

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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



*London Stereoscopic Company.
(Permanent Photo.)*

From a photo by Seville & Co., Leicester.

*Believe me
Ever yours
James Frew*

THE
BAPTIST MAGAZINE

FOR

1895.

VOLUME LXXXVII.

(NEW SERIES.—VOL. VI.)

Editor—REV. JAMES STUART.

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

London:
ALEXANDER AND SHEPHEARD,
FURNIVAL STREET, HOLBORN.

INDEX.

PORTRAITS.

	FACING PAGE
Rev. JAMES THEW	1
Rev. J. G. RAWES	65
Rev. F. C. SPURR	113
Mr. J. WALLIS CHAPMAN	169
Rev. J. J. FULLER	225
Mr. ALEXANDER J. DAVID	273
Rev. CHARLES JOSEPH	321
Mr. Alderman WHERRY, J.P.	385
Rev. J. FLETCHER	433
Rev. J. PRUE WILLIAMS	481
Mr. E. WEST, The late	537
Rev. ROBERT MARTIN JULIAN	585

ARTICLES, &c.

	PAGE
ABOUNDING FRUITFULNESS. (Poetry.) By John Greet ...	145
ADORED TRINITY, The. (Poetry.) By Rev. D. Thompson	201
AMERICAN BAPTIST ANNIVERSARIES	392
————— LITERATURE IN ENGLAND	127
ANABAPTISM	283
ARCHBISHOP OF CANTERBURY AND CARDINAL VAUGHAN. By W. H. ...	510
ASSIST. By Mr. F. A. Freer	77
AT THY FEET. (Poetry.) By Lucy Larcom	495
ATONEMENT, The. By Rev. J. Hunt Cooke	17
AUTUMNAL MEETINGS. By Rev. W. H. King	554
BALFOUR'S FOUNDATIONS OF BELIEF. By Rev. E. E. Coleman ...	325
BAPTISM, Dr. Beyschlag on	35, 96
———, DOES, MAKE A MAN A CHRISTIAN?	148
———, The One. By W. H.	597
BAPTIST TRACT AND BOOK SOCIETY	333
BIBLE, The, Old yet Ever New. By J. S.	342
BLAMELESS MINISTRY, A. By the late Rev. Hugh Stowell Brown	289
BOOK OF THE DEAD. By the Rev. J. Hunt Cooke	230
BROUGHT INTO THE WILDERNESS. By the Editor	296

	PAGE
CHAPMAN, Mr. J. Wallis. By the Editor	169
CHRISTIAN GIVING, The Law of. By the Rev. H. T. Spufford	496
—— LEVERAGE FORCES. By Mr. Charles Ford	548
CHRISTIAN'S LOVE TO CHRIST, The. By the Rev. James Stuart	388
CHRISTIANITY A RELIGION OF PROGRESS. By the Rev. Dr. Weston	454
CHRISTMAS CAROLS AND CHRISTMAS CARDS	620
CHURCH, Dean, on the Purity of Heaven	124
CONGREGATIONAL RESPONSE. By Rev. T. Harwood Pattison, D.D.	437
CROMWELL, Laud and. By Rev. W. T. Rosevear	277, 344
"CROSSING THE BAR." By the Rev. G. Frankling Owen	446
DALE, the late Rev. R. W., D.D. By Rev. H. Bonner	233
DAVID, Mr. Alexander J. By Mr. R. M. Johns	273
DENOMINATIONAL EXTENSION. By Rev. J. F. Wilkin, B.A.	190
DEW OF HEAVEN, The. By the Rev. James Stuart	440
DISCIPLES' BAPTISM. By Rev. H. Bonner	175
DOCTRINE AND LIFE. By Professor Stevens, D.D.	501
DOES THE CHURCH HOLD THE PLACE IT SHOULD WITH OUR CHURCH MEMBERS? By Rev. H. Bonner	484
DOING FOR JESUS. (Poetry.) By Mr. A. W. Durkee	147
ELEVATED FELLOWSHIP WITH GOD. By the late Rev. E. L. Hull, B.A.	119
ESCHATOLOGY. By the late Rev. T. G. Rooke, B.A. :—	
1. The Immortality of the Soul	27
2. The Intermediate State... ..	31
3. The Resurrection of the Body	91
4. The Final Judgment	94
5. Heaven and Hell	131
6. The Second Advent of Christ	134
EVENING HYMN, An. (Poetry.) By J. H. C.	336
FAIR WORDS. By the Rev. James Stuart	184
FLETCHER, Rev. J. By Rev. W. Underwood, D.D.	433
FULLER, Rev. J. J. By Rev. D. J. East	225
GIVING OR PAYING OUR DEBTS?	138
HOLLIS FAMILY, Some Memorials of the. By Rev. Giles Hester	249, 301
HOLY SPIRIT THE GREAT POWER IN MISSIONS. By Rev. A. H. Strong, D.D.	396
HULL, Edmund Luscombe, Recollections of. By Rev. Giles Hester	20
IF. (Poetry.)	16
INFANT BAPTISM, The late Canon Mozley on	463
INVIGORATING POWER OF GOD'S WORD. By the Rev. James Stuart	337

	PAGE
JAMES, The Epistle of. By the late Rev. T. G. Rooke, B.A.	352, 409, 455, 502, 561
JOSEPH, Rev. Charles. By "C."	321
JOY IN CHRIST AS KING. (Poetry.) By Rev. J. F. Smythe	425
JULIAN, Rev. Robert Martin. By Rev. C. W. Vick	585
KNOLLYS, Hanserd. By Rev. James Stuart	589
KNOX, John	604
LAUD AND CROMWELL. By Rev. W. T. Rosevear	277, 344
LAW OF CHRISTIAN GIVING, The. By Rev. H. T. Spufford	496
LIBERTY, The Perfect Law of. By Rev. Joseph Drew	542
LITERARY SUPPLEMENT	49, 209, 369, 633
MISSPENT TIME. (Poetry.)	11
MORNING HYMN, A. (Poetry.) By J. H. C.	295
MOSES, Farewell Address of. By Rev. G. Small, M.A.	600
NOTES AND COMMENTS. (For detailed index see below)	37, 99, 152, 202, 257, 313, 362, 421, 468, 517, 570, 622
OBITUARY	102, 166, 204, 261
OUR MISSIONS, Home and Foreign ...	142
PARABLE OF THE UNJUST STEWARD, The	245
POETRY	11, 16, 141, 145, 147, 172, 198, 201, 295, 336, 425, 495
PSALM LXVII. By Rev. J. Hunt Cooke	173
RAWS, Rev. J. G. By A. McL.	65
REBAPTISM OF REV. F. D. MAURICE. By Rev. C. Stovell	146
RELIGION OF THE SEMITES, The late Professor W. R. Smith on. By the Rev. G. P. Gould, M.A.	68
RESTORED YEARS. By a Pastor	12
RESURRECTION TRIUMPH. (Poetry.) By Katharine Tynan Hinkson	198
REVIEWS	42, 104, 160, 207, 261, 316, 366, 426, 473, 520, 574, 626
SAMSON, a Hero of Faith. By Rev. F. C. Player, B.A.	84
SENTIMENT, a Homily. By Rev. Edward Medley, B.A.	74
SONG OF LIFE, A. (Poetry.) By C. E. Evans	141
SPRING MEETINGS, Our. By W. H.	308
SPURB, Rev. F. C. By Rev. J. H. French	113
SUNDAY MORNINGS WITH THE CHILDREN :—	
1. Good King Edward and his Shrine. By Rev. William Brock	33
2. Piety at Home. By Rev. J. Hunt Cooke	97
3. The Parable of the Cake. By Rev. Charles Brown	149

	PAGE
4. The Message of Easter. By Rev. T. H. Holyoak	199
5. Pictures of the Good Shepherd. By Rev. William Brock ...	255
6. Always the Best. By Rev. James Stuart	310
7. The Unknown Land. By Rev. J. Hunt Cooke	357
8. A Time to Play. By Rev. James Stuart	419
9. Our Hands in God's Hands. By A. C. M.	465
10. The Life Story of a Bird. By Rev. G. Frankling Owen ...	514
11. Honour Thy Father and Mother. By the Rev. J. Hunt Cooke	568
12. A Merry Christmas. By Rev. James Stuart... ..	617
SUPREMACY OF THE APOSTLE PETER. By Rev. Edward Compton ...	240
THEW, Rev. James. By Mr. Robert Cameron	1
THREE MIGHTY MEN OF WALES. By Rev. H. C. Williams	359
TRIO WHO LEFT EGYPT WITH MOSES, &c. By Ald. Barlow, J.P. ...	610
TRUE SPIRIT OF THE GOSPEL	196
TURK IN ARMENIA, The. (Poetry.) By W. Watson	172
UPWARD WAY, The. By Rev. J. W. Butcher	8
VISION OF HAN T'AN, The. By Rev. Arthur Sowerby	491
WEST, The late Mr. E. By Rev. D. J. East	537
WHAT IS TRUTH? By Mr. P. Terry	450
WHERRY, Mr. Alderman, J.P. By W. O. and G. W. B.	385
WILLIAMS, Rev. J. P. By C.	481
WOULD-BE PROPHETS. By Rev. G. H. Rouse, M.A., LL.D.	405

NOTES AND COMMENTS.

AMERICAN COLLEGES	422
ARCHBISHOPS AND CHURCH SCHOOLS, The... ..	362
ARMENIAN MASSACRES, The	41, 101, 261, 315, 470
ASSOCIATIONS, Our	364
BAPTIST AND CONGREGATIONAL UNIONS, The Vice-Chairmen of ...	313
"BAPTIST UNION MAGAZINE," The Transfer of the	622
BERRY, Dr., Presidential Address	257
BOARD SCHOOLS, The So-called Injustice of	519
BOYD, Dr., of St. Andrews	153
BRITISH ASSOCIATION ON MISSIONS	517
CENTENARY OF THE LONDON MISSIONARY SOCIETY	100, 57
CHINA AND JAPAN	261
CHINA, The Situation in	571

	PAGE
CHRISTIAN ENDEAVOUR SOCIETIES	421, 473
—— LIBERALITY	99
CHURCH EXTENSION CHAPEL, The First Baptist Union ...	313
—— IN SCOTLAND, The	152
“CHURCH TIMES” AND DR. CLIFFORD	35
COALITION GOVERNMENT, The	424, 471
COLLEGES, Our	364
CONGO FREE STATE, The	572
—— ———, A Blot on the	624
CONVERSION OF ENGLAND, The	39
CROMWELL, No Statue for	362
DEFENCE FUND, Rev. C. Joseph's ...	365
EDUCATION QUESTION, The	570
—— CONTROVERSY, The	623
EIGHTY-SEVENTH VOLUME, The Completion of Our ...	622
ENGLISH CHURCH, Growth of Romanism in	258
—— ——— DOING THE WORK OF ROME	202
EQUALITY OF ALL MEN BEFORE GOD	41
FATHER BLACK'S PROTEST	314
FREE CHURCH CONGRESS AT BIRMINGHAM	257
GENERAL ELECTION, The	423
GLADSTONE'S, Mr., Great Speech	470
GOSPEL PRACTICALLY AT WORK, The	155
GOVERNMENT, The New	424, 471
GREEK CHURCH, The	40
GRINDELWALD CONCORDAT, The	518
HOLIDAYS AND AFTER, The	472
HOMES OF REST	364
HUMANE RELIGION, The Most	38
HUXLEY, Death of Professor	421
IRISH POLICY OF THE GOVERNMENT, The ...	471
LAUD COMMEMORATION, The	100
LOCAL OPTION	260
LONDON MISSIONARY SOCIETY CENTENARY ...	100, 571
—— NONCONFORMIST COUNCIL	154
—— SCHOOL BOARD, Chairman of	38
MADAGASCAR, Affairs in	572
MARRIAGE OF UNBAPTIZED	363

	PAGE
MISSIONS, Are They a Failure?	517
—— The British Association on	517
OLD CRY, The Repetition of an	517
ORGANIC UNION OF BAPTISTS AND CONGREGATIONALISTS	99
POPE'S LETTER TO THE ENGLISH PEOPLE	313
PRAYER OF THE DEAD, The	40
PREACHING, Importance of	258
PRESBYTERIAN CHURCH IN ENGLAND	152
RELIGION AND STATE, Dr. Clifford on	202
RESIGNATION OF LORD ROSEBERY	365
REUNION DISCUSSIONS	363
—— WITH ROME	259
RIPON, New Dean of	260
ROBERTS, Illness of Principal	313
ROGERS, Rev. J. Guinness	203
ROMAN CATHOLIC CATHEDRAL, A New	421
ROMANISM, Growth of, in the English Church	258
SIGNIFICANT ADMISSION, An	202
SLAUGHTER OF MISSIONARIES IN CHINA	469
SUNDAY-SCHOOL TEACHERS' CHAUTAUQUA	421
THEOLOGY, Summer School of	423
TURKEY AND ARMENIA	625
UNDENOMINATIONAL RELIGION	624
UNION, Lord Halifax on	154
URGENT PUBLIC QUESTIONS	625
WELSH DISESTABLISHMENT	101, 260
WESLEYAN CONFERENCE	468
WESLEYANS AND ELEMENTARY EDUCATION	468
ZANZIBAR, The Treaty of	573

THE
BAPTIST MAGAZINE

JANUARY, 1895.

THE REV. JAMES THEW.

IF the true ideal of apostolic succession be a succession of men with the highest mental and spiritual endowment, who have succeeded, not only in moulding character and edifying a church, but in making their voices heard far beyond denominational boundaries, giving an impulse to the whole Christian and political activities of their generation, then this ideal has been realised in Harvey Lane and Belvoir Street Chapels, Leicester. There is Carey, the despised cobbler, who first in modern times burst into the silent sea of Indian darkness, carried thither the light of the Gospel, and supplied the key that opened to the Western world the long buried ideas of Buddha and Brahma. He was succeeded by one who was at once a thinker, an orator, a patriot, and a true and humble Christian.

Robert Hall brought the despised Baptists into public regard, such as they had not enjoyed since the days of Milton and Bunyan. He was succeeded by one who, in pulpit style and public aims, became the legitimate successor of the greatest preacher of his age. Mr. Mursell was the incarnation of Nonconformity; "the dissidence of Dissent" found manly utterance from his lips. Edward Miall and he began a movement that sooner or later must end in perfect religious equality. These were all original men, capable of initiating new ideas that were destined to grow and become national. To follow in this illustrious line was what Mr. Thew undertook as a young man fresh from college. To step into the shoes of these giants and wield their weapons was an

undertaking that might have daunted the most David-like spirit ; he, however, undertook it, and has worthily sustained the high tone of Christian life and pulpit utterance that characterised Belvoir Street and Harvey Lane in past days.

Mr. Thew was born in the busy and smoky town of Sunderland in the year 1846. It is a large and enterprising seaport, full of sailors, engineers, carpenters, glass-workers, &c. The sensations of the place, which in early years he shared with other youths, were the frequent ship launches on the river ; a storm from the north-east, driving furious breakers on rocky coast ; the ship on shore ; the lifeboat manned by humble heroes, facing mountain-waves and blinding spray to save human lives ; bold coast scenery ; winter storms and summer calms, seen during long excursions on the shining beach or lofty sea-banks, were the conditions by which Nature "struck his young eye." That he did see it all, took it in, felt the mystery, the beauty, the terror of the forms which nature assumed, all who have heard him preach can believe. His love of Byron in youth, and of Wordsworth in his prime, have their origin in these early impressions.

His father was a most interesting man—nervous, modest, sensitive, but a thorough student, and capable of great concentration of mind. He was one of many self-taught mathematicians that the North Country produced, and found congenial work in his spare hours in teaching navigation. His mother was a woman of strong character—upright, full of duty, and applying strong common sense to practical things. They were both earnest members of the Wesleyan body. In the atmosphere of class meetings, local preaching, and society work generally, young Thew was brought up ; and thus to him in his earliest years the invisible world unveiled itself, spiritual faculty and reverence were awakened, which set the bias and direction of his future work in the world. At six he was sent to the British School, under Quaker management. The master remembers to this day his introduction by his mother to the school—a small boy with a broad brow, bright eyes, and "a curly pow," a miniature likeness of what he is to-day. He was sensitive to injustice, and knew how to bring a wrongdoer to his senses ; warm in boy-friendships, eager in gathering knowledge, and pre-

ferring always the living and the wonderful to dry facts and technical rules. At twelve he was made a pupil teacher; in that capacity he served five years. He thus acquired the art of teaching, which has proved of no small use to him when he addresses the young, or shows to Sunday-school teachers the best methods of impressing young minds with religious truth. He was born to be a teacher, both of young and old; he can awaken interest, make truth attractive and beautiful, and inspire his hearers with the glow and fire of his own soul. What higher thing can a man be in this life than this?

After a few months' experience in a large business-house, which was not at all to his liking, he returned to his old school in the capacity of assistant master, where he remained till the age of twenty-three, when he went to Rawdon College. Perhaps these five years as an assistant master were to him the most important in his life. He plunged into the sea of modern thought, craving light, seeking in all directions for a rational "ground-plan of the universe." Carlyle, Emerson, Ruskin, Robertson, Wordsworth, and many others, threw his mind into a chaos of ideas, and led him to see vividly enough there are more things in heaven and earth than are dreamed of in a boy's theology. For three years he was a local preacher among the Wesleyans. He was anxious to enter the Wesleyan ministry, but it was getting more and more difficult to preach the old dogmas. With grief to himself, and bitter disappointment to his mother, which seriously affected his health, he left the people with whom he was associated so long and sincerely loved, and joined the Baptists. "At this period," he says himself, "the event of my life was my friendship with my schoolmaster, which, thank God! remains to the present time. He lent me the best books of the day, discussed theological problems with me, allowed me to read to him my early sermons, and, more than all, became to me a moral and spiritual influence which has never waned. If any human soul owes anything to me, he owes it first to him."* "My life as a student at Rawdon (he adds), in spite of much home-sickness and sorrow, was a singularly happy one. Dr.

* Our readers will be interested to know that this sketch is written by Mr. Thew's old friend and schoolmaster.

Green was then president, and Rev. W. Medley classical tutor. Of Dr. Green I cannot say too much. I have ever regarded as the most admirable thing in him the perfect freedom of opinion he allowed his men. Many of them are well known in the denomination now, and they largely owe that marked individuality, both of thought and of character (which is making some of them at this moment a great power), to the absence of all repression on the part of the Doctor. William Medley's influence was of a different kind. He honoured me with his love and friendship, and it would be impossible to state what I owe to him; to have known him was to have had a training in all that is highest and best. The knowledge I acquired at college I count my smallest possession. The uncompromising manliness of Dr. Green, the spiritual insight and power of Mr. Medley, are the things I look back upon with the greatest thankfulness. The dearest friendship of my college days was with the late Joseph Jones. The students, take them all in all, were a fine set of men, but Jones became a brother to me. He died at Pinner some few years ago."

Mr. Thew had been at Rawdon for two years and a half when he was invited to become assistant minister to the late J. P. Mursell, of Belvoir Street Chapel, Leicester. Mr. Mursell's mind was formed under the influence of such men as Hall, Fuller, and Hinton, all men of great power. The coming of Mr. Thew brought new ideas and modern problems that a new generation had to solve, and which were not dreamed of half a century earlier. How the old wine and the new might mix, how the fresh young man from college and the old veteran would yoke together, was a matter of serious concern to the church. Mr. Mursell was loved and revered by his people, but Mr. Mursell had special capacity for sympathising with ardent and thoughtful young minds; and Mr. Thew, on the other hand, possessed innate reverence for age and authority. The result was perfect harmony and hearty co-operation.

One who knows him as well as any of his friends says of Mr. Thew as a preacher:—

"There is an almost indescribable and fascinating freshness in Mr. Thew's way of putting things that is very striking, especially to those who hear him preach for the first time. I

have sometimes wondered whether the cause of this could be stated. I think it is in part owing to his habit (it is almost an instinct with him) of using the simplest words. His vocabulary is fairly large and varied, but I think I may say that he never uses a hard word if an easy one will equally answer the purpose. Another explanation is that his speech literally abounds in imagery taken from the familiar scenes of life. Besides this, he never hesitates to use popular sayings and phrases that are in every mouth, always avoiding, however, the least trace of vulgarity. These things contribute to a clearness which is unusual. I have often been struck when listening to Mr. Thew (discoursing in a masterly way on some high theme) with the wonderful lucidity of his utterances. The most intellectual would listen with interest, the least intelligent would catch his meaning. Many of his sermons are enriched by apt quotations from Tennyson, Shakespeare, Carlyle, and others. Mr. Thew's discourses are by no means of a single type. Sometimes they are quiet meditations, sometimes they are expositions, but often they are messages. There are times when he seems to have a burden upon him to say something to his congregation, or to the young men of his congregation. He sees a danger and desires to warn us of it. He discovers a drift in a wrong direction, either of thought or habit, and he tries to check it. His texts are often mottoes, and the question evidently uppermost with him has been, 'What is it that needs to be said to *these* people in *this* age?' His sermons are nearly always an endeavour to meet some need of his congregation. His utterances are the expression of his nature. There is in them simplicity, sincerity, and tenderness. There are times when his very soul seems to glow in the earnest words which fall from his lips. The foundation of his teaching is a firm belief in the Divine Fatherhood, not in the least as a figure of speech, but as the greatest of all facts. Closely akin to this, and flowing from it, is his belief in the Incarnation, not as a dogma, but as a living fact. He would say that if we take the character of Jesus from the human side, and carefully and reverently fill in all the details, there is nothing to be found in it that is not in all its fulness in the Divine Father. The main theme of his ministry is, I think, how to live; and he has a strong conviction that a genuine, warm

love for the Saviour is essential to a truly noble and unselfish life. He believes and teaches that the providence of God encircles every human life, and embraces its minutest incidents. He has a warm sympathy with those who find it difficult to accept some of 'those things which are most surely believed amongst us,' but he has little tolerance for those whose doubts are their pride and their boast."

Another who knows him well says:—

"There is a charm in Mr. Thew's preaching that makes a visit to Belvoir Street Chapel memorable. Those who have once heard him never forget him. His voice is not loud, but it is clear and far-reaching; tears are in it, and tones that thrill the soul. He treats his hearers with extreme respect, and desires that they should prove all things and hold fast that which is good. This is at once recognised. They listen with a silence that becomes almost oppressive. As the sermon hastens to a close, the preacher's voice trembles and almost breaks under the passion of his appeal. The congregation is chained; they are face to face with the great realities of time and eternity. Just when it seems that the strained attention can endure no more, the voice suddenly ceases; the Bible is closed; the preacher has resumed his seat.

"In the opinion of those who know him best, Mr. Thew is seen and heard to greatest advantage, not on special occasions at crowded gatherings, but in his own chapel and amongst the people he loves so well. Often a week-evening service calls forth a discourse transcending anything we have heard on public occasions. Those who know Mr. Thew most love him best. In times of sickness, sorrow, and bereavement he is a swift visitor and an unfailing helper. His weekly pastoral visits are anticipated eagerly and remembered gratefully.

"The calls of such a pastorate are numerous and exacting, and they are well sustained. His Young Women's Class, Young Men's Class, and Teachers' Preparation Class are greatly valued; but in every society and in all Christian agencies the pastor has a part, and shows an unwearied interest.

"Space will not allow more than a passing reference to Mr. Thew's outside work in the town and county. Religious work

has an irresistible charm for him, be it home mission or foreign mission. Our country churches constantly appeal to him for week-evening services, and rarely appeal in vain. No one is more honoured or welcomed in the district than he; whilst churches or ministers who need counsel and assistance never fail to find in him a sympathetic friend, a wise counsellor, and a generous helper."

Twenty-three years of such preaching could not fail to produce remarkable results. In a church of so many different elements, containing the old thought and the new, men different in degrees of culture and taste, different in social position and political opinions; yet for twenty-three years he has succeeded in keeping all these together in bonds of a true fellowship, and inspired them all with the common aim: growth in the spiritual life and zeal in the cause of humanity. These years of faithful service have produced a church of strong men and noble women, who are pouring out Christian influences in all directions, and occupying new fields of labour year by year: a church containing an earnest band of young men and women, inspired with the highest ideal of what life can be made: a church the members of which have a home life, sweetened and made beautiful by refined culture and pure tastes, through the wise guidance of a pastor who knew how to lead them into the best that literature and art can give. Gifts of a high order have much to do with results like these, but grace still more. The grateful heart, the humble mind, the tenderness of spirit, the glowing but subdued fire of sympathetic emotion that burns through every passage of his sermons, and with these the evident sincerity of his soul, a sincerity so intense that the perfunctory and professional are impossible to him—this has been the secret of Mr. Thew's success as a preacher; not his secret alone, but the open secret of all men who penetrate beyond forms and hearsays to the spiritual realities themselves.

ROBERT CAMERON.

THE UPWARD WAY.

A MESSAGE FOR THE NEW YEAR.

NO one likes to think of the New Year as being anything but an upward way. "Onward and upward" is a common motto for the season, and in the spirit of it we wish each other happiness and progress. It is, surely, a wise thing in this season of hope and of cheerful greetings to ask ourselves whether our life is being lived so as to tend upward and not downward.

"Hope springs eternal in the human breast." Every child that is born into the world is born a child of hope. Every youth and every maiden begins life with the expectation that its path will be an up-going way. Every New Year, and indeed every fresh turning in the pathway, means an accession of hope. However mistaken our thoughts of life may be, no one seriously intends to make his life a downward road. It is a universal instinct which prompts us to wish for something better and higher.

How is it, then, that so many people have lost their hope and lost their way? Is not this a picture of much of the life you see around you? You see many people carelessly sauntering along a broad and crowded path, not because they have a definite hope of that to which it leads, but because others go, and it seems easy to tread it. Others are eagerly seeking to make the best of life as an ignoble surfeit of pleasure. Many more are pacing a dull mechanical round of duty in the spirit of those who must submit to the grim powers of Fate. Some, too, are fitfully swaying between the opposite poles of hope and despair, but without any clear, steady light to guide them onward; and some, alas! have wholly lost themselves in a deep, dark, tangled wood of unbelief.

Out of all this folly and disappointment and darkness is born a dreary sort of creed, to the effect that for the few, life may be a gain; for many, a tremendous failure; and for most, "vanity and vexation of spirit"—the excitement of hope at its beginning, followed by weariness and care and death.

Can we be content with such a creed? Are we shut up to this dark hopelessness? No, a thousand times No! Not while the

light of truth and mercy shines from the pages of the Bible. Not while there lives and reigns a God of hope; not while the Eternal Love makes itself known in Jesus of Nazareth. The meaning of life is not to be seen in what man by his sin too often makes of it, but in God's thought and God's promise, and in what He helps men to make of it. This is the Divine promise of life—"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). And this again—"To the wise, the way of life goeth upward" (Prov. xv. 24, R.V.)

Have we not read how, in the ancient time, God's messengers of hope ever came to hearten and to deliver? God's people were in the bondage of Egypt; they were exiles by the waters of Babylon; often they were in the bondage of their own sins and fears; they dwelt in darkness. But always a star of hope arose above the horizon! Always a voice was heard bearing witness to the mercy which "endureth for ever"! And when, in the very deepest darkness, hope seemed almost dead; when Judaism had lost its life, and Paganism was full of cruelty and despair, then, hope was born again with the Babe of Bethlehem, and a light was kindled in the heart of the world which no darkness shall ever quench.

He who is the Light of Life walked this human pathway to show that it was meant to lead up to God. He came "to seek and to save that which was lost"—to seek the wandering children who had almost forgotten their Father's love. He took on Himself our sins, all the burden of our transgressions, that these might no longer crush us to the earth. He triumphed over death, and brought "life and immortality to light."

Here is the way of life—the way of the Gospel—the upward way! It is the way of holiness. It leads to everlasting peace. Yet it is a way of life open to every wandering, sinful man. It is a way for all—for the child in his early simplicity, for the burdened man in all his cares, for weary ones that are seeking rest, for strong, eager souls that want to make the most of life; and for those, too, who are faint and sick, and ask for a light to lighten them through "the valley of the shadow of death."

The Son of man is on the throne. He watches the steps and shapes the destinies of His brother-men, for whom He gave His

life. He will never let hope die. He works by His truth and by His good Spirit to make men know that still they belong to the Father in heaven, and that, however far they have wandered, there is a way back—a way up to goodness and to heaven.

Yes! a way upward! not for great men or wise men only, but for the prodigal who is feeding swine in the far country, for the woman who has sinned much and can have much forgiven, for the dying thief who hangs on the cross to which his crimes have brought him. This open way is before us now. The threshold of the New Year over which we pass may be for us the gateway of the path which leads to life. Let us forsake our sins and awake to righteousness. It is our Father's purpose that life for each one of us should be an "upward way."

Let us not forget, however, that the wisdom which bids us hope also bids us fall in with God's purpose, and teaches us to *make* our life an upward road. There must be endeavour as well as hope. We cannot fly upward on wings of angels; we have to climb and struggle and fight. All true progress comes of labour. Life is not made by wishes. Heaven is not reached by picturing its glory. There is a way before us; there is a wisdom which will guide us. It is for us to choose the way and to walk in the light.

The great question of life is this: Have we heard the voice of One who has the supreme right to say "Follow Me"? Have we accepted the leadership of Christ? The secret of true hope and steady purpose, the secret of victory over temptation and doubt and evil, the secret of faith and love and purity, the secret of spiritual growth and progress—in one word, the secret of the upward path is with Him. He will gladly make it known to His followers. And though He may lead us through toil and trial and conflict, through "pain and poverty and blood," He is a true Guide and a conquering Leader. He knows the end and is sure of it. By the way of service and of lowliness and of sorrow, by the way of the Cross and the grave, He Himself has passed on and up to "the joy set before Him," and to the immortal glory.

