of the Mission. How true are the sayings—"Man proposes, but God disposes"; "There's a divinity that shapes our ends," &c.; "Be still, and know that I am God," &c.

It was very good of you to send to Mrs. Orton, and to propose to forward a note from her. The removal of her brother will be a sore trial to her and to Mrs. Beasley. I shall write to them by this mail.

The news is very full of sorrow to Miss Packer, Miss Elliott, Mr. Brearley, and to us all. Miss Packer and I have had conversation about affairs in India, and she is deeply concerned lest Mr. Miller should be unable to resume his work. The questions concerning the Mission and Mrs. Buckley will be often talked over, and any service that I can render will give me comfort.

*Goorkha, October 20th, 1886.*

We are making satisfactory progress. The thermometer has been up to 90° at least two days this week, and some of our fellow passengers have suffered through the heat, but we ourselves have all continued in good health. At about six this evening we entered the Straits of Babelmandeb, and are hoping to see Aden by sunrise in the morning. Many things during our journey have been very interesting—as the desert of Egypt, the caravan route from Palestine to Egypt, the crossing of the place where the Israelites made their famous passage of the Red Sea, and even Mount Sinai itself, of which we obtained a fair view. To-day we have been near the rocks called "The Twelve Apostles," and the island of Jebel Zufur, and since sunset we have been within a short distance of Perim. I am looking on to Cuttack with a sad heart, but earnestly hope to be able to render some service to my widowed sister and to the Mission.

## Contributions

Received on account of the General Baptist Missionary Society from  
October 16th to November 15th, 1886.

	£	s.	d.		£	s.	d.
Alleghany Dividend	34	10	9	Lineholme	10	11	7
New Zealand	6	0	10	Lydgate	15	18	2
Midland Railway	12	1	8	Mansfield	9	6	6
Interest on Deposit Account	7	2	7	Market Harborough	1	19	6
Bacup	1	0	0	Nottingham—Miss Ancliff (W. & O.)	0	5	0
Bradford, Tetley Street	11	14	8	Nuneaton—Rev. J. Parkinson	0	10	0
Hooveringham—J. Nall, Esq.	5	0	0	Quorndon	4	8	8
Ilkeston—W. Smith, Esq.	2	0	0	Queensbury	19	19	1
Hucknall Orchard	20	8	0	Shore	17	8	1
Leicester, Archdeacon Lane (for Bible Women)	8	0	0	Tarporley	49	9	5
Leicester—A Widow (for W. and O.)	0	10	0	Todmorden	15	11	0
				Vale	10	4	6

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. EMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Mission House, 60, Wilson Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Year Book,  
1886,

CONTAINING THE PROCEEDINGS OF THE  
117TH ASSOCIATION  
OF THE  
GENERAL BAPTISTS OF THE NEW CONNEXION  
HELD AT  
DOVER STREET, LEICESTER,  
JUNE the 21st, 22nd, 23rd, and 24th, 1886.

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# ARTICLES OF RELIGION.

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The New Connexion of General Baptists, formed in 1770, with the design of reviving experimental religion, or primitive Christianity in faith and practice, avowed the following six doctrines, or "Articles of Religion":—

1.—*On the Fall of Man.*—We believe that man was made upright in the image of God, free from all disorder, natural and moral: capable of obeying perfectly the will and command of God his maker; yet capable also of sinning, which he unhappily did, and thereby laid himself under the divine curse; which we think could include nothing less than the mortality of the body and the eternal punishment of the soul. His nature also became depraved, his mind was defiled, and the powers of his soul weakened—that both he was, and his posterity are, captives of Satan, till set at liberty by Christ.

2.—*On the Nature and Perpetual Obligation of the Moral Law.*—We believe that the moral law not only extends to the outward actions of the life, but to all the powers and faculties of the mind, to every desire, temper, and thought; that it demands the entire devotion of all the powers and faculties of both body and soul to God; or, in our Lord's words, to love the Lord with all our heart, mind, soul, and strength—that this law is of perpetual duration and obligation, to all men, at all times, and in all places or parts of the world. And we suppose that this law was obligatory to Adam in his perfect state—was more clearly revealed in the ten commandments—and more fully explained in many other parts of the Bible.

3.—*On the Person and Work of Christ.*—We believe that our Lord Jesus Christ is God and man united in one person; or possessed of divine perfection united to human nature, in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe: that He suffered to make a full atonement for all the sins of all men—and that hereby He has wrought out for us a complete salvation; which is received by, and as a free gift communicated to, all that believe in Him; without the consideration of any works done by us in order to entitle us to this salvation. Though we firmly believe that no faith is the means of justification, but that which produces good works.

4.—*On Salvation by Faith.*—We believe that as this salvation is held forth to all to whom the gospel revelation comes, without exception, we ought, in the course of our ministry, to propose or offer this salvation to all those who attend our ministry, and having opened to them their ruined, wretched state by nature and practice, to invite all, without exception, to look on Christ by faith, without any regard to anything in or done by themselves: that they may, in this way alone, that is by faith, be possessed of this salvation.

5.—*On Regeneration by the Holy Spirit.*—We believe that, as the Scriptures assure us, we are justified, made the children of God, purified and sanctified by faith;—that when a person comes to believe in Jesus (and not before) he is regenerated, or renewed in his soul by the Spirit of God, through the instrumentality of the word, now believed and embraced:—which renewal of his soul naturally produces holiness in heart and life: that this holiness is the means of preparing us for the enjoyments and employments of the heavenly world; and of preserving in our souls a comfortable sense of our interest in the Lord, and of our title to glory: as well as to set a good example before men, and to recommend our blessed Redeemer's cause to the world.

6.—*On Baptism.*—We believe that it is the indispensable duty of all who repent and believe the gospel, to be baptized by immersion in water, in order to be initiated into a church state; and that no person ought to be received into the church without submission to that ordinance.

The Association adopted Open Communion in 1875. Most of the churches have now Free Communion, and some of them practice Open Fellowship. *Association*, 1883.

THE FOLLOWING MEMORANDUM OF ASSOCIATION WAS REGISTERED FOR PURPOSES OF INCORPORATION JAN. 21ST, 1885 :—

1. The name of the Association is the General Baptist Association of the New Connexion.
2. The registered office of the Association will be in England.
3. The objects for which the Association is established are :—
  - (a.) The providing of a suitable ministry, and of preachers and missionaries for the Denomination of the General Baptists of the New Connexion, and the education and sustenance of such preachers and missionaries, together with the support of their widows and orphans when deemed needful.
  - (b.) The sending of preachers of religion of the said Denomination to suitable fields of labour as home or foreign missionaries.
  - (c.) The erection or hire of buildings as colleges or schools for education of such preachers and missionaries, and as orphanages and refuges for their children, and the children of other members of the Denomination, or any of them, the support of orphans or destitute children adopted on behalf of or by the said Denomination, and of the necessary officers of such institutions, and the contribution to the support of similar institutions.
  - (d.) The printing and publishing of Bibles, and of documents, magazines, tracts, circulars, hymn books, and literature tending to the advancement of the Association, together with the compiling, translating, issuing, and distribution of the same.
  - (e.) The supervision of matters relating to the welfare of General Baptist Churches of the New Connexion, and the exercise of or acting in arbitration, conciliation, and giving advice in connection therewith, and the holding of assemblies, conferences, and meetings.
  - (f.) The protection of the interests of General Baptist Churches of the New Connexion in trust property, and chuses in action, and the support of members of the Association when their rights are endangered in relation to such charitable or religious trusts.
  - (g.) Subject to the provisions of the 21st Section of the Companies' Act, 1862, the acquisition by purchase, hire, or otherwise of buildings, places of worship, lands or other property for the erection of places of worship, or religious or other instructions for the purposes of the Denomination, or of residences for ministers, missionaries, or teachers, and when necessary the rebuilding or alteration of such erections.
  - (h.) The selling or exchanging of lands or other property to be used for the purposes aforesaid on such terms as the Association may think fit.
  - (i.) The letting or demising of lands or houses vested in or held by the Association to any persons as yearly, quarterly, monthly, or weekly tenants, or by way of lease for any term or terms of years in possession.
  - (j.) The raising or borrowing of such money as the Association may from time to time determine to raise or borrow by way of mortgage, on such terms as to interest, powers of sale, and otherwise as the Association may from time to time deem expedient.
  - (k.) The instituting, conducting, defending, or compromising of legal proceedings by and against the Association or its officers.
  - (l.) The investing of such parts of the funds of the Association on such securities and terms as the Association may deem fit, and the varying of such investments.
  - (m.) The collection of subscriptions and donations, and the appropriation and disbursement of the same in furtherance or promotion of the objects of the Association.
  - (n.) The making of bye-laws for the regulation of the proceedings of the meetings of the Association and the Executive and other committees, Branch-departments, and the sub-committees thereof, and the general control of the business of the Association, and by resolution of any general meeting of the Association the rescission, vacating, or alteration of such bye-laws or any of them.
  - (o.) The doing of all such other lawful things as are incidental or conducive to the attainment of the above objects, provided always that any property of the Association, whether consisting of buildings or land or other real estates, or of moneys, stock, funds, securities, or other personal estates, and all moneys to arise by the sale or conversion into money of any such property, and all moneys arising from such property may at any time, and whether the same shall be of the nature of corpus or of income be applied for any such purposes of the Association as purely and absolutely as if the same property were, or represented, income arising from voluntary contributions only, and shall not in any event be liable to be treated as an endowment of the Association. In case any gift or property taken by the Association shall be taken upon special trusts, and not for the general purposes of the Association or for any other reason, shall be in the nature of such a charitable endowment as to be subject to the jurisdiction of the Charity Commissioners, the Association shall observe all rules and directions of the Charity Commissioners with respect thereto, and shall, if required by them, vest such property in special trustees thereof.

4.—The income and property of the Association, whencesoever derived, shall be applied solely to the promotion of the objects of the Association, as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend or bonus, or otherwise howsoever by way of profit to the members of the Association, provided that nothing herein shall prevent the payment in good faith of any salary or remuneration to any officers, ministers, or servants of the Association, or other persons for services actually rendered to the Association.

The fourth paragraph of this Memorandum is a condition on which a license is granted by the Board of Trade in pursuance of sec. 23 of the Companies' Act, 1867.

6. If any member of the Association pays or receives any dividend, bonus, or other profit, in contravention of the terms of the 4th paragraph of this Memorandum, his liability shall be unlimited.

7. Every member of the Association undertakes to contribute to the assets of the Association in the event of the same being wound up during the time that he is a member, or within one year afterwards, for the payment of the debts and liabilities of the Association contracted before the time at which he ceases to be a member, and the costs, charges, and expenses of winding up the same, and for the adjustment of the rights of the contributors among themselves, such amount as may be required not exceeding one pound, or in case of his liability becoming unlimited such other amount as may be required in pursuance of the last preceding paragraph of this Memorandum.

8. If upon the winding up or dissolution of the Association there remains after the satisfaction of its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the Members of the Association, but shall be given or transferred to some other Institution or Institutions having objects similar to the objects of the Association, to be determined by the Members of the Association at or before the time of dissolution, or in default thereof by such Judge of the High Court of Justice as may have or acquire Jurisdiction in the matter.

9. True accounts shall be kept of the sums of money received and expended by the Association, and the matter in respect of which such receipt and expenditure takes place, and of the property credits and liabilities of the Association; and subject to any reasonable restrictions as to the time and manner of inspecting the same that may be imposed in accordance with the regulations of the Association for the time being shall be open to the inspection of the Members. Once at least in every year the accounts of the Association shall be examined and the correctness of the Balance Sheet ascertained by one or more properly qualified Auditor or Auditors.

We, the several persons whose names and addresses are subscribed, are desirous of being formed into an Association in pursuance of this Memorandum of Association.

#### Names, Addresses, and Descriptions of Subscribers.

JOHN CLIFFORD, Porchester Road, London, W., Baptist Minister.  
 J. WALLIS CHAPMAN, of Sutherland Gardens, Harrow Road, London, W., Architect.  
 W. E. STEVENSON, of Carrington, near Nottingham, Baptist Minister.  
 E. BARWICK, Waterloo Crescent, Nottingham, Silk Throwster.  
 JAMES MADEN, of Old Basford, Nottingham, Baptist Minister.  
 ROBT. P. COOK, of Church Street Chapel, London, W., Baptist Minister.  
 JOSEPH FLETCHER, of 322, Commercial Road, London, E., Baptist Minister.  
 WILLIAM BISHOP, 43, New Walk, Leicester, Baptist Minister.  
 THOMAS GOADBY, of The College, Nottingham, Professor.  
 WILLM. H. BOOKER, of Short Hill, Nottingham, Architect.  
 W. EVANS, 2, Lincoln Street, Leicester, Baptist Minister.  
 RICHARD PEDLEY, J.P., of Crewe, Cheshire, Gentlemen.  
 W. B. BEMBRIDGE, Church Street, Ripley, Derby, Merchant.  
 T. H. HARRISON, of Wardwick, Derby, Chartered Accountant.

Dated this 31st day of December, 1884.

Witness to the Signatures of William Rawson Stevenson, Edwin Barwick, James Maden, Thomas Goadby, William Henry Booker, Richard Pedley, and T. H. Harrison,  
 RICHARD FOULKES GRIFFITHS, Barrister-at-law, Nottingham.

Witness to the Signatures of John Clifford, John Wallis Chapman, Robert Peel Cook, and Joseph Fletcher,  
 LLYWELYN GRIFFITHS, 62, Porchester Road, W.

Witness to the Signatures of William Bishop and William Evans,  
 JOHN WHEELWRIGHT, 16, Ann Street, Leicester, Solicitor's Clerk.

Witness to the Signature of William Bell Bembridge,  
 STANLEY BEMBRIDGE, Ripley, Derbyshire, Assistant.

# CONSTITUTION AND BYE-LAWS.

## I.—DEFINITION OF MEMBERS.

Every person shall be deemed to have agreed to become a member of the Association who being a delegate or minister from a General Baptist Church of the New Connexion registers his name or causes his name to be registered in the Annual Register of Members of this Association provided for the signatures of Delegates or Representatives \* (6).

No person shall be entitled or qualified to become a member of this Association unless he be a Representative or Delegate duly authorized to appear on behalf of one of such Societies or Churches as may be duly recognized as for the time being a Church of the New Connexion of General Baptists, and the entry of the name of such Church in the list of Churches in the General Baptist Year Book, purporting to belong thereto for the year next preceding, shall be evidence that such Church or Society is qualified to send a Delegate, provided always that the Association itself shall be competent to decide which Churches belong to, or may be added to, or taken away from the list of General Baptist Churches of the New Connexion for the time being (7).

Each and every General Baptist Church as aforesaid shall be entitled to be represented in this Association by any one of its members who may have been duly appointed to preside over and preach to such Church in the capacity of pastor, bishop, or minister, and in addition to such representative shall send or be entitled to send two other representatives to this Association if the Church shall consist of not more than fifty members, or to send four such other representatives if consisting of over fifty members and not more than one hundred members, and each Church consisting of between one hundred and two hundred members shall be entitled to five such representatives, and Churches of greater numbers shall be entitled to appoint one additional representative for each additional hundred members in such Church (8).

The General Meeting by a two-thirds majority or other vote more closely approaching unanimity may cancel the membership of any person deemed by such meeting unfit to be a member of the Association, and the membership of such person shall thereupon immediately cease as from the date of such resolution so cancelling his membership, provided always that notice of such a resolution cancelling membership shall have been given to the General Meeting, and such persons at least twenty-four hours before such resolution is moved, or unless such notice shall have been duly placed on the agenda printed and circulated among the members (9).

## II.—GENERAL MEETINGS.

The first General Meeting shall be held at such time not being more than four months after the incorporation of the Association, and at such place as the Executive Committee may determine (10). Subsequent General Meetings shall

\* For the purpose of registration, the number of the Members of the Association is declared not to exceed 500 (1). These Articles shall be construed with reference to the provisions of the Companies Acts, 1862 to 1883, and terms used in these Articles shall be taken as having the same respective meanings as they have when used in those Acts (2). The Association is established for the purposes expressed in the Memorandum of Association (3). The following words and expressions shall have the several meanings hereby conveyed to them. The term "Executive Committee" shall mean the Executive Committee of the Association, to be appointed as mentioned in the Articles of Association; and "Annual Association" shall mean the Annual Meeting or Association of General Baptists of the New Connexion. "Annual Meeting," the meeting of the Association at which the Executive Committee is elected. "Church," a church or society regularly connected with the New Connexion of General Baptists admitted to the Association. "Conference," a Conference of General Baptist Churches of the New Connexion for a district of England, specified and limited in the bye-laws for the time being in force. "Member," a Representative or Delegate duly appointed who has signed the Register of Members. "Representative" or "Delegate," one who has been appointed a Representative or Delegate of a Church or Society of General Baptists of the New Connexion to the said Association. "Pastor, Bishop, or Minister," a Minister received into the Association of the New Connexion of General Baptists, or duly accredited thereto by a General Baptist Church of the New Connexion as its Minister, and Registered as such (4).

The Association, acting by Executive Committee hereinafter mentioned, may whenever the Association requires it, register an increase of members (5).

be held at such time and place as may be prescribed by the Association in General Meeting, and if no other time or place is prescribed a General Meeting shall be held on the Tuesday in the week immediately preceding the last Sunday in June in every year, which meeting may be adjourned from time to time until the business is ended, and at and to such place as may be determined by the Executive Committee or by the General Meeting (11). The above-mentioned General Meetings shall be termed ordinary meetings, all others shall be extraordinary meetings (12).

The Executive Committee may, when they see fit, convene an Extraordinary General Meeting (13).

### III.—PROCEEDINGS AT GENERAL MEETINGS.

Ten days' notice at the least specifying the place, the day, and the hour of meeting, and in case of special business the nature of such business, shall be delivered to the minister or one of the deacons of each church or society entitled to send a representative, or shall be given to the members of this Association in such other manner as the general meeting shall determine; but the non-receipt of such notice shall not invalidate the proceedings at any general meeting. (14).

No business shall be transacted at any meeting unless a quorum of members on the Register of the Association is present, such quorum to consist of not less than twenty members of the Association (15). If within one hour from the time appointed for the meeting a quorum of members is not present, the meeting shall stand adjourned to the next time or hour of meeting appointed in the printed agenda or bye-laws, or to the same hour in the following day at the same time and place, and if at such adjourned meeting a quorum of members is not present it shall be adjourned *sine die*. Sunday for this purpose of business to be a *dies non* (16).

The President of the Association shall preside as a chairman at every general meeting, and in case the President be absent, the Vice-President or such person as is thereto appointed by the Executive Committee, or in the absence of such appointment such person as is there and then elected by the General Meeting shall preside (17).

The President may with the consent of a majority of the meeting adjourn any meeting from time to time and from place to place, but no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place (18).

At any general meeting, unless a poll is demanded by at least ten members, a declaration by the chairman that a resolution has been carried and an entry made to that effect in the minute book, shall be sufficient evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against such resolution (19). If a poll is demanded in manner aforesaid the same shall be taken in such manner as the bye-laws direct, and if there be no bye-law on the point, then in such manner as the chairman directs, and the result of such poll shall be deemed to be the resolution of the Association in General Meeting (20).

Every member shall have one vote only, and such vote must be given personally and not by proxy (21).

### IV.—EXECUTIVE COMMITTEE.

The General Meeting shall elect and appoint an Executive Committee (22). The number of the members of the Executive Committee shall be such as is given in the bye-laws for the time being, and the members of such Executive Committee shall be determined by each annual general meeting (23). Until an Executive Committee is appointed, the subscribers of the Memorandum of Association shall be deemed to be the Executive Committee (24).

### V.—PRESIDENT.

The President of the General Meeting shall be the member of the Executive Committee first elected at the General Meeting of the previous year, when the Executive Committee was elected, and he shall preside till the close of the last adjournment of the general meeting (25).



## VI.—POWERS OF EXECUTIVE COMMITTEE.

The business of the Association shall be managed by the General Meeting, which shall, however, have power to delegate to the Executive Committee the conduct of such business as may from time to time seem desirable with power for such Executive Committee or any department thereof, to use the seal of the Association in manner prescribed by the bye-laws relating thereto (26).

For the purpose of carrying on the business arranged at any general meeting the Executive Committee may be divided into several Departments or Boards, to which may be allotted special branches of business to be transacted, and any member of the Executive Committee may, if so appointed by the general meeting of the Association, sit on more than one of such Departments or Boards (27). Each special Board or Department shall attend to the business delegated thereto and to no other business, and shall in due course present its report to the general meeting (28).

The Executive Committee as a whole, and each Department or Board of which it consists, shall be annually appointed by the General Meeting of the Association, and shall hold office from year to year for one year, or until their successors be appointed (29). No regulation made by the General Meeting shall invalidate any prior act of the Executive Committee, or of any of the said Departments, Committees, or Boards, which would have been valid if such regulation had not been made (30).

## VII.—BUSINESS OF THE ASSOCIATION.

The bye-laws expressing the order of business and method of procedure in discussing and carrying out the objects expressed in the Memorandum of Association shall be the bye-laws in the schedule pertaining to these Articles, and such bye-laws shall only be altered by the General Meeting, by a vote of a two-thirds majority of the members present and voting on the question, provided that unless the resolution to amend the bye-laws or otherwise modify or suspend the same be unanimous, such resolution shall not be declared carried by the President unless at least twenty-four hours' notice of the motion proposing to deal with the bye-laws shall have been given to the General Meeting, or unless such notice shall have been duly placed upon the printed agenda (31).

## VIII.—AUDIT.

The accounts of the Association shall be audited by two or more auditors appointed by the General Meeting, and such auditors shall have power to require the production of all books of account belonging to the Association, and of all vouchers which they may deem necessary to be produced (32).

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# BYE-LAWS.

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## OFFICERS.

There shall be a President, who shall be elected at the preceding General Meeting, and continue in office one year, during which year he shall be Chairman of the Executive Committee; a Vice-President, who shall be chosen each year after the President's opening statement or address; a Treasurer, appointed from year to year; and a Secretary, who shall hold office for three years, and whose duties shall be the following:—

1. To send notices of the Annual General Meeting to each of the churches entered in the list of churches connected with the Association, and to furnish the said churches with schedules of particulars and enquiries concerning statistics of the number of church members, the names of delegates, and the nature and extent of Sunday School and other work done during the year ending the last day of the month preceding that on which the General Meeting is held.

2. To advertise the time and place of meeting.
3. To take minutes of all the proceedings of the General Meeting, and record in the Association book all business transacted.
4. To prepare a statement of business transacted, and of the state of the churches each year.
5. To publish "The General Baptist Year Book or Minutes," which shall contain the President's Address and Letter to the Churches in case the General Meeting has ordered them to be printed; the statement of the Secretary, a list of the names of Members of the Association who shall have inserted their names or caused their names to be inserted in the annual register of members, together with the yearly statistics of church members; a correct copy of all the resolutions and items of business recorded in the Association Book; and any other documents, statements, etc., which may be ordered to be published.
6. To issue the reports of the Executive Committee or of such departments of the Executive Committee as may by order of the General Meeting be authorised, to issue or print separate reports, and to issue such reports together with the "General Baptist Year Book or Minutes" in one volume, as the "Report of the Association" for the year.

#### EXECUTIVE COMMITTEE.

1. The election of the Executive Committee and of Departments of the Executive Committee, and of other Committees or Boards, nominated and elected by the Association, is to be conducted as follows:—

- (1). The Association shall fix the number to be elected.
  - (2). Any member may nominate as many candidates as there are vacancies.
  - (3). If the members nominated when the vote of the Association declares the nominations closed do not exceed the number to be elected, the nominees shall be declared elected.
  - (4). If the number nominated be greater than the number to be elected, the presiding chairman shall appoint a certain time for the election, and when the votes are taken those only shall be elected who received a majority of all votes cast.
  - (5). The election shall be by ballot unless otherwise ordered by the General Meeting.
  - (6). The Committee or Board shall continue in office until their successors are elected or until discharged.
2. The Executive Committee shall be divided into some or all of the following Departments, as may be decided at the time of election.
- (1.) The Home Mission Department.
  - (2.) The Foreign Mission Department.
  - (3.) The Education and College Department.
  - (4.) The Board of Trustees Department.
  - (5.) The Board of Arbitration Department.
  - (6.) The Board of Publication Department.
  - (7.) The Building Fund Loan Department.
  - (8.) Ministers' Reception Department.
  - (9.) Exigency Department.
  - (10.) Board of Reference Department.
  - (11.) Village Churches' Board Department.—*Carried*

*June 25th, 1885.*

The General Meeting shall appoint on the Executive Committee for the Home Mission Department such persons being members of the Association as have been nominated by the various Conferences on the principle that one representative is nominated for each thousand and each extra fractional part of a thousand members in the Conference.

The General meeting shall appoint a President, Treasurer, and Secretary or Secretaries, of the Home Mission Department.

The Committee shall 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 have the power of submitting a new arrangement for that of the Nominating Conference.

The General Meeting shall appoint on the Executive Committee for the Foreign Mission Department such members as the General Meeting shall deem fit, provided that unless a special resolution to the contrary rejecting particular persons or names be carried, the members of the Association nominated by the General Meeting of subscribers to the Foreign Mission Funds shall be appointed on this Committee, together with such additions as may be expedient.

The General Meeting shall appoint on the Executive Committee for the Building Fund Loan Department such members of the Association being qualified as contributors, either (1) as minister of one of the General Baptist Churches in the Association subscribing not less than five shillings; (2) as subscriber of not less than ten shillings and sixpence; (3) as sole representative (in addition to the pastor) of one of the said churches which contribute not less than £5 per annum to the fund; (4) as donor of £10 at any one time: provided that no person shall be so appointed on the Committee except the Treasurer and Secretary elected by the General Meeting unless the person to be appointed shall have been previously nominated by one of the various Conferences on the principle that one representative may be nominated for each two thousand members, and each extra fractional part of two thousand members in the Conference.

The Executive Committee of the Building Fund Loan Department shall use the money committed to them by subscribers or donors or by the vote of the General Meeting, or received from the representatives of the General Baptist Building Fund, in such manner as may assist by loan without interest in the building, enlargement, or repair of places of worship belonging to the General Baptist Denomination, or the liquidation of debts incurred in such building, etc. The investments shall be made and securities shall be taken in the name of the General Baptist Association of the New Connexion (Building Fund Department), and the Secretary of the Department for the time being, or such other person or persons as are appointed under the seal of the Committee, shall represent them in any legal appearance or process.

The Treasurer of the Building Fund Loan Department shall be deemed to be the person appointed as Treasurer of the Union Building Fund and the General Baptist Building Fund, and the resolution of the Association appointing to the one office shall appoint to each, inasmuch as the funds and objects are the same.—*Bye Law relating to Building Fund added June, 1886.*

The Board of Arbitration Department shall consist of such members of the Association as may be elected to that Department of the Executive Committee.

The number of members of the Board of Arbitration Department shall be thirteen, and they shall elect their own officers.

The Board of Arbitration Department of the Executive Committee shall, as far as possible, furnish the churches with a competent authority for the friendly settlement of any point on which a difference of opinion may have arisen, or for the consideration of cases referring to the character of ministers and other members of the Association.

The Board of Arbitration Department shall be convened by its own secretary, who shall, as soon as practicable after the request has been made for the services of the department, call the members together unless he obtain the authorization of three members of the Board to decline making a case.

The church seeking the services of this Department of the Executive shall defray the costs incurred, provided that in exceptional cases the Board may apply to the General Meeting for a grant.

Whenever it is desired by both sides a selection may be made by the Board of a sub-committee from its own members, who shall have full power to act.

When one section of any church has asked the said Department of the Executive to intervene, the said Executive Department shall be empowered, if it think fit, to call on the other section to submit its case to the Executive also,

and should it refuse to respond to that call the Executive shall be at liberty to report its refusal at the next General Meeting of the Association.

The Board of Trustees Department of the Executive shall consist of such members of the Association as have been elected on the Board of Trustees for the current year, and it shall be empowered to obtain from the churches a decennial return of the particulars of their chapel property with special reference to accommodation, provided the area and cost of the various buildings, the dates of the formation of church, erection of chapel, etc., particulars as to trust deeds, names and addresses of trustees, and particulars respecting endowments and charges, if any, in connection with the property.

The Education and College Department shall carry out the work of the Association in connection with the training of ministerial students and the support of the college, maintained by the voluntary subscriptions of the churches connected with the Associations, etc.

Various other Departments of the Executive shall be elected, and have such duties assigned to them as the General Meeting may deem fit, and each Department may appoint sub-committees for special duties of supervision or inquiry, or definite particular action.

The Executive Committee shall consist of two hundred members, or a less number if fewer be nominated.—*Carried June 24th, 1886.*

#### ORDER AND TIME OF BUSINESS.

The Business Arrangement Committee shall consist of the President and Vice-president of the preceding General Meeting, and the President nominate, the Secretary, and minister or ministers of the place where the next Association is to be held.

A Committee to prepare suggestions for the next General Meeting, and also concerning the nomination of officers and committee, shall be appointed at the first session, and shall give its report as the first business following that which relates to publications.

The order of business shall be according to the printed agenda, which shall provide for business according to the bye-laws. Deputations, the appointment of special committees, and applications of new churches to be entered upon the list of churches sending delegates, shall receive the attention of the General Meeting as early as possible, and the discussion of public questions shall be deferred until the whole of the denominational business has been transacted.

The business of the College shall take precedence of all other matters at the morning sitting on Thursday, and that relating to the Publications shall immediately follow, after which the receiving of the report of the committee to prepare suggestions for the next General Meeting shall be taken, and the election of Executive Committee, officers, and others to take part in the duties of the next General Meeting shall follow thereupon.

The arrangement for public service shall be as follows:—

**MONDAY.**—Afternoon. The smaller committees. The time and place to be arranged through the Association Secretary.

4.30 p.m., Tea for Committees. 5.0 p.m., Home Mission Committee. 6.30 p.m., College Executive Committee. 7.30 p.m., Devotional Service. 8.0 p.m., "Address of Welcome" from Pastor of Church, or Sermon.

**TUESDAY.**—7.0 a.m., Devotional Meeting. 9.0 a.m., Business Session. 3.0 p.m., Meeting of Foreign Mission Subscribers. 6.30 p.m., Public Meeting under auspices of Home Mission.

**WEDNESDAY.**—7.0 a.m., Devotional Meeting. 9.0 a.m., Sunday School Conference. 11.0 a.m., Association Sermon, followed by Lord's Supper and Collection for the Widows and Orphans of Missionaries. 3.0 p.m., Association Letter. 6.30 p.m., Public Meeting under auspices of Foreign Mission.

**THURSDAY.**—9.0 a.m., Business Session. 3.0 p.m., Local Preachers' Conference. 6.30 p.m., Public Meeting under auspices of the College.

**FRIDAY.**—9.0 a.m., Business Session.

## CONTRIBUTIONS.

The Association regards it as the duty of all the churches in connection therewith to support the Home Mission, the Foreign Mission, and the College by special contributions, and urgently desires the support of institutions under the various Departments of the Executive.

Regular contributions from year to year shall be made towards the Association funds according to the number of members in the churches represented, and the delegates of such churches in becoming members shall be liable jointly and severally for payments according to the following scale:—Representatives of churches containing no more than 50 members, one shilling per annum; of churches between 50 and 100, two shillings per annum; between 100 and 200, four shillings per annum; and between 200 and 300, seven shillings and sixpence per annum; between 300 and 500, ten shillings; over 500, one pound per annum; such sum being due on the first day of the General Meeting.

## DISCUSSION.

Every resolution and Amendment shall be submitted to the President in writing.

No member shall speak more than once on any question unless by permission from the President with the consent of the meeting, except the mover, who shall have a right of reply.

The Secretary shall insert on the agenda paper matters relating to motions or resolutions of which he has had notice, and no matter not on the agenda paper which involves the alienation of property or the increase of expenditure shall be taken up, except at such time as may be appointed by a resolution of the General Meeting, such appointed time to be not less than three hours subsequent to the resolution authorizing the same. Similar notice must also be given if any "motion to reconsider" a resolution arrived at during the same General or Annual Meeting.

A motion for adjournment of meeting or debate may be made without fresh speech by any member, and when seconded shall be immediately put without any further speech or discussion. The time of meeting after an adjournment shall be declared by the President, subject to the bye-laws, immediately the motion to adjourn has been carried.

## THE SEAL.

The Seal of the Association shall be kept by the Secretary at the registered office of the Association, and shall not be used except by special resolution of the Executive Committee, or some Board or Department thereof, in the presence of two members, who shall sign the document sealed in the presence of the Secretary of such Executive Committee, Board, or Department, who shall countersign the same.

## POLL.

A poll, when required, pursuant to Articles 16 and 17, shall be taken by the direction of the President as follows:—

1. The President shall appoint scrutineers.
2. The Scrutineers shall require all persons intending to vote to exhibit a card bearing their signature authorizing the insertion of the name of the intending voter on the list of members, or certifying that such name has been duly registered, and also notifying the description of the church represented.
3. Such cards shall be provided by the Scrutineers, and signed or initialled by the Secretary of the Association. Persons exhibiting the said cards of membership shall place a card or slip of paper in a box taken around from seat to seat by the Scrutineers, and the voting shall be expressed by "aye" or "no," or any name of a candidate or other expressive term authorized by the President, written on such voting paper, which shall, however, not contain any mark indicating the identity of the voters.
4. The Scrutineers shall report to the President, who shall declare the result of the poll as soon afterwards as practicable.

# RULES OF DEPARTMENTS, &c.

## 1.—HOME MISSION DEPARTMENT.

The principle adopted is that of United Action in Home Mission work throughout all the Churches and Conferences of the Association, so that the strength of the whole denomination may be concentrated upon the establishment of one church at a time.

*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, Vice-President, a Treasurer, and a Secretary or Secretaries, 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* —

(a.)—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.

(b.)—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 of 1876. The Conference containing the highest number of members to be first nominating Conference.

(c.)—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 submitting 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 proposals 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. The above scheme was adopted in 1876.

## 2.—FOREIGN MISSION DEPARTMENT.

That the Foreign Mission be under the direction, control, and management of the Association; that to secure this object, the Association have the power at any time of appointing persons to investigate the Society's affairs, and to suggest any alterations they may deem advisable in its management, which suggestions shall become binding regulations if adopted at a subsequent meeting of the Association; that the Annual meeting shall be held as usual; that previously to that meeting the names of persons nominated to fill up the Committee shall be reported to the Association; who shall have the power to reject any name, and to substitute the name of any other member of the Society in its place; and who shall also have the power, at any annual meeting, of removing either the Treasurer or Secretary, and appointing such other individual as

may be deemed more suitable, in the stead of an officer thus displaced.—*Minutes*, 1838.

The Foreign Mission Committee shall meet on Tuesday, at three p.m.; this Committee is open to all subscribers of 10s. 6d. per annum, and to ministers and representatives of churches who make an annual collection for the Mission.

### 3.—THE EDUCATION AND COLLEGE DEPARTMENT.

The College shall be under the control of the Association, who shall appoint its committee and officers, receive its annual report, and at all times have the power to make such suggestions and give such directions to the committee as may be deemed expedient.

### 4.—BOARD OF TRUSTEES DEPARTMENT.

### 5.—BOARD OF ARBITRATION DEPARTMENT.

(See previous Bye-laws of the Association.)

### 6.—BOARD OF PUBLICATION DEPARTMENT.

The aim of the Board is (1) to increase the usefulness of our literature to the Schools and Churches of the Denomination; and (2) to utilize the literary power amongst us. All financial and publishing arrangements shall be under the direction of this Board, subject to the control of the Association.—*Minutes*, 1879.

The *Magazine* is the property, and is under the exclusive control of the Association.—*Minutes*, 1869.

The *Hymnal* is vested in Trustees for the benefit of the Association.—*Minutes*, 1877.

### 7.—THE BUILDING FUND LOAN DEPARTMENT

Is managed in the same way as the College.

(1.)—*Object*.—The object of the Fund shall be to assist, by loan without interest, in the building, enlargement, or repair of places of worship belonging to the Denomination, or the liquidation of debts incurred thereby, throughout the United Kingdom.

(2.)—*Life Membership*.—A donation of £10 at one time shall render the donor a life member, eligible to serve on the committee.

(3.)—*Executive*.—The business of the Fund shall be managed by an Executive Committee, which shall consist of Treasurer, Secretary, and such other members as shall be elected from time to time by the Conferences at their meetings immediately preceding the Association, in proportion of one to every two thousand members, or fraction of a thousand; one-fourth to retire annually.

(4.)—*Repayment of Loans*.—The loan granted will be repayable by half-yearly instalments at Lady-day and Michaelmas, for such periods as shall be approved by the Committee, but in no case exceeding ten years; and the repayment must be secured by the joint and several promissory note of four responsible sureties (whose signatures shall be duly witnessed), two of whom shall be trustees of the property on which the loan is granted.

(5.)—*Bye-Laws*.—The bye-laws provide that applications for loans must be made before May 31st (on forms to be obtained from the Secretary), each application to contain the clause of the Trust Deed legally vesting the property for which the loan is made in trust for the Denomination. Unsuccessful applications must be renewed before they can be re-considered.

### 8.—MINISTERS' RECEPTION AND LIST-REVISION DEPARTMENT.

(1.)—No name shall be inserted in the list of Ministers without the sanction of the Ministers' Reception and List Revision Committee.

(2.)—This Committee shall consist of the Presidents and Vice-Presidents of the Association for the three years previous to the time for presenting its report, and the senior Ex-President shall be the Secretary of it.

(3.)—Each Conference Secretary shall report to the Secretary of the Reception Committee all ministerial changes that take place within his Conference area.

(4.)—The Secretary of each Conference shall notify any student or minister accepting a pastorate within his Conference area, of the existence and requirements of this Committee, and forward his application to its Secretary for the time being.

(5.)—Each minister recommended by the Reception Committee shall be publicly welcomed into the Association by the President as early in the Association week as practicable.

#### 9.—EXIGENCY DEPARTMENT.

The President of the last and of the next Association, the President of the College, the Secretary of the Foreign Mission, and the Secretary of the Association, with five others to be chosen at each Association, shall be a Committee to attend to any urgent denominational business that may arise between one annual meeting and another.

#### 10.—BOARD OF REFERENCE DEPARTMENT FOR CHURCHES AND PASTORS.

(1.)—Object:—To provide churches with adequate information and reliable guidance in the election and settlement of pastors.

(2.)—That prior to an *invitation* being given by a church to a preacher to become their pastor, the church be requested to enter into communication with the Board.

(3.)—That when the pastorate of a church is vacant the Secretary of the Board shall write to the officers of the church, and remind them of the Board's readiness to render aid.

(4.)—That the Board also facilitate, when desirable, the transfer of ministers to new pastorates.

(5.)—That the Board shall consist of nine members, exclusive of its Secretary. That it shall be elected annually, and shall consist of delegates appointed by the Conferences in the following proportions, viz., Midland, *three* members; Lancashire and Yorkshire, *two*; Southern, Eastern, Warwickshire, and Cheshire, *one* each.

(6.)—That the Secretary of the Board shall be openly nominated, and elected by the Association by ballot vote, but that he must have a majority of all votes cast.

(7.)—That five form a quorum.

#### 11.—VILLAGE CHURCHES' BOARD DEPARTMENT.

This Board arranges for pastoral oversight of struggling village churches on the following lines laid down by the Association:—

(1.)—The contribution of a fair proportion of the funds—not more than one-third—necessary to sustain a pastor over several village churches, say two or three or more, as may be deemed best by the Board.

(2.)—The said churches to be united for pastoral purposes.

(3.)—The Board to have the power to appoint or remove the pastor when deemed desirable.

(4.)—The Board to arrange the proportions in which the minister shall devote his time to the several villages.

#### TIME AND DISTRICT OF FUTURE ASSOCIATIONS.

The following order received the sanction of the Association in 1884:—Districts—1886, Midland; 1887, Eastern; 1888, Midland; 1889, Warwickshire or Cheshire; 1890, Midland; 1891, Lancashire and Yorkshire; 1892, Midland; 1893, Southern.



## LIST, OF GENERAL BAPTIST

DATE.	PLACE.	CHAIRMAN OR PRESIDENT.	MODERATORS OR VICE-CHAIRMEN.	PREACHERS.
1861	Leicester— <i>Dover Street</i>	I. Stubbins ...	F. Chamberlain	{ J. J. Goadby ... T. W. Mathews ... }
1862	Halifax ...	J. C. Pike ...	T. W. Mathews	W. Jones, F. Chamberlain
1863	Nottingham— <i>Broad Street</i>	J. C. Jones, M.A. ...	J. Salisbury ...	T. Watts, J. Burns, D.D.
1864	Boston ...	R. Ingham ...	R. Wherry ...	{ E. Stevenson ... H. Wilkinson ... }
1865	Birmingham ...	T. W. Mathews ...	C. T. Bishop ...	{ T. Goadby, B.A. ... H. Hunter ... }
1866	Loughborough— <i>Woodgate</i>	H. Wilkinson ...	W. B. Bembridge	{ J. Salisbury, R. Dunn, G. T. Day ... }
1867	Louth ...	W. R. Stevenson, M.A.	T. W. Marshall ...	{ J. Clifford, M.A. ... J. Lawton ... }
1868	Derby ...	T. Goadby, B.A. ...	W. Brooks ...	S. Cox, J. Harrison ...
1869	Sheffield ...	J. Salisbury, M.A. ...	A. Goodlife ...	J. Alcorn, W. Orton ...
1870	Leicester— <i>Friar Lane</i>	W. Underwood, D.D.	H. Jelley ...	{ J. C. Jones, M.A. ... J. Burns, D.D. ... T. R. Stevenson ... R. Cameron, M.A. ... }
1871	Peterborough ...	I. Preston ...	G. F. Bayley ...	{ H. Crassweller, B.A. C. Springthorpe ... }
1872	Nottingham— <i>Stoney Street</i>	J. Clifford, M.A., L.L.B.	James Hill ...	{ C. Clarke, B.A. ... W. Evans ... W. R. Stevenson, M.A. ... }
1873	Burnley ...	S. Cox ...	J. Clifford, M.A.	W. Lees ...
1874	Loughborough— <i>Baxter Gate</i>	T. Barrass ...	M. Scott ...	J. Maden, B. Wood ...
1875	Wisbech ...	J. Alcorn ...	J. Jarrom ...	G. Hester, E. H. Jackson
1876	Derby— <i>Osmaston Road</i>	J. Buckley, D.D. ...	F. Thompson ...	{ J. C. Jones, M.A. ... G. Needham ... }
1877	Leicester— <i>Archdeacon Lane</i>	C. Clarke, B.A. ...	C. Roberts ...	R. Y. Roberts, W. Gray
1878	London— <i>Westbourne Park</i>	T. Goadby, B.A. ...	R. Johnson ...	Samuel Cox ...
1879	Halifax ...	S. S. Allsop ...	J. Binns ...	{ J. H. Atkinson ... W. H. Tetley ... }
1880	Nottingham— <i>Mansfield Road</i>	J. Maden ...	B. Baldwin ...	{ E. C. Pike, B.A. ... W. March ... }
1881	Norwich ...	D. Burns, M.A. ...	J. T. Mallett ...	{ W. Bishop ... W. Sharman, F.R.H.S. ... }
1882	Derby— <i>St. Mary's Gate</i>	W. Gray ...	W. R. Wherry ...	W. Evans, J. Jolly ...
1883	Bradford— <i>Tetley Street</i>	W. Orton ...	G. Orchard ...	C. Clark ...
1884	Loughborough— <i>Wood Gate</i>	W. Bishop ...	R. Pedley, J.P. ...	T. R. Stevenson ...
1885	Ealing ...	W. Evans ...	C. Roberts, Junr.	W. H. Tetley ...
1886	Leicester— <i>Dover Street</i>	T. R. Stevenson ...	W. B. Bembridge	{ J. Fletcher ... G. H. Ball, D.D. ... }

The above List is reprinted from the Year Book for 1876, with necessary additions.

## ASSOCIATIONS FROM 1861 TO 1886.

LETTER WRITER.	SUBJECT OF LETTER.	CHURCHES NAMED.	MEMBERS REPORTED.	SECRETARIES.
T. Watts ... ..	{ Non-attendance of Influential Mem- bers at our Prayer Meetings ... }	...		W. Chapman
J. B. Pike ... ..	{ Union of Particular and General Baptists (Secular Education by Nonconformists and Government Grants ... )	...		
W. Underwood ...	{ Amusements and Recreation in Rela- tion to Church Life ... }	...		T. Goadby, B.A.
{ W. R. Steven- son, M.A. }	{ Amusements and Recreation in Rela- tion to Church Life ... }	...	...	
R. Kenney ... ..	The Discipline of Christian Churches ...	...	20,966	T. Barrass
J. Burns, D.D. ...	{ On the Support of Connexional Insti- tutions ... }	...	20,775	
T. W. Mathews ...	Power of the Platform ...	...	20,399	
J. Clifford, M.A.	{ Non-attendance of professed Chris- tians at Public Worship ... }	154	20,691	J. Clifford, M.A.
J. J. Goadby ...	{ Lessons for General Baptists of the Present Day taught by the Deeds of our Fathers ... }	157	20,907	
J. C. Pike ... ..	Our Future ...	159	21,066	S. S. Alleop
T. Goadby, B.A.	The Christian Ministry of the Future ...	...		
G. Hester ... ..	{ What can be done to make our Churches more effective as centres of Social and Christian Influence? }	...	20,985	C. Clarke, B.A.
W. Chapman ...	{ Our Lay Preachers ... }	...	21,231	
E. C. Pike, B.A.	{ Spiritual Declension in Church Life: its Causes and Cure ... }	158	22,070	E. C. Pike, B.A.
J. H. Atkinson ...	{ The Evangelist ... }	164	22,655	
J. Fletcher ...	Christian Giving ...	170	*24,318	J. Fletcher
T. Barrass ... ..	{ The Attitude of the Church towards Backsliders ... }	174	*24,620	
D. Burns, M.A. ...	{ The Duties of Christians in Political Life ... }	179	*24,956	J. Fletcher
W. Evans ... ..	{ The Spiritual Life of the Churches as affected by the Fluctuations in Trade Christian Fellowship in Connection with Church Life: its Importance, and the best means of its Promotion }	182	*24,989	
I. Preston ... ..	{ The Adaptation of our Church Organi- zation to the Wants of the Times }	187	*25,483	W. Dyson
E. W. Cantrell ...	{ The Adaptation of our Church Organi- zation to the Wants of the Times }	187	*26,153	
J. C. Jones, M.A.	The Conditions of Church Membership	189	*26,614	C. Payne
W. March ... ..	The Erasure Column in our Year Book	191	*26,621	
J. W. Chapman ...	{ The Duties of the Churches in Relation to the Vices of the Age ... }	192	*26,836	C. Payne
J. Jolly, B.A. ...	{ The Use of the Bible in the Cultiva- tion of the Spiritual Life ... }	192	*27,090	
H. Godkin ... ..	{ The Ministry of Religious Truth in the Villages of England ... }	193	*27,261	

\* Including Mission Churches—854 in 1876, 884 in 1877, 957 in 1878, 986 in 1879, 994 in 1880, 1,091 in 1881, 1,168 in 1882, 1,190 in 1883, 1,242 in 1884, 1,264 in 1885, and 1,293 in 1886.

# MEMBERS OF THE ASSOCIATION.

The following List includes the Delegates for 1885 and 1886.

The names following the asterisk indicate those who were *not* Delegates in 1885.

- Arnold*.—\*Joseph Jackson, Thomas Kirk.
- Ashby and Packington*.—Charles John Belton, Geo. Orchard, John Thos. Poole, John Salisbury, Benjamin Thirby, \*Richard Fox, G. Dean Orchard.
- Audlem*.—Geo. Towler.
- Austrey and Polesworth*.—James Goadby.
- Barton, Barlestone, &c.*—J. R. Godfrey, Geo. Needham, \*John Compton, S. Deacon, Thomas Deacon, junr., William Christian Deacon, Thomas Insley, Thomas Orme.
- Beeston*.—Richard Pursey.
- Belper*.—James Bakewell.
- Berkhamsted*.—James Gower, Geo. Loosley, Chas. Norris, John Sanders, Jas. Francis Smythe, \*Edward Kingham.
- Birchcliffe*.—W. H. Farrar, Andrew Thos. Gray, William Gray, James Greenwood, John Helliwell, James Lister, Joseph Thomas, Geo. Townsend.
- Birmingham, Lombard Street*.—E. W. Cantrell, \*Henry Hitchcock.
- Birmingham, Longmore Street*.—\*A. T. Prout, J. R. Warner.
- Boston*.—\*John Jolly, W. Weightman, G. L. Wilson.
- Bourne*.—T. P. Allatt, G. H. Bennett, H. Good-year, W. E. Wherry, \*Wm. Bishop, C. Roberts, senr.
- Bradford, Allerton, Bethel*.—Edwin Cockcroft.
- Bradford, Tetley Street*.—John Suddards.
- Bradford, Allerton, Central*.—Herbert Illingworth, Wm. Tidswell.
- Burnley, Ebenezer*.—J. E. Barton.
- Burnley, Enon*.—Duncan McCallum.
- Burton-on-Trent, New Street*.—\*S. S. Allsop.
- Burton-on-Trent, Parker Street*.—\*Thomas Garner, G. E. Payne, William Underwood.
- Chatteris*.—Joseph Sears.
- Chesham*.—Geo. Freeman, A. C. Long, W. B. Taylor.
- Clayton*.—Joseph W. Hambly, Edmund Hirst, \*Joseph Mitchell.
- Coalville*.—\*J. Gutteridge, Fred. Pickbourne, Walter Moss.
- Coningsby*.—Geo. Camp.
- Covenry*.—C. Hood, \*Samuel Allchurch.
- Cradley Heath*.—\*F. J. Aust.
- Crece*.—Wm. Lees.
- Crich*.—\*Elijah Kirk.
- Cuttack*.—Wm. Hill.
- Denholme*.—\*John Taylor.
- Derby, St. Mary's Gate*.—Wm. Abell, Geo. Cholerton, E. C. Ellis, Moses Green, Wm. Hall, Samuel Hall, Isaac Hill, James Hill, Thos. R. Stevenson, \*T. Meakin, George Smith.
- Derby, Osmaston Road*.—Samuel Bennett, F. Earp, Geo. Fowkes, T. H. Harrison, John Jephson, John Lamb, James M. Moore, David Henwick, W. H. Tetley, \*T. H. Bennett, John Smith.
- Derby, Watson Street*.—\*George Dean, George Slack.
- Devesbury*.—Samuel Kershaw, James A. Mitchell, Joshua Mitchell, Arthur C. Perriam, Geo. Scott, James Smith.
- Downton*.—Fred Cunliffe.
- Duffield*.—\*Thomas Abell.
- Earl Shilton*.—Geo. Colver.
- Edgeside*.—Richard Heyworth, \*J. Gregory.
- Epworth, Butterwick, and Crowle*.—F. Norwood.
- Fleet*.—\*Charles Barker.
- Ford*.—Herbert Delarue, William Hood, James Miller, John Vere.
- Great Grimsby*.—William Orton.
- Halifax*.—Samuel Atkinson, Joseph Binns, Jonas Drake, Watson Dyson, Joseph Holt, Joseph Horsfall, John Thompson, Wm. Oswin, \*Edward Haley.
- Heanor*.—\*John Bennett.
- Heptonstall Slack*.—J. Crowther, W. Gill, H. Halstead, James Hubbard, John Lawton, A. Robertshaw, R. Sutcliffe.
- Hinckley*.—James Salisbury.
- Hitchin*.—Frank J. Bird, Geo. Halsey, Joseph Perry, J. Sydney Pink, \*S. G. Parker.
- Hose*.—\*C. W. Mantle, J. Stevenson, Walter Stubbs.
- Hugglescote*.—\*Thos. Deacon, Henry Dennis, Joseph Green, Edward Moss, Jas. Smith.
- Ibstock*.—Joseph Watmough, \*T. Bailey, S. T. Fletcher.
- Ikeston, Queen Street*.—Robert Hall, Alfred Holland.
- Ikeston, South Street*.—\*Wm. Briggs.
- Isleham*.—J. H. Callaway.
- Kegworth*.—\*Thos. Woolley.
- Kirkby*.—George Copeland.
- Kirkby-in-Ashfield*.—\*Wm. Massey, Thos. Tomlinson.
- Landport*.—T. Bowen, E. C. Palmer, W. J. Staynes, \*W. Davis.
- Leeds, North Street*.—\*James Horn.
- Leicester, Friar Lane*.—W. Ashby, Geo. Eales, John Mee, W. Taylor, \*—Hadfield, G. Loyley, G. Merrall, T. Moss, W. T. Wright.
- Leicester, Archdeacon Lane*.—John Barnes, W. Bishop, Samuel Dalby, W. Gray, Geo. Stevenson, Thos. Stevenson, \*E. H. Bott, J. Boughton, W. Dicks, Thos. Wells.
- Leicester, Dover Street*.—W. Evans, Geo. Payne, W. Thirby, J. Wilford, \*E. De St. Dalmas, Alf Mason, Wm. Tyler.
- Leicester, Carley Street*.—\*J. C. Forth.
- Lincoln*.—Geo. Anderson, Geo. Hood, Geo. F. Muse, \*H. Willeston.
- Lineholme*.—Mills Barker, Abram Cunliffe, Sandy Kent, Thomas Marshall, Wright Utley.
- London, Bethnal Green Road*.—W. Brooks, C. R. W. Offen, J. Porter, W. Harvey Smith, W. Vernon, M. White.
- London, Commercial Road*.—Charles Attersley, J. P. Barnard, Joseph Fletcher, John Foreman, Henry Nash, Geo. Padfield, Charles Roberts, junr., \*Thos. Grigsby, John Hedges, Wm. Oates.

- London, Borough Road.*—H. Buckshaw, Alex. Hawkins, G. W. M'Crece.
- London, Church Street.*—Dawson Burns, R. P. Cook, James Crowley, M. Mayho, Wm. C. Kirby, Thos. Norris, Wm. Rickett, J. Ross, \*J. Garner.
- London, Westbourne Park, Praed Street, and Bosworth Road.*—W. J. Avery, John Burleigh, John Clifford, E. Cayford, J. W. Chapman, R. A. Davies, W. C. James, T. Selley, W. Morgan, John Neal, S. D. Rickards, G. Robinson, J. Ryan, H. Sampson, C. Saunders, J. M. Stubbs, A. Towers, \*J. Avery, Wm. Carter, E. T. Dunstan.
- London, East Finchley.*—R. J. Buckland, R. R. Finch.
- London, Crouch End.*—John Batey, Edwin A. Hughes.
- London, Haven Green.*—Charles Clark, A. H. Moore.
- Long Eaton.*—Henry Wood, \*E. Dalby, John Barnes, Thos. Barnes, Silas Poxon, Wm. Woodforth.
- Longford, Salem.*—John R. Parker.
- Longford, Union Place.*—\*Wm. Brnrows.
- Longton.*—O. T. Johnson.
- Loughborough, Baxter Gate.*—Geo. Adcock, T. W. H. Bumpus, H. Jelley, R. M. Julian, C. Savage, W. G. Savage, Ed. Stevenson, \*Wm. Branston, George Newman, J. Warren.
- Loughborough, Wood Gate.*—B. Baldwin, H. Coltman, C. Gadsby, H. Godkin, T. W. Marshall, Wm. Moss, C. W. Vick, \*Alfred Clarke.
- Louth, Northgate.*—Edward Hall Jackson.
- Louth, Eastgate.*—James Kiddall, William Newman, Charles Payne, \*F. M. Thompson
- Lydgate.*—W. L. Stevenson.
- Lyndhurst.*—Wm. H. Payne.
- Macclesfield.*—Z. T. Downen.
- Mansfield.*—John Dunn, Henry Farrands, Alfred Firth, Joseph Parks, Wm. Webster, \*Thos. Chadwick, M. Fox, J. Walker
- March.*—Samuel H. Firks.
- Market Harborough.*—\*Jas. Adams, W. Cotes, J. J. Mumford, A. Jewell, Joseph Wild.
- Measham and Netherseal.*—B. Noble.
- Melbourne and Ticknall.*—R. B. Wallace, \*Wm. Coxon, S. T. Smith, Thos. Ward.
- Morcott and Barrowden.*—H. Bull, \*J. T. Edgson.
- Newthorpe.*—\*T. Yates.
- Norwich.*—\*G. Taylor.
- Nottingham, Stoney Street.*—Isaac Bentley, R. Foulkes Griffiths, Thos. Hickling, Henry Kent, Richard Taylor, Stephen Taylor, \*Enoch Kent, J. T. Mottrom.
- Nottingham, Broad Street and Daybrook.*—J. S. Baldwin, A. Brownsword, O. D. Campbell, A. Goodlife, Henry Hill, W. Hunt, J. T. Mallet, W. Goodlife, \*Richard Pole, A. O. Shaw.
- Nottingham, Mansfield Road.*—W. H. Booker, \*S. Cox, F. Felkin, Thos. Goodlife.
- Nottingham, Old Basford.*—A. Bexon, L. Bexon, J. Crampton, R. Davis, J. Maden, T. Smith, G. C. Stretton, \*G. Briggs.
- Nottingham, New Basford.*—S. C. Holmes, H. Lovett, W. R. Stevenson, W. Webster, \*F. R. Gough, W. H. Parker, P. H. Stevenson.
- Nottingham, Radford.*—W. Richardson, G. West, W. West, F. Shacklock, \*J. J. Brittain, G. R. Richardson.
- Nottingham, Woodborough Road.*—Hy. Barker, E. Barwick, Geo. H. James, A. H. Procter, Wm. Roe, \*W. Bown, J. Ferneyhough, junr.
- Nottingham, Hyson Green.*—Robert Silby, \*Thos. Shepherd, Wm. Springthorpe.
- Nuneaton.*—\*James Parkinson, John Sidwell.
- Peterborough.*—Thomas Earrass.
- Poynton.*—\*G. Walker.
- Queensbury.*—A. C. Carter.
- Quorndon and Woodhouse Eaves.*—J. S. Smith, \*H. Hernd, Thos. Hunt, Thos. Parkinson.
- Retford.*—\*S. Skingle.
- Ripley.*—W. B. Bembridge, \*T. W. Cox, J. Eggleston, B. Hackett, O. Oldham.
- Sawley.*—\*Christopher Turner, T. Wright.
- Sheffield.*—John Bradley, E. Carrington, Ed. Crosher, T. Eberlin, J. F. Hiller.
- Shore.*—J. K. Chappelle.
- Smalley.*—\*E. Hilton.
- Spalding.*—J. C. Jones, \*J. T. Atton, J. W. Brown, Richard Peacock.
- Stalybridge.*—\*C. Rnshby.
- Stapleford.*—\*Frederic Todd.
- Stoke-on-Trent.*—S. Hirst, \*J. J. Bath, Wm. Boulton, Wm. Morrall, C. W. Pratt, W. H. Stubbs.
- Sutton.*—John Harper, \*Charles Faulkner.
- Sutton-in-Ashfield.*—F. W. Buck.
- Swadlincote.*—Joseph Cholerton, \*H. Cooper, B. Dickens, G. Eley, W. Goodman.
- Tarporley.*—\*H. B. Murray, J. Walley.
- Tadmorden.*—Elias Barker, J. S. Gill, W. March, \*A. Cunliffe, T. Fielden.
- Tring.*—James Clark, Henry Grace, Geo. Parrott, Charles Pearce, John Willson.
- Vale.*—J. Eastwood, U. Greenwood, G. Marshall, W. Stone.
- Walsall, Stafford Street.*—Geo. Barrans.
- Walsall, Vicarage Walk.*—A. Hampden Lee.
- Wendover.*—James Brown, Thos. Carter, Henry Reid, James Varney, \*Wm. Pearce.
- West Vale.*—B. Crabtree, J. Horstall, R. Sagar, Geo. Shaw, \*R. Dempster, C. Waterton.
- Wheelock Heath.*—Rd. Pedley.
- Whittlesea.*—J. A. Jones.
- Whitwick.*—\*Wm. Slater.
- Wirksworth and Shottle.*—C. Springthorpe, \*G. W. Needham.
- Wisbech.*—W. Hutchinson, \*John Bentley.

## SPECIAL.

*Nottingham G. B. College.*—Thomas Goadby.

# PUBLIC SERVICES.

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THE Committees met as usual on *Monday* afternoon. (This statement calls up a suggestion made by one of the Committees, viz.: That in future the Secretary of each Committee requiring a Conference at the Association, would do well to *arrange through the Association Secretary*, for the time and place of meeting.) At 6.0 p.m. a Devotional Service was conducted in Dover Street Chapel, by Rev. J. C. Forth. From 7.0 to 10.0 p.m. the centre of attraction was found in the Temperance Hall, where the College Bazaar was held, which was opened by Jas. Ellis, Esq., M.P. for Leicestershire, Bosworth Division. Neville Goodman, Esq., M.A., of Peterhouse College, Cambridge, also addressed the assembly. The Hall was densely crowded, and the receipts of the evening amounted to £390.

Dover Street Chapel was opened for Prayer at 7.0 a.m. on *Tuesday*. Mr. Wm. Ashby, president of the New Walk Church, presided, and the Rev. G. Needham, of Barton, gave the Address. The Association assembled for business at 9.45. The Rev. W. Evans, the retiring President, conducted the opening services, and then welcomed to the chair his successor, Rev. T. R. Stevenson, of Derby, who proceeded to deliver his Inaugural Address, taking as his theme—

*“The Signs of the Times in relation to the Kingdom of Christ.”*

Addresses were also delivered by Rev. C. Williams, of Accrington, President of the Baptist Union; Dr. G. H. Ball, of Buffalo, U.S., representing the Free Baptists of America; and by Rev. J. A. Brinkworth, who represented the General Baptist Assembly. Resolutions bearing on these addresses will be found in the “Minutes of Business.” In the afternoon at 3 o’clock, the Foreign Mission Committee met in Carley Street Chapel. At 6.30 p.m. the Public Meeting of the “Home Missionary Society” was held in Friar Lane Chapel. Thomas Watson, Esq., M.P. for Ilkeston, presided, and gave a very earnest and stimulating address. Revs. C. Williams, of Accrington, and J. Bentley, of Wisbech, were the other speakers. Rev. R. P. Cook presented the Report. The collection was the largest received for the Home Mission at an Association gathering.

On *Wednesday* morning at 7 o’clock, a Devotional Service was conducted in Dover Street Chapel, by Mr. E. Cayford, of London, and an address was delivered by Rev. G. Barrans, of Walsall. At 9.0 a.m. the Sunday School Conference was held in the “Cook Memorial Hall,” Mr. Councillor Binns, of Halifax, in the chair. Mr. W. Goodship, of Leicester, read a Paper on “Some causes of failure in Sunday School Work.” The discussion thereon was opened by Mr. H. Hitchcock, of Birmingham, and was well sustained until after 11 o’clock. Public Worship commenced in Archdeacon Lane Chapel at 11.30, and the Rev. J. Fletcher, of London, preached the “Association Sermon,” from Hebrews x. 12, 13. The whole of the afternoon was occupied with the

'Association Letter,' which was read by Mr. H. Godkin, of Loughborough, in Dover Street Chapel, the subject being "The Ministry of Religious Truth in the Villages of England." This live subject, ably presented by Mr. Godkin, roused the spirit of the Association, and called forth vigorous addresses from Revs. O. D. Campbell M.A., of Nottingham; A. C. Perriam, of Dewsbury; Dr. Clifford, of London; J. C. Jones, M.A., of Spalding; and H. B. Murray, of Tarporley. The hope that some practical good would come out of this discussion, found expression in a Resolution submitted by Dr. Clifford, at a later session. At 6.30, by the renewed kindness of the officers of Belvoir Street Baptist Church, our "Foreign Missionary Meeting" was held in their spacious chapel, which was well filled. In the unavoidable absence of J. Carvell Williams, Esq., M.P., Mr. E. Cayford, of London, took the chair. After statements by the Secretary and Treasurer, Revs. C. W. Vick, of Loughborough; J. G. Greenhough, M.A., of Leicester; J. Jolly, B.A., of Boston; and H. Wood, late of Orissa, forcibly pleaded for the beathen of our own empire.

An extra service was introduced before breakfast on *Thursday* morning. The delegates mustered in good force in Dover Street Chapel, at 7.0, to hear Dr. G. H. Ball, of Buffalo, who preached from 1 John v. 4. Business was resumed at 9.30. The order was agreeably broken at 12.0, to give an opportunity to accord a welcome to the Nonconformist Ministers of Leicester, including one Presbyterian, one Methodist Free Church, four Wesleyans, five Congregationalists, seven Primitive Methodists, and eight Baptists. An address was read by Rev. L. H. Parsons, after which Revs. Thomas Simon, M.A., and H. Douthwaite spoke, and our President appropriately responded.

At 2.15 p.m., "The Local Preachers' Conference" was held in Charles Street Chapel. Geo. Stevenson, Esq., of Leicester, presided. Mr. W. R. Wherry, of Bourn, read a Paper on "Village Preaching," and R. Foulkes Griffiths, Esq., Barrister-at-Law, opened the discussion. Business was taken up at 3.30, and again at 6.30, and closed a few minutes after nine.

The College Bazaar, which was opened on Monday, was kept open during the Association, from 12.30 to 10.0, and offered relief to those who found business sessions uninteresting. Further relaxation was enjoyed on *Friday*, as the Local Committee had, by a commendable forethought, made provision for a Picnic at Bradgate Park.

This 117th Anniversary has been truly "a season of refreshing." Genial weather, generous hospitality, fraternal greetings, stimulating addresses, apparent oneness of purpose, are among the things which together have made this reunion "one of the most successful in the annals of the Association."

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# SECRETARY'S STATEMENT.

HENCEFORTH the statistics of the Baptist Handbook will be compiled from the "Returns" made to the various Baptist Associations. This change of method necessitates a modification of our own schedules, so that we may be able to supply the information desired. We have taken a step in this direction this year; but further change in the schedule is needful to secure full and uniform returns, especially from churches having branch stations; and still further change is needed in church officials, in order to secure an accurate filling up and speedy return of the schedules.

There is a wide-spread conviction that the religious life of the churches languisheth. This conviction has found *expression* in three Resolutions forwarded to the Association for discussion, and it finds *confirmation* in the general character of the church reports received. There is a shadow in nearly every one, and the gloom which is cast by some is painfully depressing. A few only are jubilant.

The story of the figures, in brief, is as follows.\* The number of our English churches last year was 192, with a membership amounting to 25,826. This year we have 193 churches and a membership of 25,968, showing an increase of 142. How this increase is gained the following particulars show:—

ADDITIONS.			REDUCTIONS.			
Baptized.	Received.	Restored.	Transferred.	Excluded.	Dead.	Erased.
1,120	561	81	429	92	378	802

To these figures add one new church with 81 members. Viewed in *Conferences* the increase is distributed in unequal proportions. The *Cheshire* Conference, with a membership of 1,158, has an increase of 41; while the *Eastern*, with 3,343 members, has only 15 in advance of last year. The *Southern* reports 3,526 members, with 39 increase. The *Lancashire and Yorkshire* Conference has the largest *real* increase, having raised the total to 4,855 by a net gain of 76. The *Warwickshire* Conference has the highest *apparent* increase, reporting 2,138 as against 2,006 last year. This increase is largely owing to the transference of the Hinckley Church from the Midland to the Warwickshire Conference. This fact also explains somewhat the startling decrease of 161 in the Midland Conference, leaving a membership of 10,948. The reception of the New Walk Church did not materially alter the figures, as the membership of that church was made up largely of persons previously returned as members of the Midland Conference. Our Mission churches report an increase of 29, bringing up our total gains to 171, thus making our home and foreign membership combined, 27,261.

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\* Since this Statement was read, other churches have reported, and the figures have been altered so as to accord with the more complete returns.

The churches reporting the largest numerical increase are as follows. In the Cheshire Conference, *Crewe*, our youngest church, is first with an increase of 14. In the Eastern Conference, a like position is taken by *Epworth*, our most ancient church, which has more than doubled its numbers by an increase of 16. *Halifax* is 25 stronger, and so leads in the Lancashire and Yorkshire Conference. *Stanton Hill* is first in the Midland, with 23 in advance of last year. *Belthnal Green Road, London*, leads Westbourne Park by 1, and so with an increase of 27, is at the head in the Southern Conference; while *Walsall, Vicarage Walk*, with an increase of 18, is first in the Warwickshire Conference.

Among things specially noted in the Reports, are the following. One speaks of the usefulness of their "Church Magazine," not only in the exciting of interest in the general work of the church, but in leading souls into light. Another commends young people's "Social Teas" as a valuable auxiliary. Many refer to the faithful preaching of the Word, not only by the stated Pastors, but also by the Local Preachers. One church enters a mild protest against the introduction of novelties, while another tells of the introduction of a gas engine for organ blowing. Efforts for paying off debts have been general, and in the main successful. Improvements have been effected, and others are contemplated. *Wirksworth* rejoices in a New Chapel, and *Lincoln* has brought the top stone to the "Cooper Memorial Chapel," while *Lombard Street, Birmingham*, resounds with the cry, "We will arise and build." In connection with chapel building and the payment of chapel debts, the work of women is recognized; but why do we not hear more of the utilization of their gifts in spiritual work? Women's Missionary Societies have by their usefulness gained distinction across the Atlantic, why cannot we follow more fully the noble example set?

The visits of the "Messengers to the Churches" are gratefully recognized. The seal of the Lord has been put upon this new endeavour of the Denomination; and it is hoped that what has been so well begun, will secure the hearty support of the churches.

No minister in active service has been called to his reward; but four aged veterans, whose labours in the past were abundant and useful, have entered into rest. I refer to the faithful *E. H. Burton*, of *Portsea*, the venerable *Wm. Pentney*, of *Peterborough*, *Elam Stenson*, the Puritan Pastor, and *Henry Wilkinson*, the friend of *Orissa*, and the popular advocate of our Mission work.

Some of our Pastors speak of retiring; but others are entering our ranks, who bid fair to equal if not excel many of their predecessors. Many of our laymen are coming to the front, using their cultured gifts in connection with "the ministry of religious truth in the villages of England."

While disappointment is revealed as the past is reviewed, desire for a fuller and more forceful spiritual life is on every hand apparent. There is an intense soul-thirst for God, and an evident conviction that "the time to favour Zion has come." The divine forces cannot be exhausted, and the Dispensation which opened in power, will not be closed in weakness.



# MINUTES OF BUSINESS.

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VICE-PRESIDENT.—W. B. Bembridge, Esq., of Ripley, was elected Vice-President, on the motion of Rev. W. R. Stevenson, M.A.

ASSISTANT-SECRETARY.—The Rev. G. H. Bennett, of Bourn, was appointed Assistant-Secretary, on the motion of Rev. C. Payne.

RESOLUTION ON PRESIDENT'S ADDRESS.—Proposed by Rev. E. H. Jackson, and seconded by Rev. Watson Dyson: "That the best and heartiest thanks of this Association be presented to the Rev. T. R. Stevenson, for the eloquent, brave, and brilliant address to which we have listened this morning, and that we ask him to allow the Secretary to insert it in the Year Book."

RESOLUTION OF WELCOME.—Moved by Rev. W. Evans, seconded by Rev. W. Bishop: "That we cordially invite, and warmly welcome, the ministers and members of all the evangelical churches in the town, to the meetings of the Association."

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## APPOINTMENT OF AUDITORS AND COMMITTEES.

AUDITORS.—Messrs. E. Cayford and J. T. Mallet were requested to audit the Accounts of the Association Treasurer.

ARRANGEMENTS FOR NEXT ASSOCIATION.—The following brethren were appointed to prepare suggestions for the next Association:—

*Eastern Conference.*—Revs. T. Barrass, G. H. Bennett, J. Jolly, B.A., J. C. Jones, M.A., and Messrs. C. Faulkner, F. M. Thompson, W. H. Wherry.

*Midland.*—Revs. S. S. Allsop, W. Bishop, R. M. Julian, and Messrs. G. Cholerton, H. Hill, E. Moss.

*Lancashire and Yorkshire.*—Rev. Watson Dyson, and Mr. J. Mitchell.

*Southern.*—Rev. W. J. Avery, and Mr. E. Cayford.

*Warwickshire.*—Rev. E. W. Cantrell.

*Cheshire.*—Mr. W. H. Stubbs.

With the President and Secretary.

PUBLIC QUESTIONS.—The following were elected to draft Resolutions on Public Questions:—Revs. Principal Goadby, B.A., W. Bishop, W. R. Stevenson, M.A., E. H. Jackson, and J. W. Chapman, Esq., and George Stevenson, Esq.

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## NEW CHURCH.

The church worshipping in the Memorial Hall, New Walk, Leicester, having been accepted and recommended by the Midland Conference, was, on the motion of Rev. R. Silby, received into the Association.

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## MINISTERS' RECEPTION AND LIST REVISION COMMITTEE, 1885-6.

The Secretary, the Rev. W. Orton, presented the report, which after discussion on the second part was passed in the following form:

“According to your instructions your Committee have two duties to perform. First, to give the usual report; and second, to propose ‘Rules for the guidance of the Association, in the admission of names to the list of ministers, of those who are not recognized as acting pastors of General Baptist Churches.’”

“A. Your Committee have to report the following changes—

“I. *Ministers who have accepted pastorates, and who are cordially commended for reception into the Association:*

“1. *From our College at Nottingham.*—A. O. Shaw, to Broad Street, Nottingham; Clement Waterton, to West Vale.

“2. *From other Churches.*—F. J. Aust, from Willenhall to Cradley Heath; Butlin Dickens, from Naunton to Swadlincote; E. T. Dunstan, from Graaf Peinet, S. Africa, to Bosworth Road, London; James Horn, from Scarborough to North Street, Leeds; H. B. Murray, from Nottingham to Tarporley.

“II. *Removals within the Denomination.*—W. Goacher, from Kirton-in-Lindsey to Congleton; J. Parkinson, from Queensbury to Nuneaton.

“III. *Resignations from various causes.*—G. Anderson, of Lincoln; R. J. Beecliff, of Castle Donington; Z. T. Downen, of Macclesfield; J. A. Jones, of Whittlesea; J. F. Makepeace, of Mansfield Road, Nottingham; J. H. Monti, of Gosberton.

“IV. *Died.*—E. H. Burton, of Portsea.

“B. Your Committee recommend, that in addition to acting pastors of General Baptist Churches, the following should have a place on our list of ministers—

“1. Ministers of good standing in our churches, who have been pastors of our churches and are *temporarily without charges.*

“2. *Retired Pastors*, who, retaining their ministerial character, are desirous of being still recognized as ministers.

“3. Ministerial brethren, without pastoral charge, but who hold *official positions* in the Denomination.”

The report was adopted; and the newly received ministers who were present were publicly welcomed into the Association by the President.

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#### COMMITTEE FOR 1886-7.

Rev. W. BISHOP, Leicester.	Mr. R. PEDLEY, J.P., Crewe.
Rev. W. EVANS, Leicester.	Mr. C. ROBERTS, jun., Sydenham.
Rev. T. R. STEVENSON, Derby.	Mr. W. B. BEMBRIDGE, Ripley.

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#### PERSONAL MEMBERS.

The Rev. Watson Dyson reported as follows:

“The Committee appointed last year, to consider the possibility of electing members otherwise than by delegation, report that they fail to discover any such power vested in the Assembly by the ‘Articles of Association;’ as provision is there expressly made that every member shall be either the minister or the duly authorized delegate of a General Baptist Church.”

Moved by Rev. W. Dyson, seconded by Rev. W. Gray, and adopted.

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#### BOARD OF REFERENCE FOR PASTORS AND CHURCHES.

The Secretary, Rev. T. Barrass, presented the following report:—

“The Conferences have appointed the following delegates to the Board of Reference for 1886-7:—

*Midland.*

Rev. T. GOADBY, B.A.  
 „ W. H. TETLEY.  
 Mr. B. BALDWIN.

*Lancashire and Yorkshire.*

Rev. W. GRAY.  
 „ W. MARCH.

*Southern.*

Rev. J. FLETCHER.

*Eastern.*

Rev. J. C. JONES, M.A.

*Cheshire.*

Rev. W. LEES.

*Warwickshire.*

Rev. E. W. CANTRELL.

“We have reason to believe that our services have been acceptable and useful, although we have done much less than we desired to do. We have been instrumental in effecting one settlement which we hope will be for the good of both pastor and people. We cannot but think it would be advantageous if the churches more generally sought the advice of the Board.”

1. The report was received and adopted.

2. On the motion of Rev. T. Barrass, the Rev. W. Gray, of Birchcliffe, was appointed Secretary for the ensuing year.

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**BOARD OF ADVICE AND ARBITRATION.**

The Secretary, Rev. J. Maden, reported as follows:—

“Happily we have not much business to report for the past year. It affords us sincere pleasure to state that the church referred to last year as painfully divided, has, through the successful efforts of your Board, been completely reunited. Two of your arbitrators who were engaged in the settlement of this case, had the joy and satisfaction of attending the reunion Tea Meeting, and of receiving the hearty thanks of brethren and sisters to whom they had rendered useful service.

“Other cases have engaged our attention during the year, and though we may not be able to effect a satisfactory arrangement at an early date, we still entertain the hope that our labours will not be in vain. We pray that the God of peace may grant us grace to secure peace and prosperity to the churches of our Lord and Saviour.”

On the motion of Rev. G. Eales, seconded by Rev. John Lawton, the report was adopted.

The members of the Board for 1886-7 are—

Rev. T. BARRASS  
 „ W. BISHOP  
 „ Dr. CLIFFORD  
 „ W. EVANS  
 „ J. MADEN (Sec.)  
 „ E. STEVENSON

Rev. W. R. STEVENSON, M.A.  
 Mr. B. BALDWIN  
 „ W. B. BEMBRIDGE  
 „ J. BINNS  
 „ R. PEDLEY, J.P.  
 „ W. R. WHERRY

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**BUSINESS ARISING OUT OF THE MINUTES OF LAST ASSOCIATION.**

*The Association Programme.*—See Year, Book 1885, page 27, sec. ii. The Committee prepared a “Revised Programme,” which was presented by the Secretary, Rev. C. Payne. Some amendments were suggested and adopted, and the programme as amended was adopted. It will be found on page 11 of this Year Book. The arrangement for the Lord’s Supper is for 1887 only.

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**ASSOCIATION ACCOUNTS.**

Owing to the feeble health of the Treasurer, Rev. S. S. Allsop read the report:—



GENERAL BAPTIST BUILDING FUND.

Treasurer—CHARLES ROBERTS, JUNR., Esq., Lawrie Park, Sydenham.

Secretary—Rev. W. BISHOP, Leicester.

Committee—

*Midland.*  
 Mr. A. GOODLIFFE  
 „ T. H. HARRISON  
 „ H. HILL  
 „ J. WILFORD  
 „ W. B. BEMBRIDGE  
 „ JAS. HILL  
*Southern.*  
 Rev. J. FLETCHER  
 „ W. B. TAYLOR  
 Mr. J. W. CHAPMAN  
 „ J. P. BARNARD

*Eastern.*  
 Rev. W. ORTON  
*Warwickshire.*  
 Rev. J. R. PARKER  
*Lancashire and Yorkshire.*  
 Rev. A. C. PERRIAM  
 „ W. SHARMAN  
 Mr. J. BINNS  
*Cheshire.*  
 Mr. R. PEDLEY, J.P.

The Secretary, Rev. W. Bishop, read the following Report:—

“This department of your work has gone steadily on during the past year. All the loans granted at the last annual meeting have been received by the churches to which they were voted, and are now helping to relieve them of their burdensome liabilities. This has been alone possible through some of the borrowing churches paying beforehand the amounts due from them. Ripley, Mountsorrel, Sutton St. James, Carlton, Osmaston Road, Derby, Retford, Commercial Road, London, are all in advance with their repayments. Nazebottom, Whittlesea, Carley Street, Leicester, have paid back the whole of their loans—the two latter six years before their last instalment is due. This is a feature of special interest and encouragement, and points to one of the most healthy and helpful of the influences brought to bear by this Fund. It not only relieves the churches of debts by lending money to be paid back by easy instalments without interest, but it stimulates to special efforts to remove them at a time frequently long anterior to that at which they would otherwise disappear.

“Six of the churches are behind in their repayments; but they all express a hearty desire and determination to make vigorous efforts to recover their lost ground.

“During this year we issued our first separate report. Copies have been forwarded to all our churches, and we trust have been read and forwarded by those who received them. We are not able, however, to declare a large increase in our income. Some of the churches have responded by collections and subscriptions—Westbourne Park, London, St. Mary's Gate, Derby, Peterborough, Commercial Road, London, New Basford, Hyson Green, Dewsbury, Allerton (Bethel), Woodborough Road, Nottingham, Nazebottom, Carrington, Lydgate, Swadlincote, Archdeacon Lane, Leicester. For these additions to our subscribing churches we are truly grateful, but we look on them as the first fruits of a more abundant harvest to be reaped during the coming year. Did the churches and their members appreciate at its true worth the great and beneficent, though quiet, work done by this Fund, they would be constrained to contribute to it much more liberally and generally. Appeals for help from its resources are never wanting; the issue of any report or request for aid by the Fund invariably produces a crop of applications for its benefits. Equally ought they to be followed by liberal and larger responses in more and increased contributions and subscriptions. The objects we aim to reach can only be partially attained without such additional income. At no time in our history was this more manifest than now.

“Loans have been asked for at our meeting this year for £2,160. The utmost limit of our income is £1,200. We have been compelled, therefore, to defer help to two new churches—East Finchley, and Ferme Park, Hornsey. The other applications were—

Woodboro' Road, Nottingham	£400	Barton Fabis	... ..	£100
Lydgate	... ..	200	Nazebottom	... ..
Woodhouse Eaves	... ..	100	Clowbridge, Burnley	... ..
New Basford	... ..	125	Crich	... ..
Chatteris	... ..	200	Kimberley	... ..
Lincoln	... ..	300	East Finchley	... ..

These were dealt with as follows:—

Woodboro' Road, Nottingham	£300	Nazebottom	...	£50
Lydgate	100	Clowbridge	...	100
Woodhouse Eaves	100	Crich	...	70
New Basford	100	Kimberley	...	35
Chatteris	150	Lincoln	...	200
Barton Fabis	50			

"It has been found necessary to make some alterations in the rules of this department to bring them into perfect accord with the Articles of Association. Mr. Griffiths has drafted certain changes in phraseology, which he will subsequently lay before you, and which, in form as well as in name, make the Fund an integral part of the General Baptist Association.

"The Treasurer, Chas. Roberts, junr., Esq., was heartily thanked for his services, and asked to continue as Treasurer another year, to which he consented.

"The Secretary was thanked and re-elected to his office.

"The Auditors, Messrs. Colman and Heath, were heartily thanked for their work; and Messrs. Heath and J. Wilson, of Peterborough, were requested to serve during the ensuing year.

"The Treasurer and Secretary were requested to meet the Conferences at their gatherings during the coming year, in order that the claims of the Fund may be urged by them upon the churches. The Committee trust they will meet with a hearty and liberal response.

"We again appeal to you to help us in the work you have entrusted to our hands. We can only succeed in effectively attaining the objects we have in view as you give us your sympathy and practical help. No institution is doing better service to the denomination than this. By its beneficent service it is aiding all the other departments of the Association. In helping to remove debts and in lending money for the building of new chapels it is doing true Home Missionary work. By relieving the churches from crippling burdens and hampering liabilities it leaves the churches free to contribute more largely to Foreign Mission, Village Churches' Board, and College enterprises; and by delivering the energies of the churches from mere monetary difficulties, it enables them to grapple with the higher and grander work—the true work of the church—the work of promoting the spiritual power of Christ's kingdom and the progress of the gospel among men."

#### GENERAL BAPTIST BUILDING FUND ACCOUNT, 1885-86.

*Treasurer's Balance Sheet.—May 31st, 1886.*

1885-6.	DR.	£	s.	d.	£	s.	d.	Ca.	£	s.	d.	£	s.	d.	
To Balance in hand on June 1, 1885			257	4	4			By Remittance of Loans to Churches—							
" Annual Subscriptions and Donations		50	19	5				London (Commercial							
" Special Grant, Hymnal Trustees		50	0	0				Road	300	0	0				
" Repayment of Loans from Churches	1884	10	0					Lincoln	200	0	0				
" Cost of Stamps and Commission on Cheques	4	18	10					Arnold	150	0	0				
" Bank Interest, less Commission		2	17	0				Nantwich	100	0	0				
			1498	0	8			Radford	100	0	0				
								Landport	250	0	0				
								Wirksworth	300	0	0				
												1400	0	0	
								" Expenses—							
								Postage & Telegrams	2	5	1				
								Printing & Stationery	8	12	0				
								Bill Stamps	0	16	0				
								Expense of Journeys, per Secretary	0	17	0		7	10	1
								" Balance in Hand—							
								At Bank	286	8	5				
								With Treasurer	56	11	1				
												343	14	6	
			£1750	4	7							£1750	4	7	

Capital of the Fund . . . . £6,207 4s. 6d.

Examined and found correct this day, June 19th, 1886. (Signed) S. C. COLMAN,  
W. HEATH.

1. The Secretary's Report was received and adopted.

2. The Treasurer's Balance Sheet was also received and adopted.

3. Due notice having been given, on the motion of R. F. Griffiths, Esq., Barrister-at-law, seconded by W. B. Bembridge, Esq., it was Resolved: "That addition be made to the Bye-laws, for the purpose of placing the General Baptist Building Fund on the same footing as the other Departments of the Association."

(For the "addition," see Bye-laws No. 2, after clause relating to Foreign Missions.)

#### BOARD OF TRUSTEES AND CHAPEL PROPERTY COMMITTEE.

The Committee reported through their Secretary, Mr. J. Wallis Chapman, as follows:—

"The Committee have still under their consideration the legal and other aspects of the properties referred to in their last report, but in the present incomplete state of affairs they have nothing to add which will be of service to the Association. A Sub-Committee has been appointed, to carry out the resolution of the last Association for a return of the names of all existing Trustees of property held for the benefit of the General Baptists. New Trustees have been appointed, under the guidance of the Eastern Conference, for the property at Stow Bridge.

"The most important case under the consideration of the Committee is that of Downton, where at the suggestion of this Committee the Association has caused Mr. Cunliffe to be appointed to the pastorate, who is now put into possession of the endowment, which amounts to about £1,800 in the total; he has received the rents, and also the dividends, and the Trustee, Mr. Clifton, has given up the deeds, but the copyhold customs have not yet been complied with. We request the Association to authorize Mr. W. R. Wherry to pay to Mr. Cunliffe for the coming year £7 10s. per quarter. We are glad to find that Mr. Cunliffe's services are appreciated, and it is very desirable that he should continue at Downton for some time to come.

"Your Committee is anxious about the small churches which are in the habit of making no report to the Association, and of sending no statistics for the Year Book. They feel that such isolation is prejudicial to the material interests of the General Baptists in the localities affected. Your Committee therefore advise that the Conferences should make suitable and proper enquiries of churches of this class, with a membership of less than 50, and should report the result of their enquiries to the Secretary of this Committee. Of course where a church, however small, is in communication with the Association, your Committee would be most unwilling to intrude upon its independent action.

"The work of this Committee is much of it necessarily of a confidential character, and it takes a lengthened time to bring its work to a definite result. Your Committee therefore venture to suggest the re-appointment of the Committee, with the added name of Chas. Roberts, Esq., of Sydenham."

On the motion of Rev. J. Lawton the report was adopted, including the recommendation to authorize the payment of £7 10s. per quarter to Mr. Cunliffe, and the suggestion as to the Committee, which now consists of:—

Rev. SOLOMON SMITHIES ALLSOP  
 Rev. WILLIAM JOSHUA AVERY  
 Mr. BENJAMIN BALDWIN  
 Mr. EDWIN BARWICK  
 Mr. WILLIAM BELL BEMBRIDGE  
 Mr. JOSEPH BINNS  
 Mr. WILLIAM HENRY BOOKER  
 Rev. EDWIN WYKES CANTRELL  
 Mr. JOHN WALLIS CHAPMAN (*Sec.*)  
 Rev. JOHN CLIFFORD, D.D.  
 Mr. SAMUEL C. COLMAN  
 Mr. GEORGE DEAN  
 Mr. EPHRAIM CHAPMAN ELLIS

Rev. WILLIAM EVANS  
 Rev. JOSEPH FLETCHER  
 Mr. RICHARD FOULKES GRIFFITHS  
 Mr. THOMAS HENRY HARRISON  
 Rev. JOHN JOLLY, B.A.  
 Mr. JOHN THOMAS MALLETT  
 Mr. THOMAS WHITTLE MARSHALL  
 Mr. GEORGE ORCHARD  
 Mr. RICHARD PEDLEY  
 Mr. CHARLES ROBERTS, JUN.  
 Mr. WILLIAM ROBERT WHERRY  
 (*Treasurer*)

## THE "HYMNAL."

Rev. W. R. Stevenson, M.A., presented the following report:—

"The sales of the Baptist Hymnal have not been so large during the last twelve months as in previous years. It is believed that this is due to the fact that nearly all the churches of the Connexion have for some time past adopted the book, so that the sales now simply represent what is needed to make up for wear and tear. On the other hand, the sales of both the School Hymnal and Tune Book have been decidedly larger than last year, and in regard to both books the prospects are very encouraging.

"In accordance with the desire expressed by the Association some time ago, your Trustees have recently put in hand an edition of the Tune Book in Sol Fa notation. It is expected to be ready for publication by the end of July, and will, we trust, find favour in our Sunday Schools and families.

"The Trustees would take the present opportunity of calling attention to the Pulpit or Large Paper edition of the Baptist Hymnal,—a handsome volume, printed on paper of superior quality, and with large margins for notes. Whilst suitable for the desk or pulpit, it is also one which friends whose eyesight is not so good as formerly would find pleasure to use.

"Although the sales of the past year shew a fair profit, your Trustees feel that it will be wise to build up a substantial Reserve Fund. Moreover, they have the prospect of a large expenditure in printing during the coming year. They regret that for these reasons they cannot now recommend a grant of money to our public institutions; at the same time it has been a pleasure to them, within the past few days, to make a grant of ten pounds' worth of Hymnals to the College Bazaar, and they may remind their friends that during the last five years £1,050 have been contributed from the profits to various religious objects. Also, they quite believe that next year, if ministers and teachers will co-operate in bringing the Hymnals and Tune Books before the attention of their friends, they shall again be able to place a sum of money at the disposal of the Association."

1. Proposed by Mr. T. W. Marshall, seconded by Mr. G. Adcock, and carried: "That the report of the Hymnal Trustees be adopted, and the Trustees thanked."

2. On the motion of Rev. W. Gray, Resolved: "That Messrs. A. Brown-sword and E. Barwick be thanked for their services as Auditors, and asked to serve again."

3. Moved by Mr. G. Adcock, and seconded by Mr. Councillor Binns: "That it is desirable that an edition of the 'School Hymnal Tune Book,' in the Sol Fa method, be published with the words." The resolution was supported by Mr. F. M. Thompson, of Louth, and others, and carried.

*Names of Trustees.*

BEMBRIDGE, W. B.	HARRISON, T. H.	ROBERTS, C., junr.
CHAPMAN, J. W.	HILL, H.	STEVENSON, W. R., M.A.
CLIFFORD, J., D.D.	JONES, J. C., M.A.	UNDERWOOD, W., D.D.
FLETCHER, J.	MALLET, J. T.	WHERRY, W. R.
GOADBY, T., B.A.	PIKE, E. C., B.A.	

## PUBLICATION BOARD.

The Rev. W. R. Stevenson (Secretary) reported:—

"The Publication Board is glad to be able to give a good report as to the circulation of the G. B. Magazine. Although the severe and almost universal depression in the state of both trade and agriculture has prevented positive increase in the sales, a good average has been maintained; and so far as publishers and editors can ascertain, the churches generally are satisfied with the management of the periodical. It was recently remarked by a minister, who from his position was very competent to give an opinion, that 'the people generally feel that they have a good two-pennyworth for their money.'

"Last year an intimation was given that probably the Year Book would be issued in a form including the reports of all our public institutions, at the cost



of eightpence ; but on further consideration it was found that this could not be done without loss. It was therefore thought better to defer any change until the present Association. As the result of deliberation at our meeting yesterday, it has been decided to publish the Year Book in two forms—(1) including all the reports of our Connexional institutions, at the price of 9d. ; (2) without such reports, at 6d.

“In 1881 the Hymnal Trustees were requested to act as your Publication Board for five years. Their term of office in that capacity now expiring, they respectfully call your attention to the fact. At the same time they are pleased to be able, as their last official act, to place at your disposal from the profits of the publications the sum of £50, which sum they respectfully recommend should be given to the Association Treasurer, to be by him placed at the service of the Foreign Missionary Society.”

1. On the motion of Mr. A. H. Moore it was resolved : “That the report of the Publication Board be adopted.”

2. Due notice having been given, W. B. Bembridge, Esq., proposed, and Rev. Principal Goadby, B.A., seconded : “That the amount of £50 placed at the disposal of the Association by the Publication Board, be given to the Treasurer of the Foreign Mission, by way of recouping him for money advanced for incorporation purposes.” Carried.

3. Moved by Rev. Carey Hood, seconded by Rev. C. T. Johnson : “That we thank Revs. W. R. Stevenson, M.A., and J. Fletcher, for their efficient services as Editors of the General Baptist Magazine, and ask them to continue their work through another year.” This resolution was heartily adopted.

4. Resolved : “That the Hymnal Trustees be the Publication Board for the ensuing year.”

#### GENERAL BAPTIST COLLEGE, NOTTINGHAM.

*President*—Rev. T. GOADBY, B.A.

*Treasurer*—T. W. MARSHALL, Esq., Bank House, Loughborough.

*Secretary*—Rev. W. EVANS, Leicester.

*Assistant-Secretary*—Rev. CHARLES W. VICK, Loughborough.

#### *Committee*—

Rev. R. F. GRIFFITHS, London	Rev. S. S. ALLSOP, Burton
„ A. H. LEE, Walsall	„ W. GRAY, Birchcliffe
Mr. A. GOODLIFFE, Nottingham	„ E. STEVENSON, Loughboro'
„ J. HILL, Derby	Mr. E. BARWICK, Nottingham
„ W. R. WHERBY, Bourne	„ W. H. BOOKER „
Rev. T. BARRASS, Peterborough	„ *A. BROWNSWORD „
„ J. CLIFFORD, M.A., London	„ *F. FELKIN „
„ W. H. TETLEY, Derby	„ *J. T. MALLET „
Mr. J. LAMB, Derby	„ *G. PAYNE, Leicester
„ G. ORCHARD, Ashby	„ *J. S. SMITH, Mountsorrel

\* Elected by other Members of the Committee.