In the same way He will guide His own, and to the same end! You remember the vision which was granted to St. Paul of this Leader and this path. It opened up before his eyes as he lay in a

Roman prison, with a prisoner's shackles on his limbs. It stretched upward—a bright and shining way, from the prison door to the gate of heaven. And as he looked and wondered, and his soul was kindled into a rapture of Christ-given faith and love, he said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). He knew that by the grace of Christ, and by his own will and purpose, he must make his earthly path a way to the perfect life and perfect joy of God. With unquenchable ardour he pressed on to win his crown and meet his Lord.

That road, that prize, is not shut off from any one of us. Shall we not open our hearts to the New Year's message of hope, and verify the truth of the old promise, "TO THE WISE, THE WAY OF LIFE GOETH UPWARD"?

J. W. BUTCHER.

TIME MISSPENT.

AT this season of the year, when we are necessarily led to think of the value of time, when we have in many instances to lament "the days that are no more," and when, moreover, we are forecasting the future and wondering what it will bring to us, the following sonnet may be read with profit:—

THERE is no remedy for time misspent,
 Nor healing for the waste of idleness,
 Whose very langour is a punishment
 Heavier than active souls can feel or guess.
 O hours of indolence and discontent,
 Not now to be redeemed! Ye sting not less
 Because I know this span of life was lent
 For lofty duties, not for selfishness.
 Not to be whiled away in endless dreams,
 But to improve ourselves, and serve mankind,
 Life and its choicest faculties were given.
 Man should be ever better than he seems;
 And shape his acts and discipline his mind,
 To walk adoring earth, with hope of heaven.

Sir Aubrey De Vere.

THE RESTORED YEARS.*

A PROMISE FOR THOSE NO LONGER YOUNG.

“And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you, and my people shall never be ashamed.”—JOEL ii. 25, 26.

THIS is a precious, indispensable promise to downcast souls troubled with gloomy thoughts concerning past failure, either as regards Christian service or personal standing before God. So prone are we to draw water from earthly wells, that we sometimes attach more importance to what some person “thinks” than to what God “says” concerning the past.

One of God’s sayings concerning any matter is worth a bushel of modern thought, or ancient, for that matter. Self-complacent souls will not need such a promise as this, nor think of pleading it. I am not writing for such. But there are many whose hearts are troubled, ever and anon, as they brood over failures in Christian effort, and over their past personal life. To be sure, they believe that sin is pardoned, and put away, and, so far as it is humanly possible, evil influences have been rectified; but, notwithstanding this, they frequently find themselves beset by great spiritual amazement and fear because of these past things. Now, it is for this class of persons I am writing, to persuade such to persistently turn away from the thoughts and opinions of men; to listen to the word of the Lord, to believe Him, and rest in this wonderful promise.

It is essentially a “Gospel promise,” a New Testament promise. Historically, it is found in the Old Testament, but in that part which has special reference to the Gospel dispensation and the coming Kingdom. It is indeed a part of the prophecy quoted by Peter in his famous sermon at Pentecost. “This is that which was spoken by the Prophet Joel,” says he, and then quotes from this very chapter, closing with the last verse, “And it shall come to pass that whosoever shall call on the name of the Lord shall be

* By a Pastor in the *Chicago Standard*.

The Restored Years.

saved" ("delivered"—O. T.). Saved or delivered from what? This brings us face to face with the exact meaning of this promise "I will restore to you the years that the locust hath eaten," &c. In a word, did it not mean to Israel, "All your losses shall be restored, and an abundance of all good things shall be made up to you"? This would seem to be the literal meaning which a common-sense interpretation would put upon such words. In verses 4 to 10 of the chapter, the locust is described "as the appearance of horses"; the head of a locust is remarkably like that of a horse "Like the noise of chariots on the tops of mountains shall they leap;" locusts fly with a great noise which can be heard a distance of six miles. "When they shall fall upon the sword they shall not be wounded;" locusts have hard scales, like a coat of mail, but this plainly refers to the utter uselessness of all means to prevent their depredations. Dr. Adam Clarke says: "These locusts not only destroyed the produce of that year, but so completely ate up all buds and barked the trees, that they did not recover for some years."

Following this vivid description of utter destruction, we read this promise: "And I will restore to you the years that the locust hath eaten, the cankerworm, and caterpillar, and the palmerworm, my great army which I sent among you, and ye shall eat in plenty and be satisfied. And praise the name of the Lord your God that hath dealt wondrously with you; and my people shall never be ashamed."

Now, there is no question as to the literal meaning in its application to Israel, and why should there be as to the inner spiritual meaning to us? Does it not mean that any and every evil which in the time past may have subjected us to sorrow and spiritual loss, these evils, or that which caused them, shall be removed, and all spiritual losses restored? After all, did not this rare Old Testament promise bear the same meaning to the Old Testament Church that the more familiar and oft-quoted New Testament promise bears to us? "And we know that to them that love God all things work together for good, even to them that are called according to His purpose." And do they not both mean the same thing?

Is it not also true that we have put both these promises too far

away from us? We read the words: "I will restore to you the years that the locust hath eaten;" and we think to ourselves, "Yes, a beautiful statement, quite poetic, but a word spoken to another dispensation, and another people." Meanwhile, we fret, and distress ourselves over past matters which cannot be remedied, and which we look upon as dead losses in the way of experience to us. Then we pick up some modern writer and read words like these: "Regrets like shadows falling across our pathway in heaven," &c., &c.; and much else of a similar character. And withal, we are not comforted—and no wonder!—and are, as a matter of course, unfit for the duty of the present hour.

Dear reader, this is God's word to you: "I will restore to you the years that the locust hath eaten." Whatever in your past life has been an evil thing, thereby causing you spiritual loss, God promises to rectify it, and fully restore you to spiritual health. God will give you an inrush of new life—a hidden life in Christ Jesus which will more than compensate for any former evil.

By Israel, this promise was mainly understood in a temporal, local sense; but to us it brings a better testament, and means immensely more! In a word: Faith sees in this promise a restoration to the soul of all things needful for fulness of present spiritual health. All spiritual losses which may have been made by sin can and will be restored. And God's loving, fatherly heart complains because we do not plead this promise, for He saith: "This is a people robbed and spoiled . . . and none saith, restore" (Isa. xlii. 22). Listen, then, to a greater than David, and believe Him who also saith: "Then I restored that which I took not away" (Ps. lxi. 4).

P.S.—Our readers will be interested to know how Dr. Pusey in his classic "Commentary on the Minor Prophets" treats this promise. After quoting from Jerome, he adds: "Since then after repentance God promises such riches, what will Novatus say, who denies repentance, or that sinners can be re-formed into their former state if they do but works meet for repentance? For God in such wise receives penitents, as to call them His people, and to say that they *shall never be confounded*, and to promise that He will dwell in the midst of them, and that they shall have no other

God, but shall, with their whole mind, trust in Him who abides in them for ever." He further says: "Through repentance all which had been lost by sin is restored. In itself deadly sin is an irreparable evil. It deprives the soul of grace, of its hope of glory; it forfeits its heaven, it merits hell. God, through Christ, restores the sinner, blots out sin, and does away with its eternal consequences. He replaces the sinner where he was before he fell. So God says by Ezekiel: '*If the wicked will turn from all the sins which he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed shall not be mentioned unto him* (xviii. 21, 22), and, as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness' (xxxiii. 12). God forgives that wickedness, as though it had never been. If it had never been, man would have all the grace which he had before his fall. So then also, after he has been forgiven, none of his former grace, no store of future mercy, will be taken from him. The time which the sinner lost, in which he might have gained increase of grace and glory, is lost for ever. But all which he had gained before returns. All his lost love returns through penitence; all his past attainments, which were before accepted of God, are accepted still for the same glory. 'Former works which were deadened by sins following, revive through repentance.' The penitent begins anew God's service, but he is not at the beginning of that service, nor of his preparation for life eternal. If the grace which he had before, and the glory corresponding to that grace, and to his former attainments through that grace, were lost to him, then, although eternally blessed, he would be punished eternally for forgiven sin, which God has promised *shall not be remembered*. God has also promised to reward all that which is *done in the body*. What is evil is effaced by the blood of Jesus. What through His grace was good, and done for love of Himself, He rewards, whether it was before anyone fell, or after his restoration. Else He would not, as He says He will, reward all. And who would not believe that, after David's great fall and great repentance, God still rewarded all that great early simple faith and patience which He gave him? Whence writers of old say: 'It is pious to believe that the

recovered grace of God, which destroys a man's former evils, also reintegrates his good, and that God, when He hath destroyed in a man that which was not His, loves the good which He implanted even in that sinner.' 'God is pleased alike with the virtue of the just, and the meet repentance of sinners, which restored to their former estate David and Peter.' 'Penitence is an excellent thing which recalleveth to perfection every defect.' 'God letteth His sun arise on sinners, nor doth He, less than before, give them most large gifts of life and salvation.' Whence, since the canker-worm, &c., are images of spiritual enemies, this place has been paraphrased: 'I will not allow the richness of spiritual things to perish, which ye lost through passions of the mind.' Nay, since none can recover without the grace of God, and using that grace, the penitent who really rises again by the grace of God, rises with larger grace than before, since he hath both the former grace, and, in addition, this new grace whereby he rises."

"IF."

THE promise of "the restored years" is too sweet and welcome to be overlooked. There are so many weary and dispirited hearts to which it brings comfort and peace, that the world will not willingly let it die. But as innocence is *per se* better than penitence, and prevention better than cure, it is well that caution should be exercised, so that our years may not be wasted. The realisation of the thought expressed in the following lines will be helpful to this end both in our own interests and others:—

IF wishing could bring it back to me,
 If wishing could bring it back!
 The wrathful sentence that flew away
 To mar the joy of another's day:
 If wishing could bring it back!

If working could bring them back to me,
 If working could bring them back!
 The selfish hours I dreamed away,
 That made all toil-full another's day:
 If working could bring them back!

If praying could bring them back to me,
 If praying could bring them back!
 The chilling doubts that I gave away
 To cloud the light of another's day:
 If praying could bring them back!

Margaret Gilman George, in "Youth's Companion."

THE ATONEMENT.

THERE is a strong tendency in modern thought to give greater prominence to the human factor than to the Divine. In the salvation of man we are bound to recognise Divine Sovereignty not less than the action of the human will; a past generation magnified the former and minimised the latter. To-day the teaching is all the other way; faith is commended and grace overlooked. So in expositions of the Bible the Divine consideration, inspiration, is neglected, and study given almost entirely to the human element. History used to be valued for its illustration of Divine providence, now its chief interest is in the human action. In our worship now we talk much more of the service of man than the service of God. If our fathers erred by going too far in one direction, we are in danger of erring by going too far in another. We reverse the developed teaching of astronomy. In spiritual things it is the sun that revolves round the earth, rather than the earth which revolves round the sun.

In the great sacrifice of Calvary there was a marvellous illustration of Divine love to human souls. This becomes a mighty purifying example, leading sinners to hate sin and forsake it, and in loving obedience to return to God. But was there anything more than that? Was there some awful, unexplained mystery in the Divine nature which made the sacrifice of the Cross necessary ere God could pardon sinners? Possibly in the past the Divine, the Godward, aspect of the work of our Lord was at times erroneously stated, or placed in undue prominence. But is not the modern pulpit in danger of overlooking this and going to the other extreme? And is not our theology weak by reason of the neglect? That Christ's death was intended to do more than provide a purifying example may be confirmed by two very important considerations.

First, we note that many generations had passed away before Christ appeared in human nature. Many holy men and women lived before His advent. Important and blessed as is the example of His holy life, myriads were saved without it. Had it been the chief intention of the work of Christ to provide a purifying

example, we might reasonably conclude that He would have appeared earlier in human history. This really is a strong reason for belief in a Godward aspect of the great sacrifice. The future belongs to God, past and present only to man. In His prescience the Divine Being foresaw the atoning work, and acted upon the certainty. Men could not foresee the stimulating example of our Lord's noble life, so that for them it was inoperative until it was fulfilled. The purifying example was inefficient for a great portion of the human race, which perhaps needed it the most.

Again, a fatal objection to the belief that the example was all is found in the fact that the fulness of Christ's suffering has not been recorded. Example is useless so long as it is unknown. Whilst enough has been told us to provide the picture of an upright, beneficent, and beautiful career, by far the greater part of the story remains untold. Take one illustration. Consider the glimpse given us of our Lord's intense agony in Gethsemane. What could it have been that affected a brave soul so fearfully? What was the state of His mind and heart when the disciples just heard one sad cry, "Father, if it be possible, let this cup pass from Me"? In one respect this was far from an example for us. We believe that God never forsakes His children. We recall the ancient promise of God, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned." Yet according to His own witness God did forsake Christ when in the deep waters. He was burned when passing through the fire. Did His faith forsake Him? If so, where was the example? Or was there more here than we can understand? Who can comprehend the mystery of the Cross? What was it that our Lord seemed to wait for amidst the darkness? What meant that jubilant cry, "It is finished," rising above all agony, and welcoming the rest of the grave? What? Surely something more than a purifying example? The great mysterious work, the fulness of which we cannot comprehend, was then complete, and the Atonement was perfected.

The Scriptural doctrine of a Divine aspect of the Atonement provides a foundation for absolute trust. It is impossible for us, with our finite minds, to have a full acquaintance with what is

The Atonement.

required for our salvation. We know that we shall need pardon of sin, and righteousness of life. But these are not sufficient for the fulness of glory promised to the saints. We need some special favour of God, some name to plead that shall be worthy. Were we to seek the favour of our Queen, it would not be enough to plead that we were free from guilt and had lived upright lives. Something more would be required, some unusual desert or rank, to admit to the royal favour. Much more must this be true of the King of kings. The glory of Christ's work is its completeness. He came to do for us all that we know we need, and very much more the need of which we know not now. When we attain the bright light of heaven, we shall see heights and depths in the wonders of the great sacrifice of which, at the present time, we have no conception. Obstacles to our salvation will have been met that we could never have foreseen, and which, had it been left to ourselves, we should never have made provision for. Our trust may be placed in the Lord Jesus Christ for perfect salvation, providing not only what we comprehend, but everything that man can need and God require. We trust Him for all.

The grand idea of Atonement, according to the Scriptures, is substitution. Christ, the righteous, takes our place, and pays the penalty of our unrighteousness. We, the unrighteous, take Christ's place, and receive the award of His righteousness. In vain do men object to the doctrine of substitution. It pervades our entire system. He who signs a contract in business, on the rarest occasion intends to fulfil it himself, but only to get the work done. The architect substitutes the builder; the builder substitutes the foreman; the foreman substitutes the labourer. When payment is due, it may be by a banker, a clerk, or a friend; the debt is generally discharged by a substitute. Substitution reigns throughout our social system. But it has been said, and possibly it is here the great objection lies: "True, it is found in our civil customs, but not in our criminal. Suppose a guilty wretch condemned for murder at the Old Bailey. Would a judge admit a substitute to suffer in his stead?" Our answer is that no one could possibly be found. For substitution is double. The object of the law is not simply to punish the man, but to rid society of the curse of his guilty presence. To take the criminal's place on the

scaffold would not be full substitution ; for when that was done the murderer in all his guiltiness would be at large, and a good citizen would be lost to the State. No one could be found who could give the condemned wretch a pure character, free from stain of murder, or even a genuine repentance and reformed life. It is just that which Christ does. He bore our sins in His own body on the tree. But that was only the half of His work. "That we being dead to sin, should live unto righteousness, by whose stripes ye were healed." The Scripture never represents the substitution of Christ as solely taking our sins and bearing the penalty, but as also and always giving us His righteousness ; and the evidence of the former is found in the possession of the latter. Atonement involves the doctrine of imputed righteousness. Pardon for guilt must be accompanied with this, with which is ever the imparted righteousness of the Holy Spirit of God.

J. HUNT COOKE.

RECOLLECTIONS OF EDMUND LUSCOMBE HULL.

ON the western slope of the Chiltern Hills as they run through the county of Bucks is a large white cross, which can be seen at Oxford, a distance of twenty miles. About half a mile from the foot of this cross is the ancient town of Princes Risboro'. Standing back a considerable way from the main street is the Baptist chapel, in the front of which is a burying-ground, where sleep the Nonconformists of many generations. The chapel was originally built in 1708, rebuilt in 1805, and completed in the time of Thomas Terry, whose ministry commenced in 1820, and closed in 1834.

Some men of note have ministered in this unpretending sanctuary. About one hundred years ago Henry Dawson, of Westmancote, assumed the pastoral office. He was a rigid disciplinarian. His ministry, which extended over sixteen years, was greatly blessed. Dawson was succeeded by William Groser, for many years the efficient editor of the BAPTIST MAGAZINE. He was ordained in 1813, when William Groser, of Watford, his father, gave the charge. Other pastors were John Davis, who removed to Sheffield in 1840, and died at Prince Edward's Island in 1875.

Davis was succeeded by John Dawson, from Plaxtol, in Kent, who, after a ministry of eleven years, removed to Bingley, Yorkshire where he died.

After the resignation of Mr. Dawson, there was a vacancy in the pastorate for about two years. During this interregnum the pulpit was supplied by various ministers, and students from Stepney College. Among the latter were Clement Bailhache, Edmund Luscombe and Thomas Henry Hull, and James Baker Blackmore, who finally settled as pastor.

In the summer of 1852 I heard each of these students preach in the old meeting-house. As I was then thinking of the ministry, I made efforts to become acquainted with them. Their appearances in the pulpit at that time are now very vivid in my mind. The Hulls were very young.* Henry was tall and fair, and had a pleasant and attractive delivery. I heard him only once, when he preached from the text, "The life I live in the flesh I live by faith on the Son of God," &c. His closing appeal was very earnest. E. L. Hull was not so tall as his brother, and his manner was marked by great gravity for his years. His text when I heard him was, "He that hath this hope in him purifieth himself as he is pure." On one occasion he remained over the following day, or a part of it, and I accompanied him in a walk over the breezy hills and through the beech woods to Hampden House, the ancient seat of

* Luscombe Hull was born at Kingsbridge, Devon, May 10th, 1832; Thomas Henry at Watford, March 12th, 1834. Their father, the Rev. Edmund Hull, removed from Kingsbridge to Beechen Grove, Watford, in the beginning of the latter year, and continued in the pastorate there until 1848. There are still in the church at Watford some who vividly remember Luscombe, and speak of his bright, genial character. He was accustomed to call at the house of a lady—the bearer of a name honoured throughout our denomination—when he was not more than fourteen or fifteen, and she conceived for him even then a peculiarly profound respect, and used to say that whenever he called he said something which compelled her to think, and which it was invariably a pleasure to remember. In his fifteenth year Luscombe became a pupil in Mr. West's Academy at Amersham. In his eighteenth year he proceeded to the University of Edinburgh as a Ward's Scholar, and studied under Professor Wilson (Christopher North) and Sir W. Hamilton. From Edinburgh he proceeded to Stepney, and subsequently graduated as B. A. at London University.—ED.

the great patriot. He was deeply interested in what he saw. We obtained entrance into the little church, separated from the mansion only by the main road. We gazed on the large tablet which sets forth, in chaste and beautiful language, the virtues of the wife of John Hampden. We climbed into the belfry and saw the bell which tolled as the corpse of the illustrious statesman was brought up the wide glade, known as the Queen's Gap, which extends from the highway to the house. Stalwart soldiers from Chalgrove field chanted solemn Psalms as they laid the dead warrior to rest in that little church. This visit remains in my memory as one of the happiest events of my early life.

In September of the following year—1853—I was admitted as a student into Stepney College, when I again met the three students I had seen and heard at Princes Risboro'. Having had some previous acquaintance with them, they did not treat me as a stranger. As they were my seniors I showed them a respectful deference. A classmate with them was J. F. Stevenson (the late Dr. Stevenson, successor to Baldwin Brown). Having lived in a village, and seen little of life up to this time, I was much struck with the marked abilities of the senior students as displayed in their after-supper speeches, in what was collegiately called the "House." These speeches were often playful in spirit, but distinguished by brilliancy of diction. The Hulls generally took part in these debates.

During this session Sheridan Knowles attended to give instruction in elocution, and his visits excited much enthusiasm. He was a short, thick-set man, with ample chest and stentorian voice. He was somewhat lame, and used a thick walking-stick, with which he thumped the stairs as he ascended to the lecture-room, shouting as he went, "Now, my boys, come on." There was nothing stiff or formal in his method of initiating his pupils into the mysteries of elocution. His one rule was, "Open your mouth," which he kept on repeating when all the muscles of the face were strained to the uttermost. His merry lectures were helpful to many students, among whom was Luscombe Hull, whose voice was not naturally strong.

As the session proceeded, Henry Hull was often absent on account of ill-health, and, in September, 1854, he passed from

earth to heaven, at the age of twenty years and a few months.

Henry Hull was a young man of very superior intellectual powers and of extraordinary promise. Both his mental and moral acquirements were greatly in advance of his years. After his decease a small memorial volume was published, entitled "The Victorious End of Faith," containing two of his sermons, a sketch of his life by his father, and an analysis of his mind and character by his brother Luscombe. Of this exquisite portrayal of a beautiful mind and character we can give only a few lines:—

"There are two mental characteristics, by one or other of which all reflecting minds are distinguished—the power of analysing courses of reasoning and the capacity of feeling poetic truth. The former manifestly predominated in Henry, until a year or two of his decease. In the course of his studies he never permitted a position to pass him unquestioned, and unless, in his judgment, it were based on truth, it was instantly rejected. An earnest and resolute endeavour to penetrate to the foundation of all theories, and to analyse the process of all arguments, strikingly characterised his mode of thought and expression. A marvellous acuteness in detecting hidden fallacies in the arguments of others, and in rapidly perceiving the strong points of his own position, eminently distinguished his style of conversation. And this philosophical tendency characterised him to the last; so that, on the day before his death, when asked if he had seen or heard anything that appeared to come from the unseen world, he replied, 'I have seen sights and heard voices for days which I cannot explain, but will not describe them, as they might be the result of imagination, excited by the progress of disease.' . . . The great characteristic of his preaching was, that he endeavoured, first of all, to found the truth under discussion on a firm and impregnable basis, and then proceeded to deduce and enforce its relations to the feelings and lives of men."

The death of Henry increased the natural tendency to gravity and solemnity in his brother's mind. His most intimate friend at college was Clement Bailhache, and he, with some other members of the class, in a less degree, shared his deep sorrow. "Lux," as he was familiarly called by his college friends, read only one sermon before the tutor and students during my time. The text was, "I am not ashamed of the Gospel of Christ," &c. What made the exercise peculiar was, that not one adverse criticism was offered. The silence of admiration or signs of appreciation were manifested by all present. Such an event took place only on one other

occasion during my college course. When William Best read his first sermon, taking for his text, "For I determined not to know anything among you save Jesus Christ and Him Crucified," there was a similar absence of adverse criticism. The judicial gravity of the President yielded assent, and he pleasantly remarked that it would be a fit occasion to present to him a pair of white gloves.

E. L. Hull, with his brother Henry and Clement Bailhache, were members of the church at Devonshire Square, under the pastoral care of J. H. Hinton, but occasionally Lux went to hear T. T. Lynch and Robert Slater Bailey. On one occasion he asked me to accompany him to hear the latter preacher. The chapel was in Queen Street, Ratcliff Highway. Bailey was a man of stern manners and strong political proclivities, and, on that evening, as he was animadverting severely on the doings of the Government, the gas suddenly went out and left the congregation in darkness.

R. S. Bailey was for several years minister in Sheffield, and left a deep mark on the educational life of the town. He founded the People's College, and one of his pupils is now Bishop of Manchester.

Luscombe Hull finished his college course without receiving a call from any church; but in process of time he had an invitation to settle at Kimbolton, in Huntingdonshire. Here he occasionally suffered from great mental depression, and once I supplied his place when he was absent on that account. It cannot be denied that there was in his mental constitution a tendency towards gloom, and possibly the surroundings of Kimbolton increased that tendency. He had some appreciative and admiring friends there, but society, such as he had been accustomed to, was of necessity limited.

In the Christmas vacation of 1857 I was sent from college to supply for a few Sundays at King's Lynn, being myself at that time in failing health. For some time a congregation had been gathered at the Albion Hall, and now they were desirous of obtaining a settled pastor. They had heard of Mr. Hull, and were anxious to see him, and have his services for a Sunday. Arrangements were accordingly made for me to supply at Kimbolton, and for him to take the pulpit at King's Lynn. His visit made a favourable im-

pression, and in a short time he became the permanent pastor of the church.

In this new sphere his mind found ample scope for the exercise of all its powers. Many intelligent families met and worshipped in the Albion Hall. Scotchmen especially were drawn around the thoughtful young preacher. Soon the Hall became too small for the congregation, and the result was the erection of Union Chapel. In this convenient place of assembly were preached those sermons which have made the name of Hull famous. Only one sermon was printed during his lifetime. The first in the first series was delivered on the occasion of the death of Mr. Wm. Whall, the senior deacon, and was printed in a current number of the *Church*, then edited by the late Mr. W. Heaton. These sermons have had a wide circulation, and on their first appearance they called forth words of high commendation from Dean Alford in an early number of the *Contemporary Review*, and expressions of admiration from other critics. As they were not written with a view to publication, they necessarily lack some elements of the perfect sermon. The introductions are generally long, and much elaborated, while the latter portions are somewhat meagre and sometimes scrappy. The explanation probably is, that the preacher trusted to his extempore powers to fill up the outline and supply the application. The first part furnished the materials for kindling the fire, which would become a glowing flame before the end of the discourse was reached. These thoughtful and searching sermons give signs of having grown out of the preacher's own consciousness and experience. They are almost entirely free from the marks of formal and technical theology. They give philosophical aspects of Christian doctrine and the Christian life. Every fact and experience is regarded as related to law, which is universal in its presence, and perpetual in its operation. Each sermon is full of the spirit of the Gospel, and glows with adoring gratitude to Christ, who is contemplated as the centre and substance of the Christian religion.

After a ministry of about four years at Lynn Mr. Hull's health began to fail, and he retired to Bournemouth, where he died in 1861. The letter containing the terms of his resignation sent to the church at Lynn is a most touching and beautiful document. It

was printed in a volume of sermons intended for private circulation.*

His mortal remains sleep in company with a brother in a village graveyard in Hampshire. Some years ago I visited his tomb and plucked some spires of grass and a few wild flowers, which I sent in a letter to a family at King's Lynn, who were his devoted friends and ardent admirers.

In conclusion, I may say that his personal appearance was striking. His eyes were dark, much resembling his mother's. His hair was jet black, and at the back of the head was allowed to grow to a considerable length. His forehead was broad, indicating a full development of the mental faculties. He walked with a long, measured step, which was probably the result of walking for the sake of exercise. His life was certainly beautiful, his death manly and heroic, and his memory is sweet with the fragrance of an immortal fame.

GILES HESTER.

* These sermons were first issued in *The Church*, and were afterwards published (with others) in three series by Mr. Charles Hull, now the only surviving member of the family. The letter referred to appears in the first series. It is, as Mr. Hester says, "a touching and beautiful document." In the course of it, Mr. Hull wrote:—"I can scarcely express to you the sorrow which it gives me thus to dissolve the tie which has bound us together, for the expectation of resuming my work in your midst has often cheered me in days of weakness and pain; but as the present state of my health will certainly prevent me from preaching for months to come, it is clearly my duty to resign. In all this I can trace only the hand of our Heavenly Father, who, after severely afflicting me with illness, has chosen to take this last and cherished hope away, and to His will I would trustfully bow. . . . Henceforth another voice will lead your devotions to the throne, and expound to you the beauty and blessing of the Gospel of Christ; but may I not trust that, as the years pass on, I shall not be at once or altogether forgotten; that you will now and then breathe a prayer for me that I may have grace so to bear the burden God has given me as to be better fitted for the future work He may send; or that, if He should be leading me by a darker path into the shadow of the grave, you will pray for me still, that He may give me strength to be 'faithful unto death,' and receive 'a crown of life'? And rest assured that my earnest prayer is, and always will be, that all the members of my old congregation may at last be re-united in that brighter world where God shall end the painful farewells of earth, and wipe away the tears of its sorrow." The physician whom Mr. Hull consulted during his illness told him that he had exhausted his vital energy in mental activity.—ED.

ESCHATOLOGY.

1. THE IMMORTALITY OF THE SOUL. 2. THE INTERMEDIATE STATE.

ESCHATOLOGY is the Doctrine of the Last Things, which are usually reckoned as four—viz., Death, Judgment, Heaven, and Hell; but this enumeration is both defective and insufficiently explicit, for it omits the Second Advent of our Lord which clearly belongs to eschatology, and it confuses, under the two headings of Death and Judgment, matters which deserve separate and detailed consideration. Hence, the following is offered as a better division of the subject of the “Last Things,” viz. :—

- (i.) The so-called “Immortality of the Soul.”
- (ii.) The Intermediate State of Departed Spirits, including the Theory of Purgatory.
- (iii.) The Resurrection of the Body.
- (iv.) The Final Judgment.
- (v.) Eternal Life as the Portion of the Redeemed, and Future Punishment of Impenitent Souls, including the Theory of Universal Restoration.
- (vi.) The Second Advent of Christ, including the Scriptural Doctrine of a New Heaven and New Earth.

This branch of theology is generally slurred over very briefly and unsatisfactorily in text-books of the science; yet some of the matters above enumerated are widely discussed nowadays in circles outside the Church, and the Christian minister needs to clear up his own views upon them as far as he possibly can. In the inquiries which this attempt will involve, Holy Scripture must be the final and authoritative standard of all our conclusions; for, in the very nature of the case, eschatological doctrines are more distinctly matters of revelation than are any other of the doctrines of Christianity; for we cannot verify them by the tests of experience or of our renewed consciousness, as we can verify a

large proportion of the doctrines concerning Sin, Salvation, Regeneration, and the Church.