1. The Minutes of the year were read.
2. The Reports of Committee, President, and Examiners were read, and the Examiners were heartily thanked for their services.
3. The Treasurer made his Annual Statement, which was adopted.
4. A special resolution of thanks was passed to Mr. Marshall on the completion of his twenty-fifth year of office as Treasurer, and he was requested to continue in office another year.
5. The Secretary and Assistant-Secretary were thanked and re-elected.
6. The Auditors, Messrs. Bumpus and Gadsby, were thanked, and Messrs. Gadsby and Newman were elected for the ensuing year.
7. The retiring members of Committee were thanked, and the Revs. S. S. Allsop, W. Gray, E. Stevenson, and Messrs. Barwick and Bowker were elected.

8. Upon the recommendation of the Committee the following resolution was adopted:—"That the Committee of fifteen be empowered to enlarge the Committee by the addition of five members who shall serve for twelve months."

9. A special vote of thanks was given to the Local Bazaar Committee, Secretaries, Stall Holders, and all friends who by varied service have combined to make the Bazaar a success."

10. It was also resolved: "That friends who have sent Goods to the Bazaar be requested to allow the unsold articles to be sent to Nottingham to be sold there in connection with the opening of the Session of the College in September."

### THE HOME MISSION.

*President*—E. CAYFORD, Esq., London.

*Vice-Presidents*—Dr. CLIFFORD; and T. H. HARRISON, Esq., Derby.

*Treasurer*—R. PEDLEY, Esq., J.P., Crewe.

*Secretary*—Rev. R. P. COOK, 32, Grove Road, St. John's Wood, N.W.

The Rev. R. P. Cook presented the following report:—

"1. The following brethren have been nominated by the Conferences to act as the Committee during the ensuing year:—

<i>Midland.</i>	<i>Southern.</i>
Rev. W. BISHOP	Rev. J. BATEY
„ O. D. CAMPBELL, M.A.	„ F. J. BIRD
„ W. EVANS	„ J. FLETCHER
„ G. H. JAMES	Mr. E. CAYFORD
„ W. R. STEVENSON, M.A.	
„ W. H. TETLEY	<i>Eastern.</i>
Mr. W. ASHBY	Rev. T. BARRASS
„ E. BARWICK	„ G. H. BENNETT
„ G. DEAN	„ J. JOLLY, B.A.
„ G. PAYNE	„ J. C. JONES, M.A.
„ J. S. SMITH	
<i>Lancashire and Yorkshire.</i>	<i>Warwickshire.</i>
Rev. D. MCCALLUM	Rev. E. W. CANTRELL
„ W. SHARMAN	„ G. BARRANS
„ W. MARCH	
„ W. DYSON	<i>Cheshire.</i>
Mr. J. PRESTON	Rev. W. LEES

"2.—*Officers.*—The Committee recommend that Mr. E. Cayford be President; Rev. Dr. Clifford and Mr. T. H. Harrison, Vice-Presidents; R. Pedley, Esq., J.P., Treasurer; Rev. R. P. Cook, Secretary; Mr. R. Bate and Mr. C. W. Pratt, Auditors; with thanks to the Officers and Committee of the past year.

"3. The appointment of Vice-Presidents and Assistant-Secretaries not being provided for in the Constitution, the Committee propose that the words, "Vice Presidents" be inserted after the word "President," and "or Secretaries" after the word "Secretary," in order to bring these officers within the provisions of the Constitution.

"4. The retirement of Mr. T. H. Harrison from the post of Treasurer, after having rendered invaluable service to the Society during the ten years of its reorganization, calls for the special thanks of the Committee and of the whole Association, which you are now requested to accord in the following terms:—

"That we express our special thanks to Mr. T. H. Harrison for the admirable and efficient service he has rendered to the Home Missionary Society during the past ten years as its Treasurer, and for the painstaking devotion he has shown to its interests and success."

"5. The result of the special appeal for a Christmas-Day Collection in the families of the denomination not having proved so successful as was expected, the Committee request the Association to renew its sanction to this means of increasing the income of the Society, and to urge the Pastors and Church Officers to present the subject to their congregations on some suitable day.

"(In consequence of the generally expressed desire of the pastors and delegates present for freedom of choice in regard to the time of making this special appeal, it was agreed to leave the matter to the choice of the churches whether it should take the form of a Christmas Appeal, a Birthday Gift, or a May-Day Collection—the latter suggestion of the Secretary being most approved.)"

It was resolved: That the Report be received and adopted.

#### THE FOREIGN MISSION.

*Treasurer*—W. B. BEMBRIDGE, Esq., Ripley, near Derby.

*Secretary*—Rev. W. HILL, 60, Wilson Street, Derby.

*Honorary Members of Committee*—

Messrs. T. COOK, Leicester; A. GOODLIFFE, Nottingham; C. ROBERTS, Peterborough; and Revs. T. STEVENSON and Dr. UNDERWOOD.

The Secretary reported that the following gentlemen had been elected the Committee for the year—

Rev. S. S. ALLSOP	Rev. G. ROBINSON	Mr. T. H. HARRISON
" J. E. BARTON	" J. SALISBURY, M.A.	" H. HILL
" W. BISHOP	" E. STEVENSON	" J. LAMB
" E. CARRINGTON	" T. R. STEVENSON	" T. W. MARSHALL
" J. K. CHAPPELLE	MR. W. ASHBY	" S. D. RICKARDS
" J. CLIFFORD, M.A.,	" B. BALDWIN	" C. ROBERTS, JUNR.
" SIM HIRST [LL.B.]	" E. BARWICK	" DE ST. DALMAS
" CAREY HOOD	" A. BEXON	" JOHN SALISBURY
" J. HUBBARD	" E. CAYFORD	" PHILIP STEVENSON
" J. C. JONES, M.A.	" S. C. COLMAN	" J. M. STUBBS
" J. MADEN	" G. DEAN	" W. R. WHERRY
" W. ORTON	" E. C. ELLIS	" J. WILFORD

*And all such General Baptist Ministers as are members of the Society.*

Resolved:—That the election of the Committee be confirmed.

#### VILLAGE CHURCHES' BOARD.

The Rev. Watson Dyson (Secretary) read the following Report:—

"The Board feels that the best Report it can offer to the Association is the testimony received from a group of Churches at Epworth, Butterwick, and Crowle, which it has been aiding during the whole of the past year. That Report is as follows:—

"The churches at Epworth, Butterwick, and Crowle, united under the auspices of your Board, and under the pastorate of the Rev. F. Norwood, desire devoutly to acknowledge the goodness of our heavenly Father in granting to us that measure of prosperity which has crowned the labours of the year just ended. Although we were not without signs of spiritual life at Epworth, yet at some of the places the cause seemed all but dead when the arrangement made by your Board took place. But our pastor had not long been with us before we had tokens of good resulting from the united efforts put forth, accompanied by the Divine Spirit's gracious influence and power, using the instrumentality employed to the quickening of the members of the churches and the bringing of others to the Lord. The result of the year's labours has been the addition of—baptized at Epworth, 13, and at Crowle, 1; received at Epworth, 2, at Crowle, 9; restored at Epworth, 1—making an addition to our membership of 26. We feel confident the step taken by the Board is in the right direction, and that if we wish to preserve our small village churches from extinction, it can only be done by grouping them together as you have done with us. We

desire to express our grateful acknowledgments to the Board for the kindness and promptitude with which our case has been taken up and treated by you, and pray that you may be enabled by your operations to greatly extend the Redeemer's kingdom amongst our village churches.'

"The Board's feeling of satisfaction in their first achieved success is somewhat tempered by the fact that it has at present only one such case to report upon. With ample funds at its disposal, and with willing contributors ready to sustain its work, it would gladly enter into obligations to aid other churches which in some of our villages must be struggling for very life. It desires them to believe that it will aid willingly, promptly, and to the best of its ability, if the needy communities for whose welfare it exists will only avail themselves of the benefits which it is able to offer. And it draws attention to the report from Epworth, Butterwick, and Crowle, as shewing the kind of work still possible in village churches if they can in any way be helped and watched over as their needs require."

*Treasurer's Account.*

1885.	Dr.	£ s. d.	1885.	Cr.	£ s. d.
June 20—	To Balance .. . . .	77 11 0	Sept. 1—	By Grant to Epworth and Crowle .. . . .	5 0 0
Sept. —	Conference Collection at Clow Bridge .. . . .	1 10 0	Dec. 1—	„ Ditto ditto .. . . .	5 0 0
May 15—	„ Donation, Hymn Book Fund .. . . .	50 0 0	1886.		
Jan. —	„ Conference Collection at Allerton .. . . .	1 0 0	Mar. 1—	„ Ditto ditto .. . . .	5 0 0
May —	„ Donations—		June 1—	„ Ditto ditto .. . . .	5 0 0
	Mr. Bexon, Old Basford	1 0 0		„ Secretary—Railway Fare, Postages, &c. . . . .	0 9 4
	Mr. Godkin, Loughboro'	2 4 0	June 21—	„ Balance .. . . .	139 6 8
	Mr. Mitchell, Dewsbury	0 10 0			
	Ed. Cayford, London	1 1 0			
	W. H. Mallett, Nottingham .. . . .	25 0 0			
		£159 16 0			£159 16 0

Examined and found correct,—W. B. BEMBRIDGE.

It was resolved:—(1) That the Reports be received and adopted. (2) That we thank the Treasurer, Mr. W. H. Mallett, for his services, sympathizing heartily with him in his affliction, and request him to continue in his office for another year. (3) That the following be the Committee for the ensuing year:—

Rev. DR. CLIFFORD	Mr. H. GODKIN
„ T. BARRASS	„ G. PAYNE
„ T. GOADBY, B.A. .	„ W. RICHARDSON
„ W. DYSON	„ JOSH. CHOLERTON
„ W. GRAY	„ W. R. WHERRY

And that the Rev. J. R. Godfrey, of Barlestone, be the Secretary.

VISITORS' BOARD.

The Report for the year ending May 31, 1886, was read by Rev. J. Clifford, M.A., LL.B. (Secretary.)

"I.—At our last Assembly it was resolved that "*Visitors*" should be elected by the Conferences "(1) to visit every church in the Conference area, usually without a pastor, at least once a year, conducting services and administering whatever counsel and aid may be necessary and possible; (2) to visit any other churches asking for aid in the management of their affairs in times of emergency."

"II.—This is the revival of a custom which had a "free" and beneficent "course" amongst the General Baptists of two centuries ago, and embodied their effort to introduce for the advantage of the churches all the good points of Episcopalianism without any of its evils.

"III.—The Conferences took action in compliance with the request of the Association, and the following brethren are the Visitors for the Conferences named:—

*Midland.*  
 Rev. W. BISHOP  
 ,, T. R. STEVENSON  
 ,, W. R. STEVENSON, M.A.

*Northern.*  
 Rev. W. GRAY

*Southern.*  
 Rev. J. CLIFFORD, M.A., LL.B.  
 ,, J. FLETCHER

*Warwickshire.*  
 Rev. G. BARRANS

*Eastern.*  
 Rev. T. BARRASS  
 ,, G. H. BENNETT  
 ,, J. BENTLEY  
 ,, C. BARKER  
 ,, S. H. FIRKS  
 ,, J. HARPER  
 ,, J. C. JONES, M.A.  
 ,, J. JOLLY, B.A.  
 ,, W. ORTON  
 ,, C. PAYNE  
 ,, G. F. PITTS

*Cheshire.*  
 Rev. C. T. JOHNSON  
 ,, S. HIRST

"IV.—In the autumn of last year the subjoined letter, with the Visitor's name inserted, was sent to each of the churches of the Association.

"GENERAL BAPTIST ASSOCIATION.

"*Westbourne Park Chapel, London, W., Dec., 1885.*

"DEAR FRIEND,—Our Association at its last meeting requested the Conferences to appoint 'Visitors,' who should be ready, *at the cost of the Association*, to respond to an invitation from any of our churches to visit them in order—

- "(1) To conduct special services ;
- "(2) To initiate new methods of work ;
- "(3) To confer on conditions of progress ; and
- "(4) Generally to aid in any way they can the work of the churches.

"In compliance with that request, the brethren named in the annexed list have been chosen for the churches in each respective Conference. If, therefore, you desire to see us, we shall be very pleased to hear from you as early as possible.

"Sincerely yours,

"JOHN CLIFFORD,

"*Secretary to the Visitors' Board.*

"..... *Visitor for the.....Conference.*"

"V.—It is only possible to give a brief sketch of the work that has been done since last December. (1) In the *Midland* Conference, the *Rev. W. R. Stevenson, M.A.*, reports that he was warmly welcomed on a visit to the churches at Upper Broughton and Kimberley. Mr. Stevenson's services have resulted in signal advantage to both these societies. Carrington, and Prospect Place, Old Radford, have also been visited by him. The *Rev. W. Bishop* spent two days with the church at Ibstock, and also conducted a very pleasant Conference at Market Harborough. *Rev. C. Springthorpe* was asked to take the place of our President, the *Rev. T. R. Stevenson* (who was laid aside by illness), and the churches at Heanor, Langley Mill, Belper, and Sawley received the stimulus and aid of his services. The Secretary of the *Midland* Conference, *Rev. R. Silby*, says:—"The detailed reports we had at the Conference were most interesting, and showed that an important and much-needed work had been begun. My own impression is, that if this agency is well worked, the occupation of the Arbitration Board will be gone ; *i.e.*, a friendly conference on matters of common concern, with suggested modes of work, will at an early stage prevent the friction—will call for semi-judicial action—while the holding of a few evangelistic services will prove spiritually stimulating."

"(2) In *Yorkshire* the *Rev. W. Gray* spent a whole Sunday with the church at Clow Bridge, which was much enjoyed.

"(3) The *Southern* Conference reports visits to Ford, Colwell (Isle of Wight), Hitchin, Landport, and Tring. *Mr. Fletcher* says:—

"*Ford.*—The sanctuary at Ford has renewed its youth, and the venerable pastor, Mr. Hood, if full of heart and hope. The church enjoys the sympathy and good will of many churches for miles round.

“*Landport*.—On June 7th I visited the church and preached in the new chapel. It has been quite a heroic effort on the part of pastor and people to venture on this new undertaking. The ground contains a site for a new school-room, and when that is built the church will be well equipped for good work. The chief difficulties of the church are financial ones, accompanied with many legal perplexities in finally disposing of the old Clarence Street property. The friends expressed themselves as cheered and encouraged by the visit.

“*Colwell*.—On June 8th I saw the chapel and the friends at this place for the first time in my life. Arriving a little before 7 p.m., I had a most agreeable conversation with those who seemed to be pillars. There were half-a-dozen good men and true, with whom it was a pleasure to speak, as they had the right ring about them. I learnt that they had duly filled up and sent off the Association Schedule. New Trustees were appointed not long since, and the deeds are at the College. There are but 20 members, and they are too few to support a pastor. They seem to think that if some minister having private means could settle there and take what they could raise, it would be a good thing for the church and neighbourhood; and it might be a good thing for the minister to settle and quietly work in a region which is growing in popularity, and which is sufficiently charming to attract the poet laureate. Will some brother who has retired from the ministry before his work is anything like done, kindly think about it? The church is at present supplied by friends from Newport about two Sundays a month, by a colporteur a third Sunday, and by friends in the neighbourhood of Colwell on the other Sunday or Sundays. This is as well as they can do, but a pastor would be a great gain. The chapel is a model of neatness. It is furnished with modern pews, and is seated for 150. It has a good large vestry, which serves for a schoolroom. It has a beautiful American organ, well played. The place has recently been made bright and clean, and the warmth and heartiness of the men I saw, indicated that if they had a pastor to lead them good work would be done. They were delighted with the visit, and it was certainly a great delight to visit such worthy people. To have been thought of by the Association in this way will cheer them for a long time to come. No one could see the faces and hear the grateful acknowledgments of the Colwell friends, without feeling that in appointing Messengers the Association has done the right thing, and has taken a step that will be fruitful of good.’

“My own interviews with the friends at Hitchin, Tring, and Wendover were of the most gratifying character. Each church is thriving, and our friends at Tring are entering upon a wholly new career in a new home. I was greatly assisted in my visit by the presence and help of my friends, Mr. and Mrs. Cayford.

“(4.) The ancient and distant churches of Epworth and Crowle, of the *Eastern Conference*, have been visited, the former by *Rev. C. Payne* and the latter by *Rev. W. Orton*. Mr. Norwood says:—‘The services were well attended, and there has been a conversion at each place and a good spiritual awakening caused. We are all very grateful for the visit.’

“(5) In *Cheshire*, Chesterton, Eastwood Vale, Haslington, Latebrook, and Wheelock Heath have been visited. *Rev. C. T. Johnson* reports making arrangements for putting the property in trust at Chesterton, and the awakening of more than twenty persons at Haslington to spiritual solicitude. The Secretary, the Rev. Sim Hirst, writes:—

“‘We have visited either together or singly the following churches—Latebrook, Haslington, Wheelock Heath, and Eastwood Vale. At Latebrook there was a social tea, followed by a fellowship meeting. We spoke freely to the members on their attendance at Sabbath and week evening services, and specially at the Communion Service. The meeting was richly enjoyed by all who took a part in it, and we believe it has been a source of good.

“‘Mr. Johnson has conducted special services at Haslington, and I at Wheelock Heath. In both cases there were good results.

“‘At Eastwood Vale I have given an evening to pastoral visitation, and have sought to stir the people to greater activity in the cause of Christ. Such work is not only profitable to the people, but also to the visitors.

“‘The appointment of Messengers in the *Cheshire Conference* has not been in vain. A need has been met. Sympathy has been shown to the small struggling

churches, and good has been accomplished. Our visits have taught us this, that there is need for a stronger bond of sympathy between the town and village churches. Our expenses were either met by the churches or by the Conference. There will be no charge this year to the Association fund.'

"(6) *Warwickshire Conference*.—This Conference appointed its President for the time being the Messenger to the churches, and during the past year several visits have been made. *Rev. J. R. Parker*, the retiring President, visited the church at Coventry, conferred with the officers, and conducted a most stirring and helpful service in the evening: the friends were much encouraged. The Messenger also visited the church at Lombard Street, Birmingham, and rendered efficient service in conferring with the pastor and friends, and in meeting members of the church and congregation in the evening. Other visits have been made, and the testimony all round bears witness to the real and needful work resulting from the revival of the old office of Messengers to the churches. Arrangements are being made for visits by the new President.

"These reports speak more eloquently on behalf of this revived effort to create a sense of our corporate fellowship in responsibility and privilege than anything I could write. It is only necessary to *work* this machinery perfectly and with a full realization and enjoyment of the powers of the Holy Ghost to make it one of the most effective instruments in comforting the perplexed, stimulating the sluggish, cheering the despondent, uplifting the falling, and saving the lost.

"The expenses have been very light, only amounting to £6. This is an important element in the scheme. Some churches cannot meet the 'expenses,' and so they, the neediest of all, miss this sympathy and aid, and dwindle and die. 'Bear ye one another's burdens, and so fulfil' the one supreme and all-welcome law of Christ.

JOHN CLIFFORD,  
*Sec. to Visitors' Board.*

"The Visitors' Board also suggests: That the words 'where necessary' be added to Rule 4 (see Year Book 1885, page 27), so that it shall read—That the expenses of this work be met, where necessary, from the funds of the Association."

On the motion of *Rev. F. Norwood*, it was resolved: "That the report of the 'Visitors' Board' be adopted, and that *Dr. Clifford* be requested to act as Secretary another year."

#### BAPTIST UNION DEPARTMENT.

The *Rev. W. J. Avery* presented the following report:—

"Allow me first of all to express satisfaction on behalf of the Secretary of the Baptist Union, at the arrangements which have been made for gathering our Handbook statistics through the Associations. Nearly every Association has fallen in with the proposal, and we are very grateful for the action of this Association in particular. The uniformity of the returns is an advantage to the Denomination in many ways.

"This report must be accepted as only a summary of contributions to Baptist Union Funds. The details are fully prepared for the statistical columns of the *G. B. Year Book*. I will, however, follow here as far as possible the lines of comparative statement which appeared in my last report. I only regret that I have not a more satisfactory result to shew. Still, this is not to be regarded as an expression of ungrateful discontent.

"*General Expenses Fund*.—The following are the contributions of General Baptist Churches for the working expenses of the Union in the year 1885:—

<i>Conference.</i>	<i>No. of Subscribing Churches.</i>	<i>Amount.</i>	
		<i>£</i>	<i>s. d.</i>
Midland ... ..	26 ...	10	11 0
Lancashire and Yorkshire ...	12 ...	3	0 0
Southern ... ..	9 ...	8	4 0
Eastern ... ..	9 ...	3	5 0
Cheshire ... ..	4 ...	1	5 0
Warwickshire ... ..	3 ...	0	12 6
<b>Total</b> ... ..	<b>63</b>	<b>26</b>	<b>17 6</b>

The Lancashire and Yorkshire Conference has sent up £1, and we have received £33 0s. 6d. from fourteen personal subscribers. Upon comparison it appears that eight churches have contributed this year, in addition to the fifty-five reported last year, but the amount received is £1 7s. less. There is also a falling off of personal subscriptions to the extent of £2 18s. 6d., although the number of contributors is the same. In the Midland Conference the subscribing churches are increased by five, but the contributions have diminished by £2 11s. In the Lancashire and Yorkshire Conference twelve churches contribute £3, instead of, as last year, fourteen churches contributing £4 7s. 6d. In the Southern Conference there is an increase of one subscribing church and of £2 17s. in contributions, and in the Eastern of two churches and 2s. 6d. increase. Cheshire has doubled its number of subscribing churches, but sends exactly the same amount as before. Warwickshire has still only three churches in the Union, and they have reduced their contributions from £1 to 12s. 6d.

“I think no one can affirm that the terms of connection with the Baptist Union are at all exacting. This fund is now severely straitened, whilst the burdens upon it are constantly increasing. Scarcely one-third of the General Baptist churches subscribe to it. Is that a sufficiently large proportion?”

“*Annuity Fund.*—Between June 1st, 1885, and May 31st, 1886, fifteen churches contributed £90 14s. 10d., as against £375 14s. 3d. contributed by twenty-one churches in the previous twelve months. This comparison must not however be made absolute, because much of the amount reported last year represents exceptionally large donations. The names of four General Baptist ministers have been added during the year to the list of beneficiary members. No minister has, however, retired from the G. B. pastorate and become an annuitant within the same period.

“I made reference at Ealing to the approaching issue of the Actuary’s report on the third triennial valuation of the fund. That report was adopted at Swansea with ‘pleasant surprise’ after all. The accumulation of interest on the voluntary part of the fund to the extent of £3,952 nett, enabled the Council to maintain the payments to annuitants at the old rate, for the further period of three years. This is matter for great satisfaction, but it must not be forgotten that the risk of a reduction is not entirely prevented, but only briefly postponed. The capital of the fund has yet to be considerably increased, or an equivalent secured in annual subscriptions. This latter channel of income is one which we especially and earnestly commend for your wider use.

“*British and Irish Mission.*—During the year ending September 30th, 1885, we received £20 3s. 5d. from fourteen General Baptist churches. This represents an increase of six subscribing churches, and £9 5s. 5d. in contributions. For this I am personally grateful. The money was intended chiefly for Ireland, and I shall be pleased to state our case for that branch of the work especially, in any church that will receive a visit. Up to the present only one General Baptist church has accorded me that privilege. There is really good work to be done in the sister island, for Christ. It would almost seem as if faith in the Gospel had died out from Baptist churches, so far as Ireland is concerned. In no political school is there such an attitude of indifference or despair. Surely we are not going to send missionaries to every other part of the world, and yet remain so hopeless of Ireland, as to contribute little or nothing for her enlightenment!

“*Augmentation Fund.*—The report for 1885 shows that eleven G. B. churches have subscribed £24 1s., as against twelve churches subscribing £35 5s. 6d. in 1884. Three of your ministers have had their incomes augmented in a gross amount of £54 10s., of which sum £24 10s. was voted by the Council of the Baptist Union from this fund. This was £5 10s. less than would have been granted if our resources had not so far failed us. The remedy is in the hands of the more favoured churches. They could at least give a sacramental collection every year. The offering would be as fitting, as the result would be useful.

“*Education Fund.*—During 1885, friends connected with thirteen General Baptist churches subscribed £12 18s. to this fund, or £4 12s. 6d. less than in 1884. For the education of his child, one General Baptist pastor is now receiving £15 per annum, and another £7 10s. per annum. We are still indebted to the Rev. R. B. Wallace, of Melbourne, for his kindness in collecting amongst the



Midland churches for this fund, and I hope that his work will be more than ever successful. Cases cited in the annual report show how urgent is the need for the fund in some localities where our brethren fulfil their ministry, without educational facilities for their children.

"This report sets forth more or less fully your share in the work of the Baptist Union. By that work the Union stands or falls. 'By their fruits ye shall know them,' applies to institutions as well as to men. And there is no union like that of 'working together.' In the claims, therefore, which I have presented, you will, I am sure, recognize—and recognizing, will regard—'A Plea for Union among Baptists.'"

On the motion of Rev. J. Maden, it was resolved: "That the report now presented by Rev. W. J. Avery, be received and adopted, that we tender him our sincere thanks for his useful service, and ask him to continue his labours during the coming year."

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#### SUNDAY SCHOOL CONFERENCE.

The Secretary, Mr. E. H. Bott, reported:—

"The Annual Conference was held in the 'Cook Memorial Hall,' on Wednesday morning at 9 o'clock, June 23rd. Mr. Councillor Binns presided. Rev. G. Taylor opened the meeting with prayer. A very able Paper was read by Mr. W. Goodship, of Leicester, on 'Some causes of failure in Sunday School work.' He dwelt upon the importance of punctuality, discipline, and adaptation in teaching. The discussion was opened by Mr. Hitchcock, of Birmingham, and was continued by Messrs. Warren, of Birmingham, Colman, Dean, Bembridge, Woodford, Pedley, and Wilford, and by Revs. Dr. Ball, of Buffalo, W. Evans, T. Barrass, H. Wood, etc. The discussion was excellent throughout.

"Mr. Councillor Cholerton, of Derby, moved, and Mr. T. Walley, of Tarporley, seconded a vote of thanks to the reader of the Paper.

"Mr. Councillor Wilford, of Leicester, moved, and Mr. E. H. Bott seconded a vote of thanks to the chairman.

"The Committee suggest, (1) as a Committee for next year, Messrs. Wilson, of Boston (Secretary), Atton, of Spalding, Faulkner, of Sutterton, and Ward, of Boston; and (2) as a subject for the Paper, 'How best to obtain the sympathy and co-operation of the parents of our scholars.'"

On the motion of Rev. G. H. Bennett, the report was received and adopted.

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#### LOCAL PREACHERS' CONFERENCE.

The Secretary (Mr. A. H. Moore) reported:—

"The Local Preachers' Conference was held in Charles Street Chapel, Leicester, on Thursday, June 24th. Mr. Geo. Stevenson presided, and there was a large and representative attendance. Rev. Geo. Taylor, of Norwich, offered prayer, and after an interesting and encouraging speech from the chairman, Mr. W. R. Wherry, of Bourn, read a Paper on 'Village Preaching,' in the course of which he insisted that the preacher to be efficient should be *clear, earnest, appropriate, brief, and natural*. The discussion was opened by R. F. Griffiths, Esq., Barrister-at-law, of London, and was continued by Messrs. Ashby and Payne, of Leicester, Mr. W. Collier (a Wesleyan), and Revs. J. C. Forth, J. Bentley, and Murray.

"Rev. J. C. Jones, M.A., of Spalding, moved: 'That the best thanks of the Conference be given to Mr. Wherry for his admirable paper.' This was seconded by Rev. Dr. Ball, of Buffalo, America, and supported by Dr. Dawson Burns, of London, and carried unanimously.

"The Secretary moved, and Mr. Wherry seconded a vote of thanks to Mr. Stevenson for his conduct in the chair, which was unanimously carried.

"It was resolved that the Committee for 1887 be Rev. J. Jolly, and Messrs. W. R. Wherry, Hutton, and Brown.

"It was resolved that the Secretary send a letter of condolence to the widow of our much lamented Brother Swan."

The report was received and adopted.

## COMMITTEE OF EXIGENCIES.

The following are the Committee of Exigencies for 1886-7:—

<i>Ex-Officio.</i>		<i>Elected.</i>
Rev. WATSON DYSON		Rev. T. BARRASS
„ T. GOADBY, B.A.		„ DR. CLIFFORD
„ W. HILL		„ W. GRAY
„ T. R. STEVENSON		Mr. B. BALDWIN
„ C. PAYNE (Sec.)		„ R. PEDLEY

## THE EXECUTIVE COMMITTEE.

1. It was resolved: That we fix the limit of the Association Executive Committee at 200 for the ensuing year.

2. That the Committee consist of all other Committees appointed by the Association, and such General Baptist Ministers as are, by right, members of the College and Foreign Mission Committees.

3. *Committee for 1886-7.*—Revs. Watson Dyson, S. S. Allsop, W. J. Avery, C. Barker, G. Barrans, T. Barrass, J. E. Barton, J. Batey, G. H. Bennett, J. Bentley, F. J. Bird, W. Bishop, O. D. Campbell, M.A., E. W. Cantrell, E. Carrington, J. K. Chappelle, J. Clifford, M.A., LL.B., R. P. Cook, W. Evans, S. H. Firks, J. Fletcher, T. Goadby, B.A., J. R. Godfrey, W. Gray, R. F. Griffiths, J. Harper, W. Hill, Sim Hirst, C. Hood, J. Hubbard, G. H. James, J. Jolly, B.A., J. C. Jones, M.A., A. H. Lee, Wm. Lees, J. Maden, W. March, D. McCallum, W. Orton, J. R. Parker, C. Payne, A. C. Perriam, G. F. Pitts, G. Robinson, J. Salisbury, M.A., W. Sharman, E. Stevenson, T. R. Stevenson, W. R. Stevenson, M.A., W. B. Taylor, W. H. Tetley, W. Underwood, D.D., C. W. Vick, Messrs. — Atton, W. Ashby, B. Baldwin, J. P. Barnard, E. Barwick, W. B. Bembridge, A. Bexon, J. Binns, W. H. Booker, — Brown, E. Cayford, J. W. Chapman, J. Cholerton, S. C. Colman, G. Dean, E. C. Ellis, C. Faulkner, F. Felkin, H. Godkin, A. Goodlife, T. H. Harrison, H. Hill, James Hill, — Hutton, J. Lamb, J. T. Mallet, T. W. Marshall, G. Orchard, G. Payne, R. Pedley, J. Preston, W. Richardson, S. D. Rickards, C. Roberts, junr., De St. Dalmas, J. Salisbury, J. S. Smith, Philip Stevenson, J. M. Stubbs, J. Ward, W. H. Wherry, J. Wilford, G. C. Wilson, and such General Baptist Ministers, not named above, as are by right members of the College and Foreign Mission Committees.

## THE ASSOCIATION LETTER.

1. It was moved by Rev. O. D. Campbell, M.A., seconded by Rev. A. C. Perriam, and supported by Rev. Dr. Clifford and others, and carried: “That the best thanks of the Association be given to Mr. H. Godkin, for his able and suggestive Letter, and that he be requested to allow it to be printed in the Year Book.”

2. On the motion of Dr. Clifford it was resolved: “That the members and officers and pastors of our churches are entreated to give the Letter their earliest consideration; and, that the Visitors' Board, together with the members of the Village Churches Board, be a Committee to arrange, and submit at the next Association, measures for carrying out the scheme suggested by the writer. The Secretary of the Association to be the convener.”

## THE DAY FOR SPECIAL PRAYER.

On the subject of Special United Prayer three resolutions were sent to the Secretary—one from the Yorkshure Conference, another from Revs W. R. Stevenson, M.A., and T. Barrass, and a third from Rev. J. Jolly, B.A. As Mr. Jolly was the first to move in this matter, *his* resolution was the one submitted to the Association, moved by himself, and seconded and supported by the other brethren who wished the matter discussed. It is now commended to the earliest consideration of the churches.

Resolved: "That in view of the great need of a revival of spiritual power in the churches of this Denomination, we recommend the setting apart of the last Sunday in September as a day for special, united, and simultaneous prayer."

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#### ASSOCIATION EXPENSES.

1. As the demands made on the Association Fund are increasing so as to embarrass the Treasurer, the question of an increased income needs to be considered. On the motion of Mr. W. B. Bembridge it was "agreed to refer the matter of Association Expenses to the Committee of Exigencies for consideration."
2. Rev. W. Evans moved, and Rev. W. J. Avery seconded, and it was resolved: "That the action of the Association, with reference to the payment of the travelling expenses of the President to the Council Meetings of the Baptist Union (see Year Book 1885, p. 36, par. 3), be considered a permanent arrangement."

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#### DEPUTATIONS.

1. *The Baptist Union*.—The Rev. C. Williams, President of the Baptist Union, was introduced, and spoke of our common work, after which, on the motion of Rev. J. Maden, it was resolved: "That we heartily welcome to this Association the Rev. C. Williams, and wish him much success during his year of office, and especially in his efforts to bring into closer relationship the two sections of the Baptist Denomination."

2. *The Free Baptists of America*.—Dr. G. H. Ball, of Buffalo, N.Y., brought greetings from our brethren across the Atlantic. In response to his words, on the motion of Rev. Principal Goadby, B.A., it was resolved: "That in offering a very hearty welcome to the Rev. Dr. Ball, deputy from the Free Baptists of America, this Association desires to express its deep and continued interest in the Free Baptists of America, and to rejoice with them in the growing feeling of the oneness of both bodies of churches, and the growing progress of our work and institutions, as well in India as on both sides of the Atlantic."

3. *The General Baptist Assembly*.—The Rev. J. A. Brinkworth was introduced, and the following resolution was passed: "That we welcome the deputation from the older body of General Baptists with the same cordiality as in former years."

4. *The Nonconformist Ministers of Leicester* presented an address, through Rev. Ll. H. Parsons. This was spoken to by Revs. Thos. Simon, M.A., and H. Douthwaite, and the President in a few words very suitably acknowledged the Christian courtesy thus shown.

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#### REPORTS OF SPECIAL COMMITTEES.

##### I.—NEXT ASSOCIATION.

The Committee appointed to prepare suggestions for the next Association presented its report, and the following resolutions were passed:—

1. *Place*.—That we gratefully accept the invitation of our friends at Boston.
2. *President*.—That the President be the Rev. Watson Dyson, of Halifax.
3. *Preacher*.—That the Rev. E. W. Cantrell, of Lombard Street, Birmingham, be requested to preach on Wednesday Morning.
4. *Letter*.—That the subject of the Letter be "Woman's Work in the Church," and that Rev. J. C. Forth, of Leicester, be requested to write it.

##### II.—PUBLIC QUESTIONS.

The following resolutions on public questions were proposed and carried:—

1. *Ireland*.—That this Association in Annual Meeting assembled, representing the New Connexion of General Baptist Churches in England, desires to convey to the Right Hon. W. E. Gladstone its profound sense of the noble

motives by which he is actuated, in seeking to cement the union of Ireland to Great Britain, by conciliation rather than by coercion ; and rejoices in the prospect of the settlement of the question of the future government of Ireland, in a way that is designed to meet the wishes and aspirations of the Irish people. (Rev. T. Goadby, B.A.)

*A letter of acknowledgment has been received from the Right Hon. W. E. Gladstone.*

2. *Disestablishment.*—That this Association recognizes with pleasure the large acceptance of the principles of religious equality, shown by the result of the last general election, and earnestly trusts that our friends will continue to co-operate in the cause of the liberation of religion from State control, until the voice of the nation secures the removal of this hindrance to the progress of Christianity in our land. (G. Stevenson, Esq.)

3. *Education.*—That inasmuch as many of the Public Elementary Schools of this country, which are largely supported by Parliamentary grants, are entirely under the control of the clergy, this Association is of opinion that a radical change is required in this matter, and that whenever public money is given to a school, that money should be placed in the hands, not of a sectarian and irresponsible Committee, but should be administered by a Representative Board. (Rev. J. Fletcher.)

4. *State Aid in India.*—That this Association disapproves of Hindoos, Mahomedans, and other natives of India being taxed for the support of the Christian religion, and trusts that all grants for ecclesiastical purposes, from the revenue of the empire, may be withdrawn as speedily as possible. (Rev. W. Hill.)

*Nos. 2, 3, and 4, have been acknowledged by the Secretary of the Liberation Society.*

5. *Sunday Closing of Public Houses.*—That this Association approves the closing of Public Houses during the whole of Sunday, and authorizes the President to sign, on behalf of the Association, a petition to the House of Commons expressing such approval. (Rev. T. Barrass.)

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#### VOTES OF THANKS.

1. *Preacher.*—That the hearty thanks of this Association be presented to the Rev. J. Fletcher, for the practical and inspiring sermon preached by him on Wednesday morning. (Rev. W. R. Stevenson, M.A.)

2. *Vice-President.*—That we very cordially thank W. B. Bembridge, Esq., for his energetic and efficient services as Vice-President of the Association. (Rev. R. Silby.)

3. *Assistant-Secretary.*—That we very gratefully acknowledge the painstaking and cheerful services rendered by the Rev. G. H. Bennett, as Assistant-Secretary. (The Secretary.)

4. *Dover Street Church.*—That our most cordial thanks be presented to the friends connected with Dover Street Chapel, the Pastor, Officers, Committees, Local Secretary, etc., for their admirable arrangements to provide accommodation for the Association during its visit, and for their great kindness in promoting the comfort of Ministers, Delegates, and Visitors. (Rev. Watson Dyson.)

5. *Loan of Chapels.*—That we most gratefully recognize the Christian courtesy shown by the Officers of Belvoir Street and Charles Street Baptist Churches, in placing their chapels at our disposal. (Rev. J. Salisbury, M.A.)

6. *Hospitality.*—That this Association presents its sincere and hearty thanks to the friends of all denominations in Leicester, for the generous hospitality provided for the pastors and delegates during their visit to the Association gatherings of 1886. (Rev. J. Fletcher.)

*President.*—That we most warmly thank the President of the Association, the Rev. T. R. Stevenson, for the very able, wise, and interesting manner in which he has presided over the meetings of this Association. (Rev. W. Gray.)

# REGISTER OF

Places in *Italics* are subordinate stations in union with churches. Names in brackets  
Churches marked [H] have Minister's

## I.—CHESHIRE AND NORTH

*President*—Rev. C. T. JOHNSON, Longton.

Total Membership, 1,158.

S. S. Teachers, 192; Scholars, 1,950.

CHURCH. (The Post Town is added where necessary.)	COUNTY.	When formed.	Chapel Seats.	Members, 1886.		Addtns.		Reductns.			
				Members, 1886.	Members, 1886.	Baptized. Received.	Restored.	Transferr'd Excluded Dead. Erased.			
Audlem... ..	Cheshire	1814	150	33	32				1		1
Chesterton, near Newcastle-under-Lyne...	Stafford	1877	200	16	16						2
Congleton (Zion)... ..	Cheshire	1840	400	24	29	5					3
Crewe (Union Street)... ..	Cheshire	1883	640	60	74	7	11	3	1		4
Eastwood Vale, near Hanley ... ..	Stafford	1877	300	35	35						5
Haslington, near Crewe ... ..	Cheshire	1884	100	29	35	6	1				1 6
Latebrook, near Golden Hill ... ..	Stafford	1877	150	22	22						7
Longton (Trentham Road)— <i>Normacott</i> ...	Stafford	1853	600	298	310	25	3	4	8	6	4 2 8
Macclesfield (George Street) [H] ... ..	Cheshire	1823	500	167	172	10	5		4		6... 9
Nantwich [E]— <i>Willaston</i> ... ..	Cheshire	1862	350	79	72	4	3		3		11 10
Poynton (Park Lane) near Stockport ...	Cheshire	1862	180	40	44	3	2		1		... 11
Stoke-on-Trent (London Road)... ..	Stafford	1841	450	179	188	7	1	1			... 12
Tarporley [H]— <i>Brassey Green</i> ... ..	Cheshire	1717	290	58	53						... 5 13
Wheelock Heath... ..	Cheshire	1823	253	77	76	2		1	3		1... 14

# THE CHURCHES.

are the designations of the chapels, or the streets in which they are situated.  
House, [E] have an endowment.

## STAFFORDSHIRE CONFERENCE.

*Secretary*—Rev. SIM HIRST, Stoke-on-Trent.

Contributions for Denominational purposes, £236 3s. 5d.

S. S. Contributions, £188 16s. 2½d.

	PASTOR.	Settled in pre- sent pastorate.	NAME AND ADDRESS OF SECRETARY.	SUNDAY SCHOOL.		
				Local Preachers Teachers.	Scholars.	Contributns £ s. d.
1	George Towler	... 1883	Jas. Hill, Daisy Bank, Audlem	6	30	4 2 0
2	... ..	... ..	... ..	4	9	70
3	Wm. Goacher	... 1885	The Pastor	...	35	
4	Wm. Lees	... 1863	John Jones, Street off Middlewich Street	1	12	97 7 9 3
5	...	...	W. H. Jervis	1	16	135
6	...	...	Richard Merrill, Henry Street	11	64	12 3 3
7	...	...	...	3	12	90
8	C. T. Johnson	... 1879	C. M. Fannall, 21, Trentham Road	5	25	420 56 10 7
9	...	...	J. Bennett, 110, Mill Street	21	168	25 0 0
10	Price Williams	... 1882	Rd. Forey, Brassey Hall, Willaston, Nantwich	3	25	250 19 12 0
11	George Walker	... 1862	The Pastor	10	99	13 13 1½
12	Sim Hirst	... 1881	C. Wickenden Pratt, Stoke Ville, Stoke-on-Trent	2	23	300 28 18 0
13	H. B. Murray	... 1886	R. Bate, Tarporley	3	12	90 7 17 6
14	... ..	... ..	Richard Pedley, Haslington, Crewe	1	10	102 13 10 6









## YORKSHIRE CONFERENCE.

Vice-President—Rev. W. DYSON, Halifax.

Treasurer—Mr. LISTER.

Contributions for Denominational purposes, £632 12s. 5d.

S. S. Contributions, £1,389 0s. 7d.

PASTOR.	Settled in pre- sent pastorate.	NAME AND ADDRESS OF SECRETARY.	Local Preachers		SUNDAY SCHOOL.			
			Teachers.	Scholars.	Contributions			
					£	s.	d.	
1 ... ..	...	M. H. Suthers, Grove Terrace, Bacup ...	1	18	95	31	0	0
2 William Gray	1860	The Pastor ... ..	72	358	72	12	6	
3 ... ..	...	Edwin Cockcroft, Allerton, Bradford ...	25	245	32	9	10	
4 James Mills	1885	Albert Wood, 15, Menstone Street, City Road ...	30	267	...	...	...	
5 D. S. Williams	1883	Wm. Hulme, 172, Westgate ... ..	120	128	40	0	0	
6 ... ..	...	A. White, Allerton, Bradford ... ..	432	217	28	5	0	
7 J. E. Barton	1882	John Preston, Danes House Road ... ..	650	633	122	0	5	
8 Duncan McCallum	1882	John Kilshaw, Yorkshire Street ... ..	55	556	113	14	7	
9 J. W. Hamby	1881	G. Andrews, Lane Ends, Clayton, nr Bradford ...	248	384	...	...	...	
0 ... ..	...	J. D. Waddington, John Street ... ..	30	241	...	...	...	
1 Arthur C. Perriam	1884	Joshua Mitchell, West Park Street ... ..	27	194	24	9	10	
2 R. Heyworth	1882	{ G. H. Gregory, Brighton View, Whitewell } Bottom, Newchurch ... ..	2	24	213	44	4	8
3 ... ..	...	J. Farnworth, Clowbride, near Burnley ... ..	3	11	170	...	...	
4 Watson Dyson	1878	Joseph Binns, 1, Princess Street ... ..	6	73	671	76	6	0
5 James Hubbard	1884	The Pastor ... ..	7	57	290	92	3	0
6 ... ..	...	Wm. Chadwick, 2, Colne Road, Burnley ... ..	1	6	56	42	5	0
7 James Horn	1886	Thos. Blakey, 41, Hillary Street ... ..	...	...	...	...	...	
8 W. Sharman	1878	The Pastor ... ..	14	139	...	...	...	
9 Sandy Kent	1884	George Marshall, Nazebottom, Lydgate ... ..	38	290	238	0	0	
0 W. L. Stevenson	1884	John Ormerod, 2, Leywood, near Todmorden ...	33	233	63	0	2	
1 ... ..	...	J. Whitehead, Mountain View, Wood End ... ..	3	27	...	...	...	
2 ... ..	...	Matthew Trunrove, Knott Hall, Hobden Bridge ...	16	130	27	0	0	
3 Wm. Stubbings	...	...	...	...	...	...	...	
4 A. C. Carter	1885	John Firth, 30, Albert Road ... ..	2	62	412	63	11	11
5 J. K. Chappelle	1876	{ J. Greenwood, Tongue Brink, Burnley } Valley, Todmorden ... ..	4	49	295	92	0	0
6 Charles Rushby	1881	J. W. Manley, Set Street ... ..	4	47	365	37	17	6
7 William March	1880	John Crossley, Pleasant View ... ..	4	44	335	52	11	2
8 W. Stone	1883	The Pastor ... ..	1	37	264	63	8	10
9 C. Waterton	1886	G. Shaw, Rochdale Road, West Vale ... ..	30	208	32	0	0	

## IV.—MIDLAND

President—Rev. J. MADEN, Old Basford.

Total Membership 10,943.

S. S. Teachers, 2,235; Scholars, 21,093.

CHURCH. (The Post Town is added where necessary.)	COUNTY.	When formed.	Chapel Seats.	Members, 1885.	Members, 1886.	Addtns.			Reductns.				
						Baptized.	Received.	Restored.	Transferr'd	Excluded.	Dead.	Erased.	
Arnold, near Nottingham ... ..	Notts.	1849	450	78	82	6	2	...	2	1	1	...	1
Ashby-de-la-Zouch and Packington ...	Leicester	1804	700	213	216	5	5	...	3	...	4	...	2
Barton Fabis, near Hinckley [H E]— <i>Barlestone, Bosworth, Bagworth, Congersone, Newbold, Desford</i> ... ..	Leicester	1745	400	284	274	5	1	...	6	...	8	2	3
Beeston, (Nether St), near Nottingham [H]	Notts.	1804	400	94	96	1	2	...	1	...	...	...	4
Belper (Bridge Street), near Derby ...	Derby	1818	350	48	47	...	...	...	...	...	1	...	5
Billesdon (Back Street), near Leicester ...	Leicester	1813	160	19	19	...	...	...	...	...	...	...	6
Boughton, near Newark ... ..	Notts.	1827	100	20	20	...	...	...	...	...	...	...	7
Broughton and Willoughby ... ..	do.	1854	340	34	49	14	1	...	...	...	...	...	8
Burton-on-Trent (New Street)— <i>Caudwell</i>	Stafford	1824	840	254	220	3	4	...	3	...	4	6	9
Overseal ... ..	do.	1854	120	...	28	...	...	...	...	...	...	...	...
Burton-on-Trent (Parker Street) ... ..	do.	1880	350	48	52	8	7	...	4	...	2	5	10
Carlton, near Nottingham ... ..	Notts.	1876	110	49	47	1	...	...	...	...	...	3	11
Castle Donington, near Derby— <i>Weston-on-Trent</i> ... ..	Leicester	1774	500	121	121	...	...	...	...	...	...	...	12
Sawley, near Derby ... ..	Derby	1783	250	74	75	...	3	...	2	...	...	...	13
Chellaston, near Derby ... ..	Derby	1868	...	22	22	...	...	...	...	...	...	...	14
Coalville, near Leicester [H] ... ..	Leicester	1835	600	129	140	10	4	2	1	...	3	1	15
Crich (Ebenezer) near Derby ... ..	Derby	1838	250	48	63	7	4	4	...	...	...	...	16
Cropstone, near Leicester ... ..	Leicester	1850	...	12	12	...	...	...	...	...	...	...	17
Derby (St. Mary's Gate) [H]— <i>Willington, Littleover, Junction Street, Boyer Street</i> ... ..	Derby	1797	1200	638	614	34	4	2	14	4	14	32	18
Derby (Osmaston Road) [H]— <i>Pear Tree</i> ...	do.	1831	900	491	484	12	5	4	10	...	6	12	19
Derby (Watson Street) ... ..	do.	1867	200	86	87	...	2	1	...	...	...	...	20
Duffield, near Derby ... ..	do.	1810	200	57	56	2	...	...	...	...	3	1	21
Earl Shilton, near Hinckley ... ..	Leicester	1758	250	52	52	...	...	...	...	...	2	...	22
Eastwood (Hill Top) nr Nottingham— <i>Greasley</i>	Notts	1876	400	44	41	...	...	...	...	...	...	...	23
Grantham (Oxford Street) ... ..	Lincoln	1877	250	40	42	3	...	...	...	...	1	...	24
Hathern, near Loughborough ... ..	Leicester	1840	150	42	38	1	2	...	...	...	3	4	25
Honor (Derby Road) near Nottingham ...	Derby	1861	450	73	58	2	2	...	2	...	1	15	26
Hose and Clawson, near Melton Mowbray	Leicester	1852	210	68	74	5	1	...	...	...	...	...	27
Hucknall Torkard, near Nottingham ...	Notts	1849	800	258	257	9	2	...	3	1	3	5	28
Hugglescote, near Ashby-de-la-Zouch— <i>Coleorton, Ellistown</i> ... ..	Leicester	1798	625	185	179	5	1	3	6	...	3	6	29
Ibstock— <i>Heather</i> ... ..	do.	1878	320	80	92	14	4	...	...	...	...	...	30
Ilkeston (Queen Street) near Derby ...	Derby	1784	500	105	98	5	...	1	2	...	1	10	31
Ilkeston (South Street) ... ..	do.	1882	200	56	61	...	5	...	...	...	...	...	32
Kegworth [H] and Diseworth, near Derby	Leicester	1760	...	160	142	2	2	...	4	...	...	...	33
Kimberley, near Nottingham ... ..	Notts.	1878	120	16	20	4	1	...	...	...	...	...	34
Kirkby Woodhouse, near Mansfield ...	do.	1754	170	119	117	3	1	2	...	3	4	2	35
Kirkby-in-Ashfield, near Mansfield ...	do.	1816	200	88	77	1	...	...	3	4	1	4	36
Kirkby, East ... ..	do.	1873	300	131	118	2	1	...	3	5	1	7	37
Knipton, near Grantham ... ..	Leicester	...	...	4	4	...	...	...	...	...	...	...	38
Langley Mill, near Nottingham ... ..	Derby	1845	300	71	67	...	2	...	...	5	1	...	39
Leake, near Loughborough ... ..	Notts.	1700	...	39	45	3	2	2	...	...	1	...	40
Leicester (Friar Lane)— <i>Fleckney</i> ... ..	Leicester	1656	1000	402	346	13	18	3	4	1	7	7	41
Leicester (Archdeacon Lane)— <i>Smetton</i> ...	do.	1805	1100	328	331	13	3	...	5	...	6	2	42
Leicester (Dover Street) ... ..	do.	1823	745	320	315	15	3	...	8	...	4	11	43

## CONFERENCE.

Secretary—Rev. R. SILBY, Hyson Green, Nottingham.  
 Contributions for Denominational Purposes, £2,242 10s. 5d.  
 S. S. Contributions, £1,609 10s. 10d.

No.	PASTOR.	Settled in pre- sent pastorate.	NAME AND ADDRESS OF SECRETARY.	SUNDAY SCHOOL.					
				Local Preachers	Teachers.	Scholars.	Contributions		
							£	s.	d.
1	...	...	Wm. Bown, 13, Walter Street Nottingham	34	274	18	0	0	
2	C. Clarke, B.A. (Lon.)	1862	The Pastor	2	53	229	42	4	6
3	G. Needham	1876	{ J. Compton, Newton Burgoland, near Ashby-de-la-Zouch	8	57	440	67	5	1
3	J. R. Godfrey	1885							
4	Richard Pursey	1884	Wm. Neville, Chilwell, Notts	23	190	...	...	...	
5	...	...	James Bakewell, Belper	1	17	172	18	11	0
6	...	...	Joseph Miles	8	40	...	...	...	
7	...	...	...	...	...	...	...	...	
8	...	...	Alpheus Reid, Willoughby, Loughborough	6	33	4	14	0	
9	Solomon S. Allsop	1879	Jas. Bannister, Branstone Road	45	445	48	13	0	
10	George E. Payne	1885	J. F. Garner, 47, Thornley Street	15	175	23	10	6½	
11	...	...	E. Dring, School Board House	1	23	168	10	15	0
12	...	...	T. Oldershaw	3	26	111	...	...	
13	...	...	C. Turner, Elm Cottage, Sawley	1	27	107	25	"	3
14	...	...	Eliz. Warren, Sinfu Field, Allenton, Derby	1	5	33	...	...	
15	F. Pickbourne	1882	W. Moss, Coalville, near Leicester	5	27	280	32	0	0
16	...	...	E. Kirk, Crich, Derby	1	18	142	...	...	
17	...	...	...	...	...	...	...	...	
18	Thomas R. Stevenson	1881	James Hill, Duffield Road	6	91	1489	169	4	7
19	W. H. Tetley	1878	The Pastor	8	65	1096	...	...	
20	...	...	W. Bridges, Darley, near Derby	7	21	260	34	17	9
21	...	...	Thos. Abell	1	6	90	7	14	9
22	...	...	Thos. Sleath	1	10	120	...	...	
23	...	...	J. Wood, Newthorpe Common, Notts	20	225	22	11	0	
24	...	...	J. S. Chesterton, 62, Dudley Road	14	113	...	...	...	
25	...	...	F. Fuller, Hathern, near Loughborough	1	10	100	...	...	
26	...	...	Percy Lockton, Nelson Street	2	24	249	16	1	1
27	...	...	Thos. H. Stevenson, Hose Lodge	4	16	60	9	0	0
28	Wm. Chapman	1879	John Carpenter, Mosley Street	2	45	500	26	17	11
29	...	...	Benjamin B. Drewett, Hugglescote	27	250	72	10	0	
30	J. Watmough	1881	G. Haywood, Ibstock, nr Ashby-de-la-Zouch	1	15	150	23	0	0
31	...	...	Wm. Knott, 79, Bath Street	2	17	250	24	0	0
32	...	...	Wm. C. Hollis, 31, Belper Street	2	15	130	14	12	0
33	...	...	J. Wilders, Kegworth, near Derby	3	39	235	25	11	0
34	...	...	H. Martin, Main Street, Kimberley	1	0	70	...	...	
35	...	...	J. Topham, Kirkby Woodhouse, nr Mansfield	1	25	113	17	9	8½
36	...	...	Thos. Tomlinson	2	24	103	...	...	
37	...	...	J. Scothern, East Kirkby, near Mansfield	2	36	200	...	...	
38	...	...	...	...	...	...	...	...	
39	...	...	Robert Cooksley	15	230	13	7	6	
40	...	...	Ezra Pidcock, East Leake, Loughborough	10	99	...	...	...	
41	George Eales	1883	Thomas Moss, 87, Asylum Street	4	46	512	...	...	
42	William Bishop	1869	E. H. Bett, 78, Evington Road	2	58	1071	34	8	4
43	William Evans	1871	George Payne, 70, London Road	8	37	438	47	10	4

## MIDLAND CONFERENCE

CHURCH.	COUNTY.	When formed.	Chapel Seats.	Members, 1885.	Members, 1886.	Addtns		Reductns.			
						Baptized.	Received.	Transf'rd.	Excluded.	Dead.	Erased.
(The Post Town is added where necessary.)											
Leicester (Carley Street) ... ..	Leicester	1876	520	155	160	9	5	1	9	1	44
Leicester (New Walk)— <i>Croft</i> ... ..	do.	1886	270	...	81	...	...	...	...	...	45
Long Eaton, near Nottingham ... ..	Derby	1877	450	161	157	3	7	...	1	...	46
Long Whatton and Belton, near Loughbro'	Leicester	...	...	...	65	...	1	...	...	3	47
Loughborough (Baxter Gate) ... ..	do.	1770	1250	399	417	21	6	5	1	7	648
Loughborough (Wood Gate) ... ..	do.	1846	830	311	314	11	2	...	5	5	49
Mansfield (Stockwell Gate) [H]— <i>Mansfield Woodhouse</i> ... ..	Notts	1815	450	155	160	5	7	2	5	1	50
Market Harborough ... ..	Leicester	1830	300	61	63	6	5	...	2	...	751
Measham and Netherseal [H] ... ..	Derby	1811	500	120	121	6	...	...	2	3	52
Melbourne and Ticknall— <i>King's Newton</i> ...	do.	1750	446	188	199	16	1	2	1	6	153
Milford, near Derby ... ..	do.	1849	150	29	16	...	...	3	1	3	654
Newthorpe, near Nottingham ... ..	Notts.	1828	350	47	44	...	...	...	...	1	255
Nottingham (Stoney Street) ... ..	Notts	1775	1200	301	232	1	1	11	...	5	556
Nottingham (Broad Street)— <i>Edwin Street</i>	do.	1818	500	384	383	10	8	...	7	5	757
Daybrook— <i>Red Hill</i> ... ..	do.	1847	200	73	77	6	...	...	...	1	158
Nottingham (Wesley Street, Carrington)...	do.	1846	350	97	98	6	2	1	1	4	259
Nottingham (Mansfield Road) ... ..	do.	1849	650	183	183	1	8	...	...	2	760
Nottingham (Church Street, Lenton) ...	do.	1851	500	98	96	...	1	...	1	2	61
Nottingham (High Street, Old Basford)—	do.	1857	700	...	283	11	2	...	6	14	9462
Southwark ... ..	do.	1886	200	350	47	...	...	...	...	...	...
Nottingham (Chelsea Street, New Basford)	do.	1861	350	142	150	7	6	...	4	...	63
Nottingham (Whitemoor, Old Basford) ...	do.	1861	200	47	47	...	...	...	...	...	64
Nottingham (Bulwell) ... ..	do.	1862	700	110	112	4	4	2	5	1	65
Nottingham (Prospect Place, Radford) ...	do.	1868	224	122	110	4	4	3	...	...	1766
Nottingham (Woodborough Road) ... ..	do.	1877	550	194	192	8	6	2	...	3	1167
Nottingham (Hyson Green) ... ..	do.	1878	500	161	179	15	7	3	5	...	268
Queniborough ... ..	Leicester	1821	100	14	14	...	...	...	...	...	69
Quorndon, near Loughborough ... ..	do.	1770	450	...	62	4	...	...	...	1	270
Barrow-on-Soar ... ..	do.	1820	300	167	43	...	...	...	...	...	71
Mountsorrel ... ..	do.	1820	300	...	62	...	1	...	1	1	72
Woodhouse Eaves, near Loughborough	do.	1780	260	39	44	4	3	2	...	...	73
Retford and Gamston [H E] ... ..	Notts	1692	...	94	91	2	...	...	...	1	474
Ripley, near Derby ... ..	Derby	1823	450	133	124	...	...	3	4	2	75
Rothley and Sileby, near Leicester ... ..	Leicester	1800	...	48	43	1	1	2	2	3	276
Ruddington, near Nottingham ... ..	Notts.	1823	250	58	55	...	...	1	...	1	177
Sheepshed (Belton St.) near Loughborough	Leicester	1822	250	80	83	9	...	...	...	...	2478
Sheffield (Cemetery Road) ... ..	Yorks	1839	680	176	199	14	13	2	2	...	1379
Smalley and Kilbourne, near Derby ...	Derby	1785	400	99	97	...	...	...	...	2	30
Stanton Hill (Albert Street) nr. Mansfield	Notts	1876	300	46	69	24	1	2	...	...	81
Stap'eford, near Nottingham ... ..	do.	1875	300	62	59	6	10	3	5	1	482
Sutton-in-Ashfield ... ..	do.	1811	300	99	102	2	2	...	...	1	83
Sutton Bonington and Normanton ... ..	do.	1704	...	54	47	1	1	2	4	1	4284
Swadlincote, near Burton-on-Trent— <i>Hartshorne</i> ... ..	Derby	1867	500	137	131	2	2	...	4	...	245
Thurlaston, near Hinckley ... ..	Leicester	1814	...	35	33	...	1	...	...	3	86
Whitwick, near Leicester ... ..	do.	1823	250	54	56	2	...	...	...	...	87
Windle, near Derby ... ..	Derby	1877	...	20	20	...	...	...	...	...	88
Wirksworth and Shottle— <i>Bonsall</i> ... ..	do.	1818	300	109	107	2	2	...	...	3	389
Wymeswold ... ..	Leicester	...	...	20	20	...	...	...	...	...	90

(continued).

	PASTOR.	Settled in pre- sent pastorate.	NAME AND ADDRESS OF SECRETARY.	SUNDAY SCHOOL.					
				Local Preachers	Teachers	Contributors			
				Scholars.	£	s.	d.		
44	J. C. Forth	1876	J. Hackett, 51, Evington Road	24	380	32	0	0	
45	...	...	S. C. Hubbard, 28, Walnut Street	2	10	86	...	...	
46	Henry Wood	1884	G. Fullalove, West End House	4	34	280	60	0	0
47	...	...	G. Draper, Long Whatton, Loughborough	12	90	...	...	...	
48	{ E. Stevenson R. M. Julian	{ 1842 1884	{ F. W. H. Bumpus, 3, Church Gate	5	48	580	65	10	0
49	Charles W. Vick	1882	Charles Gadsby, Derby Square	5	44	342	62	18	4
50	Alfred Firth	1880	The Pastor	4	24	260	...	...	...
51	Joseph Wild	1883	W. Cotes, Gallow Hill	3	9	83	3	4	1
52	B. Noble	1883	D. Orgill, Measham, via Atherstone	3	20	152	...	...	...
53	R. B. Wallace	1881	Wm. Coxon, High Street, Melbourne	7	40	326	24	5	0
54	...	...	Henry Shelley, Sunny Hill	1	6	47	...	...	...
55	...	...	Thos. Yates	12	120	...	12	0	0
56	...	...	H. Kent, 14, Ryder Villas, Rookwood Road	20	110	...	11	8	0
57	{ O. D. Campbell, MA. (Cantab.) A. O. Shaw	{ 1884 1886	{ A. Brownsword, Mapperly Road	5	360	...	...	...	...
58	...	...	James Fleet, Daybrook	35	325	...	20	0	9
59	...	...	A. Stevenson, 300, Mansfield Road, Sherwood	3	30	385	16	11	3
60	S. Cox, D.D. (S. Andrew's)	1863	Thomas Goodliffe, 13, Corporation Oaks	15	116	...	...	...	...
61	...	...	H. Wallis Don, 17, Churchill Street	25	150	...	30	6	0
62	James Maden	1883	{ Geo. C. Stretton, 105, Nottingham Road, New Basford	2	52	454	33	0	2½
63	{ W. R. Stevenson, M.A. (London)	{ 1878	{ Wm. H. Parker, 195, Noel Street, The Forest	3	33	241	18	12	1
64	...	...	...	18	100	...	...	...	...
65	...	...	Samuel Cox, 87, Main Street	1	27	329	14	5	0
66	...	...	W. Richardson, 4, Portland Road, Nottingham	4	26	170	12	15	6
67	G. H. James	1881	Edwin Barwick, 95, Waterloo Crescent	7	30	295	36	12	0
68	Robert Silby	1881	Thomas Green, 33, Burns Street, Nottingham	2	41	375	25	0	0
69	...	...	...	10	36	...	...	...	...
70	...	...	...	...	...	...	...	...	...
71	...	...	J. S. Smith, Mountsorrel Mills, nr Loughbro'	1	52	360	35	0	0
72	...	...	...	...	...	...	...	...	...
73	...	...	T. Pritchard	2	14	100	17	0	0
74	S. Skingle	1881	Walter Dornie, Beardsall Row, East Retford	1	17	129	28	12	11
75	...	...	R. Aigle, junr., Ripley, Derby	3	28	486	39	5	4
76	...	...	F. Boyer, Rothley, near Loughborough	5	65	5	0	0	0
77	...	...	Wm. Edensor, Ruddington	19	96	9	17	0	...
78	...	...	Thos. Moore, Hall Croft, Sheepshed	40	210	...	17	11	3
79	E. Carrington	1883	E. Crosher, 29, Rupert Road, Nether Edge	4	41	335	20	10	5½
80	E. Hilton	1884	Joseph Wright, Smalley	2	28	202	20	0	0
81	...	...	Wm. Whatnall, New Lane	1	18	146	...	...	...
82	...	...	H. Mee, Orchard Street	29	155	...	7	0	0
83	...	...	H. Crompton, Outram Street	30	324	...	9	9	0
84	...	...	John Swift, Sutton Bonington, near Loughbro'	12	112	...	...	...	...
85	Butlin Dickins	1886	Joseph Cholerton	8	31	324	31	2	2½
86	...	...	Jas. Woodward	7	40	...	...	...	...
87	Wm. Slater	...	Wm. Jeffcoat	15	150	...	16	7	1½
88	...	...	...	...	...	...	...	...	...
89	C. Springthorpe	1879	J. Starkey, Middle Peak View	6	30	250	25	16	0
90	...	...	...	11	50	...	...	...	...

## V.—SOUTHERN

President—Rev. J. CLIFFORD, M.A., LL.B., D.D., London.

Total Membership, 3,526.

S. S. Teachers, 474; Scholars, 4,875.

CHURCH. (The Post Town is added where necessary.)	COUNTY.	When formed.	Chapel Seats.	Members, 1885.		Members, 1886.		Addtns.		Reductns.			
						Baptized.	Received.	Restored.	Transferr'd	Excluded.	De'cd.	Eras'd.	
Berkhamsted [E]— <i>Frithsden</i> ... ..	Herts.	1678	650	180	182	8	2	...	3	1	3	1	1
Chesham [H E]— <i>Ashley Green, Char- teredae Vale</i> ... ..	Bucks	1706	850	261	262	9	...	...	3	...	5	...	2
Colwell (Ebenezer) ... ..	Hants.	1836	150	36	19	...	...	...	...	...	1	16	3
Downton, near Salisbury [E] ... ..	Wilts.	1766	120	7	5	...	...	...	...	...	2	...	4
Ford, near Aylesbury [H E] ... ..	Bucks	1716	200	47	47	...	...	...	...	...	...	...	5
Hitchin (Walsworth Rd.)— <i>Willian, Whitwell</i>	Herts	1869	567	261	278	8	36	...	7	...	1	19	6
Landport (Commercial Road) ... ..	Hants	1798	550	122	120	10	11	...	3	1	3	16	7
London (Bethnal Green Road) [E]— <i>Columbia Mission Hall, Hare Street</i>	Middlsex	1640	850	201	228	30	7	...	10	...	...	...	8
London (Commercial Road) [E] ... ..	do.	1653	629	370	340	8	7	2	21	1	5	20	9
London (Borough Road) [E]— <i>St. George's Market. The Mint</i> ... ..	Surrey	1673	700	135	146	8	11	1	7	...	2	...	10
London (Church Street, Edgeware Road)...	Middlsex	1831	720	234	217	16	8	...	10	...	3	28	11
London (Westbourne Park) ... ..	do.	'36	{ 1050 600 400	1176	1202	53	59	6	42	1	4	45	12
(Praed Street) ... ..													
(Bosworth Road) ... ..													
London (East Finchley) ... ..	do.	1877	150	53	53	...	...	...	...	...	...	...	13
London (Crouch End) ... ..	do.	1879	150	27	31	...	9	...	1	...	...	...	4
London (Haven Green, Ealing) ... ..	do.	1881	950	100	103	3	11	...	4	...	...	...	7
Lyndhurst (Ebenezer) [H E]— <i>Fritham</i> ...	Hants	1700	200	30	28	...	...	...	...	...	2	...	16
Rushall ... ..	Wilts	1760	100	9	9	...	...	...	...	...	...	...	17
Smarden [H E] ... ..	Kent	1644	350	31	30	2	...	...	...	1	2	...	18
Tring (Frogmore Street) ... ..	Herts	1751	300	136	136	...	...	...	...	...	...	...	19
Wendover, near Tring— <i>Scrubwood, Wendover Dean</i> ... ..	Bucks	1683	350	71	90	17	4	...	...	...	2	...	20

## CONFERENCE.

Secretary—Rev. R. P. Cook, 32 Grove Road, St. John's Wood, N.W.

Contributions for Denominational purposes, £791 9s. 6d.

S. S. Contributions, £182 16s. 1½d.

	PASTOR	Settled in present pastorate.	NAME AND ADDRESS OF SECRETARY.	Local Preachers	SUNDAY SCHOOL.		
					Teachers.	Scholars.	Contribtns £ s. d.
1	James F. Smythe ...	1883	Geo. Loosley, Castle Street ...	6	34	299	22 13 2
2	W. Bampton Taylor...	1883	George Freeman, Germaines Street ...	18	65	389	12 0 0
3	...	...	Albert Hill, Norton Green, Yarmouth, I. of W. ...	6	48	...	...
4	F. Cunliffe...	1885	The Pastor ...	...	...	...	...
5	Wm. Hood...	1840	H. Delarue, Bishopstone, near Aylesbury ...	...	...	...	...
6	F. J. Bird ...	1882	Joseph Perry, The Elms, London Road ...	19	43	550	29 0 0
7	W. J. Staynes ...	1882	E. C. Palmer, 80, Queen Street, Portsea ...	1	16	150	9 10 0
8	W. Harvey Smith ...	1878	C. R. W. Offen, 144, High St., Kingsland, N.E.	6	37	500	...
9	Joseph Fletcher ...	1874	H. Nash, 19, Albert Square, Commercial Rd.	6	26	290	66 17 1½
10	G. W. M'Cree ...	1873	J. Wolfe, 13, Nicholas Lane, E.C. ...	5	20	320	...
11	R. P. Cook ...	1881	Geo. Ross, 1, Russell Chambers, Bloomsbury	2	23	190	35 8 3
12	{ J. Clifford, M.A., LL.B. B.Sc. (London) G. Robinson E. T. Dunstan	{ 1858 1885 1886	{ E. Cayford, 146, Leadenhall Street, E.C. ...	{ 14	{ 139	{ 1573	
13	R. R. Finch ...	1880	... ..	2	6	90	...
14	...	...	J. Batey, 21, Trinder Road, Crouch Hill, N.	1	...	...	...
15	Charles Clark ...	1881	... ..	10	114	...	...
16	W. H. Payne ...	1876	The Pastor ...	1	6	70	1 16 8
17	...	...	... ..	...	...	...	...
18	W. S. Wyle ...	1885	Chas Pearson, Mill House, Smarden ...	18	93	...	...
19	C. Pearce ...	1876	... ..	2	13	99	...
20	Henry Reid ..	1885	James Brown, High Street ...	1	12	100	5 10 11



## VI.—WARWICKSHIRE

President—Rev. G. BARRANS, Walsall.  
Total Membership, 2,138.  
S. S. Teachers, 416; Scholars, 4,198.

CHURCH. (The Post Town is added where necessary.)	COUNTY.	When formed.	Chapel Seats.	Members, 1885.	Members, 1886.	Additns.			Reductns.			
						Baptized.	Received.	Restored.	Transferr'd	Excluded.	Dead.	Erased.
Austrey, near Atherstone [E]— <i>Polesworth, Warton, Appleby</i> ... ..	Warwick	1808	800	142	142	...	...	...	...	...	...	1
Bedworth (Croxall Street), near Nuneaton	Warwick	1879	160	55	50	3	1	...	3	1	...	5
Birmingham (Lombard St.)— <i>Little Sutton</i>	Warwick	1775	800	169	168	4	4	...	4	...	4	1
Birmingham (Longmore Street) ... ..	do.	1865	800	123	128	3	5	...	2	...	1	3
Cinderbank, near Dudley ... ..	Worcestr	1820	290	143	152	5	5	...	...	...	1	5
Coventry (Gosford Street) ... ..	Warwick	1822	700	173	168	1	3	...	1	...	1	7
Cradley Heath, near Brierley Hill ... ..	Stafford	1834	250	68	71	9	4	...	4	2	4	7
Hinckley ... ..	Leicester	1766	450	112	112	...	3	...	...	...	...	3
Longford (Salem)— <i>Walsgrove-on-Sowe</i> ...	Warwick	1773	830	324	329	4	5	...	...	...	4	9
Longford (Union Place) ... ..	do.	1826	400	73	70	2	...	...	...	...	1	10
Netherton (Ebenezer) near Dudley ... ..	Worcestr	1865	450	88	88	...	...	...	...	...	...	11
Nuneaton (Abbey Street) ... ..	Warwick	1846	460	99	93	3	5	...	3	...	5	6
Walsall (Stafford Street) ... ..	Stafford	1845	683	269	283	10	9	3	3	...	2	9
Walsall (Vicarage Walk)— <i>Dudley Street</i> ...	do.	1881	675	162	180	19	3	...	3	...	1	14
Wolvey, near Hinckley [H]— <i>Burton Hastings, Smockinton, Copson</i> ...	Warwick	1815	300	118	104	...	...	...	1	...	11	2

## VII.—MISSION CHURCHES

Secretary—Rev. W. HILL, Wilson Street, Derby.  
S. S. Scholars, 759. Total Membership, 1,293.

CHURCH.	When formed.	No. of Chapels.	Members, 1885.	Members, 1886.	Additions.			Reductions.			Total Christian Community.	
					Baptized.	Received.	Restored.	Transferr'd	Excluded.	Dead.		Erased.
Berhampore ... ..	1825	2	198	201	10	1	1	7	1	1	...	490
Padri Polli ... ..	1849	...	...	...	...	...	...	...	...	...	...	...
Russel Condah ... ..	...	...	...	...	...	...	...	...	...	...	...	...
Choga ... ..	1842	1	118	122	13	1	...	6	4	...	...	347
Cuttack ... ..	1822	4	522	544	44	7	2	13	7	11	...	1490
Houghpatna ... ..	1882	...	...	...	...	...	...	...	...	...	...	28
Bhoirapore ... ..	1883	...	...	...	...	...	...	...	...	...	...	...
Khoordha, &c. ... ..	1868	1	37	38	1	...	...	...	...	...	...	81
Khundittur ... ..	1839	1	25	26	...	...	1	...	...	...	...	73
Macmillanpatna ... ..	1868	...	27	31	6	...	...	2	...	...	...	104
Minchinpatna ... ..	1871	...	41	39	...	...	...	...	2	...	...	90
Piplee ... ..	1840	4	261	255	11	...	3	17	1	2	...	624
Bilepadda ... ..	...	...	...	...	...	...	...	...	...	...	...	...
Bonamalipore ... ..	...	...	...	...	...	...	...	...	...	...	...	...
Pooree ... ..	1823	...	...	...	...	...	...	...	...	...	...	...
Sambalpur ... ..	1879	1	14	20	2	4	...	...	...	...	...	...
ROME ... ..	1873	1	21	17	...	...	...	...	1	...	3	...

## CONFERENCE.

Secretary—Rev. A. HAMPDEN LEE, Walsall.

Contributions for Denominational purposes, £228 5s. 9d.

S. S. Contributions, £264 13s. 4½d.

PASTOR.	Settled in pre- sent pastorate.	NAME AND ADDRESS OF SECRETARY.	SUNDAY SCHOOL.					
			Local Preachers	Teachers.	Scholars.	Contributns		
					£	s.	d.	
1 ... ..	...	James Goadby, Ashby-de-la-Zouch ...	4	14	130	10	0	0
2 ... ..	...	Charles Lilley, Road Way, Bedworth ...	3	14	155	9	0	0
3 E. W. Cantrell	1882	H. Hitchcock, 60, Long Street, Sparkbrook ...	2	30	269	19	13	9
4 A. T. Prout	1882	W. Gulliver, 21, Upper Cox St., Balsall Heath ...	3	38	350	25	6	8½
5 Thos. Lewis	1872	G. Hampton, Hill St., Netherton, nr Dudley ...	2	30	410	34	0	0
6 Carey Hood	1882	S. Allchurch, Swanswell Place ...	1	35	445	22	5	10½
7 F. J. Aust ...	1885	Joseph Cox, 57, Spinner's End ...	...	15	200	...	...	...
8 J. Salisbury, M.A. (U.S.)	1881	The Pastor ...	35	405	27	0	0	
9 J. R. Parker	1881	The Pastor ...	2	58	380	45	10	0
10 H. J. Hodson	1879	Amos Jubb, Longford ...	...	13	110	17	10	0½
11 Leo Humby	...	...	2	27	156	...	...	...
12 James Parkinson	1885	Edmund Sidwell, 50, Upper Abbey Street ...	4	22	190	18	0	0
13 G. Barrans...	1884	William Oakley, 17, Vicarage Walk ...	5	33	378	36	7	0
14 A. Hampden Lee	1880	O. H. Chesterton, Station Street ...	3	42	450	...	...	...
15 Willott Rice	1883	John Vaux, Wolvey Heath ...	6	10	170	...	...	...

## IN ORISSA AND ROME.

Treasurer—W. B. BEMBRIDGE, Esq., Ripley.

Contributions for Denominational purposes,—£2,334 4s. 5d.

ENGLISH MISSIONARIES.		NATIVE PREACHERS.		Statistics of Orphan- ages and Schools.		
				Orphans.	Day Scholars.	S. S. Scholars.
Thomas Bailey ... ..	1861	(Makunda Das, Kopileswara)	6	93	46	
... ..	...	{ Das, Niladri Naik, Kropasin- dhu Mahanty, Tama Patro }	...	14	20	
... ..	...	Balaji Jenna ...	...	58	107	
(J. Buckley, D.D. 1844   Mrs. Buckley 1841)	...	(Shem Sahu, Sebo Patra, Poo- roosootom Chowdri, Ghanu	127	358	413	
W. Miller... .. 1845   Mrs. Miller... 1852	...	{ Shyam Naik, Damudar Ma- hanty, Bharasa Mahanty,	...	...	...	
J. F. Hill ... .. 1884   Miss Packer 1854	...	{ Anunta Das... ..	...	...	...	
A. H. Young, M.A. 1885   Miss Leigh... 1872	...	Doolee Patra ... ..	...	16	11	
(Miss Barraas ... 1881   Miss Hill ... 1884)	...	Haran Das ... ..	...	12	36	
... ..	...	Paul Singh ... ..	...	32	20	
... ..	...	Jacob Sahu ... ..	...	25	14	
P. E. Heberlet... 1878   Mrs. Heberlet 1881	...	(Thoma Santra, Makunda Sahu, Modan Mohan Rou- tra, Daniel Das, Nityanund	26	86	62	
... ..	...	{ Behara ... ..	...	15	...	
... ..	...	Supplied from Piplee and Cuttack ... ..	...	23	...	
(J. G. Pike ... 1873   Mrs. Pike ... 1873)	...	{ Bala Krishnu Rath ... ..	...	...	...	
John Vaughan 1878   Mrs. Vaughan 1878	...	{ Balunki Padhan ... ..	...	...	...	
N. H. Shaw ... .. 1878	...	... ..	...	...	30	

## CONTRIBUTIONS FOR DENOMINATIONAL PURPOSES.

"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."—*Minutes of Ninety-first Association, 1860.*

The Churches are reminded that in these columns only those contributions are inserted which have been received by the respective Treasurers up to the time of the audit. The financial year closes May 31st, and the audit immediately follows. The Funds of the Baptist Union are reported as follows:—Annuitiy Fund up to May 31st, 1886; the others up to Dec. 31st, 1885. The subscriptions of Personal Members are added to the church contributions, except where an asterisk indicates that the whole is a personal subscription.

CHURCH.	FOREIGN MISSION.			HOME MISSION.			COLLEGE.			BUILDING FUND.			ASSO. EXPENSES.			BAPTIST UNION		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	G—Gen. Expnses A—Annuitiy Fund Aug.—Augmen- tation Fund. E—Education F.		
Arnold .. .. .				...			...					0	2	0				
Ashby and Packington ..	35	8	9	6	9	7	7	16	3	1	0	0	0	7	6			
Audlem .. .. .	3	19	0	...			...			...			0	...				
Anstrey and Polesworth ..	...			...			...			...			0	2	6			
Bacup (South Street) ..	1	0	0	2	0	0	1	5	0	...			0	1	0			
Barton, Barlestone, &c. ..	50	15	0	...			11	4	6	...			0	7	6	G.	0 5 0	
Bedworth .. .. .	0	16	2	...			0	6	0	...			0	1	0	...		
Beeston .. .. .	17	15	10	...			8	2	6	...			0	2	0	G.	0 5 0	
Belper (Bridge Street) ..	5	15	9	...			...			...			0	1	0	G.	0 2 6	
Berkhamsted (Claremont) ..	18	15	5	6	9	1	2	7	0	...			0	4	0	{G. E.	0 5 0 0 5 0	
Billesdon .. .. .	5	3	2	...			...			...			...			...		
Birchcliffe .. .. .	39	10	0	14	16	0	8	4	9	...			0	10	0	{G. A. E.	0 10 0 3 3 0 0 5 0	
Birmingham (Lombard St.)	49	1	8	2	14	6	2	12	6	...			0	5	0	G.	0 5 0	
Birmingham (Longmore St.)	1	0	0	1	0	0	1	10	6	...			0	4	0	...		
Boston (High Street) ..	33	12	8	2	19	3	7	18	1	...			0	5	0	...		
Boughton .. .. .	...			...			...			...			...			...		
Bourn .. .. .	50	10	0	5	14	0	5	15	4	...			0	5	0	G.	0 10 0	
Bradford (Bethel, Allerton)	5	8	6	...			...			2	0	0	0	4	0	...		
Bradford (Tetley Street) ..	15	16	2	6	14	0	3	10	0	...			1	2	6†	A.	1 1 0	
Bradford (Infirmary Street)	13	14	3	...			...			...			0	2	0	A.	0 12 6	
Bradford (Central, Allerton)	11	6	10	...			...			...			0	4	0	G.	0 5 0	
Broughton .. .. .	5	7	8	1	0	0	...			...			0	2	0*	...		
Burnley (Ebenezer) .. ..	16	0	0	...			...			...			0	10	0	{G. Aug.	0 5 0 1 0 0	
Burnley (Enon) .. .. .	22	5	11	...			...			...			0	7	6	...		
Burton-on-Trent (New St.)	80	2	10	15	5	0	16	0	0	...			0	10	0	...		
Burton-on-Trent (Parker St)	12	12	0	...			4	15	4	...			0	2	0	G.	0 5 0	
Carlton .. .. .	...			...			...			...			0	1	0	...		
Castle Donington .. .. .	30	15	7	1	16	6	4	10	3	...			...			{G. E.	0 5 0 0 7 6	
Sawley .. .. .	11	16	6	2	1	0	4	7	3	...			0	2	0	G.	0 10 0	
Chatteris (West Park St.) ..	6	0	10	...			...			...			0	2	0	G.	0 2 6	
Chellaston .. .. .	7	8	0	...			...			...			0	1	0	...		
Chesham .. .. .	53	10	11	...			10	0	0	...			0	7	6	E.	1 0 0	
Chesterton .. .. .	...			...			...			...			...			...		
Cinderbank .. .. .	...			...			...			...			0	7	6†	...		
Clayton .. .. .	20	1	4	2	17	0	3	1	6	...			0	4	0	A.	2 1 0	
Coalville .. .. .	3	0	0	...			0	10	0	...			0	4	0	{G. A.	0 5 0 2 10 0	

\* Two Years.

† Several Years.

CHURCH.	FOREIGN MISSION.			HOME MISSION.			COLLEGE.			BUILDING FUND.			ASSO. EXPNSSES.			BAPTIST UNION			
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Colwell (Ebenezer) .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	2	0*	...	...	...	...	
Congleton .. .. .	...	...	...	6	10	0	...	...	...	...	...	...	...	...	...	...	...	...	
Coningsby .. .. .	7	6	6	...	...	...	1	0	0	...	...	0	1	0	...	...	...	...	
Coventry (Gosford Street) ..	1	10	0	2	8	8	...	...	...	...	...	0	4	0	G.	0	5	0	
Cradley Heath .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	2	0	G.	0	2	6	
Crewe (Union Street) .. .. .	6	14	2	0	17	0	...	...	...	...	...	...	...	...	A.	0	10	0	
Crich .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	4	0†	...	...	...	...	
Cropstone .. .. .	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Denholme (South Gate) .. ..	4	14	4	1	10	0	0	10	6	...	...	0	4	0	G.	0	2	6	
Derby (St. Mary's Gate) .. ..	95	17	7	16	0	0	16	14	0	4	18	0	1	0	0	(G.	2	1	6
Derby (Osmaston Road) .. ..	70	8	5	18	13	6	30	3	0	1	1	0	0	10	0	Aug.	0	10	6
Derby (Watson Street) .. .. .	17	0	0	1	0	0	1	0	0	...	...	0	2	6	E.	1	0	6	
Dewsbury .. .. .	55	2	4	13	6	3	11	12	6	2	2	0	0	4	0	(G.	1	6	0
Downton .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	1	0	(E.	0	10	0	
Duffield .. .. .	20	8	0	1	1	0	...	...	...	...	...	0	2	0	...	...	...	...	
Earl Shilton .. .. .	2	17	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Eastwood, near Nottingham	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Eastwood Vale .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Edgeside .. .. .	0	11	6	...	...	...	...	...	...	...	...	0	4	0	...	...	...	...	
Epworth and Butterwick	2	11	7	...	...	...	0	10	0	...	...	1	0	...	...	...	...	...	
Crowle .. .. .	...	...	...	...	...	...	...	...	...	...	...	1	0	...	G.	0	5	0	
Fleet .. .. .	4	14	1	...	...	...	...	...	...	...	...	0	2	6	...	...	...	...	
Ford .. .. .	16	10	0	0	10	0	2	5	0	...	...	0	1	0	...	...	...	...	
Forncett .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	
Moulton .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Gambleside .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Gedney Hill and Sutton St.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Edmunds .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Gosberton .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	
Grantham .. .. .	2	16	5	...	...	...	...	...	...	...	...	0	2	0	G.	0	2	6	
Great Grimsby (Freeman St)	20	11	9	...	...	...	1	1	0	2	9	5	0	4	0	G.	0	5	0
Halifax (North Parade) .. ..	64	2	2	15	7	9	9	6	9	...	...	0	10	0	G.	0	15	0	
Haslington, near Crewe .. .. .	5	4	0	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	
Hathern .. .. .	...	...	...	...	...	...	0	5	0	...	...	0	3	0†	...	...	...	...	
Heanor .. .. .	4	0	4	...	...	...	...	...	...	...	...	0	4	0*	...	...	...	...	
Heptonstall Slack .. .. .	29	6	9	12	0	0	5	16	0	...	...	0	10	0	G.	0	5	0	
Hinckley .. .. .	2	4	0	...	...	...	...	...	...	...	...	0	4	0	G.	0	6	0	
Hitchin (Walworth Road) .. ..	43	9	0	9	10	0	18	12	6	...	...	0	7	6	G.	0	5	0	
Hose and Clawson .. .. .	7	2	0	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Hucknall Torkard .. .. .	19	5	10	...	...	...	...	...	...	...	...	0	5	0	G.	0	10	0	
Hugglescote .. .. .	23	12	2	...	...	...	2	12	6	...	...	0	4	0	...	...	...	...	
Hurstwood .. .. .	0	5	0	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	
Ibstock .. .. .	8	5	0	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Ilkeston (Queen Street) .. ..	...	...	...	...	...	...	2	15	0	...	...	0	2	0	...	...	...	...	
Ilkeston (South Street) .. ..	8	11	4	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Isleham (High Street) .. .. .	1	13	2	...	...	...	...	...	...	...	...	0	4	0	...	...	...	...	
Kegworth and Diseworth .. ..	9	5	1	...	...	...	4	7	6	...	...	0	4	0	G.	0	5	0	
Kimberley .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	1	0	G.	0	2	6	
Kirkby Woodhouse .. .. .	2	2	0	...	...	...	...	...	...	...	...	0	4	0	...	...	...	...	
Kirkby-in-Ashfield .. .. .	10	5	10	...	...	...	2	0	0	...	...	0	2	0	...	...	...	...	
Kirkby, East .. .. .	11	4	5	...	...	...	...	...	...	...	...	0	3	0	...	...	...	...	

\* Two Years.

† Several Years.



CHURCH.	FOREIGN MISSION.			HOME MISSION.			COLLEGE.			BUILDING FUND.			ASSO. EXPNS.			BAPTIST UNION			
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Milford .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	
Misterton .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Morcott and Barrowden ..	0	15	0	1	10	0	...	...	...	...	...	0	1	0	...	...	...	...	
Mossley .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Nantwich .. .. .	7	7	9	3	4	5	...	...	...	...	...	...	...	...	G.	0	5	0	
Nazebottom .. .. .	0	10	0	...	...	...	...	...	1	10	0	0	1	0	...	...	...	...	
Netherton (Ebenezer) ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Newthorpe .. .. .	0	10	0	...	...	...	...	...	...	...	...	0	1	0	G.	*	0	5	0
Northallerton and Brompton	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Norwich (St. Clement's) ..	35	8	10	3	5	6	0	10	6	...	...	0	4	0	...	...	...	...	
Nottingham (Stoney Street)	10	1	3	2	18	0	2	0	0	...	...	0	15	0	...	...	...	...	
Nottingham (Broad Street)	88	9	3	9	2	6	27	6	0	...	...	0	10	0	{A.	57	4	0	
Daybrook .. .. .	9	9	0	...	...	...	...	...	...	...	...	0	2	0	{E.	4	2	0	
Nottingham (Carrington) ..	12	8	1	...	...	...	...	...	1	0	0	0	2	0	...	...	...	...	
Nottingham (Mansfield Road)	47	17	5	13	13	0	16	0	9	...	...	0	5	0	{G.	0	10	0	
Nottingham (Lenton) .. ..	5	2	7	...	...	...	...	...	...	...	...	0	2	0	{E.	0	10	6	
Nottingham (Old Basford) ..	103	6	10	8	6	8	6	6	1	...	...	0	10	0	G.	0	10	0	
Nottingham (New Basford) ..	31	10	2	2	19	2	2	8	0	2	11	3	0	4	{G.	0	5	0	
Nottingham (Whitemoor) ..	...	...	...	...	...	...	...	...	...	...	...	0	4	0	{E.	0	5	0	
Nottingham (Bulwell) .. ..	...	...	...	...	...	...	...	...	...	...	...	0	4	0	...	...	...	...	
Nottingham (Radford) .. ..	2	13	6	...	...	...	...	...	...	...	...	0	4	0	G.	0	5	0	
Nottingham (Woodboro' Rd.)	45	2	5	5	12	6	10	3	8	...	...	0	4	0	{A.	5	5	0	
Nottingham (Hyson Green)	27	16	6	3	7	0	3	3	1	2	4	0	0	4	{E.	0	10	0	
Nuneaton .. .. .	2	12	0	...	...	...	...	...	...	...	...	0	2	0	G.	*	0	10	0
Peterborough (Queen Street)	123	9	4	12	10	6	11	9	0	4	1	4	1	0	{G.	1	5	0	
Pinchbeck .. .. .	1	2	0	...	...	...	...	...	...	...	...	0	1	0	{E.	1	7	6	
Poynton .. .. .	10	16	8	2	0	0	1	10	0	...	...	0	1	0	Aug.	3	3	0	
Queensbury .. .. .	16	13	10	3	2	6	4	6	6	...	...	0	4	0	G.	0	5	0	
Queniborough .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	G.	0	5	0	
Quorndon .. .. .	11	0	0	1	2	6	6	2	5	...	...	0	2	6	...	...	...	...	
Woodhouse Eaves .. .. .	4	4	0	1	0	0	...	...	...	2	0	0	0	1	...	...	...	...	
Retford and Gamston .. ..	5	19	0	1	2	0	1	0	0	...	...	0	4	0	G.	0	5	0	
Ripley .. .. .	39	7	6	4	9	2	5	5	2	...	...	0	8	0	G.	0	5	0	
Rothley and Sileby .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	
Ruddington .. .. .	5	8	8	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Rushall .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Sheepshed .. .. .	1	2	11	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Sheffield .. .. .	51	0	8	0	15	0	...	...	...	...	...	0	5	0	{G.	0	5	0	
Shore .. .. .	11	19	6	5	15	3	4	0	4	...	...	0	5	0	{A.	4	0	0	
Smalley and Kilbourne ..	3	8	10	...	...	...	...	...	...	...	...	0	2	0	G.	0	5	0	
Smarden .. .. .	0	8	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Spalding .. .. .	40	9	8	...	...	...	13	8	2	...	...	0	7	6	...	...	...	...	
Stalybridge .. .. .	24	3	5	...	...	...	3	0	0	...	...	0	7	6	G.	0	5	0	
Stanton Hill .. .. .	...	...	...	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Stapleford .. .. .	2	17	0	...	...	...	...	...	...	...	...	0	2	0	...	...	...	...	
Stoke-on-Trent .. .. .	44	9	6	4	0	6	5	0	6	...	...	0	4	0	{G.	0	5	0	
															{A.	5	4	4	

\* Two Years.

CHURCH.	FOREIGN MISSION.			HOME MISSION.			COLLEGE.			BUILDING FUND.			ASSO. EXPENSES.			BAPTIST UNION		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	G—	£	s.
Sutterton .. .. .	2	19	2	...	...	...	...	...	0	1	0	G.	*	0	5	0		
Sutton-in-Ashfield .. .. .	5	6	6	...	...	...	...	...	0	2	0	...	...	...	...	...		
Sutton Bonington & N.-on-S.	0	12	0	...	...	...	...	...	0	1	0	...	...	...	...	...		
Sutton St. James.. .. .	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...		
Swadlincote .. .. .	26	11	1	4	2	6	...	...	1	18	3	0	4	0	...	...		
Tarporley .. .. .	56	1	9	7	0	3	3	2	6	...	...	G.	0	10	0			
Thurlaston .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Todmorden .. .. .	17	8	2	2	4	6	4	4	0	...	0	7	6	G.	0	5	0	
Tring .. .. .	...	...	...	...	...	...	...	...	...	...	...	{	G.	0	10	0		
Tydd St. Giles .. .. .	...	...	...	...	...	...	...	...	...	...	0	2	6	{	Aug.	0	10	0
Vale .. .. .	8	4	6	...	...	...	...	...	0	4	0	A.	1	1	0			
Walsall (Stafford Street) ..	46	18	5	4	0	0	4	0	0	...	0	7	6	...	...	...	...	
Walsall (Vicarage Walk) ..	56	1	4	0	6	0	2	10	0	...	0	4	0	...	...	...	...	
Wendover .. .. .	8	8	5	...	...	...	...	...	0	2	0	{	G.	0	10	0		
West Vale .. .. .	6	18	7	...	...	...	...	...	...	...	0	2	0	{	Aug.	1	10	0
Wheelock Heath .. .. .	14	18	4	9	9	0	...	...	0	2	0	...	...	...	...	...	...	
Whittlesea .. .. .	2	0	8	...	...	...	1	0	0	...	0	1	0	...	...	...	...	
Whitwick .. .. .	2	16	11	...	...	...	...	...	0	2	0	...	...	...	...	...	...	
Windley .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Wirksworth and Shottle ..	...	...	...	...	...	...	...	...	1	0	0	0	4	0	G.	0	5	0
Wisbech (Ely Place) .. ..	33	16	6	0	6	6	...	...	0	4	0	G.	0	10	0			
Mepal .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Thetford .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Wolvey .. .. .	0	12	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Wymeswold .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	

## TOTAL OF CONTRIBUTIONS.

	£	s.	d.	BAPTIST UNION—			£	s.	d.
Foreign Mission .. .. .	3544	5	4	General Expenses .. .. .	33	0	6		
Home Mission... .. .	390	3	2	Annuity Fund .. .. .	90	14	10		
College .. .. .	549	13	4	Augmentation Fund .. .. .	24	1	0		
Building Fund .. .. .	48	4	11	Education Fund .. .. .	12	18	0		
Association Expenses .. .. .	36	1	6						

## GENERAL SUMMARY.

(Including Statistics of Mission Churches.)

Churches .. .. .	203	Local and Native Preachers .. .. .	458
Members .. .. .	27,256*	Sunday School Teachers .. .. .	5,870
Pastors in charge and Missionaries	134	Sunday Scholars .. .. .	45,604

## CONTRIBUTIONS.

For Sunday School Purposes .. .. .	£3,874 6s. 0d.
For Denominational Purposes .. .. .	£7,548 7s. 9d.

\* In consequence of one schedule being returned after the Year Book was partly printed, there is a slight difference between the figures here and on pages 17 and 22. See "List of General Baptist Associations" and "Secretary's Statement." The difference is so much less to the Midland Conference.

## LIST OF GENERAL BAPTIST MINISTERS.

NO NAME CAN BE INSERTED IN THIS LIST OF MINISTERS WITHOUT THE SANCTION  
OF THE MINISTERS' RECEPTION AND LIST REVISION COMMITTEE.

*The asterisk denotes without pastoral charge.*

NAME.	ADDRESS.	COLLEGE.	Ministry commenced.
*Alcorn, John	Chorlton-cum-Hardy, Manchester	...	1840
Allsop, Solomon S.	65, Branstone Road, Burton-on-Trent	...	1860
*Anderson, W. M.	The Grange, Epworth, Doncaster	Edinburgh Univ.	1851
Aust, F. J.	28, Queen St., Cradley Heath, nr Dudley	Metropolitan	1876
*Avery, W. J.	Belmont, Palace Road, Hornsey, N.	Chilwell	1877
Bailey, T.	Berhampore, Ganjam, India	Nottingham	1861
Barker, Charles	Fleet, near Holbeach	Chilwell	1875
Barrans, G.	6, Westbourne Street, Walsall	Rawdon	1867
Barrass, Thomas	Peterborough	Leicester	1850
Bartons, J. E.	10, Bank House Street, Burnley	...	1871
*Batey, J.	21, Trinder Road, Crouch Hill, W.	...	1837
*Beechiff, R. J.	Castle Donington, near Derby	Metropolitan	1867
Bennett, G. H.	Bourn, Lincolnshire	Chilwell	1882
Bentley, J.	46, North Brink, Wisbech	Rawdon	1872
Bird, F. J.	Benslow Place, Hitchin	Chilwell	1877
Bishop, W.	48, New Walk, Leicester	Chilwell	1867
Buckley, J., D.D. (U.S.)	Cuttack, Orissa, India	Wisbech	1836
Bull, H.	Barrowden, Stamford	Nottingham	1884
*Burns, Dawson, D.D. (U.S.)	Constance Villa, Upper Tooting, S.W.	Leicester	1850
Callaway, J. H.	Isleham, Cambs.	Wesleyan Institute	1877
Camp, George	Coningsby, near Boston	Chilwell	1883
Campbell, Owen D, M.A. (Cantab.)	15, Noel Street, Nottingham	{ Rawdon & S. John's Cambridge }	1877
Cantrell, E. W.	{ 4, St. Paul's Road, Balsall Heath, Birmingham }	Chilwell	1867
Carrington, E.	{ 8, Grange Crescent Road, Sharrow, Sheffield }	Chilwell	1881
Carter, A. C.	Queensbury, near Bradford	Nottingham	1885
*Chamberlain, F.	Leicester	Loughborough	1846
Chappelle, J. K.	Shore Manse, Todmorden	Manchester Ind.	1863
Chapman, W.	Hucknall Torkard, near Nottingham	Camberwell	1843
Clark, Charles	St. Kilda, Ealing Common, W.	Chilwell	1862
Clarke, C., B.A. (Lon.)	Ashby-de-la-Zouch	Horton	1858
Clifford, John, M.A., LL.B. B.Sc. (Lon.)	51, Porchester Road, W.	Nottingham	1858
Cook, R. P.	32, Grove Road, St. John's Wood, N.W.	Chilwell	1872
Cox, S., D.D. (S. Andrews)	Corporation Oaks, Nottingham	Stepney	1851
Cunliffe, F.	Long Close, Downton, Wiltshire	Nottingham	1885
*Dearden, J.	Lydgate, near Todmorden	...	1861
Dickins, Butlin	Woodville, Burton-on-Trent	Regent's Park	1859
*Down, Z. T., F.G.S.	7, James Street, Macclesfield	Metropolitan	1873
Dunstan, E. F.	Bosworth Road, London	Richmond, Wesleyan	1879
Dyson, Watson	13, Lewis Street, Halifax	Horton	1859
Eales, G.	29, West Street, Leicester	Glasgow University	1872
Evans, William	2, Lincoln Street, Leicester	Chilwell	1864
*Everett, J. E.	Norton Grove, Freshwater, Isle of Wight	...	1877
Finch, R. R.	Fern Villas, Station Road, Finchley, N.	Metropolitan	1855
Firks, S. H.	Norfolk House, March, Cambs.	Regent's Park	1871



NAME.	ADDRESS.	COLLEGE.	Ministry commenced
Firth, Alfred	Mansfield, Nottinghamshire	Chilwell	1877
Fletcher, Joseph	322, Commercial Road, E.	Chilwell	1868
Fogg, J.	Misterton, Gainsborough	...	1836
*Forth, C.	New Basford, Nottingham	Bradford	1847
Forth, J. C.	15, Forest Road, Leicester	Metropolitan	1865
Goacher, W.	Congleton, Cheshire	Metropolitan	1877
Goadby, T., B A. (Glas.)	General Baptist College, Nottingham	Leicester & Glas. U.	1856
Godfrey, J. R.	Barlestone, via Hinckley	Chilwell	1871
Gray, William	Birchcliffe, Hebden Bridge, via Manchstr	Leicester	1850
*Griffiths, R. F.	3, Crown Office Row, Temple, E.C.	{ Llangollen and Inner Temple }	1872
*Hackett, H. B.	Ripley, near Derby	Chilwell	1868
Hambly, J. W.	Bradford Road, Clayton, Bradford	Rawdon	1881
Harper, John	Sutterton, near Boston	Rawdon	1864
Heberlet, P. E.	Piplee, near Cuttack, India	...	1878
*Hester, G.	50, Bower Rd., Crooke's Moor, Sheffield	Stepney	1857
Heyworth, R.	Wood Leigh Bank, Waterfoot, Lancashire	...	1882
*Hill, William	{ Secretary of Foreign Mission, 60, Wilson Street, Derby }	Leicester	1855
Hilton, E.	Smalley, near Derby	...	1872
Hirst, Sim.	Regent Street, Stoke-on-Trent	Rawdon	1881
Hodson, H. J.	2, Moseley Villas, Coundon St., Coventry	...	1877
Hood, Carey	28, Paradise Street, Coventry	Metropolitan	1876
Hood, William	Ford, near Aylesbury, Bucks.	...	1840
Horn, James	16, Louis St., Chapel Town Road, Leeds	Rawdon	1868
*Horsfield, R.	Newton Grove, Chapel Town Rd., Leeds	Leicester	1844
Hubbard, James	{ Heptonstall Slack, Hebden Bridge, via Manchester }	Chilwell	1880
Humby, Leo	Netherton, near Dudley	Metropolitan	1881
Jackson, E. H.	Broad Bank, Louth, Lincolnshire	...	1861
James, George H.	44, Cranmer Street, Nottingham	Regent's Park	1881
Johnson, C. T.	62, Peel Street, Longton	Metropolitan	1868
Jolly, J., B.A. (Dublin)	Charnwood House, Boston	Chilwell & Dublin U.	1870
*Jones, J.A.	75, Noble Street, Leicester	Leicester	1847
Jones, J. C., M.A.	Spalding, Lincolnshire	Leicester & London	1846
Julian, R. M.	Loughborough	Chilwell	1884
Kent, Sandy	Lydgate Villa, Todmorden	Owen's Col. Manchstr	1884
*Lawton, John	Eastwood, near Todmorden	Leicester	1848
Lee, A. H.	Highgate Road, Walsall	Chilwell	1880
Lees, William	176, Nantwich Road, Crewe	Edinburgh & Glasgw	1857
Lewis, Thomas	High Street, Cradley Heath, nr Dudley	...	1872
Maden, J.	Old Basford, Nottingham	Nottingham	1858
Makepeace, J. F.	7, Dryden Street, Nottingham	Regent's Park	1876
March, William	Newton Grove, Burnley Rd., Todmorden	Chilwell	1867
McCallum, Duncan	Fair View Road, Burnley	Glasgow University	1863
McCree, G. W.	12, Ampton St., Regent's Square, W.C.	...	1848
Miller, William	Cuttack, Orissa, India	Leicester	1845
Mills, James	30, Fairfield Rd., Manningham, Bradford	Nottingham	1885
*Monti, J. H.	Gosberton, near Spalding	...	1885
Murray, H. B.	Tarporley, Cheshire	...	1883
Needham, G.	Barton Fabis, via Hinckley	Leicester	1848
Noble, B.	Measham, via Atherstone	Chilwell	1883
Norwood, Fredk.	Crowle, Doncaster	Nottingham	1885
Orton, William	6, Hainton Street, Grimsby	Leicester	1844
Parker, John R.	Deane Villa, Longford, Coventry	...	1859
Parkinson, James	Nuneaton, Warwickshire	Horton	1859
Payne, Charles	Kidgate, Louth, Lincolnshire	Chilwell	1865
Payne, George E.	74, Horninglow Road, Burton-on-Trent	Nottingham	1885

NAME.	ADDRESS.	COLLEGE.	Ministry commenced
Payne, Wm. Henry ...	Lyndhurst, Hants. ...	Regent's Park ...	1862
Pearce, Charles ...	Tring, Herts ...	Metropolitan ...	1876
Perriam, Arthur C. ...	Leeds Road, Dewsbury ...	... ..	1876
Pickbourne, F. ...	Coalville, near Leicester ...	Chilwell ...	1882
Pike, J. G. ...	Sambalpur, Central Provinces, India ...	Regent's Park ...	1868
Pitts, G. F. ...	Long Sutton, Wisbech ...	... ..	1878
Prout, A. T. ...	{ Bowness, Hertford Road, Sparkbrook, Birmingham	Chilwell ...	1882
Pursey, Richard ...	Oak House, Chilwell, near Nottingham	Metropolitan ...	1884
Reid, Henry ...	Addington Villa, Wendover, Bucks ...	... ..	1884
Rice, Willott ...	Wolvey, near Hinckley ...	Owen's, Manchester ...	1880
Robinson, G. ...	41, Cambridge Road, Kilburn, N.W. ...	Chilwell ...	1883
Rushby, C. ...	Huddersfield Road, Stalybridge ...	Chilwell ...	1881
Salisbury, J., M.A (U.S)	Hinckley, Leicestershire ...	Horton & S. Andrews ...	1851
Sharman, William ...	22, Nassau Place, Leeds ...	Leicester ...	1857
Shaw, A. O. ...	252, Woodborough Road, Nottingham...	Nottingham ...	1886
Shaw, N. H. ...	154, Via Urbana, Rome, Italy ...	Chilwell ...	1867
Silby, Robert ...	{ 40, Patterson Road, Hyson Green, Nottingham	Chilwell ...	1870
Skingle, S. ...	Trinity Villa, West Retford ...	Metropolitan ...	1872
Slater, William ...	Market Place, Whitwick, Leicestershire ...	Metropolitan ...	1883
Smith, T. Henry ...	New Road, Chatteris, Cambs. ...	Metropolitan ...	1877
Smith, W. Harvey ...	116, Forest Road, Dalston, London, E. ...	Chilwell ...	1875
Smythe, J. F. ...	Rose Bank, Berkhamsted, Herts ...	Bristol ...	1858
Springthorpe, Caleb ...	North Street, Wirksworth ...	Leicester ...	1847
Staynes, W. J. ...	St. David's, Kingston Crescent, Landport	Chilwell ...	1873
*Stenson, J. ...	11, Maud St., New Basford, Nottingham	... ..	1845
Stevenson, Edward ...	Southfield Road, Loughborough ...	Loughborough ...	1834
Stevenson, T. R. ...	St. Mary's Gate, Derby ...	Leicester ...	1853
Stevenson, W. L. ...	Lydgate, near Todmorden ...	Chilwell ...	1877
Stevenson, W. R., M.A. (London) ...	Carrington, Nottingham	{ Leicester & Univer College, London	1847
Stone, W. ...	Vale Parsonage, Todmorden, Yorks. ...	Chilwell ...	1881
*Stubbins, Isaac ...	The Fosse, Leicester ...	Wisbech ...	1836
Stubblings, William ...	Northallerton, Yorks ...	... ..	1835
*Stutterd, J. ...	Crowle, Doncaster ...	... ..	1836
Taylor, George ...	21, Sussex Street, Augustines, Norwich ...	Leicester ...	1855
*Taylor, John ...	Low Park, Denholme, near Bradford ...	Leicester ...	1852
Taylor, W. Bampton ...	The Manse, Chesham, Bucks. ...	Regent's Park ...	1883
Tetley, W. H. ...	Charnwood Street, Derby ...	Rawdon ...	1864
Towler, George ...	Audlem, Cheshire ...	Nottingham ...	1860
*Underwood, W. D.D (U.S)	10, Needwood Street, Burton-on-Trent	Loughborough ...	1836
Vaughan, J. ...	Sambalpur, Central Provinces, India ...	Chilwell ...	1878
Vick, Charles W. ...	Loughborough ...	Chilwell ...	1882
Walker, George ...	Shrigley View, Poynton, Cheshire ...	... ..	1862
Wallace, R. B. ...	Melbourne, Derbyshire ...	... ..	1868
Waterton, C. ...	Elizabeth Street, Elland, Normanton ...	Nottingham ...	1886
Watmough, J. ...	Ibstock, near Ashby-de-la-Zouch ...	Chilwell ...	1875
Wild, Joseph ...	Church Street, Market Harborough ...	Nottingham Con. In. ...	1869
Williams, D. S. ...	6, Smith Lane, Daisy Hill, Bradford ...	Pontypool ...	1883
Williams, Price ...	16, The Crofts, Nantwich ...	Llangollen ...	1882
Wood, Henry ...	1, College St., Long Eaton, Nottingham	Chilwell ...	1870
Wyle, William S. ...	{ 1, Morden Place, Beaver Road, Ash- ford, Kent	... ..	1882
*Yates, Thomas ...	Newthorpe, Notts. ...	Loughborough ...	1833
*Young, Jonathan ...	{ Church Street, Kirton-in-Lindsey, Lincolnshire	... ..	1859

**GENERAL BAPTIST PREACHERS' INSTITUTE AND GOSPEL  
MISSION, LONDON.**

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*Vice-President*—Rev. Dr. BURNS.

*Treasurer*—Rev. J. BATEY.

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W. EMM,	S. B. NEWLING,	M. W. TOSSELL,
GEORGE HANDLEY,	J. A. PLOUGHMAN,	H. WHITING.

This Movement has been in existence about four years and a half. Its object is the "Training of men as Evangelists and Preachers," and "the provision of suitable opportunities for the exercising of their abilities," also to aid Sunday School Teachers in the preparation of their Class work. The Classes are held on Thursday Evenings (7 to 10, p.m.) from October to June, at *Westbourne Park Chapel, London*; and the membership of the Institute is shown to be about 30. The Institute is the work of all our London G. B. Churches, and is under the management of the President. The work of the present session comprises a course of Lectures on "Biblical Interpretation," by the President; the Study of Dr. Newman Smyth's work, "Old Faiths in New Lights"; Classes for Logic, Elocution, and Sermon Criticism. Discussions on subjects bearing on the Preachers' and Teachers' work are held from time to time.

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**INDEX TO SUBJECTS OF PRESENT INTEREST IN  
PREVIOUS YEAR BOOKS.**

SUBJECT.	YEAR.
"The New Hymn Book" adopted ... ..	1851
Model Trust Deed ... ..	1854
Chilwell College: its purchase and settlement. (Engraving) ... ..	1862
The Building Fund established. Rules ... ..	1865
History of our Institutions epitomized ... ..	} 1870
Tables of Denominational Increase and Decrease since 1770 ... ..	}
Statistics relating to Members, Churches, and Pastors, from 1835 to 1872	1873
Home Mission Unification Scheme established ... ..	1876
"The Baptist Hymnal" adopted ... ..	1878
Board of Publication established ... ..	1879
List of Associations from 1770 ... ..	1882
Baptist Union Department instituted ... ..	1883
Incorporation determined upon ... ..	1883-4
Village Churches' Board established ... ..	1884
Incorporation completed ... ..	1885
Messengers to the Churches appointed ... ..	1885

## CHURCH PROPERTY IMPROVEMENTS.

*New Chapels, Chapel Improvements, New School-Rooms, Class-Rooms, Parsonages.  
Debts paid off or diminished, &c.*

CHURCH.	WORK DONE.	COST.	Sittings provided.	DEBT PAID OFF.
		£ s. d.		£ s. d.
Barton, &c. ... ..	New Chapel and School-rooms at Bagworth	1050 0 0	300	600 0 0
Chatteris ... ..	Chapel thoroughly renovated	950 0 0		480 0 0
Chesham ... ..	New Chapel at Charteredge	150 0 0	110	150 0 0
Derby, St. Mary's Gate	Enlargement of Junction St. school-room	500 0 0		300 0 0
Halifax ... ..	New Vestries, &c. ... ..	150 0 0		275 0 0
Hugglescote ... ..	Chapel cleaned and decorated	140 0 0		220 0 0
Lincoln ... ..	Thos. Cooper Memorial Chapel and Schools	3000 0 0	600	1800 0 0
Lydgate ... ..	Gas Engine for Organ blowing	60 0 0		
London, Commercial Rd.	Chapel re-seated and renovated	1186 4 10	64	1111 4 10
London, Borough Road	New Organ and painting Chapel			342 0 0
London, Church Street	General Repairs and Lighting			
Longford, Union Place	New School-rooms and Chapel renovated	350 0 0		120 0 0
Nottingham, Lenton ...	New Furniture in School-room	20 0 0		20 0 0
Nottingham, Radford ...	Enlargement of School-room	325 0 0		225 0 0
Peterborough ... ..	Mission Hall	750 0 0	250	450 0 0
Smalley ... ..	New Platform, Harmonium, Painting, &c.	60 0 0		60 0 0
Stalybridge ... ..	Chapel decorated, Organ enlarged, &c.			
Stanton Hill ... ..	Chapel renovated, Wall built	30 0 0		70 0 0
Stoke-on-Trent... ..	School and Vestries renovated	50 0 0		
Wirksworth ... ..	New Chapel and School	2650 0 0		2000 0 0
Woodhouse Eaves ... ..	Chapel renovated and enlarged	425 0 0	30	225 0 0

CHURCH.	DEBT PAID OFF.	CHURCH.	DEBT PAID OFF.
	£ s. d.		£ s. d.
Allerton (Bethel) ... ..	20 0 0	London, Westbourne Park	1000 0 0
Audlem ... ..	50 0 0	Long Eaton ... ..	40 0 0
Bourn ... ..	350 0 0	Longford (Salem) ... ..	25 0 0
Broughton and Willoughby	10 0 0	Loughborough, Baxter Gate	50 0 0
Burnley (Ebenezer) ... ..	120 0 0	Loughborough, Wood Gate	135 0 0
Carrington ... ..	40 0 0	Louth, Northgate ... ..	60 0 0
Clayton ... ..	54 0 0	Lydgate ... ..	30 0 0
Crich ... ..	100 0 0	Market Harborough ... ..	95 0 0
Crowle ... ..	30 0 0	New Basford ... ..	20 0 0
Denholme ... ..	30 0 0	Newthorpe ... ..	20 0 0
Derby, Osmaston Road	200 0 0	Retford ... ..	30 0 0
Eastwood, Hill Top ... ..	30 0 0	Ripley ... ..	30 0 0
Epworth ... ..	40 0 0	Sheepshed ... ..	27 0 0
Grimsby ... ..	100 0 0	Sheffield ... ..	480 0 0
Hitchin ... ..	42 10 6	Stapleford ... ..	15 0 0
Ilkeston, South Street	10 0 0	Sutton Bonington ... ..	6 0 0
Kimberley ... ..	10 0 0	Swadlincote ... ..	20 0 0
Leicester, Dover Street	40 0 0	Vale ... ..	20 0 0
Leicester, Carley Street	340 0 0	Wendover ... ..	16 10 0
Lineholme ... ..	138 0 0	Whittlesea ... ..	32 0 0
London, Bethnal Green Road	150 0 0		

**SOCIETIES IN WHICH GENERAL BAPTISTS ARE INTERESTED.**

**THE BAPTIST UNION.**

*President*—REV. C. WILLIAMS, Accrington.

*Secretary*—REV. S. H. BOOTH, 19, Furnival Street, Holborn, E.C.

For "Constitution," &c., see *Baptist Handbook*, pp. xxv. to xxvii.

Last reported statistics :—

Churches ... ..	2,713	Sunday School Teachers ...	49,442
Chapels ... ..	3,654	"    "    Scholars ...	472,730
Chapel Sittings ... ..	1,180,984	Pastors in charge ... ..	4,003
Members ... ..	315,939	Evangelists ... ..	1,893

The Union has under its care (1) *The Annuity Fund*, which provides for aged and disabled pastors and their widows; (2) *The Augmentation Fund*, which augments the incomes of working pastors under certain conditions; and (3) *The Education Fund*, which provides a portion of the school fees, in a few cases, for ministers' children. It also tabulates statistics of the Baptist denomination, both General and Particular; watches over the political rights of the body; and manages the English and Irish Mission.

With a view to enlarged General Baptist support, the Association in 1883 constituted a *Baptist Union Department*, of which Rev. W. J. Avery is Secretary.

**GENERAL BAPTIST FUND, FOR ASSISTING MINISTERS AND STUDENTS.**

FOUNDED IN THE YEAR 1726.

*Treasurer*—REV. THOMAS GOADBY, B.A., Baptist College, Nottingham.

*Secretary*—REV. A. J. MARCHANT, Ashford, Kent.

*Managers, elected under provisions of the Deed of Settlement, dated March 14, 1792, with the Dates of their appointment. Those marked\* are Trustees of the Stock.*

*For White's Alley (Peckham):*

Mr. Alfred Marchant, 1870.

\*Mr. A. J. Marchant, 1870.

Mr. C. H. Moorcraft, 1885.

*For Glasshouse Yard (Worship Street):*

\*Mr. George Withall, 1844.

Mr. T. N. Dyer, 1870.

Rev. J. Clifford, M.A., LL.B., B.Sc.,  
F.G.S., 1873.

*For Horsleydown (Deptford):*

.....

*For Artillery Lane (extinct): †*

Rev. J. Fletcher, 1880.

Mr. G. L. Turney, 1876.

Mr. J. J. Marten.

*For Virginia Street (Commercial Road):*

\*Rev. Thos. Goadby, B.A., 1862.

Mr. Charles Attersley, 1864.

Mr. Wm. Woodward, 1885.

† The Managers for this extinct church are chosen by the other members of the Board.

**CASH ACCOUNT FOR 1885-6.**

DR.	£	s.	d.	CR.	£	s.	d.	
To Balance at Annual Meeting, 1885	130	10	6	By Expenses of Meeting, Correspondence, "Piety Trust"	..	2	2	0
„ Dividends on Stock and Interest	115	8	4	„ Grants to Ministers and Students of College	..	111	0	0
	..	..	..	„ Balance for Grants of 1886	..	182	16	10
	£245	18	10		£245	18	10	

The Grants are made in April or May. Applications for Grants should be sent to the Treasurer in March, accompanied by recommendations from two General Baptist Ministers.

## REPORTS OF THE CHURCHES.

ARNOLD.—The year opened somewhat gloomily with us. As a church, we are overwhelmed with debt, but through the kind assistance of the Baptist Building Fund, and other means, we have been somewhat relieved of our pressing needs. This led us to turn our attention more to the spiritual welfare of the church, which, we confess, had been much neglected. Our services were uninteresting, and, we fear, many had only a name to live. A few of our friends laid the matter before the Lord in prayer, and the result has been a general awakening: believers have been quickened, souls have been saved, and we have proved, in a very unmistakable way, that God is ready and willing to bless the work of our hands. Our future is brighter than at any former period of our history; the means of grace are well attended; the word is faithfully preached by members of the Notts. Baptist Association, and much enjoyed, and the school is prosperous.

ASHBY and PACKINGTON.—The state of church, schools, and congregations varies little from year to year. Our work is constant, and our apparent success fluctuating. As a church, we have no faith in, and no recourse to, many modern methods of making religious services popular and otherwise than purely spiritual. But we have faith in the evangelical doctrines and in the earnest teaching and preaching of the same. We hope we are helping to bless the souls of our hearers, and to further the kingdom of Christ, by those methods of work marked out by the Saviour's will and New Testament precedent. We have elected two esteemed brethren to the office of deacon—Mr. George Wood and Mr. Benjamin Thirlby, both of Packington. The ladies have again commenced sewing meetings at Ashby and Packington, in view of expenses which may have to be incurred by-and-by at both places.

AUDLEM.—Our chapel was re-opened by the president, the Rev. W. Evans, on the 4th of August. The improvements made therein greatly please us, and our congregations are sometimes quite encouraging. We held a sale of work at Easter, which realized £40, and makes a total of £250 for special purposes in seventeen months. Increased interest has been taken in Sabbath school and Band of Hope work. We long for spiritual prosperity in the salvation of souls, and additions to Christ's church.

AUSTREY and POLESWORTH.—We are much in the same state as when we reported last year. We have no additions to report, though we have a few hopeful enquirers. The congregations at Polesworth continue good, and we trust, if spared another year, to have a more pleasing report to present.

BACUP.—We regret very much we have not had better success during the past year. Our hopes of many of our scholars have not yet been realized. Still we have much to be thankful for; our members have all been spared to us; but we feel at present as though there was a sort of coldness and indifference amongst us. We require *more* earnest and faithful workers in our midst. We feel thankful that our local preachers have attended to us so well, especially when we remember the long distance they have had to travel during the almost unparalleled severe winter. We earnestly hope to see better days ere long, and that many may be added to our numbers.

BARTON FABIS.—It is with mingled feelings of gratitude and humiliation that we report; gratitude to the Father of mercies for blessings vouchsafed to us, and humiliation that we have not been more faithful in the discharge of our duty. The new chapel and schools at *Bagworth*, opened early in the year by Revs. Evans, Allsop, Barrass, and Hood, are at once a credit to the denomination, and eminently suited for Christian work and worship. The total cost has been over £1,000, towards which we have raised by collections, subscriptions, and a bazaar, more than £600. One aged friend who remembered the erection of the old sanctuary seventy years before, and who took a lively interest in the new

one—laying one of the memorial stones—was called up higher before the structure was finished. With this increased accommodation and comfort we have larger congregations and indications of spiritual prosperity, and we hope soon to rejoice over added converts. At *Barlestone* progress is being made, a new school is shortly to be erected, and our friends are preparing for a bazaar. At *Newbold* a new harmonium has been purchased and paid for, the old one now being used in the school. At *Desford* there has been some accession of force during the year, which bids fair to achieve desired results. At the other stations things are about as last year. Of Barton itself we cannot report so cheerfully. Congregations fluctuate. Distance and weather may partly account for this, but a decline of interest in Zion, and lessened appreciation of her services, are, we fear, nearer the truth. Our ministers have been preserved in health, and have ministered to us the word of life faithfully, and some of our recent converts seem specially gifted for useful service. For these tokens of good, we “thank God and take courage.”

**BEDWORTH.**—As a church we stand financially about the same as last year. The word of life has been faithfully preached amongst us; very grateful to know it has, through the Lord’s blessing, brought a few to a saving knowledge of the truth, and led them to become workers in the Sabbath school. We have a good school, a very fair staff of teachers. Death has taken three scholars, who are, we trust, now standing before God’s throne. Our congregations are larger than formerly, but we are very sorry to report that we have had losses through various causes. Hoping that as the seed is sown in the Sabbath school and sanctuary from time to time, it may speedily spring up and bring forth fruit to the glory of God, that another year, if spared, we may be enabled to see numbers added to the church, such as shall be saved.

**BEESTON.**—Our work is progressing steadily. We have not received so many into church fellowship this year as last, but we have many indications of good work being done, and are expecting shortly to see some of the results of our labour.

**BELPER.**—The results of a year of service, to human eyes, does not appear to be much; but we believe that there will be results from it, to be seen at some future day. We have paid for the ground for a new chapel, and are expecting to hold a bazaar in the autumn towards the fund for the building.

**BERKHAMSTED.**—We have much reason to be thankful to God for His goodness to us through another year. Our congregations have been large, and the preaching of the gospel has been crowned with Divine blessing. Our school, tract society, and Band of Hope are doing useful work. We have started a Mutual Improvement Society, which has been attended by many of our young people. Our village station has been regularly supplied, and the school connected with it sustained, and we trust that the seed sown will ere long bring forth good fruit. We “thank God, and take courage.”

**BIRCHCLIFFE.**—As a church, we are encouraged by the additions to our numbers during the past year, many of our young friends from the Sunday school having joined us by baptism. Our esteemed pastor has preached the gospel with his usual fervour, and, we believe, with much success. During the winter months several of our lady friends have worked in behalf of the College debt, and raised about £50 towards that fund. The teachers in our Sunday school are still sowing the seed, and we trust their labours are being blessed by the Lord of the harvest. We are also glad to say the attendance in the school is better than usual, and we have the liberal support of our friends.

**BIRMINGHAM, Lombard Street.**—The ordinary work of the year calls for no special remark. In its different branches it has been carried on, both in Lombard Street and at *Little Sutton*, with steadiness and persistence. Still, the year is likely to be a memorable one. In September it will be a hundred years since the first chapel was opened in Lombard Street. We propose to celebrate the event by a series of services in the autumn. Moreover, as our chapel is badly situated, and little suited to modern requirements, we have decided, after long and anxious thought, to get a new building in a better thoroughfare. A site has been secured in the *Moseley Road*, only a few minutes’ walk from Lombard Street. We are now trying to raise a fund for the new chapel. Our

long-tried friend, Mrs. Atkin, has started us with a generous promise of £200, and other members of the church and congregation are giving liberally according to their means. Still, we are the opposite of a wealthy congregation, and shall be compelled to look for liberal help from friends in the town and the denomination. We trust such help will be readily afforded, so that the denomination may be lifted to the position it ought to occupy in this metropolis of the Midlands.

**BIRMINGHAM, Longmore Street.**—On reviewing the work of the past year in the cause of our Divine Master, we feel there is much to be thankful for; but at the same time, we have reason for deep regret that the work of God in our midst has not made that progress we so much desired to see, notwithstanding the earnest and faithful preaching of the gospel by our pastor. The attendance at the services has been generally good, but the heavy debt on the building has much hindered our efforts, and, we believe, prevents many uniting themselves with us in church fellowship. It also has a tendency to weaken the spiritual life and vigour of the members, so much thought and time being devoted to the question of ways and means, although we are glad to report that our funds have been somewhat strengthened by the recent bazaar in which all our friends worked willingly. The Sunday school is in a prosperous condition; the average attendance of teachers and scholars is good. We have two bible classes for young men and women, and from them we hope to gather a rich harvest in the future. As a church, we feel it to be our duty to reconsecrate ourselves with increasing diligence to the prosecution of the work to which we have been called, trusting in the Divine blessing for power to maintain and extend the Redeemer's kingdom around us.

**BOSTON.**—Another year has given us mercies for which we are grateful. Our pastor earnestly labours in our midst, and our prayer is that souls may flock to the church of Christ as doves to their windows, feeling that it is their home. Our apparent success has not been large, but we are confident that the weeping sower will in due time become the rejoicing bearer of the sheaves of harvest. During the past year death has been in our midst; loved ones have entered into rest, but in God's good time we are expecting to follow them. Our congregations compare favourably with other denominations in our town. Our church and prayer-meetings are thinly attended, but we notice in them a very fair average of the working and appreciative members who carry on our various church institutions. We have invited the Association to visit us next year. We are, therefore, hoping that it may prove a "season of refreshing" to us, giving us a fresh impetus and greater strength to carry on our Master's work. Our Sunday schools are healthy, our teachers self-denying, our scholars work well for our Orissa Mission, and we are not without proofs that our Sunday schools of to-day are the nucleus of our church of the next generation. We have adopted the weekly offering system, which is working fairly. Our finances are not what we could wish, but commercial depression is resting heavily upon us. We have a debt, but are making progress towards its extinction, and hope shortly to "owe no man anything," but to hold everything we have in trust for the Lord, for the furtherance of His cause, and the increase of His glory.

**BOURNE.**—The past year has been marked by some special features. In September last it was fifty years since our present chapel was erected, and we decided to hold a series of jubilee services to commemorate the event. We also resolved, if possible, to make it a time for presenting thank-offerings unto the Lord for all His goodness to us as a church during this long period, our object being to clear ourselves from a troublesome debt on our current account, and further to clear our new chapels at *Morton* and *Dyke* from the remainder of the debts which pressed heavily upon us, and hindered our work. We are glad to say that, with the kindly aid of dear brethren from a distance, the services were eminently successful, and the sum of £350 being paid off, and leaving only £50 to be dealt with at a future time. In view of these things, we thank God and take courage. Shortly after these glad services, we were called to mourn the loss of our dear friend and senior deacon, Mr. E. Wherry, who, after serving the great Master through a long life, suddenly fell asleep in Jesus—a beautiful end to a quiet and peaceful life. Our work as a church has been carried on with steady persistency; our pastor has laboured with zeal and faithfulness; our local



preachers have worked with great earnestness, and our Sunday school teachers have continued to pursue their important services. We have, however, long felt the want of new school and class-rooms, and a fund amounting to £60 has been raised towards this object. Though we have not seen such results from our work as we most ardently desire, yet we are hoping in due season to reap, if we faint not.

BRADFORD, *Bethel, Allerton*.—We regret that our numbers this year show a decrease, and that the places left vacant have not been filled up. We have had the word of life faithfully preached to us by students from Rawdon College and others, and our congregations have been well sustained; but the attendance at the means of grace has not been so good as could be desired. Our Sunday school is in a healthy condition, and gives evidence that the labours of teachers are not in vain; our greatest hope is from this source. We humbly pray that God will bless and prosper us in every good word and work.

BRADFORD, *Tetley Street*.—No report. See statistics.

BRADFORD, *Infirmery Street*.—During the past year we have received many tokens of the Divine presence and favour. Our Sunday school and Band of Hope continue to prosper, and the other auxiliaries of the church continue in a hopeful condition. During the year we have had a very successful sale of work, which realized above £80, by which we have been enabled to put new windows into the chapel and school, to thoroughly repair the organ, and to paint and decorate the chapel.

BRADFORD, *Central, Allerton*.—We regret that we are not able to give a more satisfactory report of the results of our work for the past year. Our losses by the hand of death, and by removals, have been unusually heavy for a small church, and we have not had many coming forward to fill their places. Our congregations have been well sustained, and our Sunday school has increased in numbers. We believe much faithful work is being done there, and we pray that the Lord of the harvest may soon send us a blessing that shall gladden our hearts.

BROUGHTON and WILLOUGHBY.—See statistics.

BURNLEY, *Ebenezer*.—This has been a year of great encouragement. The happy fellowship in which we rejoiced last year has been continued and deepened, and the hopes we then expressed are being realized. There have been added to the church, during the year, by baptism fifty-eight, and four by transfer. We have paid about £120 off the debt on the schools. The Sunday services continue to be attended by large and attentive congregations, and our week-evening meetings, both numerically and every way, are much improved. The condition of the Sunday schools is such as to make the work of the teachers a perfect joy. The church magazine has been enlarged, and we have received testimony that souls have been led to Christ through its influence. We are very grateful to God for His presence and blessing. To many of our friends the service of Christ is a delight. We would have all share this best of all human joys—that the prayer of the whole church, vocal on its lips, and written out in the potent speech of daily, consecrated, self-rewarding service, might be, “*Thy kingdom come.*”

BURNLEY, *Enon*.—In submitting our annual report to the Association, we feel that it can only be for the most part, of the same character as that of the past ten years: a narrative of gospel preaching steadfastly maintained, and gospel ordinances uninterruptedly administered. We are glad to say that the various organizations of the church continue to maintain a healthful condition, and have enjoyed a fair measure of prosperity. The ordinary services of public worship, the Sunday school, the bible class, the Band of Hope, and the mission have been encouragingly attended, and we trust that in not a few cases lasting and beneficial impressions have been made. The field around us is abundant, the indifference to better things is painful, the subtle influences by which some of our most promising young men and women are lured to their destruction are legion; would that as a church we suffered the Divine Spirit to baptize us, then would we thresh the mountains and make the hills as chaff.

**BURTON-ON-TRENT, *New Street.***—Our congregations are good. A number of friends, mostly from our schools, are candidates for church fellowship. Our chapel debt is being gradually reduced. Our schools have seldom been more promising. During the year we have lost a valued deacon and beloved friend, whose presence and help we shall greatly miss. At *Overseal*, our friends are unwearied in their endeavours to sustain the cause, and there are now several candidates. The ancient chapel at *Cauldwell* is kept open by the self-denying efforts of the brethren from Burton.

**BURTON-ON-TRENT, *Parker Street.***—The past year has been one of progress. Mr. Payne settled amongst us in July; he has worked earnestly for the welfare of the church, and we are thankful to report the success of his efforts. The spiritual condition of our church has improved, and the congregations have increased. The school is in a flourishing condition, but we are short of teachers. During the winter months the interest of the young was specially looked after, our pastor establishing a "Social Union," consisting of the children's band, young women's friendly society, and young men's debating class, each department doing a very useful work. We are contemplating holding a bazaar in the autumn of this year, proceeds of which are to go to the reduction of the chapel debt, and we shall be grateful for the generous sympathy and support of friends who may be able to render us help.

**CARLTON.**—See statistics.

**CASTLE DONINGTON.**—No report.

*Sawley.*—We have experienced but few changes during the past year. Our pulpit has been well supplied, and we are hopeful that a good work is going on in the hearts of some of our young friends. One is a candidate for baptism, and others are coming forward. In March last the Rev. C. Springthorpe visited us in the capacity of Messenger: his services were helpful and greatly appreciated. There is much room for improvement in our congregations, and the Monday evening prayer meeting is thinly attended. We are without pastoral oversight, and feel the necessity of the guiding hand of God. Our auxiliaries maintain their efficiency; the Sabbath and day schools are prosperous; the tract society continues its useful work; and the Band of Hope, which includes members from the other two dissenting bodies in the village, is in its fifteenth year as earnest and successful as at any previous period of history. A temperance choir, consisting of thirty members, has been formed in connection with it.

**CHATTERIS.**—During the past year our chapel has been extensively altered and thoroughly renovated at a cost of about £950, towards which we have raised, together with the help of friends of other churches, about £430, leaving a debt of about £470. We hope to raise £200 in two years to reduce this amount, and are encouraged thereto by a promise of £25 from a warm friend of the cause, Colonel Mumby, of Gosport. This effort will tax our energies and resources, but we mean to do it by God's help. The Sunday and week-night services are well attended. The pastor's bible class has been blessed, ten members having recently joined the church from it, while some others are enquirers. The formation of a Christian band in connection therewith is most helpful to young converts and others. We are thankful to report that our church is united, prayerful, and zealous.

**CHELLASTON.**—Instead of being able to report any addition to our church, we are sorry to say we have lost several of our number, who were compelled to leave the village on account of their employment, but have not, as yet, been transferred elsewhere.

**CHESHAM.**—We have again to chronicle a year of steady labour with but slender visible results. The church has received some additions during the year, but we still wait for the "showers of blessing" which shall issue in glad extension of our borders, and in a much needed spiritual quickening. Congregations keep up well, and the message of salvation is faithfully proclaimed. The outlook in the Sunday school is promising. Perhaps the chief event calling for record here is the successful rebuilding and opening free of debt of the branch chapel at *Charteredidge*. Our venerated friend and former pastor, Rev. E. Stevenson, preached the first sermon in the new building, and we rejoice to know

that the winter's work so happily inaugurated has established this village mission and school on a more satisfactory footing than heretofore. In connection with our own building fund we have recently held a "Japanese Village Bazaar," realizing £150 thereby—a result for which we thank God, and by which we gather encouragement for fresh effort. As a body of believers we need, and would humbly pray the Lord to grant, greater unity of purpose and spirit, brighter zeal, and a more vivid faith.

**CINDERBANK.**—We have good attendances at our various religious services, and at the Sabbath school, but we are in urgent need of school room. We have lost our senior deacon by death. A few have been added to the church, and we have several candidates.

**CLAYTON.**—We have nothing special to report in connection with our church life and work for the year. In the main it has been a year of sowing rather than of reaping; at the same time we have had the pleasure of receiving a few into church fellowship. One event of interest has taken place during the past year, viz., the removal of the debt of £54 on our new chapel site. Our Sunday school, which is the true nursery to the church, is in a fairly prosperous condition. The teachers, we believe, have realized the importance of their work, and prepared themselves for it as facilities permitted. The congregations on the Sabbath day are well sustained, and we have a good attendance at the ordinance of the Lord's Supper; and we rejoice that tokens for good have followed the devoted labours of our pastor. During the month of February a series of special services were held; the result was, a number were led to decide for Christ. Soon after a Christian band was formed specially for the young, which is carried on by our pastor and brother W. Wilkinson, and has proved a great blessing. Twelve who have attended these meetings are now candidates for baptism and church fellowship. The day school, under Baptist supervision, is prospering, and our Government grants have well kept up. The Band of Hope has been doing its usual work among the young, seeking to educate them in the principles of total abstinence.

**COALVILLE.**—The past year has been one of steady progress in general work. We held a bazaar in October, and sale of work in January, both together realizing the sum of £331. The school is in a very efficient state. Young people's services are being held, from which we hope good things.

**COLWELL.**—No report. See statistics.

**CONGLETON.**—Since our last report several changes have taken place. The Rev. W. Goacher last August received a unanimous call to become our pastor, which he accepted, and settled amongst us in October. Since his coming we are glad to say the congregations have considerably improved, though now during the summer months they are not as large as in the winter. We hope soon some will be added by baptism. Several have left the town from various causes. The Sabbath school is at present small, but we trust, with attention and perseverance, it will considerably improve during the coming year. A tract society has been formed, which is doing a good work. The cottage meetings held during the winter were fairly attended. All things considered we are in a hopeful condition.

**CONINGSBY.**—Another year of service for God has swiftly, busily, and happily passed away. Our week-night services have been most encouraging. Our Sunday school has been prosperous. A senior class for young men has recently been started, held on Sunday afternoons; a similar one for young women has been some time established, and worked successfully; and we thus hope to retain the interest and promote the highest welfare of our young friends after they cease to attend the Sunday school. We have worked amid difficulties and trials, and though not having seen the results our hearts desire, rejoice in the privilege of service, and long to serve more devotedly and effectively in the future.

**COVENTRY.**—The past year has been one of work in the midst of difficulties. The trade depression of which we spoke last year has increased, and many of our friends have in consequence suffered very severely. We have had but few additions, but having now several enquirers we are hoping for more by-and-

by. We regret the continued indifference of some of our members, but hope they may soon be led to a renewed consecration of themselves to Christ. Our work in the Sunday school goes on, but we feel very much the want of efficient helpers. Our prayer is, "O Lord, we beseech thee, send now prosperity."

**CRADLEY HEATH.**—We are thankful to Almighty God for the manifestations of the Holy Spirit in our midst. Our minister, the Rev. F. J. Aust, commenced his labours with us in December last, and has preached the word of God earnestly, and we believe faithfully. He has done good work in visiting the members and congregation, and the sick and destitute that are around the place. Our meetings are well attended, but we will wait and see the goodness of the Lord.

**CREWE.**—With very mingled feelings we lay before you our third annual report of the cause in Crewe. At some periods of the year we have had great encouragement, and our hopes have been high concerning the progress and prosperity of the church, but these hopes have again and again been suddenly and unexpectedly cut off. The congregations have been scattered, and the work hindered from various causes. An active and prominent member got into debt, left the town in disgrace, and we believe has gone to another country. This has had a sad effect on a number of young men who had great confidence in him, and they soon left the church altogether. Notwithstanding these many hindrances, we are thankful to note that progress has been made during the year. We have received into our fellowship eighteen during the year, three of our members have been dismissed to other churches, and one excluded for misconduct, thus leaving a net increase of fourteen during the year. Our total present membership is therefore seventy-four. Our Sunday school has not increased in numbers, but we are thankful to note that it has grown in efficiency, and the work is carried on by a number of earnest teachers. The number of juvenile collectors for foreign missions has increased. We sent this year to the mission fund, £6. The Band of Hope has been sustained during the year with a good degree of success. Our responsibilities press heavily upon our young church, and we fear exercise a deterrent effect upon the minds of some who otherwise might have joined us. Could we be relieved somewhat from this pressure, we are pretty confident the progress of the church would be more rapid. We enclose statement of our financial position on the building account, and current expenditure. We regret that we have not been able to meet any of the instalments due on the £400 loan from Building Fund.

**CRICH.**—We are thankful to report continued prosperity in our church. The attendance is well maintained, and the gospel faithfully preached to us, both by members of the Derby Preachers' Association and the students from our College at Nottingham. Our Sabbath school is in a prosperous state, and great interest is felt in it by the teachers; and their labours have not been in vain: the seven added to the church by baptism were all from the Sunday school. The week-night prayer-meetings are well attended. On Easter Monday and Tuesday we held a bazaar, to reduce the debt upon our new chapel, and realized £104. We have paid off the debt upwards of £500 in less than eight years. We can say, brethren, that the Lord hath helped us.

**DENHOLME.**—Our condition is one of steady though not rapid progress; our pulpit is regularly and well supplied, chiefly by laymen, and both the Sunday services and week-evening meetings are often "times of refreshing." Our Sunday school is also well attended, our teachers on the whole being regular and punctual in their work; but we do not see that earnest inquiry after Divine things we should like. During the winter our Band of Hope had a fairly successful season. We have cleaned and painted our school and classrooms throughout during the year, and met the expense thus incurred. We are thankful for past mercies, and looking forward with hope.

**DERBY, St. Mary's Gate.**—The year has been one of average success. Still, our erasures have been numerous, through our annual correction of the church register. The congregations have been well sustained, those of the evenings being most encouraging. In the winter our pastor had, through overwork, to abandon active service. After five weeks' rest and change, we rejoiced in his return to his labours, Christ's love to man being the burden of his theme. Much

as has been accomplished during the year, we feel more ought to have been done. The schools have been harmoniously conducted, and a thoughtful turn has characterized our senior scholars, several of whom have joined the church. The boys' school has, at a cost of £40, been refurnished, and supplied with a newly-designed screen-form, by which the classes are separated from each other during the lesson. Our branches are active, and results encouraging. The *Junction Street* branch has made important and much-needed additions to the school-rooms, at a cost of £500, of which £300 has been paid. The increased accommodation is now almost inadequate for their requirements, they having 796 scholars. As a church, we appreciate the honour conferred on our Pastor in his being appointed President of the Association. Our lady friends have been untiring in their work and interest for the College bazaar.

DERBY, *Osmaston Road*.—We have, with gratitude, to acknowledge that the past year has been one of continued peace and prosperity, and that although some of our services have not always been as well attended as we could have desired, the word of life has been faithfully and earnestly proclaimed amongst us. Our Sunday school is in a prosperous condition, and a bazaar recently held with a view to the reduction of the debt upon the school building, has produced very satisfactory results. Considerable success is attending the labours of the friends at our *Pear Tree* branch, and our only regret is that we are not in a position to provide at once further accommodation for the steadily increasing demands of the work in that locality.

DERBY, *Watson Street*.—During the past year we have made but little progress numerically, but still we have cause for thankfulness, and hope for better things. Our pulpit has been supplied chiefly by members of the Preachers' Association, also the Rev. Dr. Underwood has kindly served us on several occasions, for which we are truly thankful. Our Sunday school, children's Sunday evening services, Band of Hope, and tract society are well sustained by a band of earnest workers. The attendance at our Sunday evening service is good, but in the mornings and on week-evenings it is much below our ideal. We have several young friends among us of whom we entertain good hope.

DEWSBURY.—The spiritual result of our year's work in new converts has fallen short of the promise with which we entered upon the year, and has not been commensurate, we think, with the zeal and devotedness displayed by our pastor, teachers, and co-workers. At the same time we can report the attendance at public worship and other services as very good and encouraging, and a gracious influence is manifestly at work among the congregation. An increasingly earnest devotional spirit also characterizes the church generally, and the "signs of the times" seem to presage an imminent revival. We have extended our cottage meetings, and with gratifying results, and are projecting for the summer months occasional out-door services. All our other auxiliaries are in full operation.

DOWNTON.—The death of our late pastor, Mr. Smith, left us in a very depressed condition, and for a few months our services were held somewhat irregularly. At the beginning of last year, however, Mr. Cunliffe, of Nottingham College, settled here, and the lost ground has been regained. The attendance at the Sunday services has been encouraging, and at the week-evening meetings fairly good. We are sorry to be unable to report additions to our church roll, but believe that good has been done during the year, and hope that ere long we shall see the blessing of God upon our labours.

DUFFIELD.—During the year we have had the gospel faithfully preached in our midst, and have been labouring amongst the young, both in the Sabbath school and Band of Hope work. We have endeavoured to sow the seed of the kingdom, and are expecting the Lord of the harvest (in His own good time) to give the blessing.

EASTWOOD, *Hill Top*.—We are thankful that whilst the love of many of our friends appears to have waxed cold, God has still preserved some in Zion for the carrying on of His own work. During the past year, our pulpit has been supplied by lay brethren, chiefly from the Notts. Local Preachers' Association. Our congregations have not been so good of late, but we are hoping

shortly to see a change in this respect. We have several in our congregation of whom we are very hopeful. Some indeed we believe are saved, but they have not yet sought baptism. At the commencement of the present year we made a special effort to clear off a debt of over £30, incurred by building a boundary wall, and we are thankful to report that our expectations were more than realized. We are still burdened with a debt of £300 on the chapel. We have a Sunday school in a very prosperous condition, numbering 225 scholars, all of whom have to be taught in the chapel, there being no school-room or vestry, thus making it a very difficult matter to keep the chapel clean and respectable. We are in great need of more teachers, and pray that the Lord of the harvest will send labourers into this corner of His vineyard.

**EDGESIDE.**—We have nothing special to report. We have only just kept our hold; but we are thankful for what we have received, and we would still keep on sowing until the reaping time shall come. Our young men have been very useful in digging a well for a supply of water. Three have joined us by baptism. Our pastor preaches faithfully.

**EPWORTH and BUTTERWICK.**—In reviewing the work of the past year, we have much cause for thankfulness to our Heavenly Father for that degree of prosperity which has been awarded to our united efforts. Our beloved pastor, who had just settled amongst us at the last Association, has continued to labour with increasing acceptance and usefulness amongst us, and, as the result of the year's united efforts, we have added thirteen by baptism to our numbers, and are thankful to have to state that others are in a very hopeful way, and, we trust, will soon give themselves to us, as we believe some have already given themselves to the Lord. We are thankful for signs of improvement in our ancient cause at Butterwick, and rejoice that one of our lately-baptized friends is from that place. The services of the Rev. C. Payne, of Louth, who was sent, as the Messenger of the Association, to visit us, was highly appreciated, and rendered a great blessing. We are glad to have to report that the arrangement made for us by the Village Churches' Board has answered so well, and trust that the time is not far distant when we shall be able to carry on the work of the Lord in our midst without that kindly aid which we now receive from the Board. For the present, however, our financial position embarrasses us: the debt on our school premises, although it may be looked upon by some as small, yet, in our present circumstances as a church, is a burden to us, and prevents us taking our place amongst the supporters of our various denominational institutions as we would wish to do. We made an appeal by circular-letter this year to the friends of the denomination for help, and, while we are very grateful to a few friends who generously responded to our appeal, we have to state that the appeal did not bring us more than £13. We have been able, however, to reduce our debt by £40 during the year.

**Crowle.**—We are glad to report that, as a church, we have made great progress during the past year. We have received additions to our number, and our chapel is well filled on Sundays with an attentive congregation. The gospel is earnestly preached amongst us, and is achieving good results. We expect and look for continued success.

**FLEET.**—We fear our growth in grace is not equal to our privileges, nor our zeal for God so great as His love demands. The word is still faithfully preached by our pastor to exceedingly encouraging congregations. Notwithstanding, we regret that more of those interested in the services do not cast in their lot with us. The Sabbath school teachers fail not in their work of faith. Death has removed some who long have been with us, but concerning each we have a good hope. At the branch chapel, congregations keep good. The pulpit is supplied by our pastor and local brethren. Two features of the work call for special thankfulness—viz., the increased attendance at the winter week-night meetings, and the additions to the church at Fleet from among our scholars.

**FORD.**—Another year has been added to the long service rendered to the church here by our dear pastor, for which we thank God. The word of life has been faithfully proclaimed, but no outward manifestations of conversion are visible. Still, we are not without hope that the harvest will come; and our prayer is, that it may come soon, to gladden the heart of our revered pastor in

his declining years. We can report unbroken peace between pastor and people. Our congregations are fairly good, but we need the influences of the Divine Spirit to quicken and strengthen us to renewed and united efforts for the extension of the Master's kingdom. Our prayer is, "Lord, revive thy work!" Through the retirement of the superintendent, and the great difficulty of finding a suitable man for the post, our Sunday school has not been so prosperous as we would wish. The post has now been filled, and we are hoping to receive the Divine blessing on this department of our work. The Band of Hope is still doing a good work in educating the young in the great truths of total abstinence.

**FORNCETT.**—Our church is still supplied with preachers from Norwich, by whom the word of God has been faithfully preached, although we have made slow progress. We have lost by death the widow of the late Rev. George Maddeys, who was pastor of the tabernacle for twenty-five years.

**GAMBLESIDE.**—The past year has been one of useful and enjoyable service. The services of the Rev. W. Gray to our church, as Visitor of the churches, were highly appreciated and enjoyed. Our prospects are good, and we pray for the Master's blessing.

**GOSBERTON.**—The Rev. J. H. Monti having completed his twelvemonths' engagement with the church, we are now without a pastor, but are being regularly supplied by local brethren, who are giving general satisfaction. We have been tolerably quiet during the past year. We have no feature of special importance to report. Our congregations are now fairly well sustained. Our membership is an increase of two upon last year. Our school shows a slight decrease in scholars, and a decrease of two teachers. The average attendance has been good, and conduct satisfactory.

**GRANTHAM.**—Our report for the year is not one of the most encouraging. We are, however, thankful to God that we are not left without a witness, and that some good work has been accomplished. During the year we have been without a settled pastor, but the word has been earnestly and faithfully preached by Mr. C. Horne, who for eleven years has had the oversight of the church at Billingborough, to which our late pastor (Mr. Chapman) has gone. We have thoroughly cleaned and renovated the chapel at considerable expense, which has been met by the efforts of the Ladies' Sewing Society, together with opening services. The services have been fairly attended, and we have hopeful signs of the Divine blessing. Our Sunday school is in a very flourishing condition, the attendance of senior scholars is unusually good, and we are anticipating a rich harvest.

**GRIMSBY.**—Our work during the past year has been less fruitful than in some former ones. The usual agencies have been employed, and there has been a fair amount of diligence; but we seem to have been sowing the seed rather than gathering in the harvest. One of the satisfactory results of our year's work is, that we have not only met our current expenses, and rendered aid to various institutions, but we have paid off £100 of our chapel debt. We pray "the Lord of the harvest that He will send forth labourers into His harvest."

**HALIFAX.**—It is with pleasure that we record that the work of the church has been pursued with unity and harmony of purpose, and that during the autumn we had an earnest quickening of our spiritual life, which manifested itself in greater prayerfulness, in numerous additions, and a healthy impetus to all the work of the church, as well as in an addition to our accommodation. In December the ladies held a sale of work, which realized £100 clear, towards the chapel alterations and enlargement of the organ. The work is proceeding, and gives promise of a sanctuary much improved and beautified. It is with great thankfulness we record that our pastor's health is so much restored that he will be able to co-operate with us. His acceptable ministrations and Christian life have exemplified the Divine characteristic of self-sacrifice for the weal of others. All our organizations are full of activity and life. Our branch at *Lee Mount* has enjoyed the Divine blessing in a good degree. A very satisfactory feature in the work there is the unity with which all sections of the Christian church work and pray together; the vicar of the parish joining heartily in their prayer meetings and special services.

**HASLINGTON.**—We are glad to report that our work is progressing. We are well supplied by lay preachers. In February last we held special services, conducted by Rev. C. T. Johnson, of Longton, which were greatly blessed to our people and to others in the village. Our Sunday school is steadily progressing, and several are deeply impressed about their souls. Our prayer meetings are well attended.

**HATHERN.**—During the year our pulpit has been well supplied. There has been much earnest faithful prayer that God would bless us; and during the winter we had a week's special revival services, and a number decided for Christ, and are walking and trusting in Him. We have six candidates for baptism, and more hopeful cases. Our Sunday services are fairly well attended, and God blesses us abundantly. Our Sunday school is still prosperous, and several of the teachers are candidates for baptism, and we are expecting more to follow. We have very much to encourage us in the cause of our Redeemer.

**HEANOR.**—As a church we have not made much progress, still we have much cause for thankfulness. Some of the seceders have returned home (at the advice of the Board of Arbitration) and we are looking forward to more prosperous times. Our Sunday services are very fairly attended, and the gospel is faithfully preached to us by the local brethren and students of our College. Several of our scholars have during the year given their hearts to Jesus, but have not as yet joined the church. We intend labouring on, sowing the seed of eternal truth, believing that in due time we shall reap if we faint not.

**HEPTONSTALL SLACK.**—Our work during the year has been attended with much success. The earnest labours and words of our minister are much appreciated. Our congregations are good. During the year the church has called out three promising young men, and after having heard them preach, put them on its list of local preachers. The agencies of the church and efforts of the Sunday school have been the means, under the Divine blessing, of bringing sinners to the Saviour, and through baptism they have united with His people. Our additions have been from the congregation and school, one from *Blakedean*, two from *Broadstone*, and the others from *Slack*. On Good Friday our friends at *Broadstone* held an Old Scholars' treat, which was well attended. The proceeds of the tea and donations considerably increased their fund for the erection of a new chapel—the fund having reached over £700. At *Blakedean* the congregations are fair, considering the population of the district.

**HINCKLEY.**—We are sorry we cannot report great progress. The truth is faithfully preached among us. Our congregations continue much the same as last year. The Sunday school is well sustained, and the Teachers' Preparation Class, conducted by the minister, has been well attended. We have several candidates for baptism, and hopeful enquirers.

**HITCHIN.**—We have nothing of a special character to report. Thirty-six have been added to the church from two of the village stations, fourteen of whom were formerly members of a Christian church. Our large number of local brethren are fully engaged, are very acceptable, and doing good service. Many of our friends are active in railway and other mission work. The Sunday school, adult Bible classes, and Band of Hope are largely attended. The congregations are encouraging. The health of our esteemed pastor is still not so robust as we could desire.

**HOSE.**—We are thankful to be able to report that the past year has been a more prosperous one than for some time past. Our congregations and prayer meetings are fairly good, but our Sunday school, through State Church influence, is going down in numbers.

*Long Clawson.*—Our cause here is in rather a low state. This is owing very largely, we believe, to the popularity and influence of the newly-installed vicar of the parish.

**HUCKNALL TORKARD.**—During the past year there has not been that harmony which is essential to success. Our Sabbath-evening congregations are good; Sunday school larger than ever; and great is the field for usefulness. May the Lord of the harvest incline our hearts to seek the assistance of the Holy Spirit in the conversion of the youth around us! Our two oldest members



have recently died, one being our much-respected friend Mr. W. Calladine, who was a member fifty-eight years, and a very devoted supporter of the denomination. We are hoping to reduce our chapel debt by £100 this year.

**HUGGLESCOTE.**—We have no brilliant successes to report this year; but we have been steadily working together in the gospel, and earnestly pray that our labours may be owned and blessed on high. We have been the whole year without a pastor; but our pulpit has been very acceptably supplied by neighbouring ministers and local friends. Our chapel has been thoroughly cleaned, decorated, and furnished, at an outlay of about £140, which we have paid. Our Sunday and day schools are active, the latter being in a particularly flourishing condition, and our report of the recent Government examination is most pleasing and satisfactory. We show a decrease in the number of church members in our statistical report. This is mainly due to the usual migration of many of our young friends to the towns, and a partial revision of our church register. Our congregations, both Sunday and week-evening, are, perhaps, hardly up to the average. We rejoice, however, that a spirit of prayer is prevalent with us, and we look forward with hope and expectation.

**HURSTWOOD.**—In presenting our annual report, we see much cause for thankfulness to our Heavenly Father for the many rich blessings He has permitted us to enjoy in sweet fellowship in His house during public worship, as it has often been felt by many that it was “good to be there.” And while we sincerely thank our Heavenly Father for having provided for our spiritual necessities, we wish to express our gratitude to those dear servants of His who have served us in preaching the gospel of the grace of God. We are sure some of them must have made many personal sacrifices in order that they might serve us so regularly and faithfully. We are happy to state that we have added six to our number by baptism, and pray that many others may be constrained to follow their example. We are sorry to have to record the removal, by death, of one of our most intelligent and warm-hearted members; and although he resided at a considerable distance, still he took a great interest in our welfare, and was amongst the best of our financial supporters. Our loss is his great gain. Our lady-friends have been working hard for the College bazaar, and have made up a parcel which does them much credit, and is valued at about £7. We have still to lament the coldness of some of our number.

**IBSTOCK.**—The past year has been one of greater prosperity than the two previous years. Special services were conducted in the spring by the Rev. R. B. Wallace, of Melbourne, and S. D. Rickards, Esq., of London, and the word spoken was with power. The gospel has been faithfully preached also by our pastor. During the last three months we have had a Sunday evening collection instead of pew-rents, which so far has been a success. Not only has more money been raised, but the congregations have improved. Our Sunday school is in a prosperous condition. Several of our senior scholars have joined the church, and are making themselves useful in the school, and we have hopes concerning several others.

**ILKESTON, Queen Street.**—We have not yet succeeded in securing a pastor; we have tried, and failed. We intend trying again, and hope soon to have one settled in our midst who will be the means, in God's hand, of building up the church, of bringing sinners to Christ, and of glorifying the name of the Lord.

**ILKESTON, South Street.**—We make our report this year with devout gratitude. We have added a few to our number. The services have been maintained fairly well, and we are thankful to God for the many seasons of joy and blessing we have felt when met for worship in His house. Our pulpit has been well supplied by students from the College and local preachers, to all of whom we feel very grateful. Our Sunday school is prosperous, the attendance of both teachers and scholars being very good. We have paid off the remaining portion of the debt incurred two years ago in renovating our chapel.

**ISLEHAM.**—In taking a review of the past, we have much to be thankful for. We have had the sound gospel preached faithfully during the past year, enlightening, instructing, and building up the church. Our Sabbath morning services are cheering and helpful. We have had some excellent spiritual week-night prayer meetings, but the attendance has not been so good as we would

wish. Our Sabbath school is increasing in numbers, and is very encouraging. We feel it a great drawback to our work only to have the old pews in the chapel to teach in; and now we find it necessary to renovate the old chapel inside and out, with means far short to do even that. A school-room, which is of the first importance, cannot be attempted unless friends will haste to the rescue in time. Our branch cause at the *Nen* is doing well, and well ministered to. There, also, the Sabbath school has increased, and progresses favourably. Although we have difficulties unknown to dwellers in towns, we take courage, and press on.

KEGWORTH.—We are still without a pastor; but our pulpit has been well supplied by neighbouring ministers and students from the College. Our congregations on Sundays are good; the week-evening services are thinly attended. We have a flourishing Sunday school, which is well sustained. We have no candidates, but we have hope that several from our senior bible class may soon decide to join us.

DISEWORTH.—We have to report no increase. We have the gospel faithfully preached by students and friends.

KIMBERLEY.—See statistics.

KIRKBY-IN-ASHFIELD.—Our report is not as encouraging as we would wish. One of our deacons has gone to his reward; our loss is his eternal gain. Other members have had to remove to other districts. Our pulpit is well and faithfully supplied by students from our College and local brethren. Our Sunday evening service is well attended, but we have only few at our week-evening prayer meetings. There are a few earnest brethren, while others seldom attend the prayer meetings. May there be a renewal of confidence and hope in God! During the winter months the Rev. A. Firth, of Mansfield, has preached for us on week-evenings, much to our profit. At the close of the season we had a very interesting meeting and tea, when we suitably acknowledged his services. Our Sunday school and Band of Hope are still in a flourishing condition.

KIRKBY WOODHOUSE.—The good seed has been faithfully sown amongst us by the preachers of the Nottinghamshire Local Preachers' Association, from which we hope to gather a rich harvest eventually. Our Sabbath-evening service is well attended, and our Sabbath school attendance is good and well supported, and is in an encouraging and hopeful condition.

KIRKBY, EAST.—We cannot say that we have made much progress. Love and zeal have not flourished in some of our members as we would have desired; still, we rejoice that others are earnestly engaged in the Master's service. The gospel has been faithfully preached by our local brethren and students from the College. The Sunday school and Band of Hope prosper.

KIRTON-IN-LINDSEY.—We are still without a pastor; but our congregations have not fallen off, nor our Sabbath school diminished. We are greatly indebted to the Rev. E. Lauderdale, of Grimsby, for supplies from his church. Our week-night services, preaching, and prayer meetings are still kept up.

LANDPORT.—At the beginning of the present year there passed away from this life the Rev. Edwin Harris Burton, who for thirty-five years was the pastor of this church. Many of his words and works are remembered with gratitude by our older members, the younger ones knowing but little of him, as he was laid aside from active work for seventeen years. We are happy to report that, as a church, we are doing well, though our minds have been occupied—perhaps too much so—with our financial difficulties in connection with our new buildings. We rejoice, however, that there are some results from the faithful ministrations of our esteemed pastor. Our prayer meetings (two during the week and one on Sunday) are all well attended. We have a healthy Band of Hope and a Young Disciples' Band. We have to regret that our Sunday school is in a languishing condition. It suffers from being so far away from the church; but we hope to remedy that very shortly, when, with a good school and classrooms, and the continued and increased blessing and favour of our God, we confidently look forward to a spiritual revival and awakening.

LANGLEY MILL.—The year opened very auspiciously with fortnightly lectures in the chapel by our brother, H. H. West, and continued as usual

during the winter months. The prayer meetings during the early part of the year were well attended, and everything looked bright. These efforts, however, we regret to say were not sustained; the numbers attending the Monday evening prayer meeting fell off considerably, and out of a total of sixty-seven members (the majority of whom live in the neighbourhood), our usual number would not exceed *four or five*. This is much to be regretted, as prayer on behalf of the church was never more needed than now. We regret to chronicle the exclusion of five members from various causes; and the loss of our much-valued friend and brother, H. H. West (by death), has caused a great gap in our midst. His chief concern was the welfare of the church here, and his only ambition that of serving faithfully his Lord and Master, who saw fit to call him away in May last. We are not without hope for the future, and pray that a blessing will rest upon our church during the coming year.

LEAKE.—See statistics.

LEEDS, *North Street*.—We are unable to send you statistics of membership this year, as we are carefully revising the list, which for some time has been lost sight of. Our congregation has largely increased since the settlement of our minister in November last, and we are working very harmoniously and hopefully.

LEICESTER, *Friar Lane*.—During the year now past the work of the different branches of the church have made steady progress. Our pastor's ministrations and labours have been appreciated and enjoyed. The Sunday school, the benevolent and tract societies, and the ladies' sewing meetings are in active work. Our Sabbath services and Monday evening prayer meetings are well sustained, and the young disciples' class, conducted by the pastor, is also a source of much good. Our financial position throughout the year has been considerably above the average for years past. At the early part of the year a number of our friends left us, and have formed themselves into another church—altogether about seventy-five. This at first threatened to be a matter for serious concern, but happily, through the goodness of God, the work of Christ is making steady progress amongst us, and we have indeed cause for devout thankfulness to our heavenly Father for His unceasing watchfulness and care over us as a church and congregation.

LEICESTER, *Archdeacon Lane*.—The year has been one of quiet and sustained work. The Sunday services have maintained their interest, and the congregations are encouraging, especially when the distance many of our members reside from the chapel is considered. The week-night services are not so well attended at times as we could wish, but the multiplication of meetings during the week much affect the attendance. Our additions are not large, but they have been continuous. The Sunday school grows in numbers and importance. Our great want is a larger number of earnest and stedfast teachers; some are most exemplary in their devotion to this work, but the school demands more of such labourers. The other institutions are fairly well sustained, and unity and Christian esteem prevail among us.

LEICESTER, *Dover Street*.—The various organizations of our church are in active operation. The attendance at our services is much the same as in former years. Although we are unable to report a numerical increase, we trust the work done in our midst is effective for good. We have had to part with two of our valued deacons by removal with their families—the one having gone to America, and the other to Market Harborough, where we are pleased to learn he is very useful. Our Sunday school teachers and lay preachers continue their work with commendable zeal. We also report with pleasure that we are gradually reducing the debt on our school property, and although depression in trade still continues our income has been equal to our current expenses.

LEICESTER, *Carley Street*.—In reviewing the past year we are thankful to report the entire removal of our chapel debt and the termination of the support we have hitherto received from the Leicester churches. We have, however, found it unfortunate that this commencement on our own resources has occurred at a time when trade has been so seriously depressed. We trust there is more definite blessing amongst us than for some time past; but there is still urgent need for more vigorous and joyous Christian living. Our school building is very

dilapidated, and too small for our requirements—hence we shall shortly have to undertake the erection of a new one.

**LEICESTER, *New Walk.***—We were formed into a church on the 7th of March this year—the Rev. W. Evans presiding, assisted by Revs. W. Bishop, J. C. Forth, R. Y. Roberts, and W. J. Avery (of London). We started with seventy-five members, and six have since been added to our number. At the request of the church Mr. W. Ashby accepted the office of president, and the Rev. I. Stubbins kindly consented to conduct our communion services and to fulfil other offices where a minister is required. We have a Sunday school and a literary society for young people, both of which are fairly prosperous, especially the latter. The congregations are well sustained, and though but a small church we are united and happy. Of work done and its results it is too early yet to say much, but we believe a good work is being done, and trust to see encouraging results before long. We desire to tender sincere thanks to the various ministers of the denomination who have shown great kindness by giving us wise advice and friendly help, particularly those labouring in the town. Our branch at *Croft* is making fair progress. There have been some very successful evangelistic services recently held there, from which much good has resulted. This branch is under the supervision of our vice-president, Mr. J. Pochin.

**LINCOLN.**—The past year has been very eventful. We have experienced much anxiety, and have been throughout the year engaged in completing our new chapel premises, which we rejoice to say are now finished and occupied by us. The accommodation provided in the chapel, lecture hall, separate class rooms, and vestries is all we could desire, and will afford us ample means for carrying on all the agencies that should be found in connection with a vigorous church. Financially, we have not done all we desired, but have much cause for gratitude to God, and we heartily thank all those who, in response to our pressing appeals, have helped us to accomplish what has already been secured; but our purpose is to try by every possible means to raise by the end of the present year the remainder of the £300 needed to secure the £200 promised conditionally—this extension of time having been kindly granted. Our total liability (thanks to the architect, Mr. J. Wallis Chapman, of London) has not exceeded the £3000 mentioned in last year's report. Of this sum we have already raised £1800, including the special effort at the opening services. We have been again without a settled ministry since July, but our pulpit has been ably supplied by ministers of the denomination, and frequently by our venerable brother, Thomas Cooper, who also preached the opening sermons in the new chapel on May 2nd, and contributed £50 towards the collections of the day. Our great need now is a suitable minister. We hoped this had been realized, but our expectations were disappointed, and we are again seeking divine guidance in the selection of a man to take charge of our church work and lead us on to increased usefulness in our growing city. We have not forgotten the Home Mission, Foreign Mission, and College funds, nor yet the College Bazaar; and though few in number, and anxiously concerned for our own work, we have done what we could for these also. We do not report any additions by baptism, but have two accepted candidates awaiting immersion and church fellowship with us. May the coming year bring us a large increase of precious souls for Jesus Christ, our Saviour and Lord!

**LINEHOLME.**—When we take a review of the past year we have great cause for thankfulness. Our pastor has faithfully declared the word of God, and has been zealous in prosecuting the extension of the kingdom of Christ. His services have been very highly appreciated, and much good has been done. Several are enquiring "the way to Zion." Our congregations are gradually increasing and our week evening services are well attended. We have a large number of members in our Band of Hope, and many are zealous in the temperance cause. Our Sabbath school is in active work, and many of our church members take a deep interest in the young. Financially we have had an excellent year.

**LONDON, *Bethnal Green Road.***—See statistics.

**LONDON, *Commercial Road.***—The chief event of the past year has been the complete transforming of the interior of the chapel, which has been enlarged to

the utmost capacity of the building, modern seats substituted for the old ones, and the place thoroughly renovated and made as bright and cheerful as possible, at a total cost of £1186 4s. 10d., all of which has been raised, with the exception of £175 which stands against us on the books of the General Baptist Building Fund—and this we hope will be speedily wiped out. Altogether we have raised for this object during the year, by subscriptions, a Gothic arcade bazaar in October, and a Father Christmas stall at end of the year, and by various other means, about £700. This effort has succeeded beyond our most sanguine expectations, but it has seriously hindered, for the time at least, the spiritual work of the church. There have been other hindrances this year which have militated against us, both in the school and in the church, affecting the members and interfering with the work. Six have been added to the church from the Sunday school, and eleven others have also joined us, but the removals to the suburbs which are ever taking place and the erasures required by strict book-keeping have this year lessened our figures to the extent of thirty. Otherwise the various agencies of the church have proceeded steadily and healthily. With gratitude to our heavenly Father for His goodness to us in the past, we trust we may in the coming year have to rejoice over many more being added to the Lord.

LONDON, *Borough Road*.—Our history for the year has been marked by continued work and peace. One of our deacons, Mr. W. Dennis, beloved of us all, has entered into rest. The long and distressing winter led to the establishment of a fund for the relief of the poor, which resulted in the sum of £200 being distributed to carefully selected cases of want. The cost of a new organ, and painting the front of the chapel, necessitated the holding of a bazaar, which was zealously promoted by the church and old friends, and produced in cash and promises at its close £342—more than enough for the purpose. A good religious work is going on in the Sunday school; the increasing sale of pure literature is felt to be a means for good; the Temperance cause is prosecuted in the school with much zeal. Special interest is taken in collecting for both Home and Foreign Missions. The work in the young men's class is a cause for much thanksgiving, several having recently come out on the Lord's side and have been baptized. Our congregations have shown signs of deeper religious impressions, and their weekly offerings attest their willingness to support the services of the sanctuary. The mission hall at *St. George's Market* continues to be a means of blessing to the poor, and the friends labouring there persevere in the midst of great difficulties. Efforts have been made to assist depraved classes who reside near the Hall, and some interesting evidences of reformation could be given. The Temperance work of the church is now represented by an Adult Society, three Bands of Hope, and two weekly open-air meetings. The gospel open-air meetings are continued; sermons to young men delivered by the pastor are known to have been useful; and the lectures to the students of the Borough Road Training College have been highly appreciated. Saturday evening entertainments for the people, social meetings of the church and congregation, and free teas for the poor, etc., have been maintained as occasion seemed to require. The serious illness of the pastor led to much loving prayer for his restoration, and the willing pulpit help accorded by many preachers and students deserves cordial recognition. On the whole we rejoice at the sight of prosperity, and unite in fervent prayer for revival and consecration.

LONDON, *Church Street*.—The past year has been one of steady work. Our religious services have not flagged either in interest or attendance, and our philanthropic agencies have been well maintained. An increasing number of young people attend the public services, and this greatly cheers us amid our sorrow at the losses we experience of old and valued friends through infirmity, death, and removals. We have spent a large sum in general repairs, and introduced the "Clapton" system of lighting from the roof, which yields a greater amount of illumination at a much diminished cost. The generous gifts of the congregation have met these expenses without reducing the sums we are accustomed to send to the various institutions of the connexion.

LONDON, *Westbourne Park, Praed Street, and Bosworth Road*.—*Westbourne Park*.—We gladly anticipate the removal of the debt on the chapel before the close of this, the jubilee year of the church. We have made a special effort in support of the Social Purity movement, and have opened a Registry Office for

servants, whilst for those out of situations we have established "The Westbourne Home," Harrow Road, W., and think we shall find the institution of great use.

*Praed Street.*—During the past year we have enjoyed signs of prosperity in the addition of new members, and in the growth apparent in all the work of the church. Mention may be made of our aim to win the young, and to shew young men and women the value of individual service for God. Special endeavours have been made during the past winter to attract those yet outside the church. We look back with much thankfulness, and press forward hopefully, praying that the services of the sanctuary may still be blessed, that our numbers may be further increased, and that we may become more useful in the extension of our Lord's kingdom.

*Bosworth Road.*—The most noteworthy event of the past year is the much regretted withdrawal from the pastorate, of Mr. S. D. Rickards. With such marked ability and success had he laboured, and so thoroughly self-sacrificing was his spirit, that the congregation parted from him with great reluctance. The present pastor, Rev. E. Tremayne Dunstan, has just commenced his work, and can only speak of aims and hopes. We intend to carry on the work as far as possible upon mission lines. Thanks to the heartiness and unity of our members, the congregation has been rapidly increasing. We sadly need a more suitable and comfortable place of worship and better accommodation for our work, both on Sundays and week-days.

LONDON, *Crouch End.*—This has been our most prosperous year since our adoption by the London General Baptist Preachers' Institute, under the pastoral superintendence of the Rev. John Batey. The attendance at our Sunday services has been larger, and our weekly offerings have been in advance of former years. We have established a young women's bible class, which is attended by about twenty members. Now that Ferme Park chapel is about to be built, our prospects were never so bright. Other Baptists living in the neighbourhood are only waiting that event to join with us in the formation of the Ferme Park church. As the population of this part of Hornsey is rapidly increasing, there is every reason to believe that we shall soon see a strong Home Mission church.

LONDON, *Haven Green, Ealing.*—In presenting this report the Committee desires to express its thankfulness for the measure of success which has attended the year's labours. The past year has been a time of intense anxiety to both pastor and committee, and in some respects one of exceptional difficulty. Nevertheless, there have not been wanting signs of advance in several sections of church work, and the committee hopes that the time of greatest difficulty and trial is passed. With regard to membership there is not a large increase to report. But in a church situated as this is, there are many who make but a temporary stay with us, owing to change of residence and other causes. Could these but be retained for anything like a lengthened period, we should have in every sense of the word a large church. The committee has much pleasure in reporting that satisfactory progress has been made in the Sunday school, which from its commencement has made a continuous advance. The benevolent societies in connection with the church have likewise made very great progress. In respect to finance, many efforts have been made to put this upon a sound footing, and a sale of work in aid of this object has realized over £150. The weekly offertory has likewise considerably increased, but there is room for further improvement in this direction. Our musical service has also improved.

LONG EATON.—The most encouraging and hopeful features about our church life and work have been the Sunday evening congregations and our Sunday school services; both are well attended, and so usually is our weekly prayer meeting. Our Sunday school work is becoming increasingly efficient, and affords a good prospect of additional strength to our church. Faithful and glad service has been rendered to God, and we trust that fruit will abound to His glory.

LONGFORD, *Salem.*—We have but little to report concerning the past year. As a church we have great cause for thankfulness. We have had the gospel faithfully preached, our congregations are good, and we trust the good seed has not been sown in vain. We regret that we have not had more conversions, and that our prayer meetings are not so well attended as we could desire. Several

from our midst have passed away to the better world. Our Sabbath schools and tract society are doing good work. Our branch station at *Walsgrave-on-Sowe* is in an encouraging condition. We have made several improvements to the chapel property, and a goodly sum has been raised. We are looking forward with expectation and hope.

LONGFORD, *Union Place*.—We are sorry that we are not able to report more spiritual progress; but during the year we have built a commodious school-room, for which there was great need, at a cost of over £200. We have also repaired and renovated the interior of our chapel, and have effected other improvements, at an additional cost of £150, and have raised more than £120 towards the outlay.

LONG SUTTON.—We are thankful to report that the hopeful signs alluded to last year have been to some extent realized. The congregations have steadily increased, and listen with profound interest to the word, and sixteen have been added to the membership of the church during the year; and we rejoice to know that several others have expressed a desire to be baptized. The Sunday school is a very encouraging part of our work. Our devoted and earnest teachers labour much in the Lord with many tokens of His blessing. We have commenced an open-air service, but as the church has not been trained to this kind of work, we do not create a great sensation; however, many gather round us, and some have been drawn thereby to the evening service. We are making an effort to reseat and repair our chapel, which is very much needed, and which, if we can carry out, will place us on a par with the other chapels. Three of our aged members have entered into rest, one of whom being our brother Daffern, a deacon. We cannot review the past without acknowledging that the Lord has been faithful to His word. May we, and all the churches, be more faithful to Him and to our denominational principles, so that our liberty may not be sacrificed to an artificial unionism.

LONGTON.—We are pleased to report steady progress during the past year. The gospel has been faithfully preached by our pastor, and a goodly number have been saved and received into church fellowship. The attendance at the week-night services is exceedingly good. The Sunday school, Young People's Association, and Band of Hope are in a healthy condition. We are thankful to the Lord for His great mercies to us, but press on, hoping for still greater blessings in the future.

LONG WHATTON.—We are grateful to Almighty God for the mercies of another year. Our pulpit has been regularly supplied, and the word of God faithfully preached to us. We have lost by death three of our members, one our esteemed brother and deacon, Mr. W. Wilkins, who, after a few days' illness, departed this life, we humbly hope, to be with Christ, which is far better. We trust that the presence of our Heavenly Father will be with us, and, as He sees fit to remove one and another standard-bearer from us, He will raise up others to fill their places, that the work of the Lord may prosper amongst us.

LOUGHBOROUGH, *Baxter Gate*.—In reviewing the merciful dealings of our Heavenly Father with us during the past year, we cannot but record His continued goodness and love, which has been manifested towards us, in both cloud and sunshine. We are not able to report such a large ingathering of souls as last year. Some to whom we looked with hopefulness we fear have grown rather cold in their love to the Saviour, and thus have given much anxiety. Especially have we noticed with regret their lax attendance at our week-night services. But, thank God, there is a silver lining to the cloud, inasmuch as we rejoice over others who are making themselves useful as leaders in prayer and teachers in the Sabbath school. The delicate state of health of some of our officers and best friends often fill our minds with sympathising anxiety, and our prayer to God is, that valuable lives may be spared to us for the accomplishment of His Divine purposes in our midst. We do not regard it as the least of God's mercies to us that our two ministers continue in united service, and by them the gospel is regularly preached to large congregations. This, with an increasing Sabbath school and other auxiliaries, such as a Band of Hope, Clothing Club, Christian Band, Young Men's Improvement Society, and weekly

prayer-meeting, also a Young Women's Friendly Society and a Ladies' Sewing Meeting—the benefit of which, for the last six months, is devoted to the College bazaar—and last, but not least, a mixed bible-class, conducted by our junior minister,—thus being placed, by the providence of God, in the midst of such surroundings, together with an increasing population of the town, we take courage, and obey the voice of the Master—“Go forward.”

LOUGHBOROUGH, *Wood Gate*.—Nothing of a very special character has marked our history during the past year, excepting the sad inroads death has made amongst us by the removal of dearly-valued and useful friends, whose places are difficult to fill. Though we mourn their loss, we rejoice in the triumphs of faith which marked their end. The faithful, earnest, gospel ministry of our beloved pastor is greatly appreciated by us, and he is more and more endeared to us by his ever-active efforts and kindly spirit of Christian sympathy and affection. Our Sunday school has greatly suffered by removals and retirement, through the illness of several teachers, for whom substitutes are not easily found. We are striving, by a gradual process of diminution, to effect the extinction of the debt remaining upon our new chapel. Our Benevolent Society, Mothers' Meeting, Sewing Meeting, Clothing Club, Young-Women's Christian Association, Band of Hope, Tract Society, and Mission Band have continued their useful work, and, together with the College bazaar, have provided spheres of labour sufficiently varied to meet the capacities, tastes, and aptitudes of many friends; while the village churches round about us have, we believe, benefited by the labours of several of our friends who have visited them from time to time.

LOUTH, *Northgate*.—We rejoice over several young friends who have united with our church, most of them having been long in our school; and, that we may have the prosperity we desire, we hope all our members will be encouraged to personal effort. Our pastor especially wishes to express his grateful sense of the assistance we have rendered him in all deliberative meetings since the accident which disabled him for a short time, and of the resolution to relieve him of a week-night service; though, happily, not needing to avail himself of that, he has for the past six months lectured on the “Power and Wisdom of God in the Creation.”

LOUTH, *Eastgate*.—The work of our church has proceeded very evenly during the past year, and, whilst we have had our seasons of changes and sorrows, we have found Him faithful who hath promised. By death we have lost active members of our church, as well as other liberal supporters of the cause who were not united with us in fellowship. The word of God has been acceptably preached by our pastor; and his work, though at times most arduous, has been faithfully done. The attendance has been fair, and occasionally the number at the week-night services has been encouraging. Our various agencies are apparently in working order. The Dorcas Society still makes its presence felt among us, and the pastor's bible-class has proved to be a most valuable adjunct. The temperance and mission bands have been quiet, but possibly gaining strength. The school is as large as last year, and, having no lack of efficient teachers, we believe sound work is being done. Although under the envelope system our offerings have increased, the church treasurer does not report a large surplus for the year. We pray for an outpouring of the Holy Spirit, that the presence of the Almighty may be plainly visible in our midst.

LYDGATE.—We have cause for gratitude. The word has been faithfully preached to us. Our congregations are good, and we trust the good seed has not been sown in vain. Prayer meetings are very well attended by females, but not so well by males. Many of our members seem to forget that woe is pronounced against those who are at ease in Zion. But our prayer is, that we may all be led to feel the responsibility resting upon us, and gird on afresh the whole armour of God. Eleven have been added to the church from the school. Our Sabbath school is increasing in numbers, and the attendance is good, especially in the afternoon. There is room for improvement in the morning attendance of the elder scholars. Financially, we are in a fairly satisfactory condition, our collections being nearly all on the increase. We have just



purchased a gas-engine for organ-blowing, at a cost of about £60. Our Band of Hope is simply one in name at present.

LYNDHURST.—The various agencies have been sustained, but we have lost several by death, some being in the prime of life.

MACCLESFIELD.—We commenced the year in a hopeful state, and had in a great measure recovered from difficulties which the Association knows beset our church. Unfortunately other troubles have crossed our path which we need not allude to here, but which have resulted in our pastor leaving us, to our great regret; so that we are now without a shepherd. Trade here has been in a very depressed state for a long time, the prospect at present being very gloomy; so that our finances have been crippled, and we find ourselves with a small balance due to the treasurer. Our spiritual work has not been what we could desire, yet, we thank God, some few have been added to our church during this year. We have had good prayer meetings. We have also had excellent supplies in the pulpit, both from the Manchester College and local talent, and our congregations, though small, are keeping in a fair condition—very small in the morning, much better at night. We are hoping before long to have a minister resident amongst us. Our Sunday school is in a fairly healthy condition; several of the elder scholars have joined the church during the year.

MAGDALEN and STOW BRIDGE.—*Magdalen*.—No report.

*Stow Bridge*.—The church is unable to report any progress. Our congregations are fairly well maintained, and our Sabbath school has increased. We live in peace, and hope to do good.

MALTBY.—We have little to show as the result of our home work; but we are doing our best to send the gospel to the heathen.

MANSFIELD.—We have nothing favourable to report. We have great need of a deeper spiritual life and united effort for the furtherance of the gospel. The attendance at the Sunday means of grace remains much the same as last year; the indifference manifested with regard to our week-evening services evinces a low state of spiritual life which we cannot but deplore. Our branch at *Woodhouse* has been worked with much patience by three of our Mansfield friends. Our Band of Hope has had a good winter's work, which closed with a sale of work: the proceeds not only paid off the debt, but left a fair sum for future operations.

MARCH.—Although we cannot report large increase during the past year, we still have had tokens of the Divine favour, six having been added to us by baptism. Our Sunday schools and branch places continue encouraging. We greatly need more spiritual life and power.

MARKET HARBOROUGH.—The past year has been one of trial for the church. The influence of an Army, best known by the noises it makes and the colours it exhibits, has tended to upset some of our members, also some of the ordinary services and church work generally; yet, while we have suffered a little from this source, we have great cause for thankfulness and good reason to take courage. The various auxiliaries of the church, young people's classes, Band of Hope, and Sunday school, are sustained with vigour and are full of promise. The bazaar which was held in September, in addition to other contributions to hand, have enabled us to pay £95 off the debt. We regret that we are unable to report—congregations good and increasing; but to find out and remedy the cause of this is the desire of all concerned. We are just now beginning to build new school-rooms, which will supply a long-felt want, and no doubt do more for the future stability of the church than anything else. These new buildings will be put up as memorial schools, and are the practical and reasonable outcome of the memorial services lately held, and of which a full account is to be found in the Magazine for May.

MEASHAM and NETHERSEAL.—Through another year we have laboured unceasingly, in the various branches of church work, to extend the Master's kingdom. The tabulated results of our efforts are hardly what we could have wished, but we have every reason to hope that much good work has been done which is not thus apparent. Our services, both on Sunday and week-day, have

been fairly well attended—the Sunday evening congregation being exceptionally good. Death has visited us with the result that three of our number have entered into the rest that remaineth for God's people. The Sunday school is in a flourishing condition, and still continues to prove itself a source of strength and hope to the church. There is little to report in regard to the cause at *Netherseal*. The various services have been constantly sustained, but, while we have not receded, it is to be feared that little apparent advance has been made. We find that the loaves (literal) and fishes at "The Church" (?) have much more fascination to many than the mere gospel at the chapel.

MELBOURNE and TICKNALL.—The gospel has been faithfully preached by our pastor during the year with pleasing results, nineteen having been added to our number, fourteen of whom were from our Sabbath school; and we have at the present time a number of enquirers whom we hope soon to welcome into the fold of Christ. Our schools are in a fairly prosperous condition, and the large number of young men and young women attending our senior classes inspire great hopes for the future of our church. It has been found necessary to increase the accommodation for the carrying on of this branch of our work, and two large class-rooms to communicate with the school-rooms are in course of erection. We are quietly sowing the good seed at our village stations, and although the results at present bear no satisfactory proportion to the efforts put forth, yet we trust that the great day will declare that God's word does not return to Him void. We have just elected to the office of deacon at *Ticknall* our young brother, Mr. John Richardson, who with his mother and sisters are nobly using their best efforts in carrying on amid much discouragement the work of God in that place.

MILFORD.—See statistics.

MORCOTT and BARROWDEN.—The past year has been one of earnest labour for the Lord, and of a measure of success. Although death has removed several aged and beloved friends, the accessions to the church have more than made up the number of those that have gone home. Our congregations on the Lord's-day are good, but the week-night services have not been attended as we could have desired. We cannot report any increase in the Sunday school, but the work is well sustained. Altogether, the tokens of blessing which we have received lead us to thank God for the past, and to take courage for the future.

NANTWICH.—The past year has not been so successful as we could wish, though we have much cause for thankfulness for the spirit of prayer and earnestness that prevails amongst us, and we have therefore reason to believe that the Divine blessing will continue to rest upon the word preached. Evangelistic services have been held with the view of preaching the gospel more directly to the unsaved. This work was regularly carried on out-door during last summer in various parts of the town, and special services have also recently been held in the chapel by the pastor, in which several of the brethren took part, and we hope, ere long, that saving results may be realized. The Sunday school is largely attended, and the officers and teachers are devoted to their work. The General Baptist Building Fund Committee last year kindly voted us a loan of £100; and to provide for the repayment of this amount a scheme has been introduced which met with general support, viz., that if fifty persons would subscribe one penny per week, the necessary amount would be provided for. Nearly the required number have already promised to subscribe. The ordinary income of the church is not what it should be—in fact, it is insufficient to meet the expenditure. The deficiency arises principally from the disproportionate amount raised by the majority of the church and congregation to the few who generously contribute. The attendance at the week-night services has been fluctuating. We have this year introduced a monthly missionary prayer meeting, when incidents of the mission field are given by the pastor. These meetings, we hope, will deepen the interest of our people in Foreign Missions. Our branch at *Willaston* is much better attended, and we look forward with confidence that spiritual and saving results will follow our labours there. All the agencies of our church are being carried on satisfactorily. Our desire and prayer is that we may be aggressive in all our work for the Master, and that soon the seed that has been sown may spring up and bear fruit.

**NAZEBOTTOM.**—Our report is not of a very encouraging nature, not having received any into church fellowship since our last report. We have had the gospel preached to us by local brethren from neighbouring churches. Our services continue to be moderately well attended, and our school may be considered fairly satisfactory; but we need a few good teachers to take the lead. We have lost by death one of the oldest members of our church, who was an earnest worker up to his decease, though he was seventy years of age.

**NEWTHORPE.**—We are in a low state. The confusion and disruption of six years ago will not soon be forgotten. The chapel, which had been freed from debt, was then mortgaged again, consequently we have interest to pay and principal to contend with. By means of a bazaar we have reduced our debt £20 this year. We are thankful to the local preachers, who render us valuable assistance. They feed our souls, instrumentally, with the truth and grace of the gospel. We do not want to “drink the *new wine*,” we say, “*the old is better*.” Our esteemed deacon and treasurer, Samuel Saxton, has departed this life.

**NORWICH.**—As we attempt to pen our annual report of our experience as a church and congregation and of the work done for the Master during the past year, we are compelled to raise another Ebenezer of praise, and inscribe thereon in letters of gold, “Hitherto hath the Lord helped us.” There has been no spasmodic special effort, but throughout the year there has been on the part of the whole church an earnest, determined effort to maintain the ground already occupied and to push forward into fresh fields of labour. To a great extent we owe this feeling to the earnest, untiring efforts of our pastor, who has declared unto us the “whole counsel of God,” and has not only endeavoured to set us to work, but has shown us by example how to do it. Never was our Sunday school in a better state, either as regards the quantity or quality of its teachers or the attention of the scholars to the truths placed before them. We have raised more for the Foreign Mission than in any previous year. Our temperance society and Band of Hope have done good, useful work, and the efforts of brethren and sisters in the cottage meetings and tract districts have been much appreciated by the good people in the various yards and districts.