(i.) *The Immortality of the Soul* is a somewhat misleading and ambiguous phrase; for it suggests, and is generally understood to imply, the notion that the life of a human spirit cannot become extinct; or, that God having once brought into being a soul endowed with conscious potential existence, cannot extinguish the life thus given; or, in yet other words, that the human soul is indestructible as a conscious living entity. Now, in this sense, the immortality of our soul is no Scriptural doctrine; indeed it comes in direct collision with the assertion that only God is immortal, or has life necessarily in Himself (1 Tim. vi. 16; John v. 26); and, if traced to its real origin, this doctrine will be found to be derived not from any Christian source, but from Philosophy only: especially from Platonism. All the arguments in Butler's first chapter, which turn upon the alleged "indiscernibility" of mind, and which, if good for anything, are good to prove our absolute and unconditional immortality, are borrowed from Plato; and they all fail in conclusiveness when tested by the analogies of modern science.

But although a necessary unconditional and absolute immortality can by no means be claimed for the human soul, there is a non-mortality affirmed for that soul in Scripture, and vouched for by our individual instinct or inkling. We feel that we were born not to die, but to enjoy continued existence; and we do not recognise any limit to the continuance of our conscious life, except in the will of God; and so far as that will is revealed in Scripture our existence will continue indefinitely. If this is what is meant by the immortality of the soul there is no objection to the phrase being used, only it should be distinctly explained as meaning not any "indestructibility" of the soul, but "the natural adaptation of the soul to live for ever," or its "non-mortality." So far as we can see, the human spirit will not die; it is fitted for eternally continued existence; but, all the same, it is quite possible for Him who breathed into man this breath of life to withdraw it again, and so to extinguish the flame which He

kindled. His will can at any moment put an end to the existence of any soul.

It will be seen that this doctrine is not the same as that formulated by the Rev. E. White, and others, as "conditional immortality;" for, according to this last-named view, continued and endless existence is the portion only of Christ's redeemed, and is given to them by Christ: what instinct suggests and Scripture teaches, that every human soul, whether redeemed by Christ or not, is adapted for continued and endless existence, and will thus exist, yet by no means excluding the possibility that God can, if He pleases, bring existence to an end in any individual case. Cf. Luke xx. 38, "all (*i.e.*, righteous and wicked) live unto God."

The mistaken view intended to be conveyed by the phrase "conditional immortality" has its origin in a deliberate confusion of the two distinct ideas of "life" and mere "existence." Continued conscious existence is quite possible, long after "life," in the Scriptural sense of that word, has been changed into death. For by "life" is meant "the active condition of any organisation when engaged in performing its appropriate functions"; and just as this condition may subsist apart from consciousness (as in the case of a plant or a zoophyte), so may this condition of functional activity cease, and yet the organism continue consciously to exist (as in the case of an entirely paralysed human being, whose state would be described philosophically, as well as poetically, a "living death"). Hence, Mr. White has no right to say that he interprets the Scriptural terms "life" and "death" in their primary and literal signification; on the contrary, he ignores the primary and literal meanings of both words. And we may fully admit that eternal death (*i.e.*, eternal withdrawal and withholding of the active principle by which appropriate functions could be performed) will be the portion of every human soul which is not found in Christ at the Last Judgment, and yet give full scope to the inkling of our conscience and the warning of Scripture that such souls will continue to exist in conscious misery and regret for what they have hopelessly lost.

This fact of the indefinitely continued existence of every human soul is not so much laid down formally in Scripture (save in Luke xx. 37, 38) as it is systematically assumed. The Mosaic laws

against necromancy proceeded upon the assumption that men who had died on earth continued to live elsewhere (Deut. xviii. 11, 12; *cf.* 1 Sam. xxviii. 7—20). The appearance of Moses and Elijah on the Mount of Transfiguration is recorded as a matter by which the disciples were not at all surprised; and both Old and New Testament writers seem to ignore such objections as were made to this doctrine by Sadducean sceptics. It is a totally false idea that the saints of the Old Testament did not know or believe in the continued existence of the soul. This is proved by such passages as Psa. xvi. 9—11; xvii. 15; xlix. 14, 15; lxxiii. 24—26; Isa. xxv. 8; xxvi. 19; Hos. xiii. 14. If Moses is silent in regard to the doctrine, and seems to lay so much stress on temporal rewards and punishments, that some have supposed he knew of none others, the reason is that the Hebrews brought with them from Egypt a sufficiently deep conviction of immortality, and needed no enforcement of the terrors furnished by the thought of Future Judgment, which, indeed, if dwelt upon, might have thrown them back upon injurious and idolatrous associations; whereas they did need every incentive to a present vigorous use of their temporal powers and vocation. The apparent silence, therefore, of the Mosaic Law is no argument against a clear belief in immortality as held by the Hebrews, and positive evidence in proof of that belief is furnished by every reference to *Sheol* which occurs in the Old Testament. Nor is it allowable to quote 2 Tim. i. 10 as proving indirectly that “immortality” (*ἀφθαρσία*, incorruption) was a new revelation made by Christ; for *ἀφθαρσία* means not “continued existence,” but an imperishable quality belonging to the “life” which Christ confers on His people; and this “incorruption” Christ is said not to have revealed for the first time, but to have brought clearly into light (*φωτίζειν*), which idea is quite consistent with the fact that the same glorious prospect was dimly present to the faith of Old Testament saints like David, Isaiah, and others. Of course it is quite in accordance with the gradual development of all Divine truth in Holy Scripture that a doctrine such as this should be revealed less distinctly and circumstantially in pre-Christian days than in the days which followed our Saviour’s Resurrection and Ascension.

(ii.) *The Intermediate State* in which the departed human soul is found between physical death and the Day of Judgment is not described in Scripture with sufficient precision to enable us to speak of it otherwise than negatively. It is not a place of unconscious slumber; it is not the same as heaven for the redeemed, or as hell for the unsaved; and we cannot say positively whether or no the probation which men undergo in this world is continued for their disembodied souls in this unseen state. Hence all dogmatic statements in regard to the positive aspects and conditions of the intermediate state seem forbidden; and our only lawful task will consist in tracing the history of thought and speculation on these themes; in negating certain dogmas which have been formulated on totally insufficient premises, and in showing how far an answer is possible to certain questions about this state which naturally suggest themselves to every mind.

Very little can be added on these points to the sober statements and conclusions of Van Oosterzee, in his *Christian Dogmatics*, pp. 779—783.

He starts the question ("Points," &c., p. 783) whether the soul can be conceived of as existing and working independently of the body? This inquiry is treated best by Isaac Taylor (in his "Physical Theory of Another Life"), who concludes that a body of some kind is indispensable to the activity of a created soul, and that such a body is possessed by the spirit even after it has left this world; but that its nature is such that the condition of the soul in the intermediate state is one of comparative inaction, in which our passive faculties, rather than our active energies, are awake and taking free course in the formation of mental and moral habits. (*Cf.* Sheppard's "Autumn Dream," Appendix II.)

A further question suggested by Van Oosterzee concerns the relations, if any, which subsist between the world of living men and the world of disembodied souls. Scripture teaches distinctly that such relations do subsist, and that the spirits of the dead, like angels, can, if God wills it, hold communication with men who are still in the flesh (*cf.* Matt. xvii. 3; Luke xvi. 27, 28; Mark vi. 49; Acts xxiii. 9). But no countenance is given in the Bible to the extravagances of modern so-called "Spiritualism"; neither have we any warrant for believing that souls in the inter-

mediate state know anything that transpires on earth, except by special and immediate revelation from God.

As to the question how far our prayers can avail for the dead, or their prayers for us, Scripture gives us no help or clue, and in this matter, as in most others pertaining to the intermediate state, we have to school ourselves in the hard lesson of the wise Jewish Rabbins, "Teach thy tongue to say I do not know."

The Notion of a Purgatory—*i.e.*, a place where the human soul may expiate and be purged from such offences as do not deserve eternal damnation (*i.e.*, "venial," as distinguished from "mortal," sins)—was first held by Augustine as a private opinion; but was laid down by Gregory the Great (603) as an article of faith, and, after his time, became the centre of an ever-growing mass of prayers and sacrifices for the dead and saleable indulgences. It was this perverted view of the intermediate state held by Roman Catholics which led some of the Reformers to deny the existence of any such state at all, and to teach that the disembodied soul goes at once either to heaven or to hell. The Scriptural and the ancient Patristic doctrine in this matter was held by Calvin, and is earnestly affirmed by Jeremy Taylor, Bishop Bull, John Howe, Dr. Watts, and many other sober theologians, and is now generally accepted in all sections of educated Protestant thought. "Purgatory," in the Romish sense, is recognised in some form or other by two very opposite schools of modern English theology—*viz.*, that represented by Dr. Pusey on one side, and that which holds Restorationist views on the other. Orthodox Protestants hold the view expressed by Van Oosterzee, page 781, § 5.

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

DEEPER SPIRITUAL LIFE (published by Mr. David Douglas, Edinburgh) consists of daily readings, selected from the Rev. George Bowen's "Love Revealed." The readings are so divided as to furnish one for every day in the year, and will be valued by all who can appreciate the fine spiritual tone which pervades them. Dr. Alexander Whyte says, in regard to the remark that Thomas à Kempis found his greatest rest in "a little nook and a little book," that this "little book would both have refreshed and rested Thomas, as it will both rest and refresh all those who are seeking to put on his humble holy, loving heart." Higher commendation than this cannot be given.

SUNDAY MORNINGS WITH THE CHILDREN.

I.—GOOD KING EDWARD AND HIS SHRINE.

DO you know Westminster Abbey? All English boys and girls should know something about it. All who can should visit it, not only once, but over and over again. You can learn the history of England there. You can learn some lessons in religion also. Let me give you one instance, which is surely appropriate for the New Year.

Let us enter by the western door, and walk up the nave, past the grave of Livingstone, and between the monuments of soldiers, statesmen, and philanthropists. In front of us, seen through the great screen, are the choir and the altar; and behind the altar is a raised mound, much higher than the floor of the Abbey, which we climb by a short flight of steps. This is the highest place of honour in the whole building. Tread softly; around you rest the bones of some of England's most famous kings. There lies Henry V., hero of Agincourt, and above his tomb is the helmet which he wore, and the saddle on which he rode, in that memorable battle. There, again, lie Edward III. and his good queen Philippa; there Edward I. and Eleanor; and beside them others less renowned or less fortunate. But what is this, in the very centre, round which all the royal tombs are ranged, like planets round the sun? What we see is broken wood and crumbling stone, with here and there a touch of faded colour, and dim letters, which you can scarcely decipher. Once that was a splendid shrine, richly gilded and inlaid. And, when the Abbey was quite new, on a certain October day in the year 1269, thither was borne by King Henry III. and his brave sons the embalmed body of a man, dead long before, for whom that shrine had been built, and that funeral mound prepared. Who was it? Who was thought worthy to occupy that central and most honourable spot in the assemblage of England's noblest sons?

It gives us a little shiver of surprise when we learn that it is Edward the Confessor. Edward the Confessor, I think, does not seem to English boys, or to English men, at all a famous king. He was no conqueror, like Norman William; no Crusader like Cœur de Lion; no statesman like Edward I.; but a plain man, a peaceable man, a weak man, a superstitious man, in some respects more fit to be a monk or a bishop than an English king. Yet his people loved and revered and obeyed him, and after his death they looked on him as more than a mere mortal; and sick men came, as you may see by the arches where they sat, to be cured by touching his tomb; and this place of honour was kept for him. How could that happen? The answer is given by Dean Stanley: "It was his artless piety and simple goodness." "Good King Edward" was the name he bore. He was just and merciful; he made

good laws, and he loved good men. He loved all his people, and would take the ring from his finger, or the food from his table, to give to a poor man. In his own way, and, up to his light, he loved and served God. The original Westminster Abbey, older by two centuries than the one we have been thinking of, was his offering to God, on which, like David, he lavished his treasures, and to the care of which he gave his dying breath. Goodness, then, was King Edward's title to honour. Goodness sits enthroned in our great Abbey, high above the throng of poets, soldiers, nobles, sovereigns, as if to present to our very eyes the truth of the familiar lines—

“Kind hearts are more than coronets,
And simple faith than Norman blood.”

Now, my dear boys and girls, looking forward to the New Year, there are some things in which I cannot wish you to be in the least like Edward the Confessor. He was weak and narrow and superstitious; and you should aim at being strong and broad and wise and well-informed. Try to have a little of Oliver Cromwell's iron in your composition; and still more of the moral oxygen which breathed in Alfred the Great. Try to learn as much, and to do as much, and to enjoy as much, and so to be as much, as you possibly can. But, above all, resolve by God's grace to be good. “Be good, my boy,” was all the advice that the old Jewish Rabbi Hillel would give his children. “Be good,” sounds from Edward's lofty shrine at Westminster. “Be good, for My sake, and in My strength,” comes to us from the Cross of Jesus. It seems a very little thing to be good, but it is the greatest thing in the world. To be good is to be like Jesus. It is to be pure as the crystal and warm and beneficent like the sunshine. And the secret of it, I believe, lies in seeing that we are very far from being good in such a sense as that; and that we must kneel at our Lord's feet, and be forgiven our sins, and have a changed heart, and so be set free to turn over a new leaf, and begin a new life of love to God and man. Now, with all his faults, Edward the Confessor had learned that secret of goodness; and this was why his people honoured him; and this is what his shrine in Westminster Abbey has to say to us.

Place this, then, high above all other objects in your thought and life for the New Year, to know the love of Jesus, and to breathe His Spirit, and to tread in His steps. Goodness first; then, in their proper places, learning and taste, accomplishments and amusements. Jesus first; all others afterwards. Remember that the fairest jewel any boy or girl can wear is the inward beauty of a Christlike soul. True goodness is true greatness.

“Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and that vast forever
One grand sweet song.”

WILLIAM BROCK.

DR. BEYSLAG ON BAPTISM.

WE have reviewed elsewhere Dr. Beyschlag's great work on "New Testament Theology." His deliverances on baptism offer not only a lucid exposition, but also a conclusive vindication of our denominational principles and practices; and as coming from an historian so scholarly in attainment, so independent in judgment, and so candid in spirit, they are well worthy of transcription. Speaking of Baptism and the Lord's Supper, he says:—"And just as Holy Communion is to be sought always as the rallying-point of the Church, so baptism is the point which once for all distinguishes it from the world. The Gospels trace back its founding to the days of the Risen One on earth, and, therefore, as the entire tradition of those days has in it something wavering and wanting in clearness, the derivation of this ordinance from Jesus is more obscure and disputable. The trinitarian baptismal formula, contained in Matt. xxviii. 19, does not, in this form at any rate, proceed from Jesus, for the Acts of the Apostles and the Epistles know only of one baptism in the name of Jesus, which would be inconceivable if He Himself had prescribed that more detailed formula. However, apart from this subsidiary point, no real doubt can exist as to the institution of baptism by Jesus for those who find in the intercourse of the Risen One with His disciples something more than self-deception. The practice of baptism as a rite of reception, a practice which, so far as we can see, was from the very beginning of the Church quite a matter of course—just as much a matter of course to Paul as to the earlier Apostles—cannot very well be explained without an appointment of Jesus underlying it. And the reasons of such an ordinance can be recognised without difficulty. While the Church was obliged to live within Judaism, and at the same time to distinguish herself from Judaism in order to discharge her missionary calling, she needed a sign of reception, a distinct ordinance, by which the individual was separated from the unbelieving world and incorporated with the Church of believers. And for this end Jesus, as may be easily understood, fell back on the emblematic ordinance with which the Baptist had opened the whole movement connected with the Kingdom of Heaven, and sought to form out of the old sinful Israel a new sanctified Israel. Now people were to be baptized, not for a kingdom at hand, but for the Kingdom that had come; not with a view to the coming Messiah, but to the Messiah that had appeared in Jesus—that is, in the name of Jesus. The meaning of the ordinance, the washing away of sin and guilt, repentance and forgiveness, remained, of course, the same, except that what the Baptist had pre-figured rather than communicated was now represented and sealed as a present salvation, as an experience consummating itself through Jesus and faith in Him. And thus this ordinance, like a stone inscription which cannot be corrupted, proclaims the whole meaning of the coming and work of Jesus, that He came to bring forgiveness by means of renewal, and renewal by means of forgiveness, and thus to receive into the Kingdom of God. That Jesus

attached a special promise to the outer ordinance, whether of baptism or the Supper, and ascribed to it a power working of itself, is an idea of which we find no trace, and it would entirely conflict with His whole teaching and its thorough spirituality. Baptism symbolises and guarantees, to the penitent and believing man, the forgiveness of sins. The Supper symbolises and assures him of communion with the life of the Crucified and Risen One; but neither that forgiveness nor this communion of life is in the teaching of Jesus bound up with the sacrament.”—(Vol. I., pp. 178-179.)

Again we read in the section which deals with the life of the Primitive Church and its position in Judaism:—“The novelty and peculiarity of the Christian system were also visibly maintained through baptism and the Supper which Jesus instituted. Through baptism (in John’s form of immersion) a man separated himself from the unbelieving Israel which had crucified its Messiah, confessed Him as Lord and Saviour, and entered into fellowship with His disciples. Baptism was originally of course in the name of Jesus, and it was only administered to adults; all that has been read into the Acts of the Apostles about the baptism of children is pure fancy. It pre-supposed as a matter of course the repentance and conversion of the baptized, and his faith in the name of Jesus as the only name in which there was salvation. For that very reason the baptism with water could, as a rule, be represented as a baptism of the Spirit at the same time; those prophetic ecstatic phenomena, which had made the first hundred and twenty at Pentecost sure of the possession of the Spirit, were as a rule repeated in the case of baptism, and marked it as baptism with the Holy Spirit. Not that the Primitive Church conceived the communication of the Spirit to be inseparably connected with baptism. The Spirit comes upon Cornelius and his household before the water of baptism touches them; and the disciples at Pentecost, so far as we know, received Him without a succeeding water baptism. On the other hand, in the case of the Samaritans whom Philip baptized, the signs of the Spirit are wanting, and only appear after the Apostle’s prayer and laying on of hands. But it is easy to conceive that the solemn hour of baptism, in which a profession of repentance and faith formed the crucial feature, was, as a rule, a climax of the inner life, and that the new enthusiasm of that life appeared then in those prophetic manifestations which had become the common possession of Christianity.”

In a footnote it is added:—“Appeal has been made to the repeated statement: ‘He was baptized with his whole house.’ But who is to tell us that infant children belonged to this house? The possibility of an apostolic baptism of children is destroyed by the reasoning of Paul, where he places the children of Christian parents on the same level with non-Christian husbands and wives, and calls them *ἄγρια* because of their life connection with Christian parents, and not because of having received baptism. But still more convincing is the argument, that if there had been a tradition of apostolic baptism of children, the wavering of the Church on the subject, even so late as the age of Tertullian and Augustine, would have been impossible.”—(Vol. I., pp. 319, 320.)

(To be continued.)

NOTES AND COMMENTS.

TO ALL OUR READERS A HAPPY NEW YEAR.—In accordance with the spirit of the season, as well as with our own feelings, we wish to all our readers "A Happy New Year." Although "time is itself no agent," the bare recurrence of the seasons has a power of provoking thought and of stimulating purpose. The flight of time often appeals to us with an intensity we cannot resist. The present year will, we trust, quicken our resolve to live more thoroughly unto God in our personal life, and to show a truer and more thorough-going spirit of consecration in the fellowship and work of the Church. The BAPTIST MAGAZINE will, as heretofore, endeavour to help every good purpose, and the Editor believes that the provision he has made for the intellectual and spiritual nourishment of his readers, as set forth in the Programme for 1895, will contribute in no small measure to their progress in the Divine life. It will be the aim of himself and of his coadjutors to strengthen attachment to those great principles which are common to all Evangelical Churches, to promote the interests of the Free and Nonconformist Churches of our land, as well as to ensure a more intelligent devotion to the interests of our own denomination. We are by no means ashamed of our Baptist principles, nor do we think that the time has arrived when they can be justly or wisely neglected. They are principles of Divine, not of human origin, and we cling to them because they are enforced on our acceptance by fidelity to our Lord. To ignore them because they are supposed to be non-essential and secondary is disloyal and hurtful. We believe in holding and speaking the truth in love, and our denominational loyalty need not and should not estrange us from our brethren in other communities. Will the readers of the MAGAZINE co-operate with the Editor by making it as widely known as they can, and doing their utmost to secure an enlarged number of subscribers? A well-known friend recently wrote: "All that you now need is more subscribers. The MAGAZINE itself is all that we can desire."

THE CHAIRMAN OF THE LONDON SCHOOL BOARD.—The majority of the new School Board have exercised their undoubted right in appointing a chairman from the outside, and in fixing upon Lord George Hamilton, a member of their own party. This gives them an extra vote. It is a graceless thing, however, for them to have insisted also on electing one of their own party as vice-chairman—especially when, but for the anomaly of the cumulative vote, they would have been in the minority. Lord George Hamilton is not an ideal statesman, but he is less narrow and parochial than Mr. Diggle, and will, we believe, be less of the partisan. His opening address promises well. It was distinctly conciliatory in tone. We share his hope that there will be a suspension of arms after the protracted and bitter conflicts of the past, and a determined effort to promote the interests of education, which the late Board sadly neglected. Lord George Hamilton pledges himself to impartiality. He

will act for the whole Board, and look neither to the right nor the left f direction. Mr. Diggle, Mr. Riley, and others of the majority on the o Board are not, we fear, in so amiable a mood as the new chairman. It is not only on one side, however, that the practical dropping of the Circular will be welcomed. Any attempt to enforce it must be stoutly resisted.

THE "CHURCH TIMES" AND DR. CLIFFORD.—It need excite no surprise that our Anglican contemporary should foam and rage over the virtual defeat of its party at the School Board elections, and that, in the absence of argument, it should *suo more* have recourse to abuse. We have ceased to look for anything like a sense of justice and honour in its references to Dissent. Its vision is too perverted and its spirit too bitter for either sanity or sobriety in its criticisms, which, indeed, are often akin to the "shrieks of an angry woman;" and are as puerile as the sneers and boastings of an ill-balanced and ill-regulated mind. Anything more unfair than its attack on Dr. Clifford we cannot conceive. Nothing could show more plainly the keenness of the smart from which it is suffering. It charges him with having thrust himself to the front in the recent conflict "as the supreme and infallible dictator of London schooling," and calls him "this self-appointed school-master-general of all London." It speaks of Anabaptism as "the last, the narrowest, and the least humane of all the successive evolutions from the Puritan germ." Without seeing how damaging is its assertion, it has a fling at "the sect-producing principle of 'the Bible only,'" and with a sublime forgetfulness of the rationalism which has found shelter in the Established Church, and of the higher criticism, not only of Cheyne and Driver, but even of the *Lux Mundi* school, it taunts Dr. Clifford with "Mr. Spurgeon's indignant detection of his attitude towards the Bible during the 'down-grade' controversy." From time to time Dr. Clifford has advanced positions from which we have expressed dissent. But he is assuredly not the man the *Church Times* depicts. He has come to the front in the recent conflict by the sheer force of his ability and eloquence, as not a few of his opponents have acknowledged. A more unselfish, more generous and self-denying man we do not know, and all who have the privilege of his acquaintance are impressed by his possession of the spirit of Christ. It would be well if those who claim to be the only faithful representatives of "the Christian religion" had a tithe of his nobility and goodness.

THE MOST HUMANE RELIGION POSSIBLE.—Thus our contemporary describes Mr. Riley's religion as opposed to our Baptist principle. Dr. Clifford's religion is said to be "the cruel denial of Church membership of infants." This last phrase is quoted from Richard Baxter, "the Nonconformist," but that only shows that even a great and good man misapprehended our position, and did us injustice. The denial of baptism to infants is but a small part of our religion, and Pædobaptists themselves do not and *cannot* admit infants to Church membership. Do Anglicans administer to them the Lord's Supper?

Would they admit anyone to it without the complementary, but unauthorised, rite of Confirmation? Our contemporary must allow that baptism, as practised in the English Church, does not carry with it the right of membership. "Anabaptism" (as the *Church Times* with "sweet reasonableness" describes it) "is fundamentally and inherently narrow, inhumane, and retrogressive"! This "bold, bad" statement comes with a poor grace from the adherents of a creed which denies Christian burial to the unbaptized. As we write this note there is brought before our notice the following: "In a village in the South of England two children died without having been baptized. The rector would not bury them with the usual form of service, but was willing to conduct a service such as is used in the case of suicides." Is not this inhumane? Such sheer and utter paganism is a disgrace to the Church which permits it. Will the *Church Times* give us proof of its assertion that every little child "has a Divine right and title, an election of the Father to be christened"? It is true that Christ "sent His Apostles to baptize every creature," but it is not the whole truth. To baptize is not to christen, neither is to christen to baptize. The Apostles had, moreover, to do more than baptize. In the verse which our contemporary vaguely and inaccurately quotes, our Lord said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved;" while in the corresponding passage in Matthew, teaching, or making disciples, distinctly precedes baptism. When this and reckless writer charges us with narrowness and inhumanity, he should remember that he is impeaching a higher authority than ours. Christ neither baptized children Himself, nor commanded others to baptize them. He and His Apostles so represented baptism as to render impossible the participation of infants in it. It is with Him, and not with us, the *Church Times* has to reckon. Show us that He sanctioned the rite which we reject, and our objections to it will fall to the ground. We may, moreover, remind our contemporary that among us "children are brought to Christ, not to the font." Their salvation depends neither on baptism nor Church membership. Our practice does not deprive them of a solitary spiritual blessing. And no amount of declamation will prove that it does.

THE CONVERSION, OTHERWISE THE PERVERSION OF ENGLAND.—Pope Leo XIII. is credited with a desire to effect the conversion of England to the Roman Catholic faith, and, with this end in view, has appointed a commission to inquire into the validity of Anglican orders from the standpoint of Romish doctrine. The Anglican papers regard this statement as being too definite in form, but substantially correct, and consider that the tone of the Pope contrasts favourably with that of Cardinal Vaughan. The reply of the Archbishop of Toledo to Cardinal Vaughan on the matter of Lord Plunket's "intrusion into a province of the Spanish Church" is also received with High Church glee; but how saddening it is to think that such words as follow should be welcomed by members of the National Church:—"With gladness and edification has Spain been long watching the movement of conversions in

England ; and in the spirit of true charity she implores our Lord God to open out the treasures of His mercies to those chosen souls and men of good faith who are yearning after the possession of truth in that land so violently agitated by the principle of private judgment—origin of all intellectual error and deplorable divisions." There can be no doubt that to Anglicise is virtually to Romanise. Evidence of this has been pressed on public attention not only by Cardinal Vaughan on one side, and Archdeacon Sinclair on the other, but by the prompt and energetic rejoinders to Bishop Ryle's protest against auricular confession, and his assertion that the Church of England made no provision for it.

THE GREEK CHURCH.—The rites of this Church have lately been brought before public attention by the funeral of the late Czar, and the marriage of his son and successor. Before the memory of these recent events fades away, it may be well to call attention to one or two points of interest. In an article which appeared in our pages some time ago, it was shown that in many ways the Greek Church is as corrupt and superstitious as the Roman Church, especially in its attitude to the Virgin Mary. But whatever may be the defects of its faith, that faith is at any rate strongly held. It has been pointedly said that the lower Russian believes his faith if he does not obey it, and on any great occasion, however vast the multitude, he strives with his whole heart to make its belief visible to the world. "The priesthood perform their ceremonies not as ceremonies, but as essential acts, careless what time they occupy, not only incapable of weariness, but unaware of it, insisting that men like the Czar, the Prince of Wales, or Prince Henry of Prussia should stand for hours, like any other worshippers, bearing lighted candles in their hands. They did not shrink even from the strange ceremonial which an early abbot would seem to have borrowed from Egypt, and bound in the hand of the dead Monarch a written formula with which, as he crossed the threshold of the eternal Kingdom, all evil spirits might be terrified into instant flight."

THE PRAYER OF THE DEAD.—The custom to which reference is here made is so peculiar that we may quote the descriptive words of the correspondent of the *Daily Telegraph* who witnessed it:—"Prayer of Absolution. It begins with the words, 'Our Lord Jesus Christ, by virtue of His Divine grace, gift, and power given to His Holy Disciples and Apostles to bind and loose the sins of men,' and going on to cite the text in question, prays Christ to forgive all the sins, including excommunication and others of the gravest categories, by His love for man and by the prayers of the Virgin Mary, mother of God, of the holy Apostles, and of all saints. This prayer is not merely read, it is likewise printed on a scroll of paper, which the officiating priest places in the hands of the corpse as a document enabling him, when wandering about in the spirit world during the first few days after death, to pass on his solitary way unmolested by evil spirits. The custom, suggestive of religious usages

prevalent in ancient Egypt, began in Russia in the days of St. Theodosius, Abbot of Pethersky Monastery, who was besought by Prince Simon to bless him both in life and in death. St. Theodosius, moved by his tearful request, wrote out the prayers, and requested his monks to place them in his hands when dead."

THE EQUALITY OF ALL MEN BEFORE GOD.—There can scarcely be a more striking testimony to the belief in the absolute equality of men before God than the prayer put into the hands of the dead monarch. The contents of the prayer are as follows: "Brethren, Friends, Kinsmen, and Acquaintances,—View me here lying speechless, breathless, and lament. But yesterday we conversed together: the awful hour of death hath now overtaken me. Come near all who are bound to me by affection, and with a last embrace pronounce the last farewell. No longer shall I sojourn among you; no longer bear a part in your discourse. To the Judge I go who is no respecter of persons; the master and the slave, the Sovereign and the subject, the rich and the poor, are all alike before Him, and according to their deeds shall they be put to shame or rewarded. Therefore let me entreat and beseech you all, pray earnestly unto Christ our God that I may not be tormented with the wicked according to my sins, but be received into the light of life."