**NOTTINGHAM, Stoney Street.**—No report. See statistics.

**NOTTINGHAM, Broad Street.**—We desire to recognize with thankfulness the results which during the year have attended the earnest and faithful labours of our pastor, and await with confidence the blessing of the Redeemer in the future. An important forward movement has been made by the church in two directions. An eligible site fronting one of the principal thoroughfares has been secured for the erection of a new place of worship; and a fresh field for mission work has been entered upon in *Edwin Street*, the centre of a large and rapidly increasing population, where there has appeared already encouraging signs of progress to gladden the hearts of the devoted labourers in that branch of the Divine Master's vineyard. The Rev. A. O. Shaw, late of the College, has been engaged as superintendent of the mission for one year ending December next. The several organizations established by the church are in a satisfactory condition, and both from the Sunday school and the Bible class conducted by the pastor, young disciples have been gathered into the fold of Christ. The church at *Daybrook*, which is making steady progress, has purchased land at *Red Hill*, an adjoining village, where it is proposed to build school-rooms for conducting mission labour in a new sphere. We have to record with deep regret that some of the most active and talented members have been laid aside by illness, which has proved more or less protracted, but we fervently trust that it will not be long before they are restored to their usual health and to the work to which they have so successfully devoted themselves.

**NOTTINGHAM, Carrington.**—Since last we gave our annual report death has laid its cold icy hand upon four of our number, and they have passed away from our midst, we doubt not, to a brighter and better world. One of them was our church secretary, who for very many years has laboured assiduously in this sphere. Always at the post of duty, and working with a will to do the church's bidding, his life was unexpectedly cut short. He now rests from his labours,

and we have no doubt that he is enjoying that rest which remains for the people of God. While we look upon these dark clouds we are not forgetful of the few bright spots in our church's history. We have to rejoice that there has been some spiritual life amongst us. The Lord has blessed us with fruits to our labours. Six friends have professed to find peace with God, and have passed through the ordinance of baptism, and others are following in the wake. May the Lord send us much prosperity in the future, brightening up our hopes, blessing us in all our endeavours, and crowning our work with His richest blessing. The finances of the church have not been so good as we should have liked; but considering the depressed state of trade we are glad to say that we have been able so far to meet all expenses, and to pay off a small portion of the debt. We have a tract society and benevolent society, both of which are doing a good work. The contributions to the Foreign Missionary Society have steadily increased, and we trust will do so year by year. The number of scholars in our Sunday school is very large. What we most need are good and faithful teachers, our present staff being much too small. Who will give us a helping hand?

NOTTINGHAM, *Mansfield Road*.—All our institutions have been fairly sustained, and in consequence of the depression in trade we have been led to do more than usual for our poorer neighbours.

NOTTINGHAM, *Lenton*.—The past year has been one of sore trials and manifold disappointments. Negotiations that at one time appeared likely to afford assistance to the church, came to nought, and left us disheartened and discouraged. We have had no additions. Our Sunday school, Band of Hope, and other auxiliaries are in a drooping condition. Amidst our many disappointments we are glad to report that through the efforts of our Band of Hope Committee we have refurnished the school-room. But above all do we rejoice for the unity which now exists in our midst; and we are praying the Master to guide us in our perplexities, and to send us a pastor who shall speak unto us the words of life.

NOTTINGHAM, *Old Basford*.—During the year we have had the word of life faithfully preached to us by our respected pastor; but we are not in such a state as we could wish. We regret to say there is a lack of spiritual life amongst us. Our Sunday school is in great need of more earnest experienced Christian teachers; we are pleased, however, to bear testimony to the faithfulness of some, and doubt not that good will result. Many of our friends have been working hard to secure funds for further school accommodation, and so far the result has been encouraging. We contemplate holding a bazaar for the furtherance of this object in October next. We have transferred forty-seven members from the mother church to work the branch cause. Our friends there are also securing funds to erect a new place. The school is encouraging, and both Sunday and week-night services are well attended. There are several candidates and a few enquirers. All our other organizations are about the same as last year. An unusual number have this year gone over to the great majority; our loss is their gain.

NOTTINGHAM, *New Basford*.—Looking back upon the past twelve months the retrospect is by no means a gloomy one. Truly we find cause for humiliation in the comparatively small progress we have made in the advancement of Christ's kingdom; nevertheless we have reason for thankfulness. Our congregations improve, the various Christian institutions are carried on with vigour, and, considering the depression of trade, our friends respond liberally to the many demands upon their income. One source of anxiety is the spirit of levity which seems to be growing among our elder scholars—concurrently, we believe, with a diminishing need for secular education. Against this, however, we rejoice in the possession of a mission band of young men and women, who are zealously engaged in the Master's service.

NOTTINGHAM, *Bulwell*.—Our pulpit during the year has been supplied by brethren connected with the Nottinghamshire G. B. Preachers' Association and students from our College, whose labours have been acceptable. Congregations attentive but small, especially in the mornings. Our Sabbath school is large

and, we hope, doing good service. We have several candidates and a few hopeful enquirers.

NOTTINGHAM, *Radford*.—We have enlarged our school building by extending the room on the ground floor seven feet and erecting a room over it, full length, at a cost of £325, which has been met by a bazaar, £100 from the Baptist Building Fund, and the amount collected by the Sunday school children for the furniture. The chapel is free from debt. Our financial position is good. Both the school and congregation have improved during the year. The Band of hope, tract, and benevolent societies, and cottage meetings and children's services are, by God's blessing, doing a good service in the locality.

NOTTINGHAM, *Woodborough Road*.—No report. See statistics.

NOTTINGHAM, *Hyson Green*.—Our course during the year has been even, quiet, and undisturbed. The various agencies of the church have been sustained, and, we believe, have done useful work. We have rejoiced over some fruit gathered from the young of the school and congregation. Our congregations have, latterly, not been quite equal to those of some months past. The long-continued depression of trade has caused some who worshipped with us to move to other places. This indeed gives to the neighbourhood a migratory character, and to our congregations less stability and regularity. Still, we have much cause for thankfulness. We are glad to mention one or two special incidents of the year. At the young people's midsummer early morning service on Sunday, June 21, 1885, we baptized six of our young friends, all from the school; it was a very happy and helpful service. On January 6th, 1886, we introduced a new plan to interest our people in the work of the church: we had a meeting of the church and congregation, and, after taking tea together, reports were given of all the work being done in connection with the cause—viz., church, school, Band of Hope, Benevolent Society, Tract Society, and Foreign Missionary Society, which were all encouraging, and from them it appears that over £514 had been raised for purely Christian work during the year. We cannot close this report without again acknowledging the way in which our young people of the school interest themselves in the affairs of the church by giving teas and entertainments, etc. In this way over £12 has this year been raised by them.

NUNEATON.—In August last we gave an invitation to the Rev. J. Parkinson, formerly of Queensbury, to become our pastor. The invitation was accepted, and we hope that good will result from his labours amongst us. Among our losses during the year we would especially mention the removal of our senior deacon, Mr. Copson, whose place will not soon be filled. Our Sunday school is in a fairly healthy condition. We hope to remove a part of our chapel debt by a bazaar, to be held about the middle of September.

PETERBOROUGH.—Since our last report we have erected and opened our mission hall in *Searjeant Street*, and we are thankful to say it appears a complete success. The services have been well attended, and a Sunday school has been formed, which now numbers 120 scholars. The cost of land and building was £750, of which amount the sum of £300 is still outstanding. Land is reserved for the erection of a chapel, if it should be at any time required. As this station is in the midst of a large and increasing population, we look for encouraging results from our labours there. The various organizations in connection with our church and schools have been generally well sustained; but the attendance at our week-night services has not been so good as in former years. At our mission stations at *Fletton* and *Stanground* services are regularly conducted, chiefly by our lay preachers; and Sunday school operations are carried on.

PINCHBECK.—See statistics.

POYNTON.—Our position differs but little from what it was on the occasion of our last report. There has been a slight addition to our membership, and our Sunday school has kept up its numbers. In December last we lost by removal the valuable services of the teacher of our senior class of girls, which has had a baneful effect on the attendance. In January last we established a

Tract Society, which, we trust, will be a source of blessing to those visited, as well as call forth the zeal of our members. The distributors report that the tracts now meet with a kindly welcome, where at first they were refused.

QUEENSBURY.—As we are a “church set upon a hill (1,100 feet high) that cannot be hid,” we rejoice that, through the blessing of the Divine Master, we are able to make known a very cheering and prosperous state of things. The settlement amongst us last July of our pastor, the Rev. A. C. Carter, has been the means of much spiritual blessing. Our congregations have increased in number, and we are particularly glad to say there is always a very large attendance at our Sunday evening prayer-meetings (our preaching services are morning and afternoon). Much good work has been done during the year by our Sunday school, Mission Band, and Band of Hope. Also our pastor has conducted a bible-class for young people, which has had an average attendance of sixty. Of the thirty-two who have been baptized during the year, twenty-one are Sunday school scholars. In April last we had some most interesting and profitable meetings in connection with the ordination of our pastor. We have also prospered financially. We thus gratefully make known that the Lord’s blessing has been upon us during the year. The past shall urge us on to fresh endeavours.

QUOENDON.—We have added four by baptism during the year. Our public services are moderately attended. In common with most village churches, we find the path of progress very difficult. The students from our college supply our pulpit very acceptably. At *Barrow* the congregations are better than formerly; the week-night services during the winter have been especially well attended, and the general aspect is brighter. At *Mountsorrel* the congregations are good, and the various organizations in connection with the church maintain their efficiency.

*Woodhouse Eaves*.—The principal feature of the year’s work has been the renovation of our chapel, which has been carried out at a cost of £425, towards which we have realized £225. We are very anxious to erect a new school-room, which is greatly needed, but have thought it wise to defer that until we have reduced the debt upon the chapel. We have applied to the Building Fund Committee for a loan of £100, which would be a great help to us. We are thankful to report several additions, two being from our Sunday school.

RETFORD and GAMSTON.—The year has been one of sunshine and of shadow. Our sick list has been unusually heavy. We have lost by death a deacon beloved, who gave promise of great usefulness in the service of Christ. Our esteemed pastor has been unceasing in his labours among us, both by preaching a faithful gospel and in visiting the sick. Our Sewing Committee have worked nobly, and great success has attended their efforts, having substantially helped the church, besides paying £30 off the chapel debt. Our Christmas sale of work was most encouraging. Our Tract Society has been reorganized, and is doing good work. Our Sunday school is on the increase, and has a good staff of teachers; one from the senior class of girls has joined the church. *Gamston* remains as last year.

RIPLEY.—See statistics.

ROTHLEY and SILEBY.—We have had the gospel faithfully preached amongst us during the year, without much success. Our congregations are very small, through deaths and removals and other causes. The Sunday school seems on the decline for want of more help. We cannot get a report from *Sileby*.

RUDDINGTON.—After a lull of several years, during which time we have decreased in the number of our members, it is gratifying to see symptoms of renewed spiritual prosperity in our church. Since our last report the chapel has been cleaned and repaired, and made comfortable for worshippers. The Sunday school is in a healthy condition, and is gradually increasing in numbers. A good feeling pervades the members of the church, and, altogether, we have much to be thankful for to our Heavenly Father for what He has already done for us, and we still pray for the prosperity of Zion.

**SHEEPSHED.**—We are pleased to report that we have made a little progress during the past year, and that the word that has been so faithfully preached has had a measure of success attending it. We wish to acknowledge our gratitude to the ministers who have so kindly supplied our pulpit during the year. Our evening service is well attended, but the morning attendance is not what we would wish. Through the depression in trade, we have not had such success in financial affairs as we would have hoped for.

**SHEFFIELD.**—In presenting our report for the past year, we are devoutly thankful that a fair degree of success has attended the efforts put forward. Our pastor's evangelical spirit, untiring energy, and helpful ministrations continue to inspire grateful thoughts in our hearts to Him who sent him among us. His preaching is listened to with marked attention. Many strangers visit us, some of whom have been induced to make our church their religious home. The Sunday evening services are well attended, but we cannot speak so favourably of the Sunday morning and week-evening services. During the year we have completed our effort to make the ground on which our chapel is built practically freehold. On the first Sunday in January a new financial system was inaugurated, the voluntary offerings being substituted for pew-rents. Our choir has been reorganised, very much to the improvement of the service of song. The Sunday school is in a prosperous and hopeful condition; several of our senior scholars have been added to the church. A Young Christian's Class is held once a month, at which the attendance is most encouraging. Nevertheless, we report several valuable losses to our fellowship by the removal of friends to other parts of the country. We are, however, thankful for the measure of success with which we have been favoured, and we most earnestly pray that He who alone can give us the increase will multiply our numbers, quicken our zeal, and intensify our spiritual life.

**SHORE.**—See statistics.

**SMALLEY and KILBURNE.**—We are thankful to record good work done in the service of the Master. We have erected a new platform in front of the pulpit, for the use of the choir and Sunday school. We have also cleaned, painted, and renovated the chapel, and placed a new harmonium therein. The whole cost about £60, which amount, we are glad to say, has been realised, and our current expenses met, through the liberality of kind friends, and by a willing and self-sacrificing people. The past year has thus been a busy one with the church and pastor, who faithfully preaches the gospel. Although we have no increase to report, yet we know there are those who have been blessed, and we believe they will before long seek fellowship with us. The church and pastor are thoroughly united, and he enters on his third year's ministry amongst us with encouraging prospects. Our experience has been shaded with trial. We have been bereaved of our senior deacon, Joseph Cresswell, who was also superintendent of the Sunday school for nearly forty years. He was constantly in the service of his Master, and his presence is missed. Also has his beloved wife passed away from God's service here to His service above. Three other good members have also left us and gone to town, and these circumstances seem to affect us. But we pray God may fill up these vacant places for His own glory. Our congregations are good, and the Sunday school is in a prosperous condition. Our branch church at *Kilburne* is doing well; the gospel is earnestly preached by the pastor and brethren, and a spirit of inquiry is manifest among the young people. The congregations, on the whole, are good, and unanimity prevails. The pastor is highly esteemed, and his labours appreciated by church and congregation. Our *Kilburne* friends have also renovated their chapel, by re-pewing it, etc., and the cost is met. The Sunday school is in a prosperous state, and our friends generally show a commendable zeal.

**SMARDEN.**—We are still struggling on against circumstances peculiar to this church, but we look for a brighter period in the future. The great want is concentration of effort. There is an anxious desire to hear the words of life in the congregations, and this augurs well for the future. We are truly "faint, yet pursuing."

**STALYBRIDGE.**—With thankfulness we report increased joy and gladness in the service of the Lord. During the year the chapel has been painted and decorated, the organ enlarged, new communion chairs and table added, and the minister's vestry thoroughly refurnished. In our endeavour to make our spiritual home beautiful we think we have been most successful. Our mission chapel at *Dukinfield* has for the first time paid its way, and the prospects of establishing a permanent cause there were never so bright. We have enthusiastic workers in the Sabbath schools and Bands of Hope, and these organizations are flourishing. Owing to the depression in trade, some who have been with us all their lives have left and joined Baptist churches in other towns, and our increase only just counterbalances the loss. The past, however, is full of glad memories and the future radiant with hope.

**STANTON HILL.**—We are happy to report that we have had the word of life faithfully preached during the past year by students from our College and by our local brethren. Our services, both on Sunday and week evenings, are well attended. We are also very grateful to our heavenly Father for what He has done for us during the past year. We held a bazaar on Good Friday, which realized nearly £20; we also had cottage teas during the winter, given by members and friends. We are also pleased to state that we have had our chapel cleaned and renovated, and a large boundary wall built on the side of the chapel, which cost a little over £30, which we paid for with the proceeds of the bazaar and teas. We then began to make special efforts for the Building Fund, of which we have paid £40, leaving £600 debt on our chapel. Of the twenty-four baptized, ten were from the Sunday school, which is in good condition and increases rapidly.

**STAPLEFORD.**—Although we do not increase fast in numbers we are thankful to our heavenly Father for past mercies, which encourage us to press forward; for while we have a number over whose inconsistencies we have to mourn, we have others who are the joy and rejoicing of our hearts, anxious to do the work, and whose labours must ultimately result in much good. We have lost by death our brother, J. Stanley, formerly of Hucknall Torkard, but we feel confident that our loss is his gain. Our prayer is, that the blessing of Him that maketh rich may rest upon those he has left behind. Our congregations are a little better, and our week-night services are fairly attended. The school is about the same as last year. The general commercial depression compels us to withhold our aid from some of those objects we should only be too glad to help forward. We desire to record our gratitude to those friends who have so faithfully ministered to us in the gospel.

**STOKE-ON-TRENT.**—Our pastor's ministrations are appreciated, and we believe that genuine work has been done; the congregations remain about the same as last year. The young brother referred to in our last report as having been accepted as a preacher on probation, has been recommended to the College Committee as a student for the ministry. The school maintains its position, though suffering from the lack of more efficient teachers. The various organizations connected with the school still continue in operation. A sale of work, got up by the first class of girls, was the means of raising the sum of £30, the greater part of which was devoted to school improvements and the Foreign Missions. The school and vestries have been renovated at a cost of £50.

**SUTTERTON.**—We are sorry we cannot report any increase in our numbers. The Sunday school has been somewhat affected by removals and deaths. The Salvation Army has held meetings in our village during the last five months, and has drawn away a few from the school and chapel. Our week-evening meetings declined, so that we have given them up for the summer. The weekly cottage meetings held during the summer months at *Algarkuk*, two miles away, were well attended and much enjoyed. Since the beginning of the year we have distributed tracts fortnightly in *Sutterton* and *Algarkuk*. Owing to various causes we find it next to impossible to raise sufficient funds to retain the services of a settled pastor; and on this account our minister has found it necessary to agree to resign the pastorate as soon as by the guiding hand of



God he shall be led to serve Him and His people in another sphere. We desire to be grateful for all the past years the Lord has led us and hopeful for the future.

**SUTTON BONINGTON.**—Our church is supported entirely by weekly offerings. Our pulpit is well supplied with preachers, chiefly from Nottingham and neighbouring towns, and we trust good has been accomplished.

*Normanton.*—This is our first report, although we have had a separate existence for four years. At the beginning we had twelve members; of those, three have died, one has removed, and we have added three by baptism, making our present number eleven. The place we have worshipped in for many years—perhaps fifty—is not our own, and is out of the way and inconvenient, and we have deemed it desirable to endeavour to build a new chapel. We have bought a piece of ground, and we are now taking tenders for the building. We have already, in money and promises, the amount of £100. One of our own friends is giving the lime and drawing of all materials, so that by economy we hope to build a nice little place for something under £200. The situation is a good one in the middle of the village; and we trust that with the blessing of God the church may live and be useful for generations to come. We have a good Sunday school for the size of the village, being the principal one in the place. It is but a small village, but the souls are precious.

**SUTTON-IN-ASHFIELD.**—Though not increasing largely in numbers, we still “hold the field.” The attendance at the services was never larger, and the church was never more peaceful. We have a very large school, and better accommodation. Our heart’s desire is to see greater spiritual results.

**SUTTON ST. JAMES.**—Peace is in our midst. The gospel has been faithfully preached during the year by the Spalding and Boston and Bourne local preachers, to whom we take this opportunity of giving our thanks. There seems to be small signs of prosperity. We have a good Sunday school, well conducted. Prayer meetings thinly attended.

**SWADLINCOTE.**—To give a faithful and impartial report of our church life for the past year would scarcely be desirable, even were it possible. We should have to speak of disappointed hopes and blighted expectations; we should have to deplore a state of things far from satisfactory; we should be compelled to confess that we are not of one heart and of one mind striving together for the faith of the gospel. Spiritual prosperity has not been ours, and the state of our finances is to some a source of anxiety. Still, amid all the depression and gloom, there may be discerned causes for gratitude and hope. We have reason to be grateful that the Rev. Butlin Dickins, of Naunton, has been induced to accept an invitation from us to the pastorate; and though he has only been with us a few weeks, the influence of his energetic labours and earnest preaching is beginning to tell, and we hope when another year has run its round we shall be able to say, “The Lord hath done great things for us, whereof we are glad.” The Sunday services are fairly well attended. There is a decided improvement in both the attendance and the prevailing spirit of our week-night meetings. Our open-air Mission Band is being conducted with energy, and is doing good service. Our local preachers are actively engaged in their self-denying work. Our Sunday schools both at *Swadlincote* and *Harthorne* give promise of greater efficiency and usefulness. Notwithstanding the extreme trade depression in this locality, and the earnings of the people being greatly diminished, our contributions to the denominational institutions have been well sustained. We need, and may the Lord speedily grant to us, a fuller knowledge of “the truth as it is in Jesus,” and a deeper experience of the powerful inworking of the Divine Spirit.

**TARPORLEY.**—It will be observed that the number of members reported by us this year is less than last. This is due to removals. Unity and concord prevail with us. By a unanimous invitation the Rev. H. B. Murray has become our pastor, and began his ministry the first Sabbath in January in this year, and, as we believe, with every prospect of success. Our congregations on the

Sabbath and week-evening services are improved, and all our church operations are heartily sustained, and we look forward with hope and confidence in the Divine blessing.

THURLASTON.—See statistics.

TODMORDEN.—The word of life has been faithfully preached, and we hope that it will be as bread cast upon the waters. We pray for more success during the coming year. For further particulars, see statistics.

TYDD ST. GILES.—Many of the old members are living in the village, but take no part in Christian work, and entreaty at present seems unavailing. We have, however, had an encouraging anniversary, and have some converts.

VALE.—Our state as a church does not afford much matter for congratulation. Since our last report our position has not much changed. The word of life has been faithfully preached by our minister, but the result has not been what we could desire. Our Sunday school is languishing for want of more energetic labourers. The Sunday and week-night prayer meetings are not attended by those who should be the strength and support of the church. The Lord's Supper is only moderately attended, many of our young members rarely availing themselves of this most helpful means of grace. We have paid £20 off our debt during the year, and we are contemplating painting and beautifying the chapel and schools during the autumn. Towards this object we have about £80 in hand.

WALSALL, *Stafford Street*.—With gladness, thanksgiving, and praise to our Heavenly Father, we again report another year of peaceful labour, steady numerical increase, and a healthy state of our finances. Our pastor still labours with untiring energy in preaching and teaching the word of the Lord, which has been owned and blessed of God to the saving of souls. The various agencies connected with our church, which have for their aim our moral and spiritual advancement, have been well sustained during the year. The services on the Sabbath day have been well attended, both morning and evening. The Band of Hope and Mutual Improvement Association have just closed very successful sessions. The Mothers' Meeting, now numbering about ninety members, is doing a very beneficent and useful work, as are also our Sunday school and Dorcas Society. Our present position in all departments of our church work is one of peace and hope.

WALSALL, *Vicarage Walk*.—The work of the past year has been carried on with an encouraging amount of success, and while all the usual church agencies have been doing good service, no particular department requires special mention. The Sunday evening congregations are large, and the prayer-meeting and week-night service are well attended. The change in the weekly offering system has placed finances on a better footing.

WENDOVER.—We are thankful to report considerable improvement in our congregations. All our available sittings are taken. The Lord has blessed the word preached to the comfort and building up of His people, and to the salvation of many of the unsaved. Our prayer meetings have been well attended. The Sunday school gives us much encouragement; the teachers have been rewarded by seeing many turn to Jesus. We are cheered by a spirit of earnestness, and look for yet greater blessings.

WEST VALE.—Although we have had our seasons of change and sorrow, we have found "Him faithful who promised." We are thankful for signs of the Divine presence and blessing. In our last report we stated that we were praying for God to send us a pastor. He has now done so. In January last we gave Mr. C. Waterton, student of the Baptist College, Nottingham, a unanimous call to the pastorate, which, after much thought, he accepted. He commenced his labours with us on the first Sunday in May. We pray that he may be useful in his day and generation in the instruction of the church, and the winning of souls. We are working harmoniously with him. Our Sunday school still maintains its position, and from it we have several candidates for baptism.

WHEELOCK HEATH.—We are pleased to report some progress during the year in accessions to the church, and additions to the Sunday school. One of the Messengers of the churches, Rev. Sim Hirst, of Stoke, paid us a visit in

the month of March. Special services were held. Several were led to the Saviour, and others were deeply impressed under the ministry of the word. We need the constant presence and power of the Holy Spirit, that believers may be quickened to renewed consecration to the Master's service, and that sinners may be saved.

WHITTLESEA.—We regret to have to report that our pastor is retiring from the regular ministry at the end of June. He has faithfully served us for seven-and-a-half years, and has greatly helped us in the restoration and renovation of our chapel, the expense of which we are thankful to say is now entirely defrayed, although agricultural depression considerably affects our finances.

WHITWICK.—We feel we cannot give so good an account as we could desire. As a church we have not the unity and brotherly love in our midst that we ought to enjoy. Our pastor has been faithful in preaching the word, and we are pleased to say that it has been blessed, though not as we could wish. As the results, two have joined the church, and we have four candidates for baptism and fellowship. We are about to thoroughly clean and renovate our chapel, and also, to erect a gallery if our means will allow; for we are very desirous to keep out of debt.

WIRKSWORTH.—The past year has been to us one of unprecedented importance. We have had the joy of seeing our new chapel, school, and class-rooms completed, which are an ornament to the town, and much admired. The total cost, including site, furnishing, and organ, will be about £2,800—a large amount of which has been realized. The liberality of many friends and the unwearied efforts of our pastor, demand our grateful recognition. One pleasing feature is, that during the time our efforts have been in hand, the church fund has not suffered. Our congregations are on the whole well sustained, and the various agencies employed have lost none of their solicitude for the well being of men and the glory of God. We are looking forward with brightest hopes for still further general prosperity, and our prayer is that as a church, and as individual members, we may see with greater clearness our increased responsibilities, and with cheerful and loving hearts labour for the extension of the Redeemer's Kingdom.

WISBECH.—In our last annual letter we stated that in the previous autumn we held a bazaar for raising money to renovate our church, which realized over £100, and the work was about to be done. We have since carried out the work to our general satisfaction. In the beginning of this year preparations were made to hold a second bazaar for the same object. The proceeds made then met the expense incurred, for which we are very thankful to the many friends in the church and congregation—with special thanks to the Ladies' Sewing Society for their untiring efforts. The renovation is now paid for, and £35 9s. 8d. the balance of the bazaar, handed to the Treasurer of the church, whereby he was able to declare the church free from debt up to May 1st. We have revised our list of church members, so that our number is smaller than last year, through erasure and death. We have not been without additions, and other candidates are coming forward. Our pastor is faithfully discharging his duties to the church, and we have tokens of the Divine blessing. We are bearing our part in contributing to the institutions connected with us, to the best of our ability. Our superintendent and teachers are working diligently for the spiritual welfare of the children in the Sunday school. On the whole, we have cause for thankfulness to our Heavenly Father for blessings received, and trusting to Him for guidance and help, we look forward to the future, and would praise Him more and more.

WOLVEY.—Our church has lost many by death, but we trust the blessing of our God upon the word preached, will soon produce fruit. We pray, and work, and wait. In addition to our ordinary services, we have meetings in the open air, which are exceedingly well attended, and are marked by deep interest. Since Christmas our funds have fallen off somewhat, but this has been a terrible winter—there being no regular work for many of the people for weeks together. Our Sunday school continues to flourish, and also to increase; the annual Sunday school gathering last Christmas was the largest known.

## OBITUARIES.

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E. H. BURTON.

DIED AT SOUTHSEA, JANUARY 2, 1886, AGED 74.

By the death of the Rev. Edwin Harris Burton, has passed away not only the oldest minister in Portsmouth, but also the one that had longest been connected with it. The rev. gentleman had not been in active duty for some time past, having been laid aside through failing health in the year 1868, but up to within a few days of his decease, he was able to take walking exercise. His death took place about midday on January 2nd, at the residence of his eldest son (Mr. E. F. Burton, of St. Paul's Square, Southsea). He was born in December, 1811, at Coton Park, Derbyshire, and was educated at the General Baptist College, then located at Loughborough, under the theological presidency of the Rev. Thomas Stevenson. In the year 1833 he accepted the pastorate of a church in Barnstaple, Devonshire, but only stayed a very short time, being invited to Clarence Street Church, Landport, where he commenced his ministry in 1834. His first sermon in Clarence Street, was preached on October 19th, 1834, from the text, "How amiable are Thy tabernacles, O Lord of Hosts!" He was formally set apart for the ministry in April, 1835, the Revs. Jno. Stevenson, of London, J. G. Pike, of Derby, Jos. Heathcote, of Lyndhurst, and the local ministers taking part in the ceremony. His stirring eloquence attracted large congregations, and the chapel, which had been built in the year 1798, was soon found too small to accommodate the hearers. The building now standing—so recently vacated in favour of the new chapel in Commercial Road—was erected in the year 1839 on the old site, taking in the graveyard and some cottages, the whole of the necessary funds being furnished by the friends and relatives of Mr. Burton, so that the debt on the old building was not increased. The rev. gentleman had many pressing invitations, and some very advantageous offers during his stay at Clarence Street; amongst the number may be mentioned one from the church at New Park Street, London (afterwards presided over by the Rev. C. H. Spurgeon). He was inclined to accept this call and went to London for some weeks with that end in view; he, however, decided to stay at Landport, which he did for 35 years, continuing the pastorate of the church during the whole of that period, until he became physically incapacitated from further carrying out his ministerial duties. Mr. Burton was voted an American D. D. diploma, but declined the honour. In politics he was a consistent and active supporter of the Liberal cause. The funeral took place on Wednesday afternoon at the Portsea Cemetery, St. Mary's Road, where the deceased gentleman was the first to read the burial service. Notwithstanding the inclement weather it was attended by 60 or 70 friends and mourners, including—besides the immediate family connections—the deacons of the church. A memorial sermon was preached in the new chapel, Commercial Road, by the Rev. W. J. Staynes, on Sunday evening, January 10th, from the text, "Though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me." The pulpit was draped in black. Suitable anthems were sung by the choir—and as the congregation was dismissed the "Dead March in Saul" was played on the organ. "Your fathers, where are they? and the prophets, do they live for ever?"

WILLIAM PENTNEY.

DIED AT PETERBOROUGH, OCTOBER 22ND, 1885, AGED 80.

His childhood and youth were spent in a village in Norfolk, where he was converted to God. When about twenty years old he was engaged as a travelling preacher among the Primitive Methodists. His ministry was acceptable and even popular, and in some of the places where he was stationed large congregations gathered to

listen to his voice. After about sixteen years, a change in his views led him to leave the Primitive Methodists, although they earnestly wished to retain his services. By some means he was brought to read and think on the subject of Christian baptism, and, being convinced that infant sprinkling was not scriptural, but that believers ought to be immersed, he resolutely carried out his convictions, and was baptized in the name of the Lord Jesus. His first sphere of labour among the Baptists was at Stamford, where an effort was being made to establish a church. The effort did not succeed, and after about three years, Mr. Pentney, aided by the "Eastern Counties' Home Mission," became the pastor of the church now meeting in Queen Street, Peterborough. At that time the meeting place was an old chapel in Westgate. There were only five members, and the congregation had almost entirely dwindled away. Soon there was an improvement, several were added to the church, and the number of hearers increased. The improvement was maintained until Mr. Pentney was compelled by ill health, after nearly four years, to resign the pastorate. It was thought he could not recover, but after a long rest, his health was so far restored that he was able to commence a small business, which, in course of time, through God's blessing upon economy and industry, increased, and not only supplied the needs of his large family, but provided for his comfort in his old age. For many years Mr. Pentney preached with great acceptance in the towns and villages around Peterborough, and had repeated invitations to the pastorate from churches in this district. It was a severe trial to him, when compelled by advancing years, to give up public work. He often said to me, "I long to preach again." "The spirit was willing, but the flesh was weak." At length he became too feeble to attend with us at the services of the sanctuary. We missed him specially at prayer meetings. He continued much in prayer and the reading of God's word at home; and the Saviour whom he had loved and served so long did not forsake him in his weakness and age. It was his custom to repeat some of his favourite hymns in an evening. On October the 20th, he repeated,

"There is a land of pure delight," &c.,

and, in a few minutes, became unconscious, and continued so for two days, when he passed away to the better land. His funeral sermon was preached by the pastor from "An Old Disciple."  
T. B.

#### ELAM STENSON.

DIED SEPTEMBER 15TH, 1885, AGED 81.

The life of Elam Stenson had not a wide orbit. It started in the third year of the century in the Derbyshire village of Sawley, on the borders of the meandering Trent; and though it spread itself over nearly eighty-two years, and saw many changes, yet it never rose higher than the simple dignities, lowly services, and serene joys of a Free Church pastorate; dwelling

*"Mostly in minds made better by his presence;  
Living in pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end in self."*

The chief formative influences on his character were the forces that swayed a godly home, on the one hand, and a simple Christian society, on the other. Father, mother, brothers, and sisters belonged to, and took a large share in the work of, the General Baptist Church of Sawley—a community pervaded with the Puritanic ideals of singleness of heart, fidelity to conscience, study of scripture, and devotion to God. His brother Silas was a student for the ministry at Wisbech, under Joseph Jarrow, and afterwards the self-denying and solemn pastor of the church at Retford. Later still, his brother John became and was for a long time Sunday evening preacher at the ancestral village.

As early as 1822 Elam was baptized in the Trent, according to the custom of that time. Ten years afterwards he was minister at Syston and Queniborough, where, like many of the ministers of Nonconformity, he blended the congenial task of village pedagogue with that of the village pastor. Tarporley, in Cheshire, knew him for seven years; Congleton and Audlem, also in the same county, were the scenes of his labours. He was at Isleham, in Cambridgeshire, for more than five years, and afterwards he accepted work in the churches at Tydd St Giles and Sutton St. James not very far away. That his reputation was good is seen not only in his itinerating in

the counties of Cheshire and Cambridgeshire, but in the fact that besides working for five years at Nuneaton, he was also pastor of the church at Union Place, Longford, for about three years—both in Warwickshire. And when the responsibilities of the pastorate wore too much for his declining powers, he served the churches by occasional visits, first in Northamptonshire, and next in the neighbourhood of Kirkby and Kirkby Woodhouse, where he had laboured in 1844-5-6. As an evangelist and pastor, he wrought in these various districts with the unflinching conscientiousness of Puritanism, with its restricted idea of the best methods of promoting the Christian life, its sharp separation between the world and the church, its sweet gentleness of spirit, tenderness of affection, radiant purity, and glowing devotion; and its

"Powers shed round him in the common strife,  
Or mild concerns of ordinary life,  
A constant influence, a peculiar grace."

It cannot be forgotten by those who knew him, that though the range of his work was narrow, his position obscure, his difficulties numerous, yet he lived a grateful and glad life. His stipend was never large even for the pastor of a small church. Yet he "was passing rich on forty pounds a year;" for he had few wants and large economies. Indeed, his economies were always miraculous to me, and remain so to this day. Verily he had mastered the art of "doing without;" and lived so well and so joyously on so little, that I used to tell him he was the finest commentary I knew on the proverb, "A good man is satisfied from himself." Ah! wealthy saints know little of the fine heroisms, seen and rejoiced in by God, in the homes of the village pastors of England!

Didn't he complain? Never! It did not occur to him. He had chosen his vocation and all that it meant, and he was content to fill it. In a diary that he kept, he finishes every year with an "Ebenezer;" and in a batch of his letters before me, gratitude and cheerfulness are the dominant notes; and to the last he was ready to praise the goodness and mercy of God with a Psalmist's devotion, and talk of His lovingkindness with almost a prophet's ardour. What a pleasure it was to-me to meet him in his old age and get a little chat! His persistent cheerfulness, freedom from sourness and austerity, kindly judgments of men, real appreciation of the movements of a generation whose tasks he could not share, and genuine joy in the swift march of movements which left him behind, make "old age" bright with beauty and prophetic of the sweeter, purer life beyond. And when he came to his end, he betrayed no feeling of the mystery and obscurity of our condition, but with the calm confidence of one who knew,

"Fearless he entered Jordan's flood;  
At peace with heaven he closed his eyes;  
His only trust was Jesu's blood,  
In sure and certain hope to rise."

May I say, I am proud of and grateful for this plain Puritan pastor; and I rejoice to know that he is an example of hundreds who in obscurity and without any stimulus, save the love of God and souls, the consciousness of the care of Heaven, and the unspeakable luxury of healing and enriching the souls of men, quietly plod through their uneventful lives, never forsaking the paths of lowly service, sustained by a living faith in the infinite love of the Father, and fed on the hidden manna of daily converse with the Lord and Saviour of all. Yes: in the sum of things it will be found that the single-hearted, heroic loyalty of these men to God and duty has been one of the finest forces feeding the higher and better life of the world. May God bless them! Amen and Amen!

J. C.

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#### THOMAS STEVENSON,

DIED AT LEICESTER, JULY 27th, 1886, AGED 82.

Thomas Stevenson was the second son of the Rev. Thomas Stevenson, of Loughborough. The latter was connected with the General Baptist church at Loughborough, and also held the pastorate of Archdeacon Lane chapel, Leicester, being succeeded by the Rev. Mr. Bromwich, who recently died at Sheepshed. On Mr. Bromwich leaving Leicester, in 1829, the subject of this notice, who was also in business as a draper in the Market Place, became the pastor, and acted in that capacity for forty-four years, retiring from his ministry somewhere about the year 1873. The deceased gentleman was one of seven brothers, only two of whom are now alive,

viz., the Rev. Edward Stevenson, of Loughborough, and Mr. Alderman George Stevenson, of Leicester. Entering upon his work at Archdeacon Lane chapel, he found a comparatively small congregation, but this soon increased; and as his people learned to know him, he won not only their esteem and respect, but their strong affection. In his private relationships, and in his work of visitation in connection with his church, his geniality and kindly disposition were very marked, and few men were more esteemed than he. Although not a man of brilliant powers, he was very earnest in all that he did, and possessed an abundance of that common-sense which enables one man to understand and minister to the wants and feelings of others, and he never tired in his work either in or out of the pulpit. For many years, long before the passing of the Education Act and the creation of School Boards, he was an active member of the committee of the British Schools; indeed he acted as secretary when they were first established, and continued to fill that post, in conjunction with the late Mr. A. Burgess, for many years. Right up to the time of his death he took a deep interest in these schools, and it is not too much to say that they owed a great deal of their prosperity to him.

Mr. Stevenson was one of the earliest friends of the Liberation Society, and in connection with it he was brought into intimate association with the late Rev. J. P. Mursell and Mr. E. Miall. He also took a prominent part in the operations of the Leicester Town Mission, and for many years was an active member of the committee, striving in these various ways to serve his day and generation, not only in religious but in political and social work, which indeed he regarded as part of his religion. He frequently appeared on public platforms in company with Mr. Mursell, Mr. Miall, Dr. Legge, and others, especially during the agitation for Parliamentary reform and the abolition of the Church rates; but he never allowed his congregations to suffer by his more public efforts. He continually went about amongst them, and took an interest in their homes and their physical comfort. He was truly a practical minister, earnest and warm-hearted. What he lacked in brilliance he made up in sincerity, and the best evidence of the success which attended his efforts is to be found in the fact that his final retirement from the pastorate of Archdeacon Lane chapel was not only regretted, but earnestly opposed by his congregation.

For some time before he gave up active work he was assisted by the Rev. J. Woolley and the Rev. W. Bishop, the latter of whom now presides over the church. But even after his formal retirement from his profession, his active spirit would not allow him to remain idle, and until the last twelve months he frequently preached in Leicester and the neighbouring villages. On leaving Archdeacon Lane church his congregation presented him with a purse and an illuminated address, in acknowledgment of his work, and as a mark of the esteem in which he was held.

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#### HENRY WILKINSON.

BORN AT WISBECH, DEC. 12th, 1812. DIED AT LEICESTER, AUG. 28th, 1885.

After a protracted illness, borne with Christian resignation, our beloved brother, the Rev. Henry Wilkinson, entered into rest on Friday, August 28th, 1885.

He was one of four brothers, who, at an early age, were left fatherless. From the period of his earliest recollection he was the subject of serious impressions, which he traced to the unwearied care of the best and most affectionate of mothers, who, by precept and example, laboured to instil into his infant mind the principles of pure and undefiled religion.

For an account of his early life, conversion, and religious history, the reader is referred to the *General Baptist Magazine*, for October, 1885, pp. 392-401.

In the year 1835, Mr. Wilkinson was admitted as a student into the Academy at Wisbech, where he remained about three years. Having resolved to devote himself to foreign mission work, and having been accepted by the Committee for this purpose, his ordination took place at Wisbech, on Wednesday, August 1st, 1838. On the morning of the same day he was united in marriage to the one who now mourns her loss. Towards the end of September, Mr. Wilkinson, accompanied by his devoted wife, proceeded to Orissa, where he laboured, with the exception of a furlough, for twenty years. During his residence there he was frequently laid aside by attacks of alarming illness, and finally returned to England in 1858. His health was improved

by the voyage, and on arriving in his native land, he was enabled to serve the Mission as deputation to the churches. For several years he exercised the pastorate of the church at Norwich; but at the earnest request of the Mission Committee, he relinquished pastoral work to become the travelling Secretary of the Society. In this department his labours were most acceptable and useful. His genial disposition, his aptness at illustration, and his power of utterance, secured for him a hearty reception; and whether in the home, in the school, in the pulpit, or on the platform, his visits were equally welcomed to both young and old. He introduced the *Little Books* among the juveniles, by means of which the Society's funds have been so greatly augmented.

About ten years ago he was compelled, by failure of health, to relinquish the work he loved so well; and about three years since he had an attack of paralysis, which rendered him almost helpless. His mind, however, retained its hold on spiritual things, and a text-book, in large print, was his constant companion. His experience was expressed in the lines—

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

When, during his affliction, the restlessness was most painful, he would often be quieted by a little reading from God's word, and by a short prayer. He was always interested in hearing of Mission work abroad; and even when his mother tongue had lost its power, the sound of the Oriya language seemed to arouse him, and call forth a response. Some of his last utterances were, "*I want to get up and go.*" His end was peace; and, without pain or struggle, he entered into rest on the morning of August 28th, in the seventy-third year of his age. His remains were interred at the Leicester cemetery, September 1st, the funeral service being conducted by his old friends and former colleagues in India, the Revs. I. Stubbins, and W. Hill (the Secretary of the Missionary Society). Miss Packer (of India), and other relatives and friends attended the funeral. On the following Lord's-day evening funeral sermons were preached at Friar Lane Chapel (of which church Mr. Wilkinson was a member) by the Rev. G. Eales, the pastor, from Job. v. 26, "Thou shalt come to thy grave in full age," &c.; and at Dover Street chapel, by the Rev. Dr. Underwood, from Rom. xiv. 8, "For whether we live, we live unto the Lord, and whether we die, we die unto the Lord," &c.

Our departed brother's Christian course may be summed up in the heads of a funeral discourse he preached at Berhampore, many years ago in Oriya, for Erun, the first baptized native convert of the Mission: *He began well—went on well—and ended well.*



# THE ASSOCIATION LETTER.

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## The Ministry of Religious Truth in the Villages of England.

BY H. GODKIN, LOUGHBOROUGH.

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DEAR BRETHREN,—

I now know what it is to be the leader of a forlorn hope. The only thing that surprises me is, that I should ever have been persuaded to undertake it. The village-churches' citadel has been assaulted by so many and so capable amongst the Denominations, that the enterprise has begun to look Quixotic. Perhaps only the callow bravery of a layman would have dared to keep the field. But what is it we are attacking? Not the State Church, I suppose, nor any other religious institution. None of us would probably wish to build our success on the ruin of any other religious organization. After all the speeches heard and the letters and papers read, I have not thoroughly comprehended what it is we desire. If we desire a membership as large as the town churches, there is an arithmetical impossibility—there are not so many people. If we desire finance as flourishing and liberality as great, there is a fiscal impossibility—the villagers are not the possessors of money to any appreciable degree. If we desire even intelligent enthusiasm and cultured religious force, there is the impossibility which arises from the fact that the best brains, the eagerest ambition, and the forcefullest characters are all drafted into the towns, where their praiseworthy eagerness and ambition have wider and more lucrative spheres for their exercise. The towns for the past twenty years have been emasculating the villages—draining them of their best men and women; and for the last ten years in ever-increasing ratio. To my thinking, and with these facts before us, it would be lunacy to expect that the village churches should be as energetic and as competent as in those golden days which followed closely on the time when the Wesleys, Whitfield, and Dan Taylor roused our village grandsires to the white heat of enthusiasm.

*All the Free Churches are of essentially village origin; and it is only following the course of nature, perhaps, that we should have a village "instinct" amongst us, which, like Darwin's famous cross-breeds, will now and then fall back on the original type. The subject is not novel—has not been novel these five-and-twenty years; and, perhaps, like*

the man who, having "breasted the blows of circumstances," and "grappled with his evil star," eventually, sauntering up "fortune's crowning slope," is fond of looking back on the "village green" from whence he came; so we may be pardoned if sometimes we look back "upon the hole of the pit from whence we were digged." In personal life it often happens that the third generation is in great haste to forget its grandfather. These constant papers and discussions redeem us, at least, from that impeachment.

But the need for discussion would scarcely be required if only there could be some basis of agreement amongst Christians themselves: for what more painful state of things can be conceived than is to be found in so many villages of chapels far too numerous, making each of them only a weak cause when merging might make, in multitudes of cases, churches as strong and vigorous as those to be found in towns? In searching for some common basis, I stumbled on the "Westbourne Park Year Book," in which, under the heading of "Constitution of the Church," it says:—"Membership is therefore open to all who are members of 'His body,' *i.e.*, to all who confess faith in Christ." "The whole question (of baptism) is left to the individual conscience": and further on, "A service for the dedication of infants to God is held at the chapel or at the houses of friends whenever desired."

That seems to me a platform broad enough nearly to take in all the sects, or at least broad enough to build a strong union of Free Churches on in the villages, or towns either for the matter of that; and till some common basis is established, Christianity will be shorn of half its power. We are foolish or unfortunate enough to nourish our differences instead of cultivating our agreements.

The subject of this letter is surely wide enough, as it may embrace the ministrations of all the churches—unless we wish to arrogate to ourselves the sole possession of religious truth. To sketch the efforts, the successes, and the failures of *all* the churches would be a task too great for the limits we have assigned ourselves; and as this is a letter to the associated G. B. churches, its scope may be fairly narrowed to our own interests, privileges, and duties as a denomination.

So far as I am aware, the question of the ministry of religious truth in the villages is one which relates most to *pastorless* churches; at least I am not the presumptuous layman who wishes to perform the part of critic on the authenticated ministry whose spheres are village spheres. I leave them to the tender mercies of their brethren.

But there are numbers of village churches which depend for the conduct of Sabbath ministrations on lay help almost entirely; and it is respecting these I would address my counsels, for the subject is not religious truth in the villages, but the *ministry* of it—the human mechanism which is the *vehicle* of religious truth to the villages.

There may be, and there are, many inconveniences so far as this object is concerned by the delegation of this Divine mission of dissemination to laymen who may not be cultured or theological, and whose learning would not pass muster in the newest Board School; and yet surely the divineness of a man's mission is not the knowledge of the head, but the deeper knowledge of the heart and life; and the divinest call is not the ordination of human hands, but the irresistible ordination

of a Divine impulse. So that the uneducated lay preacher may have his uses amongst those "weak things of the world which shall confound the mighty." To my thinking, the question of village church failure or success is not due, to any appreciable degree, to the quality of the pulpit ministrations, for lay theology has become tinctured with the forward spirit of the age.

The latest phase of our zeal for the villages took the shape of a "Village-Churches' Board," which was founded primarily to group the villages under the leadership of a pastor. I need scarcely say (and your report this year shows it,) that it has not been successful. In spite of the instances, splendid but solitary, of Cheddar and Barton Fabis—the two instances of grouped churches which are always quoted as cases of the successfulness of grouping—I do not hesitate to say that grouping such as that is not a success.

The villages do not like such grouping; it spoils their independence;—it sometimes interferes with the notions of the "headman" of the village; it necessarily means the ministrations of a man not always a denominational "star"; it involves the raising of more money than the villages are accustomed to; it excites jealousies of their own "Bethesda" amongst a company of "causes"; it imports the controlling hand and the not always acceptable advice of a Board of outsiders; and, generally speaking, it is impracticable in itself, and impracticable in the nature of the material on which it seeks to operate. Then if it be a failure, and in the nature of things, or in the nature of human nature, is likely to be a failure, what is the course open to us now?

It seems to me the only course is one of self-denial—the sacrifice of some portion of that independence which is our boast, but *excess of which has always been our bane*. The G. B. churches are rather a combination of units than union; an aggregation of separatists, the spirit of separatism splitting us into useless fragments. Ours is the case of a good thing abused. And we have been so jealously careful of the maintenance of our independent church life, that we have sunk into the comparative ineffectiveness of separate societies, instead of inoculating our independence with the spirit of solidarity, and adding to it the impetus of a cohesive body. Since *we* began to be, Methodists of every name have invaded the villages and taken possession of nearly every hamlet in the kingdom, and the secret of that has been the force which Methodism *as a whole* has, instead of the divided and attenuated strength of a mere local Society.

And if we wish to see how different their success has been to ours, we have only to mark, on the religious side, up till now, the ever-increasing number of their adherents compared with our almost ridiculous numerical advance; and, on the social and political side, the large and honourable reinforcement of the new House of Commons by Methodist M.P.'s, who, palpably, to have been elected must have had a grip upon the sympathies of the electors.

*The Scheme which I propound to-day is based on this sacrifice.* It is—the Grouping of Village Churches under the leadership and in the circuit of Town Churches. And it can be done, as I hope to succeed in shewing, without the despotism of Methodism on the one hand, or the weakness of utter independency on the other.

I need scarcely argue the *duty* of town churches in this respect. The past history of the denomination is eloquent enforcement of this duty. Our best preachers, and in many cases our best deacons in towns are immigrants. Even Dr. Clifford is no exception. Robt. Hall, Wm. Brock, Spurgeon, too, and your first missionaries, were all village men. Can we conceive a village joiner as the founder of Christianity?

But the duty of town churches has been emphasized by the constant introduction of this question—by their constant affirmations of their interest in it. So far, perhaps, it has been in the main a sentimental interest. I do not wish to bear hardly upon the town churches, but I have received a general commission from the villages to urge you to take a living and practical interest in these small churches, upon whom so many untoward circumstances are bearing so hardly as to be almost irresistible. If a town church *does* take kindly interest in village churches, let it be more generous with its minister, in allowing him to preach School, or Anniversary, or Re-opening sermons now and then. It is the *members* of town churches who are too severe in their “rights,” more often than it is ministers who are unwilling.

By the past—the historic past I may say to a denomination more than a century old—by your acceptance of Free Church principles and the Voluntary System—by the men who have become your grace, and ornament, and strength, who have hailed from village life, it is your bounden duty to *attempt* at least to repay the self-sacrifice of your village forefathers, by turning the tide of your practical sympathy upon the modern inheritors of the struggles of those from whom you sprang. The fundamental idea of Christianity, as a polity, is socialism; Christian communism. Our independency has carried us too far away from that primal base, and the nearer we approach the primitive ideal, the nearer we shall approach to primitive success and power.

To this end I should propose that we amend our “Articles of Association” as the Limited Liability Company of General Baptists of the New Connexion, by granting power to the Associated churches to enforce two things. (*a*) The grouping of churches where desirable; and (*b*) the apportionment of the grouping—that is to say, what villages should be federated with what town church.

Permissive legislation is generally a failure, that is the reason I say “power to enforce;” but if that be undesirable, it might nevertheless be made a cardinal principle of our body that such grouping should always be the tendency and main current of our legislation.

Such grouping being established, the circuits so formed could be left to their federal instincts.

I suppose it will now be necessary to trouble you with a few details, though I promise not to weary you in point of time, and yet it is necessary to elaborate the scheme to shew its feasibility.

Let us imagine a case—say Dover Street, with four village churches in federation. First of all, and the very basis of any ultimate good, a strong *personal* interest would be incited. It would be Dover Street’s interest and Dover Street’s natural pride to have four *vigorous* village churches in alliance with itself. It would be the interest, and I think the pride of the villages to do themselves credit under the auspices of their town ally,

There would be a federal church meeting to discuss and arrange what I may call the imperial affairs of the little circuit—such matters as a common plan for the supply of the pulpits by the town minister or ministers and his assistant lay preachers; appointment of the diaconate; administration of a common fund; admission, dismissal, and discipline of members; an annual Lord's Supper celebration, and annual federal church meeting and tea meeting. These are all subjects which would give common interests and homogeneity to the federated church. But the local village churches would also have their own local church meetings, to legislate on all matters purely pertaining to their own affairs—such as cleaning, lighting, prayer meetings, school matters, baptisms, Dorcas and sewing meetings, Bands of Hope, and all the numerous other agencies which form part of a healthy church organization; and so would be preserved *independence with union*.

The question of pastor might, I think, fairly be left with the town church itself, inasmuch as they would still be the chief, if not the sole contributors to his salary. The villages, generally speaking, have enough to do to keep themselves going; and in most cases, at any rate, the town churches would have the far larger membership.

But the "pinch" of the question is the occasional absence of the minister from the town pulpit. And it is just here I make appeal to the town churches. It is in vain we protest our sympathy, and discuss again and again almost to wearisomeness in Conferences, Associations, Unions, the condition of the village churches, unless we are prepared for some measure of self-abnegation. If we are not prepared for the sacrifice, for God's sake let us cease our interference! We have yet to learn, as the Methodists have learned, that our sentiment of brotherhood must translate itself into the practice of brotherhood. And this is not only a question of sympathy with the villages. I speak without authority, and only as an "outer barbarian," but it is appalling that any man should have to make and preach three sermons a week to the same people, in addition to the multitudinous other calls on the ministerial office. It is enough either to send a man into an early grave, or to emasculate him so completely as to render him insipid and monotonous. It is a waste of thought and energy, that sermons should be preached only once. They are always better a second time, even to the same people, but that would be unnecessary if the pastor of the federated churches could take a Sunday off now and then, and so relieve himself of the, at times, indescribable effort of sermon-making.

Moreover, this would lead perhaps to what, in private, I have often advocated—the *two-man ministry*—a preacher *and* a pastor. It is a growing need of modern life. We occasionally get a miraculous combination—for it is a combination so rare as to be worth calling miraculous—but it is fundamentally true to say that a good preacher cannot be a good pastor; the necessary elements are not the same, nor the same the temperaments required. If by such grouping as I have suggested such issue came about, so much the better for the ministry of religious truth, not only in the villages, but also in the towns of England. Beyond that, it might also be fairly anticipated from this scheme, *that more (and better qualified) lay help* would be required. It would then be worth the attention of my supposed case of Dover Street to take steps for the

encouragement of talent *in its own borders* for use in the villages ; and classes of such might be formed under the superintendence of the minister. Lay preachers wander promiscuously half over the denomination ; we should then, and properly, be confined to our own circuit, when the advantages would arise that we should be strong *personal* links between the town and country churches ; we should know the people better, become intimate with their temporal and spiritual circumstances, and should have opportunity to become a sort of Pastoral Aid Society, instead of mere flying visitants, with time only to preach and come back again.

I was loath to introduce the embittered question of the Established Church in the villages, as it did not seem specially pertinent to this subject, though I notice it is generally introduced in papers on this question. In so far as it is a State institution, it is unquestionably a grievance to other religious denominations, but there will come a time when disestablishment and disendowment will ensue. Nonconformists need not lay the flattering unction to their souls that it would be good for them, for I do not know that in that new period any advantage will accrue to Nonconformity. I am one of those who think freedom from State control will be spiritual emancipation for the Episcopal church, and then there will be a new and a better revival, an evangelical revival, in lieu of the late revivals of the antique and pompous ritual of Rome. Emancipated, her gates will be wide enough to admit many of the sects, and indeed there will be no need for some of them to remain outside a free Episcopal church.

*Till then* the ministry of religious truth will be advantaged in the villages by association with independent and untrammelled town churches ; for no one knows, save they who are familiar with the subterranean currents of village life, how great the social difficulties brought by squire and parson against the advance of the free churches. "Boycotting" is known elsewhere than in Ireland. And not only social influences, but the habit of the years has accumulated the dispensation of charities and bounties in Established Church hands. They wield the power of dead men's purses. We all of us know, too (so wonderfully are we constituted), that a man will often act towards a weak and helpless person as he would never dream of doing towards a stronger and independent one. Hence the inestimable value of a dissenting village community being associated with a town church freed from the bondage of village circumstance, and quite superior to the "superior person" who controls the village world. Our villages want assisting into freedom from the incubus of village influence, and endowing with the larger powers of absolutely free men.

I am glad to think that there are signs of the tide of life setting back upon the villages. Manufacturers are more and more going into the country. Ground is cheaper, labour is cheaper, rates are less. And it is men and women the villages most need. Get these, and you get the stuff out of which churches are made, and without which all legislation and discussion are in vain. You have had an ebbing population, and added to that you have had ebbing agricultural prosperity. There cannot be much wonder that the villages should shew signs of awakened vitality. It is like blood-letting an anæmic patient. The exhaustive process ends

in exhaustion. It is easily possible to name numerous villages, once the centres of religious power and influence, but left by the overflow of population weak and decaying. But the tide of re-migration has not set in yet with conspicuous force, and if the villages are to be saved from absolute extinction it can only be, I think, through some such scheme as I have brought forward here to-day. It is true the villages have yet some ministrations of religious truth, from the harmless lucubrations of the village rector to the fiery-tongued enthusiasm of the nearest branch of the Salvation Army. But what we want is not so much either of these as the persistent and unflagging attention of men and women "whose hearts the Lord has touched," and who can carry the force of town life, the intelligence, and the constructive skill into these small, decimated village causes, to uplift their religious ideal, and energize the throbs of their religious heart.

So much for the Scheme; but let us remember that organization is *not* life. This is often the delusion of practical men who are accustomed to associate mechanism with power. And yet the steam-engine may be a marvellous construction, excellently adapted for its purpose, and having all the advantages of the best and latest skill; but it will be only dead matter, however scientifically beautiful, till the force of steam converts its beautiful mechanism into power. It is true the best engine does the most work—its organization is contributory to its effectiveness. And so, however much we may value organization, or however persistently we may go on inventing what we may call the mechanism of religion—the ministry of religious truth—let us be infinitely careful that it is not organization without life. After all, the force behind our mechanism must be the spirit of the Christ; and if only His self-denial be ours—His, "who came not to be ministered *unto* but to *minister*"—we shall then find our organization has been raised from a force static to a force *dynamic*. I don't want to sermonize—that, perhaps, is for other occasions and from other lips than mine—but let me say the one desideratum of modern Christianity is the spirit of *self-sacrifice*.

And let us be equally careful that by no inadvertences or imprudences, or even unthoughtful enthusiasm of ours, we contribute to *religious parasitism*. Even in my keenest anxiety to obtain assistance for my village friends, there is a sub-current of anxiety lest we should seem to free them from the healthy necessity of personal work and personal consecration. Drummond says in his book on "Natural Law in the Spiritual World" (p. 346): "Two main causes are known to the biologist to induce the parasitic habit." "There are, first, the temptation to secure safety without the vital exercise of faculties; and, second, the disposition to eat food without earning it." And this is the parasitism I mean the villages should be adjured to avoid, and we not help them into realizing. Of course there is a difference between the plant we train to climb our cottage windows, and assist in doing so, and the climbing parasite which ceases to live by its own efforts, and draws its nourishment from the larger friend whom it makes its prey.

The villages must not expect to receive assistance from town churches under *any* scheme which will turn them into parasites by avoiding the necessity of personal vitality and personal labour, but only so much as will help them over adverse circumstances and unpropitious

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The villages must not expect to receive assistance from town churches under *any* scheme which will turn them into parasites by avoiding the necessity of personal vitality and personal labour, but only so much as will help them over adverse circumstances and unpropitious

surroundings. Better they were extinct; better they died and ceased to be than that they should keep up the show of existence when all worthy ends had gone from them, and they had only "a name to live."

Drummond says again (p. 336): "The natural life not less than the spiritual is the gift of God. But life in either case is the beginning of growth, and not the end of grace. To pause when we should begin—to retrograde when we should advance—to seek a mechanical security that we may cover inertia and find a wholesale salvation in which there is no personal sanctification—this is Parasitism."

And now, if it were not such a millennial dream, something might be said of the enormous impetus which would be given to religious truth in the villages of England if there could be a combination of all the Free Churches to discontinue the unnecessary multiplication of places of worship, and a cordial open-hearted confession that the competitive style of furthering denominational ends is a mistake, and ought to be abandoned. It was one of the most pleasing and promising features of the Union meetings in London that a kind of vow was taken by the leading spirits of two denominations that such policy should receive no countenance from them. But *Methodists* of all shades should join the Union, and then there would be no fear but that the disintegrating policy of the Sects would receive its death-blow.

Christianity has long enough taken its lines of divergence; let us be grateful that the spirit of the age is on the lines of convergence. It has weakened its position in the world by dividing and subdividing upon human doctrinal differences; let us be thankful if the signs of the times are pointing towards a better oneness—reducing points of difference, increasing points of agreement. Some are "vexing their righteous souls from day to day" that the ancient theologic landmarks are being taken; but we mourn not, if, in the process, the Divine landmarks become more and more distinct. Such unity and combination are without doubt the *final* solution of the question of the ministry of religious truth in the villages. It surely is the goal, far off it may be, but still the sure and certain goal of the church of Christ. If it be, do not let us be so unwilling to do some little in our way towards hastening the coming of the Golden Year.

I have led the forlorn hope. Forlorn in that so much has been said, and advised, and grumbled, and suggested, and yet the one object we all desire has not been realized—the healthy activity of religious truth in the villages. Hopeful in that our very attempts, even if unsuccessful, are manifestations of our desire, and that the air is even now resounding, not with the clash of sectarian arms, but with the hopeful notes of Unity.

"They have half-way conquered Fate  
Who go half-way to meet her;"

and we, too, shall more than half conquer this really worthy question when out of our conferences and debates shall issue the resolve to go a resolute and practical half-way to its accomplishment.

# ADDRESS BY THE PRESIDENT.

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## Signs of the Times.

BY THE REV. T. R. STEVENSON.

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CHRISTIANS should be both prophets and seers. Prophecy, in the New Testament sense of teaching, is the duty of all. Do we receive light? We are bound to reflect it. We ought, likewise, to be seers; to see—to see with the spiritual eye, see intelligently, see fearlessly the movements of Providence. Addressing the Pharisees, our Lord said, “When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”

The face of the sky? Yes; we certainly can discern it, none better. The modern Englishman resembles the ancient Jew. He is notoriously weather-wise. We talk about “evening red and morning grey,” “morning grey and evening red.” When we meet, one of the first things that we do is to make a profound observation to the effect that it is rather cold, or to hazard the original and startling remark that the day is very fine! No science is more popular than meteorology. Barometers abound. Admiral Fitzroy has put most people under lasting obligation to him. Our American cousins detect atmospheric disturbances and warn us of their approach.

Can we not also detect the signs of the times? We can; we should. It is the duty of the church to mark them. The characteristics of the age have a direct, important bearing on our work of evangelizing the world. Your attention, therefore, is asked to this theme;—the signs of the times in relation to the Kingdom of Christ. We shall glance more especially at some of the intellectual, political, and religious idiosyncrasies of the day.

I.—Looking at the *intellectual* signs of the times, of course the most prominent is the following,—popular education. Many run to and fro, and knowledge is increased. Thank God, the reproach, the bitter, stinging reproach of ignorance is being removed from our land. The repeal of the “taxes on knowledge,” as they were called, the improvements in steam-printing, and, above all, the elaborate system of national

instruction inaugurated by the late and esteemed Right Honourable W. E. Forster, alike proclaim the dawn of a new and brighter day.

In view of this, two things are to be remarked. As regards the results of popular education we must expect *less* and expect *more* than many do. *We must expect less.* It is the fate of all good possessions that they get overrated. Such is the case with education. Not a few have gone from one vicious extreme into an opposite and equally vicious one. Until lately the mental culture of the people was unappreciated, *now* there is danger of exaggerating its importance. According to certain speakers and writers, the social millennium has pretty nearly set in. Schools will regenerate the nation. Evil will hide its diminished head before the teacher and the inspector. *Will it?* Not so says the experience of the past. History has a far different story to tell. The intellectual does not necessarily involve the moral, still less the spiritual. A clever man may be a bad man. Light and sweetness can be divorced. It is possible for the head to be right while the heart is wrong. A fine scholar may yet be a fearful sinner. To admire articles of *vertu* is one thing, to practice virtue is another. In the fifteenth century Florence was eminent for education. The arts flourished. Poor people read Greek and Latin. Women wrote verses in classical languages. But, for all that, they were degraded, they revelled in vice, they became the prey of crafty tyrants, and resembled whited sepulchres, externally fair, internally foul. The apostle bids us remember that we may comprehend all knowledge and all mysteries, yet not have love, and consequently be obliged to confess, "I am nothing."

Let us not be misunderstood. It is far, far indeed from our aim to depreciate popular education. It is a help, not a hindrance to religion. It is the voice of one crying in the wilderness, "Prepare ye the way of the Lord." We do not denounce it as an antagonist, but, on the contrary, hail it as an ally. It *dips* the right way. Other things being equal, a thoughtful and well-informed man will be more likely to embrace the gospel than a fool and an ignoramus. Nevertheless, we have to inform our fellow-citizens that it never has been and never will be a panacea. To sound its praise too loudly is to do it a gross injustice. He who hopes that it will realise a Plato's Republic or a More's Utopia, revised and corrected, mistakes its power. All such remind us of an Eastern prince who, having but one eye, was provided with a glass one, but ordered his benefactor to be put to death because he could not see with it.

But while we ought to expect less from the Education Act than some do, we ought also to expect *more*. Is it asked how? In the following way:—we have a right to expect that the church will be stimulated to increased effort; we have a right to hope that it will rise to the occasion; we have a right to ask it to realize and accept all the great yet splendid responsibilities of the new situation. To wit: an educated population will call loudly for an educated ministry. If pastors do not show themselves to be abreast of the age in point of culture, so much the worse for pastors. They will cease to be reverends, for no one will revere them. Colleges ought to be in greater request than ever. Sanctified ignorance will stand a poor chance with our children and children's

children. A “*dim* religious light” will speedily be made light of. “The priest’s lips must keep knowledge.” Before many years have passed, the old joke will have no meaning, none at all, namely—here are four sons to be provided for; accordingly, one is for law, another for medicine, a third for the army, and since the fourth is the fool of the family, well, he will do for the Church.

We wish, however, to dwell more especially on another aspect of the question. We allude to Sunday Schools. The spread of education has already effected a marked and important change in them. A silent revolution has been accomplished. In our younger days, reading and writing were taught in almost every Sunday School. Such is not the case to-day. Copy-books, primers, and letter-boxes are fast becoming out of date. Many boys and girls now enter the Sunday Schools as well equipped intellectually as their predecessors left it. Moreover, this transformation is only beginning. It is destined to “go from strength to strength.” By and by the so-called secular element will almost disappear from our schools. Time and scope will be afforded for prosecuting the higher and, in fact, legitimate work of the teacher, namely, the ethical and the religious. Future instructors will have something else to do than to explain how much a talent was worth, or how high Mount Tabor is, or what the depth of the Jordan was. And will not this be a great boon? It will, for it will give the Sunday School teacher opportunity for doing his true work, his work pure and simple. The forest will be felled, the ground ploughed, and thus prepared for the precious seed. The rails will be laid, tunnels constructed, bridges and viaducts builded. Little will remain for us to do but to start the train of spiritual influences. But, be it carefully observed, that all this assumes and presupposes *improved teachers and improved teaching*. Woe to the teacher who is inferior to his class in point of education. Let it become apparent that he is ignorant where they are well-informed, and good-bye to his influence over them. To be for ever telling them what they know, and know better than he, will eventuate in ignominious collapse.

Now, it cannot be denied that the resources of the church as regards Sunday School work are not utilized as they ought to be. Some of those who are best qualified for it stand aloof. Those who have possessed advantages denied to most, do not consecrate themselves to this grand enterprise. Go into our schools. Do you find there as teachers the best educated portion of the congregation? We fear not, as a rule. The cultured and the refined are conspicuous by their absence. Those who read and enjoy classical literature and current literature, too commonly leave the Sunday School to take care of itself. Jotham’s parable still has a meaning for us. The beautiful olive, the palatable fig, and the inspiring vine refuse to rule, and depute that important function to the bramble.

May another aspect of the case be mentioned? On the ground of *equity* the more as well as less favoured of our number should labour in Sunday Schools. Usually, those whose education has been the most complete are not compelled to work as hard as most of our teachers do. The latter have special need of relaxation on the Sunday, a relaxation

which division of labour in the school would secure. For instance: a young person waits behind a counter or is occupied in a work-room all the week. Little leisure, few opportunities of improvement are hers. On Saturday, the day of all others on which she should prepare for her class, she is late before she has finished her occupation, and consequently she is very weary. She goes to bed utterly exhausted. By nine the next morning she must be in her place at school, and she must be there again in the afternoon. Possibly the room is badly ventilated—for most English people, while they know the value of good food perversely ignore the worth of good air—perhaps there is a very Babel of voices, and the children are, like children generally, not always easy to manage. Then she attends service at night, and it may be a prayer-meeting afterwards. Is this a day of rest? Does it afford the recuperation of lost mental and nervous energy which Sunday ought to yield? Can anyone say that it falls in with the beneficent design of Him who blessed the seventh day? What then? Would we close the school doors in the face of such? A thousand times no! We would welcome and bless them in the name of our God. But we would also welcome and bless others too who should *share the work* with her, co-operating with their less favoured sister in the duties and the pleasures of the school.

II.—“Can ye not discern the ‘*political*’ signs of the times?” What are they? Democratic, very democratic, beyond a doubt. None, we should imagine, will deny this. Some may deplore it, others applaud it, but he would be a singularly bold man who should contradict it.

The favoured few have had their day. “Woe unto you that are rich! for ye have received your consolation.” The people now demand that they shall have theirs. Class-legislation, weighed in the balances, has been found wanting—wanting in principle, wanting in policy. Its occupation, like Othello’s, is gone. Hereditary rule appears to be in a most critical condition, and unless more efficient medical help than has yet been secured can be called in, preparations may be made by sexton, undertaker, and chaplain. May its end be peace!

In this good old town of Leicester, within the memory of the present speaker, E. Miall and J. P. Mursell, W. Baines and the brothers Biggs, often brought upon themselves obloquy and ridicule. For what reason? Because they maintained that, as a whole, the People’s Charter was right and reasonable. Where, we would ask, is the People’s Charter now? It is on the statute-books of the realm; it has passed into law; it is part and parcel of the body politic.

By the way, how astonished would the late Duke of Wellington or Lord Castlereagh be if he could glance into St. Stephen’s. He would find not only working men’s representatives but working men themselves. Joseph Arch has reached his proper place. No less than five miners are in the House of Commons. Therefore had Her Majesty’s son-in-law, the Marquis of Lorne, been returned at the General Election, it is possible that he might have sat next to an honourable member who until quite recently passed his days in a coal-pit. As for the Under Secretary of the Home Department, it is said that he occupies the office which with his own hand he helped to build.

Fifteen or sixteen years ago Thomas Carlyle was so frightened at the swiftness with which politicians were travelling, that he published a pamphlet entitled, "Shooting Niagara, and after." Well: what has come "after"? Nothing that anybody need be alarmed at. The Falls have been shot twice since he wrote. First the town, then the county franchise has been extended. But the boat is not wrecked. Predicted evils are *in posse*, and it seems excessively improbable that they will ever be *in esse*.

Without entering into the details of party politics, we cannot refrain from one expression of admiration, and we believe that this audience will agree with it. We refer to the conduct of the agricultural labourer. The agricultural labourer has vindicated his fitness for the franchise. He has proved himself worthy of a voice in the legislation of the nation. And he has done so on the following ground:—by displaying manly independence and courage. He has shown, and shown splendidly, that he can think for himself, judge for himself, and act for himself. Poor Hodge, he has evinced the fact that under his shock head he has brains, and beneath his smock frock a true heart. In the late contest, he was neither the dupe of aristocratic Lord Dundreary, nor the victim of the designing demagogue. Both were left out in the cold on the polling day. Each murmured plaintively, "We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented." The autocrats of the village, that is, the squire and the parson, were quietly set at nought. To their chagrin the ballot-box contained a message annoying and unexpected, a message conveyed in one word, *Mene*—God hath numbered thy kingdom and finished it. Hodge turned out incorrigibly obstinate: no fear of eviction terrified him, and the ancient promise of blankets and soup failed to move him. In spite of all the chaffing about three acres and a cow, in spite of the unjust clap-trap disseminated about the lamented General Gordon, in spite of all the mud thrown at the pure reputation of the grand old man, in spite of the silly insinuation that those who sympathized with Mr. Bradlaugh's politics sanctioned or connived at his theology, in spite of all this and much more just as true and noble, our country brother voted straight and did himself credit. He was told *ad nauseam* that he was deficient in qualifications for a vote. It was said, over and over again, that he was hardly fitter for the franchise than was the horse he drove or the swine he fed. But he showed that, whatever he lacked, he was not without one thing:—memory. He remembered who had been the people's best benefactors, who had toiled to *get* them the franchise, who had conceived and developed a great scheme of national education, who had provided him and his family with a cheap loaf. Accordingly he befriended those who had befriended him, and who are ready, when needed, to befriend him again.

What has this to do with the Church and the Church's mission? Much, every way. It is distinctly and emphatically favourable to it—favourable to our efforts for men's spiritual welfare. The franchise invests its possessor with a sense of his responsibility: it also creates self-respect: it likewise awakens interest in others—in a word, its legitimate tendency is to raise men in the scale of being. That is to

say, it does in the social sphere exactly what the gospel does in the moral and spiritual spheres. God's will is the *entire* redemption of humanity. He wishes *every* part of our nature to be brought into harmony with His law. The whole being is to become the servant of righteousness. Political emancipation aids this, therefore it is not "against us, but for us."

Stigmatize any class of men, treat them as if they were a worthless caste, insinuate that they are incapable of understanding their own wants, assume that they are not to be trusted with their own rights, call them rabble, mobocracy, the great unwashed, etc., and you adopt the very course fitted to make them what you say they are. Do you wish them to be just, reasonable, and kind? *Treat* them justly, reasonably, kindly. Of the ancient Germans, Coleridge says, "Their women were respected and therefore became respectable." Joseph Lancaster, the founder of British Schools, tells us that whenever he met with a boy particularly mischievous, he made a monitor of him, and this was an effectual cure. William Penn dealt amicably with the North American Indians, and he got as good as he gave. Dr. Arnold's case is notorious. He revolutionized Rugby School by appealing to high impulses and noble motives. Lying was stamped out by taking truthfulness for granted. What Dr. Guthrie wrote of children will apply to adults:—"Children are very much what you choose to make them. The soul of that ragged boy or girl is like a mirror. Frown upon it, and it frowns on you; look at it with suspicion, and it eyes you in the same manner. Lift your arm to strike, and there is an arm lifted against you. Give it a smile, and it smiles again in return."

One further remark here. The admission of millions to new political functions should animate and arouse the church to fresh effort for their religious welfare. Did not the abolition of slavery quicken missionary enterprise? Has not the annexation of new territory to the British Empire been regarded as a repetition of the Macedonian cry, "Come over and help us"? Thus should we look upon the enfranchisement of the labouring population. Are they not, more than ever they were previously, conscious and responsible members of the State? Be it ours to try and make them members of the Church. Before the passing of the recent Bill, John Morley said that the proposed change would "raise the drudge and transform him into a citizen." It is for us to advance on that; we ought to raise the citizen and transform him into a Christian.

Let the son of toil find a home in our ecclesiastical organizations. Let them be to him republics—the truest and best of republics. Let "the communion of saints" become a reality as well as a hackneyed formula. Let the beautiful, benign family feeling be more deeply and more widely experienced in connection with every place of worship. "Do you believe that there will be recognition of friends in heaven?" asked one. "Yes," was the answer, "I do; but I wish there was more of it on earth, for I have occupied my pew for several years, and the man in the next pew has never recognized me yet." In all our dealings with the agricultural labourer or the town artizan, let us treat him *as a man*. Yes: as a man, and *not as an inferior* whom we patronize—a



promising protégé whom, metaphorically, we stroke on the head and pat on the back. Sturdy, English independence resents, and justly resents, that. Let us treat him as a man, and *not as an angel*. He has physical needs: ever and anon we can aid him in supplying them. Let us treat him as a man, and *not as a boy*. Special services are not always complimentary to the intellectual status of those for whom they are professedly held. It seems to be assumed that mechanics and husbandmen require not "the sincere milk of the word," but a little milk of the word and a great amount of theological water. When will missionaries and evangelists learn that the people prefer the cow to the pump? Texts and tales soon pall on the popular taste. If we want to gain and to retain attention we must be prepared with something more than Scripture and anecdote. Nor, we submit, is the new style of hymnology—if hymns they may be called—conspicuous for mental robustness. The sort of rhyme commonly heard in gospel halls and mission rooms is sentimental, lackadaisical, and almost hysterical. "The old is better." We shall do well to hark back to some of the sensible, straightforward verses in vogue when many of us were young. With all his defects, errors of taste, and doctrinal blunders, Dr. Watts will never need to strike his flag to the modern psalmists on the other side of the Atlantic. "I sing the Almighty power of God," "Before Jehovah's awful throne," "High in the heavens, eternal God," "God is the refuge of His saints"—hymns like these will be remembered, sung, and loved long, long after people have forgotten to "Hold the fort," and "Ring the bells of heaven," and "Dare to be a Daniel."

III.—The *religious* signs of the times pre-eminently demand our careful and conscientious consideration. And here the field is so wide that we must needs confine our attention to one or two aspects of the theme. The characteristic of the age on which we wish to concentrate your thought is the following—*unbelief*. Only too clearly the times are unbelieving times. Doubt and denial find their way into almost all the departments of modern life. Science, literature, art, politics are alike influenced. Some of our leading spirits are avowed atheists, still more are sceptics. Our large towns contain working-classes honeycombed with socialistic infidelity. But worse even than this is another foe which we have to fight, that is, *practical* unbelief. Indifference and worldliness abound. Sir J. Emerson Tennant said that the distinguishing trait of Buddhism in Ceylon was apathy; and apathy prevails in England too. There is as much need as ever of the cry, "Awake, thou that sleepest, and arise from the dead."

Such being the case, there are, as we take it, several duties devolving on the Church. To some of these we briefly advert. Thus: *we must be reasonable and Scriptural in our demands*. Much scepticism has been caused by our asking more for the Bible than it asks for itself. We have done it the grave injustice of exaggerating its capabilities. Until recently, and even now in certain quarters, it was appealed to as if it were an authority and a final authority on almost every subject, human or divine, secular or spiritual, temporal or eternal. What has followed? Why, this has followed—when discrepancies of a historical or mistakes of a scientific kind have been proved to exist in it, men have begun to

doubt and discard it. Found wrong in some particulars, it is suspected of being wrong in many more.

All this comes of blundering and stupid notions as to the scope and aim of the Word. Do let us bear in mind that the aim and scope of the Bible are *spiritual*. What evidence have we that it seeks to be a manual of science? Where are we told that it was meant to be a popular encyclopædia? It comes to make us "wise unto salvation," not wise unto ethnology, geology, astronomy, or psychology. "Ye are *clean* through the word which I have spoken unto you." "All Scripture given by inspiration of God is profitable," not for controversy on a thousand and one things in general, but "for instruction in *righteousness*, that the man of God may be thoroughly furnished unto all good works." "Thy word is a lamp unto my feet and a light unto my path"—a lamp only, not a sun whose swift rays display the whole range of knowledge. The word is a lamp, not to reveal fossils or botanical specimens, but a lamp for the "feet" of active life and daily duty.

But some man will say, "If Moses and other Biblical writers are ascertained to be inaccurate about matters of science, may they not be about others also? If we cannot rely on them for everything, can we for anything?" Do you really ask that? Are you serious? Just see where such reasoning, applied to other subjects, would land you. A doctor can't give reliable advice concerning fever because he does not understand farming! An artist ought never to have been allowed a place at the Royal Academy because he is ignorant of grocery! A commissioned officer has no business where he is, because he knows absolutely nothing of the legal profession! Don't tell me of Sir Isaac Newton: he could not write poetry. Don't talk of Julius Cæsar: we don't know that he was a musician.

Will you throw away a good field-glass because it does not show you the rings of Saturn and the moons of Jupiter? Why should I be scandalized and frightened because I discover that the Old and New Testaments are not always infallible? Why should I allow my faith to be shaken by mistakes? The apostle distinctly tells us that, while the gospel is a treasure, we have this treasure "in earthen vessels," not golden or brasen, but earthen—subject therefore to accident, and containing cracks and flaws. I find an inaccuracy about the reign of a king; be it so; that does not destroy the fact that the Bible enlightens, quickens, and strengthens my conscience. I discover blunders touching the birth of a patriarch or the death of a prophet; what of that? Scripture still proves itself the consoler of my heart in sorrow, balm to my wounded spirit in the hour of distress. I come across a flat contradiction between two evangelists or two apostles concerning some incident in the life of Jesus; never mind so long as the holy oracles reveal to me the sweet love of my Father in heaven. It will take a large, very large number of discrepancies to rob me of trust in that volume which says, "God is Spirit," "God is Light," "God is Love."

Again: *we must be wise in our presentment of the gospel*. Nobody will deny that an emphatic characteristic of our age is humanity. What the Germans call the *Zeit-Geist* is more merciful than it once was. Men are learning the beauty, the blessedness, aye, the expediency of

justice and compassion. Hence, arbitration is ever and anon substituted for fighting. When war is waged, its horrors are largely mitigated. What has become of the infamous system of privateering? Who hears now of press-gangs? The hours of labour are diminished. Children are not driven to the mill when they ought to be at school. Education is within the reach of everyone. Punishment is modified, shorn of its atrocities, and regarded as a means, not an end. Taxation presses less heavily on the poor and the industrious. The deaf and the dumb, the blind and the insane, are commiserated and helped. What should *we* think of burning people for heresy? How would society regard the hanging of a criminal for stealing half-a-crown? Where is the magistrate or judge who would send a citizen to prison for attending chapel? No outcast is regarded as hopelessly lost; waifs and strays have friends: in a word, where the hapless traveller lies wounded and half dead, there the good Samaritan is found.

Now the student of history knows this, that if the church influences the world, it is also true that the world influences the church. Nor is this always a calamity and a sin. By no means. It may be the exact opposite. If the children of this world are wiser than the children of light—if, for some reason or other, they are better and more Christ-like—then it is matter for devout gratitude that the world does affect the church. Things often strangely change places, persons usurp each other's prerogative, and more than once the self-styled saint has shown himself a sinner, while the publican has gone down to his house justified rather than the other.

Theology has felt the humane temper of the age. Its dogmas are less dreadful. Its threats are fewer. Naked creeds have put on charity. What congregation would listen to-day to such sentiments as the following, uttered by Jonathan Edwards? "Children out of Christ are young vipers, and are infinitely more hateful to God than young vipers. The God that holds you over the pit of hell, much as one holds a spider over a fire, abhors you, and is dreadfully provoked. You are ten thousand times more abominable in His eyes than the most venomous serpent is in ours." How do nine out of ten clergymen feel when they read these words:—"Which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly"? Dr. Kinghorn, the Baptist minister in Norwich sixty years ago, was asked if he did not think Doddridge and Watts were in heaven, to which he replied, "With God all things are possible; but I don't see how it can come to pass." Would any Baptist minister in Norwich now echo the sentiment? The heavens have been opened, and lo! the Spirit of God has descended like a *dove*. To quote from Lewis Morris:—

"Looking with less of awe and more of love  
To Thy bright throne above,  
We see no dazzling brightness as of old,  
No kingly splendour cold,  
But the sweet presence of a heavenly Friend."

Indeed, as the late Dr. Service has shown, we may discern a very close parallel between the transformation which has occurred in theology and that which has taken place in medicine. Of old, both systems were

marked by severity. "Kill or cure," was the doctor's maxim. Use violent means. Bleed the patient, blister him, dose him with medicine. It seemed to be assumed as an axiom, from which there was no appeal, that recovery was dependent on swallowing nasty drugs and being brought within a very short distance of the grave. Considering that there have been so many doctors, and that their treatment has been what it was, one is amazed that the population of England should be as large as it is.

But all is altered. Homeopathy may be true or may be false, but it has certainly revolutionised the other system. Whether tinctures, globules, and pilules are really efficacious, or simply aids to the imagination, they have induced Æsculapius to have mercy on us. Hahnemann has rescued us from the polite attention of physicians who not seldom caused history to repeat itself, and gave others besides the woman with an issue of blood cause to complain that they were not "healed of any," and "nothing bettered, but rather grew worse."

So spiritually. Until within the last few years the formulas of the church, and its spirit too, were hard and harsh. To quote from a gifted author belonging to our own denomination:—"Revelation was opposed to reason. Assent to creeds was substituted for the faith that works by love. Morality, apart from religion, was capable of producing nothing but 'splendid sins.' Good works were 'filthy rags.' To save one's own soul—*i.e.*, to live for one's self—was the supreme duty, and men were most likely to win heaven by renouncing the earth. Instead of being urged to love our neighbours as ourselves, we were warned that if we loved our nearest neighbour half as much as we loved ourselves we might provoke the Lord to jealousy, and move him to take away the wife, the husband, the child who had grown too dear to us. The horrors of hell and damnation were freely denounced wherever two or three met together in the name of the merciful Son of Man. Ecclesiastical duties usurped the place of ethical. A sad countenance was a sign of grace, especially on Sundays; and a merry heart was a portent of reprobation."\*

This is a true witness. "But, beloved, we are persuaded better things of you." Nevertheless, bigotry dies hard. Exclusiveness fights doggedly to retain its hold. Desperate efforts are still sometimes made to gag the preacher or to stigmatize the writer who seeks to be, like the gospel, broad, generous, and liberal. Self-elected judges of orthodoxy arraign him before their awful tribunals. Industrious endeavours are put forth in order to persuade men that their eternal destiny turns on their committing or not committing a theological mistake. No matter what your character, no matter how pure and useful your life, if your creed is wrong then fear and tremble to die! Occasionally, the final resort of cowards, trust-deeds are brought out of their dusty, musty concealment and flung in the face of the arch-heretic. As if truth could be throttled by "the dead hand!"

Brethren in the ministry, is the Bible true? Do we really believe all it says? Are we willing to interpret it not according to "the letter that

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\* Expositions. Vol. I. By Dr. Samuel Cox.

killeth," but "the spirit that giveth life"? Is God love? Does His mercy endure for ever? Is Jesus in all things to have the pre-eminence? Will He see of the travail of His soul and be satisfied? (How much will it take to satisfy Christ?) Is He the Saviour of all men? Do the Lord's compassions fail not? If so, let us be very hopeful and very earnest. Let us tell out the message of pardon with no bated breath. Let us, like Esaias, be very bold, delivered from the fear of man which worketh a snare. "When ye pray, say, Our Father who art in heaven," and when ye preach, say, "Our Father who art in heaven."

"Of all the truths that from Thee shine,  
Lord, Thy philanthropy divine  
Next to my heart still lies,  
And turns my spiritual eyes  
From all ill-natured schemes designed  
To bound what Thou hast to no bounds confined."

To close. *We must be righteous and benevolent in our lives.* The church has been well defined as "a society for doing good." Its mission is men's salvation, in the widest and best acceptance of the term. It exists not for itself, but for others. God elects the few on behalf of the many. "As Thou hast sent me into the world, even so have I sent them into the world." The final thankful confession of Christians should be that of their Lord, "The glory which thou gavest me I have given them."

But if we would succeed in truly accomplishing this, we must have the mind of Christ and conform our conduct to His. The word must always be made flesh if it is to dwell among men. While there is such a thing as the light of life, there is also such a thing as the life being the light of men. Happy is the author whose pencil illustrates the productions of his pen—happier the believer whose walk and conversation exemplify the teaching of the Bible.

This is indispensable. Nothing can atone for its absence. Practical godliness is the *sine quâ non* of spiritual prosperity. We must be what we want others to be, and do what we would those around us should do. The Horatian maxim is capable of indefinite application:—"If you want me to weep, weep yourself." In His mediatorial prayer, Jesus said, "Save them," "Keep them," "Let them be one." Why? "That the world may believe."

We talk about infidelity and indifference, but much of it springs not out of difficulties in and about the Bible; no, it rather has its origin in the unworthy lives of too many religious people. As Dr. Bruce says, we want men "evangelical in spirit as well as in sentiment." The sons of Eli made the sacrifice of the Lord to be abhorred, and they have successors now. A working man, when asked why he did not accept Christ, replied, "Well, I've nothing against the Gentleman himself, but I don't like His stewards." Within the last eighteen months a couple of most remarkable American books have been published in England—Emerson's life and Longfellow's life. Both men were heretics, the former especially. But both were manifestly, indisputably Christ-like, the former especially. What Emerson's theological creed was, who

shall say? To us it is provokingly nebulous, vague, and indefinite. But oh, how noble was the man! Who can exaggerate the serenity, the sweetness, the strength of his moral character? Goodness seemed instinctive to him, and love the invariable law of his conduct. Now, just fancy an agnostic studying Emerson's biography, and then going into some of our church meetings or officers' meetings! "The force of contrast can no farther go."

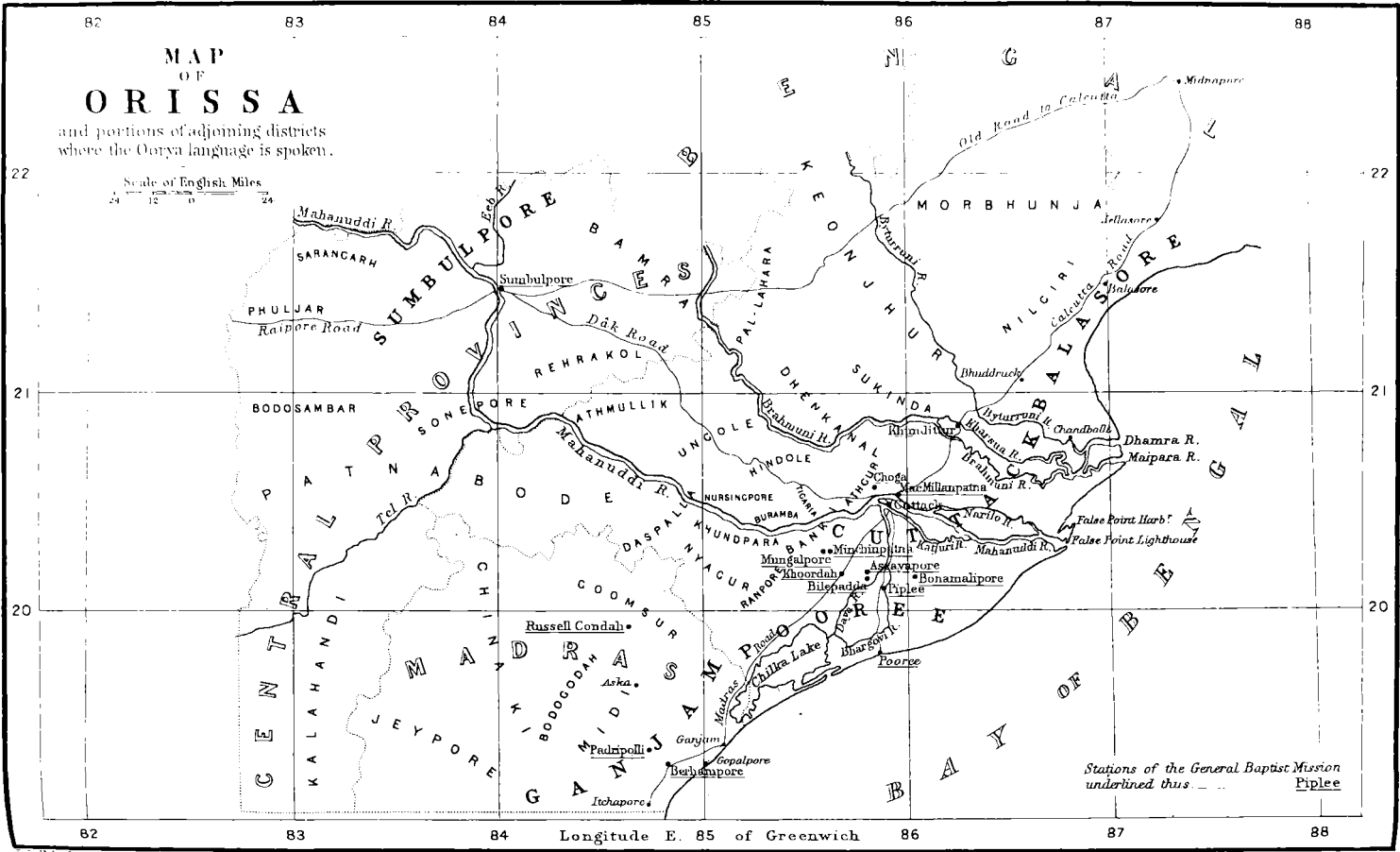
If men see that Positivists and Sceptics are kind and self-abnegating, patriotic and benevolent, while the saints are selfish and the elect are sordid, we know pretty well what the result will be. If they behold John Morley valiant for impartial and efficient popular education, Sir John Lubbock befriending shop-assistants, bank clerks, and innumerable operatives by shortening the hours of labour, and George Jacob Holyoake assiduous in efforts to promote thrift, providence, and self-respect among the industrial classes, while the lights of the world and the salt of the earth keep aloof from or actually oppose such movements, it needs no prophet to predict the issue. Let us, on the contrary, be Christ-like in purity, in rectitude, in compassion, in sympathy, in usefulness, and men, taking knowledge of us that we have been with Jesus and learned of Him, will say, "We will go with you, for we have heard that God is with you."



# MAP OF ORISSA

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

Scale of English Miles  
 24 12 0 12 24



Stations of the General Baptist Mission  
 undertined thus      Pipli

Longitude E. 85 of Greenwich

THE SEVENTIETH  
ANNUAL REPORT  
OF THE  
GENERAL BAPTIST  
MISSIONARY SOCIETY,

PRESENTED AT THE  
PUBLIC MEETING,  
HELD IN  
BELVOIR STREET CHAPEL, LEICESTER,  
*ON WEDNESDAY, JUNE 23, 1886.*



DERBY :  
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THE SEVENTIETH ANNUAL MEETING  
OF THE  
**General Baptist Missionary Society**

WAS HELD IN

BELVOIR STREET CHAPEL, LEICESTER,

*ON WEDNESDAY, JUNE 23rd, 1886.*

E. CAYFORD, ESQ., OF LONDON, IN THE CHAIR.



After singing "Hail to the Lord's Anointed," prayer was offered by the REV. W. ORTON. The Secretary read extracts from the Annual Report, and the Treasurer presented the Cash Account.