THE ARMENIAN MASSACRES.—The reports of the barbarities to which defenceless men, women, and children have been subjected in Armenia, though at first discredited by the Turkophiles, have been fully confirmed, and it is plain that there has been a renewal of the spirit which resulted in 1876 in the Bulgarian atrocities. The first report stated that 6,000 had been slaughtered. We are now told that the number is nearer 10,000. Indignation has naturally been aroused by these diabolical proceedings, and our Government is bent on securing a thorough and searching inquiry. The Powers which signed the Berlin Treaty have the right, and are under obligation, to interfere. The President of the United States has also ordered the American Consul at Sivas to join the Turkish Commission, and report independently. There are, of course, a few "cultured" cliques and society journalists who protest against interference, and denounce fussy philanthropists and humanitarian busybodies, &c. But the heart of England is still sound, and rises in just anger against these cruel miscreants. Turkey must be bound to fulfil the provisions of the Berlin Treaty, otherwise there will be a renewal of these frightful atrocities.

BREVIA.—*The Parish Councils and District Councils elections will take place after this note is written. But if we may judge from the reports from various parts of the country, we have seen the beginning of a "reawakening of England."*—*The Life of Dean Church* has been published by Messrs. Macmillan. Mr. Gladstone figures largely in it, as in every great biography of the Victorian era. The Dean bears unequivocal testimony to the ex-Premier's thorough sincerity. His words ought for ever to silence those inveterate partisans, and particularly those so-called Liberals, who delight in ill-natured sneers at one whose magnanimous chivalry they cannot understand.

REVIEWS.

NEW TESTAMENT THEOLOGY ; or, Historical Account of the Teaching of Jesus and of Primitive Christianity according to the New Testament Sources. By Dr. Willibald Beyschlag, Professor of Theology at Halle. Translated by Rev. Neil Buchanan. In Two Volumes. Edinburgh : T. & T. Clark.

WE ought perhaps to say at the outset that Beyschlag's method needs to be used with great caution, and is capable of easy abuse. It has, moreover, led him to more than one conclusion on matters of vital moment from which we strongly dissent. Notwithstanding this, however, we gladly allow that he has produced one of the greatest books we have lately received either from German or English authors. He occupies the standpoint of historical criticism as the only possible one for scientific theology, and "unreservedly renounce the inferences drawn from that antiquated theory of inspiration which has done more to encumber the Bible than to illumine it." But this does not drive him to a bald and negative rationalism. He is directly opposed to that dominant modern criticism which discards the supernatural, and thereby empties the New Testament of much of its meaning. He accepts the Gospels, including the fourth, as the oldest, most reliable, and, in a sense, the only authentic sources of information, and contends for "a substantial agreement even between Paul and the original Apostles, and between Paul and Jesus Himself, in all that is important." This, we need not say, distinguishes him broadly from critics of the type, *e.g.*, of Baur, Zeller, Keim, Pfeiderer, and Weizsäcker. He regards the fourth Gospel as the authentic work of John, coloured strongly, however, by his subjectivity, so that its presentation is to be questioned, if not rejected, where it does not harmonise with, and keep within, the assumptions which are common to it and the Synoptists. Dr. Beyschlag, if we understand him aright, attributes to John a power closely akin, at any rate, to the divination, which must, as he insists be associated with criticism, if history is to be adequately written and presented as a living whole. His conception of Biblical theology, of the religion revealed in the New Testament, is that it is an exhibition not of what we believe or have to believe, but of what Jesus and His Apostles believed, and we have no scruple in admitting that, to a large and surprising extent, he has so presented the didactic contents of the Gospels and Epistles, and separated them from subsequent accretions or developments, as to have brought us face to face with Christ, and constrained us to listen to *Him*. In so far as he has enabled us to distinguish between original and subordinate authorities, and has separated the actual teaching of our Lord and His Apostles from tradition and ecclesiasticism, he has rendered a much-needed service, nor is he chargeable, as a rule, with reading too much into the narrative. He has honestly aimed to read out of it what is implied rather than expressed. He is ready to admit that, like all historians, he has "a certain subjectivism."

This has occasionally caused him to "err by defect," as where he attributes to Christ "a purely human consciousness," and contends that the rejection of that view is due to an unconquerable dogmatic prejudice springing from scholastic tradition, &c. We cannot, for ourselves, read the Gospels without seeing in them numerous and overwhelming traces of our Lord's consciousness of divinity. As little can we see the antagonism between the Pauline and Athanasian Christologies. There are various other points which seem to us due to "a certain subjectivism" of the author and to the play of what some would call a "scientific imagination"; but, apart from them, there is sufficient in these volumes to ensure for them no cold and formal, but an intelligent and hearty, welcome. Dr. Beyschlag's vindication of the originality of Christ's teachings and of the sinlessness and perfection of His character; his exhibition of the constitution and the worship and life of the early Church; his treatment of the great themes of the Resurrection, of Justification, as presented both by Paul and James—to take a few points out of many—entitle him to our warmest gratitude, and will render his volumes a mine of theological suggestiveness. Their style is flowing and easy, thus differing from many German treatises, and they are books not only to be consulted, but read. The translation is smooth and graceful, and has the charm of an original work. We refer on page 35 to Dr. Beyschlag's views on baptism.

STUDIES IN THE HISTORY OF CHRISTIAN APOLOGETICS: New Testament and Post-Apostolic. By Rev. James Macgregor, D.D., Oamaru. T. & T. Clark.

DR. MACGREGOR here follows up two previous works—"The Apology of the Christian Religion," and "The Revelation and the Record." Here he dwells on the apologetic elements in the ministry of Christ and the Apostles, and then to the primitive and modern apologetics. Much space is devoted to the existing apologetic situation and to the Old Testament question as affected by recent criticism. The author is a keen thinker, an acute and trenchant reasoner, quick at detecting the weak joints in the armour of his opponents, and as vigorous as he is undoubtedly valiant in defence of the Gospel. His tone is at times needlessly hard and severe, and he uses his powers of sarcasm and ridicule too freely. But only the most inveterate prejudice can deny his high intellectual qualities, or the value of his survey of the entire field of apologetics.

PERSONALITY, HUMAN AND DIVINE. Being the Bampton Lectures for the Year 1894. By J. R. Illingworth, M.A. Macmillan & Co.

MR. ILLINGWORTH'S "Keble College" and "University and Cathedral Sermons," together with his masterly essay in *Lux Mundi*, have made him favourably known as one of the ablest Neo-Hegelian High Churchmen. His reputation will be further enhanced by these Bampton Lectures, which are as solid and philosophical a piece of work as that famous foundation has produced for many years past. The subject combines a profoundly speculative with a no less profoundly practical interest. The question of personality takes us to

the very heart of all ethical and spiritual inquiry. The sense of personality has been, as he proves, of gradual growth, pre-Christian thinkers having but imperfectly apprehended it. Its final definition is due to Christianity, and there have been subsequently three epochs in its evolution marked by Augustine, Luther, and Kant. The characteristics of personality are three—"self-consciousness, the power of self-determination, and desires which irresistibly impel us into communion with other persons, or, in other words, reason, will, and love." The reality of human personality having been proved, the lecturer passes on to the consideration of the Divine personality as the analogue of the human. There is, if a vague, yet a universal belief in it, culminating in the doctrine of the Trinity, which Mr. Illingworth declares to be "the most philosophical attempt to conceive of God as personal," and ably vindicates on rational not less than on moral and experimental grounds. The various arguments for the Divine personality are then reviewed—the cosmological, the teleological, the ontological, and the moral—and then we are brought face to face with one of the most certain and momentous facts in life as stated in the title of Lecture V.—"Moral Affinity Needful for the Knowledge of a Person." How much of the ignorance, the agnosticism, and scepticism of men this fact accounts for it is impossible to say. Then follow lectures of a more purely historical character, dealing with religion in the prehistoric period, in pre-Christian history, and culminating in "Jesus Christ, the Divine and Human Person," whose Incarnation is, as Mr. Illingworth proves, "the crowning proof of Divine personality." The reasons for its rejection are, he contends, really *a priori*, and rest on a materialistic conception of human personality which is untenable. This brief outline of the course of the author's argument gives but a poor idea of the keenness and force of logic, the frequent brilliance of statement, and wealth of illustration with which it is worked out. That here and there it is impossible to yield assent most readers will doubtless feel. Some will strongly object to the main position of the fifth lecture, and repudiate its implications. Others will consider the analogy furnished by human personality to the Trinity as fanciful, or as proving that each person of the Trinity is threefold. But taking the work as a whole, it is remarkable for the cogency of its reasoning, the clearness and beauty of its language, and the freshness and simplicity with which it discusses a theme, which is on one side so metaphysical, and on the other so practical.

THOUGHTS FROM THE WRITINGS AND SPEECHES OF W. E. GLADSTONE.
Compiled and Edited by G. Barnett Smith. Ward, Lock, & Bowden.

WE have in this volume a proof, not only of Mr. Gladstone's unique versatility, but also of his depth and thoroughness as a thinker. He comes near being a specialist in every subject which he takes up, and his views are always worthy of attention. The book will be welcomed by all his admirers, presenting, as it does, a large selection from his written and spoken utterances, many of them culled from sources not now easily accessible. The extracts are well chosen and

conveniently arranged. Those on religious, philosophical, and moral subjects have a special value, and touch in a luminous fashion many of the deeper problems of life. Even apart from its authorship, the book is of high value. Mr. Gladstone's style is rhetorical, and abounds in finely drawn distinctions, but it is by no means lacking in terseness. The only fault we have to find with the editor is that he has not followed a uniform system of reference. He quotes largely, *e.g.*, from "Gleanings from Past Years," but does not always indicate that certain review articles (that on "The Evangelical Revival" is one) and addresses (such as "The Place of Greece in the Providential Order of the World") appear in the "Gleanings," and can be more easily consulted there.

MESSRS. HODDER & STOUGHTON'S BOOKS.

RUYSBROECK AND THE MYSTICS. With Selections from Ruysbroeck. By Maurice Maeterlinck. Translated by Jane T. Stoddart.—M. Maeterlinck commences his delicately sympathetic and appreciative essay by telling us that there are more correctly beautiful, more potent and timely writers among the mystics, and few more clumsy than Ruysbroeck. Nevertheless, the monk of Grünthal was a true successor of Plotinus and the Alexandrian mystics, "a master in spiritual mysteries." He is probably better known to many of our readers by the sketches which are found of him in Ullmann's "Reformers Before the Reformation" (II. 31—55) and R. A. Vaughan's "Hours with the Mystics" (I. 321—338). Tauler was, if not greatly, indebted to, yet undoubtedly in profound sympathy with, him, and read and re-read his "Spiritual Nuptials." He realised, as comparatively few have realised, the inwardness of true religion. His powers of abstraction, by which he could withdraw from "concerns outside," was marvellous, though he was not indifferent to practical piety and every-day religion. M. Maeterlinck's Introduction to his "Adornment of the Spiritual Marriage" is the work of one who appreciates the best points in mysticism, and knows how to commend it. There are a good many extracts from Ruysbroeck in this Introduction, and to them Miss Stoddart, whose graceful translation should be noted, has added to them other selected passages, so that the reader can test M. Maeterlinck's opinions, and form his own estimate of this most interesting and suggestive author. The volume is published in Messrs. Hodder & Stoughton's "Devotional Library."—**SECRETS OF A BEAUTIFUL LIFE.** By J. R. Miller, D.D. Another welcome addition to the "Silent Times" Series, itself beautiful alike in conception, aim, and execution. Dr. Miller deals wisely, effectively, and in the spirit of Christ with the deep things of God and of the human soul. He is tender and sympathetic, judicious and strong, and we gladly own ourselves to have been greatly profited by his writings, and this, so far the last, is by no means least. The quotation which Dr. Miller prefixes to Chapter III., on "The Ability of Faith," is not from Mr. Lowell, as he states, but from George Eliot's "Spanish Gipsy."—**SECRETS OF HAPPY HOME LIFE.** By J. R. Miller, D.D. This sixpenny pamphlet is, like all Dr. Miller's work, exceedingly beautiful.—The Christmas number of the *BOOK-*

MAN is, apart from its supplement, of quite exceptional value. The autobiography of Philip Gilbert Hamerton, the article on Frederic Tennyson, and the Criticism of New Books, would, of themselves, be sufficient to make a good small volume.—BY FIRE AND CLOUD; or, Life Experience in India and South Africa. By M. S. Osborn-Howe. This work is largely autobiographical. Mrs. Osborn-Howe tells the story of her somewhat frivolous life in India, of her conversion, and her subsequent evangelistic labours, especially among soldiers and sailors. She earned for herself the title of "The Drunkard's Parson" from her work in public-houses. Her work led to the founding of the South African General Mission. The book goes too much into detail. The tone is occasionally effusive and sentimental, but it is a valuable testimony to the power of honest Christian labour.—FIRST THINGS FIRST. Addresses to Young Men. By Rev. George Jackson, B.A.—The first thing which arrests our attention in this choice volume devoted to a study of first things is the excellence of its get up. It is at once chaste and striking, and the contents are worthy of it. Mr. Jackson is one of the younger Wesleyan ministers who has deservedly taken his place among preachers of the front rank. He is courageous, earnest, cultured, and thoroughly in touch with the best life of the age. He knows young men and loves them, and his wise, strong, and manly words on behalf of Christ and the Christian life cannot be fruitless. If this is his first venture in authorship, it is not likely to be his last.—SHEBBURNE HOUSE. By Amanda M. Douglas, is the story of a misunderstood child; a life of change, outwardly, but not inwardly, for the better; simply and attractively told. LED BY LOVE. By M. A. Paull, is as winning as its title. Mrs. Ripley has, under her old name, given us capital descriptions of life in Edinburgh. She is equally at home in London. Such a character as Mary Watson, in her heroic Christian work, it is a pleasure to know.

THE REPOSE OF FAITH. In view of Present Day Difficulties. By the Rev. Alex. J. Harrison, B.D. Longmans, Green, & Co.

MR. HARRISON has the reputation of being the most popular and effective of evidential lecturers, and has unquestionably rendered "yeoman's service." He here addresses himself mainly to doubters who have not yet broken with Christianity. He is a keen and cogent reasoner, well versed in all the aspects of the controversy in which he is engaged—never, however, posing as infallible and seeking to settle a dispute by an *ipse dixit*. His sympathies are broad and deep, and if an honest endeavour to enter into the minds of opponents and to view matters from their standpoint can ensure success it is impossible for Mr. Harrison to fail. Alike in examining the intuitions on which faith rests, the methods of science, and the bearing of scientific facts and theories on religious belief, in defining the minimum of belief which constitutes a Christian, and in appealing to the clergy to be sympathetic and helpful, he displays a spirit of refreshing candour. His incisive criticism of Professor

Reviews.

Drummond's "The Ascent of Man" is timely. As a populariser of Christian evidences Mr. Harrison is unsurpassed, and all who have to deal with present-day scepticism—whatever its forms—will do well to familiarise themselves with his books.

MESSRS. CASSELL & Co. have published in a handsome quarto a cheap edition of *THE PILGRIM'S PROGRESS* and *THE HOLY WAR*. By John Bunyan. With a Life of Bunyan by Dr. John Brown, of Bedford, Annotations by the Rev. R. Maguire, M.A., and illustrated with wood engravings from drawings by Selous, Priolo, and Friston. In view of its large type and beautiful illustrations, many of which are full page, this is one of the cheapest editions ever issued of these immortal works. "The Holy War" is the second allegory in our literature only because "The Pilgrim's Progress" is the first. Notwithstanding an unparalleled circulation, each deserves to be still more widely known and thoroughly read. We are glad to find the two works bound together in this admirable style, and published at so low a price. The illustrations are a capital exemplification of the meaning of the text, and Mr. Maguire's notes are apt and luminous.

MR. ELLIOT STOCK'S BOOKS.

MR. ELLIOT STOCK has published a second edition, enlarged, of *THE GREAT DAY OF THE LORD*: a Survey of New Testament Teaching on Christ's Coming to the Kingdom, the Resurrection, and the Judgment of the Living and the Dead. By the Rev. Alexander Brown. It is an able and at times brilliant book, advocating the idea that the *Parousia* is past already, that Christ has come and His Kingdom been already established upon earth. The earlier edition examined only the Apocalypse. This goes over the whole of the New Testament. To many its conclusion will appear startling. But let no one reject it without first reading the book candidly and prayerfully. There is much truth in it, but not the whole truth.—*THE REVELATION*. A Book for To-day. By A. Dice. With Preface by Rev. J. W. Davies. "The Revelation," though a most important book, has so often been abused by superficial and exaggerated interpretation that many sober-minded Christians most unjustly neglect it. Mr. Dice treats it as a pictorial presentation of principles which are now and everywhere at work in the Church and the world. It is not so much prophetic in the sense of foretelling events which occur at definite times and seasons as symbolic, setting forth great spiritual truths which determine the conflict of Christian and anti-Christian forces in every age. This book displays vigorous common-sense as well as clear spiritual insight, and, though we may not accept all its details of interpretation, no one can fail to learn much from it.—MR. ELLIOT STOCK has sent out a most tastefully got up edition of *THE POEMS OF MR. WILLIAM LEIGHTON*, with Illustrations by John Leighton. We reviewed the volume favourably some years ago, and place high value on many of the poems. We again cordially commend it for its poetic beauty, its religious fervour, and its celebration of the domestic affections.—PUBLIC

PRAYERS. By a Congregational Minister. This little book may be useful as suggesting topics which should find utterance in our devotional services.—A NEW YEAR'S EVE, from the French of Ad. Schaeffer; translated by Charles Paul Kuntz, is the history of a soul's progress from darkness to light.—WHISPERS FROM THE THRONE. By Winifred A. Iverson. If there is little that is new in these verses, there is, at least, a faithful insistence on the old truths of the Gospel. The thought is, as a rule, superior to the expression which is unequal, and often marred by the intrusion of prosaic words and phrases.

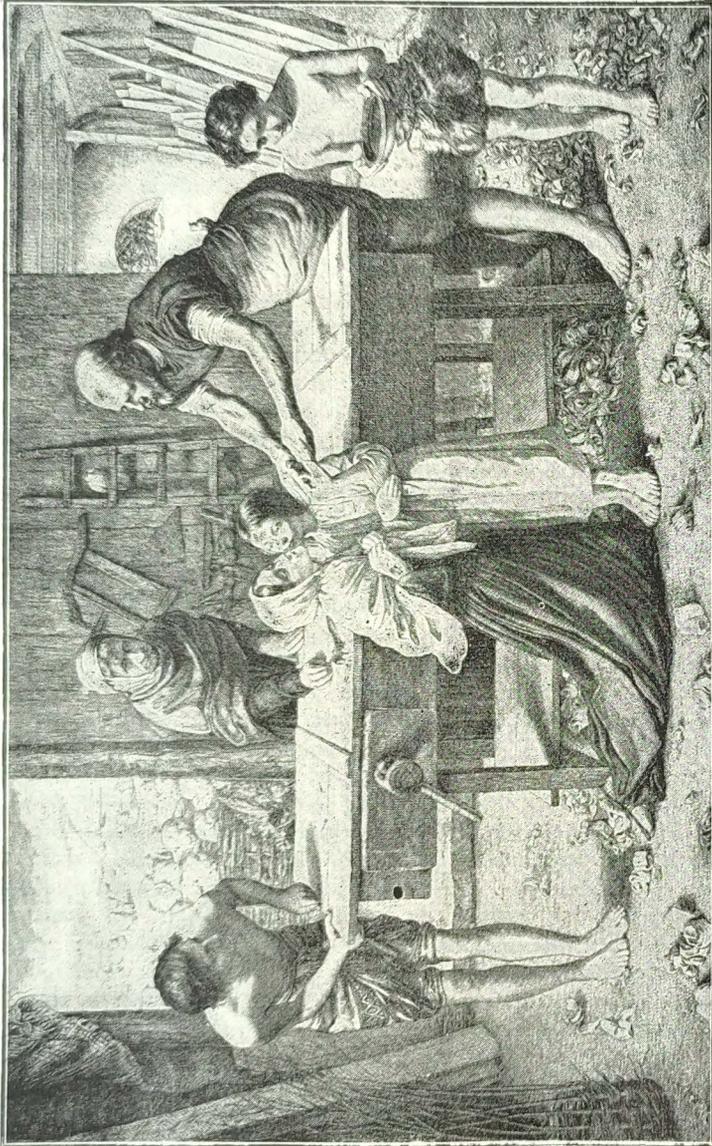
BRIEF NOTICES.

PHILIP AND HIS WIFE. By Margaret Deland (Longmans, Green, & Co.). All Mrs. Deland's work possesses the quality described as "charm," though we are not sure that any of it has maintained the standard of "John Ward, Preacher." In the present story she discusses the marriage question, with especial reference to divorce. Both Philip and Cecil are weak and imperfect characters, though, unfortunately, there are many such in real life. There is an apparent incompatibility of temperament between them, but we do not believe that divorce is the solution of the problem. Failure was due to a lack of principle. Had there been kindness and forbearance, and an endeavour to look at things from each other's standpoint, the difficulties would have been removed. Some of the characters that cross the scene are very cleverly sketched, and there is no lack of amusement, even though the main story be so sombre.—MY FIRST SERMON, edited by Frederick A. Atkins (London: James Clarke & Co.), is an account of first sermons preached by some of the most prominent preachers of the day, forming a work which is curious, interesting, and instructive both to preachers and to general readers.—KEEP TO THE RIGHT; or, The Young Man's Guide, by John Angell James (London: Ed. Knight, 18 and 19, Middle Street, Aldersgate), is an abridged edition of a work that, in its day, had an enormous circulation and did an incalculable amount of good. We are glad to see it in this popular form.—The Christmas number of THE CENTURY (T. Fisher Unwin) has many attractive features, particularly in its illustrations, many of which are specially adapted to the Christmas season. The stories are, as usual, very good, including a short complete one, "A Walking Delegate," by Rudyard Kipling.—Messrs. Macmillan send out in their Three and Sixpenny Library the second edition of THE FLOWER OF FORGIVENESS, and other stories, by Flora Annie Steel. They are brilliant character-sketches and vivid pictures of Indian social life.—Messrs. Passmore & Alabaster have issued a pocket edition of the late Mr. Spurgeon's MORNING BY MORNING AND EVENING BY EVENING, in one volume, on thin Indian paper, under the title of MORNING AND EVENING. Over 200,000 copies of the original editions have been sold, and in this specially convenient form the circulation will doubtless be greatly increased. The contents of the volume are above all price.

LITERARY SUPPLEMENT.

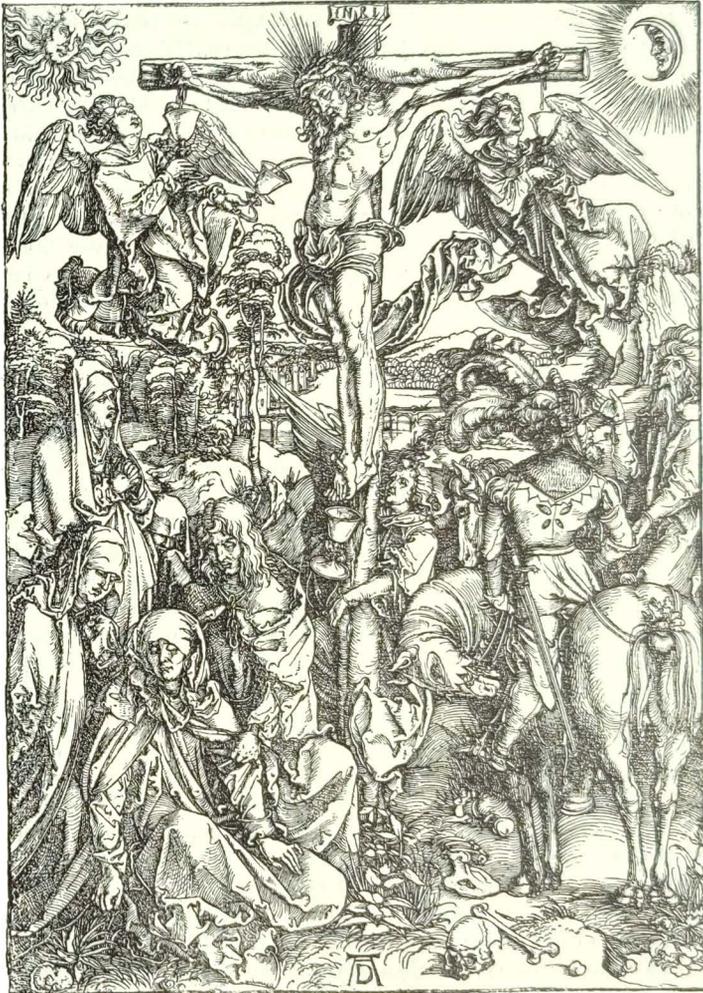
THE LIFE OF CHRIST AS REPRESENTED IN ART. By F. W. Farrar, D.D.,
Archdeacon and Canon of Westminster. London : Adam & Charles Black.

THE subject of Archdeacon Farrar's new volume has no direct connection with his popular "Life of Christ," which is, of course, a modern presentation of the evangelical narratives ; but it is in a sense related to it, inasmuch as it aims to show the conceptions which in the sphere of art—mainly in the sphere of painting, but partly also in sculpture—men have formed of the Christ of the Gospels. "This book" (he says) "has not been written from love of Art, deep as my love of Art is, but because I wished to illustrate the thoughts about religion, and especially about our Saviour Jesus Christ, of which Art has eternised the ever-varying phases." The conceptions are many and diversified varying with the idiosyncrasies of men in temperament, education, culture, and environment. "The Art of every age and country infallibly reflects the tone, the temper, the religious attitude of which it is the expression." In the earliest ages there was a shrinking on the part of Christians from all direct and pictorial representation of Christ. Dr. Farrar indicates very clearly the stages of Christian art in which our Lord was shadowed forth—(1) symbolically under the form of a fish or a vine ; (2) indirectly and even by pagan analogies (as Orpheus taming the wild beasts with his lyre) ; (3) by Old Testament symbols ; (4) allusively and by reference to New Testament parables, *e.g.*, the Good Shepherd ; (5) ideally and by scenes from the New Testament. (6) It was only after several centuries that artists painted Him directly, and then with great reserve. (7) Realistic pictures are not found until the time of the late Renaissance. While Dr. Farrar does not claim to discuss the technical qualities of art, he has certainly a fine appreciation of its expression, and is well able to interpret its ethical and spiritual significance. He is equally at home in describing the rude scrawls and figures in the catacombs, the magnificent paintings of Leonardo da Vinci, Michael Angelo, and Raphael ; the remarkable genius of Albrecht Dürer, and the brilliant achievements of Millais, Holman Hunt, and other of our own pre-Raphaelites. For many centuries Christ is usually represented as young, "a gracious boy of fifteen, with sweet and rounded figure, resplendent with blooming youth." Then came a change : "The youthful representation is by far the most common from the second to the tenth century. But at that dreadful epoch all men thought that the second Advent was at hand, and many bequeathed their lands to the Church on their death-beds *appropinquante fine mundi*. A sombre shadow fell over all religion. The Good Shepherd had ceased to represent the main thoughts about the Lord. Jesus is no longer the loving and altogether lovely, who 'went about doing good,' but sad and wrathful, stern and avenging, who hurls ten thousand thunders in His wrath against the wicked, and whose very sufferings call for vengeance rather than plead for pity on behalf of mankind. On the



THE CARPENTER'S SHOP. (Sir J. E. Mordaunt, Bart.)

sarcophagi, frescoes, and mosaics of the earlier centuries the Christian artists set forth thousands of times His miracles of mercy, but they did not proceed so far as His passion. They never represent the agony in the Garden, and in the scenes of His last hours they stop short at the point where, Pilate washed



THE CRUCIFIXION. (*Dürer.*)

his hands. In the tenth century and later all is reversed. Christ is neither the Fair Shepherd nor the Good Physician, but the bleeding Victim or the inexorable Judge. The boyish face which smiles on us in the Catacombs has

altogether disappeared. In the Middle Ages—and especially when men were affected by the view that Christ never laughed, which appears in the letter of the Pseudo-Lentulus—the smiling son of Mary is all but unknown. Christianity has passed its radiant spring, and entered on its dark and stormy autumn. The Orpheus of the Catacombs has given place to the *Rex tremende Majestatis*. In the Greek pictures on Mount Athos He is represented as coming out of a surge of vengeful flame, and He sits, Mahomet-like, with a book in one hand and a drawn sword in the other. Such feelings culminate in the Sistine Judgment by Michael Angelo. What an abyss of altered sentiment divides that tumultuous and tempestuous figure from the ideal of Christ as it presented itself to the earlier centuries !” A considerable part of the book is necessarily occupied with Christ and the Virgin Mother, and in point of art it would be impossible to surpass the Madonnas of Fra Angelico, Raphael, Correggio, Michael Angelo, Fra Filippo Lippi, &c. Greater interest will, however, be generally felt in the representation of the various incidents in the life and death of Christ. A true insight into the story of the Gospels can be acquired from such paintings as Sir E. Burne Jones’ Adoration of the Magi, Sir J. E. Millais’ The Carpenter’s Shop, Holman Hunt’s Triumph of the Innocents and Shadow of Death, Leonardo da Vinci’s Last Supper, Dürer’s series on the Suffering Christ, and various others. We are allowed, by the courtesy of Messrs. Black, to reproduce THE CARPENTER’S SHOP and DÜRER’S CRUCIFIXION. Concerning the former Dr. Farrar writes :—

“Sir J. E. Millais’ picture, which we here reproduce, has all the charm and seriousness which marked the works of the pre-Raphaelite Brotherhood. It is one of the painter’s earliest works, but it is one which would have delighted Botticelli or Fra Bartolommeo. It represents a carpenter’s shop, along which run large trestles with rough planks upon them. At one end of it St. Joseph has been labouring ; at the other, a fine youth, presumably one of the brethren of the Lord, continues his work with unsympathetic indifference. Jesus, a young boy, has wounded His hand on a large projecting nail, which an aged woman, intended probably for St. Anna, who stands on the further side of the table, has been trying to pull out with a pair of pincers. The Virgin, seeing the wound, which is in the centre of the palm of the left hand, has come forward in deep anxiety, and has thrust her arm through the Child’s right arm, while she is impressing upon His cheek an agonised kiss. She is very simply dressed in a dark-coloured robe with a white coif which covers her head, and her expression, apart from the momentary distress, is worn and almost haggard. Joseph has leant forward, and is resting one hand on the Child’s shoulder, while with the other he bends back His hand to look at the wound, from which a drop of blood has fallen on the instep of His foot. The wound in the hand and the blood-drop on the foot foreshadow two of the Five Wounds which were to come. An exquisitely beautiful child with dark curly hair, who wears round his loins a strip of camel’s skin, is perhaps intended for the youthful Baptist. He is coming round the table with a metal basin of water to wash the wound. He wears an expression of anxious and loving



THE BAPTISM OF CHRIST. (Goodwyn Lewis.)

sympathy. The Holy Child Himself is barefooted, and is clad in a seamless tunic, which He is holding back with one hand to prevent it from being stained. He has a soft, gentle, but almost effeminate beauty, more winning perhaps than that of the other boy, but far less virile. All the accessories are symbolic. A dove broods on the rung of a ladder, which rests against the wall. Through the open window some wandering sheep of an untended herd are looking in as though searching for their shepherd. The shavings on the floor recall the rude outline of a Latin cross. The motto of the picture is from Zechariah xiii. 6: 'And one shall say unto Him, what are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends.' The verse, it need hardly be said, is only a distant symbolic application—a sort of Christian targum on the words of the ancient prophecy, not unlike some of those which we find in St. Matthew's Gospel. In the original they have no reference whatever to Christ, but involve a widely different, and indeed wholly unconnected, connotation."

The work of Dürer, the greatest representative of the German school, is in a very different style, but it is remarkably effective. Of *THE CRUCIFIXION* Mr. W. B. Scott, whom Dr. Farrar quotes, says it is "a work above criticism; noble beyond most of the creations of human genius. The sad mother, sunk upon the ground, and the group supporting her, are truly touching; the sun and moon (they are represented with human faces) sympathise, and three angels save the blood from the blessed wounds in cups."

On one subject we have a complaint to make against Dr. Farrar. The representations of the baptism of Christ are none of them in accordance with the narratives. They represent it, even where Christ is standing up to the waist in the Jordan, as a pouring. No trustworthy authority would now for a moment contend for the accuracy of this. We wish that, in the interests of accuracy, Archdeacon Farrar had found space in his volume for a reproduction of *THE BAPTISM OF CHRIST* by the late Mr. Goodwyn Lewis, which the Baptist Tract and Book Society permit us herewith to present.

MR. DAVID DOUGLAS'S BOOKS ON SCOTLAND.

THE HUMOUR OF THE SCOT: 'Neath Northern Lights and Southern Cross, by James Inglis, may be regarded as a sequel to his last year's book, "Oor Ain Folk," a work which has already taken rank with Dean Ramsay's "Reminiscences of Scottish Character." Mr. Inglis, a son of the manse, is in full sympathy with all that is best and highest in Scottish life and character, but is by no means blind to its weaker sides. He has travelled far and wide, and seen his countrymen under many varieties of condition. He has heard the old yarns spun again and again under circumstances which give them new piquancy and force, and is better able to appreciate their value than are those who have remained all their life at home. He writes freely and pithily, and it would be possible for us—did our space permit—to quote page after page in every part of his book which would be provocative of pure

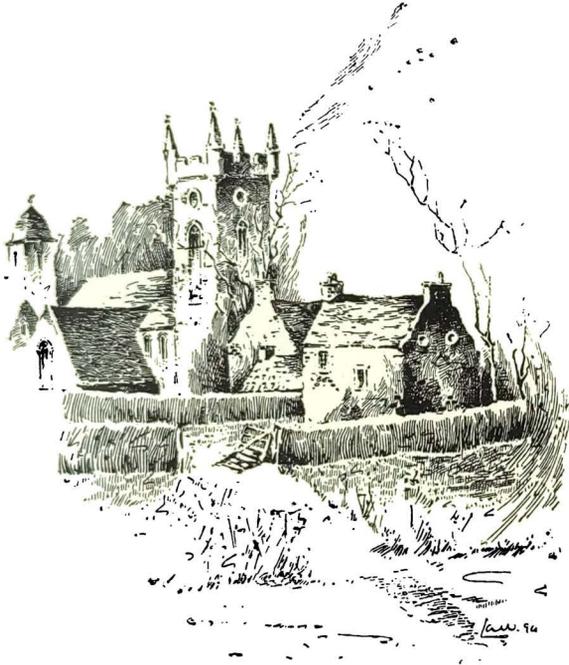
and healthful hilarity. This is one of the too few books which do good like a medicine.—**THE FRINGES OF FIFE.** By John Geddie. Perhaps no part of our country has kept more of its old-world character than the chain of royal burghs which, grey and time-worn, skirt the rocky northern shore of the Firth of Forth; and certainly no people are more in keeping with their surroundings than the folk of Fife, which is in itself a miniature “kingdon,” and contains the quintessence of Scottish life and character. Mr. Geddie spared no pains to understand the individuality of Fife burgh and Fife burgher. He made his trip in the days of the easterly Haar, when the visitors had fled before it and left the native to himself. As a result, he presents us with a sketch of these



THE STUDY, CULROSS.

quaint old towns and their inhabitants which has admirably caught the local colour, and shown them in their everyday dress with sympathy and truth. His touch is delicate, and he has a keen eye for the humorous side of things. The illustrations (by Mr. Louis Weierter) are on their side faithful, and, at the same time, artistic and spirited reproductions of some of the quaint architecture of the district. Mr. Douglas allows us to present several good specimens of them. From “*The Fringes of Fife*” we are able to give several illustrations. The frontispiece to the book represents **THE STUDY, CULROSS.** Mr. Geddie says of it: “Strolling down the Tanyard Brae from the Abbey precincts, we arrest our steps in the open space beside the Cross. The little

'place' is the centre of the burgh. Turn where you like there are groupings of ancient houses with initials, dates, devices, and mottoes carved on door lintel, and vistas of steep and narrow 'causeway.' Within a few feet of the Cross we note two sixteenth-century dates on the old walls—1577 and 1591. Another quaint edifice, close by the cosy hostelry of the 'Dundonald Arms,' is the reputed residence of the 'Saintly Leighton.' But the most noticeable and well-preserved of the group is the building with the tall entrance-tower, known as 'The Study,' which with our backs to its venerable *vis-a-vis*, 'The Ark,' we pause to sketch. Its name and story are somewhat of a mystery.



CULROSS ABBEY CHURCH.

But it is a pleasing fancy that up that straight and winding staircase in that curious little topmost chamber, with winnocks looking to the different airts of heaven, dwelt some forgotten scholar, who alternately pored over his books, watched the stars, and gazed down, as did the monks before him, on the gabble and stir of the little bourg." Concerning CULROSS ABBEY CHURCH we read: "The Gothic tracery on the gable wall of the 'Chapel Barn' (now the West Lodge to the Abbey House) announces the neighbourhood of the venerable Abbey Church; and at the turn of the brae we come suddenly upon the massive Norman tower, the centre of the group of ancient trees and

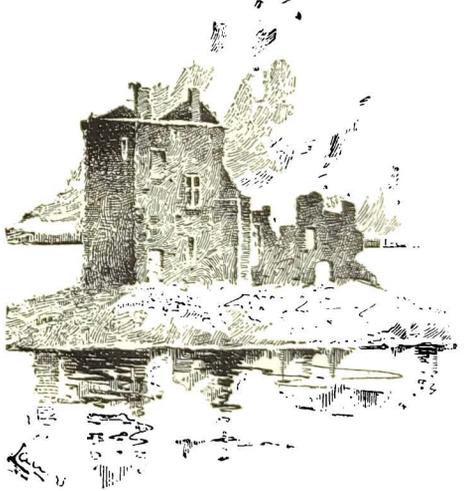
buildings that look down from their commanding site on the roofs and the causeways of Culross and on the Firth beyond. Purists in architecture find



KILCONQUHAR CHURCH.

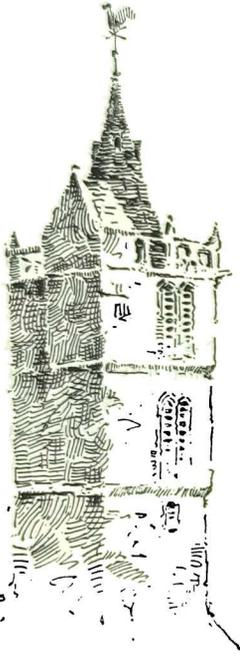
fault with the perpendicular battlements, as recent and out of keeping. But the general effect is noble. The present parish church occupies the choir of the pre-Reformation structure. It has echoed so much to strong Calvinist doctrine since the monks were put to flight. For at Culross, Fraser of Brea preached philippics against Prelacy, and told of his strange religious 'experiences' while a prisoner for conscience sake on the Bass; and here, too, Boston of Ettrick and the Erskines sowed the seed of the Secession."—

ROSYTH CASTLE, on a spur of the coast half a mile to the east of Brucehaven, is a lonely, old-world place, with its memories of vanished grandeur. "Here, some tell us, at the 'landing-place of the headland,' Margaret, Saint and Queen, with her brother, the Atheling, her mother and sister, and the refugee Anglian lords, must have stepped ashore, after finding shelter in St. Margaret's Hope, to be received with open arms by Malcolm Greathead, and to change the course of Scottish and Fife history. Here, five hundred years later—as seems partly attested by the date, 1571, and the initials 'M. R.' above the portal—Mary Stuart rested on one of her many journeys through Fife. Cromwell's mother is said to have been of the family of the Stewarts of Rosyth, and Carlyle tells us that the genealogists have indubitably proved that Oliver was 'the fractional part of half a cousin' to the Royal Martyr. Little the stern-souled Protector recked of sentimental reasons for sparing the place when, from the other side of the Forth, he watched his troopers battering the keep."



ROSYTH CASTLE.

As becomes a true Scot, Mr. Geddie takes special note of the parish churches. We have been struck with the general resemblance—along with many specific differences—in their towers and spires. This will be seen by comparing Culross Abbey, Kilconquhar, and East Anster churches.



EASTER ANSTER CHURCH.

Concerning KILCONQUHAR CHURCH—"The fine tower of Kilconquhar Church rises above the trees that screen the village and the loch." In its neighbourhood is Balcarres House, with its picturesque crag, the home of the Lindsays, whose history is one long chapter of romance, and one of whose daughters wrote the fine old song, "Auld Robin Gray," whose cottage is near. EAST ANSTER CHURCH has a curious lop-sided tower, crowned by a weather-beaten bartizan and abbreviated spire. This old royal burgh was the birthplace of Dr. Thomas Chalmers, the founder of the Free Church of Scotland, of Professor Goodsir, of William Tennant, of several Admirals, and was also the scene of "Maggie Lauder's" fame.—OUR JOURNAL INTO SCOTLAND. Anno Domini, 1629, 5th November. From Lowther C. Lowther, M. R. Fallon, Peter Manson. Young Sir Christopher Lowther's journal of a three weeks' tour in Scotland more than 260 years ago has a distinct value, not only to historians and antiquarians, but to all students of life and manners. The traveller's progress from Carlisle to "Barronet Grameland" (Netherby), Langham, Selkirk, Galashiels, Edinburgh, Kinross, Perth, is told in language at once quaint and graphic, so that we gain a good idea of

the simple, antiquated life, strange even to the travellers of two and a half centuries ago. Thus we are told that Selkerigg (Selkirk) is governed by two bailiffs, who keep court of themselves, and hang and punish according as their custom is. "They have a very pretty church, where the hammermen and other tradesmen have several seats mounted above the rest; the gentlemen below the tradesmen, in the ground seats. The women sit in the high end of the church, with us the choir. . . . On a corner of the outside of the choir is fastened an iron chain in a thing they call the Jogges (Mr. Douglas says it should be the branks), which is for such as offend, but especially for women brawlers, their head being put through it, and another iron in their mouth. So abide foaming till such time as the bailiffs please to dismiss them, it being in time of divine service. . . . The women are churched before the service begins. Through Scotland the people in church, when the parson saith any prayers, they use a humming kind of lamentation

for their sins. The inhabitants of Selkraig are a drunken kind of people. . . . Here had we a choking smoky chamber, and drunken, unruly company thrust in upon us, called for ale and wine, and left it on our score." This is but a specimen of the quaint and amusing things which abound in the volume. The whole of it has been carefully edited by Mr. Walter Douglas, and is enriched with useful footnotes.

THE LILAC SUNBONNET. By S. R. Crockett. London : T. Fisher Unwin ; Glasgow : W. Pollock Wylie, *Christian Leader* Office.

CRITICS are finding fault with Mr. Crockett because he is writing too rapidly and in danger of becoming artificial and melodramatic. It would be easy to take exception to various points in his latest story. Its style is not always simple, the names of some of the characters are a little outlandish, and one or two of its incidents border on the ridiculous. But after making all deductions, it is a story which any man might be proud to have written. Mr. Crockett's descriptions of Galloway scenery, of loch and moor and hillside, of rustic life, among ploughmen and shepherds, in field and home, are full of brilliant and vivid realism. Ralph Peden and Winsome Charteris—the hero and heroine—are drawn with a firm hand, and Winsome, in her lilac sunbonnet, answers admirably to her name. The love of these two—culminating, after various difficulties, as it should, in their marriage—is sweet and wholesome, and shows us what love in its freshness and purity was designed to be to us. The portraits of Walter Skirring and the old grandmother, and still more of the peasantry, are all successful. They are sharply defined, and speak with a ruggedness and humour which are racy of the soil. Saunders Mondieworth and Meg Kessock, whom he hopelessly woos, John Bairdieson, and, above all, daft Jock Gordon, are characters which will live. The scene in the "Meeting of the Synod," which certainly reads like a caricature, is not without a foundation of fact. We have not space for long extracts, but the following on "the death of the Deil" is a fair specimen of the humours of the book:—"John Scott, 'the theological herd,' who does not hold wi' sae muckle speakin' about the deil, announces that the minister was sayin' that the New Moderates threep that there's nae deil at a'. He dee'd some time since ! 'Dinna tell me,' said Jock Gordon, 'that the poor deil's deed, and that we'll hae to put up wi' Ebie Farrish. Na, na, Jock may be daft, but he kens better than that. 'They say,' said John Scott, pulling meditatively at his cutty, 'that the pooer is vested noo in a kind o' comy-tee !' 'I dinna haud wi' comy-tees mysel,' replied Meg ; 'it's juist haein' mony maisters, ilka yin mair canker-some and thrawn than anither !' 'Weel, gin this news be true, an' the Auld Deil's deed at last, there's a heep o' fowk in this parish should be mentioned in his wull,' said Jock Gordon significantly. 'They're near kin till him—forby a heep o' bairns that he hess i' the laich side o' the loch. They're too hard and near there, they'll no gie a puir body as muckle as a meal o' meat or the shelter o' a barn.' 'But,' said Ebie Farrish, who had been thinking that after all the new plan might have its conveniences, 'gin there's nae deil

to tempt, there'll be nae deil to punish.' But the herd was a staunch Marrow man. He was not led away by any human criticism, nor yet by the new theology. 'New Licht here, New Licht there,' he said; 'I canna' pairt wi' ma deil. Na, na, that's ower muckle to expect o' a man o' ma age!'"

BESIDE THE BONNIE BRIER BUSH. By Ian Maclaren. Hodder & Stoughton.

To many of our readers these admirable Scotch stories are already well known, and those who know them best will be the best pleased to have them collected into a volume. Let no one run away with the idea that "Ian Maclaren" is an echo of Mr. Barrie or any other writer. His general standpoint, his style, his pathos, and his humour are all his own. Drumtochty is not so far away from Thrums that its characters are utterly dissimilar, but "Ian Maclaren's" treatment of them is decidedly original. Mr. Barrie may have more humour than "Ian Maclaren," but in spiritual insight, religious fervour, and depth of pathos he is far behind him. The pictures of the village dominie, of the poor lad who gains the highest distinctions and prizes at the university and goes home to die, of the young minister who feels in his preaching the sacred influence of his mother's love, and is thereby kept true to the central points of his work, are admirable. Humour and pathos are exquisitely mingled in the story of the humiliation and conversion, it might almost be called, of Lachlan Campbell, the heresy hunter and kirk censor. But perhaps the finest sketch is that of "A Doctor of the Old School"—alas, that it should be the old school!—brusque in manner, but tender-hearted as a child, heroically devoted to duty, and spending himself to the uttermost for the people, though he gains but the sparsest of livelihoods. The scene in the stream when the famous Edinburgh physician is terrified at the mass of black water racing past him and rising to the axles, creeping to the shafts, and threatening to carry the dog-cart away is delightful. He orders the doctor to turn back. He would not be drowned for anyone. "Sit doon," thundered Maclure. "Condemned ye will be suner or later gin ye shirk yir duty, but through the water ye gang the day." Nor do we know anything more powerful than "The Doctor's Last Journey." No man worth calling a man could read it with dry eyes. And, indeed, no man worth calling a man could read the book as a whole without being made both wiser and better. Incidents in "Beside the Bonnie Brier Bush" have been used by more than one preacher with—as we can testify—marked effect. To many of us this is one of the books of the season.

TALES OF THE PUNJAB: Told by the People. By Flora Annie Steel. With Illustrations by J. Lockwood Kipling, C.I.E., and Notes by R. C. Temple. —THE FABLES OF ÆSOP. Selected, Told Anew, and Their History Traced by Joseph Jacobs. Done into Pictures by Richard Heighway. London: Macmillan & Co.

To their Cranford Series Messrs. Macmillan have added two choice volumes, both from a literary and artistic standpoint. Mrs. Steel, whose

Indian stories take rank with Mr. Rudyard Kipling's, has thrown the fruits of her wide knowledge of Indian folk-lore into a simple and attractive form. "All these stories are strictly folk-tales passing current among a people



LITTLE ANKLE-BONE.

who can neither read nor write, and whose diction is full of colloquialisms, and, if we choose to call them so, vulgarisms." They are mainly of the fairy-tale

type, and have been gathered from the lips of Indian villagers themselves during winter tours through the various districts of which her husband was chief magistrate. In the dusk of the evening the men, women, and children gather together in what is emphatically *the story-telling time*. The stories are racy and humorous as well as instructive, being rarely without a moral. Mrs. Steel tells them in a style well adapted to children. The Notes by Mr. R. C. Temple are of a more technical and scholarly type, and appeal directly to folk-lorists. Mr. J. Lockwood Kipling's delightful and fantastic illustrations add greatly to the value of the book. We reproduce one representing **LITTLE ANKLE-BONE**, a story that indicates the popular belief in some invisible shepherd, "a spirit of the wilds. The story itself is grotesque enough. A little boy was eaten by a wolf,



THE WOLF AND THE KID.

and his ankle-bone, threaded with a string, was hung on a tree, where it danced and swung in the sunlight. Stolen treasures were left under the tree. " 'Now,' said Little Ankle-Bone to himself, 'I shall lead a fine life!' So he gathered his treasures together, and sat under the tree that drooped over the pond, and played so sweetly on a new shepherd's pipe that all the beasts of the forest and the birds of the air and the fishes of the pond came to listen to him. Then Little Ankle-Bone put marble basins round the pond for the animals to drink out of, and in the evening the does, and the tigresses, and the she-wolves gathered round him to be milked, and when he had drunk his fill he milked the rest into the pond, till at last it became a pond of milk. And

Little Ankle-Bone sat by the milken pond and piped away on his shepherd's pipe." Having later on escaped from the grasp of the king, he takes his seat under the tree again, "and there he sits still, and plays his shepherd's pipe, while all the beasts of the forest, and the birds of the air, and fishes of the pond gather round and listen to his music. And sometimes people wandering through the pathless plain hear the pipe, and they say: 'That is Little Ankle-Bone who was eaten by a wolf ages ago!'"

Mr. Jacobs has made a capital selection from the "Fables of Æsop," giving a history of the fables, and presenting the stories in their simplest form. Mr. Heighway's illustrations are ingenious and good. Take, *e.g.*, THE WOLF AND THE KID. "A kid was once perched up on the top of a house, and looking down saw a wolf passing under him. Immediately he began to revile and attack his enemy. 'Murderer and thief,' he cried, 'what do you here near honest folks' houses? How dare you make an appearance where your vile deeds are known?' 'Curse away, my friend,' said the Wolf, 'it is easy to be brave from a safe distance.'"

MESSRS. J. NISBET AND CO.'S BOOKS.

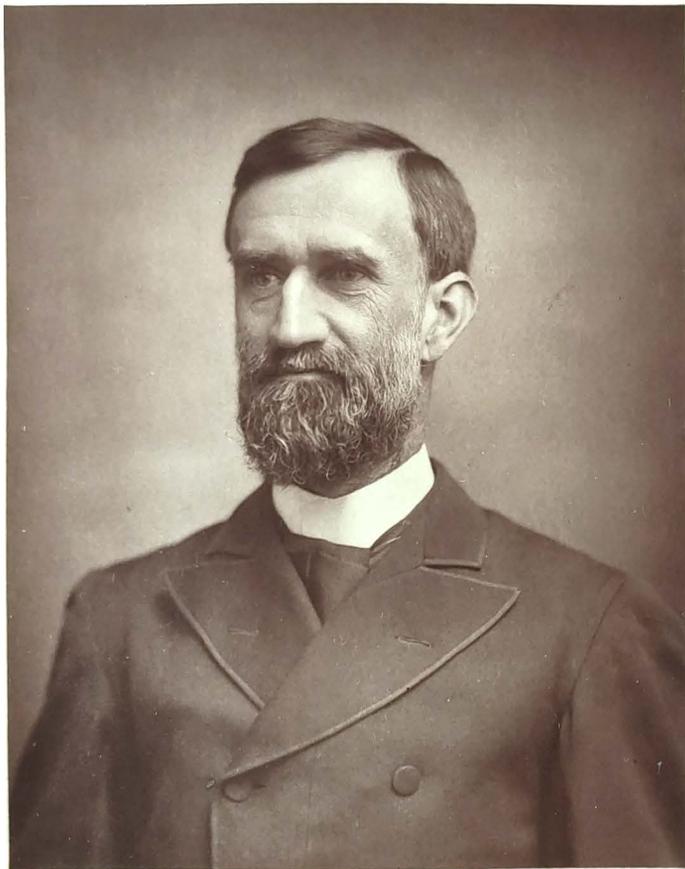
THE HOLIEST OF ALL. An Exposition of the Epistle to the Hebrews. By the Rev. Andrew Murray. Mr. Murray's previous works, "Abide in Christ," "The New Life," &c., have gained such wide acceptance in England that a new volume from his pen comes with the best and most effective commendation. The Epistle to the Hebrews is a Scripture whose exposition and application give scope to his peculiar powers, and he is right in thinking that its message, its counsels and warnings, are peculiarly appropriate to the state of the whole Church of to-day, marked as it is by the lack of thoroughness and steadfastness, of perseverance and progress. We here find pointed out the secret and sources of failure, as well as the specific cure for its various forms. The knowledge of Christ in His heavenly priesthood, and the truths related therewith, are too feebly apprehended, and whatever gives them higher prominence and stronger emphasis is of service. Mr. Murray's exposition is always sound and judicious. His analysis is admirable. His remarks are luminous and pointed, his questions penetrating, and he never fails to bring us into the direct presence of the Master.—LYRICS OF A LONG LIFE. By Newman Hall. Dr. Newman Hall has gathered into a single volume a selection of his Hymns and Lyrics published at different times throughout his life. They are well worthy of such an honour. Many of his "Mountain Musings" are especially beautiful, and the hymns are admirably adapted for congregational singing. It is a wonder that more of them have not found their way into our ordinary hymnals. But perhaps the section which is especially welcome is the closing one, containing Hymns for Children, many of which are very choice.—PRAYERS FOR HEART AND HOME: Being Morning and Evening Devotions for a Month, for Family and Private Use. By Rev. F. B. Meyer, B.A. For simplicity of aim, concentration on the things of God, devoutness of feeling, and aptness of language, it would be impossible to find a more

beautiful household manual.—STEP BY STEP THROUGH THE BIBLE. By Edith Ralph. Part III. The third part of this work deals in a simple and straightforward way with the records of the Perfect Life recorded in the four Gospels. Miss Ralph writes in a manner which is sure to gain the ear of children, and to instil into their minds a love for the great principles taught by Christ. Is it necessary for her, by the way, to speak of an "English poet named Tennyson"?—Messrs. J. Nisbet & Co. send out THE BIBLICAL ILLUSTRATOR (Romans, 2 vols.). We have so often described the character of this remarkable and unique work that there is no need to do more than indicate its progress. The editor has culled gems of thought and illustration "by the score" from every possible quarter, and there is hardly a phrase of the Epistle which is not amply elucidated. Perhaps the only risk is that preachers who use it will suffer from an *embarras de richesse*.

MESSRS. W. BLACKWOOD & SONS have issued new and cheap editions of Mrs. Oliphant's series of novels, THE CHRONICLES OF CARLINGFORD. One volume includes SALEM CHAPEL and THE DOCTOR'S FAMILY; another THE PERPETUAL CURATE and THE RECTOR; a third MISS MARJORIBANKS. They are all old favourites, having held their ground for more than thirty years. Mrs. Oliphant is the most versatile and distinguished of living novelists. There is no branch of her art of which she has not a complete mastery. Her shrewd observation of life, her power of portraiture, her psychological analysis, and her attention to minute details are unsurpassed. That so prolific a writer might here and there improve her work by careful pruning is indisputable. That she is always absolutely fair and unbiased no reader of, e.g., "Salem Chapel" would contend. She has caricatured rather than portrayed "the unlovely features" of Dissent as in Mr. Tozer, the butterman, and certainly failed to act upon the principle of discerning a soul of good in things evil. But her writing is always racy and brilliant, and even those who smart from what they deem its occasional injustice rarely fail to learn from it. Be it remembered, too, that in "The Perpetual Curate" and "The Rector" she shows off the weak points of the Established Church as unsparingly as in "Salem Chapel" she castigated certain abnormal phases of Dissent. With all their drawbacks Mrs. Oliphant's "Chronicles of Carlingford" are better worth reading than the weak, trashy stories and the "realistic studies" now so much in vogue.

WE have received from the S. P. C. K. REPORTS OF THE BOARD OF MISSIONS OF THE PROVINCES OF CANTERBURY AND YORK ON THE MISSION FIELD. Published under the direction of the Tract Committee. The volume gives a capital bird's-eye view of the mission work carried on by the English Church in various parts of the world; and we need not say that that work is viewed with great sympathy by our readers. The accounts of work in China, Japan, and Corea have a special interest just now. The whole volume will be studied with profit.

OUR OWN GAZETTE AND Y.W.C.A. NEWS, Vol. XI. (London: S. W. Partridge & Co., 9, Paternoster Row), is sure to be interesting to those for whom it is written.



*London Stereoscopic Company.
(Permanent Photo)*

*From a photo by Walter Davy,
26, James Street, Harrogate.*

*Yours faithfully
John. G. Raws.*

THE
BAPTIST MAGAZINE

FEBRUARY, 1895.

THE REV. J. G. RAWES.

NO minister among his contemporaries has won a warmer place in the affectionate esteem of the Baptist churches of Lancashire and Yorkshire than the Rev. J. G. Rawes, whose portrait we this month present to our readers. It has been won unsought by singular sweetness of nature and swiftness of sympathy, by earnest loyalty to Christ, and unstinted, unselfish service to men. The news that Mr. Rawes had been led, by considerations of climate, to resolve on leaving England for Australia, has occasioned wide-spread regret in the Northern counties, where his work has lain. The present writer has good reason to think that he speaks for very many, when he wishes for one so much beloved the richest blessings in his new home on the other side of the world, and commends him, if these lines should reach Adelaide, to the hopeful welcome of the church in Flinders Street, whose open-hearted kindness the writer well knows.

Mr. Rawes was born in Bacup, a manufacturing town in Lancashire, and long the seat of staunch Baptist churches. After the usual education for commercial life, he engaged in business; but when about twenty years of age "was laid hold of by" Jesus Christ, and soon after began village preaching. His aptitude in that work suggested to himself and to others his devoting himself to the ministry, and, accordingly, he entered Rawdon College, where the stimulating and guiding influences of Mr. Rooke, the then president, and of Mr. Medley, who happily still is spared to the College, largely contributed to his mental and spiritual growth.

His first charge was at Kimbolton, Huntingdonshire, whence he removed to Ulverston for a short term. In 1883 the health of Dr. Maclaren made his having assistance necessary, and Mr. Raws was unanimously and warmly approved of by the church and congregation at Union Chapel, Manchester. In this important position he remained for six years, labouring with the senior pastor as a son with a father, with a cordial sympathy which never failed, and a devotion to his work which secured universal esteem and warm affection. The relation of senior and junior pastor is thought to be a difficult one. So it often is, but in the case of Mr. Raws and Dr. Maclaren both would unite in saying that no jar, jealousy, or shadow of disagreement ever flitted across their cordial relations. Perhaps this testimony from one who knows may prepare for Mr. Raws the welcome, which he well deserves, in entering upon a similar relation with the church in Adelaide and its honoured minister. The writer is sure that they and he may absolutely trust in Mr. Raws' loyalty, freedom from petty jealousies, and in his unflinching readiness to serve the church and its pastor.