On the motion of the REV. C. W. VICK (of Loughborough), seconded by the REV. J. G. GREENHOUGH, M.A. (of Leicester), it was RESOLVED :—

I. That this Meeting acknowledges with devout gratitude the goodness of God in permitting the Society to reach the age of threescore years and ten; records its thankfulness for the sympathy, support, and vigour which it still enjoys; and trusts that past mercies may become a stimulus for more complete consecration to the service of Christ.

On the motion of the REV. J. JOLLY, B.A. (of Boston), seconded by the REV. H. WOOD (formerly of Orissa), it was RESOLVED :—

II. That this Meeting, rejoicing in the many openings for Mission work in Orissa and Rome, deems it most essential that the Missionary Staff should be augmented, and would urge upon the Churches the importance of earnest prayer and effort, that the needful men and money may be speedily forthcoming.

On the motion of the REV. T. R. STEVENSON, seconded by the REV. DR. CLIFFORD, it was RESOLVED :—

III. That the hearty thanks of this Meeting be accorded to E. CAYFORD, Esq., for his kindness in presiding.

# REPORT.

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THE GENERAL BAPTIST MISSIONARY SOCIETY, having been formed at the Annual Association, held at Boston, Lincolnshire, June 26th, 1816, is now *seventy years old*. Its chief originator and first Secretary was the Rev. J. G. Pike, author of "Persuasives to Early Piety," and other valuable works. As many in the present day are unacquainted with its origin and necessity, the following account will be read with interest. It is extracted from the first Minute Book of the Society, and is in the hand-writing of Mr. Pike.

## FIRST SUGGESTIONS.

"Some members of the New Connexion of General Baptists had long felt a desire to see a Society for propagating the Gospel among the heathen, established by the churches of that Connexion. The writer of these lines has little acquaintance, from personal observation, with what passed in the Connexion previously to 1809; but thinks that he has seen a statement, that a case respecting a Foreign Mission was sent from the church at Castle Donington to a Conference or an Association before that time.\* If this were the case, no visible effect appears to have followed. In 1809, an anonymous letter on the subject of establishing a missionary Society was read at the Association at Quorndon. This letter appeared to excite some attention; Mr. Freestone spoke of it in terms of high commendation, and Mr. B. Pollard observed that he could almost have sold the coat from his back for the missionary cause, or to that effect.

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\* The following "Case" from Castle Donington was sent to the Association held in London, June 8th, 9th, and 10th, 1802:—

"Can any sort of foreign missionary business be undertaken by the General Baptists?"

To this the following answer was returned:—

"In the present state of our Connexion it does not appear that we can with propriety undertake any foreign mission; but we think its situation, and the cause of the Redeemer amongst us such, as to render it proper and necessary, to undertake and pursue a mission at home. And in order to the execution of this object in some degree, brethren J. Smedley, Robert Smith, and W. Shipston, are requested to make the necessary inquiries in a certain district in Lincolnshire, including Lincoln, Misterton, Epworth, &c., and to report the result to the next Leicestershire Conference." See Minutes of the Association for 1802.

The letter was printed in the Repository, No. 17. In 1813 a question to the following effect was presented as from the Church at Friar Lane, Leicester, to the Conference at Derby: 'Ought not the General Baptists to exert themselves as much as they can in establishing, though on ever so small a scale, a mission of their own?' In 1813 two letters appeared in the Repository on the importance of a Mission to the heathen.

#### ATTEMPT AT UNION.

"About 1812 the writer applied to Mr. Fuller, the venerated Secretary of the Particular (or Calvinistic) Baptist Missionary Society, to know if that Society would employ as a missionary a person who might be a member of a church belonging to the General Baptists? *His answer amounted to a negative.*

"About 1814 or 1815 the Independents formed a Society for the counties of Derby, Nottingham, and Leicester, auxiliary to the London Missionary Society. The same person again applied to Mr. Fuller, suggesting the formation of an Auxiliary Baptist Missionary Society, which should include both the bodies of Baptists denominated General and Particular. It was thought this might be supported by churches of the former description, and yet it was observed to Mr. Fuller as such Society would be a mere auxiliary it would not interfere with the management of the Baptist Mission. This would have continued on the same footing as before. *His answer to this proposition was most decidedly unfavourable.*

"It now remained for the friends of the heathen among the General Baptists to see a little done among themselves for the support of the missionary cause as carried on by others, or to make a fresh attempt at the formation of a Missionary Society in their own Connexion. In the early part of 1816 another letter, calling for the establishment of such a Society, appeared in the Repository. This letter, which it is conceived, came from the same hand\* as all those already mentioned, seems to have had some effect. The subject of a Missionary Society was taken up by the Lincolnshire Conference. The letter alluded to was read, if the writer does not much mistake, at a church meeting at Stoney Street, Nottingham, and a case from that church was presented to a full Conference at Wymeswold, June 4th, 1816, requesting the Conference to take into consideration the propriety of undertaking a foreign mission. The subject appeared to be of such infinite importance, that the Conference recommended it to the most serious consideration of the Body at the next Association. The subject was accordingly taken up at Boston, and though the design met with some opposition, it was agreed—

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\* That of the Rev. J. G. Pike.

I. That we form ourselves into a Society, which shall be denominated *The General Baptist Missionary Society.*"

Resolutions were subsequently passed with reference to the object of the Society, the conditions of membership, and the appointment of a committee; Mr. Pike, of Derby, being requested to act as Secretary. The next five years were spent in organizing the churches for mission work, and in the gathering of funds.

#### THE FIRST MISSIONARIES.

In May, 1821, the first missionaries—William Bampton and James Peggs, with their devoted wives, embarked for India. They had, as a fellow-passenger, the Rev. William Ward, and, with this eminent servant of Christ, proceeded to Serampore, where they received a most cordial welcome. They were instructed by the Committee to consult the Serampore Missionaries as to a suitable sphere of labour, but were to consider it a *leading principle*, that the field for usefulness should appear *wide*, and be *as yet unoccupied by others*. In accordance with this admirable advice, they fixed upon ORISSA, and arrived at Cuttack, the capital of the Province, on the 12th of February, 1822.

#### ORISSA AS A MISSION FIELD.

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

For administrative purposes, the ancient country of Orissa has been divided into three separate portions, and the Oriya-speaking people are now placed under the respective Governments of Bengal, Madras, and the Central Provinces. In an *official* sense, Orissa only includes that part of the country ruled by the Lieutenant-Governor of Bengal. *This* is the Orissa described by Dr. Hunter in his excellent work on the Province—no account whatever being taken of those ancient parts of the country now included in the Presidency of Madras, or of the Central Provinces. From a *missionary* point of view, Orissa includes the whole of the territories occupied by Oriya-speaking people, irrespective of the Government under which they are placed. Clearly to understand this definition is very desirable; for, by speaking of Orissa, sometimes in an *official*, or

modern sense, and sometimes in a *missionary*, or ancient sense, many of the conflicting statements have arisen in reference to the size and population of the Province.

#### THE POPULATION OF ORISSA.

According to the census of 1881, this vast district contained a population of 9,100,769. Of this number it is estimated that about 7,000,000 speak the Oriya language; the other languages spoken being Hindustani, Bengali, Telngu, Hindi, Khond, and the various dialects used by the aboriginal tribes dwelling in the hill-tracts of Orissa. In all these languages, the missionaries, or native brethren, are able to make known the Gospel, so that, if they had the opportunity, the people might "hear in their own tongue, wherein they were born, of the wonderful works of God." But, alas! for the want of sufficient labourers, by far the great majority must pass into eternity without having *once* heard the name of Jesus.

#### THE MISSIONARY STAFF.

In the good providence of God, the precious lives of all our brethren and sisters have been spared throughout another year. In the case of the four seniors this circumstance calls for devout thanksgiving, as their term of service averages the unusually prolonged period of forty-one years. Though not so vigorous as formerly, these brethren and sisters are still actively engaged in the Master's service, and, as regards the final issues of their work, are stronger in hope and heart than ever they were before. While thankful, however, for their spared lives, the Committee are most anxious that others should be sent forth to carry on and extend the work which they, in the natural order of things, must shortly lay down.

The Committee are thankful to report the return of Mr. and Mrs. Pike to India, and their safe arrival at Sambalpur in the early part of the year. Mr. Pike's earnest labours among the home Churches were highly appreciated, and it is hoped will result in great good. It is also hoped that he and his beloved wife may enjoy many more years of health and usefulness among the sons and daughters of Orissa. Like Mr. Bailey, they have had to leave three precious children in England for their education. What this painful and prolonged separation involves only those who have experienced it can realize. To part with *money* for the sake of the Mission cause is sometimes regarded as a great hardship. Let such persons ask themselves what the trial must be to part with *children*? Even to the Hindoos this is a great mystery, and, not knowing their constraining motive, they say English parents must have no hearts, or they could not do it.

## ENGLISH MISSIONARIES.

The following list shows the names of the Missionaries, and the year they entered the service of the Society :—

JOHN BUCKLEY, D.D. ..	1844	PERCIVAL E. HEBERLET ..	1878
MRS. BUCKLEY .. ..	1841	MRS. HEBERLET .. ..	1881
WILLIAM MILLER .. ..	1845	JAMES FREDERICK HILL ..	1884
MRS. MILLER .. .. .	1852	ALEX. H. YOUNG, M.A. ..	1885
THOMAS BAILEY .. ..	1861	*MISS PACKER .. .. .	1854
JOHN GREGORY PIKE ..	1873	*MISS LEIGH .. .. .	1872
MRS. PIKE .. .. .	1873	*MISS BARRASS .. .. .	1882
JOHN VAUGHAN .. ..	1878	*MISS HILL .. .. .	1884
MRS. VAUGHAN . . .	1878		

\* Agents of the Society for Promoting Female Education in the East.

## NATIVE MINISTERS.

The present number of Native Ministers is twenty-four. Several of these, by reason of advanced age, are laid aside from active labour; one having been engaged in the good work for about half a century, and two others for forty-five years. Convinced of the fact that Orissa must, for the most part, be evangelized by Native agency, the missionaries would gladly see the number of Native ministers increased, were the men and means forthcoming.

As in former years, these brethren have been extensively engaged in making known the Gospel to their fellow-countrymen, and in the reports of their labours much interesting information is furnished.

In addition to their preaching engagements, several of the brethren have rendered valuable service in other departments of mission work, as in the college, in schools, and in literature. With reference to the literary labours of our highly-gifted brother, Makunda Das, Mr. Bailey writes :—

In addition to his ordinary duties, Makunda Das, the senior native minister at Berhampore, has been, as heretofore, diligent in literary labours; and, to the great satisfaction of the brethren, succeeded in completing a poetical version of the Psalms in time to be submitted to the late Conference in Cuttack. Poetical versions of the four Gospels had already been prepared by the same brother, and are greatly appreciated, and it is hoped that the present work, when printed, will prove equally acceptable and useful. A tract on "The Way of Salvation," by the same gifted author, also passed through the press during the year, and is regarded as a very valuable addition to our tract literature. Further useful work has been done by the same brother in the revision of some of our older tracts.



The following is a list of Native Ministers, and shows the year their ministry commenced:—

POOROOSOOTUM CHOWDRY ..	1836	BALAJI JENNA ..	1875
SEBO PATRA .. ..	1841	NILADRI NAIK ..	1876
DAMUDAR MAHANTY ..	1841	DULI PATRA ..	1877
GHANUSHYAM NAIK ..	1849	DANIEL DAS ..	1877
TAMA PATRA .. ..	1849	BALUNKI PADHAN	1881
MAKUNDA DAS .. ..	1849	BALA KRISHNU RATH	1881
PAUL SINGH .. ..	1856	BHARASA MAHANTY	1882
THOMA SANTRA .. ..	1856	KOPILESWARA DAS	1883
SHEM SAHU .. ..	1856	JACOB SAHU .. ..	1883
MAKUNDA SAHU .. ..	1867	MODAN MOHAN ROUTRA ..	1884
HARAN DAS .. ..	1867	KRUPASINDHU MAHANTY ..	1884
ANUNTA DAS .. ..	1872	NITYANUND BEHARA	1885

### STATISTICS OF MISSION CHURCHES.

THE STATISTICS OF CHURCHES FOR THE YEAR ending March 31st, 1886, were as follows:—

*Increase*—By Baptism, 88; by reception, 8; by restoration, 7.  
Total increase, 103.

*Decrease*—By removal, 45; by exclusion, 13; by death, 16.  
Total decrease, 74.

*Net Increase* of Members during the year, 29.

THE GENERAL STATISTICS OF THE MISSION, March 31st, 1886, were as follows:—

English Missionaries (male and female) ..	17
Native Ministers .. .. .	24
Ministerial Students .. .. .	3
Mission Stations .. .. .	16
Mission Chapels .. .. .	14
Mission Churches .. .. .	9
Church Members .. .. .	1286
Total Native Christian Community .. ..	3366
Baptized since the commencement of the Mission	2121

Erun, the first native to confess Christ in connection with the Mission, was a Telugu. He was baptized by Mr. Bampton at Berhampore, December 25th, 1827. Gunga Dhor, a high-caste brahmin—the first Oriya convert—was baptized by Mr. Lacey in the Mahanuddi, Cuttack, March 23rd, 1828.

## FINANCES.

The <i>Disbursements</i> for the year have amounted to ..	£8,325 15 11
The <i>Receipts</i> for the year have amounted to ..	7,628 18 4
	<hr/>
Leaving a <i>Balance due to the Bank</i> of	£696 17 7
The Balance due last year was	530 2 4
	<hr/>
Which has been increased during the year by	£166 15 3
	<hr/>
The <i>Income</i> last year for general purposes amounted to	£3,592 19 3
This year it has amounted to ..	3,504 0 5
	<hr/>
Showing a <i>Decrease</i> during the year of	£88 18 10
	<hr/>

The increased balance against the Society is owing partly to payments for passage to India (£194 11s. 11*d.*, as against £86 7s. 6*d.*, in 1885), and partly to a sum (£97 11s. 9*d.*) advanced on behalf of the Association "Incorporation Account," and which it is expected will be refunded. These two sums (amounting to £205 16s. 0*d.*) more than account for the increase in the balance, and had they not existed, the Society's income during the past year would have equalled its expenditure.

Considering the general and long-continued depression in agriculture and trade, the Committee are thankful that the decline in receipts amounts to no more than £88 18s. 10*d.* They feel that this result can only have been secured by great self-denial on the part of many, and that they must have cast, not of their abundance, but of their poverty, into the treasury of the Lord. Such loving, self-sacrificing gifts, however small, will be rewarded by "Jesus, who sat over against the treasury, and beheld how the people cast money into the treasury."

While grateful for the liberality displayed, the Committee are most desirous that

### The Debt of £696 17s. 7*d.*

should be extinguished, and the regular income so augmented, as to enable them to send out the reinforcements so urgently needed.

Within a few weeks after the audit, the sum of about £1,200 is required to meet the half-yearly payments of the Mission. Upon this amount, in addition to the debt, interest at the rate of 5 per cent. has to be paid. In order, therefore, to avoid the payment of interest, it is necessary that at the time of the audit there should be a balance in favour of the Society of at least £1,200. As matters now are, the Society's indebtedness to the Bank, in the course of a few weeks, will

amount to £2,000!—a state of affairs which is most undesirable. The real facts having been made known, the Committee earnestly hope that by liquidating the debt, and by providing a sufficient sum to meet current expenses, the finances of the Society may soon be placed on a more satisfactory basis.

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IN MEMORIAM.—REV. H. WILKINSON.

After a protracted illness, borne with Christian resignation, our beloved brother, the Rev. Henry Wilkinson, entered into rest on Friday, August 28th. For an account of the life and death of our departed friend, the reader is referred to the *General Baptist Magazine* for October, 1885, pp. 392-401.

Resolutions expressive of appreciation of his valuable service to the Missionary cause, and of sympathy with his sorrowing widow, were passed by the Home Committee, by the Conference at Cuttack, and by the Church at Berhampore, Ganjam, India, of which he was formerly the pastor.

The following loving tribute from his old friend, the Rev. Dr. Buckley, will be perused with interest:—

Duty and affection alike constrain me to lay a wreath on the tomb of my dear friend the Rev. Henry Wilkinson, as an expression, however imperfect, of the loving regard with which I cherish his memory. Our friendship existed for more than half a century, and was never broken, or even interrupted by coldness or estrangement. During a part of this lengthened period we were very closely associated in the work of Christ; but during much the larger portion of the time we served the same Blessed Master in spheres widely distant from each other. The renewal of our old intimacy for a brief period at Leicester ten years ago was very gratifying to both; and now that he has finished his course, it is a precious recollection that death only separates us for a little while, and that one in Christ we are one for ever.

My acquaintance with Mr. Wilkinson began on the evening of the day on which I arrived at Wisbech as a student, February 4th, 1834. This was a year before he was himself admitted as a student, and he had not, I think, at that time been very long a member of the Church; but he was hoping to spend his life as a minister of Jesus Christ, and had already begun to exercise his gifts at the prayer meeting and in the villages connected with the Baptist Church at Wisbech. I soon found that he had a heart formed for the exquisite pleasures of Christian friendship, and that there was much in his spirit that was very loveable. We were intimately associated during the three years that I remained at Wisbech. The Lord has not fashioned all students alike. It is easy for some to abstract themselves from surrounding objects, and to pursue any special subject of study for hours without interruption; but there are others—and our departed friend was of the number—who “gather” their “honey” from many an “opening flower,” and, it may be, gather it “all the day;” but it is in a very different manner. The lesson is, that every Christian man should seek to understand his own capacity, and then, according to the ability with which the Allwise Creator has endowed him, should serve his generation according to the will of God.

Mr. Wilkinson was for twenty years connected with the work of the Lord in Orissa. He left England with Mrs. Wilkinson in September, 1838, and finally returned early in 1858; but during some of these years he was frequently laid aside by attacks of alarming illness. He felt that the discipline was good for him, but it was at times exceedingly painful. In one of his letters he referred to Newton's hymn as descriptive of his experience—

“I asked the Lord that I might grow  
In faith and love and every grace,” &c.

He felt that his prayer was answered, but not in the way that he had desired and hoped. Motive was purified, and holy breathings after increased holiness strengthened, but by methods very painful to flesh and blood.

His facility in originating and using illustrations was often very helpful. In this country we have, as has often been said, not only to tell the people what the Kingdom of God is, but what it is *like*. One of his illustrations was very telling. He would describe the reluctance he felt to eat the mangoe (the nicest of our Indian fruits), when first he came to Orissa; how he thought it might be very good and wholesome for the natives, but for him, as a foreigner, it might not be safe—it might occasion indigestion, or bring on disease. How did he settle the matter? By taking and eating the fruit. Then he found that it was good and wholesome for him as well as for them. The application was that they were afraid of embracing Christianity, thinking that it might do very well for the English people, but that they were so bound by the chain of caste, the customs of the country, and the usages of another religion, that it would never do for them. The only way to bring the matter to the test was to eat the fruit—to embrace Christianity—to believe in Jesus Christ for salvation, and they would find nothing but good as the result.

Mr. Wilkinson's usefulness in the Mission showed that he was sent of God. Dinabundhoo, Mary-Ma (his wife), and others were the fruits of the labours and sufferings at Ganjam; and I remember Mr. Lacey remarking that he never knew a native convert give a more lucid and satisfactory account of his conversion than Dinabundhoo did before his ordination. The first two students received into the College—Tama and Jaganath—were from Ganjam, and had been received into the Church by our departed friend.

Many who read this know much more than I do of the extent and value of his services as Deputation Secretary, but on one point I can speak with greater confidence than anyone else. When I left England in August, 1855, after having twice gone the round of the churches, I knew as well as any—perhaps better—the general state of feeling in the Connexion towards the Mission; and when, after an absence of twenty years, I again visited the churches in 1875, I was in a position to judge of the results of some of the changes that had been made. The “pure minds” of the older friends of the Society did not need much stirring up—they had been true and faithful from the beginning; but I was everywhere impressed with the value of Mr. Wilkinson's work in exciting increased interest among the young—and it is a great matter to get hold of the young. His speech at Exeter Hall for the Baptist Missionary Society was an admirable specimen of all that a missionary speech should be.

My recollections would be very incomplete if I did not refer to the invaluable help he received during the whole of his public life from his excellent wife. The 1st of August, 1838, was alike for both parties an auspicious and blessed day. One of their friends, in a congratulatory epistle on the interesting event, expressed his hope

that the glowing vision of the bard of Eden might be realized in their happy union ; and it *was* realized.

“ All heaven,  
And happy constellations on that hour  
Shed their selected influence.”

Those benign and heavenly influences crowned and blessed their union. All who were in a position to judge of Mr. Wilkinson's course, know how much he owed to the loving confidence and true help of one of the best of wives ; and they know, too, how worthily and heartily that help was appreciated and reciprocated. How cheering the assurance that death cannot separate us from “ the love of God, which is in Christ Jesus our Lord ! ” And how sweet the hope of meeting with loved ones in the better country !

“ Blessed fold ! no foe can enter,  
And no friend departeth thence ;  
Jesus is their sun, their centre,  
And their shield Omnipotence.”

We shall soon be with them.

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According to custom, the Committee have now the pleasure to furnish the Reports from the various Mission Stations :—

### BERHAMPORE, GANJAM.

*Missionary* :—REV. THOMAS BAILEY.

*Native Pastor* :—NILADRI NAIK.

*Native Preachers* :—TAMA PATRA ; MAKUNDA DAS ; KOPILESWARA DAS ;  
KRUPASINDHU MAHANTY.

*Colporteur* :—BENJAMIN BEHARA.

Baptized	..	..	..	..	10
Restored	..	..	..	..	1
Excluded	..	..	..	..	1
Erased	..	..	..	..	7
Dead	..	..	..	..	1
Number of Members	..	..	..	..	201
Total Christian Community	..	..	..	..	490

The District of Ganjam is the most northerly in the Madras Presidency, and covers an area of 8,313 square miles. It is unequally divided amongst ordinary peasant holdings, vast zemindar properties, and wild hills—the latter inhabited by primitive and barbarous races. Out of a total population of 1,772,743, two-thirds, according to the late census, are Oriyas ; its zemindars, without a single exception, are all Oriyas. Of the remainder, the Telugus form an increasing and influential section.

The Hill tribes practised human sacrifice till a few years ago, when the rite was suppressed by the Government.

Missionary operations commenced in the district in 1825, when it was first visited by the late Dr. Sutton; and in 1827 the first convert was baptized. The records of the Mission show that much valuable work has been done; and we have at present a small but effective missionary agency at work, and are extending our operations so as to include, as far as possible, every considerable section of the population.

*All alone*, in this immense district, without even the companionship of a wife, and more than a hundred miles, or a week's journey, from any other missionary, your devoted brother Bailey has prosecuted his labours throughout another year. He writes:—

In presenting our report of another year's labours, we are thankful to say that all our agencies have been well maintained. There has been no slackening of effort in any important branch of the work, while in several directions there is a perceptible advance. Funds have been forthcoming as they were required; the hearty and helpful sympathy of our special friends has continued to cheer us; the most important of our native helpers are men with whom it is an increasing pleasure to be associated; and the interests of the Mission as a whole have probably never been more perseveringly and heartily cared for than during the past year.

#### THE STATE OF THE CHURCH,

though by no means all that we desire, has continued encouraging and, for the most part, satisfactory. The congregations have usually been good, and the services have been effectively and zealously conducted. The preaching of the native ministers has been instructive and evangelical, and its effects are visible in the general good conduct and increasing interest and attention manifested by all, especially the younger members of the congregation. We need more of earnestness and spirituality, a higher standard of Christian consistency, and more zealous and united effort in the furtherance of the Lord's work.

Niladri Naik, the native pastor, has in his leisure intervals prepared a pamphlet on "The Great Atonement," which has been abridged to the dimensions of a good-sized tract, and this has been committed by Conference to the care of two experienced brethren, who are empowered to print it; and in a new Selection of Hymns recently published, a fair proportion are by Babu Daniel Mahanty and other members of the Berhampore community.

Ten persons have been baptized since our last report—six at Padri Polli, and four at Russell Condah.

#### THE ENGLISH SERVICE

on the Sunday evening has been continued steadily through the year, Dr. Marsden having very kindly conducted it during my own occasional and unavoidable absence from the station. The congregation, though small, has been remarkably regular, and has generally included the flower of the native community. Two young friends have been added from the European portion to the number of our communicants. The new lamps for lighting the chapel arrived almost immediately after the issue of our last report, and have proved very successful. The pulpit has also been lowered, and

the punkahs slightly raised, and the premises put into thorough repair, the whole being both greatly improved in appearance, and made altogether more convenient and comfortable than ever before. The entire expense involved in these improvements, including the cost of the new lamps, has been defrayed from funds specially contributed for the purpose. The Christian carpenter gave a new pair of gates, in addition to his other workmanship, as his share of the contribution. The work has been done under the supervision of Babu Paul Patra, the junior deacon of the Church, to whom it has been a labour of love, and to whose zealous and self-denying services in this and many other ways we are greatly indebted.

#### THE SUNDAY SCHOOL.

Babu Daniel Mahanty, its worthy superintendent, and the valued senior deacon of the Church, writes and reports in English as follows :—

The School has passed steadily through another year, which completed the twelfth year of its existence. There have been some changes in the classes and teachers. The senior class, which had consisted of four boys, was abolished, all the four being employed here and elsewhere : one of them has connected himself with the School as a teacher. Five pupils have left the School from different causes, and three have been admitted.

There are at present five classes, and the pupils in all are 28 boys and 18 girls ; total, 46—against 52 reported last year. As usual, the School has been twice examined, and the results were satisfactory.

The School, though a gratuitous institution, annually requires some pecuniary assistance for the purchase of useful books to give away as prizes to successful pupils. During the year, Dr. Marsden, a friend of the School, voluntarily contributed 10 rupees, and from this sum we have purchased books suitable for prizes.

#### THE MIDDLE-CLASS MISSION SCHOOL FOR NATIVE BOYS.

Referring to this institution, Mr. Bailey writes :—

Several important changes have occurred in connection with this institution. The house in which it was formerly held was required for other purposes by its owner, and the one offered in its stead was not considered suitable, and this led to our finding accommodation for the school on the Mission premises, which in several respects is a more convenient and satisfactory arrangement ; but as the boys are nearly all caste Hindus, it was feared that this would result in a much diminished attendance ; and, as the former head-master also left us for more remunerative employment under Government, the future of the school appeared at one time very uncertain, and the more so as I did not feel justified in promising, on behalf of the Mission, more than a general supervision of the management and the ordinary Scripture lessons. But the new head-master worked well. T. R. Scott, Esq., the principal of the Government College, also continued to take an interest in the venture, and by occasionally inspecting the books and examining the classes, as well as in giving valuable advice in other matters when needed, has rendered help which has been greatly appreciated by the boys. The Bible lessons have been regularly given, and the school is at present in a healthy and promising condition, with 52 pupils.

#### THE ELEMENTARY DAY SCHOOL,

under a new and more convenient arrangement, continues its useful course. There are 23 scholars.

The increasing number of girls growing up in the community has practically obliged us to begin a small

#### GIRLS' SCHOOL,

which was opened on February 1st of this year. There are eighteen girls, in addition to a few included in the statistics of the Elementary Day School, and we have been fortunate in being able to secure the services of a competent female teacher from the ranks of our own community.

#### THE COLPORTEUR,

(remarks Mr. Bailey), supported by the Madras Auxiliary Bible Society, has worked steadily during the year, and has continued his visits to the outlying parts of the district as well as to those nearer home. He has sold during the year 1,069 Scriptures and Scripture portions, which have realized Rs.36, and 541 tracts for Rs.3 8a., all being at merely nominal rates. The following brief items, extracted from his journal, will give an idea of the valuable nature of the work done. Names and places are in some cases omitted.

At —, the Hindu butler of Mr. M——, C.S., is diligently reading the Bible, and expressed his desire to be baptized, and to join the Christian community. A schoolmaster in the same place reads both the Old and the New Testaments, but finds special comfort from a frequent perusal of the 91st Psalm. He closes his school with prayer, and, when sick, desired the prayers of the Colporteur for his recovery. He often talks with his neighbours on religious subjects, and wishes to join in our worship at Berhampore. At Hurripore, a Telugu Brahmin acknowledges the truth of Christianity, but says he must be wary in talking with the colporteur, as, if discovered by his caste people, they will be angry and persecute him. Another man in the same place, who had acquired a knowledge of the Bible, bought a copy in English and another in Oriya. At Russell Condah, a respectable Hindu householder welcomes Christians hospitably to his house, and eagerly listens to Christian teaching; another man there is almost equally friendly; and still another joined the preachers in giving evidence to the crowd that Christ is the only Saviour, and professed to believe in Him for the forgiveness of sins. At Dosapore, an Oriya had possessed a copy of the Gospels for ten years, and on his death-bed made the book over to his son, who continues to read it diligently, and prizes it very highly. A youth named Lochon Sahu had formerly been much devoted to the reading of the Bible, but on his falling ill the neighbours alarmed him by saying that it was in consequence of his forsaking the idols, whereupon he fasted for several days as a penance; but the colporteur confidently and gravely adds, "we again lighted his extinguished lamp." At Panchbuti, the village schoolmaster induced his pupils to purchase Scripture portions, and greatly desires to introduce Bible-reading into his school. Other instances are mentioned in which the Bible is loved and read, but in too many cases the bondage of caste and family ties prevent the people from openly declaring themselves.

#### THE BIBLE-WOMEN

have continued their visits to houses in the different parts of the town, and in the neighbouring villages, and have submitted a weekly report of their work. These visits have generally been acceptable, and in some



cases specially so : but occasional rudeness has been met with. The following notes, which form the substance of a report recently prepared by them, will be found to contain information of interest. The native gentleman, a visit to whose house is first described, remembers similar visits paid to his mother and family many years ago by Mrs. Wilkinson and Mrs. Buckley ; and, in a recent conversation I had with one of our friends respecting him, he was well described as one who is "always on our side."

"On February 22nd we went to the house of D— V—. His wife was pleased to see us. Many other women were with her, and her son also joined us, and we had a long conversation on religious subjects. We read and explained part of the tract, 'The Way of Salvation.' The son was specially interested in hearing it, and showed considerable acquaintance with the Scriptures. Turning to his mother, he said, 'The story of Jesus Christ is beautifully told in the Bible shastras. We worship the Pooree Jagannath, but he is not really God ; He who created the sun, moon, and stars—He alone is God. Our idols are for those who make rich offerings, but Jesus Christ died for rich and poor alike. All the idols we make are vain ; there is only one true God.' To this the mother assented, but further replied, 'We are bound by the traditions of the past and the rules of caste, and could not endure the reproach and persecution that would follow our desertion of the gods of our fathers.' A female ascetic was sitting with them at the time, and sought to justify idolatry by saying that God undoubtedly has a form, though we are unable to discern it, and the idols are the best attempts that can be made to represent it in the absence of actual knowledge. But to this it was truly replied, that such attempts cannot in the nature of things be satisfactory, and are in consequence expressly forbidden in the Word of God. The son, who had received part of his education in the Mission School, often interposed in the course of the conversation in favour of the Bible-women, when the mother would otherwise have argued against them. They were warmly invited to go again."

They remark further—

"One day we went to a Brahmin village, and a Brahmin woman called us into her verandah, upon which many other women joined us. We read a passage from the tract, 'Jagannath Tested.' They heard very attentively, and understood well, and assented to the truth of what we said. A young widow was specially interested in listening to us, and after doing so from the beginning to the end, replied, 'All you say is undoubtedly true, but we are obliged to do according to the customs of our people.' This woman had been on pilgrimage to Pooree, and well remembered what had been said to her by the Bible-women before she left for the journey, and which she now acknowledged was all perfectly true. 'The pilgrimage to Pooree,' she said, 'is all toil and weariness, and brings no true relief.' She was very reluctant to leave the Bible-women, though several times called by her brother to do so. She had no faith in any of the forms of idolatry, but, as in the other cases mentioned, confessed her powerlessness to stem the tide of caste prejudice and social customs."

At another house, the wife and mother, and other members of the family, after a long conversation, knelt with the Bible-women while one of them prayed. On another occasion they had interesting conversation with a company of returning female pilgrims, when one of them begged for a tract, which she treasured with great care.

The work requires great tact and perseverance, and the workers deserve the sympathy and fervent prayers of all God's people.

## ACKNOWLEDGEMENTS.

We have again to tender our warmest acknowledgements to Dr. Marsden for the professional help he has promptly and gratuitously rendered in several cases of serious illness, and specially for his unremitting attention to our brother Niladri Naik, the native pastor of the Church, through a protracted and dangerous illness. By the generous help of a few friends, we have also been able to procure a small supply of medicines from Madras, which, with Dr. Marsden's kindness and skill in dispensing them, have been helpful in cases like this, of special and serious illness. Mr. Ramsbotham, whose recent removal to Vizagapatam we much regret, has also rendered valuable assistance as a pleader in several cases in the local courts in which we have been interested.

The Women's Bible Class, also the Cottage Prayer Meetings and the small, but useful, Temperance Society, have been diligently carried forward during the year.

## PADRI POLLI.

*Native Preacher* :—KRUPASINDHU MAHANTY.

Baptized (included in Berhampore)	6
Members ditto ditto	79
Total Christian Community	182

Respecting this location, Mr. Bailey writes :—

A great calamity has befallen this village. The rains were very scanty last year, and the rice crop in consequence has been an almost total failure. With one or two exceptions, the cultivators have not realized sufficient from their fields for even the needful seed-corn; and as the village is an entirely agricultural one, and such other sources of income as the people have are of the slenderest description, we are fearing a time of great distress. Happily the dry crops were good, and several friends have come to the rescue, and employment has been found for a few, both men and women, in domestic service and in other ways; and within the last few days the construction of a new line of telegraph from Berhampore to Aska has been begun upon, the cooley work for which has very kindly been given to our people. The line runs near their houses, and the work is of a kind they will be well able to do, and the relief therefore is most timely and acceptable. But the line is a short one, and the labour required will be for a few days only, though very helpful while it lasts; and we trust that, in His good providence, God will open up some further way in which the people will be able to obtain the needful means for maintaining themselves and their families.

Krupasindhu, the young minister, has continued his labours here during the year, and has also paid occasional visits for preaching in the neighbouring markets and villages. In these excursions he has usually been accompanied by one or other of the villagers. The Sunday and day schools have been maintained, and are doing a good work. A Bible-class for young men is also held on Sunday evenings, and continues to be acceptable.

Six young persons have been baptized since our last report. The village has been regularly visited by myself and the native ministers from Berhampore. There are fourteen scholars in the mixed day-school, and twenty in the Sunday-school.

## RUSSELL CONDAH.

*Native Preacher* :—TAMA PATRA.

Baptized (included in Berhampore)		4
Number of Members ditto	..	31
Total Christian Community ditto	..	88

The increased activity of the Government in the Forest Department, and the extensive and costly irrigation works being carried out in the neighbourhood, are converting this very interesting station into a busy centre of industry. All the European houses are occupied, and accommodation is difficult to obtain, and there is a perceptible increase in the native part of the town. The Christian village is also very full, and sites for several new houses have been applied for. Mr Bailey remarks :—

We greatly need a small chapel here, and more than Rs.50 have been subscribed towards the object; but rice is dear, and times are hard for our people, and until they have had the opportunity of contributing more liberally themselves, it is not thought advisable to appeal to the general public, or to friends in other stations connected with the Mission. According to our present estimate the cost would be about Rs.300. Four persons were baptized here in November, and one friend was restored to the Church after several years of exclusion; and in several other respects the condition of things in the village shows a decided improvement.

Our senior brother, Tama Patra, has continued to labour here, and has preached the Gospel in the bazaar and neighbouring villages, and has occasionally attended the market at Bellamootah. He reports, that while a few of the people raise objections, the great majority listen to his message with respect. He gives several illustrations of the decline of Hinduism in the district. The brahmins, who formerly lived in comfort on fees they levied from their disciples, now complain that they can get neither rice, nor clothes, nor money, and are in great concern as to how they will be able to maintain their families. The Car Festival this year was a dismal failure, with no more lustre than that of the moon when only two days old. Even when cholera was prevalent, very little poojah was done—the darkness is passing away, and the name of Jesus has found a place in many hearts.

## EVANGELISTIC WORK AND COLD-SEASON ITINERACY.

Respecting this important department of labour Mr. Bailey writes :—

Our plan for preaching in the bazaars and market has been carefully worked out, and the surrounding villages have been visited as frequently as the opportunity was favourable. We avoid as far as possible all irritating references to the idols, and heartily believe in the wisdom of this course, as it enables us to devote our strength to the more important and legitimate work of preaching the Gospel. It is an encouraging fact that we have the largest, most intelligent, and most attentive congregation at our stand in the main bazaar, where some of the most respectable of the townsmen are sometimes to be found among our hearers; but concerning the very best of our opportunities here as elsewhere, there is often very little to be said, as we

are heard from beginning to end without any remarks of importance being made. Our congregations at the market and in the outlying streets of the town are sometimes as large, but are generally composed of a different class—people in humbler circumstances, and visitors from the country. There is sometimes in the villages a boisterous element difficult to deal with successfully. But we “sow beside all waters,” and, on several occasions, have received encouragement when we least expected it.

Three important Cold-Season Tours have been taken. The first by Russell Condah, Balipadara, Bogoda, Aska, and Munda Mori; the second was through parts of Goomsur, Attgadda, and Khalicote; and the third to the south of Berhampore, as far as Mundass, returning by Budarasingh and Jalantara. The journey to conference in Cuttack was also made in part a preaching tour. The following brief particulars are extracted from the journals of these tours:—

November 9th, 1885.—We left Berhampore and travelled to Injelly. Our party consisted of Kopileswara Das, Krupasindhu Mahanty, the colporteur, and myself; and we were afterwards joined by Niladri Naik. A native Christian Inspector of the Postal Line visited us immediately on our arrival, and we had a long conversation with him. The Postal Department is one we would gladly see more largely favoured by our young men, but the pay is small. Two villages were visited, and in one the congregation was specially good. We arrived on the 11th at *Gungapore*. The brethren visited Pilepadda, the residence of our old friend Khogai Behara. He was absent, but the family received them warmly, and several members expressed a desire to be baptized. It is believed that the real hindrance to their actually taking this step is the supposed difficulty there would be in arranging suitable marriages for their children. On the 12th we arrived at

*Russell Condah.* Two of the residents had very kindly secured comfortable quarters, and were there to welcome me; and in the evening we saw them and their families and the remaining European residents at their homes. We preached in the town every evening during our stay, and always to good congregations. We were glad to find the Christian village improved both in appearance and in the circumstances of the people. At the Sunday morning's service there were about sixty persons present; and after its close four native women were baptized, all from the Christian community. The Lord's Supper was administered in the afternoon, when the newly-baptized were received into the Church; and an English service was held in the evening for the few European residents, and such of the native Christians as understand the language. While here, Luke Singh, formerly in the Rev. Mr. Otley's Orphanage, took from us a supply of tracts and books for sale in the Khond Hills, where he is employed as a vaccinator, and where he has previously made himself useful in the same way. A few books were also supplied to Mr. Reay, in charge of the jail, for such of the prisoners as asked for them. The population here is a very mixed one, and several languages are in current use in the town; and probably this is in part the reason why the Hindu festivals are so thinly attended, and our preaching is generally heard with favour.

On the 16th we attended the market at *Bellamootah*, and preached to good congregations. We are well known here, as the market has frequently been visited for many years. There are several promising enquirers in the district, but we were unable to see them. A much stricter watch is now kept over all such suspected persons than was the case in former years, so that none except such as are in real earnest are likely to reveal themselves. The cholera scare greatly reduced the market for a time, but it is now rapidly regaining its former large dimensions.

We next preached at *Jiliba*. The people gave us a hearty welcome, declaring, as we entered the village, that it was an auspicious day, as they would hear something about the true God. Congregation good and attentive.

We remained during the heat of the day at *Vishunchakara*, where a large congregation awaited us. The village writer here is a great reader of the shastras, and knows some of our books well. He was specially delighted with one of the hymns we sang, and read it over repeatedly with evident enjoyment. The brethren also preached in two neighbouring villages.

At *Bogoda* the people received us with friendly greetings, and the congregation was large. The only surviving brother of Govindo Subudhee, a former convert, asked us several questions, but was more intent on asking the questions than in receiving the answers. The most important had reference to the advantages conferred by Christianity, which opened a wide and welcome field for reply. A bear had crossed our path in the early morning, snarling savagely at us as it passed; and after our arrival, a hyena was brought for our inspection, which had been shot in the night while in the act of carrying a calf away.

Three days were usefully spent here and in the surrounding villages. We were admitted into the enclosure in which the Sun Temple stands, and were shown several objects of interest, but were not permitted to enter the temple itself. We had several interviews also with Choitun Chand, a gooroo of considerable local repute. Many of the young men heard us well and bought books, and the spirit of the people was a manifest improvement upon last year.

Our next stay was at *Balipadara*, and here again the people bade us welcome. We found quite a large congregation awaiting us near the roomy verandah from which we had preached the previous year, and where seats were cleared for us again. In their visits to the adjacent villages the brethren also met with encouragement. In one case a book was shown which had been received in 1851, and is carefully read and treasured still. In another case, a Mohunt, or head of a religious house, called them to his place to have conversation with them. He reads our books, and is favourably disposed towards the truth. We held our usual service on the Sunday, which was attended by a few of the village people, as well as by the whole of our own party. Several afterwards stayed for conversation, and promised to visit us at Berhampore.

After preaching at several other villages, we pitched our tent at *Munda Mori*. Our arrival here occasioned quite a flutter among the Brahmins, of whom there is a large settlement in the neighbourhood. The place lies a little out of the ordinary route, and has seldom of late been visited by a missionary. The people generally are very ignorant and backward, and very superstitious in consequence, and more than usually in the power of the Brahmins, who live and fatten upon them. The latter at once assumed a belligerent attitude towards us, but could not permanently restrain either their own or the curiosity of the people to hear us preach; and the interest was kept up during the whole of our stay. More books were sold here than at any other place on our tour.

In the evening I had a most interesting interview with the native manager of the Estate, who visited me at my tent. He is extremely well-disposed, and, though not a Christian, had had his son carefully taught in the Bible. Unfortunately, the youth died some two years ago, being about fourteen years of age; but he had become so fond of reading the Bible, that he made it his constant companion, and had it near him when he died. The children of another brother have now been made over to the manager for their education and training, and he is anxious that these also should learn to read the Bible, and purchased from us nearly four rupees' worth of Scripture

portions for their use. Our friend is a Sudra, and finds his position as manager to be attended with some difficulty in consequence, as nearly all his clerks are Brahmins; and in a place so backward the evil can be remedied only gradually and by time. He asked me whether it was not possible to be a Christian without being baptized, but appeared to understand perfectly when it was explained to him that in true religion obedience is as necessary as faith.

We had frequent and animated discussions with the people here during the whole of our stay. The more thoughtful among them confessed that the power of Hinduism has greatly diminished, and quoted passages from the shastras which they understood to refer to the changes at present in progress throughout the land.

We next made a stay of several days at ASKA. Congregations were good and attentive, especially the second evening in the bazaar. I was much interested in a casual conversation with a man here to find how well our preaching had been understood. One of the brethren had been speaking in his village on the two men, one of whom built his house upon the sand, and the other upon the rock; and the whole narrative was repeated with great accuracy and animation. In another of the villages, a man who bought a tract remarked that the paper was very thin, and would soon decay, and hence he would copy the contents on to a tal, or palmyra leaf, so as to have it in a more durable form; but a bystander said this was quite unnecessary, as he had kept one of the books for twenty years, and it remained in good condition till his house was burnt down, when the book perished in the flames.

We had Oriya service on the Sunday afternoon, a brother of the resident zemindar being a member of the congregation. At the large factory here bones are extensively used in clarifying the sugar, and a large portion of the work-people have to handle them, which to an orthodox Hindu is ceremonial uncleanness. The Aska sugar cannot on this account be properly used in any idolatrous ceremonies, nor is it ever done so openly; but I am informed that in secret it is often substituted for the coarser kinds produced by native manufacture, and this is another way by which the bonds of caste are being loosened. The people in the town heard us well, and I am convinced that under favourable conditions we might establish a small sub-station here.

There was an English service in the evening, which was well attended by the few European and Eurasian residents.

Our tour was continued *via* Boirani and Poorooshootpore, but nothing occurred calling for special remark.

An interesting account is also given of preaching tours by the native preachers, but for these we have not room. Mr. Bailey concludes his report by saying:—

Babus Makunda Das and Krupasindhu Mahanty were my companions on the journey to Conference, and some useful work was done. We attended one large market, and preached in the villages as we had opportunity. A Sunday was spent in Ganjam in going, and another in returning, when, in addition to our labours in Oriya, a short service was held in English.

May these and all our efforts to advance His holy cause be followed by the effectual and abundant blessing of our faith in heaven. We would be

“Still faithful to our God,  
And to our Captain true;  
We follow where He leads the way,  
The Kingdom in our view.”

## CUTTACK.

*Missionaries* :—REVS. J. BUCKLEY, D.D.; W. MILLER; J. F. HILL  
(in charge of the Press); A. H. YOUNG, M.A.

*Zenana Missionaries* :—MISS PACKER; MISS BARRASS; MISS HILL.

*Female Orphanage Teacher* :—MISS LEIGH.

*Native Pastor* :—SHEM SAHU.

*Native Preachers* :—SEBO PATRA; GHANU SHYAM NAIK; POOROSOOTUM  
CHOWDRY; DAMUDAR MAHANTY; BHARASA MAHANTY; ANUNTA DAS.

Baptized	44
Received .. ..	7
Restored .. ..	2
Dismissed and Removed	13
Excluded .. ..	7
Dead .. .. .	11
Number of Members ..	544
Total Christian Community	.. 1490

Cuttack has been the capital of Orissa for nine centuries. The population of the district, according to the census of 1881, was 1,731,584; and of the town, 42,697. The district contains 5,509 villages, and has an area of 3,178 square miles. It has been under British rule since 1803. The Mission was established in 1822.

Sixty-four years (observes Dr. Buckley) have passed since the first missionaries of this Society came to Cuttack, bringing the "good tidings of great joy" which are to enlighten and bless all people. The following year they were joined by Charles Lacey, and in 1824 by Amos Sutton—both of whom rendered much service for many years to the holy cause to which their youthful energies were consecrated. We need not again tell the story of early trials and disappointments before faithful toil was recompensed by the joy of success; but while we know that there "remaineth very much land to be possessed," it is fitting that with devout thankfulness we should say, as we think of those days in comparison with the present, "The people that sat in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Among many gratifying changes which have taken place since early days, we may mention the perfect freedom enjoyed by those who preach the Gospel in every part of India where the authority of the Queen is

acknowledged. It is to be regretted that in some of the territories of the native princes (Indore, for example) this liberty is not enjoyed. Not long since, in looking over some old Mission papers, we found the letter in original, which authorized Mr. Lacey "to reside in the district of Cuttack till further orders." It is dated "Council Chamber, the 6th November, 1823." We believe it has never before been published:—

[2006.]

TO THE REVEREND MR. CHARLES LACEY,

SIR,

I am directed to acknowledge the receipt of a letter from you, dated the 5th instant, and to acquaint you that the Right Hon'ble the Governor-General in Council has been pleased to comply with your application for permission to reside in the district of Cuttack until further orders. The Magistrate of that district will be informed of the present orders.

I am, Sir,

Your obedient humble Servant,

Council Chamber.

The 6th November, 1823.

B. BAYLEY,

Chief Secretary to Govt.

In reporting on the events of the past year, we have to sing of mercy and of judgment. Our great river towards the end of June rose perilously high, and the anxieties of 1872 and 1879—especially of the former year—began to be renewed; but, happily, they soon subsided, and we were mercifully preserved from the threatened inundation. In the following month, at half-past six on the morning of the 14th, the shock of an earthquake was felt in many parts of India, and in some places much mischief was done. At Cuttack the shock was very slight, nor was it perceived by all, though those who were not conscious of it were struck with an undefinable sort of oppressiveness in the atmosphere. But the most affecting event in the records of the year is the awful calamity of the 22nd of September last; and, as we refer to it, a more than mortal voice seems to say, "Come, behold the works of the Lord, what desolations He hath made in the earth." It is estimated that the loss of life occasioned by

#### THE TERRIBLE HURRICANE AND STORM WAVE

could not be less than *five thousand*; and the scene of desolation witnessed by those who afterwards visited various places on the coast, where the fury of the gale and the fearful outburst of the waters had done their destructive work, cannot be described. As particulars were published at the time, we need not enlarge; but we desire reverently to remember that "stormy winds fulfil" the will of the Supreme Ruler, and to pray that while the judgments of the Lord are in the land, the inhabitants may learn righteousness. *Eleven* Native Christians were among those



who were drowned on that dread day. The sudden destruction that overwhelmed the inhabitants of Hookytollah is mentioned in the published account. Among those who perished were Captain and Mrs. Douglas and their children. He was the Port Officer. A little more than a month before this disaster we had a pleasing letter from Mrs. Douglas, in which she expressed a desire to become a subscriber to the Mission of five rupees (10s.) a month. A copy of this letter will, it is hoped, interest our readers :—

The Woodlands, False Point,  
4th August, 1885.

DEAR SIR,

Will you allow me to subscribe my mite (rupees five monthly) towards your (the Baptist) Church, to be devoted in any way you consider best for the cause of our Lord ?

I had the pleasure to forward you my *first* subscription yesterday for the month of July. Though actually belonging to the Presbyterian Church, I have for very many years been an attendant of the Baptist Church, and always derived much spiritual comfort and benefit from it, and I now desire gratefully to acknowledge the same by subscribing my mite towards it, and ever praying for its welfare.

I trust Mrs. Buckley and yourself are quite well. Please tender our kind regards to Mrs. Buckley.

Yours truly,  
AMELIA M. DOUGLAS.

The *second* subscription was sent early in September, and it proved the last.

#### REPORT OF THE CHURCH.

Dr. Buckley reports as follows :—

We described last year important changes in our organization as a Church, the election of brother Shem Sahu as co-pastor with the senior missionaries, and the appointment of two brethren to the deacon's office. The hope then expressed, that these changes would be for the edification of the Church, has thus far been happily realized, and we trust that in the future we shall "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

#### AN ENCOURAGING ADDITION

has been made to our number. *Forty-four* have in baptism professed their death to sin, and their desire to walk in newness of life; *seven* of these are from the English congregation, and will be reported of in another place. It is our prayer that they may all be kept by the power of God through faith unto salvation. It is very delightful when young persons consecrate their early service to Him who merits our warmest love, and it is in His eyes a lovelier offering than the gold and frankincense and myrrh which the Eastern Magi presented to the youthful King of the Jews. The history of the Church at Cuttack has for many years shown the importance of caring for the young. We hope never to forget the charge of the risen Saviour to the penitent Apostle on that memorable morning when he was restored to his office—"Feed My lambs;" and we sympathize with one of the resolves of the sainted Doddridge in entering on his ministry, "I will often make it my humble prayer that

God would teach me to speak to children in such a manner as may make early impressions of religion upon their hearts."

The last baptismal occasion was one of unusual interest. The weather was, for the month of March, extremely unfavourable; but it was a time of holy enjoyment, for *eighteen* joined themselves to the Lord in the bonds of a perpetual covenant that shall not be forgotten. We remembered the scene in the Pilgrim, when new converts were admitted to the Porter's Lodge with "Welcome, ye vessels of the grace of God! welcome to us, your friends!" and the delightful dream that Mercy had, and that led to the exclamation—"Wonderful! Music in the house, music in the heart, music also in heaven for joy that we are here!" Clearly the admission of new members to the Church was two centuries ago, as it is now, an occasion of much joy to the brethren.

It is gratifying to add that at the present time there are fifteen candidates for baptism, and three for restoration to fellowship. Two who were for a considerable time in a state of exclusion have been restored to communion during the year. It is hardly necessary to state that in so large a Church as ours many causes of anxiety often arise, and that reproof and suspension, as well as the severest act of Church discipline, are from time to time necessary; but we seek to act in accordance with the will of Christ.

#### REMOVALS BY DEATH.

Death has removed a rather large number to, as we trust, their heavenly home. Four who were on the Church roll received their last summons amid "the floods of great waters" which overwhelmed Hookytollah, Jumboo, and many other places on that fatal 22nd of September. A brief record of some others may be given.

The early course of *Bidyadhor Mahapatra* was far from being a consistent or satisfactory one; but his latter years were marked by much improvement, and by the vote of the Church he was appointed to lead in the service of song. In the records of ancient Israel repeated references are made to the service rendered by the singers in the house of God, and honourable mention is especially made of one who is described as "master of the song, and who instructed about the song, because he was skilful." In Bidyadhor's dying illness, when visited by his pastors, he expressed in pleasing language his unshaken confidence in Christ, and his hope of eternal life through Him: he spoke, too, of the comfort and peace he derived from the Word of God, and the benefit received from the prayers of his Christian friends. We may quote a remark of Bamadabe's as applicable to our departed friend—"As children when very young walk with difficulty, sometimes walking a little, then standing, anon falling, and again rising and walking; so it is with us in the ways of the Lord, for as yet we are but children; however, we trust in the grace of God. Filled with joy, I can sometimes praise the Lord; and at other times I am baptized in sorrow and distress of various kinds."

*Sarah Anne* died in Calcutta. She was trained in the Orphanage, and was supported by kind friends at Tarporley. We think with thankfulness of her steady Christian course, and we heard a pleasing account of her dying experience. In the figurative language in which Orientals delight, she said, "Nearly in port; Christ is the Pilot."

*Labone*, better known as *Das-Ma*, died at the advanced age of eighty-four. She was the widow of Pursoo Rout, a native preacher, who died a little more than ten years ago. Pursoo was one of the early converts in Athgur, and when he had found the precious Pearl of salvation, to use his own words, "I talked to my wife of these things, but she would not listen; I instructed my son, but he said, 'My mother does

not regard it, neither will I." She was baptized in April, 1843, so that nearly half her protracted life was past before she was "translated into the kingdom of God's dear Son." Her latter years were spent at Cuttack. The last summons found her prepared for the great change. It is a blessed thing, living and dying, to be "found in Him."

### THE TELUGU BAPTIST CHURCH

at Cuttack has been much aided in its ministrations during the year by our aged brother, Poorosootum Chowdri, and by Bharasa Mahanty. The number in fellowship is sixteen, and the total community is thirty.

We have been encouraged in

### OUR ENGLISH WORK

by manifest tokens that the Lord was working with us. Seven have been added by baptism. We were much gratified by our visit to some of the candidates, and may refer especially to one. "I am a sinner," she said, "but I know that Jesus Christ is the Saviour of sinners. I trust in Him for salvation. I wish to confess His name before men; and it is not a great thing to do this when we consider what He has done for us. In making this profession, I wish to say that I renounce the world, its vanities and follies—that I am dead to sin, and that I desire to walk consistently with this holy profession. I know that I cannot do this in my own strength, but I look to the Lord to strengthen and help me; and I remember that we may do all things through Christ which strengtheneth us." The deep feeling with which this and more than this was said rendered it peculiarly gratifying. Very strong efforts were made to dissuade her from her purpose, but, happily, they were unavailing. The baptismal service was one of much hallowed interest.

*The Service for the Young* on Sabbath mornings continues to be well attended, and is, we believe, productive of good. The attendance at the Weekly Prayer Meeting is, we regret to say, hardly so good as last year. We have for three or four years past done more in English than we formerly did, but in pursuing this course we have sought to follow the leadings of God's Providence.

*The Young Men's Association* has been, for the convenience of meeting, divided into two sections, but we believe that perfect harmony has not prevailed in the deliberations of our young friends as to the best way of distributing the monies they have given.

*A Mothers' Meeting* has been recently commenced, of which Miss Miller is secretary. It is held once a fortnight in the New School-room. Only two meetings have been already held. The attendance is eighty. We anticipate much good from it.

### EDUCATIONAL.

*The First Charitable Institution* established by the missionaries here in October, 1823 \* (only a year and a half after their arrival), and called the English Charity School, sought to do for the descendants of Europeans who were poor and needy what is done to-day, with wider means and greater efficiency, by the European School and the Protestant Orphanage. The number of this class is now much greater than it was in 1823. We are debtors to all whom God gives us ability and opportunity to benefit.

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\* We recently found among some old papers a copy of a circular soliciting subscriptions for the Charity School. It bore date January, 1824.

Our efforts to benefit the young, both in Oriya and English, continue unabated, and we confide in the word of promise, that "in due season we shall reap if we faint not."

The Oriya Sunday School numbers on the roll 337, the superintendent being Babu A. C. Das.

The English Sunday School numbers on the roll 77, and the superintendent is Mr. Bond.

Two months ago we had the pleasure of receiving a money order from Madras for two rupees (3s. 4d.), as "a thank-offering" from the first month's pay of a former scholar "to be devoted to the English Sunday School connected with the Baptist Mission at Cuttack." It was a tenth of the amount, and he desired his father in sending it to say that "he cannot forget the useful lessons he was taught, and the many happy Sundays he spent in that Sunday School, in remembrance of which he begs you will be pleased to accept this sum, small as it is."

#### THE MISSION ENGLISH HIGH SCHOOL.

Concerning this institution, Mr. Young writes :—

Throughout another year the work of the school has been diligently carried on, and the teachers all seems to be eager to do their best to make their respective classes as efficient as they possibly can. The school will soon enter upon the fourth year of its existence, and the efforts of our labours now begin to be manifest in the fact that lads, who have been year by year promoted to higher classes in our school, are now reading in our highest classes; and we hope soon to be able, from our highest classes, to send out boys well fitted to engage in the respective professions they may choose. Our attendance at the close of March was 112, not so great as last year; the chief reason of this being the opening of middle-class schools, which, of course, have a lower rate of fees. But this, we believe, is only a temporary experience. The Inspector, in his report on the school last August, wrote as follows :—"On the whole, the school is progressing very favourably. The discipline is excellent. Among the teachers there are some very zealous, earnest-minded men, full of the most lively interest in the work they have to do. The school seems to have a bright future in store, and it is impossible not to admire the arrangements which the managers have made for securing healthful work." In this last sentence the Inspector refers to the excellent rooms in the Orphan Home, erected by Dr. Stewart, occupied by the school since last June. Further he writes :—"The grant which the school draws from Government is manifestly inadequate. Nothing would give me greater pleasure than to see it more liberally aided." We have twice applied for an increased grant, but chiefly because of financial pressure we have been unsuccessful. This being so, we cannot but feel all the more grateful for the help which has been given to us in this important undertaking from the funds of the Society.

#### THE EUROPEAN SCHOOL

is not *directly* connected with the Mission, but is doing a much-needed and important work for the good of Orissa which could not have been done without the aid of the missionaries and their friends. The annual prize-giving was held on February 27th. The Commissioner of Orissa presided, and was supported by the resident missionaries. A very satisfactory report was read by the head-master, Mr. J. Young. The attendance of scholars was higher than in any former years, amounting to 100.

The new and splendid building for

THE PROTESTANT ORPHANAGE,

which has been reared by Dr. Stewart at a cost exceeding, it is believed, of forty thousand rupees, was opened by His Honour Sir Rivers A. Thompson, Lieutenant-Governor of Bengal, on the 19th of November last. It has been justly described as one of the noblest buildings in Orissa, and as an ornament to the Province. His Honour wrote as follows in reference to it :—

I had the pleasure of presiding at a large meeting of the residents of the Station to open the new building for the Orphanage, which is excellently adapted for the purpose for which it has been built. It will afford admirable accommodation both as a home and a school. It will ensure the greater comfort of the numerous friendless children who are gathered under its shelter, and I pray that God's blessing may rest upon the devoted labours of all who are connected with this noble institution.

BAZAAR AND EVANGELISTIC WORK.

Respecting these labours, Mr. Young writes :—

Bazaar work, from its very nature and purpose, cannot but be a work of great interest to all who engage in it with a true heart. Things do not always occur that can be recorded in the printed page ; but as one looks upon the faces of those who listen, hears the words which they speak, the questions which they ask, and the objections they raise, it affects the heart, and moves the prayer that God, in His infinite love and mercy, would enlighten the darkened understanding, soften the hard heart, and set free the soul bound by the powerful bands of ignorance, superstition, idolatry, and sin. During the past year we have had six preaching stations, besides services at the Book-room, and fifteen persons helping to carry on the services at these places, as planned month by month. Some forty services are planned for, month by month : from April to October, and from November to March, the brethren are going here and there on missionary journeys. This number does not include the services held at the Book-room, visits paid to the Telugus twice a week, or whatever meetings the brethren may hold which are not previously arranged for. Often do the parables of our Lord seem to interest the hearers, and often are the preachers told that what they say is good and true ; but the hearers pass on, and we know nothing of the effect produced by the words spoken or the books sold. The work thus done is not confined to the people of Cuttack. We often find that those who listen best, and purchase some of our books, belong to some of the many villages that are within easy reach of the town, and they take with them to their respective villages what they have heard or bought.

Mr. Miller also reports as follows :—

In reporting the labours of another year, the abounding mercy of God, as seen in the preservation of the lives of His servants amidst the many changes of another lengthened stage of life's journey, is gratefully and heartily acknowledged. Though at times duties have been discharged with impaired health and energy, and inability to do the full amount of work for the Master has had a depressing effect, nevertheless, "Faint yet pursuing" has been our motto, assured that, "if there be first a willing

mind, it is accepted according to that a man hath, and not according to that he hath not."

In regard to ovangelistic efforts in the town and suburbs of Cuttack, the various appointed places in the town for preaching and meeting with the people have been occupied with as much regularity and efficiency as the number of workers would allow. Multitudes of people of all ages and castes have had the way of life plainly and fully set before them in their own tongues, and have been urged with all earnestness and solemnity to acquaint themselves with God, and be at peace with Him through a hearty faith in the Lord Jesus Christ. Few conscientious advocates of idolatry have been met with. The great truths which underlies all religious truth, that there is but one God, that He in His attributes and character is perfect, and should be worshipped and served by all the children of men, seems to be spreading and taking a deeper hold than ever of the minds of those met with. As in former years, brahmos and mussulmans have at times attempted to call in question the claims of Christ, and the reality and necessity of His atonement and mediation.

Several apparently sincere seekers after God have been met with at the Book-room. A young man, respectably connected, frequent in his visits to the Book-room, is a diligent student of the Bible, and professes to be resting entirely on Christ for salvation. His timidity alone seems to prevent him from making a public profession of his faith. Conversing with Sebo Patra, our senior native preacher, a short time ago, he feelingly said, "I am trusting solely on Christ, and pray to God in His name : do you think the Lord will at last reject me?" His duty in regard to the confession of Christ's name before men was pointed out. Let us hope that he may seek grace to follow the Lord fully.

A leader of the sect who profess to worship only the invisible and unknown God, a shrewd and intelligent man, who has composed and published a poem embodying the peculiar views of the sect, which views are largely imbued with Pantheism, has been met with several times ; he is now studying the teachings of the only Infallible Teacher and Saviour, and appears sincerely desirous of knowing the truth.

Some of the Bible-women, one day while engaged in their work, met with a man, his wife, and child, who had been driven from their home in one of the Gurjats by the oppression of the rajah and his people, expressing a wish for Christian instruction. They have settled down in one of the villages, and are working hard to obtain a livelihood.

A young man, resident of Cuttack, who professes to be convinced of the truth of Christianity, has broken caste, and now attends the chapel on the Lord's day.

Another Cuttack man, more advanced in years, came several times, and seemed anxious about his soul, and wished to dwell among the Christians. From some cause he has not been again recently. It is possible that his friends may have prevented him.

*The Visitation of Native Gentlemen* at their homes has, from various causes, received less attention than during last year. Several, however, have been visited, and conversations bearing upon their best and eternal interests have been held. Some of those met with were educated in Christian institutions in Calcutta, and are familiar with the life of Christ as recorded in the New Testament. To Christ they ascribe the highest honour as a Teacher, and an embodiment of the highest and purest morality, but, alas ! hesitate to receive Him as the Son of God and the only Saviour of sinners. O for an outpouring of the Holy Spirit to convince such of sin, and to reveal the true character and glory of Christ, as well as their deep need of a personal application to Him, in order to obtain spiritual and eternal life !

A *Circulating Library* for the benefit of educated Natives has been established during the year. Three young men, members of the Church, have been engaged in three different parts of the town in circulating "Present-Day Tracts" and other pamphlets, which are exchanged once a fortnight. We have every reason to believe that they are read and appreciated. On the occasion of visiting a native gentleman, I found that he had been ill and under medical treatment. In the midst of a long and serious conversation, referring to Dr. Clifford's sermons entitled "Is Life worth Living?" which had been left at his house by one of our young men, he said, "Before reading them, I did think that my life had no worthy object; the review of the past filled me with sorrow, and I felt that I had lived to no purpose." His deep sense of sin and the need of Divine mercy were expressed with tears, in impressive language. Having pointed out the object of Christ's mission, His propitiatory sacrifice, and the blessedness of trusting in Him, he said, "I feel that the true Christian is the happiest man in the world, and I would give anything to share his faith and experience."

## ORPHANAGES.

### MALE ORPHANAGE.

With reference to this institution, Mr. Miller writes:—

It is matter for thankfulness to God that there has hardly been a case of illness among the orphans during the year. All have been blessed with good health. The conduct of most has, on the whole, been good. Chastisement has fallen on some, principally on the ground of shirking work, preferring play to going to school, and lying—the vice so common in this land, and at which even the gods are experts. The senior orphan, Alfred Jacheck, supported by the late Miss Ellen Rooke, has left the Orphanage, and now resides with his widowed mother. He is employed in the Printing Office, and now, through his knowledge of the work, obtains a monthly salary, by which he is able to help his mother and two children dependent upon her. Though he has not yet joined the Church, his conduct during the whole of his stay in the Orphanage has been most exemplary. What can be said of few may be said of him, *viz.*, that he has seldom given occasion for reproof, and never for chastisement. Our best wishes and prayers follow him. It will be a source of real joy to know that he has given himself wholly to the Lord.

Four of the orphans have attended the Mission High School. Three are engaged in the Press, and the rest attend the Sutahat Vernacular School. Three have been received during the year, and one dismissed. The present number is 19.

One of those received is of the Cow-keeper caste, and went from a village in Daspalla—one of the Gurjats—with a number of people to Pooree. He saw Jugger-nath, and visited several of the noted tanks and sacred places; then he was seized by cholera, deserted, and left as dead by his friends. He was conveyed to the hospital, and after some time recovered so far as to be able to come on to Cuttack. Here he became ill again, and after a stay in the hospital was sent to the Orphanage. He has been an orphan for many years, and is some twelve years of age. He seems to be settling down nicely, and is most zealous in trying to master the alphabet. His health has much improved since coming here.

The presence and influence of Bkikari Santra in the Orphanage is very helpful. He was formerly in the Orphanage, and on entering the College as a student for the ministry, expressed a wish to make it his home, which was gladly acceded to.

## FEMALE ORPHANAGE.

*Superintendents* :—MRS. BUCKLEY AND MISS LEIGH.

(Established 1836.)

*Fifty years* will be completed on the 5th of May since the establishment of the Orphanage. It has a history replete with interest, second to no similar institution in India. Mrs. Buckley attends to the domestic arrangements, while Miss Leigh, who is much assisted by Miss Thomas, superintends the educational and industrial work. The report furnished by Dr. Buckley is as follows :—

We believe that Christian institutions to benefit the needy and the orphan receive the special blessing of the God of the fatherless. It is the glory of our holy religion that, while intended and adapted for all, it wears its benignest aspect towards the poor and him who has no helper.

The story of the past year is not a very exciting one. Daily work has been prayerfully and faithfully done; and Miss Leigh has sought to adapt the school to the changed requirements of the times, as all familiar with the progress of female education in Orissa know that a considerable advance has been made the last few years; and as this school was the first of the kind in Orissa, and has always been well spoken of by the inspectors and visitors in high position, it would not be to our honour to be outstripped in the race now. *Fourteen* were presented by Miss Leigh for the Government Upper Primary and Lower Primary Examination, but at the time we write it is not known how many have passed.

The school was honoured by a visit from Sir Rivers Thompson, Lieutenant-Governor of Bengal, when he was at Cuttack in November last, and he was pleased to speak of it as "one of the great and good works" which the missionaries had done. Specimens of the children's work were also exhibited, which were much admired by Lady Thompson and the other ladies; and, by request of the Inspector, some specimens have been sent to the Indo-Colonial Exhibition, to be opened in London by the Queen early in May.

The Joint-Inspector, after a recent visit, wrote as follows in the visitors' book :— "The remarkable improvement which has been effected in the quality of instruction can be appreciated by those only who are in a position to contrast the present condition of the school with what it was a couple of years ago. I am glad to be able to state that Miss Leigh is not content with what she has already done, and that she is trying her best to put the subordinate working staff on a better basis, in order to enable the Institution to maintain its present standard of progress."

We are most anxious to see our youthful charge united by faith to Christ, and bringing forth the fruits of holiness. We are thankful to report that *eleven* have been baptized and united to the Church. It is our prayer for them that they may hold fast the profession of their faith without wavering.

*Ten* marriages have taken place during the year, which is a smaller number than in some former years. The present number on the funds is 107, and 8 day scholars.



## MISSION COLLEGE.

*Tutor* :—REV. JOHN BUCKLEY, D.D.

*Assistant-Tutor* :—BABU GHANU SHYAM NAIK.

(Established 1846.)

This institution was established January 1st, 1846, by direction of the Conference. Dr. Sutton was the first President. It has been presided over since November 1st, 1847, with two intervals, by Dr. Buckley; and Babu Ghanu Shyam Naik has been, since the death of Babu Jugoo Roul, in 1870, Assistant-Tutor.

The President reports that—

Three young men have pursued their studies through the year with a fair amount of diligence—Nityanund Behara, Poornanund Mahanty, and Bhikarri Santra. The course of study need not be described here. Biblical Exposition has always received much attention. Realizing that Orissa must be evangelized by her own sons, we have sought to make them well-grounded in “the principles of the oracles of God,” and to fit them, so far as can be in such an institution, to “make full proof of their ministry.” The reading of sermons for criticism has generally been a very profitable exercise, though not always a pleasant one to the reader. In the cold season the students itinerated, as in former years, with the native preachers.

Two students have been received in place of the two who left at Conference. Jayanund Singh (son of Paul Singh), and Bhakkur Rout, who was a famine orphan. Both appear to be endowed with promising abilities, and are capable of improvement. May it please Him who has the seven stars in His right hand, and whose spirit is not straitened, to give to the churches in Orissa “evangelists, pastors, and teachers,” richly endowed with gifts and graces for their holy work! Orissa needs enlightened, earnest, soul-loving men, for the exercise of the ministry. For such we wait and pray.

Messrs. Bailey and Pike were appointed by the Conference to examine the students, and reported as follows:—

Three young men were examined by us in Biblical Exposition, Books of Ezra, Nehemiah, Esther, Psalms, Matthew, Acts, and 1 and 2 Corinthians. Divinity Lectures had been given on the design, officers, ordinances, and discipline of the Church of Christ; and to the junior students on the Divinity of Christ, His humanity, atonement, and intercession. Further lectures had been given on the translation and revision of the Scriptures in English, Oriya, and Bengali; on fulfilled prophecy, and the first century of Church History; Pilgrim’s Progress (Part II.), and part of “Holy War.”

Several Psalms had been studied in Sanscrit; and lessons had been given in the History of India, and specially in that of Orissa; in Physical Geography; and on the characteristics of Hinduism and Mahomedanism.

Each of the young men also read a sermon and an essay. The subjects for the sermons and essays had been well chosen, and were satisfactorily treated, and the young brethren gave evidence of having been diligent in the prosecution of their

respective studies. We trust that they will become useful and effective as preachers of the Gospel to their fellow-countrymen, and in the service of the churches of Christ in Orissa.

Signed on behalf of the examiners,

THOMAS BAILEY.

J. GREGORY PIKE.

Cuttack, Dec. 24th, 1885.

## MISSION PRESS.

*Superintendent* :—REV. J. F. HILL.

As far as is known, Dr. Carey was the first European student of the Oriya language; and about four months after Orissa (*i.e.*, the districts of Cuttack, Balasore, and Pooree) had been brought under British administration, he had secured an Oriya pundit, and had begun the translation of the Word of God into the language of the newly annexed province. The *first* book *printed* in the language appears to have been the New Testament. It was finished in 1809, and was a volume of 976 pages, 8vo.; and the expense, including paper, designing, cutting, and casting of types, which consisted of about 300 separate combinations, &c., for 1000 copies, was said to be Rs. 3500 (*sicca*) or £437 sterling. The Pentateuch, and other portions of the Old Testament, followed in subsequent years, and, notwithstanding the serious interruption occasioned by the fire at Serampore in 1812, the Old Testament, in 4 vols., was completed in 1815. We may add, that the Oriya was the second of the languages of India, into which the whole Word of God was translated by Dr. Carey. Orissa owes a debt of gratitude to this eminent man, of which many of her sons and daughters are altogether ignorant. A second edition of the New Testament was printed in 1817.

In addition to the Scriptures, *three* Oriya tracts were published at Serampore. The first on the "Worship of Juggernath," the second was entitled, "The Immortal History of Christ," and was in verse; it was a little book of 170 pages. The third was a "Catechism," and contained the Ten Commandments. The two latter were very useful in the early years of the mission.

The Orissa Mission Press (writes Dr. Buckley) was established, as our friends know, in 1838; but the desirableness of establishing one had for several years engaged the serious and earnest attention of the brethren. The men who laid the foundation of the Kingdom of Christ in Orissa were true successors of "the children of Issachar:" they were "men who had understanding of the times to know what Israel ought to do," and they appreciated the importance of spreading abroad the light of the Gospel by the printed page. At a Conference held at Pooree on July 23rd, 1828,—present "Brethren Bampton, Lacey, Sutton, and Cropper"

(the only conference, we may add, which Cropper attended)—the first subject considered was, “Whether it would be proper to attempt having a printing press for the printing of Oriya tracts?” The first five resolutions of this Conference were lost, and, strange to say, were only discovered a few weeks ago—fifty-eight years after they were written; but about the time of this Conference, we find in one of Lacey’s journals, “A printing press would be a great acquisition to the Mission.” The reader observes that when the press was first thought of, it was “for the printing of Oriya tracts;” and it has done this to an extent and with results that probably far exceed the hopes then cherished; but when actually obtained, God’s Word was to be magnified above uninspired though excellent productions.

The following list of books printed during the year ending December 31st, 1885, has been furnished by the Superintendent:—

		TRACTS.	Edition.	Copies.	Pages.	Total Pages.
Jagannath Tested	...	...	10th	5,000	32	160,000
Christ and Krishnu	...	...	6th	5,000	36	180,000
Christ, the Only Saviour	...	...	4th	2,000	36	72,000
Sermon on the Mount	...	...	8th	2,000	24	48,000
Second Catechism	...	...	5th	2,000	36	72,000
Come to Jesus (Translation of Newman Hall’s)	...	...	1st	1,500	77	115,500
Testimony of Scripture against Idolatry	...	...	3rd	2,000	20	40,000
Parables of Christ	...	...	3rd	2,000	28	56,000
New Hymn Tract, Part VII.	...	...	1st	1,500	28	42,000
Way of Redemption (Makunda Das)	...	...	1st	2,000	28	56,000
Payment of Debt	...	...	3rd	1,000	12	12,000
Hymn Tract, Part I.	...	...	10th	4,000	24	96,000
Ditto „ II.	...	...	14th	4,000	24	96,000
				34,000	405	1,045,000
		SCRIPTURES.				
Gospel by Mark	...	...		3,000	67	201,000
Gospel by Luke (small size)	...	...		2,000	145	290,000
Gospel by John ( „ „ )	...	...		2,000	113	226,000
Gospel by Luke (in Verse)	...	...		2,000	135	270,000
Gospel by John ( „ )	...	...		2,000	105	210,000
				11,000	565	1,197,000
		MISCELLANEOUS.				
Mission Report for 1884-5	...	...		280	50	14,000
Oriya Gazette	...	...		950	977	146,400
Government Acts and Bills	...	...		6,700	16	107,200
Sangskaraka (Weekly Paper), 4 months	...	...		250	125	31,250
Taraka (Weekly Paper)	...	...		250	4	1,000
Picture Leaflets (Children’s Special Service Mission)	...	...		5,000	32	160,000
Lesson Books, &c.	...	...		9,500	20	190,000
				22,130	1,223	649,150

The following list shows, as nearly as can be ascertained, the total issues from the Press of *Scriptures in the Oriya language* :—

Old Testament (editions)	3
New " " ...	9
Separate portions of Scripture	84
Separate pages ... ..	11,209
Number of copies ... ..	239,150
Total number of pages ...	40,204,000

### CHRISTIAN BOOK-ROOM.

The first book-room, or room where books are sold, in Orissa, like the first printing office, owes its origin to our Mission. In furnishing a report for the past year, Mr. Young writes :—

The Book-room still continues to be an important centre of usefulness in supplying good healthy literature, and literature having a more or less moral and religious tone in it. Besides this, we continue to have on hand a good supply of purely religious works, and a large supply of Bibles at different prices. This year the appearance of the Revised Bible helped our sales; and, considering the European population, we have sold a goodly number of the cheaper copies, and some of the more costly. The cheaper copies of the Oxford Bibles for Teachers that we ordered this year found a ready sale. The publications of the Religious Tract Society are still very favourably reviewed, though the depreciation of the rupee considerably increases the price of the more costly books. The sales for the past year are 1,278 rupees, including 23 rupees for the sale of tracts and Scriptures in the native languages. Here also there are services almost every night, singing, preaching, or conversation, as it is found most suitable. Conversations with those who have time to sit down are often continued for a good while, and by some of these conversations it is found that the facts of the life and death of Christ are better known than we have any proper idea of. There is also in our Book-room a small library for the use of young men who can understand English, and as the number of such is yearly increasing, a gift of suitable books such as could be read with interest on the premises would be very acceptable. Our Secretary will be able to get particulars about the kind of books that are desirable, should anyone be disposed to present some books to this library.

We again cordially express our indebtedness to the British and Foreign Bible Society, and to the Religious Tract Society, for the important help they render to our Book-room by letting us have their publications on such favourable terms as they allow us.

### BIBLE WORK.

The following interesting account—from your senior missionary, who is still joyfully and hopefully toiling on, though more than seventy-two years of age—will be read with devout thanksgiving. The venerable Dr. Buckley writes :—

When Emanuel went with his chosen captains and soldiers to conquer the ancient town of Mansoul, they took with them, according to the famous Allegorist, fifty-four battering-rams and twelve slings, every one of pure gold. Need we say that the reference is to the sixty-six portions of the good old Book? We could not do much

in the holy warfare we are waging, with the darkness and superstition of unknown centuries in Orissa, without the help derived from these battering-rams and slings, all of which are more precious than gold—yea, than much fine gold.

At our recent Conference, this essential part of our work received our best attention. The work done by the grant of the Bible Translation Society (£100), supplemented, as it was, by private liberality, was reported.

*The printing of the Four Gospels in verse* is completed, and the whole are now in circulation. They will, we doubt not, prove very acceptable, and we pray that they may be very useful. The Conference expressed its high appreciation of the labour expended by Makunda Das on this important work. We may add that a *Manuscript of the Book of Psalms in verse* was presented to Conference by the same gifted brother, and was received with much satisfaction. We have heard within these few days, but at present this is private, that our brother is now engaged in versifying the Book of Proverbs. It seems highly desirable that one whom God has so remarkably endowed should be encouraged to employ his gift for the benefit of his fellow-countrymen.

*The printing of the pocket edition of the Oriya New Testament* has proceeded to 1 Thess. ii. 17 (pp. 400). We shall greatly rejoice when it is completed.

The special effort to supply the schoolmasters throughout Orissa with a copy of the Gospels has not made satisfactory progress; but it is too important to be lost sight of. We regret that funds are not yet available for carrying out this important project; but we remember that the silver and the gold belong to Christ, and when required to spread abroad a treasure infinitely more precious than gold, it surely cannot be withheld.

We are in correspondence with the Calcutta Auxiliary of the British and Foreign Bible Society in respect to printing a *new edition of the Old Testament in Oriya*. The Society suggests the great desirableness of a reduction in the size of the volume to make it more portable, and in the wisdom of this we entirely concur; but as to the best mode of effecting it, we are still in correspondence. Meantime, we (*i.e.*, myself and brother Shem) are going on fairly well with the revision. The last portion examined was 1 Kings, vii. Let all our friends remember that we cannot do in Orissa without the battering-rams and golden slings.

## TRACTS AND BOOKS.

Touching these valuable agencies, Dr. Buckley remarks :—

At the Conference 68,000 tracts were directed to be printed: this is much beyond our average annual circulation, but our stock was getting low. It is, however, very desirable that in this, as well as in other things, we should aim at much greater things than have yet been achieved.

The Calcutta Tract Society is making a special effort to raise the circulation this year in Bengal to *one million*, but this would only allow one tract to every seventy persons. Supposing the Oriya-speaking people to number eight millions, to supply them in the same ratio would require us to circulate more than a hundred and fourteen thousand in the year; but our average circulation does not exceed thirty-five thousand—that is, not one tract to two hundred and twenty souls! We should despair if we did not confide in that Almighty energy which so wondrously multiplied the five barley loaves and two small fishes which a lad took with him into the wilderness. That energy is still unspent—nay, undiminished, and can beyond all our conceptions multiply the seed sown, and increase the fruits of righteousness. But, to go on with our story—

"The Way of Salvation Tested" is a new prose tract prepared by Makunda Das, and printed during the year. It appears exceedingly well adapted to the Hindoo mind.

A poetic tract, by various writers, on "The Love of Christ," has also been published, and is in circulation. It is often inquired for, and will, we hope, do much good. The theme is an exhaustless one.

Two tracts were presented in manuscript to the Conference—one by Modan Mohan Routra, entitled "The True Guide," a translation from the Bengalee; the other by Niladri Naik, co-pastor at Berhampore with brother Bailey, on "The Great Atonement." Both will be carefully examined before being printed.

Once more we record our deep conviction of the importance of extending by means of the Press the knowledge of salvation by Christ, and we offer the ancient prayer, "O send out Thy light and Thy truth."

### PREACHING TO THE HEATHEN.

With regard to this important department of Mission work, Mr. Miller writes:—

The missionaries and native preachers have, as in former years, made extended tours in the Native States and various parts of the Cuttack district.

Brethren Damudar Mahanty, Bharasanunda, and Balajee Jenna were engaged from the 11th of November to the 10th of December in teaching, preaching, and circulating tracts and Scriptures in the Atgada, Ongool, Talcheer, and Dhekenal Killahs.

Brethren Damudar and Bharasa subsequently joined Haran Das, of Khundittur, and laboured in various parts of the extreme north of our field from January 8th to February 11th.

Brethren Ghanu Shyam and Paul Singh passed by canal from Cuttack to the Brahminee River, and each morning and afternoon, for twenty-two days, witnessed for Christ and His Gospel among the villages on each side of the river.

Mr. Miller, accompanied by brethren Antu Das and Paul Singh, laboured several days at Kendrapara, and were much encouraged by the readiness of the people to hear the Gospel and purchase books. The necessity of this important place—the centre of a district containing some 400,000 people—being taken up as a Mission Station was deeply realized, and negotiations are now being carried on to secure a site for the houses of two native preachers, as well as for a book-room and preaching-place, in the most central part of the town. From Kendrapara, Alba (the new port of Orissa, between which and Calcutta a steamer now runs) was visited, as well as several of the intermediate villages. From Alba we proceeded down the river to the Jumboo Station, and thence *via* Hough Patna to Cuttack. Large numbers of people were met with, and had their attention directed to the Lord Jesus Christ as the only remedy and hope for ruined and lost humanity. Many listened with great attention, and readily purchased books. More than ten rupees' worth were sold on this tour.

The same missionary brother, with Daniel Das and Bhikari Santra, journeyed to Aquaparda, visiting as many villages and markets as possible on their way. Three days were spent at Aquaparda in labours among the heathen as well as the Christian community, which now numbers some twenty persons. Two days were also spent at Khundittur, with the little flock there. The destructive effects of the cyclone were still visible, in the large number of old trees of immense size lying prostrate on the ground, and in houses much injured by the terrific wind.

Brother Sbem Sahu accompanied the Khoordah and Minchinpatna brethren in a tour in the Banki district. They were everywhere well received, and had various evidences of the gradual spreading of the leaven of Divine truth among the people of that district.

Brethren Doolee Patra and Jacob Sahu were engaged nearly a month in visiting the many villages within a radius of five and seven miles from Khoordah, not easily accessible save in the cold season.

Brethren Balajee Jena and Nityanunda Sahu were employed from January 7th to February 20th among the numerous villages between Chaga and Tangi, including Khujebur, where the old Guru, Sundur Das, lived, taught, and died, and other villages where those of his disciples who were the first converts to Christ in Orissa resided.

The Kopolas and other festivals have also been visited by native brethren, and the Gospel proclaimed among the assembled multitudes as well as books sold.

Thus, over a wide extent of country, among the people of the hills and plains here, the precious truths of the Gospel by means of the living voice and printed page have been made known. Having done our part, though, alas! very imperfectly—having sown the seed by all waters, our eyes are turned to the Giver of the increase—to Him who has said, “My word shall not return unto Me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it.” May our united prayers for the outpouring of the Holy Spirit on every soul which has heard or read the word be heard, and may God so establish and prosper the work of His servants’ hands in all parts of the vast field, that soon all the ends of the world may remember and turn unto the Lord, and all the kindreds of the nations worship before Him.

### CUTTACK SUB-STATIONS.

The record of the Sub-stations of Cuttack is, so far as additions are concerned, much brighter than it has often been.

#### CHOGA, IN ATHGUR.

*Seven Miles from Cuttack.*

(ESTABLISHED 1842.)

*Native Preacher* :—BALAJI JENNA.

Baptized	..	..	..	..	..	13
Received	..	..	..	..	..	1
Dismissed and Removed	..	..	..	..	..	6
Excluded	..	..	..	..	..	4
Number of Members	..	..	..	..	..	122
Total Christian Community	..	..	..	..	..	347

This is the largest of our Christian villages out of Cuttack. It has a small chapel, and is prettily situated on a slight eminence, surrounded by well-cultivated rice-fields. Two other Christian hamlets join it.

In reporting upon this village, Dr. Buckley writes:—“*Thirteen* have been added by baptism, and there are two or three candidates. During

the year the people have, with a little help, obtained benches for the chapel instead of the mats on which, from the beginning, they have been accustomed to sit. It improves the appearance of the congregation, and is a step in advance. The Rajah gives them and his other subjects a great deal of annoyance, and in various ways interferes with their temporal prosperity."

KHUNDITTUR.

*Thirty-seven miles from Cuttack, on the Calcutta Road.*

*Native Preacher* :—HARAN DAS.

Restored	..	..	..	..	1
Number of Members	..	..	..	..	26
Total Christian Community	..	..	..	..	73

Khundittur is in the district of Cuttack, and in the sub-division of Jajapore, which contains half a million of souls. The town of Jajapore has a population of 10,000. It was the capital of Orissa more than a thousand years ago, and continued so till superseded by Cuttack. It is still a famous place of pilgrimage.

Your senior Missionary writes :—"None added by baptism ; but at the present time there are two candidates. Several of the people suffered severely from the terrible gale on the 22nd of September last, though not so much as was at first feared. The inconvenience and suffering of our people at Aquapada, which is on the Byturini river about ten miles distant, were very great."

MACMILLAN PATNA.

*Two miles from Cuttack—across the river.*

*Native Preacher* :—PAUL SINGH.

Baptized	..	..	..	..	6
Dismissed and Removed	..	..	..	..	2
Number of Members	..	..	..	..	31
Total Christian Community	..	..	..	..	104

This location is healthily and pleasantly situated on the bank of the Mahanuddi river, opposite to Cuttack, and owes its origin chiefly to J. Macmillan, Esq., Civil Engineer, of Cuttack, after whom it is named. According to the last census, this village numbered ninety inhabitants. Nearly all the adults are from the orphanages at Cuttack, and are mostly settled as farmers, though there are several families of weavers.

Dr. Buckley remarks that "Six have been added by baptism, and among these were two of whose conversion scarcely any hope had been entertained ; but nothing is too hard for the Lord."



## MINCHINPATNA AND MUNGALAPORE.

*Native Preacher* :—JACOB SAHU.

Dead .. .. .	2
Number of Members .. .. .	39
Total Christian Community .. .. .	90

These villages are twenty-five miles from Cuttack, in a south-westerly direction, and in the sub-division of Kheordah. Minchinpatna was established by the liberality of the late J. Minchin Pigou, Esq., B.C.S. Half a century ago this gentleman was Judge of Cuttack; and on hearing of the desolation produced by the terrible famine of 1866, he generously contributed Rs. 1,500 for the establishment of an orphan village.

Dr. Buckley reports that there has been "no increase during the last two years; but some are under concern, and two are candidates. I was pleased, on my last visit, to see the evident improvement in temporal prosperity, and the manifest increase in Christian knowledge on the part of the young. I was more than gratified. I was much surprised by the answers of a little child named Esther, about three years old, to questions on Scripture history. I doubt whether any of us at that age could have answered better."

## HOUGH PATNA.

*Fifty Miles East of Cuttack.*

Baptized .. .. .	1
Number of Members .. .. .	10
Total Christian Community .. .. .	28

The whole of this region suffered frightfully from the cyclone and storm-wave in September last. Mr. Miller thus writes:—

The people here have not yet wholly recovered from the effects of the late destructive cyclone. Every house, save one, with the bungalow, was destroyed, as were several bullocks and cows. The houses are now being restored, the Commissioner having kindly helped to the extent of Rs.11 for each house. A friend in the Public Works Department, whose work lies in this direction, has generously, at his own expense, restored the bungalow. Happily the cyclone-wave did not enter our village, though it entered the canal at the Jumbo lock, three miles distant, and, rushing by, caused a breach in the embankment west of the village, which occasioned the destruction of nearly the whole of the rice and other crops. The effects of this breach extended to the crops and cattle of several of the neighbouring villages. I have forwarded a petition, backed by a letter from myself, from the heads of five villages, to the Manager of the Khujung Killah, praying that their cases may be considered, as in three instances their crops are entirely gone; the other two reaped about

one-eighth of their usual out-turn. Many of the cattle were destroyed, and their houses wholly or partially so.

On the 21st of January, the members of the several churches here—nine females and three males—were formed into a church. There were then two candidates, one of whom has since been baptized. A carpenter and blacksmith, and his wife, have recently joined the community, so that it now numbers nineteen adults and twelve children, making thirty-one in all. Paul Singh has visited the station several times, as has Mr. Miller.

The head-man of the village has regularly conducted the services in the absence of the native preacher. The kindly feeling on the part of the different Hindu villages toward the Christians is still kept up. A striking illustration of this was seen on the occasion of some of the Christians having been removed to the police-station on the false charge of having cut rice which did not belong to them. A respectable Hindu accompanied them, and became security for their appearance when called for. The magistrate subsequently visited the land, and, after inquiry, decided that it belonged to the Christians, and that the charge against them was false.

In a letter just received from the manager, in answer to my letter with the petition, above referred to, he states Rs.7,000 has been sanctioned in consequence of damage caused by the storm-wave, and that the rents will be remitted, and our people will receive Rs.48 among them.

### BHOIRAPORE.

This village has no resident native preacher, but is occasionally supplied from Choga and Macmillan Patna.

Dr. Buckley remarks:—"An alarming outbreak of cholera several months since in this locality occasioned much anxiety. The victims of the dread pestilence in the surrounding villages were many, and our few Christian families did not wholly escape, though they were much more lightly dealt with. We sent two native brethren to comfort and help them in their day of trouble, for which they appeared very grateful. The brethren also witnessed for Christ in the villages which had been so sorely tried by the scourge. We feel the importance of doing more for this station, but need more native labourers."

### KHOORDAH.

STATION OF THE NATIVE CHRISTIAN AUXILIARY MISSION.

(ESTABLISHED 1868.)

*Twenty-eight Miles from Cuttack, on the Ganjam Road.*

*Native Preacher:—DOOLEE PATRA.*

Baptized .. .. .	1
Number of Members .. .. .	38
Total Christian Community .. .. .	81

The native pastor reports that one has been added by baptism; that preaching, Sunday-school teaching, and evangelistic labours, both in the station and district, have been carried on during the year.

### MONIES RECEIVED AT CUTTACK.

The total received from various sources (observes Dr. Buckley) amounts to Rs.9,852-3. Included in this are the sums received on account of High School, Book-room sales, and sales on Mission journeys, amounting to Rs.4,648-1; and grant-in-aid for the Female Orphanage, Rs.960; also Rs.540 from the Treasury for the maintenance of famine-orphans, especially those who are blind, lame, leprous, or otherwise unable to earn their livelihood. The balance, Rs.3,703, is the sum received from subscriptions and donations for various objects connected with the Mission. We wish that it were much larger, while we rejoice that it is so large; and pray that all the disciples of Christ may enter more and more into the spirit of His gracious words—"It is more blessed to give than to receive."

It is affecting to state, that one of our subscribers, a lady, received the final summons when the terrible storm-wave swept away so many at Hookytolla and other places on the Orissa coast; and it may interest our young readers to notice in the published list that one of the special subscriptions for the poor was half the reward given for shooting a tiger; the other half was sent to a Baptist church in Calcutta.

### PIPLEE AND POOREE.

*Missionary* :—REV. P. E. HEBERLET.

*Native Pastor* :—THOMA SANTRA.

*Native Preachers* :—MAKUNDA SAHU AND MODAN ROUTRA.

*Colporteurs* :—BHAGABAN DAS; BHOBANI SAHU; BHAGABAT DAS;

DAMA PAL (POOREE).

Baptized	..	..	..	..	11
Restored	..	..	..	..	3
Dismissed and Removed	..	..	..	..	17
Excluded	..	..	..	..	1
Dead	..	..	..	..	2
Number of Members	..	..	..	..	255
Total Christian Community	..	..	..	..	624

Piplee is situated on the great Juggernath road, in the district of Pooree, and is nearly mid-way between the towns of Pooree and Cuttack.

The population of the district, according to the census of 1881, was 895,794. The area is 1,530 square miles, and the number of villages 2,126.

Mr. and Mrs. Vaughan remained in charge of this station until the end of the year 1885, when, in accordance with their own wish, and with the approval of the Home Committee and the Orissa Conference, they exchanged stations with Mr. and Mrs. Heberlet, and proceeded to Sambalpur.

In referring to his labours at Piplee, Mr. Vaughan remarks :—

The season has again drawn round when we must needs prepare our annual report, though Piplee is more than two hundred miles off, and nearly three months have elapsed since we took our leave. During that time we have passed through new scenes and experiences incident to a boat journey extending over three weeks, and characterized by the grandest and wildest confusion of rocks and rapids. Arriving at Sambalpur, everything wore an aspect new to us, and our first work was to resume operations at the new house commenced by Mr. Heberlet. Hitherto we have written our Piplee report when the annual thatching and repairs were on hand; and although we still find our time largely occupied in similar pursuits, everything is so new and strange in Sambalpur, that we experience no little difficulty in writing about the past nine months spent at Piplee.