Mr. Raws has singular gifts for organising and setting people to work, which are all the more efficient because he works hard himself. His energy established and conducted many forms of Christian usefulness, which still remain in healthy operation in the Church. He has also great power in winning the confidence and affection of the young, and his labours among them bore fruit and are gratefully remembered to this day by very many. During Dr. Maclaren's absence in Australia for six months, Mr. Raws was left in sole charge of the congregation, and held it together in unabated strength. Soon after Dr. Maclaren's return, an invitation to Harrogate was accepted by Mr. Raws, to the great regret of all his congregation in Manchester and of the senior pastor. These sentiments were expressed by the presentation of a cheque for a substantial amount and by other tokens of good will. A resolution of the church, passed when his removal was as yet undecided, assures him that "they cannot but contemplate with deep regret and real sorrow the prospect," and expresses "their warm love, unabated confidence, and fullest sympathy."

Mr. Raws' ministry at Harrogate has been very successful. The congregations have steadily increased, and, notwithstanding the

fluctuations of the population in a fashionable watering-place, and the special difficulties attending spiritual work in such a town, he leaves behind him a strong, united people. As a preacher he is earnestly evangelical: Christ and His salvation are the centre of all his pulpit work. He is far removed from sensationalism or clap-trap, and as far from mere emotionalism. His sermons are carefully thought out, and he seeks to bring out the meaning of his text, and not to take it as a peg on which to hang either "original ideas" or prettinesses remote from its intention. Through his utterances there shines the light of a spirit communing with the Unseen, and in them glows the warmth of an affectionate nature deeply impressed with Divine truth. In Harrogate Mr. Raws has held a prominent place in many good movements. He was one of the founders, and lately was president, of the Temperance Union. He has been especially active in a society for bringing delicate town children of the poorer classes from Leeds, Bradford, &c., for a three weeks' holiday in the country near Harrogate. He began this good work in 1890, and since then nearly 500 children have had the benefit of this change.

In denominational work Mr. Raws has taken his full share. The Yorkshire Association, Rawdon College, and the Baptist Missionary Society have been efficiently served by him, and he has always been ready to help his brethren to the utmost of, and beyond, his physical ability.

The church in Harrogate and a wider circle of friends let him go to Adelaide with many regrets; but their affection for him will not change, nor their prayers for his prosperity and increased usefulness in his new sphere cease. The writer of this brief sketch has a hereditary interest in the welfare of Adelaide and the Baptist churches there, and his regret at parting with Mr. Raws blends with his gladness that the church in Flinders Street is to be enriched by such an accession, and its beloved pastor's hands strengthened by the coming of one who will be a "true yoke-fellow."

A. M.L.

[Since this article was written, Mr. and Mrs. Raws have received a handsome presentation from their friends at Harrogate, including a cheque for three hundred guineas.—Ed.]

THE LATE PROFESSOR W. ROBERTSON SMITH ON
 "THE RELIGION OF THE SEMITES."*

THE first course of Prof. Robertson Smith's Burnett Lectures on the Religion of the Semites was delivered at Aberdeen in the winter of 1888-9. Considerably expanded, and with valuable additions in the shape of notes and indices, these lectures were published in the following autumn. The new edition which appeared towards the close of last year had the advantage of Prof. Smith's revision; but it differs in no material respects from its predecessor. The wish is vain, but cannot be repressed, that Prof. Smith had been able to undertake the more exacting task of preparing for publication the second and third courses of lectures in which he continued and concluded the treatment of his great theme. Health failed him for this; but the unremitting worker did what he could, and laboured during the last weeks of his earthly life to secure that the book now before us should be as free from blemish and as rich in content as his care and vast erudition could make it. Still, at best, the book is but a fragment—a story abruptly interrupted, whose sequel and conclusion can now never be supplied by the master-hand which traced its plan and elaborated its commencement. It seems too much to hope that another scholar will soon appear, possessing the peculiar combination of qualities and acquirements which distinguished Robertson Smith, and fitted thereby to resume and to complete the work from which he has been removed. But let it not be supposed that the present volume, if fragmentary, is other than a very substantial and instructive contribution to a subject full of interest for students of the Old Testament, and, indeed, for Christian people at large.

It may be worth while to endeavour to indicate the nature of the task which Prof. Smith undertook, the plan he proposed to follow in its execution, and how far he progressed within the limits.

* *Lectures on the Religion of the Semites.* First Series: Fundamental Institutions. By the late W. Robertson Smith, M.A., LL.D., Professor of Arabic in the University of Cambridge. New Edition; Revised throughout by the Author. Adam & Charles Black. 1894.

of the first series of discourses. The lecturer's theme, chosen for him by the Trustees of the Burnett Fund, was this: "The primitive religions of the Semitic peoples, viewed in relation to other ancient religions, and to the spiritual religion of the Old Testament and of Christianity." In the main, therefore, the problem was to trace the characteristics of antique Semitic heathenism. The importance of such a study in Comparative Religion may be discerned without much difficulty, even by those of us who belong to the more benighted regions south of the Tweed. "In Scotland, at least," says Prof. Smith, "no words need be wasted to prove that a right understanding of the religion of the Old Testament is the only way to a right understanding of the Christian faith; but it is not so fully recognised, except in the circle of professed scholars, that the doctrines and ordinances of the Old Testament cannot be thoroughly comprehended until they are put into comparison with the religion of the nations akin to the Israelites." It is strange that so little had been attempted in this direction previously; it would be stranger still if the revival of interest in the historical study of the Old Testament religion had led to no attempt to push investigation further, and to determine, if possible, the character and development of "the religions of the races with which the Hebrews were cognate by natural descent, and with which also they were historically in constant touch." The difficulty has been, and still is, that the evidence available for such a study is so scanty. Indeed, it may fairly occur to readers of Prof. Smith's lectures to say that, if he has made out with clearness certain distinctive features of Semitism in a remote antiquity, it cannot be claimed for him with confidence that he has recovered and brought to the light of day "the *primitive* religions" of the Semitic peoples. He frankly owns that "we have not the materials for anything like a complete comparative history of Semitic religions."

Prof. Smith's original design was to treat his subject in three parts, each to be completed in one set of lectures; the first to deal with practical religious institutions; the second to discuss the nature and origin of the gods of Semitic heathenism; the third to be devoted to "an examination of the part which Semitic religion has played in universal history, and its influence on the

general progress of humanity, whether in virtue of the early contact of Semitic faiths with other systems of antique religion, or—what is more important—in virtue of the influence, both positive and negative, that the common type of Semitic religion has exercised on the formulas and structure of the great monotheistic faiths that have gone forth from Semitic lands" (p. 26). But it was found impossible to adhere strictly to this admirable scheme. The discussion of the fundamental religious institutions could not be kept within the limits of a single course of lectures; the great subject of the origin and nature of sacrifice demanded and received so full a treatment that much else belonging to the first part of the plan had to be relegated to the second course.

It is important to notice that a commencement is made with a study of usages, of practical religious institutions, not with faiths or myths. For beliefs were to the ancient world quite subordinate, and myths were changed with more facility than rites. "Our modern habit is to look at religion from the side of belief rather than of practice. . . . But the antique religions had for the most part no creed; they consisted entirely of institutions and practices" (p. 16). Again: "It may be affirmed with confidence that in almost every case the myth was derived from the ritual, and not the ritual from the myth; for the ritual was fixed, and the myth was variable; the ritual was obligatory, and faith in the myth was at the discretion of the worshipper" (p. 18). Hence, in regard to Semitic religions, it is of primary importance to ascertain "what the working religious institutions were." Since, however, all religious acts had a material embodiment, it is needful, as a preliminary to this investigation, to have "some elementary notions of the relations which early races of mankind conceived to subsist between gods and men on the one hand, and the material universe on the other" (p. 24). To this introductory matter four of the eleven lectures contained in Prof. Smith's book are devoted. It is shown that later forms of Semitism took their rise in small, exclusive communities, in which each "was born into a fixed relation to certain gods as surely as he was born into relation to his fellow-men. . . . There was no separation between the spheres of religion and of ordinary life" (p. 30). The god stood to the community in the relation at once of father and

of king, and was conceived as being of the same kin as his worshippers. He and they "make up a society united by the bond of blood." It follows from this that the foundation of religion among the Semites is not to be sought in a vague fear of unknown powers, but in "a loving reverence for known gods who are knit to their worshippers by strong bonds of kinship" (p. 54). Let those bonds be maintained, and all would be well; the deity must exercise his power on behalf of his own community. "The prophetic idea that Jehovah will vindicate the right, even in the destruction of His own people Israel, involves an ethical standard as foreign to Semitic as to Aryan tradition" (p. 74). But not only did antique peoples hold themselves to be closely related, through participation in a common life, to their tribal gods, they also regarded themselves as related through those gods to certain classes of animate and inanimate things. A "quasi-human life" was readily ascribed to objects within the supposed domain of the gods, and the supernatural was then identified with that life. Such objects were then esteemed "holy." A matter of much importance is the distinction to be observed in the idea of *holiness* as it was current in pagan Semitic religions, and as we find it in the Hebrew prophets. To the latter it is an ethical idea. But to Semitic heathenism it had nothing to do with morality. It was essentially "a restriction on the licence of man in the free use of natural things" (p. 150). "Holy" are things and places to which the deity has special relations which must be respected; thus the spot where the god has given some special manifestation of himself, or where some symbol of him stands, is intensely holy. Some symbol of deity, whether natural or artificial, was always present in Semitic shrines. But it was at the altar that the worshipper came into closest contact with his god. Originally the altar was not a hearth, but a stone pillar or a cairn beside which a victim was slain, and to which its blood was applied. The stone or stone-heap might indeed serve both as altar and idol, and thus the sacrificial blood be made over most immediately to the deity. "It seems most probable that the choice of a pillar or cairn as the primitive idol was not dictated by any other consideration than convenience for ritual purposes" (p. 212).

What, now, was the fundamental idea in Semitic sacrifice, and why was it deemed essential to bring the blood of the victim into direct contact with the god? To this Prof. Smith makes answer that "the leading idea in the animal sacrifices of the Semites . . . was not that of a gift made over to the god, but of an act of communion, in which the god and his worshippers unite by partaking together of the flesh and blood of a sacred victim" (p. 226). This sacrificial meal was the symbol and the confirmation of fellowship and of mutual social obligations. All sacrifice was originally the act of a clan, not of an individual, inasmuch as the life sacrificed was, in effect, a tribal life, because of the kinship assumed between the worshippers and the sacrificial animals. The slaughter was indeed justified only by the purpose to confirm the union of tribesmen with one another and with their god. The sense of possessing community of life was renewed and strengthened by actual participation in the flesh and blood, in the life, of one and the same victim. Naturally this idea of sacrificial communion "includes within it the rudimentary conception of a piacular ceremony. In all the older forms of Semitic ritual the notions of communion and atonement are bound up together, atonement being simply an act of communion designed to wipe out all memory of previous estrangement" (p. 320). It is clear that in the sacrificial rite, as thus described, the significance lay, not in the death of the victim, but in the application of the blood and participation in the "living" flesh (p. 338). Prof. Smith holds that, on the evidence he adduces, he is warranted in tracing all later forms of Semitic sacrifice back, as to their original, to this one very expressive, if also very crude, form of sacrificial communion. The changes which took place in ritual and in the interpretation of ritual are explained as due partly to the growth of the idea of property, and partly to the loss of the older meaning of the sacrificial act. With the rise of the notion of private property, men came to see in sacrifice a means whereby something, which they claimed as their own, might be transferred by them to their god; hence the burning of a victim, or of portions of a victim. When the older conception of the communal sacrifice, as a means to re-tie the life-bond between the god and his worshippers, was lost, the way was further opened for innovation. Another

interpretation had to be sought, "and none lay nearer than that the sin of the community was concentrated on the victim, and that its death was accepted as a sacrifice to divine justice" (p. 422). It may be added in this connection that Prof. Smith maintains that the view, widely held in ancient heathenism, that animal victims were substitutes for the human lives which, in a yet earlier age, were offered in sacrifice, is due also to the loss of the primitive notion of the kinship of men with animals. If still, in the absence of that notion, the slaughter of an animal was treated with all the solemnity befitting the shedding of kindred blood, it would be explained that "the victim took the place of a man" (p. 365). It may, however, prove that Prof. Smith has himself inverted the true order, and that human sacrifices among the Semites in historic times are not due to a relatively modern and mistaken view of the meaning of sacrifice, but are rather to be regarded as late examples of a more primitive practice, which had generally given place to one less repulsive and more merciful.

This very hasty and imperfect attempt to afford some indication of the substance and drift of a remarkable book must now be brought to a conclusion. Some of Professor Smith's positions may have to be abandoned if further research should avail to throw more light upon his subject. Notably, the doubt still remains, which was expressed by a well-known scholar (Dr. K. Budde) soon after the issue of the former edition of these lectures, whether *all* sacrifice can rightly be referred to one common source—the sacramental meal—and whether there may not have been from a great antiquity two distinct, though concurrent, forms of oblation, answering to the twofold conception of Semitic deities as fathers and as kings. But whatever modifications may prove to be needful, these lectures will still abound in matter of permanent value, and they will bear enduring witness to the learning, the lucidity, and the quick, spiritual sympathies of their author.

GEO. P. GOULD.

THE latest addition to Messrs. T. & T. Clark's "Handbooks for Bible Classes" is *FROM THE EXILE TO THE ADVENT*, by Rev. William Fairweather, M.A. Its erudition and its literary art are equally conspicuous.

SENTIMENT : A HOMILY.

SENTIMENTALITY commonly means an excess of feeling, and so is foolish; or an affectation of feeling, and so is dishonest; but sentiment is something different; it is a thought produced by fineness of feeling, by an openness to influences which may in the long run elevate character, or, if neglected, degrade it. It is part of its very essence that it almost escapes definition. It is like the aroma of a flower, it exhales from the character, and yet it may indicate, not uncertainly, the real quality of the man, and thus it has a place in the godly life.

Very curiously, we have an example of it imbedded in the ancient Jewish code, which is given in the Book of Exodus. It runs thus:—"Thou shalt not seathe a kid in its mother's milk." Why not? Let us put the plain utilitarian question: What harm would it do? No harm to the kid, for it would be dead; no harm to the mother, for she would be unconscious of what was being done. What would be wrong then? It would violate an unwritten code of compassion, it would injure the finer sense of things, it would coarsen the fibre of the person who did it. We are conscious of a revulsion of feeling against such an act, and that revulsion is to the credit of those who experience it; it justifies itself to our finer instincts.

A domestic animal has its moral rights. It should not be maltreated, it should not be deceived, it should not be rudely dealt with. We are right when in our thought we transfer to it our own feeling, and decline to do to it what we should abhor to have done to ourselves. It may be necessary to kill the kid, but the parent should not be made to furnish that which shall prepare it for the table.

The Scriptures supply many examples of an appeal to sentiment. David had it in his heart to build a temple for the Lord. To that end he made great preparation, his purpose received the distinct approval of Heaven, but he was not permitted to carry it out. He himself reports the reason, and acquiesced in it. "The word of the Lord came to me saying, Thou hast shed blood abundantly, and made great wars: thou shalt not build a house unto my name,

because thou hast shed much blood upon the earth in my sight." That is, David was forbidden to build, upon a ground of sentiment, and our best feelings go with the prohibition. It was not because he was a bloodthirsty man, nor because his heart was not right with God, that David was forbidden, but because to have allowed him to have carried out his purpose would have gone against the higher sense, that a man of the sword should not be the builder of the temple of the God of peace.

In our feeling we unite the purposes and character of a builder with the object for which he builds; yet that feeling has been continually violated. A Roman Pontiff built the Church of St. Peter with money raised by the sale of indulgences; Napoleon completed the cathedral at Milan as a political bribe; and in doing these things, both the emperor and the pontiff offended the best feelings of the best men.

So in another, though kindred direction, it is a just sentiment that makes men chary of welcoming into public offices those who have been guilty of offences against the law, even though these offences be repented of and forgiven. The sentiment that is appealed to is an outwork of public morals; it rests upon the feeling that no visible stain should attach to the men who are to lead others in politics or religion. We are sinners all, yet we understand what is meant when it is said that Cæsar's wife must be above suspicion.

Many years ago, a young men's society, attached to a Christian church, and meeting in a building habitually used for public worship, desired to have a boxing class and bouts with gloves. Was it wrong for these young men to wish to be instructed in the noble art of self-defence? Surely not. Was the building inconvenient for the purpose? It was most convenient. Yet the matter was stopped, and that on the ground that permission would have injured the feelings of excellent people, who would have been shocked if their house of prayer had been turned into a boxing school; and most of us will agree with them. There is a fitness in things; we do not keep fowls in drawing-rooms, nor kennel dogs in bed-chambers.

This fitness penetrates everywhere, and has given rise to decisions of great importance, which, after all, were based upon a

sentiment. When the hubbub arose in the Church at Jerusalem about the widows who were said to have been neglected in the daily ministrations, Peter made the suggestion which created a Scripture precedent for the deacon's office. And thus he pleaded for it: "It is not fitting (*ἀρεστόν*) that we should leave the word of God and serve tables." To minister to the needs of Christ's poor is a noble work; but it is not well, it tends to corruption, if he who ministers in spiritual things has too evident a hand in temporalities. The ancient Church showed its Divine common sense, when without ado, it agreed to the proposal of the Apostle.

But the point needs no further proof. In almost every relation of life there is room not only for the basal qualities of truthfulness and justice—without which a sentiment is as a spire without a church—but also for that fineness of feeling, which is quick to see the fitness of things, gets beyond a rude justice to that more delicate quality, which acknowledges unwritten claims, and is kindly, chivalrous, and reverent, where no decalogue lays down the law. There is a place for the play of sentiment in the higher life of man. It is just there that the inner nature of a man may be best discovered; not pushing his rights to the utmost line, not forgetful of the feelings of others, and, like his Lord, welcoming acts that have no commendation save the spirit that inspires them. When Mary brake the alabaster box of precious spikenard, and anointed the head and the feet of Christ, the cry was raised, "To what purpose is this waste?" and how easy to have proved prodigality. But the Lord, who loved the poor as no one else ever loved them, vindicated the deed, and that upon a sentiment:—"Why trouble ye the woman, for she hath wrought a good work upon Me: she hath come aforehand to anoint My body to the burial." Well were it for us, and for this generation, if in this matter we had more and yet more of the mind of Christ.

EDWARD MEDLEY.

THE COMPREHENSIVE CONCORDANCE to the Holy Scriptures. By Rev. J. B. R. Walker. Thomas Nelson & Sons.—This work, though based on "Cruden's Concordance," is no mere reproduction of it. It contains fifty thousand more references, and its arrangements are in various ways superior. The work is true to its title, and will be invaluable to teachers and preachers. Dr. Wright, of the British and Foreign Bible Society, furnishes in it a succinct account of the growth of the English Bible.

ASSISI.

LIKE many another town in Italy, Assisi is evidently in a state of decadence; its importance at the present time is almost entirely dependent upon the fact that it was the birth-place of St. Francis, the founder of the Franciscan order of monks. The statements made to me when there as to the population of the town varied considerably, but from them it would appear that the number of its inhabitants is now only about half of the twelve or fifteen thousand that it could boast in its palmy days. It is not one of the towns that every tourist in Italy goes to see. Visitors to Assisi are usually either superstitious devotees who make pilgrimage to the shrines and relics of St. Francis, or else art connoisseurs who go to examine the pictures in the churches. My visit in March last was, however, determined by motives of a different sort, as I am neither devotee nor connoisseur, although I was certainly glad to have the opportunity of seeing Giotto's famous frescoes. The main purpose of my visit was to observe and perhaps help forward in some measure a work of evangelization that had then been recently begun, about which I shall have something more to say.

Among the numerous saints in the Roman hagiology there is surely none more worthy of the name than Francis of Assisi, if indeed there be one equally worthy, although he would certainly have been the first to repudiate such a title for himself. Few, indeed, have been the Christians who to anything like an equal extent have been imbued with the spirit of Christ, or have so closely followed His teaching and example. The story of this man's life deserves to be better known than it is generally by Protestants, with some of whose principles he was, consciously or unconsciously, nearly in agreement, although he never actually broke loose from the bonds of Papal authority.

Of recent biographies, the most interesting one that I have read is that of St. Francis, by Paul Sabatier, a book which has made quite a sensation on the Continent, and has now been translated into English. It gives a vivid portraiture of the man, showing how, after a youth devoted to vanity and pleasure, he became

entirely changed, thoroughly "converted"; how he renounced all the worldly advantages of his position as the son of a rich merchant to embrace poverty as his life-long companion, and how he devoted his remaining days to the help and service of others, his watchwords being faith, obedience, love. His love was no narrow sentiment; it included all creation, not merely all human beings, but all animals, beasts, birds, fishes, and even plants, whom he called his brothers and sisters. Around such a personality it was inevitable that in course of time legends of all sorts, even the wildest, should cluster. Accordingly, numerous miracles have been attributed to him, and it is said that some two years before his death he received the "stigmata"—scars in hands, feet, and side similar to those of the five wounds of the crucified Christ. In a short but interesting article in the *Revue Chrétienne* for May last, Dr. Gibert, a French physician, who has made a special study of hypnotism, assures his readers that it is a great mistake to reject all these legends as absurd inventions, being himself convinced not only of the possibility, but of the probability that some such things as are told of Francis really happened, even the stigmata being the natural result of his special conditions of mind and body at the time. In support of this contention he says: "The perfect communion with God of the man who believes, who obeys, who loves, is at the same time a communion with all created things. The man who is thus penetrated with the spirit of God has an influence over all living beings, for all are endowed with some degree of sensibility." The doctor also mentions instances within his own experience of such operation of a strong will upon the physical as well as the psychical condition of others.

It was just after reading Sabatier's "Life of St. Francis" that my short but very interesting visit to Assisi took place in company with Mr. Wall, of Rome. Something of the admirable work accomplished by Mr. and Mrs. Wall in Italy is pretty generally known in England, particularly among Baptists; but the full extent of that work is much greater than most people are aware of. While Rome was still closed against the Gospel by the Pope, supported as he was by French bayonets, Mr. Wall had devoted several years to evangelistic work in Italy, chiefly in Bologna. Immediately after the withdrawal of the French and the entry of the Italian troops

on the ever-memorable September 20th, 1870, Mr. Wall also entered Rome, and has resided there ever since, being convinced that there must be the true centre from which to carry on the work of evangelisation in Italy. During all these four-and-twenty years in Rome he has had the effective assistance of his devoted wife; her sister, Miss Yates, afterwards joined them, and now they have the further help of a son and daughter, as well as that of a band of capable and earnest Italian evangelists. Mr. Wall does not confine his attention to the city of Rome, but carries the Gospel into many other cities and villages within reach. His attention had been directed to Assisi as a city needing the light of Gospel truth, through a member of the church in Rome having gone to reside there. For several weeks previous to our visit, one of the evangelists, Sig. Ambrosini, had been there working in a quiet way, and gathering an audience at his evening meetings of sometimes fifty and even seventy people, who listened with great attention to his preaching. The Roman Catholic Bishop of Assisi had taken alarm, and just before Palm Sunday (March 18th) had issued a solemn "notification," which was read in the churches and posted on the walls, denouncing the evangelist and fulminating the major excommunication against all who should attend his meetings or in any way aid or countenance him or his work. Palm Sunday being a high day in the churches, this "notification" naturally had considerable effect; it reduced the number attending the meetings to a very few, just two or three who were in real earnest.

On learning these facts and receiving a copy of the "notification," Mr. Wall prepared and printed a reply in the form of an open letter to the Bishop, which he determined himself to take to Assisi. My wife and I accompanied him, arriving there in the afternoon of Wednesday, March 28th, and the same evening Mr. Wall had a private conference with the evangelist, and one or two other persons, as to the best course to pursue.

Next morning, Thursday, this printed letter was not only sent to the Bishop, but also distributed freely in the town, and a number of copies were posted on the walls with notice of a meeting to be held in the evening. This attracted much attention; men gathered in groups in the streets to read and talk over the letter, and many

of their comments were decidedly hostile to the Bishop and his action. While this was going on, we took the opportunity of visiting the chief points of interest in the very picturesque and semi-oriental town, which, being built on the side of a mountain (Monte Subisio), commands a fine and extensive view of the Umbrian plain, with Perugia perched on a hill in the distance to the right.

It was a beautiful spring day; a clear sky with a very few light clouds here and there to set off its intense blue; the air was fresh and invigorating to us, who had just come from the more enervating climate of Rome. We found the contrast between the heat of the sun and the cool of the shade so great that much care was needed in order to avoid taking cold.

We began by visiting the church (or rather churches) of St. Francis. There are two churches, one above the other; the lower church, with pointed and groined arches springing from nearly the floor level, is the one now in use for worship. The grave of the saint is in the rock underneath the chief altar, and a crypt has been excavated all around the grave, leaving the bare rock visible on each side of it, the crypt being elaborately ornamented and lined with polished marble of various colours from the mountain above. We could not help contrasting the richness of this tomb with the voluntary poverty and very real humility of the man himself, who would certainly have deprecated the bestowal of such costly honours upon his poor body. In the upper church, now not in use and undergoing some repair, are the famous frescoes of Giotto representing scenes in the life of St. Francis, according to the legends current already in his time. Above these are frescoes by Cimabue and others depicting scenes from both the Old Testament and the New. All these frescoes are, however, more or less damaged by "Time's effacing fingers," and by the damp. Outside the church a dole of coarse bread was being distributed. The monastery adjoining is now used as a school for boys, but we could not gain admission, our visit not being at the right time of day.

On leaving this church we went through the town to that dedicated to St. Clara, who was the first woman to accept the teaching and imitate the example of St. Francis, giving up high station and great worldly possessions to embrace a life of poverty

and devotion to the help of humanity. In this church is shown the crucifix which is said to have spoken to Francis in his youth, and so to have decided him to give up all and embrace poverty. Underneath it is the skull of Agnes, sister of Clara, who followed her example and joined her at St. Damien. In the crypt is preserved and exhibited the body of St. Clara in a fine robe and a richly adorned case. The face, hands, and feet are nearly black. These relics are all in charge of the Clarissan sisters, and are to be viewed only through iron gratings, behind which the sisters pass to remove the curtains that hide the precious objects. At the back of the chief altar in this church there is a fine wood carving said to be by Salvator Rosa.

The Cathedral, dedicated to St. Rufinus, who was Bishop of Assisi, is scarcely so interesting as the two churches already mentioned. It contains a statue of the titular saint, as well as statues of St. Francis and St. Clara in marble, both modern, the former by Dupré, and the latter by his daughter. A bronze copy of the statue of St. Francis stands in the open space in front of the Cathedral.

In the Piazza Vittorio Emanuele is the Church of the Minerva, so called because it stands on the site of an ancient temple of that goddess, of which a fine row of Corinthian columns remains, with entablature complete, forming the most striking feature in the piazza.

In the afternoon I walked out alone into the country. The chief produce of the region immediately surrounding Assisi is the olive. Some of the trees look very old; many are split nearly down to the ground, some seeming to be supported almost entirely by the bark of one side of the main stem. We were afterwards told that the trees are cut thus in order to get rid of the grubs which infest them, and that they are none the worse for the operation. The fresh green of young wheat growing under the trees in some places formed a pleasant contrast to the grey-green of the olives. Meeting two men whom I knew—one of them being the evangelist—I went with them to see the public garden, carefully laid out, called the Pincjo, after the Pincian hill in Rome, from which there was a splendid view.

Later in the afternoon we walked to the ancient Church of

St. Damien, in which Francis saw the vision that produced his conversion, the crucifix already referred to seeming to speak to him. The church is small, cold, damp, and dismal; there was not light enough to enable us to see the frescoes on the walls. A number of boys were there, chanting in a dolorous fashion suitable to their surroundings. The convent adjoining was inhabited by St. Clara and the sisters. It is outside the town, about half a mile beyond the wall.

In the evening we attended the meeting that had been announced, at which Mr. Wall presided, and explained in a simple, conversational manner the meaning and purpose of the Gospel and of the preaching of the evangelist, declaring that the aim was not to make people Protestants, but to make them Christians; showing, too, that it is not baptism that makes men Christians, as is popularly supposed, but that a man must be a Christian already to be truly baptized. Taking three events in the life of St. Francis as apt illustrations of Gospel teaching, he then showed that the Christian must (1) be converted; (2) take up his cross; and (3) bear the stigmata, the signs of Christ. In spite of the Bishop's notification, there were certainly more than fifty persons present, most of them being young men, and all listened intently, some of them even putting questions when invited to do so. We were afterwards assured that more would have responded to this invitation if it had not been for the presence among the audience of spies from the Romish authorities, who have great influence in promoting or preventing the prosperity of individuals inhabiting the town. Mr. Wall urged those present to put to the proof the promises of the New Testament, and then closed the meeting with prayer. Only one woman beside my wife had the courage to attend the meeting.

Since my return to England I have learnt that as a result of this effort a small Evangelical church has been formed at Assisi, the members suffering much persecution, but standing firm, and maintaining the freedom wherewith Christ has made them free.

The next morning, Friday, March 30th, after breakfast and a talk over the work and the prospect of the Mission in Assisi with the evangelist, Mr. Wall left us and returned to Rome. Later in

the morning, Signor Ambrosini accompanied us on foot to the Church of Santa Maria degli Angeli, beyond the railway station, which is at some distance from the town. This church is an immense modern structure, built over and including the ancient chapel of the Portiuncula, the cradle of the Franciscan order, always a favourite place of retreat of St. Francis. That ancient chapel stands under the dome of the church, its venerable stone walls contrasting strangely with the new-looking building around and above. An inscription over the door of this chapel struck me as very shocking. It runs thus :—“ HAEC EST PORTA VITAE AETERNAE.” An immense number of votive offerings are hung both inside and outside the chapel. At a certain period of the year thousands of pilgrims visit this shrine to obtain special pardons and indulgences, and many of them go down on their knees before entering the vast building, and then proceed, still on their knees and licking the floor as they go, right along to the shrine, often leaving traces of blood behind them. The church was some years ago damaged by an earthquake, and had to be partially rebuilt, but the Portiuncula and the dome above it were uninjured.

Among the poor ignorant Roman Catholics the need for Gospel teaching is as great and pressing as among the so-called heathen. The idolatry of the people of Italy is of the same kind as that of India, and is justified by those who practise it on exactly similar grounds. The superstition in which the people are brought up is shocking and degrading, sometimes even utterly ridiculous. In Assisi we were told of a grand procession which takes place there annually, when images of Jesus and His mother, usually kept in different churches, are carried to visit each other. At one side of the road leading from Assisi to the Portiuncula is a little chapel containing a picture of the Madonna, which is supposed to work miracles. It is related that a young soldier who had failed to win a prize, after having prayed to this saint for success, vowed revenge, and one day shot at the picture, when immediately blood flowed from the wound. This blood was saved in a bottle. It is said to be gradually diminishing in quantity, and the belief is, that when it is quite dried up the world will come to an end!

F. A. FREER.

SAMSON, A HERO OF FAITH.

AMONGST the minor characters of Scripture, none is more interesting than Samson, the strong man, and judge of Israel. There is an element of romance about his career that appeals to the popular fancy. His mighty power, his wondrous victories, his treacherous defeat, and his sorrowful end mark him out as a prominent personality, yet strictly human, and marvellously like ourselves in the weakness which caused his fall. His story reads like a chapter of mythology in its broad outlines of human might vaunting itself against the Divine will, and suffering the punishment of loss and pain; though, when examined in its details, the purposeless puerilities of those creations of the imagination are found to be absent. Samson was no mere Hercules of the Jews; no freak of nature, an abnormal production using his abnormal powers wantonly. He was a supernaturally endowed and divinely commissioned champion of the Israelites, raised up by God to meet a particular emergency; and, although there is much that is self-willed and freakish in his life, yet we see in him a principle of action, and a sense of dependence upon the Almighty, which distinctly stamp him as a servant of God.

To many, if not to most, readers of his life, Samson seems to be a huge rollicking giant, rejoicing in his strength, taking pleasure in making others fear his terrible arm, delighting in doing the unexpected, and posing in effective attitudes. He seems, like a great child, to take life and his mission in life as a joke, as when he slew the thirty Philistines of Ashkelon to pay his wager to the thirty who expounded his riddle; when he set loose the 300 jackals with firebrands tied to their tails amongst the Philistines' corn, and when he carried off the gates of Gaza by night to escape his foes. There seems to be in him a lack of moral earnestness, an absence of truthfulness, as, for example, his deception of Delilah; not having the moral power to flee, or to overcome her wiles, he seeks, by clumsy cunning, to put her off, instead of finding out the right course of action, and at all costs pursuing it. His deeds seem so often to find their motive in personal pique, as, for instance, his revenge for the destruction of his wife; or in

personal vanity, as when he allowed himself to be bound, apparently that he might have the glory of breaking the cords that were upon his arms "as flax that was burnt with fire." There is such a grim irony in almost all his recorded acts, even in his death, its manner, and its motive, "that I may be at once avenged of the Philistines for my two eyes," that they seem inconsistent with depth of feeling, and a humble spiritual attitude towards God.

Samson cannot be claimed as an example of the truest greatness, and oftentimes surprise is felt by even the most devout and humble Christian that his deeds should be attributed to his faith, and that he should be ranked in the same category with Gideon and Barak, and Jephtha and David and Samuel, as a hero of faith. But since the Holy Spirit has revealed to the inspired writer of the Epistle to the Hebrews the fact that Samson was a hero of faith, we believe him to be such; and, since faith was a guiding principle, at least during part, if not during the whole, of his career, it must manifest itself in that part of his career, and we should be able to find it there.

To understand the character of Samson aright, it is necessary we should have some idea of the times in which he lived, and of the people amongst whom he grew up, and in whose midst he wrought his mighty deeds. Very little help or inspiration for virtue was to be gained by him from his surroundings. There is a mournful reiteration, in this Book of the Judges, of the words, "and the children of Israel did evil again in the sight of the Lord." Under each successive tribulation for their backsliding they repented of their sin, and were restored by some servant of God; but no sooner were they once more masters of themselves, and released from their servitude, than they forsook the God of their salvation, and turned to other gods. Faithlessness, ingratitude, and a most persistent tendency to debasing sin were amongst the chief characteristics of the people in whose midst Samson lived. To remember that the gods of their choice were Baalim and Ashtaroth (the Venus of the Phœnicians) is to know that their idolatry was of the most degraded type. Baal and Astarte were the father and mother of the universe, and they gave to their worship a most sensual character. The two appendices to the Book of the Judges,

given in chapters xvii.-xxi., reveal to us a religious apostacy and a moral degeneracy scarcely surpassed in any age of the world—an apostacy and degeneracy well summed up in the words, “In those days there was no king in Israel, every man did that which was right in his own eyes.” There was no head of the State, the authority of God was thrown off, and chaos, both political and moral, was the result. Look upon human nature at its lowest—when most mercenary and most sensual—and there we have a picture of the children of Israel in the days of Samson.

To realise the character of the times in which Samson lived is to account for much that was unworthy and evil in his conduct. No man can utterly throw off the influence of his environment; nor could Samson do so. He was no recluse, avoiding the haunts of men; he lived in their midst, and in the ordinary course of daily life found occasions for delivering his people. A man’s virtue may be seen in the degree in which he rises superior to the morals of his age; and, judged by that standard, Samson, though far from being faultless, assumes a much higher place in our esteem.

The one great particular in which Samson differed from the rest of the men of his time and nation was in his Nazarite vow. He was destined before his birth to be a Nazarite. He was reared as a Nazarite. And when he grew to years of self-control, he “was not disobedient to the heavenly vision” that had appeared unto his father and mother, but voluntarily kept himself a Nazarite until the day of his fall. This was the more remarkable as he was a life-Nazarite, a *Nazaraeus natus*, and not a *Nazaraeus votivus*, or Nazarite of days. The latter, whose vow generally extended over thirty days, abstained from the fruit of the vine in any form, “from the kernels even to the husk”; abstained from shaving his head, and from defiling himself by contact with the dead, for a limited period; while the former abstained from these things for life, though Samson seems not to have been bound by the third article of the vow, which would have been incompatible with the work he had to do. The very essence of the meaning of the Nazarite vow is separation. In taking it a man separated himself from his fellows. There were certain things in which they could indulge, but in which he could not. The Nazarite vow typified a separation of the heart, a separation from the world unto God.

“The Nazarite, under all circumstances, was intended to be a representative man, and a light to Israel. Standing, while the vow was upon him, under special engagements to restrain his carnal nature, and act under law to God, he was to show to the people generally how they were to deny and govern themselves, if they would fulfil their covenant obligations, and receive a blessing from on high.” And, in keeping this vow intact, Samson realised its inner and spiritual meaning. He shows us thereby that he believed in God, that he believed in the vision of God to his parents, that he believed in his dependence upon God for his strength, for his ability to carry out the work given him to do. And this redounds more to Samson’s credit when we consider how belief in God had died out amongst the people, so that they hoped no mote for any deliverance, failed to recognise His servant, and were desirous of purchasing ignoble peace at the price of the divinely appointed champion of their liberty. The mere fact of his keeping his Nazarite vow in the face of so many inducements to break it, as must have occurred in the course of a lifetime, is evidence of Samson’s faith.

Furthermore, Samson’s especial gift was dependent upon his faith, just as the gift of prophecy was dependent upon the faith of him that possessed it. Samson was no natural giant, as popular imagination has pictured him, in whose arm lay a superhuman strength, but a man who, under the impulses of the Spirit of God, was inspired to perform deeds that no merely human arm could have achieved. He was foretold by the angel to his parents as one who should “begin to deliver Israel out of the hand of the Philistines”; but how that deliverance was to be wrought, what was the especial equipment by which he was to be fitted for this task, it was not revealed. The first hint as to the manner of gift entrusted to Samson is in the words, “and the Spirit of the Lord began to move him at times in the camp of Dan (or Mahaneh-dan), between Zorah and Eshtaol.” This was the time of Samson’s education and preparation for his mission. It was then, in the pursuance of his ordinary vocations, that he felt impelled at times to do more than ordinary man could do; it was then that the Lord was revealing the gift He had entrusted unto him, and the purpose for which it was given. We can understand how Samson,

when he had arrived at manhood's estate, seeing his people suffer under the cruel oppression of the Philistines, became possessed of the idea of delivering them from their masters, who were the enemies of the Lord. He would realise that God (who was to him a living, personal God, for whose service he was set apart by his Nazarite vow) had confided to him a power which no man could resist. His life-work would thus dawn upon him—its aim to deliver his people from their yoke of servitude; his divinely derived strength the instrument by means of which this deliverance is to be accomplished; his faith the means of obtaining that strength; his inspiration in initiating and carrying out his task. Samson's life-work found its very foundation in his faith: nothing else would have led him to keep a vow which would otherwise have been a purposeless self-denial; or have led him to direct his energies against the enemies of his God, unaided and even opposed by his own people.

We must confess that Samson's faith is not the brightest and most beautiful example given us in Holy Writ. There seems to have been an acting and a counteracting force continually at work throughout his life. Self and self-will come so often to the front that we have the view of one whose will God overrules for His own purposes, rather than of one whose will is subjected unto God. The first specific act recorded of Samson illustrates this: "And Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath, of the daughters of the Philistines; now, therefore, get her for me to wife." This did not meet with the approval of his parents, and we can scarcely believe that Samson was influenced by God in his desire to take to wife a Philistine maiden, for this would be contrary to one of the most stringent prohibitions of the Law of Moses. Speaking of the nations that God had driven out of the land, Moses said, "And when the Lord thy God shall deliver them before thee, thou shalt smite and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will

turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee utterly." And yet the sacred historian adds, "But his father and his mother knew not that it was of the Lord that he sought an occasion against the Philistines." Here we see the two forces, self and God, working in Samson's life: God, impelling him to seek an occasion against the Philistines, so as to accomplish the deliverance of his people; self, choosing the manner in which to attain the desired end.

The occasion was completely successful. His acquaintance with the maiden of Timnath led to a series of incidents which, concluding with the slaughter of a thousand Philistines with the jawbone of an ass, fully established Samson's reputation, both amongst his own people and their enemies, as the servant of God. And that these deeds were deeds of faith we know from the thrice-repeated statement, when he was about to perform them, "And the Spirit of the Lord came upon him"; from his confession when he called on the Lord, and said, "Thou has given this great deliverance into the hand of Thy servant"; and from the approving witness of God, who, when Samson was sore athirst, "clave a hollow place that was in the jaw (or Lehi), and there came water thereout," so that His servant might drink and be revived. It seems evident that Samson, at this time, if not through all his career, desired to deliver the Israelites from their bondage in accordance with the purpose of God, and, though somewhat erratic and self-willed, resolutely held that end in view.

It was then that Samson was at the zenith of his success, and it is then we are told that "he judged Israel in the days of the Philistines twenty years." But, either from the faint-heartedness or unbelief of his countrymen, or else from his own want of utter consecration to God, he never seems to have wrought a complete deliverance. All he did was to put a check upon the Philistines, and to relieve his people from some of their worst oppression; for "he judged Israel *in the days of the Philistines* twenty years."

The next chapter in the life of Samson is one of humiliation, bringing out into deep relief the moral weakness of his character. Prosperity became a snare to him; the gift of strength, by means of which he kept his position of influence amongst his people, he

came to look upon as his own peculiar possession, and not as the loan of God. He dallied with his trust; he let it lead him into sin and shame. It is a noteworthy fact that the Lord had not left him even when he went down to Gaza, for he still kept his Nazarite vow, and, so long as that was kept, he was still professedly the consecrated servant of God. But his heart had gone astray; and how far his profession and belief differed the one from the other is seen in his disclosure of the secret of his strength to Delilah. After revealing to her all his heart, saying that his strength lay in his keeping his Nazarite vow, yet, when by artifice she had shaved his head, "he awoke out of sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." He said his strength lay in the keeping of his vow; he believed it lay in himself; and only bitter experience proved to him it was a gift that he had perverted and despised.

There is so much that is really noble in the life of Samson that we may well hasten to draw a veil over this sad chapter of his career. His sun rose brightly, with a majestic grandeur, giving promise of great things to come: the promise was not all fulfilled, it became overclouded while yet in its noon; but it set again in glory, bathed in a radiance that glowed afar. Samson, who had fallen away in prosperity, was renewed in adversity. His Nazarite heart returned with his Nazarite locks; and in that prison-house there worked the same Samson as of old—the same, save that his eyes were not. An occasion came again, however—this time truly of the Lord—when the Philistines gathered together to do honour to their idol in his temple. It was the hour of his deepest humiliation when Samson was brought out to make sport in honour of the heathen god; it was the hour of his disgrace and of dishonour to the Lord. But the old purpose of his life had returned to him again when he bowed his head and died. His last act was an act of faith; his last words were words of prayer; his last sacrifice was the sacrifice of himself as a partial expiation for his sin. We cannot read the account of the last scene of Samson's life without realising that though his natural eye was dark, his eye of faith was keen and bright. It was the servant of God, with all the favour of God returned, willing to sacrifice his life for God's

people, longing to wipe out the dishonour he had brought upon God's name, who died beneath the ruins of that heathen temple. Samson may have sinned, and did sin grievously; but at least he had this, that, when "the children of Israel did evil again in the sight of the Lord," he went not after other gods; that, while others submitted tamely to their oppressors, and sought in their unbelief to deliver up their deliverer, he believed in God's power over His enemies and in His purpose to save His people; that, save for one dark period of his life, when he was unfaithful to his vow and wallowed in the mire of sin, he was one of those heroes of faith "who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

F. C. PLAYER, B.A.

ESCHATOLOGY.

3. THE RESURRECTION OF THE BODY. 4. THE FINAL JUDGMENT.

WE have previously examined the questions relating to the immortality of the soul and the intermediate state, and now pass on to our next topic.

(iii.) *The Resurrection of the Body* is referred to repeatedly in the New Testament as an essential and fundamental article of Christian belief, and is not so much treated as a doctrine requiring to be proved as a postulate apart from which the whole scheme of the Christian religion would fall to the ground. (1 Cor. xv. 12—23.) The argument of Paul in 1 Cor. xv. has often been mistaken, and, therefore, ridiculed as an inconclusive proof of this doctrine; but, in fact, Paul never meant it to be a proof; it is simply (1) an exposition of the central importance of the doctrine, which, of course, raises a certain presumption that it cannot be untrue; (2) an illustration from nature to help our conception of the manner and circumstances of the Resurrection. In Paul's opinion, a man who denied the resurrection of the body had made an utter shipwreck of the Christian faith (1 Tim. i. 19, 20; 2 Tim. ii. 17, 18). As a good Jew, Paul had been trained to recognise this doctrine as part of the teaching of the Old Testament, a fact

which is put beyond all question by the full statements of Rabbinical commentators on such passages as Exod. vi. 4; Dan. xii. 2. He does not, therefore, deem it a matter that requires formal proof, or anything more than an emphatic restatement in its essential connections with vital Christian truth.

It is important to understand clearly what is meant by the word "body" in this phrase. The oldest forms of the Creed used the expression "the flesh," or "their flesh"; but their adoption of this term was dictated by their wish to avoid certain heretical formulas which distinguished between "bodies celestial" and "bodies terrestrial." (*Cf.* "Pearson on the Creed," page 528.) There is no doubt that in their eagerness to escape all that savoured of Manichæism, the early Christian Fathers set forth the Resurrection in too material a light; yet their word "flesh" really meant no more than we mean by "body," in the sense now to be explained.

"Body" is a third or middle term standing between the two opposite conceptions of spirit and matter, and uniting, or amalgamating, both. Thus Isaac Taylor defines it as "the tangential point of the two worlds of mind and matter," and "the medium of the reciprocity of these two unlike substances." ("Physical Theory," page 21.) Hence "this body" of ours which is to rise again is that wonderfully blended physical nature by which we, who are consciously spirit and mind, can yet act upon, and have commerce with the world of sense, a condition of things which does not obtain in the Disembodied or Intermediate State into which our souls go at death, and where they continue until the Day of Judgment. "The resurrection of this body," therefore, will consist in the reclothing of our personality with a physical nature identical with our present nature in all its essential particulars, as a medium for the reciprocal action of mind and matter. But the possession of flesh and blood, and such other features of our present condition as are commonly called "sensual," is, so far from being "essential" to our resurrection body, that it is expressly excluded from that idea in 1 Cor. xv. 50; vi. 13; Matt. xxii. 30. And the "spiritual body" with which we are to rise again is contrasted by Paul with the "natural body," which we are wearing now (1 Cor. xv. 44). What that spiritual body

will be in its powers, conditions, and relations to the world of sense, is partly suggested by the pattern given in our Saviour's resurrection body, which certainly seems to have been absolved from the ordinary laws of human locomotion and subsistence. There are, of course, difficulties attaching to the New Testament accounts of this body, especially in regard to Luke xxiv. 39—43; and commentators are by no means agreed in accepting the position above stated. Thus there are some, like Keim, who imagine that Christ entirely laid aside His material body in which He had formerly lived, this becoming a purely spiritual body. Others, like Rothe, suppose that while this was essentially and mainly spiritual, He yet assumed material substance or form at special moments and for special purposes. A large body, represented by Dr. Hodge, believe that our Lord's body rose just as it had been laid in the tomb; and that its rapid transition from Emmaus to Jerusalem was due to a miracle like those which Christ wrought before His death.

Dr. Milligan ("Croall Lecture," 1879-80) holds that the body of the risen Lord was in many respects similar to what it had been before death, but that in many other respects it was different; that it was, in fact, now a glorified body. "At some moment or other of those mysterious hours during which He lay in the tomb in the garden a great change took place; the natural became a spiritual body; what was sown in corruption, in this corruptible and mortal flesh, was raised in incorruption; what was sown in weakness was raised in power." The change may not have been outward and visible, but may have consisted only in this, that the body was now plastic under the power of the spirit, both spirit and body coalescing into a perfect unity, the old struggle between the limitation of the one and the illimitableness of the other being now for ever closed. Dr. Milligan rejects the idea of those who maintain that the glorification did not take place till the Ascension, or that it went on gradually between the Resurrection and Ascension.

The foregoing extract may suggest further the manner in which our own resurrection may be perfected:—

"Even now we often behold gradual approaches to what might be called 'a spiritual body' in our fellow-men. The beauty of the

inner life may change the very features of the countenance. The thoughts of the lofty destiny awaiting us may impart something of its nobility to the outward frame. The voice often lifted up in private praise and prayer may come to speak in softer and more touching tones than those in which it would otherwise find utterance. And thus we have only to imagine our whole man penetrated and pervaded by the Spirit of God in order to believe that all about us may be changed, yet so changed that the essence of our personality and our difference from other men shall be as distinct as ever."

A very valuable chapter bearing upon the same question is the 11th in Isaac Taylor's "Physical Theory of Another Life," with which should also be read chapter xiv.

What has been said hitherto pertains exclusively to the resurrection of the just, *i.e.*, of those whose future life is bound up with the risen life of our Lord. What the resurrection body of the wicked will be, we cannot gather from any hints in Scripture; but the fact that all the wicked will rise again is distinctly affirmed (John v. 28, 29; Acts xxiv. 15). Scripture also dimly foreshadows a priority in time for the resurrection of the just over that of the unjust (Rev. xx. 4—6; *cf.* Luke xiv. 14; 1 Thess. iv. 16); but as to this there are not sufficient materials for any safe or profitable speculation.

The foregoing is all that it seems needful to add to the concise discussion in Van Oosterzee, pp. 783—786. We may observe in passing that the views of the Resurrection set forth in Hodge's "Systematic Theology" are very unsatisfactory, partaking in an extraordinary degree of the realistic and material views of the early expounders of the Nicene Creed. Swedenborg's views have an element of truth, but fall short of Scriptural requirements.

There are certain questions concerning the events which may come between the first resurrection of the just and the second resurrection of the wicked which will be best postponed and considered after every other matter has been disposed of; therefore we pass to the fourth topic.

(iv.) *The Final or Last Judgment* is described too precisely in the Bible to allow us to regard it as merely the ideal summing up of that continuous process of judgment which has

been going on in the world ever since the Fall, and especially since the Incarnation of our Lord (John xvi. 8—11). It is quite true that in the visions of Old Testament saints who have spoken of the Judgment, it is nearly always presented in that foreshortened perspective which blends together near and distant horizons of prophecy; so that the language descriptive of its incidents may embrace also events and incidents belonging to many anterior ages. Thus "that Great Day of the Lord" which is so constantly spoken of by Isaiah and other prophets (*cf.* Joel ii. 28; iii. 2; iii. 11—14; Dan. vii. 9—14) clearly includes all that belongs to our Saviour's First Coming, as well as all that belongs to His Second Coming. But this is a familiar feature of prophecy; and the New Testament fully explains the Old Testament on this point, and confirms its forecast of a single definite time called "a day," in which universal judgment shall be passed upon all the sons and daughters of mankind. (*Cf.* Acts xvii. 31.)

Great emphasis is laid upon the fact that Christ is to be the Judge before whom all the dead shall appear, and a reason for this given—viz., that He is the Son of Man (John v. 27; 2 Cor. v. 10). This reason was founded for the men who heard it upon their own well-known prophecy in Daniel, as expounded by tradition; but it has a deeper and philosophical force also, as pointing out the fitness of the Ideal and Perfect Man to pronounce a righteous decision concerning the lives of all who are sharers in that human nature which He knows absolutely. (*Cf.* John ii. 24, 25.)

One question that sometimes causes difficulty in this connection is, how we are to think of a real final judgment in the case of the redeemed, seeing that their destiny is fixed for happiness and glory from the time that they believe on Christ (John v. 24; x. 28, 29). The true view to take of this point is, that for the redeemed, as well as for other men, the last judgment is a manifestation to the universe of that which has heretofore been only partially known, and an open conferring of reward in proportion to the works done in time. (*Cf.* 1 Cor. iii. 12—15.)

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

DR. BEYSLAG ON BAPTISM.

(Concluded.)

“HERE (Gal. iii. 27) the entrance into communion with Christ is traced back directly to the reception of baptism. And in the same way the Apostle (Rom. vi. 3, 4 ; Col. ii. 12) has described the reception of baptism as a being buried with Christ in His death. Nevertheless, it is inconceivable that Paul, who, as we have seen, traced back with Christian reason the inner renewal of the man described in all these phrases to the decisive inward act of faith. He can only mean that baptism represents that which is inwardly accomplished in faith. As already mentioned, it is the symbolism of baptism, of immersion and burial in the water that causes him, in Rom. vi., Col. ii., to connect the being dead with Christ with baptism rather than with faith ; and if a detailed exposition be desired, we can say that he has not in view the mysterious moment of death so much as the public moment of the burial of the old man in baptism, which certifies the death. In the same way (in Gal. iii. 27) we see how another symbol of the ordinance, the putting on of the dress after baptism—perhaps in those days a new white baptismal robe—led him over from the idea of faith to that of baptism ; for in the first half of the verse he traces back the communion with Christ to faith, but in the second to baptism under the image of the putting on of a garment. Now one gets the impression from the passages in question that he did not regard baptism as a merely emblematic ordinance, but assumed that what was symbolically represented in it was also inwardly and actually completed in the baptized. But in that passage of Galatians (iv. 26, 27)—‘Ye are all sons of God through faith in Christ Jesus ; for as many as have been baptized into Christ have put on Christ’—he pre-supposes that only because he regarded believing and being baptized as taking place together. One must realise the conditions in which Paul thinks and speaks. There is no mention in his writings, or in any part of the New Testament, of a baptism of children. On the contrary, the way in which he argues (1 Cor. vii. 14) with respect to Christian children—that if the non-Christian parent was unclean, and was not rather sanctified by the living fellowship with the Christian parent, then the Christian children would also be unclean—is the most striking proof that he had no thought of a sanctification (*ἀγιάζεσθαι*) of Christian children by baptism. That is to say, only he who was driven to it by his nascent faith came to baptism in those days, and this faith was not decided so long as it did not impel the baptism with water ; submission to baptism was the decisive step out of the world into the community of believers. What wonder is it that all the operations of grace which, in God’s way of salvation, are connected with the believing decision of the heart, should, as a rule, come to the consciousness of the baptized in an overpowering way at this solemn moment ; and that even those extraordinary gifts of the Spirit which men welcomed as assurances of the possession of the Spirit, both in Pauline circles and in those of the original

apóstles (*cf.* Gal. iii. 5), were frequently awakened in baptism? If this involves, as the Apostle (Gal. iii. 2) expressly assumes, that faith is the actual source of the possession of the Spirit, and baptism, only if faith already exists, the occasional cause which brings it into consciousness, what value, it may be asked, would baptism have for the Christian? It would have that value which the sensible expression of an inward fact everywhere has. Since the fundamental Christian experience which was the beginning of a new life development made no appeal to the senses, it was sensible to have it translated into some sensible sign. This emblematic putting off of the old man and putting on of the new was a sort of guarantee on the part of Christ into whose name he was baptized, and, at the same time, it was an obligation on the part of the believer who submitted to baptism. The latter had received the sign and pledge given by Jesus Himself that He would give him His Holy Spirit, and through that Spirit would make of him a new man, and had therefore solemnly come under obligation to belong to that Lord henceforth, and to walk in newness of life. But baptism has a meaning not merely for the individual, but perhaps in a higher sense for the community. This community, from its spiritual and, at the same time, its visible nature, needs not merely an inward but also an outward act by which one may enter it; a clear mark of distinction between those who belong to it and those who are yet without; and what better sign could there be than this symbol of putting off the old man and putting on the new?—(Vol. II., pp. 236—8.)

SUNDAY MORNINGS WITH THE CHILDREN.

II.—PIETY AT HOME: (1 TIM. v. 4.)

IT was a drizzling, dreary night, nearly twelve o'clock. The streets of the great London city were covered with mud, and very few people were about. Two police officers, with great coats and shining waterproof capes, went along with slow, heavy tread; they turned down a side street, where there were some arches belonging to one of the bridges of the river. It was a dirty, melancholy place. One of the officers opened his lantern, and threw a stream of light all round. His gaze was attracted by something, and going to a corner, under some timber stored there, he pulled out a little ragged boy. The child's eyes glared with hunger and fright. "Come out," said the officer. "What are you doing there? Go home." "I've got no home," said the boy. Of course, the policeman saw that he was taken to some place of refuge. But, my dear young friends, you who have comfortable homes can have no idea what it is to be homeless. Let your hearts be full of gratitude, and often in prayer tell God how thankful you are to Him for your bed, your meals, your clothes, the comforts of the house in which you live, and that He, the Great Father, who is in heaven, has given you kind and loving parents and a home.

The Bible teaches us that those who have a home have a solemn duty to show piety there. You should consider how different your lot is to that of

many poor homeless children, and, out of gratitude to God, try and do what He would have you do. Remember, it is not of your doing that you have the comforts of a home. Had it not been that your Father in heaven had given you kind and loving parents, you might have been without food and without clothes, and glad to get into any shelter at night. Surely the least you can do is to do your best to show piety at home. For this remember three things.

First, you must *have* piety. You cannot show what you have not. Supposing that when evening came, and you wanted to read a book or to see to do something, someone should place a lamp upon the table, but not light it. Or if instead of lighting it he should paint on the glass a picture of a flame. That would be of no help. A child without piety is like a lamp without light. A child that tries to show piety, but has it not, is like a painted flame. You have been taught that there is only one way to gain real piety, and that is to give your heart to Jesus Christ. He says: "I love them that love Me, and they that seek Me early shall find Me."

Secondly, you must *cultivate* piety. In a happy home, one evening, there was a beautiful lamp, giving out a strong light. In a few minutes the flame declined, then went out, filling the room with black smoke and a bad smell. The lamp had very little oil. Unless a lamp is properly trimmed and supplied it cannot continue to illuminate. When you have given your heart to Christ you must cultivate your faith. Every day read and try to understand a portion of Holy Scripture. Every day, more than once, go alone for prayer. Every day think seriously for a little while about Jesus Christ. Love your Sunday-school and public worship, and try to understand and gain a blessing at each service.

Thirdly, you must *show* piety. Suppose that when the evening came, your father were to take the lamp, have it properly trimmed, light it, and then shut it up in a closet, that would be almost as bad as having no lamp at all. It is the duty of all who love Christ to confess Christ; but the commandment here is to show piety. Little children show it when they seek to live like Jesus. Jesus was subject to His parents. He was gentle, obedient, and loving. Try to imitate Him. Be careful of your words; speak the truth. Always be obedient to your parents, and gentle to others who are in the house. Show all day long an unselfish, loving disposition. Make it your great aim, not to seek your own enjoyment chiefly, but to show piety at home. That is the way to be truly happy.

In London there are some Christ-like men and women, who frequently go about at night and seek out such wretched, homeless children as the one about whom you have just heard, and provide homes for them. Perhaps when you grow up you may take part in such holy work. This is just what Jesus Christ is doing now. However good and happy your home may be, it is not so beautiful as heaven. There is the true home. So Jesus Christ once described His work, as taking those who love Him to a glorious home:—"In my Father's house are many mansions: I go to prepare a place for you."

J. HUNT COOKE.

NOTES AND COMMENTS.