#### REPAIRS TO CHAPEL AND HOUSE.

At the close of the cold season itineracy, we found it necessary to take down the old wooden belfry, and erect another of solid masonry. The white ants had proved most destructive, eating into the heart of the wood, and there was no alternative but to demolish it. We find the bell most useful, and have ever cherished grateful feelings towards the kind friends who presented it.

It was also found advisable to place new beams in the verandahs of the bungalow to strengthen the roof, and as the wood had to be procured from Cuttack, there was considerable delay. There was then so much work on hand in Cuttack that we had great difficulty in procuring masons, and, for the first time during our residence in Piplee, we were unable to visit Pooree for the Chondon Festival. The condition of the chapel roof also occasioned considerable correspondence, and at one time it appeared probable that the work would be undertaken without delay. It was eventually deferred till the cold season, and is now in progress.

#### FLOODS.

Towards the end of June, owing to the heavy rainfall in Central India, there were serious floods in many parts of Orissa. For three or four days our Cuttack friends were very anxious, and the Pooree district suffered severely. On Wednesday evening, June 24th, we observed the water slowly trickling under the first bridge on the Khoordah Road. The native children shouted for joy, and paddled in the stream. No one dreamt that this was the precursor of a flood, the like of which I had never seen. Next morning the river was full; at seven o'clock the water rushed by the side of the school wall, and filled some large ditches; and at breakfast-time (10.30) the land in front of the bungalow, extending half-way to the Jagannath Road, was one broad sheet of water. About thirty-five feet of the Orphanage wall was destroyed in two places, and a large part of the enclosure was covered with water. The

Khoordah Road was submerged, and from a short distance beyond the second bridge only water dotted with trees could be seen. On Friday morning there was a large breach on the side of the first bridge. We all turned out and planted bamboos in the breach, but were only partially successful. Our bamboos and trees were soon washed away, but we succeeded in preserving the road for two or three hours when the flood was at its height. Only the embankment on one side of the road was left; but that would have been carried away, and the connection destroyed, had we not made the attempt. The District Engineer said it was impossible to keep back such a flood; but he appreciated our endeavour, and we received the thanks of the Magistrate. The bridge beyond was injured, but the road was entirely washed away a little further on, and a third bridge remained without any connection on either side. The telegraph-posts were thrown down, and communication stopped. This was the condition of things for four days. The people encamped in the open air, surrounded by their cattle. The daily supply of rice from the villages was cut off, and bazaar prices went up alarmingly. Many houses were destroyed, and the police rescued the people from the tops of trees in boats. Our Christian people were very fortunate, and suffered comparatively little. No loss of human life was reported, but a buffalo or two and some pigs were carried down the stream. On the Pooree Road there were three or four breaches, one or two of which were three hundred feet in length. We were sadly in want of rain at the time, and the flood came most unexpectedly. It certainly did not injure the harvest. We gratefully record our sense of God's goodness to us and our people in this season of excitement and distress.

#### THE CYCLONE.

The storm, which swept so disastrously and fatally over Hookey Tollah and False Point, and rooted up so many trees in Cuttack, was not felt severely in Piplee. A strong and bitterly cold wind blowing all the day, accompanied by a peculiar dullness in the atmosphere, tended to depress our spirits; but we had no idea that anything serious had occurred till four days later. Writing that day to Miss Packer in the Fatherland, we described it in a sentence or two as cold, windy, and miserable, producing a sort of creeping sensation which we thought she could well understand. "It is not necessary," we added, "to describe the day more fully; you can easily fill up the outline." Little did we then know what an outline there was to fill up. One family from Bilepada, an out-station connected with Piplee, had settled at Hough Patna near to the scene of the disaster, but, like all our Christians there, was mercifully preserved. There were also rumours that a Piplee man, of roving disposition, had lost his life in the doomed district, but we were unable to obtain satisfactory information. Nothing has been heard of him since.

#### EXCHANGE OF STATIONS.

After spending six years in a lonely country place like Piplee, it was not unnatural that we should desire a change of stations. The reasons for this are too many and diverse to be enumerated in our report. In the first place, it appeared highly necessary, if not indispensable, for health's sake. Then there was an increasing desire on our part to work more among the heathen than the pressing care of a large Christian community would permit of. Under these circumstances we mentioned the matter at Conference, and in a letter to our Home Secretary. There was apparently no alternative but an exchange of stations—Mr. Heberlet removing to Piplee, and we to Sambalpur. To this course Mr. Heberlet agreed, though, having been associated with Mr. Pike from the first, he was very much attached to Sambalpur and the work there, preferring it as a Mission station to Piplee. We also had a great desire to work

at Sambalpur. With the concurrence of the brethren the change was effected, and hitherto we have had every reason to be thankful for it. We had grown familiar with, and had learnt to share in, the joys and sorrows of many connected with Piplee and its out-stations, and had taken our part in settling the remaining male orphans, hence there was an element of sadness about our removal. There were, however, several reforms necessary which we could not readily effect, and we believe the change was no less desirable for the station than for ourselves. We had sought to encourage self-reliance and self-support combined with an aggressive spirit in the cause of Christ, nor were we wholly unsuccessful; but much more remained to be done in this way, especially in the case of those who were formerly in the Orphanage. There is a large number of the latter, and, having been dependent upon the Mission from their childhood, it is not easy to lead them to understand that this dependence should cease. In this respect one who has not been their "father and mother" has a great advantage.

We gratefully adore our Heavenly Father for His sustaining power: it was with fear and trembling, but with humble, hopeful reliance, and the determination to do our best, that we first went to the station, and He graciously upheld us to the last. We are also specially indebted to Mr. Bailey and to the Cuttack brethren and sisters—not least indebted to the last mentioned.

Our community has enjoyed fairly good health. The condition of the people as regards temporal matters has not improved, and we think the time is not far distant when a number of them must needs remove, or be drafted off, to a more promising district, where dormant energies may find full scope for development.

## REPORT OF THE CHURCH.

Referring to the state of the Church Mr. Vaughan writes:—

We had scarcely a candidate for membership, and were concerned on account of this unusual state of things. We have always expected to see the fruits of our labours, and have had many occasions for thankfulness in this respect. My colleague and I talked the matter over, and, after reflection, resolved to preach so that, with God's blessing, those who for years have listened to the Gospel without avail might be roused from their lethargy. Very earnest and solemn appeals were made, and after a time we were gladdened by a goodly number of candidates. What was our surprise, however, to find that they were all very young—younger than any we have baptized during the last six years! We had endeavoured to catch the fathers, and, behold, the children! We were very grateful, however, and thanked God. We should have rejoiced had some hardened hearts submitted, but were not less thankful than surprised to welcome the young into the family of Christ.

We found it advisable to dismiss rather a large number of members to Cuttack and other places, who during the last few years have settled down permanently. Many of these were from the Female Orphanage, and had not applied for dismission since their marriage, and consequent removal from Piplee.

Owing to the dearness of rice and the scarcity of employment, our offering has not been so good as hitherto. Rice has been dearer than we have ever known it before; whilst our offering fell off, we are thankful to say that it sufficed for the widows and others who receive a stated monthly sum from the Church.

Good feeling has prevailed in our midst, and painful cases of discipline have been few and far between. May the Lord lead His people on to greater thoroughness and devotedness in His service!

## THE BIBLE-WOMEN.

have diligently continued their work in poor Hindoo homes during the past year, though occasionally they have been allowed to visit one or two among the middle classes. Day by day they have gone to the villages within a couple of miles of Piplee, and by singing, reading, exhibiting pictures, conversation, and occasional argument, sought to lead the women to Christ. Their work is very elementary, and necessarily runs in a groove. We have forwarded a report every quarter to the ladies at Archdeacon Lane, who kindly support two of our workers. We should rejoice to speak of the fruits of their labours; but beyond the interest shown by the women in the Gospel narrative, and the welcome accorded to our Bible-women on entering the villages, there is not much to report. The truth is gradually instilled into the mind; and although it needs constant repetition, explanation, and illustration, we believe it is understood and appreciated by a few. Two or three women avowed their belief in what was taught, and ridiculed idol-worship. One of those appeared quite sincere, but was not prepared to make a stand. That the eyes of many are enlightened is evident from the questions occasionally asked—questions which also indicate how grossly ignorant the heathen mind is before it comes in contact with that Word, the entrance of which giveth light. The work of the Bible-woman should be carried on systematically and perseveringly, as when teaching very young children. All is so new and contrary to the ideas which have been familiar to the Hindoo mind from infancy, no wonder truth takes so long to dissipate error. Then, when error is dissipated, the loss of caste and home bars the door to anything further.

We sincerely hope our friends will continue this good work: we believe a glorious harvest will yet be reaped. The work has scarcely commenced as yet, and, from the nature of Indian home-life, and the position of women in society, must of necessity be quiet and unostentatious in its character and development. (See *Mark*, iv. 26.) The difficulties in the way of women professing their faith in Christ are far greater than in the case of men, and would be insuperable but for the strength granted from on high.

*The Weekly Prayer Meeting* for the women in our Christian villages has been continued, but the attendance has not been so good as we could desire.

## THE ZAYAT (BOOK-ROOM)

has been found useful, and many have heard of Christ at its door as they have passed to and from Juggernath. Tracts and Gospels have occasionally been supplied gratis when special interest was evinced, and pice was not forthcoming. Singing and music have also been resorted to. We have now obtained a beautiful set of diagrams of the Life of Christ, which we trust will excite attention. Our Sambalpur brethren found such diagrams very helpful in gathering a congregation, and we believe they will be found so in Piplee and the villages and markets near. The Colporteur in charge of the zayat has visited many markets and villages, and has again accompanied the preachers on a cold-season tour.

*The Class for Boys* has been held in the Zayat on Sunday afternoons, but Hindoo lads have seldom attended.

## ORPHANAGE AND SCHOOLS.

## THE GIRLS' ORPHANAGE

has not been affected much by changes during the past twelve months. The girls are advanced in years, and we have very few young men to whom they could be married, if age were not so detrimental as it is. They have enjoyed good health with one exception. The ordinary work of the school has been done well, and the trees committed to the charge of the girls have flourished. Their behaviour has been satisfactory, though there has been one sad case of defection. They spent an agreeable holiday at the farms visiting their married sisters.

*The Girls' Day School* has forty-four on the roll. It is largely composed of village children.

*The Boys' Day School*—attended by a few Mussulmans and Hindoos, in addition to Christian lads—has forty-two on the roll. The three lads who presented themselves for examination (referred to in our last Report) all passed, one of them in the first class.

## THE SABBATH SCHOOL

has now on the roll sixty-two. It has been blessed with a good supply of teachers, and has been conducted with a fair measure of success. Some of the scholars have occasionally absented themselves owing to the lack of decent clothes. Our Bible-women have rendered such timely service, I have not found it necessary or advisable, as hitherto, to teach a class except in cases of failure. Several interesting and instructive addresses have been given on the first Sunday in the month. The scholars have taken kindly to English tunes; and if it were possible for Sunday-school children from that country to hear them sing, they would not fail to recognize the tune. The superintendent does not possess all the *go* we could desire, but he is very punctual, and thoroughly reliable.

Through the kindness of a native brother associated with the Cuttack Church, an excellent feast was provided in the month of May. A temporary booth was erected, and the evening was spent as children alone know how to spend it.

## THE SOMÁJ.

or Young Men's Association, is still continued, though it has suffered severely in consequence of the removal from Piplee of some of the leading members. The meetings have, however, been held with tolerable regularity, and we trust the young men will soon recover their wonted energy. We are thankful for the help they have occasionally given us, and wish them God-speed with all our heart.

## OUT-STATIONS.

Mr. Vaughan writes as follows:—

## BONAMALIPORE.

*Twelve Miles North-East of Piplee.*

The colporteur in charge of this pleasant village removed to Sambalpur early in the year. He had exerted a good influence, and was respected by all. We regret that we were unable to supply his place. The village has been visited now and again by



preachers and colporteurs, but we could not locate one there. We are thankful to state that a preacher was appointed by the recent Conference. The people have enjoyed good health, and have lived in peace; but we were grieved to see the condition of the chapel and the preacher's house.

## BILEPADDA AND ASRAYAPORE.

*Five or Six Miles West of Piplee.*

*Native Preacher* :—**MAKUNDA SAHU.**

There has been more unpleasantness among the lads located here, and a greater readiness to resort to law, than we have witnessed in any previous year. Happily the law-courts proved expensive, and brought some of them to their senses. We hope they will regard the village panchayat in future. The appointment of a new preacher will, we trust, prove beneficial.

## EVANGELISTIC AND COLD-SEASON LABOURS.

**Mr. Vaughan reports** :—

The local festivals have been attended from time to time, and when supplying Bonamalipore, we have sent to the Balipatna and Kuskonta markets. We also spent a profitable day at the latter when visiting Bonamalipore in November. The chapel work, and the preparation for our removal to Sambalpur, rendered it impossible for us to join the brethren on tour. One of the preachers had suffered badly from fever, and a colporteur had to return after a few days work owing to illness. Two good tours were taken before Conference. I have tried to obtain notes of them, though unsuccessfully. One journey was along a new road which passes through Bhubaneswera and Kundagiri, uniting the Pooree and Madras high-ways. A great part of the country is jungle, interspersed with large villages. A second journey was *via* Khoordah, Kalapottra, and the Sambalpur road to Baideswera.

The preachers were gratified with their reception, but they only returned a day or so before Conference, and we were so busy with preparation for leaving Piplee, and settling up various matters, there was scarcely a moment to make the usual inquiries. I hope to furnish anything of interest later on, if it should be forwarded by the preachers. Mr. Heberlet refers to the journeys since the 1st of January in his report.

## MR. HEBERLET'S REPORT.

**Mr. Heberlet** thus reports upon Piplee during the three months he has been in charge of the station :—

To what Mr. Vaughan has written I must add a little relating to the three months—January to March—during which I have been in charge of this station. Our removal to Piplee has introduced us into a sphere of labour very different from that with which we were familiar at Sambalpur, and I can now more fully enter into the meaning of Paul's words, when he wrote of that which came upon him daily—"the care of all the churches;" while my wife has found the circle of her work enlarged, and its responsibilities increased.

On our arrival here, as we went the round of the place to make the acquaintance of the people committed to our care, we were painfully impressed with the evidences

of their poverty. There are but few among them that are even tolerably well off. The great majority are poor; and some are living a hand-to-mouth existence, not knowing, when they rise in the morning, where they are to get enough for that day's need. This poverty is due in some instances to the folly of individuals, who in the past have been idle and neglectful of opportunities that offered of bettering their condition, and in others to misfortune or accident. But, apart from these instances, the very circumstances in which the people are placed are unfavourable to their material prosperity. The hateful caste system isolates our Christian people from their heathen neighbours on every side, and the self-contained resources of the station are very limited. There is only a little land to be cultivated; employment is scarce; and weaving country cloths does not bring in much. The people are straitened in circumstances now, and, as time passes on, their difficulties will increase with the growth of their children and increase of families. I trust some way may be found of helping them to help themselves, but the outlook at present is not at all cheering.

In a spiritual aspect, also, the people are poor, and I should be glad to see Church members more alive to the duties and responsibilities of their position, more active in the service of Christ.

Two additional preachers were appointed to this district at the last Conference—Daniel Das and Nitianand Behera—the former to return to Bilepada, which he left two years ago, and the latter to proceed to Bonamalipore, which was left unoccupied by the removal of Moni Swaie to Sambalpur last year. It was also arranged that Makunda Sahu should come to Piplee from Bilepada; but after I had been here a little while, I thought that he would be more usefully employed at Pooree, and in consultation with the Cuttack Committee it was decided that he should be stationed there. It will, however, be necessary to build a house before he can go there with his large family, and a suitable site has not yet been obtained. We shall be at Pooree in May, and I trust we shall succeed in securing a good place.

Having to acquaint myself with the work in all its details at Piplee and sub-stations, I did not find it practicable to undertake any tour in the district after my arrival here on the 16th of January. The preachers and colporteurs went out in different directions, and the district, which is small in extent, though very populous, was well travelled over in its main divisions. Thoma Santra took one of the colporteurs with him, and spent twenty days visiting the villages to the west of the road between this and Cuttack. Tidings of his son's severe illness at Cuttack caused him to go to that place, and the young man's continued illness prevented his resuming his journey. The colporteur was, however, joined by Bhubani Sahu, from Bonamalipore, who is occasionally employed as colporteur; and after working the Tribene Festival, near Bonamalipore, they proceeded south to attend another large gathering on the coast at Kanarak. They were out together thirty-two days. Meanwhile, Modan Routra and Dama Pal (colporteur) had returned from a tour of twenty-five days through Khoordah (where they joined with the local brethren and others from Cuttack in work at the large Hatikeswara Festival) and Koospulla, further west. I directed these two brethren to go and join the two colporteurs at Kanarak, as I was told there would be a large gathering of people there; but Dama Pal had fever, and Modan went alone. He worked in company with them twenty-four days. Makunda Sahu went out twice for thirty-two days each time, having Bhagaban Das (colporteur) with him on the first journey, and Dana Pal on the second. The first tour was to Bhusempur, on the north bank of the Chilka Lake; and the second extended as far as Manikpatan, on the south, between the lake and the sea. Besides these tours, the preachers and colporteurs have been out for two or three days at a

time attending festivals in the neighbourhood. There is no occasion for me to give all the details of these tours. They were not distinguished by any striking occurrences. The Gospel of Jesus Christ was proclaimed in many a village, and the messengers of the Lord of Hosts were received in most instances with civility—in some even with kindness. The reports of the preachers seem to show that the effect of the persistent proclamation of the truth in Jesus through past years is becoming apparent in the generally diminished opposition that is now offered to them, and encourage the assurance that the time is coming when the idols shall be utterly abolished, and the Lord alone exalted. Judging, however, according to man's judgment, it cannot be said that the time is at hand; and the Lord's people, who have so long maintained His cause in this province, must be prepared still to exercise faith and *patience*, while they continue to offer the prayer, "Thy Kingdom come; Thy will be done."

Compared with Sambalpur, the sale of books and tracts during the year, amounting in all to Rs.25, seems small; but the conditions are so different, that such a comparison would be unfair. Nevertheless, in one or two instances during the three months of which I write, I could not feel satisfied that the colporteurs had done their duty, and I trust our conversation thereupon may stir them up to more earnest endeavour.

Five of the candidates referred to by Mr. Vaughan, whose cases stood over when he left Piplee, were received into the Church subsequently. We pray the Shepherd and Bishop of their souls to keep them faithful unto death, that they may receive the crown of life.

And now, before I close, I would bespeak the earnest prayers of all my readers that we may be sustained in our work, and made to abound yet more and more; for the experience of the past three months has shown me that there are a great many cares connected with the charge of this station, and some of them of a particularly discouraging character. I am, however, not discouraged, knowing that He who sustained our predecessors here through six years of steady toil, when they came with less experience to undertake perhaps heavier responsibilities, will not fail us nor forsake us. We desire only to do faithfully our share in that work, of which the conclusion will one day surely be proclaimed in these words—"The Lord reigneth; let the earth rejoice. Let the multitude of the isles be glad thereof."

## POOREE, OR JUGGERNATH.

### *Fifty-three Miles South of Cuttack.*

Pooree, or Puri (commonly known as Juggernath), is the chief town of the Pooree District, and is situated on the coast in lat. 19° 48' 17" N., and long. 85° 51' 39" E. It is separated from the sea by low sandy ridges. The ordinary population is about 23,000, but during the great festivals of Juggernath the number is sometimes swollen by as many as a hundred thousand pilgrims. It is a city of lodging-houses, being destitute alike of manufactures or commerce on any considerable scale. The streets are mean and narrow, with the exception of the "great road," which leads from the temple to the country house of Juggernath. With reference to the pilgrims, Dr. W. W. Hunter says—"It is impossible to reckon the total number of the poorer sort who travel on foot

at less than 84,000. It is equally impossible to reckon their deaths in Puri and on the road at less than one-seventh, or 12,000 a year. Deducting 2,000 for the ordinary death-rate, *we have a net slaughter of ten thousand per annum!*"

#### DESCRIPTION OF THE TEMPLE OF JUGGERNATH.

A model of the great Hindu Temple of Juggernath has been recently prepared, accompanied by the following description, signed by the Commissioner of Orissa :—

It is situated at Puri (or Kshetra, the sacred place), a seaside town in the Province of Orissa, part of the territory of Bengal. The temple is yearly visited by thousands of Hindus from all parts of India, and is regarded with the greatest veneration. It is immediately outside this temple that the great Car Festival—popularly known as the Jagannath Car Festival—is held. The re-construction of the present temple was completed A.D. 1198, *i.e.*, 687 years ago, at a cost of fifty lacs of rupees, during the reign of Raja Ananga Bhim Deo, by Bhaskar Pandit, the architect. The temple is constructed of coarse granite, and is surrounded by a double wall—the outer wall, measuring 650 feet aside, has been omitted in this model. A broad flight of twenty-two steps leads from the *Lion gate*, or principal entrance in the outer wall, to a terrace twenty-five feet higher, enclosed by an inner wall 445 feet square, on which the temple stands.

The model has been constructed from a ground-plan drawn in 1876 by Babu Radhika Prosad Mukherjya, a Hindu Engineer in the service of the Government. The present appearance of the temple, as seen from the outside, differs from the model, as the great Tower, now without any ornamentation on its sides, appears narrower and higher. Partly from wilful destruction during the Mahomedan Dynasty, and partly from neglect, the original ornamentation of the tower has been destroyed, and the walls plastered over and white-washed so as to give an even surface. The original design of the tower appears to have been twice altered, *viz.*, between 1504 to 1532, and about 1646. According to one authority, the height of the tower is 180 feet; according to another, 160 to 192 feet. The model is scaled to 180 feet, with a base of 80 feet.

The temple consists of four principal buildings—the Mundir, or Tower; the Dancing Hall, or Nat Mundir; the Bhoja Mandapa, or Hall of Offerings; and the Jagamohan, or large Hall. Arranged round the greater buildings are numerous small temples, dedicated to different Hindu deities. Four massive gates give admission into the interior, from which all but Hindus are excluded. They are named the Lion gate, the Elephant gate, the Horse gate, and the gate of Offerings.

The principal idols, of which there are three, are placed under the great tower. Exact copies of the figures are given. The one painted black is Jagannath, or Lord of the world. The figure in the centre represents Subhadra—painted yellow—the sister of Jagannath; and Balaram, or Balabhadra, who is represented by the third figure. Jagannath is said to represent Vishnu; Balabhadra to represent Baladeva, the brother of Krishna; and Subhadra, Lakshmi, the wife of Vishnu. The idols are made of blocks of wood of the *neem* tree. The employment of these hideous blocks to represent gods is not due to any want of artistic or mechanical ability on the part of native sculptors—for this model was made entirely by native workmen; but the

images probably derive their particular shape either from Buddhist symbols expressive in a monogrammic form of the component parts of creation—*i.e.*, a monogram formed by the initial letters expressive of air, heat, water, matter, and ether—or, what is more probable, were once symbolical of the creation of human life, the central figure representing the Lingam. There is much doubt as to the peculiar form of these images. Either on the decline of Buddhistical doctrines in Orissa, and on the ascendancy of Brahmanism, the Brahmins, unable at once to suppress Buddhism owing to the veneration in which it was held by the great mass of the people, attempted gradually to modify its tenets, and introduce a worship of the Hindu gods in place of Buddhistical philosophy, and so adopted Buddhist symbols, changing them so far as it was possible into figures capable of rudely representing human forms, or else they altered Phallic figures typical of creation so as to represent idols, finding suitable names for them out of the Hindu Pantheon.

Besides the three principal idols, there are within the temple eleven images of Krishna—four representing the incarnation of Vishnu, and seven images of Krishna and Radha.

- One image of Durga, the goddess of peace, wife of Shiva.
- “ “ “ Shachee, the wife of Indra, queen of heaven.
- “ “ “ Vishnu, as Lord of the Banian tree.
- “ “ “ Shiva.
- “ “ “ the Sun (Surjya).
- “ “ “ Shiva, as the deity who watches over agriculture.
- “ “ “ the Incarnation of the god Vishnu, in the shape of a lion and a man—Narsingha-dev.
- “ “ “ the son of Durga and Shiva, the god of wisdom—Ganesh.
- “ “ “ Ganesh.
- “ “ “ Saraswati, goddess of learning.
- “ “ “ Kali, the wife of Shiva.
- “ “ “ Shiva as Satan, or god of the lower regions—Pataleswar.
- Two images of Mahadeva (Shiva).

- One image of Hanuman, with five heads, signifying the incarnation of Shiva—  
Panchook Hanooman.
- “ “ “ Hanooman, as general of the Monkey army.
- “ “ “ Heaven (Bycoontha), the abode of Vishnu.
- “ “ “ Mahabir, or god of heroes.
- “ “ “ Sitala, as goddess of small-pox and cholera.
- “ “ “ Wootraonee, goddess who rules the Northern declination.
- “ “ “ Isaneswar, the god Shiva who presides over the North-Eastern region of the globe.
- “ “ “ Madan Mohan, who acts as the proxy of Jagannath.

There are besides images of Boraha; scenes depicting Rama's wars with the giant Ravana; Krishna's frolics with the Shepherdesses of Gokula; besides scenes of the coronations of Rama, Krishna, Hanooman, and Jagannath; and images of Jaya and Vijaya, two giants.

During the year the city has been visited by Messrs. Miller, Vaughan, and native preachers. Describing his labours, Mr. Miller writes:—

As the time of our stay here will close in a couple of days, I must give a brief account of what has been done since our arrival. I found two of the native preachers and a colporteur at work each day in the town. They seemed not a little pleased for

me to join them. We have, as a rule, stood in the evening near where the Juggernath cars are being made, and have had some of the timber as a platform to speak from.

The Chandana Jatra having closed on my arrival, and no other festival being on, there have been few strangers in the town; hence our congregations have been made up principally of people of the place. These have, on the whole, behaved as well, and listened as attentively, as could be expected. I was struck by the frequency with which the crucifixion of Christ was referred to as a reproach and stigma on His character and religion, and the surprise excited by our announcement that He gloried in His Cross—that the great object in His coming was thus to die and suffer for sinners, and to rise again from the dead—that by the power of His Cross He will draw all men unto Him, and destroy all the works of the devil. Though often in the midst of contention, the Gospel of the grace of God has been fully and faithfully preached, and multitudes of the deluded and unutterably vile votaries of Juggernath exhorted to repentance and faith. On two occasions, scenes similar to those so graphically described by Bampton in his letters were witnessed. On the first I was alone, and found myself surrounded by a crowd nearly opposite the lion gate of the temple. After conversing with an up-country man, who tried to maintain that Juggernath was God, two young men, who had evidently been indulging freely in “*bhang*,” set upon me in the most furious manner, and their obscenity of language, gesture, and grimaces, went beyond anything I had heard or witnessed for years. While retaining command of my feelings, I could not refrain from saying they were the most striking examples of the long-suffering of God toward sinners and blasphemers I had seen for some time. On retiring, I was greeted by a shower of sand and a loud hurrebole, which made my pony almost unmanageable. On another occasion I had sand thrown at me. The man, however, was seized by a policeman and walked off, though unseen by me.

Our labours have not been confined to the large road. In the morning the lanes and back streets have been visited, and the people conversed with. I have also been to the houses of several of the native gentlemen, and brought before them the claims of the Saviour to their submission, confidence, and love. The minds of some of these are greatly exercised in regard to Christ. That Christ in wisdom, holiness, and love, is unique, they readily admit, but hesitate to admit His divinity. At the same time they are puzzled as to how His own explicit statements can be reconciled with their present views. One of those referred to said he regularly used the Lord’s Prayer, though he did not clearly understand what was really meant by the clause, “Lead us not into temptation,” which was explained.

Bala Krishnu and Bancha Nidhi’s Guru, whose math is near the Turtle Tank and Gundicha Temple, has also been visited. The ladies accompanied me. He received us kindly, and allowed the ladies to walk through the math. He also brought out his Christian books, and sang the Oriya hymn, “Christ the chief corner-stone,” which is a paraphrase on 1 Peter, ii. 6. He said Christ was the only foundation, and that he was building on Him. As usual, he stated that the true meaning of much of the New Testament, especially Revelation, was hidden from us but revealed to him. I fear from what some of his attendants said that he is mixing up the next supposed incarnation of Vishnu—the Kalinkee Abatar—with Christ’s second coming, and that his math, which is kept beautifully clean, is said to be the scene of the incarnation. He did not make any inquiry after his two late disciples, though I mentioned them. His people seemed very pleased to hear that they were well.

Referring to the great Car Festival, Mr. Vaughan writes:—

We attended the Car Festival in July. The road was in a worse condition than I

have ever seen it, owing to the recent floods, but excellent arrangements were made to cross the pilgrims over the river and breaches as quickly as possible. It did not appear that they were more numerous than usual, though certainly more numerous than the previous year, when the attendance was exceptionally small. As usual, the number of women, especially Bengalees, was far in excess of the men. An epidemic broke out in Pooree, and it is said the inhabitants suffered far more than the pilgrims. So far as I could gather, however, the mortality was not excessive, though I have never seen so many dying and dead carried through the streets as on this occasion. I ascertained from head-quarters that one hundred and eight deaths in the city were reported to the police the week before the festival, and doubtless there were others not reported.

There was a considerable sprinkling of intelligent Bengalee babus at the festival. They had "merely come to see the celebrated shrine, not to worship the idol." Of course not—it could not be expected of them! A good number of them spoke English, and we had a little conversation with them. One repeated the Lord's Prayer from memory, and said he learned it at the college where he was educated. He asked whether it was a morning prayer. I was pleased with his frank, open manner, and, at his request, supplied him with an English New Testament. These babus wore a kind of yellow dress, and travelled very rapidly and comfortably. Probably they had obtained leave of absence for a few weeks only. I have never seen so many of this class at any previous festival.

The preaching in the bazaar was at times quite a success, whilst on other occasions the greatest disorder prevailed. An old brahman crowed like a cock, and convulsed our audience with laughter the first morning, and some vile young fellows did their utmost to annoy us. The most blasphemous statements were occasionally made. On the whole, however, we did not fare badly, and some listened with evident interest.

We should be thankful if a book-room could be obtained, but hitherto our efforts in this direction have been futile. Pooree sadly needs the Gospel of Christ. We have heard it described as "the wickedest city on the face of the earth," and we fear the description is not wide of the mark. Whilst, however, the inhabitants are on the whole hardened in iniquity, we know that the pilgrims have carried Gospels and tracts, received there, to the remotest parts of Orissa and Bengal, and we believe many have treasured up in their hearts what they have heard of Christ in Pooree.

Mr. Vaughan also writes:—

The number of those who measure their way to Juggernath is certainly decreasing. A fairly intelligent man among them is of very rare occurrence. As a rule, they will scarcely listen or reply. About ten days before we left for the Car Festival we met a man who proved the exception. He was more respectable than any I had seen, and disposed to talk. He said he was seeking spiritual blessings, but admitted that if he had the knowledge of God his present exertions would not be necessary. I offered him a book or two, but he refused them. Next morning I saw him walking to the place where his last day's labour had ended, but he was now accompanied by a lad who carried a good size bundle wrapped in a rug. I asked whether he employed the lad, but the latter replied that the man had merely given him a copper to carry the bundle a short distance. I saw the man again some days afterwards, when I was returning from Pooree. He was retiring for breakfast at a somewhat early hour. He had not proceeded far, and did not appear fatigued. He asked me for money. I had a little more conversation with him, and eventually persuaded him to accept a tract. I do not think he distressed himself. Was he a professional? May he; but

I do not think all are. The sight, however, always saddens me, and I pray God it may soon become obsolete.

#### OLD THINGS ARE PASSING AWAY.

Sir Rivers Thompson, in an exceedingly interesting address, delivered on the occasion of his presiding at the last anniversary of the Calcutta Bible Society, gave illustrations, from facts that came under his notice during his recent visit to Orissa, of the great change in popular sentiment which had passed over India during the present generation. He said:—

Pooree, which was described as a more desolate spot than Port Said, is the seat of the famous shrine of the original Juggernaut, and is one of the most sacred shrines in all India. Vast multitudes of pilgrims still make painful journeys to the place, but the temple priests are no longer able to extort money as in former days. A wealthy rajah not long since visited the temple, and after performing the customary rites, sent to the head Brahmin to know how much he should pay for the privileges enjoyed. The answer was a prompt demand for Rs.25,000, whereupon the rajah coolly walked off without giving anything.

Another striking illustration of the declining reverence for the shrine was given by His Honour:—

At the annual airing given to the idols, the ponderous car was dragged out several miles with the utmost difficulty, but enough willing hands could not be found to drag it back again. The priests were for a time in the utmost consternation. If the car was not taken back within seven days, it would be illegal, according to the traditions, to move it again for five years. In this emergency they had recourse to the Collector, who weakly yielded to their importunity, and gave them assistance in getting the great idol back to his temple. For this unwarranted meddling he received a gentle wiggling, but the incident shows how rapidly old-time Hindooism is losing its hold on the people. Not many years ago, the people were so eager in their efforts to lend a hand in dragging the car that they threw one another down, and often those thus prostrated were crushed beneath the wheels. Old things are rapidly passing away in India, and a better day is dawning on the land.

#### SAMBALPUR.

*Missionaries*:—REVS. J. G. PIKE AND JOHN VAUGHAN.

*Native Preachers*:—BALA KRUSHNA RATH AND BALUNKI PADHAN.

*Colporteur*:—MONI SWAIE.

Baptized . . . . .	2
Number of Members . . . . .	20
Total Christian Community . . . . .	39

Sambalpur is a British District in the Chief Commissionership of the Central Provinces, lying between 21° 2' and 21° 57' N. latitude, and between 83° 16' and 84° 21' E. longitude. The town is situated on the north bank of the Mahanuddi river, which during the rainy season,



becomes a mile broad, but at other times flows in a small stream fifty yards in width. The population of the district, according to the census of 1881, was 1,653,960.

Mr. Heberlet, who was without an English colleague at Sambalpur during the past year, thus refers to his feelings and work in view of his removal to Piplee :—

As I begin my report this year, I cannot be indifferent to the thought that I am, for the last time, writing about a field of work to which the good hand of our God led me first after He had put into my heart the desire to serve Him, and had in some measure qualified me for service. I never had any desire to leave the place where I was first enabled to declare in a strange tongue the wonderful works of God, and to preach among the heathen the unsearchable riches of Christ, and hoped to have a hand in gathering in the sheaves when the reaping-time should come, as come I knew it would, however long it might tarry. The Lord willed it otherwise, and made me also choose His will, so that when the guiding pillar moved I arose and followed it, satisfied to enter those new fields of service to which it showed the way, and to camp again where it rested.

“Be ye thankful” is an injunction easy to be obeyed as I sit here, in the midst of other scenes, reviewing the loving-kindness and tender mercy that have followed me and mine through those years, and calling to mind the special occasion of thankfulness vouchsafed to us last year in the recovery from severe illness of our two little ones, who fell ill together, and whose condition caused us grave anxiety for several days. “I will praise Thee while I have my being” is the language that rises without effort to our lips, and we determine to let it find expression in our lives; but I feel that I must also let it find expression through my pen, as I endeavour to write out for friends and helpers of our work the story of the year gone by.

It is, however, not a full year that I must write about here, but a little more than eight months; for we left Sambalpur on the 9th of December, and from that time our connection with the station practically ceased, though Mr. Pike did not formally assume charge till the end of the year.

During those eight months, my time was very largely taken up with preparations for

#### BUILDING A SECOND MISSION BUNGALOW

and laying the foundations, which were begun upon directly the rains were over. Only those who have engaged in similar work without the advantages of a professional training will understand how much labour and trouble are involved in an undertaking of this kind, in a place like Sambalpur. Being determined to make the building as strong and durable as possible, while endeavouring to keep the cost down as much as I could, I spared no pains, and spent a great deal of time over it. I could not, therefore, much as I regretted it, carry on my own proper work of preaching and visiting in the bazaars during the week, as before, though I did not neglect such opportunities as I had, and the plan appointed for Sundays was regularly carried out. The large market held on that day always furnished a good field for work.

From the beginning of April till the rains set in, in June, the two preachers and Colporteur

#### VISITED THE MARKETS

within a radius of ten miles, which I had worked in company with them before, but to which I was not able to go this year, being engaged in the endeavour to get

my preparations for building as far forward as possible before the advent of the rainy season. They had not always the same success, but often reported that they had spoken to large and attentive congregations; and I am sure a good deal of work was done. The colporteur, Moni Swaie, also went out in different directions for a week or a fortnight at a time, carrying on his work during the rains also when the weather permitted.

#### EVANGELISTIC TOURS.

While the rain lasted our work was, of course, limited to the town and immediate neighbourhood; but when the clouds had departed, and the cold season once more opened up the way for travel, the two preachers and the colporteur

#### WENT OUT ON TOUR.

Before leaving Sambalpur, I arranged for one of the preachers, Bala Krishna Rath, and the colporteur to go out on another tour, and they started soon after we did; but later I had a letter from the preacher to say that the bullocks sent with them were unequal to overcoming the difficulties of the route selected, and so they turned back to Sambalpur. Balunki Padhan was left in charge of the station.

Later evangelistic tours will, of course, be reported on by Mr. Pike.

#### THE BOOK ROOM

was made good use of during the rains, and the singing of hymns, with the accompaniment of drum and cymbals, often gathered a good congregation. Two or three of the heathen youths, who were skilful performers, even played the accompaniment several times to hymn after hymn while the preacher sang; and some of those sitting round occasionally joined in a line or two of the hymns set to the more taking tunes. Expecting to begin building the new Book-room directly Mr. Pike returned to Sambalpur, and the funds being in hand, I began to prepare, and gathered some materials. I was also successful in getting a heathen neighbour to consent to an alteration in our common boundary, which removed an awkward corner, and gave us a better plot to build the new book-room on. I have always had the deepest interest in this book-room, as it seemed to me so clear that the site was given us of God. It will, I know, in days to come, perhaps already at hand, prove to be the birth-place of many souls unto everlasting life.

#### AT FESTIVAL TIMES,

when the villagers came in and thronged the town, we all turned out together, and found plenty of work. When the Car Festival comes round, it is not as in Pooree, where one Jagganath sets forth attended by his brother and sister, in separate cars. Here each temple, however small, sends forth one car with its three idols, black-faced Jagganath seated in the middle, with his white-faced and yellow-faced brother and sister on either side. The cars are permitted to proceed only according to a strictly-observed rule of precedence, based upon the relative importance and wealth of the temples that send them forth; and this year the breaking down of a wheel in the foremost car brought the whole procession to a stand, and gave point to all we said about the impotency of the gods that were being honoured that day. Jagganath is not provided with a country-seat at Sambalpur, but the people make-believe about it. He is dragged half-a-mile out of the town, and fetched back again the same night, but is "not at home" to callers for eight days; after which he makes a second public appearance, and is supposed to have just come back. This year it began to rain just

as the evening closed in, and the labour of dragging the heavy cars was increased tenfold. Next morning, when passing the open preaching-place just outside the town, from which the rain had driven us the preceding evening, I saw that one of these wooden "Lords of the World" had been deserted there by those who should have dragged him home; and there he remained all day long proclaiming his helplessness, till in the evening some were found willing to come and pull him away to the retirement of his temple. At the other end of the town, some days later, I came across a deserted car. In the confusion of that rainy night it had been run up against one of the great overhanging branches of a peepul tree; and I suppose the labouring attendants, having had enough of it, took his wooden lordship off, and carried him home like any ordinary bit of wood. We often reminded the people of these things, and I think many were convinced of the folly of worshipping such gods.

We preach publicly "Jesus Christ and Him crucified;" but sometimes it is given to us to do so privately to them that are of repute, and this year we were favoured by a visit from

#### THE RAJAH OF BAMRA.

He sent word that he was passing through Sambalpur, and would like to call and see me. Punctually to the hour named he came in on his elephant, with two of his attendants. He is quite a young man, and I was very much pleased with his frank, unaffected manners, and the simplicity of his attire. He wore a plain silk coat, with a single gold chain round his neck, and did not disdain to squat on the floor by the children, when he saw them in the verandah looking at their pictures. I heard afterwards that earlier in the day he had been through the military lines on his elephant, and on being asked when the rajah would come, laughed good-humouredly, and said that they would see the rajah by-and-by. He is very intelligent, and we conversed for more than three hours principally on religion. I did not fail to set Christ before him. He referred to his disappointment in being absent from his capital when Mr. Pike visited it the year before, or rather in 1883; and on learning that I was coming to Piplee, said that he would call on me here when he came to Pooree, as he intended to do in a year or so. He was in Sabalpur only one day at this time, and I was glad to find him willing to give up so large a portion of his time to conversation with me about religion. I look forward with interest to meeting him again here.

A few of the heathen have occasionally come into our little chapel near the bungalow, attracted by the music, so pleasing to their ears, of drum and cymbals; and once or twice, after the service, a number of people from the police lines close by came and listened with evident satisfaction to the singing of ever so many hymns. I trust they may yet sing them with a true appreciation of their sentiments, and a relish for them, as well as a delight in music.

#### THE ORDINARY SERVICES OF THE SANCTUARY

have been carried on as usual; and Mrs. Herbelet continued her service with the women during the week. She also continued to visit the native ladies referred to in my last report, but did not increase the sphere of her work in this line. The wife of one of the babus came to see her more than once, and on each occasion I had to leave the house directly her conveyance became visible in the distance.

#### IT IS A DISAPPOINTMENT

to me not to be able to report any profession of Christianity by the heathen, although I know that our work has not been in vain in the Lord, and that there are some

anxious to put on Christ in baptism, but afraid of the fiery trial of persecution that will follow. One brahman youth, whose home is some miles out of the town, came frequently to see the preachers when he came to the town, and at last requested one of them to tell me that he was desirous and willing to be baptized, but would not have the courage to face the wrath of his father and his brothers if he had to return to his home. He would not expect me to support him, but if I provided him with a place to lay his head was ready to come out and be baptized. After prayerful consideration I felt constrained to give him this answer—"That I could not enter into any engagement with him. If the love of Christ constrained him, he ought to confess His Name, and return to tell his family and friends what great things the Lord had done for him. If then they persecuted him, and cast him out of their company as polluted, it would be my duty and happiness to do what I could for him as for a brother in Christ." He shrank from the fiery trial, and I felt sorry for him, but could not speak otherwise than I did, feeling that I had rather wait twenty years to welcome one convert whose sincerity admitted of no doubt, than baptize hundreds who were not prepared to follow the Lord wholly and at whatever cost. Do you not, who read these lines, think I was right ?

Two of our own small community confessed the Saviour's name in baptism, and were received into the Church. May they be kept steadfast unto the end !

#### RELIGIOUS EXCITEMENT.

There is a good deal of religious excitement astir in the Sambalpur district and surrounding states, which culminates in some parts in the formation of sects detached from orthodox Hinduism. Referring to this, Mr. Heberlet writes :—

I am inclined to regard this as an evidence of that gradual disintegration which is taking place, and which will some day destroy that system of superstition which has dominated these people for centuries. The circulation of our books and tracts is doing its share in this work. One evening last year, three men from a distant village came to me on a singular errand. They said that in their village the Lord had become incarnate, and manifested Himself in the person of one of their caste-fellows, who performed miracles of healing, and otherwise commended himself to their consciences. He taught them not to worship idols or reverence the brahmans, and authorized his disciples—he and they being low-caste men—to wear the "poita" or sacred thread themselves. Hereupon the brahmans and others, full of malice and envy, had fabricated a case against several of them, and had them apprehended. Their master had sent three of his disciples to tell me this, assuring them that I was one of his followers, and would get my fellow-disciples released. But what had our tracts to do with this ? Well, when I proceeded to undeceive these men, and inquired into the grounds of their faith in this leader of theirs, one point they cited in his favour was the excellence of his teaching, and they proceeded to quote what he taught. It was just an echo of the Sermon on the Mount, and I felt sure from this circumstance, and the fact of his sending to me, that he had heard us preach somewhere, and perhaps secured some of our tracts. I set Christ before them, and sent them away with some tracts, that, I trust, will fully enlighten them and their leader.

I must now bring my story to a close ; but ere I cease writing, and leave it to other hands to continue the narrative of work in Sambalpur during the past year, I feel I must again sound a note of praise to God for His mercy in sparing us, and all connected with the Mission, when the pestilence visited the town, and more than a

hundred persons succumbed to it. It came not nigh unto us, and we dwelt in safety under the shadow of His wing.

And now, as I am about to conclude my sixth report of Sambalpur, I seem, in so far as visible and measurable success is concerned, to occupy the position of the prophet's servant on Carmel, who came back six times with no cheering report of coming showers; while it is not permitted me to go again the seventh time. I will, however, trust and pray that next year those who carry on the work may report, "Behold, there ariseth a cloud out of the sea," and that the churches may hear "A sound of abundance of rain." Amen.

To the foregoing Report Mr. Pike adds the following :—

Through the goodness of God we were permitted to see our station again on January 26th, 1886. We were very sorry to miss our old colleague, Mr. Heberlet, and we believe he was not less sorry to leave the station of his choice; but it was a matter of unfeigned joy that we did not return alone—Mr. and Mrs. Vaughan, with their children, journeying with us, Mr. Vaughan having exchanged with Mr. Heberlet.

As we have only been some two months in the station this year, there is little to add to the report which Mr. Heberlet furnishes. There are two points, however, that seem to require notice.

First, the *Book Sales* this year have largely exceeded those of any previous one, reaching a total for Oriya Scriptures and tracts of Rs.142 14s. 6p. If this amount were put into pice (and the price of a single covered tract or Gospel is one pice), it would represent a circulation of 9,000 copies sold. Many of the tracts are sold at a third of a pice, but a small proportion of higher-priced bound books would tend to make the average as above.

The other matter is the *Building of the Book-room*. We began to pull down the old premises on the 30th of March.

*The Building of a second Mission Bungalow*—for which Mr. Heberlet had made ample preparation, putting the foundations to ground-level—seemed to render it undesirable for either of the missionaries to go far afield for the remainder of this cold season. The great importance, too, of cold-season itineracy made us unwilling to break into a second year with building operations. We, therefore, decided to take advantage of our enforced presence in Sambalpur to do both works this year. Mr. Vaughan is making himself responsible for the bungalow, and I am taking the bulk of the work of the book-room.

The more I see of the site of the Book-room, the more thankful I feel that we have obtained it. It is indeed the best possible site. It is in the main street, or bazaar. It is quite central, has a daily market at its door, the Government High School in front, on the other side of the market-place, and there is a large temple close at hand, with several more in the immediate neighbourhood. The site originally belonged to a man who was a great gambler. At last, to pay his debts, he borrowed Rs.700 on his property from a merchant, and not being able to repay the sum, the land, with the buildings on it, became the property of the merchant from whom we bought it. Long after we got the promise of the site, we had great difficulty in getting the merchant to complete the bargain: he would not take the money and register the sale, but put us off with various excuses from day to day, and now we learn that finally, before he let us have it, he sent a notice round amongst the brahmins and leading merchants to the effect that he wanted to dispose of the site—the padre sahibs had offered Rs.600, but if any Hindu would give Rs.500 he should have it. No purchaser came

forward, though the brahmins now are very vexed they did not step in and prevent us getting such a position in their midst. We are putting up a substantial though plain and not very large building, the foundations and plinth being of stone set in lime, and the superstructure of brick, with a flat roof. We shall have a small reading and lecture room, twenty-three feet by sixteen feet; and in front of this a verandah, nineteen feet deep and twenty-three feet broad, quite open to the street, without even a pillar to obstruct the vision; the span is rather great, and we cannot get timber sufficiently long and strong for an ordinary roof, so we are having five trusses made, with wood and iron rods similar to those used in some parts of India to support bridges. We shall thus have a splendid preaching place, commanding the bazaars and market, with standing-room for some one hundred and fifty people on our own ground. We shall also put up a small room ten feet by twelve feet, opening into the Book-room, for private conversation with any timid inquirer who may desire it.

*As to the Funds.*—In response to my appeal for £100 in England, I have received up to date £90 15s. 0d. We still need the small balance, and then there will be a sufficiently wide margin for help from friends in India, who have already helped us so well in getting the site.

The sums received in England have been already acknowledged in the *Magazine*.

I have thankfully to note the receipt of Ten Shillings received from Mr. E. Mac-naughten, of Mazufferpore, on board S.S. *Navarino*; and the following sums recorded in India:—

Rev. J. F. Hill	...	Rs.25	0	0
Rev. P. E. Heberlet		„	10	0
Colonel Woodhouse	... ..	„	5	0
Babu Bola Krishna Rath and Wife		„	6	0
Babu Bolunki Padhan and wife		„	5	0
Mr. P. C. Connell Reddiar		„	2	12
Small Sums	... ..	„	2	9
			<hr/>	<hr/>
		Rs.56	5	0

Long and interesting journeys have been made by our senior native preacher, Babu Krisna Rath, who was accompanied by a colporteur. In one of these journeys they sold fifty-eight rupees worth of books.

Mr. Vaughan and I attended the festival of Set Ratro, at Humar, but beyond that our work has been confined to Sambalpur, the weekly market having our chief attention.

## ROME.

*Mission House and Premises*:—154, VIA URBANA.

*Second Mission Room*:—VIA DI S. MARTINO AI MONTI, 22B.

*Missionary*:—NATHANIEL HERBERT SHAW.

Every day Rome increases in importance. She is no longer a city only interesting from her past history, however glorious that may be. As the centre of united Italy, she has a future opening up before her which may be every way worthy of her past. One of her journalists said the other day of Italy:—

“The nation, secure at home, threatening to those only who would disturb an honoured peace, situated as she is on the three seas, opening to the world’s commerce ports towards central Europe on the one hand, and towards Africa and the East on the other, she may and must aspire to the ancient power. If that rivalry of severe studies to which our youths press forward, if that constancy in the experiments of industry, which it is necessary to encourage, shall have given us the industrious, intelligent, and peaceful generation which we fervently invoke, who can say what high position Italy will within a few years hold among the civilized nations?”

The population of Rome is increasing at the rate of more than fifty-four every day. When we began our mission in the Eternal City, the population was less than 250,300. On the last day in 1885 it was 345,036. The nett increase from that time up to March 31st of this year was 4,885, bringing up the total population to that day to 349,921 souls. Building has been and is going on everywhere. The fields where Cincinnatus used to plough are being covered with habitations. Three new bridges are being thrown across the Tiber, and the Esquiline is already covered with buildings, streets, and squares. It is a consolation to know that all this building is tending to increase the value of our Mission premises, both as a mission centre and from a financial point of view. Would that it were possible to put up and efficiently man suitable churches to meet the future wants of all this increasing population. The Roman Catholic Church, with her proverbial keen eye to her own interests, is building churches, convents, and immense premises for a Jesuit college, &c., determined to dominate the new Rome as she has done the old.

In referring to the labours of the past year, Mr. Shaw writes:—

*Thankfulness* is the word which, more than any other, we feel ought to characterize us as we review the work of the past year. Much of the music has been in the minor key, but the chorus is one of praise to God. We cannot report brilliant successes. The day for these is not yet come; and to those who can see no good but what can be shown in statistics, we must seem to have “laboured in vain, and spent our strength for nought.” But we know that such judgment would be very unjust. It is evident that, for some years to come, we must be content to evangelize and sow with liberal hand the seed of the kingdom without looking for an immediate harvest. We know we are influencing the minds of men. We are leavening society with the truths of the Gospel, and creating an atmosphere which will nourish the life of the future. We have continual proofs of the beneficent influence of our labours over the minds of many who, for reasons patent to all who know the composition of Roman society, do not unite themselves to us; and we have no manner of doubt that the good influence extends far beyond where we can trace it.

Our statistics show only seventeen members, and of these there are not more than six that can be relied upon for regular attendance. Of the rest, one is old, and can

only come to us once a month; one or two are often forced to work on the Lord's day; and others are far away from us, some of them working in other churches, but not yet transferred. If all were with us we should have twenty-four members. We have had to exclude one of the twenty-one members reported last year, and have erased three others. We have not been without candidates for membership. Indeed, nothing would be easier than for us to show a long list of names, which would give the appearance of great prosperity. But *experientia docet*. We formed our Church rather too soon, and we have learned that heterogeneous and infusible elements weaken instead of adding strength to the whole.

#### SEVERE TRIALS.

The past year has been one of peculiar trial. For awhile it seemed as if the devil were let loose upon us; and it is much that we have been enabled to "hold the fort," and find ourselves rather better than worse for the terrible fight we have had. Not only have the priests worked hard against us, but no sooner were we in the full swing of the winter's work, than the strange conduct of an evangelist, in whom I had trusted, blighted all my hopes expressed in last year's Report—for a time almost paralyzed me with grief and surprise, besides threatening with other evils—and ended in throwing upon me, single-handed, the work of two men for more than three months of the heaviest part of the year.

#### DISAPPEARANCE OF SIG. GRASSI.

While in the midst of these labours and anxieties, Sig. Grassi suddenly disappeared (his last acts being those of asking and receiving certain favours from me, and seeking out a new localé for our evangelization); and after months of uncertainty and lying reports, it was found that he was in a Catholic establishment near to the Vatican. He is, I believe, under the Inquisition, and for the present enjoys a limited amount of liberty, exercised under strict surveillance. There were rumours of threatened publications, which were to greatly damage us; but up to the present nothing has taken place worse than a letter to me, signed by Grassi, in a Catholic journal, and which was too absurd and otherwise unworthy to call for any reply from me. Nothing that can be published need we fear. Should anything of the kind yet be attempted, we have abundant matter for reply. We have done only good, and received evil. Were it not for pity for Grassi himself, we could rejoice heartily at the result, as his departure is in every sense a gain to our Mission.

After all these things, and others similar that we cannot relate, it is matter for profound thankfulness that our congregations are rather better than worse than they were last year; that some of our members have given evidence of a quickened life; that old members, whom we were obliged to cut off, come seeking to renew their acquaintance (in some cases confessing their error); and that, among other encouragements, there are a few persons whom we shall probably in a very short time be able to receive into the fellowship of the Church.

#### SUNDAY SCHOOL.

Our Sunday School is in an encouraging state just now. We have never before been able at this season of the year, or indeed in any season, to maintain for so many weeks such a high average of attendance. Last year we never reached an attendance of more than thirty-two scholars, and only that for a few times. But for several months we have had an attendance of from twenty to forty children, seldom falling below twenty-five—oftener between thirty and forty. We have been helped for



some time by a young Italian woman, who is a teacher, and in the employ of a lady, who cheerfully gives her up every Saturday to visit the mothers of the children. All that we said last year about the school is still true of it, and we cannot hope to have the highest results unless we had a day-school, which would cost us nearly £150 a year. But we may be sure that the children are receiving from us what they will never lose; and if the results be not such as we can gather, they can hardly be other than beneficent to the children and others.

#### OUR MEETINGS AT VIA DI S. MARTINO

have encouraged us. The localé is situated among a people lamentably ignorant; and if we did nothing else but remind them of eternal things we should not labour in vain, for they live very much as if they came into the world only to work, eat, drink, sleep, and die. Not a few are afraid to enter our mission-room. If about to do so, a hint from some one about the excommunication is sufficient to hold them back. The result is that we often have a crowd around the open door, who gaze and listen and make remarks; and many of those who enter will not sit down. Still, on Tuesday night we have nearly always a very encouraging meeting; sometimes the place is nearly full, and now and then some of the hearers come to Via Urbana. The Meeting on Sunday Afternoons has not been so successful, and we have given that up for the summer, though we hope to have a meeting there on Friday night instead of it. The Night School has been attended somewhat irregularly, but some of the scholars have during the winter learnt to read and write.

At the request of Miss Shaw, we began during the winter a weekly meeting at the house of Mr. Rylands, in Via Garibaldi, Trastevere. The attendances have ranged from fifteen to fifty, the average number being perhaps 30, who have listened with marked attention to the word of life, there being two or three believers among them.

#### MY ENGLISH CLASSES

have been more successful this year than ever before. I have had more than forty persons enrolled, mostly young men, with three or four young ladies. These gentlemen are mostly persons of superior intelligence and education. One or two are authors, and three or four bear University degrees—Doctors in Laws or in Literature, &c. Of course the attendance fell off after a while, as it always does, but a sufficient number have persevered to the end of the season to encourage me greatly in this work. This class enables me to make the acquaintance of persons whom, but for it, I could never know, bridges over the gulf between them and us as nothing else will, and so prepares the way for the entrance of the Gospel into their minds. Many of these gentlemen come for awhile to our devotional and preaching services, and have seemed not uninterested. Moreover, we have read much in the English New Testament, which has afforded me opportunity for comment. Sometimes they ask me for an exposition of some passage; and now and then we have interesting conversations and discussions about what we have read. One member of this class has been coming to me almost daily for sometime to read the New Testament in Italian, and, believing him to be really converted to God, I am about to propose him as a member of the Church. There is every reason to hope that another year we shall do even better with this class.

#### MRS. SHAW'S MOTHERS' MEETINGS,

for work, have continued in a satisfactory state. Perhaps there are ladies who would

like to send a few shillings or a sovereign occasionally in aid of this very useful work, and will be interested to know that no one has sent a single contribution during the past year.

#### MISSION PRESS.

We are very thankful to record the gift by Mr. Johnson of London, and the ladies of the Dewsbury Sewing Society, of £50, for the purchase of a printing-press; but we are sorry that we are not yet able to expend the money. We named £50 after consulting some one who we believed would know all about the cost of such things, but now find that a press, with type, &c., cannot be had for that sum. A friend writes us to say that we want double that amount. Probably we could do with less than that, but we are compelled to wait until some kind friend or friends come to our help. I have collected a few pounds, and think I know how to raise £10, but we shall want probably £30 more. Who will come to our help, and so add to our efficiency?

#### EXTENSION NEEDED.

In consequence of an event recorded in another part of this report, we shall henceforth have £60 per annum set free from the use to which they have been devoted. Could not that sum be doubled, and then devoted to the establishment of another Mission Station in some other part of Italy? Is there not some brother who himself would feel it an honour to give that amount for such a noble undertaking? If any brother would like to help, and only wants convincing of the wisdom of such an expenditure of the money, let him kindly put himself in communication with me, and I have no doubt of the result. It is more than high time we extended our operations. Economy, the great spiritual need of Italy, the Spirit of Christ in us, and now a glorious opportunity, all combine to demand that we go forward, and instead of a Mission to Rome, have henceforth a Mission to Italy.

We end this report, as we began, with thankfulness to our blessed Lord for His faithfulness and love, and with our eyes on the future. We joyfully confess, "Hitherto hath the Lord helped us!" There are giants in the land before us, but let us not follow the example of the craven spies in fearing them. Let us not show such weak faith in our God as to turn away from the land that invites us. Rather, let us honour Him by saying with Caleb, "Let us go up at once and possess it; for we are well able to overcome it."

#### MISSION PROPERTY.

It is cause for gratitude that during the past year the Mission property has been transferred to the Association, and is now held legally by it, all the difficulties of many years having been at last overcome.

#### CONCLUSION.

In concluding the present Report, the Committee cannot but revert to the formation of the Society *seventy years ago*.\* Of those who took part in its formation, as ministers and representatives; and of those who

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\* No Annual Meeting was held for the year 1818; and in numbering the Annual Reports that year has been omitted. As, however, the omission conveys a wrong impression in reference to the age of the Society, it has been decided to designate this the *Seventieth Annual Report* instead of the *Sixty-ninth*, as it would have been according to the previous method of reckoning.

constituted its first Committee and officers, not one remains.\* And of their immediate successors in this holy enterprize, whether as advocates, or collectors, or contributors, with very few exceptions, they too have passed away. One by one their familiar faces have disappeared, and their stirring voices have been hushed in the silence of death. Save in the inspiring influence they exert, they have become names, and names only. Our fathers—where are they? “And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

As regards the first *missionaries* and their immediate successors, they also have finished their course. William Bampton, and the youthful Mrs. Sutton, sleep at Poorce; Mrs. Bampton, at Sutterton; James Peggs, at Burton-on-Trent; and his beloved wife at Wisbech. It is, however, in the cemetery at Cuttack that the greater number await the resurrection of the just. Joshua Mundy Cropper sleeps there, and the first Mrs. Goadby; and Charles and Mrs. Lacey; and Amos Sutton; while the second Mrs. Sutton, bereaved of her first husband in Burmah and her second in Cuttack, has found a grave in the United States of America. Useful and beloved in their lives, in death they were divided; but, in the language of the sainted Sutton—

“From Burmah’s shores, from Afric’s strand,  
From India’s burning plain,  
From Europe, from Columbia’s land,  
They all have met again.”

These honoured brethren and sisters having been called to a higher life, and to more noble service, their work now devolves upon us. “Others have laboured, and ye are entered into their labour.” In the same spirit of self-sacrificing devotion, let us endeavour to carry on the work that they commenced, so that we, in turn, may pass on to our successors this divine and soul-saving enterprize.

Since the Mission was formed *seventy* years ago, the changes effected in India and Orissa have been wonderful indeed.

*Then*, infanticide, human sacrifices, widow-burning, hook-swinging, and other barbarous religious rites were common among the people.

*Now*, these murderous practises are prohibited and abolished.

*Then*, amid all the gods of the heathen, the true God was unknown; amid all their temples, not one was dedicated to the worship of Jehovah; amid all their shastres, not one made known the way of salvation; and

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\* The Rev. J. G. Pike was the Secretary of the Society from its formation in June, 1816, until his death, in September, 1854; and the Rev. James Carey Pike, his son, from June, 1855, until his death, in August, 1876, or, unitedly, for the long period of sixty years.

amid all their pilgrims, not one was a pilgrim to Zion. In every direction idolatry and obscenity met the eye, assailed the ear, and grieved the heart. In the dark picture there was no relief—no God, no Christ, no Bible, no sanctuary, no hope. In a spiritual sense, the whole land was as the region and shadow of death, without any morning, and where the night was as darkness.

Now, God's Word and other religious books are extensively circulated and read; the Gospel of Jesus Christ, and His salvation, are widely proclaimed; Christian churches, containing hundreds of members, have been formed; sanctuaries, beautiful for situation, have been reared; schools and asylums have been established; and among the people there is the increasing conviction that sooner or later Christ will take the place of Krishnu, and Jesus of Juggernath.

The great need of Orissa and Rome is—*more men*. At the last Orissa Conference the brethren, while rejoicing in the return of Mr. and Mrs. Pike, recorded in their minutes the following:—

“We feel that the representations which, as a Conference, we have repeatedly made on the necessity for more missionaries are as forcible now as ever they were, and trust that the Committee and friends of the Mission will never lose sight of the importance of prayer that more faithful earnest men may be sent from the fatherland, and raised up from the Churches in Orissa.”

In one of the Midland counties there are some splendid gardens, where formerly nothing existed but a wilderness. The earl and owner, perceiving the beauty and possibility of the situation, is reported to have inquired of his gardener whether he could procure water? On his replying in the affirmative, the proprietor said, Then we will have a change. The result has been gardens of great loveliness, in which the shrubs and trees, the flowers and fountains, have been the delight of admiring thousands. Standing in the grounds there is a statue in memory of their originator and founder, on the base of which is inscribed—“He made the desert smile.”

In this beautiful result may we not see an illustration of our work in the moral and spiritual wastes of Orissa and Rome. Only let us convey to the people the water of life; plant in their hearts the Word of God; bring them under the influence of the Sun of Righteousness, and then both in India and Italy, aye, and throughout the entire world, “The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose.” “For, as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to bring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.”

## STATIONS, MISSIONARIES, NATIVE PREACHERS, AND STATISTICS OF CHURCHES

*Connected with the General Baptist Missionary Society in Orissa, March 31st, 1886.*

Stations formed.	Name of Stations.	Missionaries.	Female Missionaries.	Native Preachers.	Increase during the year.			Decrease during the year.			Total Number of Members.	Chapels.	Total Christian Community.
					Baptized.	Received by Dismission.	Restored.	Dismissed & Removed.	Excluded.	Dead.			
1825	BERHAMPORE.....	Thomas Bailey .. 1861	.....	Makunda Das .....	10	—	1	7	1	1	201	2	490
1849	BRANCHES AT PADRI POLLI AND RUSSELLCONDAH	.....	.....	Kopileswara Das.....									
1868	KHOORDAH, &c.....	.....	.....	Niladri Naik .....									
1839	KHUNDITTUR .....	.....	.....	Krupasindhu Mahnty Tama Patra .....	1	—	—	—	—	—	38	1	81
1841	CHAGA .....	.....	.....	Duli Patra .....	—	—	1	—	—	—	26	1	73
1822	CUTTACK .....	J. Buckley, D.D. 1844	Mrs. Buckley .. 1841	Balaji Jenna .....	13	1	—	6	4	—	122	1	347
		W. Miller .....	Mrs. Miller .....	Shem Sahu .....	44	7	2	13	7	11	544	4	1490
		1845	1852	Sebo Patra.....									
		J. F. Hill .....	1854	Poorosootum Chowdri .....									
		1884	1872	Ghanu Shyam Naik .....									
1882	HOUGHPATNA ..	A. H. Young, M.A. 1885	Miss Barrass .....	Damudar Mahanty ..	1	—	—	—	—	—	10	—	28
1883	BHOIRAPORE ..	.....	Miss Hill .....	Bharasa Mahanty ..	6	—	—	2	—	—	31	—	104
1868	MACMILLANPATNA ..	.....	1884	Anunta Das .....									
1871	MINCHINPATNA ..	.....	.....	Paul Singh.....	—	—	—	—	—	2	39	—	90
1840	PIPLEE .....	P. E. Heberlet .. 1878	Mrs. Heberlet .. 1881	Jacob Sahu .....	11	—	3	17	1	2	255	4	624
	BRANCHES AT BILEPADDA AND BONAMALIPORE	.....	.....	Thoma Santra .....									
		.....	.....	Makunda Sahu .....									
		.....	.....	Modan Mohan Routra ..									
1879	SAMBALPUR.....	J. G. Pike .....	Mrs. Pike .....	Daniel Das .....	2	—	—	—	—	—	20	1	39
		1873	1873	Nityanund Behara ..									
		John Vaughan ..	Mrs. Vaughan ..	Bala Krishnu Rath..	88	8	7	45	13	16	1286	14	3366
1823	POOREE .....	No resident Missionary, but visited by Missionaries and Native Preachers from Piplee and Cuttack.	1878	Balunki Padhan .....									

## STATISTICS OF MISSION ORPHANAGES AND SCHOOLS

MARCH 31, 1886.

CUTTACK—		
Female Orphanage	... ..	108
Ditto ditto	(Day Scholars)	12
Male Orphanage	... ..	19
Sutahat	...	50
Christianpore		33
Peyton Sae	... ..	33
Sunday School, Oriya	...	337
Ditto ditto	English	76
Zenana School	... ..	18
Mission High School, English		112
Protestant European School		100
CHOGA—		
Boys' School	... ..	25
Girls' ditto	(supported by Female Education Society)	33
Sunday School	... ..	107
KHUNDITTUR—Day School, 12; Sunday School, 36		48
MACMILLAN PATNA—Day School, 32; Sunday School, 20		52
MINCHIN PATNA—Day School, 25; Sunday School, 14		39
KHOORDAH—Day School, 16; Sunday School, 11		27
PIPLEE—		
Female Orphanage		26
Boys' Day School		42
Girls' ditto		44
Sunday School	... ..	62
Bonamalipore Day and Sunday Schools (mixed)		15
Bilepadda Day School (mixed)		23
BERHAMPORE—		
Male and Female Orphanage	...	6
Sunday School (mixed)	...	46
Elementary Day School (mixed)		41
Middle School	... ..	52
PADRI POLLI—Sunday School, 20; Day School, 14	...	34
Total in Day and Sunday Schools		1620

## SUMMARY OF CONTRIBUTIONS.

	£	s.	d.		£	s.	d.
Legacies .. ..	59	0	0	Earl Shilton .. ..			
Dividends and Interest ..	232	0	5	Eastwood .. ..			
Miscellaneous .. ..	636	9	8	Eastwood Vale .. ..			
Arnold .. ..				Edgeside .. ..	0	11	6
Ashby and Packington ..	35	8	9	Epworth and Butterwick ..	}	2	11
Audlem .. ..	3	19	0	Crowle .. ..			
Austrey and Polesworth ..				Fleet .. ..	4	14	1
Bacup .. ..	1	0	0	Ford .. ..	16	10	0
Barton and Barlestone ..	50	15	0	Forncett and Moulton ..			
Bedworth .. ..	0	16	2	Gambleside .. ..			
Beeston .. ..	17	15	10	Gedney Hill and Sutton St.			
Belper .. ..	5	15	9	Edmunds .. ..			
Berkhampstead .. ..	18	5	5	Gosberton .. ..			
Billesdon .. ..	5	3	2	Grantham .. ..	2	16	5
Birchcliffe .. ..	39	10	6	Great Grimsby .. ..	20	11	9
Birmingham, <i>Lombard Street</i>	49	1	8	Halifax .. ..	64	2	2
" <i>Longmore Street</i>	1	0	0	Haslington .. ..	5	4	0
Boston .. ..	33	12	8	Hathern .. ..			
Boughton .. ..				Heanor .. ..	4	0	4
Bourne .. ..	50	10	0	Heptonstall Slack .. ..	29	6	9
Bradford, <i>Tetley Street</i>	15	16	2	Hinckley .. ..	2	4	0
" <i>Infirmiry Street</i>	13	14	3	Hitchin .. ..	43	9	0
" <i>Allerton, Bethel</i>	5	8	6	Hose and Clawson .. ..	7	2	0
" <i>Central</i>	11	6	10	Hucknall Torkard .. ..	19	5	10
Broughton .. ..	5	7	8	Hugglescote .. ..	23	12	2
Burnley, <i>Ebenezer</i>	16	0	0	Hurstwood .. ..	0	5	0
" <i>Enon</i>	22	5	11	Ibstock .. ..	8	5	0
Burton-on-Trent, <i>Zion</i>	80	2	10	Ilkeston, <i>Queen Street</i>			
" <i>Parker Street</i>	12	13	0	" <i>South Street</i>	8	11	4
Carlton .. ..				Isleham .. ..	1	13	2
Castle Donington .. ..	30	15	7	Kegworth and Diseworth ..	9	5	1
Chatteris .. ..	6	0	10	Killingholme .. ..			
Chellaston .. ..	7	8	0	Kimberley .. ..			
Chesham .. ..	53	10	11	Kirkby Woodhouse .. ..	2	2	0
Chesterton .. ..				Kirkby .. ..	10	5	10
Cinderbank .. ..				Kirkby, East .. ..	11	4	5
Clayton .. ..	20	1	4	Kirton-in-Lindsey .. ..	3	15	5
Coalville .. ..	3	0	0	Knipton .. ..			
Colwell (Isle of Wight)				Landport .. ..	11	3	2
Congleton .. ..				Langley Mill .. ..	4	7	8
Coningsby .. ..	7	6	6	Latebrook .. ..			
Coventry, <i>Gosford Street</i>	1	10	0	Leake .. ..	4	18	9
Cradley Heath .. ..				Leeds, <i>North Street</i>	47	7	9
Crewe .. ..	6	14	2	" <i>Wintoun Street</i>	3	3	0
Crich .. ..				Leicester, <i>Friar Lane</i>	41	13	2
Cropstone .. ..	0	5	0	" <i>Archdeacon Lane</i>	86	6	1
Denholme .. ..	4	14	4	" <i>Dover Street</i>	98	15	6
Derby, <i>St. Mary's Gate</i>	95	17	7	" <i>Carley Street</i>	37	12	1
" <i>Osmaston Road</i>	73	11	5	" <i>Memorial Hall</i>	38	9	7
" <i>Watson Street</i>	17	0	0	Lincoln .. ..	15	8	6
Dewsbury .. ..	55	2	4	Lineholme .. ..	10	0	10
Downton .. ..				London, <i>Commercial Road</i>	45	10	8
Duffield .. ..	20	8	0	" <i>Borough Road</i>	19	6	4

	£	s.	d.		£	s.	d.
London, <i>Church Street</i>	36	11	8	Rochester			
„ <i>Præd Street</i>	27	6	3	Rothley and Sileby			
„ <i>Westbourne Park</i>	259	18	2	Ruddington	5	8	8
„ <i>East Finchley</i>	6	9	2	Rushall			
„ <i>Crouch End</i>				Sawley	11	16	6
„ <i>Nutford Hall</i>				Sheepshed		0	19
„ <i>Haven Green, Ealing</i>	26	4	4	Sheffield	51	0	8
„ <i>Bethnall Green</i>				Shore	11	19	6
Long Eaton	15	0	6	Smalley and Kilbourne	3	8	10
Longford, <i>Salem</i>	16	11	6	Smarden	0	8	0
„ <i>Union Place</i>	1	0	6	Spalding	40	9	8
Long Sutton	11	3	11	Stalybridge	24	3	5
Longton	13	0	4	Stanton Hill			
Long Whatton and Belton	2	4	4	Stapleford	2	17	0
Loughborough, <i>Baxter Gate</i>	37	18	0	Stoke-on-Trent	44	9	6
„ <i>Wood Gate</i>	60	14	1	Sutterton	2	19	2
Louth, <i>North Gate</i>	33	8	5	Sutton-in-Ashfield	5	6	6
„ <i>East Gate</i>	22	0	9	Sutton Bonington and Nor-			
Lydgate	15	17	3	„ manton	0	12	0
Lyndhurst	8	1	9	Sutton St. James			
Macclesfield	16	17	11	Swadlincote	26	11	1
Magdalen				Tarporley	56	1	9
Maltby-le-Marsh	14	2	2	Thurlaston			
Mansfield	10	18	6	Todmorden	17	8	2
March	20	7	6	Tring			
Market Harborough	1	13	5	Tydd St. Giles			
Measham and Netherseal	19	5	3	Vale	8	4	6
Melbourne and Ticknall	48	7	6	Walsall, <i>Stafford Street</i>	46	18	5
Milford				„ <i>Vicarage Walk</i>	28	17	8
Misterton				Wendover	8	8	5
Morcott and Barrowden	0	15	0	West Vale	6	18	7
Mossley				Wheelock Heath	14	18	4
Nantwich	7	7	9	Whittlesea	2	0	8
Nazebottom	0	10	0	Whitwick	2	16	11
Netherton				Windley			
Newthorpe	0	10	0	Wirksworth and Shottle			
Northallerton and Brompton				Wisbech	33	16	6
Norwich	35	8	10	„ Mepal and Thetford			
Nottingham, <i>Stoney Street</i>	10	1	3	Wolvey	0	12	6
„ <i>Broad Street</i>	88	9	3	Wymeswold			
„ <i>Daybrook</i>	9	9	0				
Nottingham, <i>Carrington</i>	12	8	1		£4794	13	11
„ <i>Mansfield Road</i>	47	17	5				
„ <i>Lenton</i>	5	2	7				
„ <i>Old Basford</i>	103	6	10				
„ <i>New Basford</i>	31	10	2				
„ <i>Whitemoor</i>							
„ <i>Bulwell</i>							
„ <i>Radford</i>	2	13	6				
„ <i>Woodboro' Road</i>	45	2	5				
„ <i>Hyson Green</i>	27	16	6				
Nuneaton	2	12	0				
Peterborough	123	9	4				
Pinchbeck	1	2	0				
Poynton	10	16	8				
Queensbury	16	13	10				
Queniborough							
Quorndon	15	4	0				
Retford and Gamston	5	19	9				
Ripley	39	7	6				

## MISSION STATIONS.

## ORISSA.

Berhampore	79	15	0
Cuttack	985	4	0
Piplee	219	9	0
Mission Press, Cuttack	1336	10	0
	£2620	18	0

## ROME.

Contributions	213	6	5
Total	£7628	18	4



# CONTRIBUTIONS

TO THE

## General Baptist Missionary Society.

Legacies.		£ s. d.		Books and Boxes—		£ s. d.	
By Miss Ann Hall, Wirksworth	9 0 0	Loughborough—Pro- ceeds of Sale	34 12 9	William Calladine..	0 10 0	Albert Goadby ..	0 11 6
By Mr. Alfred Elliott, Castle Donington	50 0 0	Louth—Misses Mid- dleton	0 5 0	Bertie Mantle ..	0 8 4	W. & M. A. Matthews	0 6 0
	59 0 0	London—		Clara Miles ..	0 6 0	F. E. & F. A. Clarke	0 14 0
<b>Dividends and Interest.</b>		R. Johnson, Esq.— General Purposes	10 0 0	S. E. & M. A. Scott	0 8 6	Mabel Hatton ..	0 12 0
Dividends & Interest	232 0 5	Mission Press in Rome	25 0 0	Ellen Stanford ..	0 6 4	Sarah M. Orchard..	0 10 3
<b>Miscellaneous.</b>		Mission Room in Rome	20 0 0	Elizabeth Toplis ..	0 5 0	Katie Smith ..	0 7 6
Association Collection at Ealing	18 13 0	Arthur F. Johnson's Sabbath Morning Breakfast-table box	0 17 6	F. & Jos. Staley ..	0 8 7	Annie Millar ..	0 3 0
Ditto ditto W. & O.	9 17 9	Bible Translation Society	100 0 0	Annie E. Jones ..	0 15 0	Edith Smith ..	1 0 0
Assurance of the late Rev. H. Wilkinson	300 0 0	Rev. J. Batey ..	0 10 6	Florence Ellen Smith	1 10 6	Clara Belton ..	2 15 6
Australia—Mr. D. Lig- gins, Victoria	5 0 0	Macclesfield—Mrs. Faulkner, for W. & O. Fund	0 4 0	Clara Bedford ..	2 15 6	Miss Bell's Class Box	0 11 0
Baptist Union Collec- tion at Swansea	10 0 0	Manchester—Mr. E. Pochin	5 0 0	A Friend (by Mrs. Salisbury)	0 5 0		12 13 0
Barton Friend, An Old Burnley—Messrs. A. and A. Hartley	0 4 0	Nottingham—The Col- lege	2 0 0				
Caversham— E. West, Esq.	5 0 0	Oundle—Mrs. Cun- nington	1 1 0	<b>PACKINGTON.</b>			
Working Society for Cuttack	10 0 0	Rocaster (Barrow Hill)—Mrs. Grant..	1 0 0	Public Collections ..	2 0 0	Mrs. T. Smith ..	0 10 0
Derby— A Friend	2 0 0	Sambalpur Book- room—per Rev. J. G. Pike	37 14 6	Miss S. A. Smith ..	0 10 0	Miss Aulsebrook ..	0 5 0
A Friend (Rome)	2 0 0	Tutbury	0 5 0	Miss E. Aulsebrook ..	0 5 0	Miss Wood ..	0 5 0
Dollar—Mrs. Gunn	1 0 0	Watchet—Mrs. Mar- shall	2 0 0				
Edinburgh—Mrs. Wahab	1 0 0			<b>Boxes—</b>			
Exeter—Rev. E. C. Pike, B.A.	0 10 6	Total ..	636 9 8	P. and F. Ellis ..	0 6 0	Sunday School Box	0 3 0
Fleckney—per Mr. G. Coltman	1 5 0	<b>Ashby and Packington.</b>					4 4 0
Grantham—per Miss Hallerton	0 10 0	Rev. C. Clarke, B.A.		<b>ASHBY.</b>			
Moore	1 10 0	Public Collections ..	7 17 9	Total ..	35 14 9	Less Expenses ..	0 6 0
Hoveringham—J. Nall, Esq.	5 0 0	Collected by Miss A. E. Goadby— Rev. C. Clarke, B.A.	0 10 0	<b>Audlem.</b>			
Hunstanton—Mrs. Mawby	0 10 0	Mr. & Mrs. Salisbury	2 2 0	Rev. G. Towler.			
Leicester— Collection at Rev. J. G. Pike's Farewell Services	12 13 2	Ditto for Rome	1 1 0	Collected by—			
Mr. C. L. Bailey	2 2 0	Ditto New Year's Offering	3 3 0	Miss Nessie Williams	1 1 0	Miss Florrie Hill ..	1 0 0
Mrs. Wm. Bailey	1 1 0	Mr. G. Orchard ..	1 1 0	Miss Emma Towler	0 13 0	Miss F. Bonell ..	0 9 0
Mr. C. Harding	1 0 0	Mr. Goadby ..	0 10 0	Master J. Williams ..	0 5 6	Master C. Gresty ..	0 5 3
Mr. E. Wood	1 1 0	Mr. Pearson ..	0 10 0	Two Boxes ..	0 5 3		3 19 0
A Widow—W. & O. Fund	0 10 0	Mrs. Evans ..	0 10 0	<b>Bacup.</b>			
Another Widow	1 0 0	Miss Everett ..	0 5 0	Contributions ..			
Littleborough—Mr. Wm. Greenwood	1 1 0	Mr. Mantle ..	0 5 0	.. ..			
Liverpool—Rev. J. H. Atkinson	1 1 0	Mr. Miles ..	0 5 0	1 0 0			
		Mr. Toplis ..	0 5 0	1 0 0			
		Mrs. Thirby ..	0 5 0	1 0 0			
		Sums under 5s. . . .	0 8 0	1 0 0			
				11 0 0			

Barton, Barlestone, &c.		Lucy Riley . . . . .		£ s. d.		Belper.		£ s. d.	
Revs. G. Needham and J. R. Godfrey.		Ellen Newborough . . . . .		0 6 2		Public Collections . . . . .		2 14 3	
£ s. d.		Emma Swann . . . . .		0 8 10		Sac. Coll. for W. & O. . . . .		0 12 0	
Public Collections—				4 12 5		Mr. & Mrs. Bakewell . . . . .		2 2 0	
Barton Fabis . . . . .		NEWBOLD.				Collected by—			
Bosworth . . . . .		Miss Eliza Marriott . . . . .		0 5 5		Charles H. Bakewell . . . . .		0 17 4	
Barlestone . . . . .		Miss Annie Hall . . . . .		0 10 8		Thomas Kerry . . . . .		0 1 2	
Congerstone . . . . .		Miss Esther Leader . . . . .		0 6 8		Total . . . . .		6 6 9	
Desford . . . . .		Sums under 5s. . . . .		0 17 3		Less expenses . . . . .		0 11 0	
Newbold . . . . .				2 0 0		Berkhampstead.			
12 12 7		BAGWORTH.				Rev. J. F. Smythe.			
Sac. Coll. for W. & O. . . . .		Sunday School box . . . . .		1 1 6		Public Collections . . . . .		5 9 5	
Mr. J. Bailey, sen., (Markfield) . . . . .		Fred Lee . . . . .		0 9 8		Sac. Coll. for W. & O. . . . .		0 16 0	
1 0 0		Julia Barton . . . . .		0 2 9		By Miss Andrews . . . . .		2 0 0	
BARTON.		Sarah Prime . . . . .		0 9 3		Juvenile Collectors—			
By Miss L. Deacon—		Annie Ball . . . . .		0 9 5		Boys—			
Mr. Compton . . . . .		Annie Miles . . . . .		0 3 3		C. Rodwell . . . . .		0 5 0	
Mrs. T. Deacon, sen. . . . .		Ada Lawrance . . . . .		0 12 0		L. Norris . . . . .		0 5 0	
Mr. T. Deacon, jun. . . . .		Rhoda Hextall . . . . .		0 5 11		A. Dwight . . . . .		0 8 0	
Mr. S. Deacon . . . . .		George H. Oxford . . . . .		0 2 1		H. Gudgin . . . . .		0 14 3	
0 5 0				3 15 10		G. A. Osborn . . . . .		0 15 6	
1 15 0		MARKET BOSWORTH.				E. Kingham . . . . .		0 17 6	
Girls—		Sunday School Collection . . . . .		0 9 9		Girls—			
Miss Annie Haywood . . . . .		Miss Hextall's box . . . . .		0 6 0		A. Bunker . . . . .		0 5 0	
Miss A. Pemberton . . . . .				0 15 9		K. Pocock . . . . .		0 6 7	
Miss Jane Preston . . . . .				51 2 6		L. Andrews . . . . .		0 8 2	
Miss Mabel Goddard . . . . .		Total . . . . .		0 7 6		M. Howard . . . . .		0 12 4	
Miss Mary Oldacres . . . . .		Less expenses . . . . .		0 7 6		R. C. Sills . . . . .		0 15 0	
Miss Pattie Inasley . . . . .		Bedworth.				1st Class Boys . . . . .		0 10 0	
Miss Eliz. Adams . . . . .		Public Collection . . . . .		1 3 5		2nd „ Girls . . . . .		1 5 7	
Miss Rose Oldacres . . . . .		Less expenses . . . . .		0 7 3		3rd „ . . . . .		0 9 2	
Miss Clarke . . . . .		0 16 2				Collectors & Classes under 5s. . . . .		1 16 11	
Sums under 5s. . . . .						Edwin Smythe's Box . . . . .		0 6 0	
6 7 5		Beeston.				Total . . . . .		18 5 5	
Boys—		Rev. R. Pursey.				Billesdon.			
John H. Compton . . . . .		Public Collections . . . . .		4 3 10		Public Collections . . . . .		1 7 1	
Thomas Inasley . . . . .		Juvenile Collections . . . . .		0 13 10		Mr. W. Fox (Humberstone) . . . . .		1 0 0	
Walter Inasley . . . . .		Sac. Coll. for W. & O. . . . .		1 0 0		Collected by—			
0 9 8		Mr. William Neville . . . . .		1 0 0		Lizzy Sturgess . . . . .		0 12 0	
2 13 2		By Miss Walker—				Grace Naylor . . . . .		0 10 0	
BARLESTONE.		Mr. Chas. Neville . . . . .		0 8 8		Florence Potter . . . . .		0 9 4	
By Mrs. Wilkins—		Mrs. Oakey . . . . .		0 5 0		Joseph Miles . . . . .		0 6 0	
Mrs. Kirkman . . . . .		Mrs. J. R. Pearson . . . . .		0 5 0		Edgar Payne . . . . .		0 5 0	
Mr. T. Wilkins . . . . .		Mrs. Tansley . . . . .		0 5 0		Sums under 5s. . . . .		0 13 9	
Mr. F. F. Wilkins (Northampton) . . . . .		Mr. S. Walker . . . . .		0 5 0		Total . . . . .		5 3 2	
Miss Hackett . . . . .		Mrs. S. Walker . . . . .		0 5 0		Birchcliffe.			
Rev. J. R. Godfrey . . . . .		Small sums . . . . .		1 12 7		Rev. W. Gray.			
Mr. Cart . . . . .				3 6 3		Public Collections . . . . .		12 11 6	
Mr. Thirlby . . . . .		Books—				Sac. Coll. for W. & O. . . . .		1 15 0	
Mr. J. K. Archer . . . . .		Mrs. Lorenz . . . . .		1 5 2		By Mr. C. Lacey Gray—			
Messrs. W. Deacon and A. Cart . . . . .		Miss Annie Oldham . . . . .		1 0 0		Mr. James Lister . . . . .		3 3 0	
0 5 0		Miss Saloway . . . . .		0 15 11		Rev. W. & Mrs. Gray . . . . .		2 2 0	
6 8 0		A Friend . . . . .		0 7 0		Mr. Lister, jun. . . . .		1 1 0	
Sunday School Collection . . . . .		3 8 1				Miss Lister . . . . .		0 10 6	
1 1 11		Boxes—				Mr. A. T. Gray . . . . .		0 10 6	
Miss E. Kirkman's box . . . . .		Betsey Ann Smith . . . . .		1 4 0		Mr. S. Crossley . . . . .		0 5 0	
Miss Minnie Cart . . . . .		Annie Naylor . . . . .		0 12 6		Mr. R. Greenwood . . . . .		0 5 0	
Mrs. Gresley . . . . .		Boys' School . . . . .		0 12 0		Miss Greenwood . . . . .		0 5 0	
Miss Eliz. Bradbury . . . . .		Girls' . . . . .		0 5 5		Miss E. Barritt . . . . .		0 5 0	
0 5 0		Gilbert Dewey . . . . .		0 9 3		Mr. G. Jowett . . . . .		0 5 0	
Sums under 5s. . . . .		Frederick Walker . . . . .		0 9 3		Mrs. Utley . . . . .		0 5 0	
0 15 1		Elizabeth Daubney . . . . .		0 6 6		Small sums . . . . .		0 15 0	
6 4 4		Mrs. Price . . . . .		0 4 4					
DESDFORD.		Friends . . . . .		0 4 7					
Sunday School Collections . . . . .				4 7 10					
1 3 1				17 19 10					
John Lines . . . . .				Less expenses . . . . .					
0 4 2				0 4 0					
George Storer . . . . .									
0 4 8									
Stephen Pickering . . . . .									
0 7 3									
Bertie Cluwner . . . . .									
0 8 9									
Ernest Richardson . . . . .									
0 8 10									
John Lawrance . . . . .									
0 9 1									
Sarah Walker . . . . .									
0 4 9									

	£	s.	d.
By Miss R. Townsend—			
Mr. A. Sutcliffe ..	1	1	0
Mr. & Mrs. Townsend	0	15	0
Miss Milnes ..	0	7	6
Miss Townsend ..	0	7	6
Mrs. A. Eastwood ..	0	7	6
Miss B. Townsend ..	0	6	0
Mr. E. Harwood ..	0	6	0
Miss Jane Thomas ..	0	5	0
Mr. R. Crossley ..	0	5	0
Mr. J. Helliwell ..	0	5	0
Mr. R. Greenwood ..	0	5	0
Mr. J. Cockcroft ..	0	5	0
Mr. G. Greenwood ..	0	5	0
Small sums ..	2	19	8
3rd Bible Class ..	0	14	10
	8	15	0

By Mr. J. Cockcroft—			
Mr. Jos. Thomas ..	2	10	0
Mr. J. Greenwood ..	0	10	6
Mr. John Thomas ..	0	5	0
Small sums ..	0	15	0
	4	0	6

By Miss B. Smith—			
Miss B. Sutcliffe ..	0	7	6
Mr. A. & Misses Smith	0	7	0
Miss B. Greenwood ..	0	2	0
	0	16	6

By Mr. F. Greenwood—			
Mr. W. Thomas ..	0	10	6
Mr. C. Knowles ..	0	10	0
Mr. A. Webster ..	0	6	0
Miss Ashworth ..	0	5	0
Small sums ..	0	8	6
	2	0	0

Total ..	40	1	0
Less expenses ..	0	10	6

**Birmingham.**

**LOMBARD STREET.**

Rev. E. W. Cantrell.

Public Collections ..	5	11	10
Sac. Coll. for W. & O.	1	0	0
Mr. Linnett ..	0	10	0

By Miss E. M. Wright—			
Mr. Mills ..	1	1	0
Mrs. Atkin ..	1	1	0
Mr. E. N. Cook ..	1	0	0
Miss Gent ..	1	0	0
Mr. W. Gent ..	0	10	6
Mr. J. Patterson ..	0	10	6
Mr. J. Johnson ..	0	10	0
Mr. W. Middlemore ..	0	10	0
Mrs. Southall ..	0	10	0
Mrs. Lear ..	0	5	0
Mrs. Taylor ..	0	5	0
Miss Allen ..	0	5	0
Mr. Jones ..	0	5	0
Mr. Meaking ..	0	5	0
Mr. Lawrence ..	0	5	0
Mrs. J. Sturge ..	0	5	0
	8	8	0

Boxes—			
Mrs. Poynter ..	0	6	10
Sums under 5s. ..	0	6	9
	0	13	7

By Mrs. Cook, for Rome—			
Mrs. Atkin ..	0	12	0
Mrs. Meaking ..	0	6	0

	£	s.	d.
Mrs. Lear ..	0	5	0
Miss Robinson ..	0	5	0
Mr. Linnett ..	0	5	0
Mr. Hitchcock ..	0	5	0
Mrs. Cook ..	0	5	0
Mr. Nutt ..	0	2	6
	2	5	6

*Juvenile Society.*

Miss Pridmore, Secretary.			
Girls' division—			
Miss Ada Green ..	2	1	8
Miss Lucy Coombs ..	2	0	0
Miss Butler ..	1	18	2
Miss Mary J. Green ..	1	15	0
Miss Coombs ..	1	8	1
Miss Amy Alcock ..	1	6	0
Miss Emma Brooks ..	1	1	1
Miss Emily Lee ..	1	0	0
Miss Alice Brooks ..	0	19	0
Miss Smith ..	0	18	0
Miss Terry ..	0	15	6
Miss Amelia Snape ..	0	14	0
Miss Rebecca Hodson	0	13	0
Miss Shovelbotham ..	0	12	3
Miss Ada Hadwell ..	0	12	0
Misses G. & A. Wright	0	7	1
Miss Nellie James ..	0	5	0
Miss H. Nicklin ..	0	3	0
Half of Sunday Afternoon Collections ..	0	7	1
	18	16	4

Mr. H. Hitchcock, Secretary.

Boys' division—			
H. C. Hitchcock ..	2	5	6
David Vaughan ..	2	1	0
Harry Cantrell ..	1	12	6
Mr. Wright's Class ..	1	10	0
Mr. G. Asman's Class ..	1	2	6
Mr. W. H. Knight ..	0	19	0
Ernest Coombs ..	0	18	6
Willie Wright ..	0	18	6
Mr. Manton ..	0	8	10
Vincent Green ..	0	8	8
Ernest & Jno. Wright	0	7	0
Sunday Afternoon Collection ..	0	7	6
	12	19	6

Total ..	50	4	9
Less expenses ..	1	3	1

**LONGMORE STREET.**

Rev. A. T. Prout.

Mrs. Prout ..	0	10	0
Miss Nellie Wright ..	0	10	0
	1	0	0

**Boston.**

Rev. John Jolly, B.A.

Public Collections and Profit on Tea ..	5	17	3
Sac. Coll. for W. & O.	1	1	0
By Mrs. Munford—			
Mrs. Tylor ..	1	0	0
Mrs. Best ..	0	10	0
Mr. Munford ..	1	1	0
Mrs. Munford ..	0	6	0
Miss Rayson ..	0	10	0
Mr. Weightman ..	0	10	0
Small sums ..	0	12	6
	4	9	6

	£	s.	d.
By Mrs. Bayley—			
Mr. Ward ..	1	1	0
Mr. Casswell ..	0	10	0
Rev. J. Jolly, B.A.	0	10	6
Mr. Shaw ..	0	5	0
Miss Wood ..	0	5	0
Miss Best ..	0	5	0
Mrs. R. T. Bayley ..	0	5	0
Small sums ..	0	2	6
	3	4	0

By Mrs. Cheer—			
Mrs. Cheer ..	0	7	0
Small Sums ..	0	8	0
	0	15	0

**HIGH STREET.**

Boxes—			
Mr. Smith ..	0	5	0
Thomas Lambie ..	0	5	0
Small sums ..	0	16	5

Books—			
Sarah Wilson ..	1	6	10
Nellie Beales ..	1	5	10
Kate Thompson ..	1	5	9
Mary Chiles ..	0	17	0
Ellen Hebb ..	0	16	11
Emily Darby ..	0	16	0
Minnie Newham ..	0	15	3
Herbert A. Cole ..	0	14	8
Nellie Tester ..	0	14	7
William H. Tyler ..	0	14	6
Agnes Lambie ..	0	14	2
Louisa Arnall ..	0	13	0
Maud Hartley ..	0	12	1
Beatrice Bartram ..	0	10	9
Sarah Brewin ..	0	10	8
Emily Loveley ..	0	9	3
Fred Scarfe ..	0	9	3
Harry Sharpe ..	0	8	10
A. Thompson ..	0	7	11
Ada Thompson ..	0	7	7
Fred Darby ..	0	7	6
Rose Brackenbury ..	0	7	6
Lucy Bush ..	0	6	4
Louisa Taylor ..	0	6	2
W. Mitchell ..	0	5	4
Small sums ..	1	5	4
	18	15	5

Total ..	34	2	2
Less expenses ..	0	9	6

**Bourn and Morton.**

**BOURN.**

Rev. G. H. Bennett.

Public Collections ..	9	2	9
Sac. Coll. for W. & O.	1	9	5
Mr. C. Roberts ..	0	13	0
Mrs. C. Roberts, for Orphan ..	2	12	0
By Mrs. E. Wherry—			
Mrs. T. Ridgway ..	1	1	0
Mrs. E. Wherry ..	1	1	0
Rev. G. H. Bennett ..	0	10	0
Mrs. Bray ..	0	15	0
Mr. T. P. Allatt ..	0	10	0
Mr. C. Roberts ..	0	13	0
	4	10	0

By Mrs. Wyles—			
Mr. C. Roberts ..	0	13	0
Mrs. Brothwell ..	0	5	0

	£	s.	d.
Mrs. Goodyear, the late	0	5	0
Mr. (Gilbert, sen.	0	5	0
Mr. W. Ash	0	5	0
Mrs. R. Gibson	0	5	0
Mrs. Garner	0	5	0
Mrs. Wylos	0	5	0
Small sums	1	5	0
	3	13	0
By Miss L. E. Wherry—			
Mr. & Mrs. W. R. Wherry	5	0	0
Miss L. E. Wherry	0	10	0
Mr. & Mrs. J. Story, jun.	0	15	0
Mr. & Mrs. Pearce	0	5	0
Mr. Presgrave	0	5	0
Mr. C. Roberts	0	13	0
Small sums	0	2	6
	7	10	6
By Mr. Bishop—			
Mr. C. Roberts	0	13	0
Mr. Bishop	0	10	0
	1	3	0
<i>Juvenile Society.</i>			
Miss Annie Bishop, Secretary.			
Mr. C. Roberts	0	13	0
Collecting Books—			
Annie Bishop	4	2	8
Pollie Ellicock	2	1	10
Lizzie Ellicock	1	17	3
George Beaver	1	15	5
Albert Wherry	1	4	4
Nellie Measures	0	15	4
Florence Wherry	0	14	9
Louisa Payling	0	8	9
James Goodyear	0	6	0
Small sums	0	0	2
	13	19	6
	44	13	2
MORTON.			
Public Collection	0	6	10
Collection at Juvenile Missionary Meeting	0	7	7
By Mrs. Swift—			
In Box	0	12	7
Mr. Allatt	0	10	0
Mr. C. Roberts	0	13	0
	1	15	7
Juvenile Collectors—			
Emily Hare	0	17	4
Henry Lambert	0	12	6
Maria Whitlam	0	8	10
Clementina Holmes	0	8	0
Joseph Handford	0	7	7
Frank Gray	0	6	0
Mary Wyer	0	5	0
Sums under 5s.	0	11	10
	3	17	1
Boxes—			
School	0	17	3
Eliza Richardson	0	1	11
	0	19	2
Total	51	10	5
After Audit	1	9	5

Bradford.		
TETLEY STREET.		
Rev. James Mills.		
	£	s. d.
Public Collections	6	6 10
Sac. Coll. for W. & O.	1	10 8
Annual Tea Profit	0	4 4
Mrs. Barker	1	0 0
A Friend	0	13 0
Collected by—		
Shoemith Braysbaw	0	13 3
Thomas Bamford	1	11 11
Fred Haxby	0	14 5
Arthur Dewhirst	0	8 0
Mildred Blakey	0	15 9
Martha H. Wood	0	17 6
Nanny Jowett	0	9 9
Edith Brook	0	14 10
Small sums	1	7 5
Total	17	7 8
Less expenses	1	11 6
INFIRMARY STREET.		
Rev. D. S. Williams.		
Public Collections	2	1 0
Sac. Coll. for W. & O. (2 years)	1	5 0
Ditto United	1	0 8
Mrs. Rhodes	0	5 0
Collected by—		
Polly Chapman	1	5 2
Isabel Bellerby	1	3 0
Lillie Hulme	1	1 0
Florrie Bradley	0	19 7
Elizabeth A. Firth	0	17 4
Herbert Whitham	0	17 0
Thomas J. Dodson	0	15 3
Miriam Hanson	0	10 6
Mary Drake	0	7 6
George Nunns	0	7 6
Thomas Audsley	0	4 6
Eliza A. Bell	0	3 6
Frank Sharp	0	3 3
Charles W. Brook	0	2 6
Small sums	0	5 0
	13	14 3
ALLERTON, BETHEL.		
Public Collection	1	16 6
Sac. Coll. for W. & O.	0	12 6
Juvenile Collection	0	14 8
Collected by—		
S. A. Robertshaw	0	13 9
T. C. Cockcroft	0	9 6
C. Sowden	0	6 4
Sums under 5s.	0	15 3
	5	8 6
ALLERTON, CENTRAL.		
Annual Collection	2	14 11
Mr. Albert White	0	10 0
Sunday School Boxes	3	11 9
Collected by—		
Susanna Robinson	1	15 1
Etta Towler	1	11 8
Joe Tidswell	0	10 0
Cyrus Cockcroft	0	8 8
Fred Duckitt	0	4 9
	11	6 10

Broughton.		
	£	s. d.
Sac. Coll. for W. & O.	0	7 8
Mrs. Underwood	5	0 0
	5	7 8
Burnley.		
ENON.		
Rev. D. McCallum.		
Public Collections	7	16 0
Sac. Coll. for W. & O.	1	4 2
Classes—		
Miss Cowgill's	2	0 7
Miss Rae's	1	2 5
Mrs. Allen's	0	15 6
Misses Allen and Crawford's	0	10 6
Miss Calvert's	0	10 1
Mr. Greenwood's	0	7 6
Miss Allen and Mrs. Turner's	0	5 5
Mr. J. Riley's	0	5 11
Classes under 5s.	1	3 1
	7	1 0
Books—		
Miss G. Allen	3	2 10
Miss S. A. Heap	1	6 9
Miss L. E. Heap	0	16 3
Miss M. Brown	0	10 2
Master H. West	0	10 5
Books under 5s.	0	6 10
	6	13 3
Total	22	14 5
Less expenses	0	8 6
EBENEZER.		
Rev. J. E. Barton.		
Public Collections	9	1 11
Sac. Coll. for W. & O.	2	4 0
Mr. Clegg's Book	1	8 4
By Cards—		
Miss Annie Howarth	0	10 0
Charles Fould	0	7 0
A. Winterbottom	0	5 0
Walter Thornton	0	5 0
Cards under 6s.	2	0 2
Total	16	1 5
Less expenses	0	1 5
Burton-on-Trent and Overseal.		
Rev. S. S. Allsop.		
Public Collections	13	11 8
Sac. Coll. for W. & O.	3	3 0
	16	19 8
H. Wardle, Esq., M.P.	1	1 0
Sydney Evershed, Esq.	0	10 6
Henry Goodger, Esq.	0	10 6
Rev. S. S. Allsop	2	2 0
Mr. James Bannister	2	2 0
Mr. James Dunciff, Uttoxeter	2	2 0
Sydney Evershed, Esq.	0	10 6
Mr. Dunciff ditto	1	1 0
Mr. George Hurst	1	1 0
Mr. John Ellis	1	1 0
Miss Bailey	1	1 0
Mr. C. Spalding	1	1 0
Mr. D. Hardy	1	0 0

	£	s.	d.
Mrs. Wardle .....	0	10	6
Mr. W. Poynton .....	0	10	6
Mr. R. Hunt .....	0	10	6
Mr. G. Thomas .....	0	10	6
Mr. Roberts .....	0	5	0
	17	0	0

*Juvenile Association.*

Collected by—			
Lilla Bannister ..	3	10	0
Lizzie Bennett ..	2	9	4
Lottie Keen .....	2	8	1
Annie Bentley .....	1	12	6
Clara Bannister ..	1	8	1
Mercy Cross .....	1	3	10
Fanny Gough .....	1	2	5
Emily Cantrell ..	1	1	2
Emily Smith .....	1	0	6
Ethel Pelgate .....	0	17	4
Lottie House .....	0	16	1
Ellen Reader .....	0	15	11
Annie Bramall .....	0	13	1
Annie Phillips .....	0	13	0
Mary Hadfield .....	0	11	11
Kenneline Brown ..	0	11	10
Annie Hadfield .....	0	10	5
Grace Brown .....	0	9	9
Lillie Wheway .....	0	7	8
Annie Thorpe .....	0	5	7
Matilda Nutt .....	0	3	5
Small sums .....	0	4	8
	22	16	7

Collected by—			
Willie Turner .....	2	11	7
George Cantrell ..	1	0	0
Alfred Bosworth ..	0	19	11
John H. Farrall .....	0	14	9
James F. Cooke .....	0	8	9
Small sums .....	0	3	5
	5	18	5

Collected at Juvenile Missionary Meeting			
Mission Boxes—			
Mr. Matthews' Class	1	3	10
Mr. Spalding's ..	1	0	0
Mr. Lees' Class ..	0	1	11
Lizzie Poynton ..	1	0	0
Mr. Wheway's Children	0	9	6
Mr. Postle's ditto	0	7	2
Minnie Humphrey	0	7	1
Thomas Bramall ..	0	6	9
Mrs. John Beck ..	0	6	2
Miss Bailey .....	0	5	0
Lilian Hardy .....	0	4	1
Sophia Cross .....	0	1	4
	5	12	10

*Uzbridge Street School.*

Collected by—			
George Birch .....	0	14	0
Alice Deakin .....	0	6	2
School Box .....	0	11	4
Mrs. Foster's Box ..	0	4	11
	1	16	5

OVERSEAL.

Public Collections ..	2	2	0
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*Juvenile Association.*

Mary Ann Wilkins ..	1	10	6
Elizabeth L. Moore	0	16	6
James Smith .....	1	6	6
Frederick W. Moore	1	2	6

	£	s.	d.
Walter Moore .....	1	0	0
Henry Moore .....	0	16	6
Bertram Hudson .....	0	10	6
	9	5	0

Total ..	81	12	4
Less expenses ..	1	9	6

PARKER STREET.

Rev. C. Payne.

Public Collections ..	4	19	8
Sac. Coll. for W. & O.	0	16	9
Rev. Dr. Underwood	1	0	0
Miss Scott .....	0	10	0
Mr. Massey .....	0	10	0
Mr. T. Garner .....	0	10	0

Collected by—			
Mary Brooks .....	1	2	7
Edith Knowles .....	0	17	4
Louie Brooks .....	0	11	0
Eliza Gibson .....	0	7	9
Beatrice Brooks .....	0	5	8
Thomas W. Birch .....	0	7	0
Sums under 5s. ....	0	15	3
	12	13	0

Castle Donington.

Public Collections ..	8	17	0
By Miss Oldershaw—			
Mrs. Attwood .....	1	10	0
Do. for Rome .....	0	10	0
Mrs. Oldershaw .....	0	10	0
Do. for Rome .....	0	5	0
Mrs. Fielding .....	0	10	0
Mrs. Chapman .....	0	5	0
Mrs. Knight .....	0	2	6
	3	12	6

By Miss Elliott—			
Miss Elliott .....	2	2	0
Do. for Rome .....	0	10	6
Mr. Stevenson .....	0	10	6
Miss Doughty .....	0	6	0
Mrs. Shepherd .....	0	5	0
Mr. Dakin .....	0	5	0
Small sums .....	0	18	0
	4	17	0

By Miss Tomkinson—			
Small sums .....	0	10	0

By Miss Clayton—			
Miss Wright .....	0	5	0

Collected in Sabbath Schools:—

By Books—			
Miss Allsop .....	0	9	9
Miss A. E. Pickrell	1	5	11
Miss F. Stevenson ..	0	16	0
Miss M. A. Waldron ..	0	8	6
Miss Nellie Kilborn ..	0	5	5
Miss Jennie Kilborn ..	0	3	3
Miss L. Tomkinson ..	0	2	0
Master F. J. Parker ..	0	13	2
Master W. Burrows ..	0	2	7

By Boxes—			
Master F. Millward ..	1	10	3
Class Boxes .....	0	6	7

Collected at Juvenile Missionary Meetings			
	1	3	1

	7	6	6
	25	8	0

WESTON-ON-TRENT.

	£	s.	d.
Public Collection ..	1	7	1
Mr. Porter .....	1	0	0

Boxes—			
Miss Bertha Porter	1	3	3
Miss Parker .....	0	12	0
Miss Agnes Fitchett	1	7	0
Miss M. A. Pegg .....	0	15	8
Walter Wilkinson ..	0	2	7
	5	7	7

Total ..	30	15	7
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Chatteris.

Rev. T. H. Smith.

Public Collections ..	2	6	9
Sac. Coll. for W. & O.	1	0	0
Mrs. Sears .....	0	5	0
Mr. E. Allpress .....	0	5	0

Collected by—			
Miss Maria Ruston	1	8	8
Miss Chamberlain ..	0	9	3
Miss Ada Painter .....	0	8	6
Miss May Phillips ..	0	3	2

Young Women's Bible Class			
	0	13	0
Total ..	6	19	4
Less expenses ..	0	18	6

Chellaston.

Public Collection ..	0	10	6
Sac. Coll. for W. & O.	0	7	6
Mr. & Mrs. Richardson, Totnes .....	5	0	0
By Miss Warren .....	1	0	0
Sunday School .....	0	7	3
Mr. Slack .....	0	5	3
Total ..	7	10	6
Less Printing ..	0	2	6

Chesham.

Rev. W. Bampton Taylor.

Public Collections ..	8	14	0
Sac. Coll. for W. & O.	1	4	6

By Mrs. W. B. Taylor—			
Mr. and Mrs. J. W. G. Pegg .....	10	10	0
Mrs. G. W. Pegg .....	10	0	0
Mrs. Butcher (Tring)	1	0	0
Miss Harris, St. Alban's .....	0	10	0
Mr. & Mrs. Freeman	0	10	0
Rev. W. B. Taylor ..	0	10	0
Mrs. W. B. Taylor ..	0	10	0
Mr. C. Archer .....	0	5	0
Mrs. M. Birch .....	0	5	0
Mrs. Boarder .....	0	5	0
Mrs. Horwood .....	0	5	0
Mr. G. Neal .....	0	5	0
Miss Ann Spencer ..	0	5	0
Mrs. S. Puddlephatt	0	5	0
Mr. Henry Gee .....	0	4	0
Mr. D. Smith .....	0	4	0
	25	13	0

By Mrs. J. Bunker—			
Mr. & Mrs. Bunker	0	10	0
Mrs. C. Bunker .....	0	5	0

	£	s.	d.
Mr. D. G. Patterson	0	5	0
Mr. W. Puddlephatt	0	5	0
Mr. J. Hobbs	0	5	0
Mrs. Abbott	0	5	0
	1	16	0

*Juvenile Society.*

Quarterly Collections	1	3	3
Sunday Afternoon Collection	1	1	3
Profits from Teas	0	8	11

Collected by—

Emma Freeman	1	8	6
Emily Wright	1	0	0
Mrs. Herbert	0	19	0
Miss Bunker	0	14	0
Kate Webb	0	14	0
Nellie Neal	0	13	2
Frederick J. Long	0	13	0
Nellie Long	0	12	9
Julia Chapman	0	11	0
Florry Hayes	0	10	2
Alice Emins	0	9	0
Albert Archer	0	5	6
May Palmer	0	4	6
	11	8	0

Sunday School Boxes—

1st Class Girls	1	1	6
2nd ditto	0	5	5
5th ditto	0	5	0
1st Class Boys	0	15	6
Small sums	0	4	0
	2	11	5

By Miss Ware, for Schools—

Mrs. G. W. Pegg	1	0	0
Mrs. Butcher, Tring	1	0	0
Small sums	0	5	0
	2	5	0

Total .. 53 10 11

**Clayton.**

Rev. J. Wendon Hambly.

Public Collections	1	17	6
Sunday School ditto	1	1	0
Sac. Coll. for W. & O.	1	1	4
Proceeds of Magic Lantern Entertainment	2	9	6
Monthly Missionary Prayer Meetings	2	5	10
Collected at Mothers' Meetings	0	4	7
2nd Class Boys	0	3	10
Mr. Edmund Hirst	1	1	0
Mrs. Asa Briggs	0	5	0
Rev. J. W. Hambly	0	5	0
Mr. Joseph Mitchell	0	5	0
Mr. Smith Mitchell	0	5	0
Mr. James Hill	0	2	6
Little Books—			
Mr. Tom Craven	1	16	0
Miss Lucy Andrews	1	8	5
Miss Rose Ashton	1	7	2
Mr. M. Northrop	1	4	5
Mr. Lloyd Ashton	1	1	1
Mr. Ralph Nettleton	0	14	2
Boxes—			
Mr. G. Andrews	0	10	6
Mr. W. Wilkinson	0	5	0
Miss Jane Armitage	0	5	0

	£	s.	d.
A Friend	0	2	6
Total	20	1	4

**Coalville.**

Rev. F. Pickbourne.

Public Collections	3	0	0
	3	0	0

**Coningsby.**

Rev. G. Camp.

Public Collection	0	18	4
Sac. Coll. for W. & O.	0	7	6
Profits of Tea	0	15	11
Mrs. Gittus	0	10	0
Mrs. Jarrom	0	10	0
Miss Jarrom	0	10	0
Miss F. Jarrom	0	10	0
Miss Lane	0	5	0
Mr. John Sellars	0	5	0
Rev. G. Camp	0	5	0
Miss Gittus	0	2	6
	4	10	3

Books and Boxes—

Miss Sellars	0	18	0
Miss Lizzie Sellars	0	5	3
Miss M. Draycott	0	10	6
Miss Cook	0	12	0
Mrs. Parker	0	5	0
	2	10	9

Total .. 7 10 0  
Less Expenses .. 0 3 6

**Coventry.**

Rev. Carey Hood.

Sac. Coll. for W. & O.	0	10	0
Rev. Carey Hood (2 yrs.)	1	0	0
	1	10	0

**Crewe.**

Rev. W. Lees.

Public Collection	3	10	10
Sac. Coll. for W. & O.	0	13	8
R. Pedley, Esq., J.P.	0	10	6
By Miss Price—			
Rev. W. Lees	0	5	0
Small sums	0	7	6
By Boxes—			
Mrs. Lees	0	6	0
Mutlah Parry	0	7	4
Small sums	0	14	10
	7	4	8
Less expenses	0	10	6

**Cropstone.**

Sac. Coll. for W. & O.	0	5	0
	0	5	0

**Denholme.**

Public Collections	3	3	10
Rev. J. Taylor	1	1	0
By Squire Tetley	0	10	2
	4	15	0
Less expenses	0	0	8

**Derby.**

ST. MARY'S GATE.

Rev. T. R. Stevenson.

Public Collections	14	11	9
Sac. Coll. for W. & O.	3	4	0

By Mrs. T. R. Stevenson—

Rev. W. & Mrs. Hill	2	12	0
Mr. Rimmington	1	1	0
A Friend	1	0	0
Mr. W. Hall, sen. (2 years)	1	1	0
Mr. J. Dean	0	10	6
Mr. & Mrs. Isaac Hill	0	10	6
Mr. Hickinbotham	0	10	6
Mrs. Barker	0	6	0
Mrs. Gregory	0	5	0
Mr. R. Hodder	0	5	0
Mrs. Parsons	0	2	0
	8	3	6

By Mrs. E. C. Ellis—

T. W. Evans, Esq., Allestree	2	0	0
Mr. E. C. Ellis	2	2	0
Miss Wilkins	1	0	0
Mr. Meakin	0	10	6
Mr. Hardy	0	5	0
Miss Perry	0	5	0
Miss Richardson	0	5	0
Mrs. Godkin	0	5	0
Mrs. Orgill	0	5	0
	6	17	6

By Mrs. W. Barker—

Mr. James Hill	2	2	0
Mr. Geo. Cholerton	2	2	0
Mrs. Allsop	1	0	0
Mr. W. Abell	0	10	6
Mrs. Frost	0	10	6
Mrs. Hawksworth	0	10	6
Mr. Evans (Matlock)	0	10	6
Mrs. Oliver	0	5	0
Mrs. Embery	0	5	0
Mrs. Brown	0	5	0
Mrs. Fearn	0	5	0
Mr. W. E. Ford	0	5	0
Mrs. Rose	0	2	6
Mr. W. Barker	0	5	0
	8	18	0

*Juvenile Society.*

Annual Collection	7	13	11
Collection at Annual Meeting (less expenses)	0	12	5

By Miss A. Stevenson—

Rev. T. R. Stevenson	1	10	0
Messrs. Simpson & Rickard	1	0	0
Mr. J. T. Abell	1	0	0
Mr. & Mrs. Griffiths	0	15	0
Mr. W. Lowe	0	10	6
Mr. Griffith	0	10	0
Miss Bryer	0	6	0
Miss Bothamley	0	5	0
Miss K. Bothamley	0	5	0
Miss N. Bothamley	0	5	0
Mrs. Stevenson	0	5	0
Mrs. Carter	0	5	0
Miss A. Stevenson	0	5	0
Mr. H. Barker	0	5	0
Mr. W. W. Bothamley	0	5	0
Mr. A. H. Hill	0	5	0
Mr. Ward	0	5	0
Mr. C. J. Wilshive	0	5	0

	£	s.	d.
A Friend .....	0	5	0
Small sums .....	0	7	10
	S 19 4		
<b>By Miss E. B. Hill—</b>			
Rev. J. F. Hill (India) .....	1	0	0
Miss A. Adams .....	0	5	0
Miss E. B. Hill .....	0	5	0
Mr. W. Bennett .....	0	6	0
Mr. R. Ford .....	0	6	0
Mr. Vere .....	0	5	0
Mrs. J. Vere .....	0	5	0
Small sums .....	1	14	11
	4 4 11		
<b>By Miss McIntyre—</b>			
Mr. G. Bryer .....	1	0	0
Mr. J. J. Doughty .....	0	10	6
Mr. & Mrs. George Cholerton .....	0	6	0
Mr. W. McIntyre, jun. .....	0	6	0
Mr. W. McIntyre, sen. .....	0	5	0
Small sums .....	0	3	1
	2 10 7		
<b>By Master J. Walker—</b>			
Mr. W. H. Wilson .....	0	5	0
Small sums .....	2	0	4
	2 5 4		
<b>By Mr. F. Cholerton—</b>			
Mr. G. Cholerton .....	0	6	0
Mr. I. Hawsworth .....	0	5	0
Small sums .....	1	8	8
	1 19 8		
<b>By Miss Edith M. Ellis—</b>			
Rev. T. R. Stevenson .....	0	7	6
Mrs. Ellis .....	0	5	0
Miss Ellis .....	0	5	0
Mr. Sargent .....	0	5	0
Small sums .....	0	12	9
	1 15 3		
<b>By Master S. Hall—</b>			
Mrs. W. Hall .....	0	13	0
Small sums .....	0	12	0
	1 5 0		
<b>By Miss A. Wilshire—</b>			
Mr. F. McIntyre .....	0	5	0
Small sums .....	0	17	7
	1 2 7		
<b>By Miss Harriett Frost—</b>			
Mrs. Frost .....	0	8	0
Miss Butt .....	0	6	6
Small sums .....	0	5	5
	0 19 11		
<b>Collected by—</b>			
Mrs. Faulkner .....	1	0	2
Miss M. Hawsworth .....	0	19	7
Miss Lizzie Dixon .....	0	16	1
Miss B. H. Doughty .....	0	11	1
Master N. Carter .....	0	5	10
Master F. Hendley (1 quarter) .....	0	5	1
Mr. A. E. Holt (1 qr.) .....	0	3	0
Miss Rowland (1 qr.) .....	0	2	2
	4 3 0		
<i>Girls' School.</i>			
<b>By Classes—</b>			
Bible Class .....	1	8	3
Mrs. Green's Class (2 quarters) .....	0	13	9
1st Class .....	0	8	3
2nd „ .....	0	8	3

	£	s.	d.
3rd Class .....	0	16	7
4th „ .....	0	6	8
6th „ .....	0	13	9
7th „ .....	0	10	2
Classes under 5/- .....	0	16	10
	6 2 6		
<i>Boys' School.</i>			
<b>By Classes—</b>			
4th Class .....	0	7	10
5th „ .....	0	6	5
8th „ .....	0	6	4
10th „ .....	0	7	9
Classes under 5/- .....	0	11	11
	2 0 3		
Infants' Class .....	0	5	1
Interest .....	0	4	0
	46 4 0		
<b>JUNCTION STREET.</b>			
Public Collection ..	2	4	6
<b>WILLINGTON.</b>			
Public Collection ..	2	10	11
<b>Collected by—</b>			
Miss L. Chambers ..	0	14	9
Miss Edith Long ..	0	10	6
Miss Alice Jenkins ..	0	14	4
Miss Mabel Rhodes ..	0	17	4
	5 16 0		
Less Printing ..	0	2	6
	95 17 7		
<b>OSMASTON ROAD.</b>			
<b>Rev. W. H. Tetley.</b>			
Public Collections ..	16	4	2
Sac. Coll. for W. & O. ..	3	3	0
<b>By Mrs. T. Bennett—</b>			
Mrs. T. Bennett ..	0	5	0
Mr. W. Bennett ..	0	5	0
Mr. Boam .....	0	5	0
Mr. Chandler .....	0	5	0
Mr. H. Fowkes .....	0	10	0
Mrs. Hull .....	0	5	0
Mr. Machin .....	0	5	0
Mr. Renwick .....	1	1	0
Mr. J. Reynolds ..	0	10	6
Mr. Taylor .....	0	5	0
Rev. W. H. Tetley ..	0	10	0
Mr. H. Thorne .....	0	5	0
Sums under 5/- .....	0	4	0
	4 15 6		
<b>By Mrs. Lamb—</b>			
Mr. S. Bennett, jun. ..	0	5	0
Mr. G. Fowkes .....	0	5	0
Mr. Husband .....	0	10	0
Mr. J. Lamb .....	2	2	0
Ditto for Rome .....	1	1	0
Miss Lamb .....	0	5	0
Mr. J. Moore .....	0	5	0
Mr. Ottewell .....	0	5	0
Mr. Rimmington ..	0	10	6
Mr. Sadler .....	0	10	6
Mr. John Smith .....	0	10	6
	6 10 0		
<b>By Miss Leese—</b>			
Mr. Samuel Bennett ..	1	0	0
Do. for Rome .....	0	10	0

	£	s.	d.
Mr. T. H. Bennett ..	0	10	6
Mr. Earp .....	1	1	0
Mr. Harrison .....	5	0	0
Mrs. Leese .....	0	5	0
Mr. Moore .....	0	10	6
Mr. Stubbs .....	0	5	0
	9 2 0		
<b>By Mrs. Woodroffe—</b>			
Mr. Bacon .....	0	10	6
Mrs. Hoare .....	0	5	0
Mr. Jephson .....	0	5	0
Mr. Keys .....	0	5	0
Mr. McConnell .....	0	5	0
Mrs. Owen .....	0	10	6
Miss Slater .....	0	5	0
Mrs. C. Stevenson ..	0	10	6
Mr. P. M. Warren ..	0	5	0
Mrs. T. Winfield ..	0	10	0
Mr. T. Woollatt ..	1	1	0
Mr. & Mrs. Woodroffe ..	2	2	0
Sums under 5/- .....	1	7	6
	8 2 0		
Mrs. Goodall's box ..	0	16	0
<i>Juvenile Branch.</i>			
<b>Classes—</b>			
Mr. Dixon's .....	0	7	8
Miss Earp's .....	0	8	0
Mr. Hatfield's .....	0	5	0
Miss Moore's .....	0	11	1
Miss Ottewell's .....	0	8	0
Miss A. Renwick's ..	0	6	2
Miss M. Renwick's ..	0	13	6
Mr. Renwick's .....	3	7	4
Mr. Sadler's .....	0	7	3
Mr. G. Statham's .....	0	6	8
Miss Thorne's .....	0	7	0
Miss Tetley's .....	1	12	9
Infants' .....	0	7	4
Under 5/- .....	0	13	1
	10 0 10		
<b>Collected by—</b>			
Miss Annie Biggs ..	0	11	6
Master W. M. Bland ..	0	5	6
Miss Carrie Fowkes ..	1	8	10
Miss M. Hudson .....	0	12	2
Miss Annie Renwick ..	0	11	4
Miss Fras. Rowlett ..	0	13	5
Master Wm. Smith ..	0	6	8
Mrs. C. Smith .....	1	8	6
Miss Flora Statham ..	1	1	0
Under 5/- .....	0	9	2
	7 8 1		
<b>PEAR-TREE BRANCH.</b>			
School Collections ..	1	8	3
<b>Classes—</b>			
Mr. Hughes's .....	1	9	10
Mr. Proctor's .....	0	18	2
Mr. Maskrey's .....	0	16	5
Mrs. Allen's .....	0	9	5
Mr. Bott's .....	0	8	7
Under 5/- .....	1	13	3
Collected by W. Hands ..	0	5	11
	7 9 10		
	73 11 5		
<b>WATSON STREET.</b>			
Public Collection ..	1	1	1
Sac. Coll. for W. & O. ..	0	12	0

	£	s.	d.
By Miss Hatfield—			
Mr. Slack . . . . .	2	2	0
Ditto Stamps . . . . .	2	0	0
Mr. Dean . . . . .	2	0	0
Small sums . . . . .	3	15	6
<i>Juveniles.</i>			
Collected by—			
Miss L. Haynes . . . . .	0	12	6
Miss N. Barnett . . . . .	0	2	6
Miss E. Bridges . . . . .	0	10	6
Miss M. Stanhope . . . . .	0	2	6
Master G. Haynes . . . . .	0	7	6
Master W. Cocker . . . . .	0	11	0
Master A. Brown . . . . .	0	5	0
Master A. Daykin . . . . .	0	13	6
Mast. J. Owen (box) . . . . .	0	10	1
Master J. Thorley . . . . .	0	4	0
Collections in School . . . . .	1	0	4
Donation by Teachers . . . . .	0	10	0
Total . . . . .	17	0	0

**Dewsbury.**

Rev. A. C. Perriam.			
Public Collection . . . . .	7	10	10
Sac. Coll. for W. & O. . . . .	2	5	3
Mr. Joshua Mitchell . . . . .	5	0	0
Mr. Samuel Kershaw . . . . .	1	0	0
Rev. A. C. Perriam . . . . .	0	10	6
Mr. James A. Mitchell . . . . .	0	10	6
Mrs. Bingley . . . . .	0	10	0
Mr. Scott . . . . .	0	6	3
Mr. Holdsworth . . . . .	0	6	0
Mrs. Fothergill . . . . .	0	5	0
Small sums . . . . .	0	17	0
Juvenile Society . . . . .	11	1	0
Ladies' Working Society towards Rome Press . . . . .	25	0	0
Total . . . . .	55	2	4

**Duffield.**

After Audit, 1885 . . . . .	7	14	0
Public Collections . . . . .	2	2	2
Sac. Coll. for W. & O. . . . .	1	0	0
Miss Stevenson . . . . .	5	0	0
Mr. H. H. Stevenson, Manchester . . . . .	2	2	0
Collected by—			
Miss Lilly Mills . . . . .	0	8	0
Miss Nellie Bowmer . . . . .	0	16	0
Miss Nellie Taylor . . . . .	0	13	6
Mr. T. Clark . . . . .	0	12	4
Total . . . . .	20	8	0

**Edgeside.**

Rev. R. Heyworth.			
Contributions . . . . .	0	11	6
Total . . . . .	0	11	6

**Epworth and Crowle.**

Rev. F. Norwood.			
Public Collections . . . . .	1	11	5
Sac. Coll. for W. & O. . . . .	1	0	2
Total . . . . .	2	11	7

**Fleet.**

Rev. Charles Barker.			
Sac. Coll. for W. & O. . . . .	0	12	1
Donations—			
Mrs. Ellis . . . . .	0	10	0
Miss Key . . . . .	0	10	0
Collected by—			
Miss Oldershaw . . . . .	1	10	0
Mrs. Barker . . . . .	0	18	2
Miss Chapman . . . . .	0	9	0
School Box . . . . .	0	5	4
Total . . . . .	4	14	7
Less expenses . . . . .	0	0	6

**Ford.**

Rev. W. Hood.			
Public Collections . . . . .	2	6	0
By Mrs. Hutt—			
Rev. W. Hood . . . . .	0	10	0
A Thank-offering . . . . .	0	10	0
Mrs. Tapping . . . . .	0	10	0
Mrs. Hutt . . . . .	0	5	0
Miss Bishop . . . . .	0	4	0
Mr. Vere (2 years) . . . . .	0	8	0
Total . . . . .	2	7	0
By Miss Hood—			
Mrs. Humphreys . . . . .	5	0	0
A Friend . . . . .	0	5	0
Mrs. Fuller . . . . .	0	10	0
Mr. Kingham . . . . .	0	10	0
Mr. G. Hood . . . . .	0	10	6
Mr. Parrott . . . . .	0	5	0
Mr. Delarue . . . . .	0	5	0
A Friend . . . . .	0	5	0
Small sums . . . . .	0	16	10
Total . . . . .	8	7	4

By Miss Saw—			
Mr. John Saw . . . . .	0	5	0
Mr. T. Saw . . . . .	0	5	0
Miss Saw . . . . .	0	6	0
Mrs. Chester . . . . .	0	5	0
Total . . . . .	1	0	0
By Juveniles—			
Miss A. Hitchcock . . . . .	0	17	0
Miss Lydia Walker . . . . .	0	13	6
Miss Clara Hinton . . . . .	0	8	2
Miss Mary Tomes . . . . .	0	11	0
Total . . . . .	2	9	8
Total . . . . .	16	10	0

**Grantham.**

Public Collections . . . . .	1	9	8
School Boxes . . . . .	1	9	6
Total . . . . .	2	19	2
Less Printing . . . . .	0	2	9

**Grimsby.**

Rev. W. Orton.			
Public Collections . . . . .	5	11	0
Sac. Coll. for W. & O. . . . .	1	2	6
Rev. W. Orton . . . . .	1	1	0
Mrs. Thomas Brown . . . . .	0	10	6
Ditto for Rome . . . . .	0	10	6

	£	s.	d.
Mr. & Mrs. Colburn . . . . .	0	10	0
Mrs. Osmond . . . . .	0	5	0
Total . . . . .	0	15	0

Boxes—			
Misses Clifton . . . . .	2	4	2
Miss S. Brown . . . . .	1	8	0
Miss N. Brown . . . . .	1	6	0
Miss Clara Brown . . . . .	1	1	5
Misses Brumpton . . . . .	0	5	6
Misses Sales . . . . .	0	4	0
Total . . . . .	6	9	1

Sunday School—			
Children's Service . . . . .	0	17	3
Edith Mason . . . . .	0	12	4
Amelia Snowling . . . . .	0	10	0
Senior Boys . . . . .	0	7	10
Charles E. Scott . . . . .	0	7	0
Maud Carlisle . . . . .	0	6	1
Small sums . . . . .	0	12	10
Boxes . . . . .	1	5	10
Total . . . . .	4	19	1

Total . . . . .	20	18	9
Less expenses . . . . .	0	7	0

**Halifax.**

Rev. Watson Dyson.			
Public Collections . . . . .	12	11	7
Sac. Coll. for W. & O. . . . .	3	1	2
Mrs. Ingham . . . . .	0	10	6
The Misses Sutcliffe . . . . .	0	10	0
Rev. W. Dyson . . . . .	0	10	0
Mr. Joseph Binns . . . . .	0	10	0
Mr. Joseph Wilson . . . . .	0	10	0
Mr. Samuel Wilson . . . . .	0	10	0
Sunday School Classes . . . . .	5	15	9

Collected by—			
Miss E. M. Dyson . . . . .	2	18	0
Miss M. Drummond . . . . .	2	17	0
Master W. A. Drake . . . . .	2	6	8
Miss Selina Irvine . . . . .	1	11	5
Miss M. Drake . . . . .	1	11	2
Miss F. Horsfall . . . . .	1	4	3
Master W. E. Stocks . . . . .	1	3	8
Miss Louisa Binns . . . . .	1	2	3
Miss E. A. Taylor . . . . .	1	1	1
Miss A. F. Dyson . . . . .	0	19	1
Master J. A. Fletcher . . . . .	0	18	11
Master W. H. Knowles . . . . .	0	16	8
Miss M. Drake . . . . .	0	16	0
Master G. H. Haley . . . . .	0	15	9
Miss Briggs . . . . .	0	15	0
Miss Louisa Wilson . . . . .	0	11	11
Master J. W. Bancroft . . . . .	0	11	5
Miss Clara Waites . . . . .	0	11	3
Master John Butler . . . . .	0	10	8
Miss Mabel Butler . . . . .	0	10	6
Master H. Wilson . . . . .	0	10	2
Miss Sarah L. Vint . . . . .	0	10	1
Master J. Sunderland . . . . .	0	9	4
Master J. W. Batey . . . . .	0	9	1
Master C. E. Cookson . . . . .	0	8	8
Miss S. A. Cunliffe . . . . .	0	8	6
Master Edgar Dyson . . . . .	0	8	4
Master G. Scott . . . . .	0	8	1
Miss E. A. Ingle . . . . .	0	7	4
Miss G. Greenwood . . . . .	0	7	0
Master W. Standeven . . . . .	0	6	8
Miss Sissie Fletcher . . . . .	0	5	11
Small Sums . . . . .	1	4	3
Lee Mount Branch—			
Collections . . . . .	2	14	2
Sunday School . . . . .	5	12	11
Per Miss Hirst . . . . .	1	10	0
Total . . . . .	64	2	2



Haslington.	
	£ s. d.
Public Collection ..	1 6 6
Sac. Coll. for W. & O.	0 10 6
Mr. Richard Booth ..	1 1 0
Mrs. F. Booth ..	1 1 0
G. H. Booth's box ..	1 5 0
	<hr/>
	5 4 0

Heanor.	
	£ s. d.
Public Collections ..	2 4 7
Boxes and Books—	
Boys ..	0 4 6
John B. Smith ..	0 19 0
Harriet Lockton ..	0 15 8
Small sums ..	0 3 7
	<hr/>
	4 7 4
Less expenses ..	0 7 0

Heptonstall Slack.	
Rev. J. Hubbard.	
	£ s. d.
Public Collections ..	6 16 0
Ditto Broadstone ..	1 10 0
Ditto Blakedale ..	8 10 9
Sac. Coll. for W. & O.	1 1 0
Rev. J. Lawton ..	1 1 0
John Sutcliffe, Esq. ..	1 0 0
Mrs. Abraham Hoyle ..	1 0 0
Mr. A. Sunderland ..	0 5 0
Mr. A. Robertshaw ..	0 5 0
Mr. J. Robertshaw ..	0 5 0
Mrs. D. Greenwood ..	0 5 0
Mr. T. Greenwood ..	0 5 0
Mr. T. M. Sutcliffe ..	0 5 0
Sums under 5/- ..	1 4 0
Collected by—	
Mary Marshall ..	0 15 0
J. A. Hubbard ..	0 8 0
Girls' School ..	8 1 0
Boys' School ..	5 0 0
	<hr/>
Total ..	29 16 9
Less expenses ..	0 10 0

Hinckley.	
Rev. J. Salisbury, M.A.	
	£ s. d.
Rev. J. Salisbury ..	0 15 0
Mrs. Hargreaves ..	0 5 0
Collected by Mr. M.	
Spencer ..	1 0 0
Small sums ..	0 4 0
	<hr/>
	2 4 0

Hitchin.	
Rev. F. J. Bird.	
	£ s. d.
Public Collections—	
Hitchin ..	7 0 1
Whitwell ..	1 0 0
Preston ..	0 6 0
Sac. Coll. for W. & O.	2 2 0
	<hr/>
	10 8 -
By Misses Perry & Halsey—	
Rev. F. J. Bird ..	1 1 0
Mr. & Mrs. Perry ..	5 0 0
Mr. Eurls ..	2 2 0
Mrs. Warr ..	1 5 0

	£	s.	d.
Mr. Halsey ..	1	0	0
Mr. Bettinson ..	0	10	0
Mr. Odell ..	0	10	0
Mr. Smart ..	0	5	0
Mrs. Franklin ..	0	2	6
Small sums ..	0	17	9
	<hr/>		
	12	13	3

Boxes—			
	£	s.	d.
Master G. H. Halsey	0	10	8
Miss Pooley's Class	0	10	0
Mrs. Woodfield ..	0	6	6
Miss E. Morgan ..	0	5	0
Mrs. Chalkley ..	0	3	5
Bible Class ..	0	1	8
	<hr/>		
	1	17	3

By Little Books—Girls—			
	£	s.	d.
Miss Haines ..	2	0	11
Miss Ada Wright ..	1	19	8
Miss M. Beckwith ..	1	12	5
Miss Annie Perry ..	1	6	11
Miss Polly Brown ..	1	4	2
Miss Giles ..	1	2	9
Miss Ada Fisher ..	0	17	11
Miss Rose Parker ..	0	15	1
Miss May Boardman	0	15	0
Miss Maggie French	0	13	3
Miss Lizzie Gray ..	0	9	8
Miss Laura Cheery	0	8	0
Miss Kate Davies ..	0	8	8
	<hr/>		
	13	14	5

By Little Books—Boys—			
	£	s.	d.
Harry Huckle ..	1	3	11
Edwin Fell ..	0	12	11
Charles Curry ..	0	14	1
Earnest Cooper ..	0	11	4
N. Rainsford ..	0	11	0
Walter Prime ..	0	10	9
W. Kitchener ..	0	9	8
Tom Cheery ..	0	9	2
C. Wright ..	0	8	0
Harry Withey ..	0	6	8
W. Ellard ..	0	6	6
Sums under 5/- ..	0	8	6
	<hr/>		
	6	7	6

Total ..	45	0	6
Less expenses ..	1	11	6

Hose and Long Clawson.			
HOSE.			
	£	s.	d.
Public Collections ..	2	3	8
Sac. Coll. for W. & O.	0	7	6
Mrs. Staddon ..	1	0	0
Collected by—			
Miss J. A. Green ..	1	7	7
Miss T. P. Julian ..	0	3	0
	<hr/>		
	5	1	9
LONG CLAWSON.			
Public Collections ..	0	17	9
Mrs. Preston ..	0	5	0
By Miss E. Stubbs ..	0	5	0
Sums under 5/- ..	0	15	6
	<hr/>		
	2	3	3
Total ..	7	5	0
Less expenses ..	0	3	0

Hucknall Torkard.	
Rev. W. Chapman.	
	£ s. d.
Public Collections ..	5 8 0
Sac. Coll. for W. & O.	0 10 0
Collected in School ..	0 8 10
Mr. W. Calladine ..	0 10 0
Collected by—	

Miss S. A. Burton ..	1	17	3
Miss E. Newcomb ..	1	1	9
Miss Lilly Chapnan ..	1	1	0
Miss S. Thompson ..	0	7	6
Miss E. A. Calladine	0	10	0
Miss Edith Daniels	0	6	7
Mr. Arthur Towle ..	2	12	0
Master Fred Buck ..	1	4	3
Master J. Chadbourne	0	16	3
Master Albert Wagg	0	9	2
Master Henry Thorpe	0	12	0
Master E. T. Calladine	0	12	0
Master Albert Shelly	0	5	4
Master S. Brown ..	0	5	0
Small sums ..	0	15	5
	<hr/>		
	12	14	6

Total ..	19	12	1
Less expenses ..	0	6	3

Hugglescote & Coleorton.	
	£ s. d.
Public Collections ..	3 13 6
Sac. Coll. for W. & O.	0 19 6
By Miss E. Smith—	
Mr. Joseph Green ..	1 0 0
Mr. George Green ..	1 0 0
Mr. James Smith ..	1 0 0
Miss Lavender ..	0 13 0
Mr. Dennis ..	0 10 0
Miss Cramp ..	0 5 0
Mr. John Smith ..	0 5 0
Mr. Wilkins ..	0 5 0
	<hr/>
	4 18 0

Sunday School ..	3 9 6
Mr. Drewett's Class ..	1 11 0
Miss Lavender's Class	1 5 0
Mrs. Dennis's Class ..	0 9 3

Juvenile Collectors—	
	£ s. d.
Annie E. Moss ..	1 13 6
Elizabeth Armonson ..	1 1 8
Mary A. Haddington	1 1 1
Mary Kendrick ..	0 15 0
Arthur Burton ..	0 16 2
John Watson ..	0 15 2
	<hr/>
	6 2 7
	<hr/>
	22 13 4

COLEORTON.	
	£ s. d.
Public Collection ..	0 11 0
By Little Books ..	0 12 10
	<hr/>
	1 3 10
Total ..	23 17 2
Less expenses ..	0 5 0

Hurstwood.	
	£ s. d.
Sac. Coll. for W. & O.	0 5 0

<b>Ibstock.</b>	
Rev. J. Watmough.	
	£ s. d.
Public Collections ..	2 11 6
Sac. Coll. for W. & O.	0 7 6
School Collections ..	1 3 2
Collected by—	
Miss Large .....	1 3 0
Haywood Dennis ..	0 15 0
Mabel Pick .....	0 6 6
Eveline Haywood ..	0 5 0
Polly Sharpe .....	0 13 0
Boys' Bible Class ..	0 18 1
Sums under 5/ .....	0 8 1
<b>Total ..</b>	<b>8 10 10</b>
Less expenses .....	0 6 10

<b>Ilkeston.</b>	
SOUTH STREET.	
Public Collections ..	2 7 0
Sac. Coll. for W. & O.	0 10 6
Mr. W. Briggs .....	0 10 6
Mrs. Briggs's box ..	0 7 0
Miss Hithersay .....	0 5 0
Collected by—	
Miss Briggs .....	1 0 8
Miss Hendey .....	1 0 2
Miss Wheeldon .....	0 17 0
Miss Cook .....	0 16 6
Master H. Barnes .....	0 15 3
Mast. T. Knighton ..	0 6 0
<b>Total ..</b>	<b>8 14 7</b>
Less expenses .....	0 3 3

<b>Isleham.</b>	
Rev. J. H. Callaway.	
Contributions .....	1 13 2
<b>Kegworth &amp; Diseworth.</b>	
KEGWORTH.	
Public Collections ..	4 9 4
School Box .....	0 9 3
Edwin Wilders .....	1 6 2
Samuel Wilders .....	1 2 0
	7 6 9
DISEWORTH.	
Public Collection ..	0 17 2
By Miss Jarrom .....	0 12 8
By Miss E. Handford ..	0 8 6
	1 18 4
<b>Total ..</b>	<b>9 5 1</b>

<b>Kirkby Woodhouse.</b>	
Public Collection ..	2 2 0
<b>Kirkby.</b>	
Public Collection ..	3 6 11
Mr. Thos. Tomlinson ..	1 0 0
Sunday School box ..	0 8 7

<b>Juvenile Collectors—</b>	
Nelly Davison .....	0 14 2
Jane Hewis .....	0 14 7
M. A. Scothern .....	1 2 9
Mary Barke .....	0 16 6
Anne E. Davison .....	0 10 0
J. W. Mason .....	0 16 6
William Massey .....	0 17 0
Harry Scott .....	0 5 0
<b>Total ..</b>	<b>10 12 0</b>
Less expenses .....	0 6 2

<b>Kirkby (East.)</b>	
Public Collections ..	2 18 11
<b>Juvenile Collectors—</b>	
Kate Robinson .....	1 3 2
Caroline Fox .....	1 0 8
Kate Marsh .....	1 5 4
Lucy Musson .....	1 16 1
J. W. Davison .....	0 13 4
Fred Harrison .....	0 13 6
Wilfred Coupe .....	0 17 6
Samuel Unwin .....	0 14 3
Alfred Musson .....	0 9 8
Henry Townsend .....	0 8 0
<b>Total ..</b>	<b>12 0 5</b>
Less expenses .....	0 16 0

<b>Kirton Lindsey.</b>	
Public Collections ..	2 2 3
Sac. Coll. for W. & O.	0 8 0
Mrs. Parkin's box ..	0 17 0
Mrs. Berry's box .....	0 8 2
	3 15 5

<b>Landport.</b>	
Rev. W. J. Staynes.	
Public Collections ..	2 15 5
Sac. Coll. for W. & O.	1 3 6
School Collections ..	2 10 9
Rev. W. J. Staynes ..	1 0 0
Alderman Ridout ..	1 1 0
Mr. Spinner .....	1 1 0
Mrs. Outridge .....	0 6 0
Mr. E. H. Davis .....	0 5 0
Mr. W. Davis .....	0 5 0
Mr. T. Bowen .....	0 5 0
Mr. E. C. Palmer .....	0 2 6
Mr. A. H. Williams ..	0 2 6
By Miss Bath .....	0 5 6
<b>Total ..</b>	<b>11 3 2</b>

<b>Langley Mill.</b>	
Public Collections ..	3 7 2
Sac. Coll. for W. & O.	0 10 0
Collected by—	
Willie Wilson .....	0 6 3
Maggie Sawyer .....	0 4 3
<b>Total ..</b>	<b>4 7 8</b>

<b>Leake.</b>	
Public Collections ..	3 12 9
<b>Juvenile Collectors—</b>	
Adelaide Gunn .....	0 10 0
S. J. Gunn .....	0 10 0
Small sums .....	0 5 9
	4 18 6

<b>Leeds.</b>	
NORTH STREET.	
Rev. J. Horn.	
Public Collections ..	£ s. d. 4 19 5
Proceeds of Bazaar ..	6 10 7
Sunday School Missionary Boxes ..	11 13 10
Quarterly Envelope Collection .....	2 7 0
Profit on Tea Meeting	0 15 3
North Street Entertainment Society ..	1 14 0
	28 0 1
<b>Subscriptions—</b>	
Rev. R. Horsfield ..	10 10 0
Mr. R. M. Horsfield ..	1 1 0
Miss Horsfield .....	1 1 0
Mr. Birkenshaw .....	1 0 0
Mr. E. Summersgill ..	1 0 0
Mrs. Hall .....	0 10 6
Mr. Gardam .....	0 10 0
Mr. Brown .....	0 10 0
Mrs. Brown .....	0 10 0
Mr. W. E. Strafford ..	0 5 0
Mrs. Sterne .....	0 5 0
Mrs. Middleton .....	0 5 0
Mr. J. Andrews .....	0 5 0
Mrs. Wilson .....	0 2 0
	17 14 6
<b>By Boxes—</b>	
Miss Pitts .....	0 10 0
Mrs. Nicholson .....	0 6 6
Miss L. Gardam .....	0 5 6
Miss E. Chambers .....	0 4 1
Master Mountain .....	0 4 0
Master Jordan .....	0 3 0
	1 13 1
<b>Total ..</b>	<b>47 7 9</b>

<b>WINTOUN STREET.</b>	
Rev. W. Sharman.	
Sac. Coll. for W. & O.	0 9 0
Sunday School .....	2 14 0
	3 3 0

<b>Leicester.</b>	
ARCHDEACON LANE.	
Rev. W. Bishop.	
Public Collections ..	9 0 3
Sac. Coll. for W. & O.	1 10 0
Proceeds from Missionary Breakfast ..	1 17 6
Ladies' Working Association for Bible-women .....	16 0 0
By Miss L. Gray & Miss Dicks, for Rome Mission—	
G. Stevenson, Esq. ..	1 1 0
R. V. Barrov, Esq. ..	1 1 0
Mr. Dicks .....	0 10 0
Mr. Gray .....	0 10 0
Mr. T. Cook .....	0 10 0
Mrs. Cook (the late) ..	0 10 0
Misses Noble .....	0 10 0
Mr. Windley .....	0 5 0
Mr. A. Chamberlain ..	0 5 0

		FRIAR LANE.		Lower Room.	
		Rev. G. Eales.		£ s. d.	
		£ s. d.		Classes—	
Mrs. Bishop	0 5 0	Public Collections	6 13 0	Young Women's	2 0 0
Miss Gray	0 5 0	By Mrs. Wilkinson, for Native Bible Women in Orissa—		Miss Chapman's	0 15 0
	5 12 0	Mrs. Mandella (London)	1 1 0	Mr. Collier's	1 3 4
By Miss Stevenson—		Mrs. Livens	1 0 0	Miss Crawford's	0 7 0
Mr. T. Cook	0 10 0	Miss M. Stevenson (Duffield)	1 0 0	Miss Bateman's	0 0 0
Mrs. and Miss Cook (In Memoriam)	1 5 0	A. de St. Dalmas, Esq. (a Friend from New Zealand)	1 0 0	Miss Fawks	0 0 0
Rev. W. Bishop	0 10 0	A. J. Butler, Esq. (Nottingham)	1 1 0	Miss Woodcock's	0 5 9
Rev. T. Stevenson	1 0 0	Messrs. Jacoby (Nottingham)	1 1 0	Miss Grundy's	0 5 0
Misses Haywood	0 10 0	Mrs. Turner (New Walk)	1 0 0	Under 5/-	0 9 11
Miss Noble	0 5 0	Mrs. Brooks	0 10 0	Infants' Class	0 8 1
Mrs. Rollinson	0 5 0	Miss A. Gill	0 10 0	Collected by—	
Miss Bishop	0 5 0	Miss Perry (Essex)	0 10 0	Eliza Newton	0 5 5
	4 10 0	R. Walker, Esq. (Woodside)	0 10 0	Florence A. Wright	0 5 1
By Miss Hull—		G. Emery, Esq. (Stoneygate)	0 10 0	Jennie Preston	0 5 0
G. Stevenson, Esq.	1 1 0	Mr. & Mrs. Newman (Bedford)	0 10 0	Martin Luther Eales	0 14 4
Mrs. W. Brooks	1 1 0	Mr. T. Cooper (Lincoln), 2 years	1 0 0	Sarah Ann Glover	0 4 9
Mrs. E. Daniels	0 10 0	Miss Palmer (London Road)	0 5 0	Florence Reynolds	0 2 3
Mr. F. Webb	0 10 0	M. D.	0 5 0	Small sums	0 4 2
Mr. S. G. Leigh	0 10 0	Miss Harris (St. Albans)	0 5 0	School Collection	1 0 0
Mr. G. Hull	0 10 0	Mrs. Yates	0 5 0		14 16 8
Miss Hull	0 10 0	Mrs. Roberts	0 5 0	Total	42 11 8
	4 12 0	Mrs. H. Wilkinson	0 5 0	Less expenses	0 18 6
By Mrs. E. H. Bott—		A Poor Woman	0 4 0		
Mr. T. Windley	1 1 0	Mrs. Fox	0 2 6		
Mr. E. H. Bott	0 10 6		14 0 0	DOVER STREET.	
Mr. W. Chamberlain	0 10 6	By Mrs. Eales and Miss Woodcock—		Rev. W. Evans.	
Mr. H. Eagle	0 10 0	Mr. Bailey	0 10 6	Public Collections	11 8 1
	2 12 0	Mr. Stafford	0 10 0	Sac. Coll. for W. & O.	3 0 0
By Miss Leake—		Mr. Blunt	0 5 0	Collected at Missionary Meeting	5 13 10
Mr. W. Dicks	0 10 0	Rev. G. Eales	0 5 0	By Mrs. Thirby—	
Mr. T. Eayrs	0 10 0	Mrs. Stretton	0 5 0	Mr. George Payne	2 2 0
Mr. A. Shield	0 10 0	Mr. S. Wright	0 5 0	Mrs. Livens	1 0 0
Mrs. Bent	0 10 0	Mr. W. Wright	0 5 0	Ditto for Orphan	2 0 0
Mr. Hensworth	0 5 0	Sums Under 5/-	1 4 9	Rev. W. Evans	1 7 0
Mr. J. Barnes	0 5 0		3 10 3	Miss Deacon	1 1 0
Mr. J. R. McDonald	0 5 0	By Miss Riley—		Mr. Turner	1 1 0
	2 15 0	Mrs. Roberts	0 10 0	Mrs. Turner	1 1 0
By Mrs. Boughton—		Mr. Webster	0 5 0	Ditto for Rome	0 10 0
Mr. W. Gray	2 0 0	Mr. Riley	0 5 0	Mr. Wilford	1 1 0
Mrs. Gray	0 10 0	Under 5/-	1 15 3	Ditto for Rome	0 10 0
Miss Gray	0 10 0		2 15 3	Mr. J. V. Perry	1 1 0
Mr. C. Hall	0 10 0	By Mrs. Groves—		T. D. Paul, Esq.	1 0 0
Mr. T. Wells	0 5 0	Mr. Pendleton	0 5 0	Mr. L. Simpson	1 0 0
Mr. Boughton, sen.	0 5 0	Mrs. Cooper	0 5 0	Mr. A. de St. Dalmas	1 0 0
Mr. Clough	0 5 0	Under 5/-	0 6 6	Mrs. Bott	1 0 0
	4 5 0		0 16 6	Mrs. Benskin	0 10 0
Juvenile Society.		JUVENILE SOCIETY.		Mr. Cowling	0 10 0
Girls' Classes	10 12 1	Upper Room.		Mr. Tyler	0 10 0
Boys' do.	5 18 3	Classes—		Mr. S. C. Bailey	0 10 0
Infants' do.	0 13 0	Young Men's	2 0 0	Mr. Collier	0 10 0
Collected by—		Miss Radburn's	1 4 1	Mrs. Parkinson	0 5 0
Misses G. & E. Windley	3 0 3	Miss Timson's	0 8 8	Mrs. Harvey	0 5 0
Miss Lizzie Mawby	2 12 0	Mr. Wilford's	0 8 7	Mrs. A. Mason	0 5 0
Miss E. Stevenson	2 0 0	Under 5/-	1 8 3	Miss Williams	0 5 0
Miss Olive Clough	1 6 6			Mr. W. L. Faire	0 5 0
Miss Louisa Shield	1 1 7			Mr. Thirby	0 5 0
Miss Holmes	0 18 6			Mrs. Thirby	0 5 0
Miss Fanny Payne	0 16 6			Miss Coleman	0 5 0
Miss Annie Hull	0 16 2			Mr. F. Perry	0 5 0
Miss Annie Smith	0 12 6			Mr. Morgan	0 2 6
Miss Lizzie Godrich	0 6 6			Mrs. Davidson	0 1 0
Miss Ada Dabby	0 4 6			A Friend	0 5 0
Master F. D. Gray	1 10 0			A Friend (Donation)	25 0 0
Master Albert Pick	0 13 0				48 17 0
Small sums	0 4 0			Juvenile Society.	
Collected at Juvenile Missionary Meetings	1 17 0			Collected by—	
Heralds sold	0 4 6			Miss M. George	6 10 0
	34 16 10			Miss Sarah Preston	3 4 0
Total	87 10 7			Miss Lillian Cowling	3 3 0
Less expenses	1 4 6			Miss Elsie Tyler	2 11 9

	£	s.	d.
Mr. St. Dalmas' Class	2	2	5
Miss Turner's Class	1	18	9
Master W. H. Payne	1	18	3
Miss M. J. Harvey	1	8	3
Mr. Cowling's Class	1	6	3
Master Alec Tyler	1	6	2
Mast. George Potter	1	2	1
Miss Perry's Class	1	0	0
Mr. W. Simon's Class	0	10	6
Miss G. Cowling	0	18	9
Miss Carryer's Class	0	16	0
Master Wm. Newton	0	10	6
Mr. Coltman's Children	0	6	0
Miss F. Dorman	0	7	8
Miss Annie Rowe	0	6	0
Mr. Perry's Class	0	5	3
Mast. Frank Bailey	0	5	2
Miss Emma Cope	0	5	0
Sums under 6/-	0	9	10
	33	0	7
Total	100	0	0
Less expenses	1	4	6

CARLEY STREET.

Rev. J. C. Forth.			
Public Collections	5	12	9
Sac. Coll. for W. & O.	1	9	3
By Mrs. Crawley—			
Mr. John Hackett	1	1	0
Mr. J. Miller	1	1	0
Rev. J. C. Forth	1	0	0
Mr. George Bott	1	0	0
Mr. Wm. Crawley	0	10	6
Mr. Lowe (Thurcaston)	0	10	0
Mr. W. Watts	0	5	0
M. E. C.	0	3	0
Mr. Everard	0	2	6
Mr. W. Jones	0	2	0
	5	15	0

Juvenile Auxiliary.

Collected at Juvenile Missionary Meeting	0	18	0
Collected by—			
Miss Agnes Spring	4	0	0
Miss M. Forth	3	3	0
A Friend	2	12	0
Miss Ada Goulby	1	0	11
Miss R. Sherriff	1	0	0
Miss Agnes Forth	0	14	7
Miss M. S. Rainbow	0	11	3
Miss Elizabeth Watts	0	10	7
Miss P. Beal	0	10	0
Miss Florence Sheriff	0	9	3
Miss A. Tebbutt	0	8	0
Miss Mary Ann Gee	0	6	2
Miss F. Burrows	0	6	1
Miss Kate Schofield	0	4	7
Master Wm. Lacey	0	8	1
Master Thos. Purdy	0	3	3
Master A. Goodman	0	1	5
Collected in—			
Young Women's Class	3	16	1
First Class of Girls	1	3	9
Fourth ditto	0	10	0
Fifth ditto	0	2	2
Young Men's Class	1	8	0
First Class of Boys	1	0	0
Second ditto	0	5	0

	£	s.	d.
Fifth Class of Boys	0	2	0
Sixth ditto	0	3	5
	25	14	7
Total	38	11	7
Less expenses	0	19	6

MEMORIAL HALL.

Public Collections	4	13	0
Sac. Coll. for W. & O.	1	10	0
By Mrs. Stubbins and Mrs. Stafford—			
Rev. I. Stubbins	2	2	0
Mrs. Stubbins	1	1	0
Mr. W. Ashby	2	2	0
Mrs. Ashby	0	10	6
Rev. H. Wilkinson (the late)	1	0	0
Mr. J. Smith (The Fosse)	1	0	0
Mr. J. Pochin	1	1	0
Mrs. Stafford	0	10	0
Miss Rayns	0	10	0
Mrs. Brooks	0	6	0
Mr. Bell	0	5	0
	10	7	6

By Mrs. J. W. Smith and Mrs. Spiers—			
Mr. R. W. Pike	0	10	0
Mr. Flint	0	10	0
Mr. J. W. Smith	0	10	0
Mr. Hubbard	0	5	0
Mr. Spiers	0	5	0
Mr. Thorneloe	0	5	0
Mr. Berry	0	4	0
Mr. Patey	0	2	6
Mrs. Freer	0	2	6
Mrs. Palmer	0	2	6
Small sums	0	6	0
	3	2	6

By Mrs. Stubbins—			
Miss Farran (Wimbledon)	2	0	0
Miss Martin (Henley-on-Thames)	2	0	0
Mr. T. K. Stubbins (New Zealand)	1	1	0
Little Lizzie (for Orphan)	1	0	0
Mrs. Hough (Acton)	1	0	0
	7	1	0

Juvenile Auxiliary.

Mr. Amatt's Class	0	15	6
First Class of Girls	0	10	0
Mr. Taylor's Class	0	10	0
Mr. Garner's Class	0	7	0
Mr. Pegg's Class	0	3	0
Small sums	0	11	11
Juveniles—			
Master J. W. Smith	2	16	0
Master E. Amatt	1	15	0
Master Archie Flint	1	10	1
Miss Ethel Taylor	1	4	3
Master S. Hubbard	1	1	0
Miss Florrie Farmer	0	16	0
Master Sam Lucas	0	4	0
Sunday Afternoon Collection	0	10	10
	12	14	7
Total	39	8	7
Less expenses	0	10	0

Lincoln.

	£	s.	d.
Mr. & Mrs. Hood	5	0	0
Mr. Thomas Cooper	1	0	0
Mrs. Mears	0	10	6
Collected by—			
Miss Louie Muse	1	6	10
Miss Maud Mears	0	17	4
Miss Nelly Bryant	0	17	0
Miss S. A. Hollingworth	0	16	0
Miss Alice Hayes	0	15	2
Miss E. Willerton	0	6	6
Master H. Mawby	0	14	9
Master W. Willerton	0	13	0
Mast. Willie Bryant	0	13	6
School Boxes—			
Girls	1	3	4
Boys	0	10	8
Infant Class	0	3	11
Total	15	8	6

Linholme.

Rev. S. Kent.

Public Collections	2	9	9
Sac. Coll. for W. & O.	0	15	0
Collected by—			
Miss Sarah Crossley	1	17	6
Miss Florrie Kent	1	3	8
Miss Mary Sutcliffe	1	3	10
Mast. J. R. Marshall	1	11	3
Master A. Greenlees	0	18	5
Master Walter Clegg	0	1	5
Total	10	0	10

London.

COMMERCIAL ROAD.

Rev. J. Fletcher.

Public Collections	6	5	9
Sac. Coll. for W. & O.	3	5	5
Mrs. Pegg (Chesham)	2	0	0
C. Roberts, jun., Esq.	1	0	0
E. Davis, Esq.	1	1	0
Rev. J. Fletcher	0	10	6
Mr. Atterley	0	10	6
Mr. Freeman	0	10	6
Mr. Bourne	0	10	6
Mr. J. Roberts	0	7	0
	6	10	0

Collected by—			
Mrs. Attersley	1	5	0
Mrs. Carter	0	15	0
Mrs. Branch	3	5	0
Mrs. Nash	0	9	5
Mrs. Ru-sell	0	2	6
Miss Gladman	2	1	6
Miss Parry	0	14	3
Miss Fuller	0	11	2
Miss Hawkins	0	12	0
Miss Hardy	0	4	6
Mr. Bartlett	0	13	0
Mr. Nash	0	1	0
Mr. W. G. Branch	2	8	8
Mr. Howard	0	15	9
Master Ballentyne	0	10	6
Master A. C. Branch	1	4	1
	17	1	7
Sunday School	8	15	0

<i>For Rome.</i>		<i>Boys.</i>		<i>Subscriptions—</i>	
£	s. d.	£	s. d.	£	s. d.
Collected by—		Mr. Rockall & Young		Mr. E. Cayford	25 0 0
Mrs. Fletcher	1 16 0	Men's Bible Class	1 5 4	Mr. S. D. Rickards	25 0 0
Mr. Bird	2 9 5	Infant Class, per Miss Green	1 3 3	Mr. P. A. Houghton	20 0 0
	4 5 5	Mr. Sparrow and class	1 0 6	Mr. J. M. Stubbs	4 4 0
Total	46 3 2	Mr. Roe do.	0 16 0	Mr. Chas. Saunders	2 2 0
Less expenses	0 12 6	Mr. Helsdon do.	0 13 0	Rev. Dr. J. Clifford	1 1 0
		Mr. Bazant do.	0 5 6	Mr. J. H. Ford	1 1 0
			5 3 7	Mr. W. Klosz	1 1 0
				Mr. H. J. Klult	1 1 0
<b>BOROUGH ROAD.</b>		Total	36 13 8	Mr. T. Lilley	1 1 0
Rev. G. W. McCree.		Less expenses	0 2 0	Mr. Geo. Phillippo	1 1 0
Public Collections	5 0 0			Mr. A. Towers	1 1 0
Sac. Coll. for W. & O.	1 17 10	<b>PRAED STREET.</b>		Mr. J. W. Chapman	1 0 0
By Juvenile Collectors	12 8 6	Rev. Greenwood Robinson.		Mr. T. J. Edwards	1 0 0
Total	19 6 4	Public Collections	6 1 10	Dr. and Mrs. Macfarlane	1 0 0
		Sac. Coll. for W. & O.	3 11 6	Mrs. Thompson	1 0 0
<b>CHURCH STREET.</b>		Collected by—		Mr. J. Buck	0 10 6
Rev. R. P. Cook.		Mr. Bult's Box	0 6 6	Mr. J. Gott	0 10 6
Public Collections	5 15 7	Miss Dixon	0 10 0	Mr. J. Hawes	0 10 6
Sac. Coll. for W. & O.	3 0 0	Miss Puckett	0 5 0	Miss Avery	0 10 0
Miss Jefferson	0 5 0	Miss Price	0 11 0	Mrs. Bennett (Rome 5s., Orissa 5s.)	0 10 0
Mr. Davis	0 5 0	Miss Springlett	0 7 6	Miss Bennett	0 10 0
Mr. Hannuall	0 2 6	Miss A. Hayes	0 5 0	Mr. J. Coleman	0 10 0
By Miss Lewis—		Miss Bird	0 5 0	Mr. R. O. Davies	0 10 0
Rev. Dr. Burns	1 1 0	Miss Kate Crowne	1 5 0	Mr. A. H. Gaze	0 10 0
Rev. R. P. Cook	0 12 0	Mrs. Barker	0 5 0	Miss E. M. King	0 10 0
Mr. F. Lewis	0 12 0	Mr. James	0 10 6	Mrs. Richards	0 10 0
Mr. Mayho	0 12 0	Small sums	0 3 0	Mrs. Russell	0 10 0
Mr. Coe	0 11 0		4 13 6	Mr. W. J. Thompson	0 10 0
Mr. Lewis	0 10 10			Mr. G. Turner	0 10 0
Mrs. Lewis	0 6 0	<i>Juvenile Auxiliary.</i>		Mr. E. C. Wade	0 10 0
Mrs. Newport	0 5 0	<b>Sunday School.</b>		Mrs. A. West	0 10 0
Mr. Ricketts	0 4 4	<i>Girls—</i>		Mr. Footitt	0 7 6
Mr. Ross	0 4 0	Annie Broughton	1 1 1	Mr. M. T. Morgan	0 6 0
Mrs. Cook	0 4 0	Florie Heslop	0 15 2	Mrs. Collard	0 5 0
Mrs. Hearne	0 4 0	Alice Longmore	0 14 10	Mr. C. J. Burt	0 5 0
Mrs. Hurley	0 4 0	Rosina Wilkinson	0 13 11	Mr. W. Dixon	0 5 0
Small sums	0 10 10	L. Hallam	0 12 10	Miss Kealy	0 5 0
	6 1 0	F. Hallam	0 10 10	Mr. John Pearson	0 5 0
By Miss Garner—		L. Rickards	0 10 1	Mr. Temple-Smith	0 5 0
Mr. & Mrs. Mayho	0 10 0	L. Aberdeen	0 9 0	Mr. Charles Stubbs	0 5 0
Mrs. Newport	0 5 0	Lillian Aberdeen	0 8 11	Mr. Alfred Stubbs	0 5 0
Mrs. Garner	0 4 6	Rose Lee	0 8 0	Mr. Cromwell Stubbs	0 5 0
A. A. Garner	0 4 6	Mrs. Broughton	0 7 4	Mr. H. Stubbs	0 5 0
Miss Mary Garner	0 4 4	B. Hebditch	0 4 1	Mr. T. Stubbs	0 5 0
Mr. Hedford	0 4 4	Amy Jones	0 3 7	Miss E. Stubbs	0 5 0
Miss Ross	0 4 4	Beattie Burleigh	0 3 0	Sums under 5s.	0 13 0
Mrs. Hooper	0 1 0	Florence Jones	0 5 10		
	1 18 0	Class Boxes	7 16 9	By Miss A. Last—	
Collected by—			15 5 8	Mrs. E. Cayford	0 10 0
Miss Messenger	2 2 0	<i>Boys—</i>		Miss Tims	0 4 0
Mr. E. Rockall	1 19 3	Willie Broughton	1 2 4	Mr. Spreadbury	0 4 0
Miss Clarke's Box	1 13 3	Edward Prout	0 6 7	Miss A. Last	0 5 0
	5 14 0	Thomas Longmore	0 2 0		1 3 0
<b>Books and Boxes.</b>		Class Boxes	3 11 3	Collected by—	
<i>Girls.</i>			5 2 2	Miss E. Thomas	1 7 0
Mrs. Harper & Young		Total	34 14 3	Miss Helen Davies	
Women's Bible Class	3 0 0	After Audit	7 8 0	(Swansea)	0 7 8
Miss Elliott and class	1 18 2				149 6 3
Miss Kirby do.	1 15 0	<b>WESTBOURNE PARK.</b>		<i>Orissa Bible-women's Mission.</i>	
Miss Messenger do.	0 15 0	Rev. J. Clifford, M.A., LL.B.,		Mrs. Towers, for one	
Miss Bannister do.	0 9 6	B.Sc., D.D.		Bible-woman	6 0 0
Misses Deathridge and Clarke	0 6 10	Public Collections	36 1 9	Miss Nellie Cayford	1 1 0
Misses Lewis & Walker	0 4 0	Sac. Coll. for W. & O.	10 5 10	Mr. J. Buck	0 10 6
	8 8 6			Mr. A. H. Gaze	0 10 0

	£	s.	d.
Miss Russell	0	5	0
Miss Towers	0	5	0
Mrs. Wright	0	5	0
Mrs. John Ryan	0	10	6
John & Ernest Ryan	0	7	0
Sums under 5s.	0	6	0
	12	5	0

*Juvenile Association.*

Collected at Children's Service for Miss Leigh's Orphanage	12	0	0
Collections at Missionary Address & Lecture	4	4	4
Annual Collections	3	17	6
Special Donations	3	3	0
Received from Treasurer—Sunday School			
Cost of Lecture on Congo, March, 1885	0	12	0
	23	16	10

*Girls' Division.*

Class Boxes—			
Young Women's Class	3	19	10
Miss Kirtley's	1	15	4
Miss Wherry's	1	13	5
Miss Pope's	1	10	8
Miss Moss's	0	17	8
Miss Munn's	0	16	7
Miss B. Stewart's	0	15	2
Miss Thompson's	0	14	6
Miss Jelly's	0	14	0
Mrs. Burt's	0	12	8
Miss Bush's	0	12	1
Miss Knight's	0	10	9
Miss Balls'	0	10	7
Miss Barratt's	0	10	3
Mrs. Long's	0	8	11
Miss Henkel's	0	8	6
Miss Dixon's	0	8	5
Miss Draycott's	0	8	4
Miss Kempster's	0	8	2
Miss L. Kirtley's	0	7	8
Miss Brenchley's	0	6	3
Miss James's	0	6	2
Miss Ball's	0	5	4
2 Boxes under 5/-	0	8	0
	19	9	3

*Boys' Division.*

Class Boxes—			
Officer's Box	3	17	8
Mr. Radford's	2	5	6
Young Men's Class	2	2	3
Mr. Chapman's	2	1	3
Mr. Clayton's	1	10	7
Mr. Henkel's	1	4	3
Mr. Hawes	0	19	11
Mr. W. Saunder's	0	16	7
Infants'	0	15	8
Mr. Fielder's	0	14	6
Mr. Artis'	0	14	6
Mr. H. Cayford's	0	11	5
Mr. Neighbour's	0	10	9
Mr. Breadmore's	0	8	9
Mr. Fisher's	0	8	5
Miss Terrell's	0	6	5
Miss Holmes's	0	6	5
4 Boxes, under 5/-	0	11	0
	20	5	2

Juvenile Collectors—  
*Girls' Division.*

	£	s.	d.
Miss M. Dunning	1	10	6
Miss D. Bradford	1	6	0
Miss E. Green	1	5	0
Miss F. Huish	0	18	4
Miss Nellie Cayford	0	17	1
Miss F. Saunders	0	14	9
Miss Maggie Klosz	0	14	1
Miss Ethel Anderson	0	12	7
Miss Mary Maunder	0	10	3
Miss Emily Henson	0	10	0
Miss J. Stevenson	0	9	0
Miss M. Heritage	0	8	0
Miss A. W. Anderson	0	8	0
Sums under 5/-	0	9	2

*Boys' Division.*

Ernest Ryan (Rome)	5	9	0
A. J. Gott	1	2	6
J. R. Ryan	1	1	3
W. Fuller	0	14	1
A. Cayford	0	13	10
A. H. Mayhew	0	10	7
H. Tilling	0	9	3
A. Bolitho	0	7	4
W. Hyde	0	5	0
Sums under 5/-	0	12	11

11 5 9

Total .. 85 10 4

BOSWORTH ROAD SUNDAY SCHOOL.

Public Collection	0	15	0
Collected by—			
Miss Florrie Rowe	1	1	1
Miss Jessie Nott	0	17	7
Miss Alice Launder	0	14	9
Miss May Ball	0	14	6
Miss Mary Widdan	0	14	4
Miss Alice Scott	0	13	2
Miss A. Shewering	0	12	10
Miss Ada Gomm	0	8	2
Miss Emma Taple	0	5	9
Miss Ellen Grover	0	4	1
Sums under 5/-	0	9	9

Class Boxes	7	19	9
	5	15	3
	13	15	0

Total .. 260 16 7  
Less expenses .. 0 18 5

EAST FINCHLEY.

Rev. R. R. Finch.

Collected in Sunday School	6	9	2
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HAVEN GREEN, EALING.

Rev. Charles Clark.

Public Collection	4	12	9
Sac. Coll. for W. & O.	3	1	5
By Miss Mead—			
Mrs. Todd	0	10	6
Mr. Lewis	0	5	0
Miss Critchell	0	2	6

	£	s.	d.
Mrs. Ball	0	2	6
Miss Wright	0	5	0
Mr. Phillips	1	1	0
Mr. Durrant	0	2	6
Mr. Shingleton	0	5	0
Rev. C. Clark	1	1	0
Mrs. Todd	1	1	0
Mr. Pitney	0	5	0
Mrs. Johnson	0	2	6
Mrs. Digby	0	10	6
Mrs. Pay	0	5	0
Mrs. Force	0	2	6
Mrs. Bridge	0	5	0
Mr. T. W. Elvy	0	5	0
Mrs. Foulds	0	10	6
Mrs. Powell	0	2	6
Mrs. Lean	0	5	0
Mr. Moore	1	1	0
Mrs. Moore	0	10	6
Mr. A. Moore	0	10	6
Mr. Klosz	0	10	6
Mr. Ford	0	10	6
Mr. G. Powell	0	2	6

Collected by Master Powells	0	10	0
Boxes and Cards	7	5	2

Total .. 26 4 4

Long Eaton.

Rev. H. Wood.

Public Collections	7	14	11
Sac. Coll. for W. & O.	0	9	6
T. Hooley, Esq.	1	0	0
Rev. H. Wood	0	10	6
Mr. John Barnes	0	5	0
Mrs. Crane	0	5	0
Mr. John Woolley	0	5	0
Mr. Woolley	0	2	0

Collected by			
Miss Emily Poxon	0	17	1
Mrs. Wood's Class	0	12	3
C. and D. Wood	0	11	1
Albert Calladine	0	10	2
Miss Kate Groves	0	9	1
Miss E. L. Overmass	0	6	9
Miss Ellen Palmer	0	5	5
Small sums	1	3	9

Total .. 15 7 6  
Less expenses .. 0 7 0

Longford.

SALEM CHAPEL.

Rev. J. R. Parker.

Public Collections	6	3	2
Rev. J. R. Parker	0	10	6
Mr. Jesse Smith	0	10	6
Mr. Isaac Courts	0	10	6
Mr. William Rice	0	10	6
Mrs. W. H. Wilson	0	10	0
Mr. John Stringer	0	5	0

Boxes—			
Miss Flossie Parker	1	4	6
Master A. Hanson	0	5	2
Master H. Kimberley	0	5	0
Juvenile Collectors	8	8	0
Senior Girls' Class	0	9	10
Senior Boys' Class	1	0	0
Mrs. Wilcox's Class	0	11	8
Girls' School	0	7	2
Boys' School	0	8	11

14 0 5

WALSGRAVE-ON-SOWE.	
	£ s. d.
Lord's-day Offerings	0 15 0
Cards—	
Mr. John Smith	1 1 6
Miss Ada Clarke	1 0 0
Total	16 16 11
Less expenses	0 5 5
UNION PLACE.	
Rev. H. J. Hodson.	
Mr. J. H. Hodson	0 5 0
Mrs. Burrows	0 5 0
Mrs. C. Storer	0 6 6
Prayer Meeting box	0 4 0
Total	1 0 6

Long Sutton.

Rev. G. F. Pitts.	
Public Collections	4 17 0
Sac. Coll. for W. & O.	0 11 0
By Miss Dring, Miss Mitchell, and Miss Clifton—	
Quarterly Subscriptions	0 14 10
Sunday School	1 3 10
By Miss A. Clifton	0 16 6
Small sums	0 15 0
The late Mrs. Ewen	1 0 0
Do. for Orphans	0 10 0
Mr. J. C. Anderson	0 5 0
Mrs. J. C. Anderson	0 5 0
Miss Toynebee	0 5 0
Miss Hannah Mudd	0 6 6
Total	11 9 8
Less expenses	0 5 9

Longton.

Rev. C. T. Johnson.	
Public Collections	6 1 1
Sac. Coll. for W. & O.	1 0 0
J. W. Carne, Esq.	1 1 0
Mr. M. Ferneyhough	0 10 0
Small Sums	0 9 8
Collected by—	
George Clewlow	0 5 4
Miss A. Freeman	0 6 8
Corney Johnson	1 8 5
Heppie Johnson	1 1 8
School Collections	0 16 6
Total	13 0 4

Long Whatton.

Collections	2 4 4
	2 4 4

Loughborough.

BAXTER GATE.	
Rev. E. Stevenson and Rev. R. M. Julian.	
Public Collections	9 9 1
Sac. Coll. for W. & O.	2 10 0

	£	s.	d.
By Miss Stevenson—			
Henry Jelley, Esq.	2	2	0
In Memory of Mrs. John Bass	2	0	0
Rev. E. Stevenson	1	1	0
R. Ratcliffe, Esq.	1	0	0
Mr. Claypoole	1	0	0
Mr. Wale	1	0	0
Mrs. Bradshaw	0	12	0
Mr. G. Adcock	0	10	6
Mr. A. A. Bumpus	0	10	0
Mr. Keightley	0	10	0
Mr. Savage	0	8	0
Rev. R. M. Julian	0	5	0
Mr. Newman	0	5	0
Small sums	0	12	0
	11	15	6

Sunday School.

Classes—			
Miss Bumpus'	3	9	2
Miss Stevenson's	1	3	6
Miss Pickard's	0	16	0
Miss Lacey's	0	16	0
Miss Fletcher's	1	3	0
Miss Scott's	0	8	6
Miss Green's	0	12	0
Miss Armstrong's	0	7	6
Mr. Woodcock's	0	8	6
Mr. Holmes'	0	18	3
Young Men's Bible	1	2	8
Boys' Room	1	7	0
Middle Room	0	9	8
Katey Cragg's book	0	19	2
	14	0	11
Total	38	0	6
Less expenses	0	2	6

WOOD GATE.

Rev. C. W. Vick.

Public Collections	13	5	6
Sac. Coll. for W. & O.	2	0	0
Sunday School, for Orphanage	10	0	0
Ditto for Rome	2	0	0
	27	5	6
By Miss L. Wilcocks—			
Mr. Burchnell	2	0	0
Mr. Woodroffe	1	5	0
Mr. Marshall	1	1	0
Mr. Clemerson	0	10	0
Mrs. Clemerson	0	10	0
Miss Clemerson	0	10	0
Miss S. Chapman	0	10	0
Misses L. and E. Wilcocks	0	10	0
Mr. Wilcocks	0	5	0
Mr. Angrave	0	5	0
Mrs. Needham	0	5	0
Miss Callis	0	5	0
Mrs. Godkin, sen.	0	5	0
Mrs. Burrows	0	5	0
Mr. G. Hood	0	5	0
Mr. Skinner	0	2	6
A Friend	0	1	0
	8	14	6

By Miss Wakeley, for Rome—			
Mr. H. Coltman	1	0	0
Mr. Baldwin	0	12	0
Mrs. Clemerson	0	10	0
Mrs. Clemerson	0	10	0
Miss Clemerson	0	10	0

	£	s.	d.
Miss Wakerley	0	10	0
Mrs. Young	0	10	6
Mrs. Barson	0	0	0
Mrs. Hood	0	5	0
A Friend	0	5	0
	4	18	6

District A.—By Misses

Brown & Pike—			
Mr. & Mrs. Godkin	2	12	0
Rev. C. W. & Mrs. Vick	1	1	0
Mrs. Pegler	0	14	0
Mr. H. F. Young	0	10	6
Mrs. Young	0	10	6
Miss Chester	0	6	0
Mrs. Gray	0	5	0
Small sums	0	3	1
	6	2	1

District B.—By Misses

Moss & White—	
Sums under 5s.	0 7 9

District C.—By Mrs.

Parker and Miss Swift—			
Mr. S. E. Morris	0	7	6
Mrs. Barker	0	5	0
Mr. Stevens	0	5	0
Sums under 5s.	0	10	6
	1	8	0

District D.—By Misses

Allen & Yeomans—			
Mrs. C. Coltman	0	8	0
Mr. and Mrs. Allen	0	12	0
Mr. & Miss Yeomans	0	8	0
Sums under 5s.	1	17	8
	3	5	8

District E.—By Misses

F. Coltman and Gadsby—			
Mr. Coltman	0	10	0
Mr. Gadsby	0	10	0
Miss Dexter	0	10	0
Messrs. E. and W. Coltman	0	8	6
Mrs. Quail	0	6	0
Miss Godkin	0	6	0
Miss Gadsby	0	6	0
Miss Voce	0	6	0
Mr. Knight	0	5	5
Mrs. Hanford	0	5	0
Sums under 5s.	0	19	2
	4	12	1

District F.—By Misses

Marston and Wilson—			
Mr. Baldwin	1	10	0
Mr. Thilly	1	0	0
Mr. Chapman	0	12	0
Mr. L. Baldwin	0	6	0
Mr. Marsh	0	5	0
Sums under 5s.	0	18	6
	4	11	6

Total	61	5	7
Less Expenses	0	11	6

Louth.	
NORTHGATE.	
Rev. E. H. Jackson.	
Public Collections	£ s. d.
	4 12 7
Boxes—	
Sunday School	5 7 6
Miss Swift	1 0 7
Miss K. Esberger	0 15 10
Miss Jackson	1 1 9
Ditto for Rome	1 1 0
Miss Willman	1 16 1
Miss E. Burnett	1 3 9
Miss Nellie Burton	0 13 11
Miss Emily Burton	1 6 6
	19 2 6
Collected by Mrs. Esberger & Miss Lewis—	
Mr. G. Burton	0 10 0
Messrs. Eve & Ranshaw	0 6 0
Jos. Bennett, Esq., M.P.	0 5 0
Mr. F. Esberger	0 5 0
Mrs. Esberger, sen.	1 10 0
Ditto for Rome	1 10 0
Mr. Wilson (London)	0 10 0
Saville Smith, Esq.	0 10 0
Small sums	2 11 0
	7 17 0
By Mrs. Jackson and Mrs. T. I. Burton—	
C. G. Smith, Esq.	1 0 0
Rev. E. H. Jackson	0 10 0
Mr. T. I. Burton	0 10 0
Mr. Dennis	0 5 0
Mr. T. Hill	0 5 0
Small sums	2 4 6
	4 4 6
ASTERBY AND DONINGTON.	
Collection—Asterby	0 10 6
Ditto Donington	0 9 4
Boxes—	
Mrs. Dunn	0 5 0
Mr. Hatcliffe	0 6 0
Miss J. Brumpton	0 6 8
Mrs. W. Brumpton	0 19 8
	2 15 2
Total	33 19 2
Less expenses	0 10 9
EASTGATE.	
Rev. C. Payne.	
Public Collections	12 11 1
Sac. Coll. for W. & O.	0 12 0
W. Newman, Esq.	2 0 0
Friend, per Mrs. Payne	0 10 0
Profit on Tea Meeting	0 17 6
Boxes, &c.—	
Miss H. A. Payne	1 0 1
Miss Alice Kiddall	0 8 2
Mrs. Paddison	0 8 0
Miss Ethel Tatam	0 5 6
Arthur Kiddall	0 13 6
Missionary Prayer Meeting Box	0 7 8

First Class Girls	£ s. d.
Second Class Girls	0 13 9
Senior Class	0 10 8
Rags and Bones	0 8 6
Small sums	0 3 6
	0 19 4
	5 18 3
Total	22 8 9
Less Expenses	0 8 0

Lydgate.

Rev. W. L. Stevenson.	
Public Collection	4 14 6
Sac. Coll. for W. & O.	0 16 3
Profits of Tea	0 16 9
Mr Greenwood Holt	1 1 0
Mr. John Stansfield	1 0 0
Mrs. Ormerod	0 10 6
Mr. John Greenwood	0 10 0
Juvenile Collectors—	
Arthur Marshall	1 6 0
Sarah Barker	1 1 0
Grace Greenwood	0 12 4
Amy Ormerod	0 12 0
Emily Bembow	0 11 6
Kate Shuttleworth	0 10 6
Sarah J. Greenwood	0 1 4
	4 14 8

Boxes in Classes—	
2nd Class Girls	1 1 0
2nd „ Boys	0 5 7
Under 5/-	0 7 0
	1 13 7
Total	15 17 3

Lyndhurst.

Rev. W. H. Payne.	
Public Collections	1 13 4
Sac. Coll. for W. & O.	1 0 0
Collected by—	
Mrs. Sammell	2 6 0
Mr. Joseph Short	2 0 0
Miss E. Short	0 17 9
Sunday School	0 4 8
	8 1 9

Macclesfield.

Public Collections	4 15 4
Sac. Coll. for W. & O.	0 9 1
Rev. Z. T. Downen	0 10 6
Mrs. Faulkner	0 10 6
Mrs. Bury	0 10 0
T. Hardman, Esq.	0 10 0
Mr. D. Shaw	0 5 0
Sums under 5s.	0 4 6
Books—	
Miss S. Frampton	1 6 4
Miss J. Frampton	0 10 0
Miss A. Band	1 3 0
Miss L. Houghton	1 0 6
Mrs. Bowers	1 4 6
Master W. C. Downen	2 0 0
Mr. A. Hallam	0 12 0
	7 16 4

Boxes—	
1st Class Females	0 5 7
Classes under 5/-	0 10 3
1st Class Males	0 16 6
2nd & 3rd Class do.	0 12 3
4th, 5th, and 6th do.	0 4 6
	2 9 1

Total	17 11 4
Less expenses	1 2 5

Maltby-le-Marsh.

Public Collections	8 10 2
Sac. Coll. for W. & O.	0 5 0
By Miss E. A. Mager—	
Mr. Geo. Brown	3 0 0
Mrs. Geo. Brown	0 10 0
Mr. G. J. Brown	0 5 0
Mrs. Johnson	0 5 0
Mr. Twiggs	0 4 6
Miss E. A. Mager	0 5 0
Small sums	1 7 0
	14 11 8
Less expenses	0 9 6

Mansfield.

Rev. A. Firth.	
Public Collections	4 1 0
Collected by—	
Eleanor Wright	0 10 10
Clara Robinson	0 5 3
Susannah Dunn	1 4 0
John Naylor Firth	0 7 1
Sarah Blackham	0 8 1
Mr. Yates' Class	0 18 7
Mr. Jennings' Class	0 6 9
Sums under 5s.	1 4 8
	9 6 3

MANSFIELD WOODHOUSE.

Public Collection	1 0 2
Alice Sears	0 3 5
Hannah Collingham	0 2 0
Hannah Hornby	0 6 2
A Friend	0 8 6
School Box	0 3 0
	2 3 3
Total	11 9 6
Less expenses	0 11 0

March.

Rev. S. H. Firks.	
Public Collections	7 7 6
Sac. Coll. for W. & O.	1 10 0
Mrs. Jones	2 0 0
Mrs. C. Roberts, jun.	1 1 0
Mr. J. S. Smith	1 1 0
Mr. J. C. Jones	1 0 0
Mr. W. B. Vawser	1 0 0
Rev. S. H. Firks	0 10 0
Mr. R. Dawbarn	0 10 0
Mrs. Foster	0 10 0
Mrs. Watson	0 10 6
Miss M. Vawser	0 10 6
Mr. J. Underwood	0 5 0
Mrs. J. Thompson	0 5 0
Miss A. Vawser	0 5 0
	9 8 0



*Juvenile Auxiliary.*

	£	s.	d.
Collected by—			
Miss Ada Gee .....	2	0	6
Master H. Hopper .....	0	7	0
Small sums .....	0	7	6
	2	15	0
Total ..	21	0	6
Less expenses ..	0	13	0

**Market Harborough.**

Rev. J. Wild.

Collected by—

J. J. & J. B. Mumford	1	2	3
Wm. Wild and Rosa Jewel .....	0	4	8
Ethel Cotes .....	0	6	6
	1	13	5

**Measham & Netherseal.**

Rev. B. Noble.

**MEASHAM.**

Public Collections ..	4	7	1
Rev. B. Noble .....	0	10	0
Mr. John Whitworth ..	0	10	0
Mr. M. Orgill .....	0	10	0
Mr. M. Boss .....	1	0	0

Collected by—

Miss Clara Orgill ..	3	6	0
Miss Mary Orgill ..	2	1	0
Boys' Box .....	0	17	8
Girls' Box .....	0	16	0
Infants' Box .....	0	5	0
	14	2	9

**NETHERSEAL.**

Public Collection ..	1	10	2
Mr. Jas. Shakespeare ..	1	0	0
Mr. John Tagg .....	1	0	0
Mrs. Tagg .....	0	5	0

Books—

Master Joseph Tagg ..	1	0	0
Master A. Williams ..	0	11	4
	5	6	6
Total ..	19	9	3
Less expenses ..	0	4	0

**Melbourne & Ticknall.**

Rev. R. B. Wallace.

**MELBOURNE.**

Public Collection ..	8	14	8
Sac. Coll. for W. & O.	0	18	1
Visitors at Spring Vale Cottage .....	0	10	6
Subscriptions—			
Mrs. Earp .....	20	0	0
Mr. H. W. Earp .....	5	0	0
Mr. Berrisford .....	1	0	0
Mr. Dunicliff .....	1	0	0
Mr. T. Dunicliff .....	1	0	0
Mr. Kelk .....	1	0	0
Mrs. Jefferson .....	0	10	6
Mr. Hair .....	0	10	6

	£	s.	d.
Miss Tomlinson ..	0	10	0
Mrs. E. Coxon .....	0	5	0
Mr. W. Coxon .....	0	5	0
Mrs. A. Pass .....	0	0	0
	31	7	0
Juvenile Collectors—			
Annie Blunt .....	1	0	3
Emily Kelk .....	1	9	0
Clara Jackson .....	0	14	9
Harry Hair .....	0	19	6
Harry Wallace .....	1	10	11
	5	14	5
	37	1	5

**TICKNALL.**

Public Collection ..	0	14	5
By Miss Richardson ..	1	8	0
	2	2	11
Total ..	49	7	7
Less expenses ..	1	0	1

**Morcott & Barrowden.**

Rev. H. Bull.

Sac. Coll. for W. & O.	0	15	0
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**Nantwich.**

Rev. Price Williams.

Public Collections ..	3	1	7
By Juveniles ..	1	4	7
Mr. E. Birchall .....	0	5	0
Mr. W. Harvey .....	0	5	0
Mr. A. Jones .....	0	5	0
Mrs. Salisbury .....	0	5	0
Mr. W. Johnson .....	0	5	0
Small sums .....	1	2	6
	2	7	6

Boxes—

Miss Wakefield ..	0	9	4
Miss A. Masser .....	0	5	5
Miss E. A. Barnett ..	0	4	8
Percival E. Forey ..	0	3	5
	1	2	10
Total ..	7	16	6
Less expenses ..	0	8	9

**Nazebottom.**

Sac. Coll. for W. & O.	0	10	0
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**Newthorpe.**

Mrs. Yates .....	0	10	0
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**Norwich.**

Rev. G. Taylor.

Sac. Coll. for W. & O.	0	18	6
Friends at Surrey Road .....	7	12	6
Rev. G. & Mrs. Taylor	1	0	0
Rev. T. A. Wheeler ..	0	10	0
Mr. J. W. Taylor .....	0	7	6
Miss Taylor .....	0	7	0
Mr. Gibbs .....	0	5	0
	11	1	6

	£	s.	d.
By Miss G. A. Taylor—			
The Misses Dunham ..	0	7	6
Miss G. A. Taylor ..	0	7	6
Mrs. Arthurlon .....	0	5	0
Sums under 5s. ....	2	0	0
	3	0	0

By Miss Smith .....	1	4	4
By Miss Weyer .....	0	12	4
	1	16	8

**Boxes—**

A. M. & G. O. Taylor	0	15	6
Mr. Weyer .....	0	8	9
Master E. Stannard ..	0	5	6
Sums under 5s. ....	0	12	9
	2	2	6

**Sunday School Boxes—**

Young Men's Class ..	3	17	6
Mr. J. W. Taylor's ..	1	16	8
Miss Taylor's .....	1	12	1
Young Women's .....	1	3	1
Infants' Class .....	0	13	7
Miss Willis's .....	0	12	3
Mr. Dent's .....	0	11	9
Miss Edwards's .....	0	9	5
Mr. Wiseman's .....	0	6	1
Miss Stannard's .....	0	5	3
Miss E. Willis's .....	0	5	0
Mr. W. French's .....	0	5	0
Classes under 5s. ....	0	9	7
	1	10	11

**Juvenile Collectors—**

Alice Downing .....	0	16	4
Martha Collier .....	0	11	1
Beatrice Bushell .....	0	10	10
Kate Nobbs .....	0	10	10
Emily Kirkham .....	0	10	4
Arthur Turner .....	0	10	4
Gertrude Bushell .....	0	9	10
Ernest Bushell .....	0	9	7
Sums under 5s. ....	0	11	9
	5	0	11

Total .. 35 8 10

**Nottingham.**

**STONEV STREET.**

Public Collections ..	3	1	0
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*Juvenile Auxiliary.*

Sunday School Classes	2	13	11
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**Boxes and Books—**

Miss B. Ashling ..	0	5	2
Miss Alice Comery ..	0	7	0
Miss Kate Comery ..	0	10	7
Miss R. Dawson .....	0	5	9
Miss M. A. Fisher ..	0	5	0
Miss Alice Kent .....	0	12	1
Master Tom H. North	0	2	2
Master H. Newton ..	0	10	2
Miss Martha Terry ..	0	10	8
Misses A. & L. Kent	0	4	9
Miss M. A. Wallis ..	0	13	0
	10	1	3

Total .. 10 1 3

**BROAD STREET.**

Rev. O. D. Campbell, M.A.

Public Collections ..	11	16	4
Sac. Coll. for W. & O.	8	8	0

	£	s.	d.
By Miss C. Hill—			
Mr. E. Sulley .....	10	0	0
Mr. W. H. Mallet .....	3	5	0
Mr. H. Hill .....	3	0	0
Mr. A. Goodliffe .....	2	0	0
Mr. A. Brownsword .....	2	2	0
Mr. F. S. Granger .....	1	1	0
Mr. F. Hill .....	1	1	0
Mr. J. T. Mallet .....	1	0	0
Mrs. Squire .....	1	0	0
Mrs. B. Walker .....	1	0	0
Mr. C. Hill .....	1	0	0
Mr. E. Renals .....	1	0	0
Mrs. T. Hill .....	1	0	0
Mrs. C. Hill .....	0	10	0
Mrs. Bretland .....	0	10	0
Mr. J. S. Baldwin .....	0	10	0
Mr. J. Peck .....	0	10	0
Mr. W. Goodliffe .....	0	5	0
Miss Hill .....	0	4	0
	30	18	0
By Mrs. Hunt—			
Mr. W. Hunt .....	5	0	0
Rev. O. D. Campbell, M.A. ....	1	10	0
Mr. B. Smith .....	1	0	0
Mr. W. Goodliffe .....	1	0	0
Mr. J. E. Fenton .....	1	0	0
Mr. A. F. Cholerton .....	1	0	0
Mrs. W. Mallet .....	1	0	0
Miss Guy .....	1	0	0
Mrs. Brownsword, sen. ....	0	10	0
Mrs. Unthank .....	0	5	0
Mr. E. Hunt .....	0	10	0
Mr. J. Thornton .....	0	5	0
Mrs. Gell .....	0	5	0
Miss R. Hill .....	0	5	0
Miss M. Granger .....	0	5	0
Mr. H. Hill .....	0	5	0
Mr. J. Radford .....	0	5	0
Sums under 6s. ....	0	10	0
	15	15	0
By Mrs. J. T. Mallet, for Orphan .....	4	6	0
<i>Sunday School Auxiliary.</i>			
Mr. Maddocks .....	0	10	0
Collected by—			
Miss Unthank .....	0	7	6
Miss R. Keeling .....	0	14	0
Miss Shipley .....	1	0	0
Miss Lewsley .....	1	14	6
Miss F. Baldwin .....	0	16	6
Miss A. Cooper .....	1	2	6
Miss A. Wood .....	0	17	6
Miss F. Blythe .....	0	14	0
Miss Onion .....	1	4	6
Mrs. Bird .....	1	0	0
Miss E. Mann .....	0	9	8
Miss N. Bramley .....	1	4	3
Miss F. Onion .....	0	13	9
Miss A. Charlesworth .....	0	9	10
Miss A. Goodson .....	1	5	6
Miss M. Linfoot .....	0	18	0
Miss Griffin .....	1	0	0
Mr. F. Baldwin .....	0	12	8
Master A. H. Wood .....	0	9	1
Master E. Lawrence .....	0	3	4
Mr. W. Potter .....	0	12	3
Mr. T. Wade .....	0	5	6
Secretary .....	0	16	6
In Classes .....	3	10	7
	22	11	11
Total ..	88	0	8

DAYBROOK.		£	s.	d.
Part of Collection		0	6	5
Collected by—				
Mrs. Templeman .....	3	0	10	
Hannah Dexter .....	1	7	9	
Ada Fisher .....	0	17	8	
Florence Fletcher .....	0	17	8	
Martha Clark .....	0	17	8	
Edith Perkins .....	0	9	6	
Frederick Fletcher .....	0	17	10	
Reuben Fisher .....	0	13	8	
		9	9	0
CARRINGTON.				
Rev. John F. Makepeace.				
Public Collections .....	3	3	4	
Juvenile Collections .....	1	4	4	
Juvenile Collectors—				
Miss H. Dickinson .....	1	9	8	
Miss Edith Belton .....	1	4	9	
Miss Lizzie Ross .....	1	4	1	
Miss Ada Stevenson .....	1	0	3	
Miss L. Dickenson .....	0	15	6	
Miss Lilly Dobbs .....	0	8	10	
Miss E. Walker .....	0	8	1	
Miss Louie Simpson .....	0	8	0	
Miss A. Stanforth .....	0	6	5	
Sums under 5s. ....	1	1	4	
Total ..	12	14	7	
Less expenses ..	0	6	6	
MANSFIELD ROAD.				
Rev. S. Cox, D.D.				
Public Collections .....	11	11	0	
Sac. Coll. for W. & O. ....	3	8	3	
By Miss Allsopp—				
Mrs. Allen .....	0	10	0	
Mr. A. Bradley .....	1	0	0	
Mr. F. J. Bradley .....	1	0	0	
Mr. W. H. Booker .....	2	0	0	
Mrs. F. R. Booker .....	1	0	0	
Mr. R. Booker .....	0	10	6	
Mr. Green .....	0	10	0	
Mr. Hinton .....	1	0	0	
Mr. J. T. McCraith .....	0	10	0	
Mr. P. H. Stevenson .....	1	1	0	
Mr. Savage .....	0	10	0	
Mr. Woolley .....	1	0	0	
Mrs. Waters .....	1	0	0	
	11	11	6	
Juvenile Mission.				
Classes—				
Miss H. Truman's .....	0	14	2	
Mrs. Cox's .....	0	13	3	
Miss A. Truman's .....	0	8	8	
Miss E. C. Allsopp's .....	0	7	5	
Miss Booker's .....	0	12	8	
Miss Allsopp's .....	0	10	2	
Mr. A. Bradley's .....	0	15	4	
Mr. Spencer's .....	0	9	7	
Small sums .....	0	8	6	
An Old Scholar (per Mrs. Cox) .....	0	8	0	
	5	7	9	
Collecting Books—				
Miss E. C. Allsopp .....	2	11	9	
Miss L. E. Booker .....	0	13	8	
Miss M. A. Brooks .....	1	2	0	
Miss F. Baldwin .....	0	18	6	
Miss A. Cullen .....	1	9	9	

	£	s.	d.
Miss L. Felkin .....	1	10	4
Miss F. Leighton .....	1	0	3
Miss M. McCree .....	0	7	0
Master H. Hayes .....	0	6	11
Master T. Durose .....	0	8	8
Sums under 5s. ....	0	3	10
	10	12	8
By Miss Shillito for Mission Schools ..	3	10	0
<i>For Rome Mission.</i>			
By Miss H. Truman—			
Mr. W. H. Booker .....	0	10	0
Mr. Savage .....	0	10	0
Mr. P. H. Stevenson .....	0	10	6
Mrs. J. Stevenson .....	0	5	0
	1	15	6
Total ..	47	17	5
NEW LENTON.			
Public Collection .....	2	0	0
Box in Sunday School .....	0	14	6
Sac. Coll. for W. & O. ....	0	10	0
Young Men's Class .....	0	9	2
Juvenile Collectors .....	0	14	0
By Mrs. Tagg .....	0	14	8
	5	3	1
Less expenses ..	0	0	6
OLD BASFORD.			
Rev. J. Maden.			
Public Collections .....	11	18	9
Interest during year .....	1	4	0
Sac. Coll. for W. & O. ....	2	0	0
By Adult Collectors—			
Miss Burton .....	3	5	6
Mrs. John Wheelton .....	2	8	0
Miss Hopewell .....	3	1	0
Mrs. W. Fowkes .....	1	4	6
Mrs. W. Hutchinson .....	2	10	4
Miss Hunter .....	2	1	0
Mr. Noah Birch .....	2	4	4
Mr. G. T. Robinson .....	1	4	0
Miss E. Hunter .....	1	17	1
Miss E. Towle .....	1	6	7
Miss Diggle .....	2	0	7
Miss Eason .....	1	14	9
Mr. Richard Cooper .....	3	3	0
Miss Crossland .....	0	18	0
Miss Wilkinson .....	2	4	6
Mr. G. Cockerham .....	1	8	11
Miss Yeomans .....	1	10	3
Mr. Walter Inger .....	1	18	4
Miss Stretton .....	2	6	9
Miss Sheffield .....	1	2	7
Mr. Thomas Bexon .....	0	18	1
Mr. William Slack .....	0	18	4
Miss J. Cox .....	1	0	5
	42	6	10
By Juvenile Collectors—			
Joseph Brown .....	0	18	1
Louis Pinder .....	1	1	4
Maud Bexon .....	0	17	7
Francis Spencer .....	0	18	3
John Henry Hill .....	0	17	4
William Pigeon .....	0	19	6
William Brown (A) .....	0	18	0
Harry Briggs .....	1	0	0
Samuel Spencer .....	0	17	10
Sarah Ann Raynor .....	0	17	4
Susannah Jebbett .....	1	1	7

	£	s.	d.
Arthur Spencer	0	19	4
John Spencer	0	19	2
Francis Fox	0	7	1
Harriet Ann Inger	0	15	11
Annie Bexon	0	19	8
William Cooke	0	17	4
Alfred Baker	0	19	3
William Brown (B)	0	17	2
Tanny Fox	0	13	11
Mary Brown	1	6	0
Jonathan Severn	1	8	9
Annie E. Berry	1	6	0
Millicent Brentnall	1	14	8
Kerr and Towson	0	16	0
Fanny Holroyd	1	7	1
Maria Cooper	1	17	0
Clara Wilkinson	0	10	6
Lotty Marlow	0	17	5
Catharine Bexon	1	3	10
Agnes Lees	1	9	0
Annie Eddishaw	0	8	1
John Dexter	1	5	11
James Kerr	0	19	10
Nellie Pepper	1	14	0
S. A. Hammond	1	1	8
<b>Total</b>	<b>36</b>	<b>11</b>	<b>5</b>

**SOUTHWARK BRANCH.**

Public Collection	1	1	1
By Juvenile Collectors—			
William Dicks	1	1	7
Lavinia Burton	0	8	2
Kate Brownlow	0	19	4
Eliza Hutchby	0	13	4
Eileen Palmer	0	12	1
Mary Birket	0	9	1
Alfred Brown	0	17	3
S. Slack Bingham	0	16	1
William Bright	0	10	4
Samuel Hart	0	13	1
John Pendleton	0	10	0
Herbert Dicks	0	17	4
C. F. Pendleton	0	16	7
<b>Total</b>	<b>9</b>	<b>4</b>	<b>3</b>
Less expenses	0	19	6
<b>Total</b>	<b>104</b>	<b>6</b>	<b>4</b>

**NEW BASFORD.**

Rev. W. R. Stevenson, M.A.			
Public Collections	5	18	7
Sac. Coll. for W. & O.	0	10	0
Rev. W. R. Stevenson	1	0	0
Ditto for Rome	1	0	0
Mr. P. H. Stevenson	1	1	0
Ditto for Rome	0	10	0
Juvenile Collectors—			
Miss H. Jackson	3	0	6
Miss Annie Fidler	2	10	1
Miss Lily Westou	2	8	7
Miss F. Webster	1	18	8
Miss Lizzie Pinder	1	11	0
Master W. Wheatley	2	8	0
Master R. Attenboro	1	13	10
Master A. Bentley	1	11	0
Master John Wigley	1	6	6
Small sums	0	3	7
Class Boxes—			
Young Men's	1	13	3
Infants	0	18	5
Young Women's	0	12	0
First Class Girls	0	6	8

	£	s.	d.
Second Class Girls	0	4	2
Third ditto	0	3	3
<b>Total</b>	<b>31</b>	<b>18</b>	<b>3</b>
Less expenses	0	8	6

**PROSPECT PLACE.**

Public Collections	1	17	6
Sac. Coll. for W. & O.	0	7	0
Collected in School	0	9	0
<b>Total</b>	<b>2</b>	<b>13</b>	<b>6</b>

**WOODBOROUGH ROAD.**

**Rev. G. H. James.**

Public Collections	7	5	1
Sac. Coll. for W. & O.	1	0	0
By Mrs. Barwick—			
Rev. G. H. James	0	10	6
Mr. Barwick	1	10	0
Mr. Barker	1	0	0
Mrs. Taylor	1	0	0
Mr. Cox	0	10	6
Mr. Dobbs	0	10	6
Mr. Roe	0	10	6
Mr. Booker	0	10	6
Mr. Hind	0	10	6
Mr. Bown	0	10	6
Mr. Hoffmann	0	10	0
Mrs. Sharman	0	5	0
Mrs. Bramley	0	5	0
Mr. F. J. Cox	0	5	0
Mr. Fitzhugh	0	5	0
<b>Total</b>	<b>8</b>	<b>13</b>	<b>6</b>

By Miss Barwick, for Rome—			
Mr. Barker	0	10	0
Mr. Hoffmann	0	10	0
Mrs. Shaw	0	5	0
Miss Clayton	0	5	0
Mr. Sanby	0	5	0
Mr. Moore	0	5	0
Mr. Brailsford	0	5	0
Mr. Bown	0	2	6
<b>Total</b>	<b>2</b>	<b>7</b>	<b>6</b>

**Juvenile Auxiliary.**

Collected by—			
Elizabeth Lawrence	3	6	4
Herbert Roe	2	7	3
Lizzie Bates	2	5	7
Arthur Barker	1	16	0
Polly Hoffmann	1	9	7
Annie Crofts	1	6	6
Gertrude Cox	1	5	1
Fanny Reeve	1	2	10
Emily Collins	1	1	3
Annie Bown	0	19	6
Harry King	0	13	10
Bertie Dobbs	0	10	8
Bertie Ferneyhough	0	10	7
Harry Ferneyhough	0	6	6

By Boxes—			
Emma Fisher	1	15	7
Daniel Booker	1	2	2
Hannah Hoffmann	0	9	1
Alice Crofts	0	7	9
Alfred Harpham	0	7	4
Sunday School Class boxes	3	10	8
Small sums	0	9	9
<b>Total</b>	<b>27</b>	<b>3</b>	<b>9</b>

<b>Total</b>	<b>46</b>	<b>9</b>	<b>10</b>
Less expenses	1	7	5

**HYSON GREEN.**

**Rev. R. Silby.**

	£	s.	d.
Public Collections	7	10	2
Sac. Coll. for W. & O.	1	1	0
Children's Service	1	5	8
Mr. Hillman's box	0	7	4
Rev. R. Silby	0	5	0

Collected by—			
Grace Shepherd	1	0	0
Bertha Smedley	3	11	0
Alice Silby	1	1	0
Clara Worrall	1	17	8
Emma Abbott	1	8	6
Elizabeth Tomlinson	0	10	6
Fanny Walker	0	11	3
Bernard Smedley	2	18	0
Clarence Smedley	1	14	6
Arthur Wheeley	1	16	0
Robert Shaw	0	13	0
Small sums	0	1	8

<b>Total</b>	<b>28</b>	<b>2</b>	<b>0</b>
Less expenses	0	5	6

**Nuneaton.**

**Rev. J. Parkinson.**

Public Collections	1	10	0
Sac. Coll. for W. & O.	0	12	0
Rev. J. Parkinson	0	10	0
<b>Total</b>	<b>2</b>	<b>12</b>	<b>0</b>

**Peterborough.**

**Rev. T. Barrass.**

Public Collections	20	3	2
Sac. Coll. for W. & O.	3	0	0
Collected after Juvenile Meetings	1	1	8
Mr. Heath	2	0	0
<b>Total</b>	<b>26</b>	<b>4</b>	<b>10</b>

**Weekly Collectors.**

By Miss J. Colman—			
Mr. Roberts	0	13	0
Mr. Colman	2	12	0
Mr. Marriott	2	8	0
Mr. Bains	1	6	0
Mr. Carr	0	17	4
Miss A. Colman	0	12	0
Mr. H. Colman	0	10	0
Mr. Hobbs	0	6	6
Mr. Wells	0	6	0
Mr. Tansley	0	5	0
Sums under 5s.	0	7	6
<b>Total</b>	<b>10</b>	<b>3</b>	<b>4</b>

By Miss L. Barrass—			
Mr. Roberts	0	13	0
Rev. T. Barrass	1	1	0
Mrs. Beckett	0	12	0
Mrs. Hurst	0	6	0
Sums under 5s.	1	8	1
<b>Total</b>	<b>4</b>	<b>0</b>	<b>1</b>

By Mrs. Bailey—			
Mr. Roberts	0	13	0
Rev. T. Barrass	1	1	0
Mr. A. Jarmin	1	6	0
Mrs. A. Bailey	0	10	0
<b>Total</b>	<b>3</b>	<b>10</b>	<b>0</b>

	£	s.	d.
By Mrs. O. Gipson—			
Mr. Roberts . . . . .	0	13	0
Mrs. O. Gipson . . . . .	0	8	8
Mr. Silcox . . . . .	0	8	8
Sums under 5s. . . . .	1	12	6
	3	2	10
By Miss Wherry—			
Mr. Roberts . . . . .	0	13	0
Mr. Mackinder . . . . .	1	0	0
Mr. Jackson . . . . .	0	6	0
Mrs. Hornsey . . . . .	0	5	0
Mr. Watson . . . . .	0	5	0
Sums under 5s. . . . .	1	0	0
	2	19	0
By Miss Stimson—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	2	0	2
	2	13	2
By Mrs. Storrar—			
Mr. Roberts . . . . .	0	13	0
Miss Goddard . . . . .	0	10	0
Mrs. Storrar . . . . .	0	8	0
Sums under 5s. . . . .	1	2	0
	2	13	0
By Mrs. Pamey—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	1	4	7
	1	17	7
By Mrs. Smith—			
Mr. Roberts . . . . .	0	13	0
Mr. Smith . . . . .	0	5	0
Mr. Wheeler . . . . .	0	5	0
Sums under 5s. . . . .	0	9	0
	1	12	0
By Miss Bee—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	18	6
	1	11	6
By Mrs. Bradshaw—			
Mr. Roberts . . . . .	0	13	0
Mrs. Adnett . . . . .	0	6	0
Mrs. Bradshaw . . . . .	0	5	0
Sums under 5s. . . . .	0	5	6
	1	9	6
By Mrs. T. Gibbs—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	15	2
	1	8	2
By Miss Smith—			
Mr. Roberts . . . . .	0	13	0
Mr. Smith . . . . .	0	5	0
Sums under 5s. . . . .	0	10	0
	1	8	0
By Mrs. Bend—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	13	6
	1	6	6
By Mrs. Chapman—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	12	0
	1	5	0
By Mrs. Throssell—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	0	8
	1	2	8

	£	s.	d.
By Miss Bunker—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	0	0
	1	2	0
By Mrs. Hassock—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	8	8
	1	1	8
By Mrs. Hodby—			
Mr. Roberts . . . . .	0	13	0
Sums under 5s. . . . .	0	8	0
	1	1	0
QUEEN STREET.			
Juvenile Collectors—			
Ethel Rickman . . . . .	1	7	5
Katie Marriott . . . . .	1	0	3
Nellie Bellamy . . . . .	0	16	2
James Collins . . . . .	0	14	6
Laura Beckett . . . . .	0	11	9
Mary Ann Bird . . . . .	0	13	0
Charlie Wright . . . . .	0	10	0
	5	13	1
Boxes—			
Mrs. Barras' Class . . . . .	2	8	9
J. and W. Willson . . . . .	1	6	0
Arthur Smith . . . . .	0	4	10
	3	19	7
Queen Street Sunday School . . . . .	32	1	10
Stanground Sunday School . . . . .	0	17	0
	32	18	10
NEW FLETON.			
Juvenile Collectors—			
Agnes Mould . . . . .	1	19	1
Edith Perry . . . . .	1	13	2
Albert Garfield . . . . .	1	5	0
Harry Bloodworth . . . . .	1	2	3
Kate Cox . . . . .	1	1	8
Ada Oswich . . . . .	0	18	0
Elizabeth Gillings . . . . .	0	13	1
George Dobson . . . . .	0	11	3
Edna Marriott . . . . .	0	7	2
Sunday School Box . . . . .	0	11	1
	10	1	9
Total . . . . .	124	5	1
Less expenses . . . . .	0	15	9
Pinchbeck.			
Sac. Coll. for W. & O. . . . .	0	5	0
Sunday School Box . . . . .	0	9	9
By Annie Squier . . . . .	0	7	3
	1	2	0
Poynton.			
Rev. G. Walker.			
Public Collections . . . . .	3	6	9
Boxes—			
Miss F. Birch . . . . .	0	2	1
Miss H. Bradley . . . . .	0	5	4
Miss A. Evans . . . . .	1	2	8
Mr. J. Hepplestone . . . . .	0	7	2
Miss M. Hammond . . . . .	0	2	0
Miss C. Singleton . . . . .	0	3	9

	£	s.	d.
Miss M. Turner . . . . .	0	6	1
Miss C. Walker . . . . .	0	10	0
Miss F. E. Walker . . . . .	1	3	9
Miss E. Urwin . . . . .	0	4	0
First-class Girls . . . . .	1	0	10
Second-class Girls . . . . .	0	7	3
First-class Boys . . . . .	1	3	3
Second-class Boys . . . . .	0	3	9
Infants' Class . . . . .	0	7	6
Total . . . . .	10	16	8
Queensbury.			
Rev. A. C. Carter.			
Public Collections . . . . .	5	14	10
Sac. Coll. for W. & O. . . . .	1	5	4
Rev. A. C. Carter . . . . .	0	10	6
Mr. J. W. Hanson . . . . .	0	10	0
Mr. J. Firth . . . . .	0	2	6
Juvenile Auxiliary.			
Collected by—			
Miss Alice Stocks . . . . .	1	4	0
Miss A. E. Baldwin . . . . .	0	3	10
Miss Alice Hanson . . . . .	1	18	7
Miss L. Woodhead . . . . .	0	17	7
Miss Ann Ingham . . . . .	0	11	0
Miss Annie Mann . . . . .	0	16	4
Miss E. Rushworth . . . . .	0	14	5
Miss R. A. Helliwell . . . . .	0	16	7
Miss Alice Harpham . . . . .	0	5	11
Master G. A. Bramfit . . . . .	0	4	6
Master B. Priestley . . . . .	0	13	0
Master A. Anderson . . . . .	0	4	5
Small sums . . . . .	0	0	9
	16	14	1
Interest . . . . .	0	1	7
Total . . . . .	16	15	8
Less expenses . . . . .	0	1	10
Quorndon.			
Public Collections . . . . .	3	16	9
Sac. Coll. for W. & O. . . . .	0	7	6
By Mrs. Rockley—			
Mrs. Rockley . . . . .	0	5	0
Three Friends . . . . .	0	12	7
	0	17	7
By Mrs. Parkinson—			
The Misses Smith . . . . .	0	5	0
Small sums . . . . .	0	5	0
	0	10	0
By Miss M. Süpper—			
Mrs. Süpper . . . . .	0	5	0
Mrs. Wenger . . . . .	0	5	0
The Misses Süpper . . . . .	0	5	0
Mr. Bancroft . . . . .	0	4	4
Small sums . . . . .	0	0	8
	1	9	0
By Mrs. North—			
Mr. J. S. Smith . . . . .	0	5	0
Mr. North . . . . .	1	0	0
Small sums . . . . .	0	7	8
	1	0	0
For Rome.			
Mrs. Samuel Smith . . . . .	0	5	0
Small sums . . . . .	0	5	0
	2	2	8
By sale of <i>Heralds</i> . . . . .	0	2	0
Total . . . . .	9	5	6

**WOODHOUSE EAVES.**

	£	s.	d.
Collection .....	1	9	6
Sac. Coll. for W. & O. ....	0	8	0
Mr. Charles Pritchard .....	0	6	0
Juvenile Collectors—			
l. A. Beadsmoore .....	1	0	2
Ellen Bradshaw .....	0	13	0
Harriet Stockwell .....	0	8	4
	4	4	0

**MOUNTSORREL.**

Books—			
Lucy Winfield .....	1	0	6
Edith & Nelly Harrington .....	0	14	0
	1	14	6
<b>Total ..</b>	<b>15</b>	<b>4</b>	<b>0</b>

**Retford.**

**Rev. S. Skingle.**

Public Collections ..	1	12	11
Sac. Coll. for W. & O. ....	0	10	0
T. Cottam, Esq. ....	1	0	0
Mr. Reed's Box .....	0	16	7
Sunday School Boxes ..	1	18	2
Juvenile Collection ..	0	5	10
Small sums .....	0	5	5
<b>Total ..</b>	<b>6</b>	<b>8</b>	<b>11</b>
Less Expenses .....	0	9	2

**Ripley.**

Public Collections ..	3	9	4
Mr. W. B. Bembridge ..	2	2	0
Mr. Argile, sen. ....	1	10	0
Mrs. Argile .....	1	10	0
Mr. J. Harvey .....	0	10	0
	9	1	4

*Juvenile Society.*

*Girls' School—*

Sarah Wagstaff ..	2	18	8
Clara Ball .....	2	14	1
L. Cox .....	2	10	6
A. Millership .....	1	7	8
R. Blackburn .....	1	0	0
S. Egglestone .....	0	18	0
N. Gibson .....	0	15	0
M. A. Merchant .....	0	11	1
S. Blackburn .....	0	11	1
S. A. Shawcroft .....	0	11	0
Beatrice Parkinson ..	0	10	1
Katie Wyld and L. Millhouse .....	0	9	10
H. Pickering .....	0	8	5
A. C. Hawkins .....	0	7	11
A. Brookhouse .....	0	7	2
A. Merchant .....	0	7	0
A. Shawcroft .....	0	6	11
A. Bowler .....	0	6	7
M. Lilley .....	0	6	6
Lizzie Gibson .....	0	4	0
M. Prigg .....	0	3	9
E. Kay .....	0	1	4
	17	17	5

*Boys' School—*

Horace Learson ..	1	5	8
Thomas Millership ..	0	18	0
Benjamin Pickering ..	0	16	8

	£	s.	d.
Alfred Pickering ..	0	16	7
G. Henstock .....	0	18	1
Louis Egglestone ..	0	13	11
John Johnson .....	0	11	5
E. Bannister .....	0	11	3
Thomas Stevens .....	0	10	10
Samuel Clough .....	0	8	8
John Smith .....	0	8	7
Alfred Osbiston .....	0	6	6
W. Whysall .....	0	6	5
F. Whiteman .....	0	6	3
Sums under 6s. ....	0	14	7
	9	9	5
<b>Boxes—</b>			
Boys' Schoolroom ..	4	9	3
Girls' .....	0	15	4
	5	4	7
Elementary Class ..	0	8	0
Infants' Class .....	0	6	3
Collection at Juvenile Meeting .....	0	18	3
Agnes Grace .....	0	2	4
	1	14	10
<b>Total ..</b>	<b>43</b>	<b>7</b>	<b>3</b>
Less expenses ..	3	19	9

**Ruddington.**

Public Collections ..	2	2	8
Collected by—			
Arthur Savage .....	1	0	5
Catherine Plowright ..	0	17	4
Emma Marshall .....	0	14	2
William Marshall .....	0	13	0
Samuel Beeston .....	0	4	1
Eliza Cumberland .....	0	2	6
<b>Total ..</b>	<b>5</b>	<b>14</b>	<b>2</b>
Less expenses ..	0	5	6

**Sawley.**

Public Collections ..	3	6	11
Mrs. Bennett .....	1	0	0
Mr. W. P. Bennett .....	0	10	0
Miss Bennett .....	0	10	0
Mrs. Winters .....	0	10	0
Mr. C. Turner .....	0	5	0
By Mrs. Blood—			
Mr. Eaton .....	0	5	0
Mrs. Frearson .....	0	10	0
Mrs. Donleo .....	0	5	0
Mrs. Blood .....	0	5	0
Miss Wright .....	0	5	0
Small sums .....	0	4	0
	1	14	9

*Juvenile Association.*

Collected by—			
Ada Turner .....	0	18	6
Eunice Clegg .....	0	10	6
Annie Topley Turner ..	0	19	9
Alexander Clegg .....	0	12	6
Willie Blood .....	0	11	9
Arthur Allen .....	0	6	10
	3	19	10
<b>Total ..</b>	<b>11</b>	<b>16</b>	<b>0</b>

**Sheepshed.**

Mr. Thos. Moore .....	0	7	6
Sunday School .....	0	12	5
	0	19	11

**Sheffield.**

**Rev. E. Carrington.**

	£	s.	d.
Public Collections ..	7	14	0
Sac. Coll. for W. & O. ....	2	0	0
Joseph Wilson, Esq. (Clifford) .....	1	1	0
Mr. C. Atkinson .....	1	0	0
Ditto for Rome .....	1	0	0
Mr. B. Nicholson .....	1	0	0
Mr. Tucker .....	0	10	0
Mrs. Hiller .....	0	10	0
Ditto for Rome .....	0	10	0
Mr. J. F. Hiller .....	0	6	0
Miss Crow .....	0	6	0
Mr. Jackson .....	0	5	0
Mr. Munks .....	0	5	0
Mr. Crosier .....	0	4	0
Mr. Armitage .....	0	2	6
Mr. Tandy .....	0	2	6
Mrs. Jackson .....	0	2	6
	15	2	6

*Juvenile Society.*

*Girls' School—*

Books—			
Miss Jane Innocent ..	2	2	5
Miss Nellie Tucker ..	1	16	9
Miss Emily Cooper ..	1	16	6
Miss Lilian Horsfield ..	0	10	0
Miss F. Bradley .....	0	17	7
Miss Kate Hague .....	0	14	6
Miss Lizzie Fogg .....	0	12	9
Miss B. Armitage .....	0	11	1
Miss Ada Clarke .....	0	2	2
Boxes—			
Misses Ingham .....	0	15	0
Miss Emily Rogers .....	0	6	0
Miss Jane Bullas .....	0	5	4
Miss Sarah Taylor .....	0	4	9
Miss Sarah Sykes .....	0	4	7
Miss Lillian Hawke ..	0	3	9
Miss M. A. Roberts .....	0	2	9
Miss D. Carrington .....	0	10	0
Miss Annie Hiller .....	0	5	0
Young Women's Class ..	0	12	2
Miss Potter's Class .....	0	11	0
Small sums .....	0	8	9
School Collection .....	0	17	7
Interest from School Savings' Bank .....	0	10	5
	15	10	10

*Boys' School—*

Books—			
Master J. W. Rogers ..	3	1	0
Master H. Johnson .....	2	15	0
Master W. Bradley .....	2	7	1
Master A. Sharpe .....	1	12	4
Master F. Baldwin .....	1	7	8
Master E. Armitage .....	0	13	8
Master A. Hague .....	0	9	8
Master Fred. Smith .....	0	8	8
Master George Gee .....	0	3	8
Master W. Butcher .....	0	2	4
Boxes—			
Master J. E. Walker ..	1	0	10
Mast. J. E. Daniels .....	0	9	0
Mast. W. Whittaker .....	0	6	7
Master P. Johnson .....	0	6	6
Master S. Esberger .....	0	4	10
Mast. J. B. Thomas .....	0	4	4
Master E. Hague .....	0	2	3
Young Men's Class .....	1	0	0
Mr. Green's Class .....	0	5	5
Small sums .....	0	4	11

	£	s.	d.
School Collection ..	1	5	8
Interest from School			
Savings' Bank ..	0	10	5
	10	1	10
Total ..	51	15	2
Less expenses ..	0	14	6

Shore.

Rev. J. K. Chappelle.

Public Collections ..	5	2	6
Mr. Samuel Newell ..	2	2	0
Miss Newell ..	0	15	0
Mrs. Chappelle ..	0	5	0
Mr. Oliver Crabtree ..	0	2	6
Collected by—			
Mast. J. W. Chapelle ..	1	4	4
Master A. Southwell ..	0	8	8
Mast. P. Greenwood ..	0	6	0
Master W. Marshall ..	0	1	2
Miss B. Greenwood ..	0	13	4
Miss Rose Marshall ..	0	15	0
Total ..	11	19	6

Smalley and Kilbourne.

Rev. E. Hilton.

SMALLEY.

Collected by—			
Emma Clarke ..	0	9	0
F. E. Cresswell ..	0	10	6
Proceeds of Service of			
Song ..	1	8	3
	2	7	2
KILDURNE.			
Collected by—			
A. E. Middleton ..	0	17	4
Small sums ..	0	3	9
	1	1	1
Total ..	3	8	10

Smarden.

Sac. Coll. for W. & O. 0 8 0

Spalding.

Rev. J. C. Jones, M.A.

Public Collections ..	5	14	3
Sac. Coll. for W. & O. ..	1	11	0
By Mrs. Atton—			
Mr. J. Squier ..	1	0	0
Mr. Morton ..	0	5	0
Mr. Atton ..	0	5	0
Mr. Fletcher ..	0	5	0
Mrs. E. Moore ..	0	5	0
Mrs. Stanger ..	0	5	0
Stableforth ..	0	5	0
Small sums ..	1	11	4
	4	1	4
By Mrs. Hockney—			
Rev. J. C. Jones ..	0	10	0
Mr. Stubbs ..	0	10	0
Mr. Dring ..	0	10	0

Mrs. Johnson ..	0	10	0
Mrs. Smith ..	0	10	0
Mrs. Spito ..	0	8	0
Mr. Dobson ..	0	5	0
Small sums ..	0	11	6
	3	14	6
Total ..	15	1	1

Juvenile Society.

HOME SCHOOL.

By Class Boxes and			
Collections ..	4	0	8
Proceeds Anniversary ..	0	6	0
By Girls—			
Lizzie Stanger ..	1	11	0
Sarah Jane Haddon ..	1	8	2
Florrie Hockney ..	1	3	6
Carrie E. Taylor ..	1	3	3
Eliza Limmer ..	1	2	0
Annie Byford ..	0	18	10
Martha Ingrey ..	0	8	10
Lizzie Thomas ..	0	8	4
Fanny Green ..	0	4	10
By Boys—			
Walter Atton ..	2	10	8
Walter Hiller ..	0	14	1
George Cotton ..	0	8	0
	15	8	2

PODE HOLE SCHOOL.

Collections ..	0	9	0
Collected by—			
Annie Osgerby ..	4	8	6
Ethel White ..	1	12	6
Thomas Holt ..	1	8	2
	7	18	2

SPALDING COMMON.

By Boxes & Collections ..	0	16	11
Collected by—			
Miss Pretty ..	0	3	3
Master Sly ..	0	2	1
	1	2	3
Total ..	40	9	8

Stalybridge.

Rev. C. Rushby.

Public Collections ..	8	1	9
Sac. Coll. for W. & O. ..	1	0	0
Mr. J. G. Shaw ..	0	10	6
Mr. B. Brooks ..	0	10	6
A Friend ..	0	10	0
Collected by Miss S.			
Schofield ..	1	14	0
	12	6	9

Juvenile Society.

Collected by—			
Miss S. E. Heap ..	1	11	0
Miss R. Allen ..	3	1	5
Miss E. Broadhurst ..	0	13	0
Miss A. Morton ..	1	16	0
Master A. Newton ..	1	9	3
Master J. Lawton ..	2	15	5

Collection in Wake-	£	s.	d.
field Road School ..	1	17	1
Do. in Dukinfield do.	0	4	6
	13	7	8

Total ..	25	14	5
Less expenses ..	1	11	0

Stapleford.

Church Contribution ..	0	10	0
School Collections ..	1	17	0
Sac. Coll. for W. & O. ..	0	10	0
	2	17	0

Stoke-upon-Trent.

Rev. S. Hirst.

Public Collections ..	7	3	6
Sac. Coll. for W. & O. ..	2	0	0
Ditto ..	1	13	0
Mr. C. W. Pratt ..	2	2	0
Mrs. C. E. Pratt ..	1	1	0
Mr. D. Lewis ..	1	1	0
Mr. W. H. Stubbs ..	1	0	0
Mrs. Stubbs ..	1	0	0
Rev. S. Hirst ..	0	10	6
Mr. W. Boulton ..	0	10	6
Mr. J. Taylor ..	0	10	0
Mr. W. Morrall ..	0	5	0
Small sums ..	0	5	0
	19	1	6

Mr. Grose's Bible Class			
for maintenance,			
clothing, and educa-			
tion of Boy & Girl in			
Orissa Orphanage ..	6	0	0

Juvenile Auxiliary.

School Collections ..	0	12	7
Boys—			
1st Class ..	1	5	0
2nd do. ..	0	9	5
Girls—			
1st Class ..	0	8	8
Classes under 6s. ..	0	17	2

Collected by—			
Willie Boulton ..	2	5	0
The Whittaker family ..	1	14	0
Florence Wright ..	1	13	0
Ethel Forrester ..	1	12	0
M. E. Morrall ..	1	7	0
George Morrall ..	1	4	9
Jane Dolman ..	0	17	8
Sarah Jane Heath ..	0	14	0
A Friend ..	0	13	10
Maud Lewis ..	0	10	0
B. E. Burgess ..	0	9	4
Eddie Leadbeater ..	0	7	0
Ada Champ ..	0	6	2
Elizabeth Keates ..	0	5	4
Sums under 6s. ..	0	12	7
	24	4	6

For Sambalpoore Book			
Room—			
W. H. Stubbs, Esq. ..	1	0	0
Rev. S. Hirst ..	0	5	0
A Friend ..	0	10	0
	1	15	0

Total ..	45	1	0
Less expenses ..	0	11	6

Sutton.		
Rev. John Harper.		
Mr. Faulkner	£	s. d.
0	10	6
Collected by—		
Mrs. Garner	0	17 4
Mrs. Brand	0	8 8
Mrs. Harper	0	8 5
Miss Best	0	6 1
Mrs. Shakelton	0	4 4
Miss Broughton	0	4 4
Total	2	19 8
Less expenses	0	0 6

Sutton-in-Ashfield.		
Public Collections	2	8 3
Sac. Coll. for W. & O.	0	7 6
Collected by—		
Sarah Ann Bown	0	15 0
Mary Alice Childs	0	14 4
Sarah Hurt	0	9 0
Laurie Wharmby	0	7 8
Edgar Buck	0	10 5
Mary Whetton	0	9 0
Small sums	0	13 11
Total	6	15 1
Less expenses	1	8 7

Sutton Bonington and Normanton.		
By Arthur Barrowcliff	0	10 0

Swadlincote.		
Public Collections	5	8 3
Sac. Coll. for W. & O.	1	0 6
Girls (Juvenile Branch)—		
Polly Thorpe	0	9 0
Nelly Hatfield	0	10 0
Jessie Garner	0	10 0
Katie Goodman	0	12 0
Mary Ann & Maria Woodward	0	14 3
Ada Bodell	0	14 8
M. and L. Salisbury	1	0 6
M. A. & F. Salisbury	1	1 5
Harriet Hill	1	2 7
Small sums	1	2 7
	7	17 1
Boys (Juvenile Branch)—		
Walter C. Eley	1	7 8
Small sums	0	17 4
	2	5 0
Senior Collectors—		
Miss Cholerton	3	14 0
Miss F. Crane	2	10 0
Classes—		
Mr. Cholerton's	0	15 7
Mr. Bannister's	0	10 9
Miss D. H. Buckley's	0	9 6
Mrs. Cartwright's	0	5 2
Small sums	0	11 10
Collected in School	2	1 10
	10	18 8
Total	27	9 7
Less expenses	0	18 6

Tarpорley.		
Public Collections	£	s. d.
10	16	11
Sac. Coll. for W. & O.	1	5 9
Mrs. Vinall	0	6 0
Miss Wilson	0	6 0
Mr. J. Sherlock	0	6 0
Mr. & Mrs. R. Bate	2	10 0
Mrs. Preston	0	10 6
Mr. and Mrs T. Walley	2	10 0
Mr. & Mrs. Hassall, sen.	1	0 0
Mr. and Mrs. Gregory	2	10 0
Mr. & Mrs. J. Aston	0	5 0
Mr. Dickenson	1	0 0
Mr. Joseph Aston	5	0 0
Mr. William Aston	1	0 0
Mrs. Findlow	1	0 0
Mr. & Mrs. Collins	0	10 0
Mr. R. P. Walley	1	0 0
Mr. James Jackson	0	5 0
Mr. & Mrs. Smart	0	10 0
Mr. & Mrs. Chadderton	1	10 0
Mr. Richard Aston	0	10 0
	22	6 6
From Sabbath School—		
1st Class Boys	1	0 0
2nd do.	0	8 0
3rd do.	0	10 3
4th do.	0	8 6
5th do.	0	5 0
6th do.	0	11 9
	3	3 6
1st Class Girls	1	15 0
2nd do.	0	10 9
3rd do.	0	8 7
4th do.	0	5 0
5th do.	0	11 6
6th do.	0	7 0
	3	17 10
Collected by—		
Miss Walley	4	1 6
Miss J. & P. Gregory	2	15 1
Miss S. J. Bate	2	6 2
Miss Annie Smart	1	2 8
Miss M. A. Rutter	0	10 6
Miss Lillie Livesley	1	0 0
Miss K. & J. Walley	1	3 2
Miss E. Jackson and Master L. Jackson	0	12 3
Master P. Ledwards	0	11 5
Master S. Aston	1	13 6
	15	16 3
Total	57	6 9
Less expenses	1	5 0

Todmorden.		
Rev. W. March.		
Public Collections	3	0 5
Sac. Coll. for W. & O.	1	0 0
Coll. at United Meeting	1	8 0
Rev. W. March	0	10 6
Mr. Elias Barker	0	10 6
Collected by—		
Miss M. E. Barker	4	0 10
Master T. Uttley	3	4 11
Master W. Sutcliffe	1	14 7
Miss P. Barsby	1	4 4
Master J. Crabtree	0	17 1
Miss M. March	0	7 6
Total	17	18 8
Less Expenses	0	10 6

Vale.		
Rev. W. Stone.		
Public Collection	£	s. d.
3	4	0
Sac. Coll. for W. & O.	0	10 0
Collected in Sunday School		
0	18	9
Coll. at United Meeting	1	16 11
A Thank-offering	1	0 0
Rev. W. Stone	0	5 0
Mr. S. Sutcliffe	0	5 0
Mr. J. Eastwood	0	5 0
Miss G. Marshall	0	5 0
Miss Dora Greenwood	0	5 0
Mrs. H. Greenwood	0	5 0
Small sums	0	8 0
Total	9	8 5
Less expenses	1	3 11

Walsall.		
STAFFORD STREET.		
Rev. George Barrans.		
Public Collections	11	16 2
Sac. Coll. for W. & O.	2	12 0
Mrs. Snape	0	10 0
	14	18 2
Juvenile Auxiliary.		
Girls—		
Fanny Gee	0	13 4
Kate Atkins	0	12 2
L. and S. Gray	1	9 7
Lydia Holden	2	0 3
Edith Morris	0	12 2
L. Hollingshead	0	7 7
Clara Wilson	0	5 6
E. and M. Turvey	0	6 2
Bertie Atkins	0	14 11
Minnie Aldridge	0	9 2
Miss Wilson's class	0	7 5
Annie Densley	0	7 4
Edith Wilkins	0	10 5
Sarah Thorp	0	5 1
Flora Gray	0	12 11
Annie Adcock	0	8 1
Miss Holden's class	0	12 3
Lily Barrans	2	0 0
Lizzie Allsop	0	17 6
Fanny Allsop	1	0 7
Minnie Allsop	1	2 6
Annie Allsop	1	1 10
Alice Checketts	0	12 0
Elizabeth Franklin	0	7 5
Sums under 5/-	1	13 4
	10	9 6
Boys—		
Willie Clark	0	9 4
Sampson Allsop	1	0 11
Mr. Lees' Class	0	17 1
Samuel Gray	0	5 8
Cornelius Gray	0	7 11
John Arnott	0	12 4
Arthur Jessop	0	5 4
Ebenezer Hubball	0	7 5
Frank Allen	0	1 6 1
Frank Oakley	0	18 9
Alfred Wilson	0	6 8
Arthur Wilkins	0	9 9
Mr. Gray's Senior Class	4	5 0
Charles Blakemore	0	16 7
Stephen Glover	0	7 0
William G. Smith	0	8 0
Sums under 5/-	0	18 9

Afternoon Collection	£ s. d.
	1 7 4
	15 8 11
Total ..	49 16 7
Less expenses ..	2 18 2

VICARAGE WALK.

Rev. A. Hampden Lee.

Public Collections ..	6 13 8
Sac. Coll. for W. & O. ..	1 10 0
By Mrs. Lee—	
Mr. Thos. Gameson ..	2 12 0
Mrs. Lyon ..	1 0 0
Mrs. Smith ..	1 0 0
Mrs. Mason ..	0 6 0
Mr. A. Gameson ..	0 5 0
Mr. C. Gameson ..	0 5 0
Mr. O. H. Chesterton ..	0 5 0
Mr. Miller ..	0 5 0
Mr. W. J. Gameson ..	0 2 6
Mrs. C. Hawley ..	0 2 0
	14 6 2

Juvenile Auxiliary.

Boys—	
Leonard Rees ..	3 0 1
George Madeley ..	0 18 2
Mr. Marshall's class ..	0 17 9
Thomas Binnion ..	3 10 4
Small sums ..	1 5 2
	9 9 6

Girls—	
Mary Cook ..	0 13 0
Alice Marshall ..	1 4 9
Harriet Binnion ..	0 6 0
Miss P. Venables ..	0 14 3
Infant Class ..	1 2 5
Small sums ..	1 1 5
	5 1 10

Total .. 28 17 8

Wendover.

Rev. H. Reid.

Public Collections ..	1 2 2
Sac. Coll. for W. & O. ..	1 5 1
Collected by—	
Miss Brown ..	1 1 8
Mrs. Chapman ..	0 7 0
By Miss Holland—	
Mr. Varney ..	0 10 0
Small sums ..	1 4 0
By Books, &c.—	
Agnes Chapman ..	0 10 1
Nellie Jordan ..	0 5 8
Small sums ..	0 14 3
Sunday School boxes ..	1 1 8
Ada Rogers' box ..	0 6 10
	8 8 5

West Vale.

Rev. C. Waterton.

Sac. Coll. for W. & O. ..	0 12 7
Collected by—	
Louisa Dempster ..	2 0 6
Maria Binns ..	0 15 8
Henrietta Taylor ..	0 16 6

Betsy A. Heys ..	0 15 4
Alice Hanson ..	0 13 1
Ada Howe ..	0 12 1
Kate Mallinson ..	0 9 1
Lucy Clarke ..	0 3 9
	6 18 7

Total .. 6 18 7

Wheelock Heath.

Public Collections ..	7 16 3
Sac. Coll. for W. & O. ..	0 15 0
R. & M. A. Pedley ..	2 2 0
Mr. J. Booth ..	1 1 0
Mr. W. Hague ..	0 10 0
Alderman Prest ..	0 10 6
A Friend ..	0 10 0
Mr. G. A. Pedley ..	0 10 6
Mr. C. H. Pedley ..	0 10 6
	5 14 6
Collected by—	
O. and E. Plant ..	0 11 5
Sarah Ann Bateman ..	0 8 6
Levina Hockenhill ..	0 7 4
Elizabeth Bayley ..	0 10 3
Eliza Bateman ..	0 5 1
	2 2 7

Total .. 16 8 4  
Less expenses .. 1 10 0

Whittlesea.

Sunday School ..	1 10 0
Small sums ..	0 10 8
	2 0 8

Whitwick.

Rev. W. Slater.

Public Collection ..	1 9 0
Collected by—	
F. E. Church ..	0 14 4
Eliza Jeffcoat ..	0 7 1
Ann Allgood ..	0 5 0
Small sums ..	0 4 0
	2 19 5
Less expenses ..	0 2 6

Wisbech.

Rev. J. Bentley.

Public Collections ..	7 10 10
Sac. Coll. for W. & O. ..	2 0 0
Robert Dawbarn, Esq. ..	5 0 0
By Mrs. Anderson—	
Mrs. Wherry ..	2 2 0
Geo. Dawbarn, Esq. ..	1 1 0
R. B. Dawbarn, Esq. ..	1 1 0
Mr. Tyars ..	0 10 0
Mr. C. B. Anderson ..	0 10 0
The Misses Peggs ..	0 10 0
Mr. A. James Peggs ..	0 5 0
Mr. Stafford ..	0 5 0
Mrs. Anderson ..	0 5 0
	6 14 0
By Miss S. E. Anderson—	
Mr. John Cockett ..	2 0 0
Mr. Gromitt ..	1 0 0
Mr. W. Hutchinson ..	0 10 0
Miss S. E. Anderson ..	0 10 0

Mr. Jos. Morris ..	0 6 0
Mr. Whitmore ..	0 5 0
Small sums ..	1 2 0
	5 17 0

By Miss Fields, for

Orphanage—	
Mrs. Bentley ..	0 5 0
Small sums ..	0 19 6
	1 4 6

Sunday School Boxes ..	3 6 5
Mrs. Curry's Class ..	1 0 7
Miss Dawbarn's Class ..	0 16 0

By Boxes—

Emma J. Neave ..	0 18 0
Nellie Bothamley ..	0 11 4
Harold Yates ..	0 9 0
Alice Swaine ..	0 6 6
H. A. Ekins ..	0 4 4

Total .. 2 9 9  
Less expenses .. 0 6 0

Wolvey.

Rev. Willott Rice.

Public Collections ..	4 3 1
Sac. Coll. for W. & O. ..	0 12 6
Nellie Bothamley ..	6 0 0
Mr. Elliott & family ..	6 0 0
By Mrs. Coape ..	1 7 0
By Mrs. J. Dalton ..	1 10 1
	13 12 8

By Mrs. Beamish—

Rev. H. Beamish ..	0 10 0
Mrs. H. Beamish ..	1 0 0
Mrs. Toone ..	0 5 0
Small sums ..	0 7 6
	2 2 6

By Boxes—

Sunday School ..	0 12 3
Mr. H. Coape's ..	0 5 4
Lizzie Cheney's ..	0 17 0
S. and E. Malin's ..	0 3 0
	1 17 7

By Little Books—

Miss M. Elliott ..	1 8 9
Miss A. Elliott ..	1 7 6
	2 16 3

Total .. 20 9 0  
Less expenses .. 0 2 6

After Audit .. 19 14 0

MISSION CHURCHES

Berhampore.

	Rs. A. P.
C. G. Master, Esq. ..	100 0 0
C.S. ..	100 0 0
Rev. W. B. Ottley, M.A. (for a special object) ..	50 0 0
Dr. Marsden ..	36 0 0
Ditto (for a special object) ..	10 0 0
Major-General Fullerton ..	24 0 0



	Rs.	A.	P.
W. G. Fitzgerald, Esq.	24	0	0
T. R. Scott, Esq., B.A.	24	0	0
Mrs. Buchanan	18	0	0
H. Ramsbotham, Esq.	5	0	0
E. Kelly, Esq.	5	0	0
C. V. Dalrymple Hay, Esq.	4	0	0
A Friend	1	0	0
Babu Bancha Nidhi	5	0	0
<i>Poor Fund.</i>			
Dr. Marsden	27	0	0
A. Duffield, Esq.	10	0	0
T. R. Scott, Esq. B.A.	5	0	0
H. Ramsbotham, Esq.	5	0	0
Mrs. Buchanan	3	0	0
United Lord's Supper Collections at Ber- hampore and Padri Polli	71	8	0
	121	8	0
By English Congre- gation—			
Current Expenses and Balance for New Lamps	92	4	0
Russell Condah New Chapel	26	0	0
School Fees	39	6	6
By Native Church— Monthly Subscrip- tions	182	0	0
For Chapel Repairs	35	6	0
Total	Rs. 797	8	6
<b>Cuttack.</b>			
<i>Subscriptions for Orphanages.</i>			
F. Bond, Esq.	60	0	0
Mrs. Douglas (the late)	5	0	0
W. Fiddian, Esq.	150	0	0
E. G. Glazier, Esq.	100	0	0
C. E. Livesay, Esq.	2	0	0
Col. J. MacNeile, R.E.	200	0	0
Major Miller, 32nd Regt., M. N. I.	16	0	0
Dr. Mookerjee, 32nd Regt., M. N. I.	16	0	0
C. W. Odling, Esq.	25	0	0
Mrs. Raynard	5	0	0
R. H. Rhind, Esq.	2	0	0
S. C. Roberts, Esq.	50	0	0
J. C. Smith, Esq.	12	0	0
Ditto Mission Boxes of Family	18	10	0
Dr. W. D. Stewart	60	0	0
J. C. Williamson, Esq.	30	0	0
E. Workman, Esq.	35	0	0
A Friend	6	0	0
Babu P. V. Naidu	5	0	0
Babu Keshab Chund- ra Mahapatra	4	0	0
	Rs. 801	10	0
<i>Special for Female Orphanage and Eurasian Orphans.</i>			
Surgeon-General E. W. Eyre	63	2	0
T. Butler, Esq.	45	0	0
D. G. Proby, Esq.	60	0	0
Mrs. Parker	36	0	0
Fees received	29	8	0
N. T. R.	383	0	0
Per Miss Leigh— Caversham	100	0	0

	Rs.	A.	P.
Mrs. Harry Chubb	40	0	0
Bazaar Sales	128	0	0
	Rs. 822	10	0
<i>Poor Fund.</i>			
F. Bond, Esq.	60	0	0
Mrs. Douglas (the late)	5	0	0
A. W. Hall, Esq.	2	12	0
Major Miller, 32nd Regt., M. N. I.	16	0	0
Dr. Mookerjee, 32nd Regt., M. N. I.	16	0	0
R. H. Rhind, Esq.	2	0	0
J. C. Smith, Esq.	12	0	0
Dr. W. D. Stewart	60	0	0
E. Workman, Esq.	35	0	0
Ditto (Special— Half of Reward for Shooting a Tiger)	12	8	0
A Friend	6	0	0
A Friend (G. H. R.)	50	0	0
Babu P. V. Naidu	5	0	0
The Missionaries	48	0	0
Mission Hearse	14	8	0
Two Public Collections	74	11	7
	Rs. 419	7	7
Lord's Supper Fund	456	3	5
For Bible Distribution— E. G. Glazier, Esq.	200	0	0
Collection for British and Foreign Bible Society	86	8	0
For Native Preachers— S. C. Roberts, Esq.	25	0	0
For a Special Object— S. C. Roberts, Esq.	25	0	0
Sums contributed by Native Christians— Thank-offerings	35	4	0
Weekly Offering	23	10	0
Native Pastors' Fund	192	11	0
Khoordah Auxiliary Subscriptions of four Friends	207	0	0
Public Collection	34	0	0
Cuttack Sunday Schools— Annual Oriya Col- lection	36	8	9
Contributions of Scholars, &c.	69	7	9
	Rs. 106	0	6
English Collection By Scholars and Teachers	61	4	0
By Young Men's Class for Library	64	7	4
	Rs. 145	11	4
Mission English High School— Fees	766	12	6
Grant-in-aid	898	0	0
Subscriptions	1415	0	0
	Rs. 3079	12	6
Sales of Scriptures and Tracts on Mission- ary Journeys, &c.— Scriptures	134	7	4
Tracts	155	4	0
	Rs. 289	11	4

	Rs.	A.	P.
Sales at Book-room— Vernacular	23	5	0
English	1265	5	0
	Rs. 1278	10	0
Contributions of Christians— At Choga	54	14	0
At Macmillanpatna	7	7	6
Male Orphanage— Treasury	36	0	0
Female Orphanage— Treasury	504	0	0
Grant-in-aid	900	0	0
	Rs. 1464	0	0
Total	Rs. 9,852	3	0
<b>Pilee.</b>			
<i>For Orphans.</i>			
For Maintenance, Edu- cation, & Charita- ble Allowance	873	8	0
Girls' Work, &c.	303	14	2
Remittances from Home Secretary	400	0	0
Special Fund	60	0	0
Donation from Lady Superintendent	20	0	0
Refunds, &c.	37	14	9
	Total Rs. 1,695	4	11
<i>For General Purposes.</i>			
A Friend	30	0	0
Ditto for Poor	10	0	0
Another Friend	15	0	0
S.S.L. Donations	90	0	0
Rice, Fruit, &c., sold	60	14	4
Rents Received	13	15	6
Loans Recovered, &c.	9	0	9
	Rs. 228	14	7
Lord's Supper and Weekly Offering	78	7	11
A Friend, for Sup- port of a Female Teacher at Bile- padda	12	0	0
Ladies at Archdeacon Lane, Leicester, for the Support of two Bible-women	180	0	0
	Rs. 2,194	11	5
<b>Rome.</b>			
	£	s.	d.
Mr. Thomas Cook, Leicester	5	0	0
Mrs. Shaw, Ryde, Isle of Wight	0	10	0
Mr. Charles Roberts, jun., Sydenham	12	10	0
Mr. John Rylands, Manchester	100	0	0
Mr. Joshua Mitchell, Dewsbury	25	0	0
Mr. Richd. Johnson, London	20	0	0
Sums from various sources	50	6	5
Total	£213	6	5

# LEGACIES.

THE SUM NAMED IS THE AMOUNT ACTUALLY RECEIVED BY THE SOCIETY.

1829.			£	s.	d.	1868.			£	s.	d.
Parkinson, Mr. T., Sawley, on account ... ..	393	5	0	Orton, Rev. T., Hugglescote ...	149	0	0	Stafnton, T., Esq., Alford ...	50	0	0
No particulars ... ..	24	5	6	Tong, Mrs. H., Barrow-on-Soar ...	45	0	0	1869.			
Parkinson, Mr. T., Sawley, on account ... ..	66	15	0	Briggs, Mrs. E., Loughboro' ...	10	0	0	1870.			
Crane, Mrs., Derby ... ..	90	0	0	Reynolds, J., Esq., Malvern ...	20	0	0	1872.			
Parkinson, Mr. T., Sawley ...	240	0	0	Hunter, Rev. H., Old Basford	44	0	0	1873.			
Radford, Mr., Nottingham ...	360	0	0	A Lady in Yorkshire, Anon.	70	0	0	1873.			
Foreman, Miss E. ... ..	5	0	0	Thornton, E. A., Long Sutton	5	0	0	1873.			
Barnes, Miss, St. Ives ... ..	606	17	6	Farrow, W., Esq., Alford ...	91	8	4	1874.			
Spittlehouse, Mr., Loughboro' ...	1	17	0	Beston, Mrs. Mary, Desford ...	50	0	0	1874.			
Payne, Mr. Samuel, Derby ...	294	0	0	Hawkes, Miss M., Birmingham	19	19	0	1874.			
Rouse, Mr., Fleet ... ..	22	5	0	Stanger, Miss, Fleet ... ..	5	0	0	1875.			
Wheatley, Mr. Philip, King's Newton ... ..	16	18	6	Dyball, Miss Maria, Moulton	19	19	0	1875.			
Newberry, Mr. J. Hugglescote ...	179	15	0	Pegg, R., Esq., J. P., Derby	1000	0	0	1875.			
Newton, S. J., Esq., Tilston Fernal, Cheshire ... ..	76	17	9	Harrison, Miss, Sheffield ...	3000	0	0	1875.			
Astle, Mr. G., Nottingham ...	10	0	0	Newman, Mrs. M., Berkhamstead	90	0	0	1876.			
Casebow, Mrs., Spalding ...	5	0	0	Cockle, Geo., Esq., Cambridge	179	9	6	1876.			
Wilkins, Mr. George, Derby ...	45	0	0	Atkin, Mr. G., Birmingham ...	19	19	0	1876.			
Balm, Mr. Joseph, Quorndon ...	10	0	0	Cole, Miss E., March ... ..	5	0	0	1876.			
Hodgkin, Mrs. S., Bourne ...	6	11	9	Dean, Mrs., Longford ... ..	10	0	0	1876.			
Skinner, Miss M., Wisbech ...	19	19	0	Leatherland, Mr., Leake ...	50	0	0	1876.			
Holland, Miss Sally, Spalding ...	180	0	0	Rennocks, Mrs., Quorndon ...	10	15	1	1876.			
Johnson, Mrs. Sarah, Derby ...	5	0	0	Richardson, Mr. B., Gosberton	2	0	0	1877.			
Williams, J., Esq., London ...	19	13	0	Ford, Mr. G., Derby ... ..	50	0	0	1877.			
Wright, J., Esq., Birmingham ...	322	19	6	Burns, Rev. J., D.D., London	21	0	0	1877.			
Temple, Miss, Coningsby ...	19	19	0	Bradley, Mrs. Heather ... ..	50	0	0	1877.			
Ward, Mr. T., Ripley ... ..	22	10	0	Brown, Mrs. Lydia ... ..	5	0	0	1877.			
Jarrom, Miss, Kegworth ...	19	19	0	Gunby, Mrs. Sarah, Ashby ...	5	0	0	1877.			
Judd, Rev. Geo., Coningsby ...	50	0	0	Haddon, Mr. Thos., Sutton-in-Ashfield ... ..	5	0	0	1877.			
Aston, Miss, Tarporley ... ..	179	6	8	Sutton, Mrs. Amos, Boston, United States (late of Orissa)	389	2	1	1879.			
Ibbetson, Miss, Halifax ... ..	90	0	0	Barrett, Mr. J., Sutton-in-Ashfd.	5	0	0	1880.			
Ingham, Mr. Jno., Halifax ...	100	0	0	Robinson, Mrs. L. M., Stockport	89	10	0	1880.			
Wiseman, Miss, Boston ... ..	50	0	0	Kenny, Rev. R., Wheelock Heath	300	0	0	1881.			
Graves Miss, Bath ... ..	59	17	0	Clare, Mr. H., Knipton ... ..	19	19	0	1881.			
Hill Mrs., New Basford ... ..	35	0	0	Taylor, Mrs. Jane, Lowmoor	90	0	0	1881.			
Hill, Martha, Derby ... ..	5	0	0	Means, Rev. J. C., London ...	27	0	0	1881.			
Porter, S., Esq., Bradwell, Essex	360	0	0	Cotton, Mr., Loughborough ...	5	0	0	1882.			
Robinson, Mr. John, Adderbury, Oxon ... ..	44	0	0	Mortimer, Mrs., Bourn ... ..	4	4	6	1882.			
Cockburn, G. F., Esq., India	250	0	0	Slack, Mrs. G., Derby ... ..	10	0	0	1883.			
				Orchard, Mr. Charles, Ashby	180	0	0	1883.			
				Wherry, Mr. William, Bourne	100	0	0	1884.			
				Brooks, Mr. Saml., St. Alban's	5	0	0	1884.			
				Rofe, Mr. Thos., Chatham ...	13	10	0	1885.			
				Thompson, Mr. S., Long Sutton	50	0	0	1886.			
				Hall, Miss Ann, Wirksworth	9	0	0	1886.			
				Elliott, Mr. A., Castle Dongtu.	50	0	0	1886.			

Dr.

To Amounts received for :—

		GENERAL PURPOSES.					
		£	s.	d.	£	s.	d.
Contributions ... ..	...	3,504	0	5			
Legacies ... ..	...	59	0	0			
Dividends and Interest	...	232	0	5			
					3,795	0	10
		SPECIAL FUNDS.					
Sacramental Collections and Contributions	... ..	130	13	3			
Sambalpur House (see Capital Account)	... ..	200	0	0			
"    Book-room	... ..	39	9	6			
Bible Translation Society's Grant	... ..	100	0	0			
Assurance of Rev. H. Wilkinson	... ..	300	0	0			
Rome Property Transfer (see Capital Account)	... ..	144	17	7			
Rome Mission Press	... ..	50	0	0			
Proceeds of Sale	... ..	34	12	9			
					999	13	1

## AMOUNTS CONTRIBUTED IN INDIA,

*And acknowledged in the Indian Report, published at Cuttack under the direction of the Orissa Conference.*

BERHAMPORE—Donations, Subscriptions, and Grants for							
Maintenance of Famine Orphans	... ..	79	15	0			
CUTTACK—ditto ditto ditto	... ..	985	4	0			
PIPLEE—ditto ditto ditto	... ..	219	9	0			
Mission Printing Office at CUTTACK...	... ..	1,336	10	0			
					2,620	18	0

## AMOUNTS COLLECTED IN ROME.

Contributions as per list	... ..	213	6	5			
					213	6	5

## BALANCE.

Balance due to Bank	... ..				696	17	7
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Carried forward ... .. £8,325 15 11

£r.

By Payments for :—

	£	s.	d.	£	s.	d.
Balance due to the Bank May 31st, 1885 ...				530	2	4

ORISSA MISSION.

Passage to India, of Rev. J. G. Pike and family ...	194	11	11			
Salaries of Missionaries ... ..	1,244	5	0			
Allowances for Children of ditto ... ..	166	9	2			
Itineracy, Incidentals, and Removals ... ..	132	6	8			
Native Preachers, Scripture Readers, and Bible Women...	473	15	9			
Schools and Orphan Asylums ... ..	242	12	9			
Mission College—Allowance to Students, &c. ...	61	17	3			
Bible Translation Society's Grant ... ..	100	0	0			
Sambalpur House Account ... ..	200	0	0			
Missionary in England ... ..	61	6	0			
				2,877	4	6

DISBURSEMENTS IN INDIA.

Schools, Orphanages, and Local Objects ( <i>see contra</i> ) ...	1,284	8	0			
Mission Printing Office—Payments ...	£899	10	0			
Balance in hand ...	437	0	0			
				1,336	10	0
				2,620	18	0

ROME MISSION.

Missionaries' Salaries, &c., on account ... ..	426	4	9			
Disbursements in Rome, including balance in hand ( <i>see contra</i> ) ... ..	213	6	5			
Transfer of Property to the Association (legal expenses)...	144	17	7			
				784	8	9

CAPITAL ACCOUNT.

Rev. H. Wilkinson's Assurance, carried to Capital Account	300	0	0
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ASSURANCE AND ANNUITIES.

Premiums on Missionaries' Lives ... ..	96	3	0			
Annuities to Widows of Missionaries ... ..	179	0	0			
Balance of Rev. H. Wilkinson's Annuity to end of 1885	10	0	0			
				285	3	0
Carried forward	£7,397	16	7			

Dd.

	£	s.	d.
Brought forward	8,325	15	11

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£8,325 15 11

We have examined the above Accounts, together with the Vouchers relating thereto, and find the whole correct, there being a Balance due to the Bank of Six Hundred and Ninety-six Pounds Seventeen Shillings and Sevenpence.

Signed,

GEORGE ORCHARD,  
J. A. BARRS,

AUDITORS.

*Mission House,  
Derby, June 10th, 1886.*

Cr.

	£	s.	d.	£	s.	d.
Brought forward				7,397	16	7

## ANNUITIES, INTEREST, &amp;c.

Annuities and Interest ... ..	137	5	0			
Banker's Interest and Commission ...	45	10	0			
				182	15	0

## AGENCY.

Secretary ... ..	120	0	0			
Deputations and Supplies for Ministers when Preaching for the Society ... ..	145	2	6			
Travelling Expenses ... ..	75	14	0			
				340	16	6

## PUBLICATIONS.

1,800 Reports (120 p.p.), Maps, and 200 Abstracts	46	3	0			
Carriage and Postage of ditto ... ..	5	2	6			
Missionary Observers ... ..	58	11	0			
Juvenile Heralds and Binding "Records"	48	5	6			
Miscellaneous Printing ... ..	5	7	7			
Carriage and Postage of Publications ...	20	3	0			
				183	12	7

## INCIDENTAL EXPENDITURE.

Collecting Books ... ..	9	15	0			
Missionary Boxes and Labels ... ..	11	0	0			
Stationery, Books, and Magazines for Missionaries	13	1	8			
Postage, Carriage, and Telegrams ... ..	20	11	11			
Photographs for Juvenile Collectors ... ..	6	16	6			
Committee Expenses .. ..	21	13	2			
Mission House—Rent (one-half), Rates, Taxes, &c.	29	7	3			
Advertisements and Sundries ... ..	10	18	0			
				123	3	6

## SPECIAL.

Advanced on behalf of Association "Incorporation Account" ...				97	11	9
				£8,325	15	11

## INDIA PROPERTY ACCOUNT, MAY 31ST, 1886.

Dr.	£	s.	d.	Cr.	£	s.	d.
Mission House at Berhampore	200	0	0	Mission House at Berhampore	200	0	0
Ditto ditto	90	0	0	Ditto ditto	90	0	0
Ditto at Piplee	300	0	0	Ditto at Piplee ...	300	0	0
Houses at Sambalpur	791	4	0	Houses at Sambalpur	791	4	0
	<hr/>				<hr/>		
	£1,381	4	0		£1,381	4	0
	<hr/> <hr/>				<hr/> <hr/>		

## ROME PROPERTY ACCOUNT, MAY 31ST, 1886.

Dr.	£	s.	d.	Cr.	£	s.	d.
To Property in Rome (estimated value) ...	3,894	14	0	By Payments for Rome Chapel Account, as per Reports for 1877, 1878, and 1879 ...	3,894	14	0
Cost of Transfer to Association ...	144	17	7	Transfer Account...	144	17	7
	<hr/>				<hr/>		
	£4,039	11	7		£4,039	11	7
	<hr/> <hr/>				<hr/> <hr/>		

STATEMENT OF CAPITAL ACCOUNT, MAY 31ST, 1886.

<b>Dr.</b>	£	s.	d.		<b>Cr.</b>	£	s.	d.
At Bank, on deposit, May 31st, 1885	960	0	0		Amount on which Annuities are being paid	4,200	0	0
Carried to Special Fund	344	17	7		Balance	934	10	0
	615	2	5					
Rev. H. Wilkinson's Assurance (in Bank on deposit)	300	0	0					
South Australia Bonds paid off (in Bank on deposit) ...	500	0	0					
Five £100 Gt. Wstrn. Railway Canada Bonds, 6 per cent.	532	13	0					
Four £100 Government of Queensland Bonds, 6 per cent.	466	0	0					
Five £200 Alleghany Valley Railroad Bonds, 6 per cent.	901	19	9					
One £500 New Zealand Government Loan, 5 per cent. ...	525	0	0					
Five £100 Great Indian Peninsular Railway Shares, guaranteed 5 per cent. ... ..	553	14	10					
Midland Railway Stock	740	0	0					
	£5,134	10	0			£5,134	10	0



## COMPARATIVE LIST OF CONTRIBUTIONS FOR FIVE YEARS.

THE following list shows the Contributions of the Churches to the Mission for five years—*i.e.*, from 1881 to 1885, inclusive. It also gives the number of Members of each Church in 1885, according to the *Year Book*. It may thus be easily ascertained how much per Member per year each Church has contributed for Foreign Mission objects during the period under consideration. In many instances the amount will be seen to be very liberal, in others far otherwise. If each Church would only determine that the sum raised shall at least average one penny per week per Member, the income of the Society would be greatly augmented. We trust, therefore, that the lists will be carefully considered for both pastors and people, and that, like the Scriptures, they may be “profitable for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works.”

CHURCH.	Members, 1886.	1881.	1882.	1883.	1884.	1885.
Arnold	82	2 5 0	0 5 0	0 5 0	...	...
Ashby and Packington	216	37 3 5	34 14 6	32 7 10	35 11 7	35 8 9
Audlem	32	...	...	2 7 6	...	3 19 0
Austrey and Polesworth	142	...	1 16 3	...	...	...
Bacup	46	1 0 0	1 0 0	1 1 0	1 0 0	1 0 0
Barton and Barlestone	274	52 9 1	53 6 10	48 6 3	56 14 6	50 15 0
Bedworth	50	4 14 9	5 8 5	3 15 9	0 11 6	0 16 2
Beeston	96	26 15 11	23 4 4	19 17 3	20 10 5	17 15 10
Belper	47	6 0 0	10 6 5	6 7 0	9 18 7	5 15 9
Berkhampstead	182	16 3 3	12 5 9	15 11 8	15 2 0	18 15 5
Billesdon	19	8 7 0	8 6 7	7 2 0	6 10 3	5 3 2
Birchcliffe	324	38 19 6	35 18 6	35 19 9	37 18 3	39 10 6
Birmingham (Lombard St.)	168	55 9 6	54 19 6	58 2 10	55 7 6	49 1 8
Birmingham (Longmore St.)	128	6 19 8	...	...	...	1 0 0
Boston	264	40 9 3	42 2 6	50 4 6	35 2 1	33 12 8
Boughton	20	...	...	...	...	...
Bourne	225	57 5 0	56 11 1	54 8 5	62 4 2	50 10 0
Bradford (Tetley Street)	288	16 17 10	20 15 5	16 18 6	12 7 6	15 16 2
Bradford (Infirmary Street)	87	3 15 9	5 4 8	5 14 6	9 12 6	13 14 3
Bradford, Allerton (Bethel)	141	8 0 6	4 19 5	3 3 0	3 16 0	5 8 6
Bradford, Allerton (Central)	126	6 11 6	4 10 6	4 10 6	7 16 6	11 6 10
Broughton	49	30 9 0	10 7 0	10 9 0	5 12 3	5 7 8
Burnley (Ebenezer)	350	3 2 0	4 16 2	...	19 7 6	16 0 0
Burnley (Enon)	213	14 16 2	20 7 9	19 13 0	23 5 6	22 5 11
Burton-on-Trent (Zion)	248	80 6 0	96 0 4	90 7 9	90 8 5	80 2 10
Burton-on-Trent (Parker St.)	52	5 11 4	5 12 2	6 2 3	5 16 4	12 13 0
Carlton	47	...	...	...	...	...
Castle Donington	121	32 17 8	31 0 3	30 13 7	34 16 4	30 15 7
Chatteris	97	10 4 6	8 4 9	3 5 7	8 7 6	6 0 10
Chellaston	22	8 8 9	8 16 6	8 1 0	6 16 6	7 8 0
Chesham	262	58 5 6	58 0 5	54 8 4	61 16 1	53 10 11
Chesterton	16	...	...	...	...	...

CHURCH.	Mem- bers, 1886.	1881.	1882.	1883.	1884.	1885.
Cinderbank	152					
Clayton	193	12 2 0	11 17 6	22 0 10	18 4 0	20 1 4
Coalville	140			7 6 5		3 0 0
Colwell (Isle of Wight)	19				0 9 0	
Congleton	29					
Coningsby	34	8 16 9	7 10 9	8 1 6	6 17 6	7 6 6
Coventry (Gosford Street)	168			0 10 0	1 13 6	1 10 0
Cradley Heath	71					
Crewe	74					6 14 2
Crieh	65					
Cropstone	12		3 2 9	1 11 0	0 5 0	0 5 0
Denholme	123	4 14 11	3 8 3	3 0 0	4 9 4	4 14 4
Derby (St. Mary's Gate)	614	71 17 1	82 7 8	95 17 9	107 0 0	95 17 7
Derby (Osmaston Road)	484	66 14 6	70 3 3	69 1 8	66 1 8	70 8 5
Derby (Watson Street)	87	10 9 0	15 2 3	16 12 4	17 10 6	17 0 0
Dewsbury	136	26 10 7	27 2 9	39 8 5	27 1 3	55 2 4
Downton	5					
Duffield	56	5 4 2	8 19 6	10 5 0	11 18 6	20 8 0
Earl Shilton	52	3 4 0	3 5 0	2 4 7	1 10 0	
Eastwood	41					
Eastwood Vale	35					
Edgeside	116		2 10 0			0 11 6
Epworth and Butterwick	31					
Crowle	32				2 7 7	2 11 7
Fleet	144	7 8 0	5 7 0	6 11 0	5 16 0	4 14 1
Ford	47	15 6 6	18 6 0	16 3 0	15 16 9	16 10 0
Fornsett and Moulton	42					
Gambleside	56	0 7 0			1 0 0	
Gedney Hill and Sutton St. Edmunds	11					
Gosberton	35					
Grantham	42	0 10 0	0 10 0	1 18 6	2 16 0	2 16 5
Great Grimsby	132	4 0 11	9 9 0	9 19 7	16 8 10	20 11 9
Halifax	458	41 2 1	54 6 0	56 6 4	60 0 0	64 2 2
Haslington	35					5 4 0
Hathern	38	4 15 2	5 2 3	0 16 6	1 2 6	
Heanor	58	4 0 2	2 11 6			4 0 4
Heptonstall Slack	314	33 10 7	33 17 2	34 0 9	30 16 9	29 6 9
Hinckley	112	1 11 0	4 18 0	5 14 4	5 8 6	2 4 0
Hitchen	278	45 7 0	38 17 0	36 15 3	37 13 8	43 9 0
Hose and Clawson	74		11 4 0	7 15 0	6 18 0	7 2 0
Hucknall Torkard	257	16 6 4	15 16 3	14 2 6	19 10 7	19 5 10
Hugglescote	179	21 17 7	22 0 0	20 7 0	23 17 6	23 12 2
Hurstwood	37		0 3 0	2 2 4	2 5 0	0 5 0
Ibstock	92	8 6 3	8 8 8	7 19 4	4 11 3	8 5 0
Ilkeston (Queen Street)	98	11 18 4	8 17 1	11 13 0	7 10 0	
Ilkeston (South Street)	61		9 15 3	10 10 0	11 15 0	8 11 4
Isleham	149	3 0 0	3 12 6		5 19 4	1 13 2
Kegworth and Diseworth	142	9 7 10	9 1 8	8 10 0	8 11 4	9 5 1
Kimberley	20			0 4 0		
Kirkby Woodhouse	117					2 2 0
Kirkby	77	8 1 11	8 13 7	10 9 5	8 6 6	10 5 10
Kirkby, East	118	10 11 7	11 19 5	12 17 5	13 11 8	11 4 5
Kirton-in-Lindsey	41	4 6 5	3 15 9	3 14 0	3 10 0	3 15 5
Knipton	4	12 5 4	7 1 5	8 1 1	8 9 1	
Landport	120	1 4 4	18 5 8	32 11 6	16 0 0	11 3 2
Langley Mill	67	2 16 9	3 1 9	3 16 9	4 4 10	4 7 8
Latebrook	22					

CHURCH.	Members, 1884.	1881.	1882.	1883.	1884.	1885.
Leake	45	...	...	...	1 10 0	4 18 6
Leeds (North Street)	109	61 19 0	50 2 0	46 19 6	51 12 0	47 7 9
Leeds (Wintoun Street)	62	5 9 0	4 13 4	2 10 6	3 18 6	3 3 0
Leicester (Friar Lane)	346	65 17 1	73 13 8	88 7 11	78 1 10	41 13 2
Leicester (Archdeacon Lane)	331	72 8 6	71 7 6	72 10 7	72 19 9	86 6 1
Leicester (Dover Street)	315	36 15 4	48 12 2	64 3 0	64 4 4	98 15 6
Leicester (Carley Street)	160	18 0 8	20 8 6	23 15 11	28 7 1	37 12 1
Leicester (Memorial Hall)	...	...	...	...	...	38 9 7
Lincoln	109	23 12 0	24 7 5	21 5 0	23 0 6	15 8 6
Linchholme	188	3 16 7	3 19 2	7 6 10	5 2 9	10 0 10
London (Commercial Road)	340	47 15 0	53 6 10	54 13 6	57 16 10	45 10 8
London (Borough Road)	146	17 8 1	8 13 5	8 16 0	17 12 0	19 6 4
London (Church Street)	217	37 8 8	27 6 8	23 12 11	29 10 3	36 11 8
London (Praed Street)	1202	183 8 5	200 11 4	198 14 7	233 16 7	257 6 3
London (Westbourne Park)	...	...	...	...	...	259 18 2
London (East Finchley)	53	4 14 5	6 7 8	...	6 0 0	6 9 2
London (Crouch End)	31	...	...	1 1 0	...	...
London (Haven Grn., Ealing)	103	...	20 4 4	30 1 10	27 9 2	26 4 4
London (Bethnal Green)	228	...	...	...	5 8 0	...
Long Eaton	157	0 15 0	1 11 0	...	5 8 0	15 0 6
Longford (Salem)	329	19 5 6	24 9 0	19 12 9	...	16 11 6
Longford (Union Place)	70	3 11 5	0 16 3	4 8 1	1 6 9	1 6 0
Long Sutton	103	15 7 2	14 0 6	10 9 9	15 19 7	11 3 11
Longton	310	...	5 17 1	5 3 2	4 16 6	13 0 4
Long Whatton and Belton	63	7 7 6	4 19 6	5 5 0	2 12 0	2 4 4
Loughborough (Baxter Gate)	417	37 5 11	32 3 6	29 7 0	31 9 0	37 18 0
Loughborough (Wood Gate)	314	57 12 11	44 1 3	51 11 9	43 3 6	60 14 1
Louth (Northgate)	198	30 18 6	33 2 8	31 14 8	35 11 1	33 8 5
Louth (Eastgate)	116	20 0 9	22 16 3	19 13 3	25 4 1	22 0 9
Lydgate	131	5 9 1	7 0 11	10 15 10	8 18 0	15 17 3
Lyndhurst	28	2 3 0	5 0 3	1 18 6	5 7 6	8 1 9
Macclesfield	172	21 16 1	28 12 0	30 0 0	23 5 8	16 17 11
Magdalen	15	...	...	...	...	...
Maltby-le-Marsh	6	14 15 2	14 0 8	15 2 2	15 18 3	13 12 2
Mansfield	160	17 15 5	14 10 3	14 6 4	11 18 6	10 18 6
March	109	28 10 9	30 15 0	25 5 1	27 1 2	20 7 6
Market Harborough	63	...	...	...	...	1 13 5
Measham and Netherseal	121	13 0 3	11 2 7	13 16 9	14 12 0	19 5 3
Melbourne and Ticknall	199	45 8 8	51 7 10	46 16 7	48 0 1	48 7 6
Milford	16	2 7 0	1 3 6	...	0 5 0	...
Misterton	4	...	...	...	...	...
Morcott and Barrowden	40	2 8 1	0 14 4	0 15 0	0 7 6	0 15 0
Mossley	22	...	...	...	...	...
Nantwich	72	5 7 6	1 8 8	5 0 0	...	7 7 9
Nazebottom	54	0 10 2	2 1 7	...	...	0 10 0
Netherton	88	...	0 6 6	...	...	...
Newthorpe	44	1 12 0	1 4 4	0 12 0	0 10 0	0 10 0
Northallerton and Brompton	42	...	...	...	1 0 0	...
Norwich	181	31 1 7	33 3 8	33 11 3	23 15 0	35 8 10
Nottingham (Stoney Street)	232	21 6 8	24 5 9	30 14 11	25 17 10	10 1 3
Nottingham (Broad Street)	383	67 17 2	67 19 4	70 3 10	83 19 1	88 9 3
Daybrook	77	25 17 3	20 0 5	10 10 0	7 2 6	9 9 0
Nottingham (Carrington)	98	6 10 0	6 14 1	7 15 0	11 4 8	12 8 1
Nottingham (Mansfield Road)	183	52 17 4	45 9 9	67 2 11	51 13 1	47 17 5
Nottingham (Lenton)	96	6 13 5	5 10 4	3 12 0	5 10 0	5 2 7
Nottingham (Old Basford)	330	75 18 0	96 19 0	95 0 0	104 2 9	103 6 10
Nottingham (New Basford)	150	19 5 2	15 3 0	17 4 5	18 5 8	31 10 2
Nottingham (Whitmoor)	47	...	6 18 0	...	...	...

CHURCH.	Members, 1884.	1881.	1882.	1883.	1884.	1885.
Nottingham (Bulwell) ... ..	112	0 10 0	1 13 0	1 8 8	2 13 6	...
Nottingham (Radford) ... ..	110	12 9 9	13 4 9	14 13 6	10 17 0	2 13 6
Nottingham (Woodboro' Rd.)	192	42 9 4	54 2 10	38 4 1	39 15 2	45 2 5
Nottingham (Hyson Green)	179	11 14 9	11 2 1	10 11 4	13 8 6	27 16 6
Nuneaton ... ..	93	0 5 0	2 8 0	2 6 1	1 2 6	2 12 0
Peterborough ... ..	527	108 14 10	110 0 10	127 8 3	133 2 6	123 9 4
Pinchbeck ... ..	26	3 15 0	4 2 6	2 11 6	0 5 0	1 2 0
Poynton ... ..	44	16 0 5	15 5 10	14 1 11	14 4 3	10 16 8
Queensbury ... ..	197	12 10 3	9 11 6	15 18 4	18 0 0	16 13 10
Queniborough ... ..	14	...	...	...	...	...
Quorndon ... ..	167	12 5 2	12 17 9	8 7 4	9 7 3	15 4 0
Retford and Gamston ... ..	91	13 7 9	15 17 6	13 11 10	12 0 6	5 19 9
Ripley ... ..	124	39 2 6	32 6 2	38 6 6	37 13 7	39 7 6
Rothley and Sileby ... ..	43	...	...	...	...	...
Ruddington ... ..	55	...	...	5 0 0	...	5 8 8
Rushall ... ..	9	...	...	...	...	...
Sawley ... ..	75	10 11 2	8 14 7	9 1 10	12 15 10	11 16 6
Sheepshed ... ..	83	...	3 10 3	2 11 9	3 10 0	...
Sheffield ... ..	199	88 8 10	71 1 8	63 14 11	38 13 6	51 0 8
Shore ... ..	298	16 19 0	12 15 9	28 9 9	19 13 3	11 19 6
Smalley and Kilbourne ... ..	97	7 10 8	7 0 0	9 0 0	10 8 2	3 8 10
Smarden ... ..	30	0 8 0	0 8 0	0 7 9	0 7 0	0 8 0
Spalding ... ..	305	32 12 1	32 8 10	35 12 2	41 3 6	40 9 8
Stalybridge ... ..	250	23 16 0	25 18 0	21 6 7	25 1 6	24 3 5
Stanton Hill ... ..	69	...	...	...	...	...
Stapleford ... ..	59	0 11 0	0 10 0	...	...	2 17 0
Stoke-on-Trent ... ..	188	23 3 9	29 18 8	47 15 7	39 10 0	44 9 6
Sutton ... ..	50	6 7 10	9 10 0	5 4 6	2 3 0	2 19 2
Sutton-in-Ashfield ... ..	102	5 9 5	3 15 0	7 10 0	5 17 1	5 6 6
Sutton Bonington & Normntn.	47	3 6 8	...	2 6 0	0 18 4	0 12 0
Sutton St. James ... ..	44	...	...	...	...	...
Swadlincote ... ..	131	30 9 3	28 15 11	27 3 0	20 16 4	26 11 1
Tarporley ... ..	53	51 0 8	50 17 4	52 6 11	48 10 2	56 1 9
Thurlaston ... ..	33	6 13 11	...	...	...	...
Todmorden ... ..	251	28 6 8	17 19 6	13 11 7	22 16 0	17 8 2
Tring ... ..	136	...	...	0 5 0	...	...
Tydd St. Giles ... ..	4	...	...	...	...	...
Vale ... ..	160	11 8 10	15 0 0	17 3 0	10 5 0	8 4 6
Walsall (Stafford Street)	283	70 4 10	51 16 4	58 13 2	45 16 11	46 18 5
Walsall (Vicarage Walk)	180	...	34 6 4	39 8 9	30 5 7	28 17 8
Wendover ... ..	90	5 11 9	5 19 1	4 12 3	6 4 4	8 8 5
West Vale ... ..	83	13 6 4	9 2 0	1 1 0	2 8 10	6 18 7
Wheelock Heath ... ..	76	22 6 11	22 10 9	20 0 0	20 18 10	14 18 4
Whittlesea ... ..	45	2 11 3	2 2 3	2 8 0	2 17 0	2 0 8
Whitwick ... ..	56	...	...	5 4 1	...	2 16 11
Windley ... ..	20	3 11 6	1 2 0	2 5 4	...	...
Wirksworth and Shottle ... ..	107	27 15 2	24 6 8	18 18 6	19 10 0	...
Wisbech ... ..	151	48 6 0	45 13 1	52 17 6	44 15 6	33 16 6
Mepal and Thetford	51	...	...	...	...	...
Wolvey ... ..	104	19 3 2	17 13 10	20 13 1	22 6 9	0 12 6
Wymeswold ... ..	20	...	...	...	...	...

## SUGGESTIONS

FOR THE

## Formation of Auxiliary Societies.

## RULES FOR A CONGREGATIONAL AUXILIARY.

- 1.—That the principles and objects of the General Baptist Missionary Society, formed in the year 1816, are cordially approved of by this Society.
- 2.—That the Society be denominated the Auxiliary  
Missionary Society.
- 3.—That all persons subscribing One Penny per week or more; Ten Shillings and Sixpence and upwards annually; or Five Pounds at one time, shall be Members of the Society.
- 4.—That this Branch be under the direction of a Committee of twelve persons, including a Treasurer and Secretary, and that the following be the Officers and Members for the present year, viz. :—

## COMMITTEE.

TREASURER.

SECRETARY.

- 5.—That the Committee\* meet not less than once in three months, to receive the Contributions from the Collectors and pay over the amounts to the Treasurer, to be remitted quarterly to the Parent Society.
- 6.—That a general meeting of this Congregational Missionary Society be held annually, on the last Tuesday of for the purpose  
of receiving the report of proceedings, and appointing a Committee, for the following year.

## RULES FOR A LADIES' BRANCH.

- 1.—That this Branch be formed for the purpose of contributing to the Funds of the General Baptist Mission, and of promoting a spirit of enterprize in extending the kingdom of Christ.
- 2.—That this Branch be under the direction of a Committee of such persons as collect Sixpence a week and upwards, or are subscribers of Half a Guinea and upwards per annum.
- 3.—That the Committee meet not less than once in three months, to pay over the contributions to the Treasurer, and receive Missionary intelligence.
- 4.—That a General Meeting of the Branch be held on the last Thursday of in each year,  
when the accounts shall be balanced and paid over to the Treasurer of the or to the Treasurer of the  
Parent Society.
- 5.—That the following be the Members and Officers of the Committee :—

\* It is suggested that, unless the collectors are already Members of the Committee, they be invited to attend the Meetings.

RULES FOR A JUVENILE ASSOCIATION.

- 1.—That this Association be formed for the purpose of contributing to the Funds of the General Baptist Mission, and of promoting a spirit of enterprize in extending the kingdom of Christ.
- 2.—That every person subscribing One Halfpenny per week and upwards be a Member of the Association.
- 3.—That the Association be under the direction of a Committee, selected from such persons as collect Sixpence per week and upwards.
- 4.—That the Committee meet quarterly, to pay over the Contributions to the Treasurer, and receive Missionary intelligence.
- 5.—That an Anniversary Meeting of the Association be held in connection with the Annual Meeting of the Congregation, when the accounts shall be balanced, and paid over to the Treasurer of the Congregational Auxiliary, or to the Treasurer of the Parent Society.

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RULES FOR A SABBATH SCHOOL MISSIONARY ASSOCIATION.

- 1.—That this Association be formed for the purpose of aiding the Funds of the General Baptist Missionary Society, and that it consist of all Scholars and Teachers contributing or collecting One Penny per week or upwards towards the Funds.
- 2.—That the friends and neighbours of the children be invited to contribute to this Association.
- 3.—That the Superintendents and Teachers, whose classes contribute, constitute a Committee to carry the object of this Branch into effect.
- 4.—That the consent of the parents be obtained before any child is allowed to become a Subscriber.
- 5.—That the amount contributed by this Association be paid over every quarter to the Treasurer of the Auxiliary, or to the Treasurer of the Parent Society.

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\* \* *Applications for Collecting Books, Cards, Boxes, &c., should be made through the Treasurers or Secretaries of the Auxiliary Societies, whenever convenient.*

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