CHRISTIAN LIBERALITY.—No fact is more evident in itself, or more depressing in its influence, than that Christian people generally fail to recognise the duty of giving to Christian and philanthropic work “as God hath prospered them.” To contribute of our means to the maintenance of worship, to missionary and evangelistic labour, to the relief of the poor, and other good works, is no more a matter of choice than it is to speak the truth and to be honest. It is a matter of solemn obligation. Too frequently people try to get off with giving as little as they can, instead of giving as much as they can. They regulate their action by what is customary, and customary not with the most generous people, but with themselves; and have apparently no sense of responsibility. On every hand—at home and abroad—there are open doors through which the Church cannot pass, simply for want of funds. Nay, there are urgent needs which she is, on this ground alone, powerless to meet. The demands of our own beloved Foreign Missionary Society are well known, and with the resources—especially the untapped resources—of the denomination, they ought to be met. Our equally valuable Home Mission, as Dr. Booth is constantly telling us, is in a condition which causes the gravest perplexity. Unless its income can be increased to the extent of £500 annually, the grants to village and mission pastors cannot be maintained even at their present inadequate rate; while there are calls in every direction for additional help. To be compelled to refuse the appeals which come in month after month is distressing. But at present there is no alternative. The treasurer of one of our county associations assures us that in his district they will have greatly to reduce their grants to assisted pastors, and adds: “Everything I am interested in is in arrears—Church, Missionary Association, Temperance, Philanthropic work: everything, in fact. I see no help at present. People generally seem to have lived pretty close to their incomes when times were better, and the first cutting down is in the giving rather than in the living.” These last sentences hit the nail on the head. In many cases there has been extravagance, and, when the pinch is felt, retrenchment is made, not in things which contribute to personal enjoyment, but in what are falsely termed our charities. We have in the Baptist denomination not a few splendid examples of generosity and self-sacrifice, both among our rich men and our poor. If their spirit of willingness were universal, we should hear nothing of the painful dilemmas in which we are now placed. Let us all lay the matter to heart, and, as in the sight of God, resolve that our gifts shall be just and honourable, and bearing upon them the impress of willing sacrifice.

THE ORGANIC UNION OF BAPTISTS AND CONGREGATIONALISTS.—This question, which is so often to the fore, was ably discussed at a recent meeting of the London Baptist Social Union: “Is the existing separation between the two orders of the Congregational churches a necessity from a Baptist point of

view?" Mr. Samuel Watson took the negative position, Mr. William Willis, Q.C., the affirmative. We have no wish to give baptism an undue prominence; neither can we surrender it. Neither sprinkling nor pouring are baptism; and to the latter faith is a pre-requisite. The authority of Christ is supreme. His command is plain; taste cannot nullify it; and the repugnance of young people to immersion is a poor reason for its abandonment. We can neither reach nor keep the unity of the Spirit by following human tradition rather than the Divine word, and our self-will rather than the will of the Lord. We are entirely with Mr. Willis in saying: "We love all who love the Lord Jesus Christ; but we dare not give up one iota of the truth He has committed to us."

THE CENTENARY OF THE LONDON MISSIONARY SOCIETY.—Our brethren of this Society have begun their Centenary Celebration well. We referred a month or two ago to their enthusiastic meeting in the Guildhall, at which Baptists were represented by Dr. Glover. On January 15th, 1795, a breakfast was held at the Castle and Falcon Inn, Aldersgate Street, when fifteen ministers of various denominations—Churchmen among them—agreed to form an unsectarian missionary society. At this same hotel 150 ministers and others met on January 15th, 1895, to celebrate the event of a century ago. There was afterwards a large meeting for ministers only in Falcon Square Chapel, and in the evening a magnificent gathering in the City Temple. The Directors of the Society have accepted for service twenty-three new candidates, but cannot send them out unless they have a large increase in their funds. This we believe they will secure if the Congregational churches are what we believe them to be. It is not only England that expects them to do their duty. Many in far-off lands are awaiting with interest their response to OUR LORD'S APPEAL, and they will not be disappointed. In the special work of this year our brethren have our heartiest sympathy. Nor can we wish for them a higher boon than they will receive in carrying out the generous things their leaders have devised. The Fund has already reached £45,000.

THE LAUD COMMEMORATION.—The exhibition of relics of this cruel and narrow-minded ecclesiastic, the singing of the "Te Deum" on Tower Hill, choral services, sermons, and lectures in his honour as a "martyred saint," two hundred and fifty years after his death, might be classed among the harmless eccentricities of Anglicanism were it not that they indicate a sympathy with the obnoxious principles by which Laud is said to have "saved" the Church of England. Whatever deductions may be made from Macaulay's estimate of him as a man deserving of unmitigated contempt, there can be no doubt whatever that he was a bigot and a persecutor, intolerant and relentless. It has been urged that his theology was much broader and more humane than that of the Puritans. His anti-Calvinism by no means proves that, and, whatever diversity he allowed in doctrine, he would allow none in ritual. The defence set up for him comes simply to this—that, so long as men conformed

to the Anglican Church as he conceived it, they might claim whatever latitude they liked in other respects. But the defence will not hold. The resuscitation of the memory of Laud revives other memories too. There must have been some at the recent celebration who thought of the innocent victims of his cruelty—men and women pilloried, whipped, and tortured in loathsome dungeons, and all because they would not conform. No, there is no place for Laud in “the noble army of martyrs”; and this deplorable celebration ought to open men’s eyes as to the real drift of High Church Anglicanism. Even the *Guardian* couples together the names of Laud and Pusey as the great saviours of the English Church! Poor Dr. Pusey! We are sorry for him.

WELSH DISESTABLISHMENT.—After Lord Rosebery’s speech at Cardiff, the most ardent Liberationist must be satisfied that the Government intend to deal with this question in earnest. It is to be the first Government measure in the forthcoming Session. The Premier’s discussion of the question is by far the ablest he has so far devoted to it, and in its grasp of principle, and its mastery of the whole problem, marks a decided advance on his previous utterances. His distinction between the Church and the Establishment is in his happiest vein, and his refutation of the spoliation and sacrilege plea—by a plain statement of facts, by an appeal to history, by the acknowledgment of distinguished Churchmen, and by exquisite touches of sarcasm—is as effective as anything we have seen for a long time. Bishop Thirwall’s testimony is quoted to the effect that “the terms sacrilege and robbery of God, as applied to this subject, are as irrelevant and misapplied as they are irritating and offensive.” The question has now advanced another important stage, and even if the end (in view of the opposition of the House of Lords) be not yet, it is perceptibly nearer.

THE ARMENIAN ATROCITIES.—We are glad to observe that meetings have been held in various parts of the country to express indignation at the vile and diabolical outrages which have been perpetrated under the sanction of Turkish officials in Armenia, and that many public bodies, including the Ministers of the Three Denominations and the Council of the Baptist Union, have protested against them, and moved the Government to insist on a full and impartial inquiry. The most significant of recent facts is Mr. Gladstone’s eloquent and impassioned speech delivered to the Armenian deputies on his eighty-fifth birthday. It has rung a note of warning which has filled the Sultan and his partisans with apprehension, and which they bitterly resent. Mr. Gladstone’s watchfulness is needed, and, unless appearances deceive us, it may be necessary for him to speak again. The Sultan is doing all in his power to hoodwink Europe, and to prevent inquiry. The latest reports are very gloomy. Fresh outbreaks of persecution and slaughter are feared to be inevitable, owing, among other things, to the secret incitements of Government officials. We do not wonder that some of the leading Mussulman

Ulemas of India have addressed to the Sultan a petition, in which they assure him that the cause of Islam has been disgraced in the eyes of the world by these atrocities. We trust that our own Government will be firm in insisting that the facts shall be known. There must be no removal or gagging of witnesses. The continuance of these iniquitous barbarities is intolerable.

OBITUARY.

ON the day on which our January number went to press news reached England of the death, in Samoa, of ROBERT LOUIS STEVENSON, the well-known essayist and novelist. He was the master of a subtle, nervous, and versatile style, and has given us more than one book which is sure to live. His imagination was vivid, and he had a certain weird power of fascination; but he delighted too much in the gruesome. He was, according to the testimony of all who knew him, a man of brave and generous character, and had suffered for years from feeble health.—The greatest poetess of the Victorian era (with the exception of Mrs. Browning), Miss CHRISTINA G. ROSSETTI, passed away on December 29th. She was justly termed “The Queen of the Pre-Raphaelites.” Her spiritual penetration, her power of quaint and suggestive symbolism, her passionate earnestness, coupled with the humility and reverence of her spirit, make her a choice companion for all who pierce beneath the surface of life, and dwell among its hidden realities. Her poetry is not exactly popular, it deals too much with the inner life to be so; but the Laureate’s crown would have gained new lustre from her brows.—Sir JOHN SEELEY was the author of several masterly works—notably “The Expansion of England,” and a life of *Stein*; but he will be mainly remembered, in religious circles, at any rate, by his *Ecce Homo*, a brilliant review from the humanitarian standpoint of the life of Christ, a fresh, powerful, and original study, many of whose results have been incorporated even by orthodox thinkers. The book created immense excitement, deepened, no doubt, by the mystery of its authorship. Lord Shaftesbury declared it to be “the most pestilential book ever vomited from the jaws of hell” (he had not at that time read it). This was an unjust and reckless criticism, though the book had grave and, to our thinking, fatal defects. But it promoted a more vigorous study of the Gospels. It practically inaugurated what has been vaunted as a recent discovery—“the return to Christ”—and it led the way in insisting on the necessity of what is now significantly called “the social Gospel.” One of its phrases, “the enthusiasm of humanity,” has become current coin, and its comparison of the sermon of the Christian preacher to an officer’s address to his troops before battle has been often quoted. The work on “Natural Religion,” by which *Ecce Homo*, after a space of some years, was followed, fell flat.—Dr. DAVID THOMAS, formerly of Stockwell, who closed his earthly career on December 30th, was a man of great intellectual force, and a pioneer in many educational and philanthropic movements. His great achievement is *The Homilist*, started in 1853, said by those

who know it to be the ablest, most philosophical, and incisive magazine for preachers ever published. Some forty volumes of it appeared, and the aggregate circulation was about 120,000 copies. It is strange to read that Dr. Thomas's ministry had a profound influence on the late Mrs. Booth, of the Salvation Army, and on the Rev. W. Carlile, the leader of the Church Army.

Among our own ministers and churches, too, we note that death has been busily at work. Since our last Notes were written we have lost the Rev. G. W. FISHBOURNE, in his seventy-ninth year. Trained at Stepney, he began his ministry in Guernsey in 1839, and subsequently held pastorates at Bratton, Bow, and Stratford, retiring from active service in 1865. For many years he was secretary of Regent's Park College.—The Rev. W. STEADMAN DAVIS died at Hastings on December 30th. He was a son of the Rev. John Davis, and was one of four brothers—all well known and highly esteemed—who entered the Baptist ministry. His longest pastorate was at Queen's Park, Manchester. His ministry at Huntingdon was, greatly to his own regret and that of his friends, brought to a premature close in consequence of the serious illness of his wife. He subsequently accepted a pastorate at Ryde, and for shorter periods at Carrington Park (Nottingham), and Haslingden. He was a thoughtful, solid, and instructive preacher, somewhat reserved in manner, but kindly and generous, true as steel, and beloved by all who knew him.—The Rev. HENRY PLATTEN died at Birmingham, on January 11th, in his fifty-seventh year. Educated for the ministry at Horton and Rawdon Colleges, his first pastorate was at Stradbroke, Suffolk. He then removed to the historic church at Maze Pond, London; afterwards to Derby Road, Nottingham. In 1876 he was elected successor to the late Rev. Charles Vince at Birmingham; and, on the sale of the old chapel in Graham Street, took charge of the church worshipping in the handsome new building, the "Church of the Redeemer," Hagley Road, where he remained until the end of 1892. His health had not been good for some time past. A portrait of Mr. Platten, with a biographical sketch, appeared in the BAPTIST MAGAZINE for July, 1892. At his best, Mr. Platten was one of the finest preachers in our denomination. Speaking of his death from the pulpit of Derby Road, Nottingham, the Rev. George Hill, M.A., said that, though twenty years had passed since Mr. Platten was pastor of that church, there were some among them who still felt that they owed more to him than they could ever owe to any other minister.—In the same sermon Mr. Hill made reference to the death of the Rev. F. A. CHARLES, of Weston-super-Mare, who died on January 9th. Mr. Charles, who was born in Sheffield, gave up brilliant prospects in business in order to enter the ministry. Like Mr. Davis and Mr. Platten, he was educated at Rawdon College, where he won the affection of all his fellow-students. He held pastorates at Whitehaven, Basford (Nottingham), Darlington, and Weston. He was a diligent reader and a persistent worker in other directions, a man of genial loving heart, in whom the poor and the suffering ever found a friend.

REVIEWS.

LIFE AND LETTERS OF DEAN CHURCH. Edited by His Daughter, Mary C. Church. With Preface by the Dean of Christ Church. Macmillan & Co.

THE Life of the late Dean of St. Paul's requires more than a brief notice, and we hope shortly to devote to it an article of several pages. Our high estimate of Dr. Church's character and work has been frequently and in various connections expressed, and receives abundant confirmation in these delightful memoirs. He was born at Lisbon in 1815; spent his boyhood first at Florence, and after his father's death, in 1828, at Redlands, Bristol; went to Oxford in 1833, where he had, at Wadham and at Oriel, of which he became a Fellow, a distinguished career; he accepted, in 1852, the living of Whatley, a small parish in Somerset, and was appointed Dean of St. Paul's in 1871. Here he remained until his death in 1890, having declined the offer of the primacy of Canterbury, after the death of Archbishop Tait, in 1882. He was a man of scholarly, refined, and saintly life, almost unique in his combination of strength and simplicity. A comparative recluse, he had an influence wider and more profound than almost any other ecclesiastic of his day. His sermons rank with those of Newman, and, though less subtle, have a broader and a richer humanity. Dean Church was, from his Oxford days, a Tractarian, having, while at school at Redlands, been (needlessly, as it seems to us) repelled from the Evangelical party because of the extreme views of some of its adherents. But his Tractarianism did not develop into Ritualism, for whose excesses he had no sympathy. The mystical and profoundly spiritual elements of his nature prevented him from thinking that forms and ceremonies were an end to themselves, and it would be easy to show that all that was best and most characteristic in his life was independent of his ecclesiasticism. His Tractarianism was—as we believe—largely accidental. The letters of which this volume is mainly composed are unveilings of a noble mind and of its judgments on men and books, on events which make history, and on problems which everywhere confront us. The appreciation by Dean Paget is full of quiet beauty, marked by sobriety and reserve. Canon Scott Holland contributes an account of Dr. Church's life at St. Paul's, which is lively and interesting, but somewhat rhetorical.

HISTORICAL SKETCHES OF THE REIGN OF QUEEN ANNE. By Mrs. Oliphant. Macmillan & Co.

MRS. OLIPHANT'S genius and industry form one of the literary marvels of the age. We have scarcely another writer so prolific, and, though it is the fashion of a few superior critics to charge her with lack of originality, there are none who can deny the vast extent of her knowledge and the fascination of her style. The sketches comprised in the present volume appeared in a mutilated form (so as to admit of profuse illustration) in the *Century*, and we have several times alluded to them. We decidedly prefer them "untouched by the stern

scissors of a transatlantic Fate," and have re-read them with keen pleasure. Mrs. Oliphant knows well the age of which she writes, and is at home with its chief actors at Court and in Parliament, in the Church, in literature, and in art. Sketches are necessarily "within limits," and so far incomplete, and yet we know not where to look for a better insight into the Court life of William and Mary, and of the relations of Queen Anne and the Duchesse of Marlborough. The portraiture of Swift, Defoe, and Addison is, in each case, effective; and, though we may occasionally dissent from some of Mrs. Oliphant's verdicts—notably in the sketches of Penn and Defoe—we cannot imagine a reader rising from the perusal of this book without feeling that he has been brought into specially close contact with men and women with whom every Englishman should be acquainted, and all of whom have been made to *live* before him. The work is enriched with some seventeen portraits, most of them engraved from famous paintings.

ON THE BOOK OF JONAH: A Monograph. A Contribution to the Evidence of its Historic Truth. By John Kennedy, M.A., D.D. London: Alexander & Shephard.

THE Book of Jonah has long been a butt against which shallow-minded and irreverent critics have directed the arrows of their wit. No book has been so mercilessly ridiculed; yet no book is of higher spiritual worth. Its great lesson is for all ages, and could only have been promulgated by Divine inspiration. The historical character of the book has been vigorously denied. "My contention is," says Dr. Kennedy, "that it is a record of facts, and neither fiction, myth, nor allegory; that its composition is contemporaneous with the events it records, and that no valid reason has been shown, or can be shown, why the prophet himself should not be regarded as in the strictest sense its author." This position Dr. Kennedy maintains with a breadth of knowledge, a clearness of insight, and a force of logic which it is difficult to resist. He proves almost to demonstration that the mythical and allegorical theories are involved in far greater and more insuperable difficulties than the historical, and the effect of his argument as a whole is to our thinking conclusive. He writes with zest and vivacity, and, as the work of a man who has passed his fourscore, the monograph is remarkable.

HISTORY OF S. FRANCIS OF ASSISI. By the Abbé Leon le Monnier. Translated by a Franciscan Tertiary, with Preface by H.E. Cardinal Vaughan. Kegan Paul, Trench, Trübner, & Co., Limited.

THE writer of the article on Assisi in the present number of our Magazine rightly remarks that the story of the life of St. Francis deserves to be better known among Protestants than it is, and to this better knowledge we hope during the year, as our programme indicates, to contribute. Mr. Matthew Arnold's opinion on the founder of the Franciscans will be read with interest. "In the beginning of the thirteenth century, when the clouds and storms had

come, when the gay, sensuous life was gone, when men were not living by the sense and understanding, when they were looking for the speedy coming of Antichrist, there appeared in Italy, to the north of Rome, in the beautiful Umbrian country at the foot of the Apennines, a figure of the most magical power and charm, St. Francis. His century is, I think, the most interesting in the history of Christianity after its primitive age, more interesting than even the century of the Reformation; and one of the chief figures, perhaps the very chief, to which this interest attaches itself is St. Francis. And why? Because of the profound popular instinct which enabled him, more than any man since the primitive age, to fit religion for popular use. He brought religion to the people. He founded the most popular body of ministers of religion that has ever existed in the Church. He transformed monasticism by uprooting the stationary monk, delivering him from the bondage of property, and sending him, as a mendicant friar, to be a stranger and sojourner, not in the wilderness, but in the most crowded haunts of men, to console them and to do them good. This popular instinct of his is at the bottom of his famous marriage with poverty. Poverty and suffering are the condition of the people, the multitude, the immense majority of mankind; and it was towards this *people* that his soul yearned. 'He listens,' it was said of him, 'to those to whom God Himself will not listen.' Although St. Francis remained to the end of his life in the communion of the Roman Church, he was a "Reformer before the Reformation." The issues of his work, not only on the Continent, but in England, were deep and abiding, and our indebtedness to it is immense. Sabatier's "Life" has anew directed attention to this illustrious missionary; but there is also ample room for a translation of Abbé le Monnier's learned and brilliant "History." It is a larger and more detailed work than Sabatier's, and recounts more of the legends which grew up around the history. It has received the cordial sanction of the Pope, and is thus a semi-official life. The writer as a loyal and submissive Catholic necessarily occupies a different standpoint from Sabatier. But he is no bitter partisan, and, as a rule, he distinguishes carefully, and enables his readers to distinguish, between legend and fact. He writes with discrimination as well as with sympathy, and admits that some of the early biographers have tampered with facts. On some points we gain a more distinct and vivid image of St. Francis from his pages than from any other modern source. Many of the legends are crude and distorted expressions of undoubted facts, and have a value as showing the impression made by St. Francis on his own and the immediately succeeding age. The Introduction to this translation, by Cardinal Vaughan, emphasises, as we might expect, the duty of allegiance to the Pope, and makes too little of Francis's impatience. Such a duty we repudiate, and happily the life of this undoubted saint moves for the most part in a region in which devout Protestants and Catholics are at one. Missionary workers, whether at home or abroad, will derive from this magnificent story a fine stimulus, without being impelled Romewards.

LIFE HERE AND HEREAFTER. Sermons Preached in Ripon Cathedral and Elsewhere. By Malcolm MacColl, M.A., Canon Residentiary of Ripon. Longmans, Green, & Co.

SERMONS corrected from newspaper reports are not likely to possess the literary grace and charm of such as are prepared with a definite view to publication; but what they lose in finish they gain in force. Canon MacColl has done well in yielding to the urgency of the friends who pleaded for the issue of these sermons in a volume. They are the utterance of a strong-minded, devout, and earnest man, bent on bringing the truth he has been commissioned to preach into vital contact with the toil and aspiration, the temptation and conflict, of individual character, and with the pressing problems of our social state. They plead in various forms for the theistic and Christian interpretation of life against the agnosticism, the materialism, and the pessimism of the age, while in such sermons as those on the Dangers of Party Spirit and Capital and Labour the Canon shows how to combine discrimination, justice, and sympathy in the application of the Gospel to economics and politics. Appended to the volume is an interesting essay on Prayers for the Dead, which we are unable at present minutely to notice. It is temperately written, and is free from the objectionable anti-Scriptural features such essays often possess; but it ignores the main difficulties of the question, and implies a conception of the intermediate state which, with the New Testament in our hands, we cannot allow. Logically, too, it would land the author nearer the Romish Church than he would care to be. Even with the defects inseparable from the manner of its preparation, this is a specially robust and suggestive volume.

STUDIES IN ORIENTAL SOCIAL LIFE, and Gleams from the East on the Sacred Page. By H. Clay Trumbull, D.D. London: Hodder & Stoughton.

A WELCOME book, which, by its descriptions of Oriental customs, throws frequent light on the Bible narratives, and furnishes valuable illustration for expository sermons, lectures, and Bible-class lessons. Its chief characteristic is that it is a "classified treatment of certain phases of Oriental life and methods of thought vivified by personal experiences in the East," the subjects dealt with being such as Betrothals and Weddings, Hospitality, Funerals and Mourning, Prayers and Praying, Food in the Desert, Healing, Gold and Silver in the Desert, the Samaritan Passover, &c. The book is profusely illustrated, and will undoubtedly work its way to extensive usefulness.

SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK. By Ernest De Witt Burton, University of Chicago. Second Edition, Revised and Enlarged. Edinburgh: T. & T. Clark.

THE value of a book of this class can be adequately proved only by constant use. We have, however, looked into it with some care, and tested it at various points, and have not the slightest doubt that it will enable the student of the New Testament clearly to distinguish the shades of meaning which are marked.

by the different moods and tenses of the Greek verb. Its statements are full, its distinctions careful and exact, its arrangement is clear and orderly, and its illustrative instances judiciously selected. It must prove of great assistance in the interpretation of the New Testament. The praise bestowed on it in its earlier and less complete form may now be repeated with emphasis.

THE ENGLISH NOVEL. Being a Short Sketch of its History. By Walter Raleigh. London: John Murray.

THE University Extension Manuals are rendering good service to that wide circle of readers who, though they be not "college trained," have an intelligent interest in science and literature, and are devoting as much of their leisure as they can to the study of them. Professor Raleigh, who occupies the Chair of Modern Literature at University College, Liverpool, has delivered parts of this book as lectures to his pupils. The subject is almost as interesting as the reading of the novels themselves. It is treated in a lively style, and we are not irritated by a sense of baldness and scrappiness in the book. Mr. Raleigh deals not only with the more prominent novelists, but with many who to-day are almost unknown. His estimates are, as a rule, just.

JEREMIAH: Priest and Prophet. By F. B. Meyer, B.A. Morgan & Scott.

WE are glad to see that Mr. Meyer continues his valuable expositions. No method of pulpit work is so profitable to the people, and, as Mr. Meyer's success in it has proved, none is more interesting. His insight into Scripture, his vivid portraiture, his devoutness of spirit and power of practical application, are here seen to great advantage, and he has added another work to a series which is in every sense valuable. In "The *Christian Bible Readings*," Joshua to 2 Kings, Mr. Meyer writes a brief introduction to each book, and a summary of each chapter, with an indication of its spiritual significance and practical lessons. The work will be of great value to Sunday-school teachers and others. It contains *multum in parvo*.

THE WISDOM LITERATURE OF THE OLD TESTAMENT. By W. T. Davison, M.A., D.D. London: C. H. Kelley, 2, Castle Street, City Road, E.C.

THE "Books for Bible Students," edited by the Rev. A. E. Gregory, contain several volumes of a scholarly and useful character. Dr. Davison's "The Praises of Israel," a handbook of the Psalms, is one, and this on "The Wisdom Literature," completing the Introduction to the "Poetical Books," is another. Job, the Proverbs, Ecclesiastes, and the Song of Songs are the Scriptures dealt with. Dr. Davison gives a modified approval to the conclusions of the more moderate school of critics, and discusses the grounds on which they rest with equal intelligence and candour. His interpretations are marked by breadth and sobriety of judgment, and his work will be read with pleasure by Christians of every school.

THE POETICAL WORKS OF SIR WALTER SCOTT; with the Author's Introduction, and Notes. Edited by J. Logie Robertson, M.A. London: Henry Frowde, Oxford University Press Warehouse.

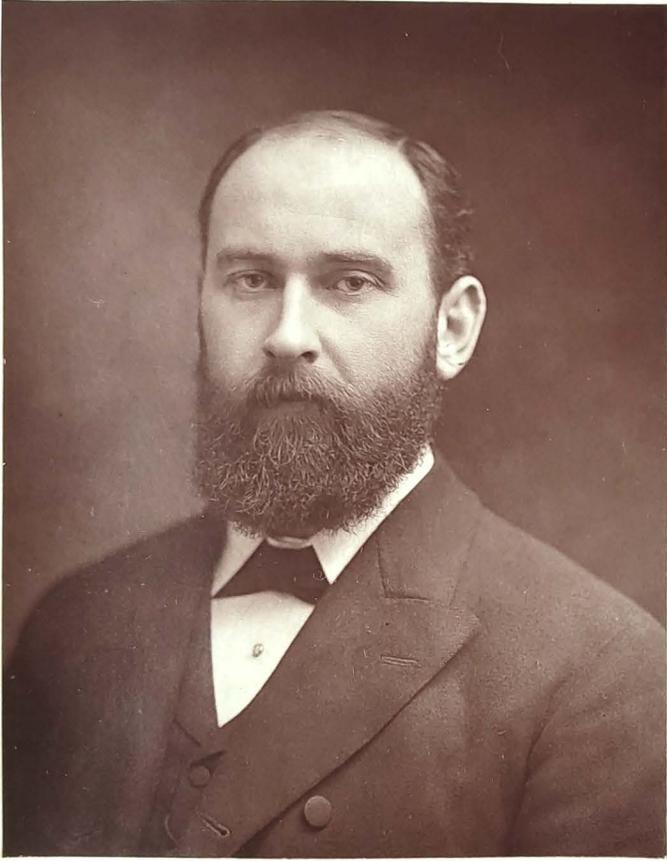
THIS edition is complete in the sense of containing all Sir Walter Scott's poetical and dramatic works, and his poetry and verse from the Waverley Novels. The dramatic pieces include not only Halidon Hill, but Macduff's Cross, the Doom of Dèvorgoil, and Auchindrane, or the Ayrshire tragedy. The verses from the novels are more numerous than in previous editions, and Mr. Robertson has taken great pains to trace out the authorship of stanzas which Scott attributed to imaginary "old writers" and others. He has subjected the text throughout to careful scrutiny and corrected many errors. This edition is valuable to the student and decidedly the cheapest popular edition.

MESSRS. OLIPHANT, ANDERSON, & FERRIER'S BOOKS.

JACOB BEHMEN: An Appreciation, by Alexander Whyte, was delivered several months ago as a lecture, at the opening of the author's classes for the study of the pre-Reformation, Reformation, and post-Reformation Mystics. Dr. Whyte unites with the evangelicalism of Bunyan much of the mysticism of Behmen and William Law. He has sufficient sympathy to understand it, and sufficient independence to be able to criticise it. From a mass of slag and dross he extracts much fine gold. Not to know this subtle and suggestive lecture is to suffer a distinct loss.—IN HIS STEPS. By the Rev. J. R. Miller, D.D. In these pages Dr. Miller offers excellent counsel to those who have newly set out on their Christian career. A thoughtful reading of the book will do much to assist the young in the struggle which so often arises, and must arise, between the new life and the old. It shows how to make religion not only an element, but the mainspring of the daily round. It will be a capital gift to those who have recently become, or are about to become, members of our churches.—FOREIGN MISSIONS AFTER A CENTURY. By the Rev. T. S. Dennis, D.D. We noticed several months ago the American edition of this admirable review of the work of Evangelical Missions, and are glad to find that it is presented to English readers with an Introduction by the Rev. T. M. Lindsay, D.D., of Glasgow Free Church College, from whom we gather that Dr. Dennis occupies an important position on the staff of the American Missionary College at Beirut, where he has laboured successfully for a quarter of a century. The lectures contained in this volume were delivered at Princeton Theological Seminary, a foundation instituted and endowed by the students themselves, and which may, therefore, be regarded as an outcome of the Volunteer Student Missionary Movement. We trust that this able series of lectures will be the precursor of many others of a similar character.—PARABLES AND SKETCHES. By Alfred E. Knight. This work contains many interesting chapters in the form of talks for the young. Their parabolic and illustrative form render them specially attractive, and the book is well worth a place in the "Golden Nail Series," to which it belongs.—

useful, and is well adapted for distribution. While trenchant in argument, it is invariably frank and courteous in tone.—We are also glad to notice PASTORAL COUNSELS and THE SAINT'S REST AND RAPTURE : WHEN? by the same author, and from the same publishers.—THE RELIGIONS OF THE WORLD IN RELATION TO CHRISTIANITY, by G. M. Grant, D.D. (London : A. & C. Black, Soho Square). This is one of the Church of Scotland Guild Text Books, and it is so compact, lucid, and scholarly that it compresses into 130 pages matter which might easily be expanded into several volumes. Yet it is never obscure or ambiguous. Its value is certainly in inverse ratio to its size and price, and ought not to be overlooked in the crowd of larger books. By the way, Dr. Duncan's book, from which quotation is given on page 107, is *Colloquia Peripatetica*, not *Horæ Peripateticæ*.—TALKS WITH BUNYAN, by Douglas Thompson; being discourses on Bunyan's "Pilgrim's Progress" and the "Holy War," with a Preface by the Rev. Archibald G. Brown (London : Elliot Stock). Discourses on the Pilgrim's Progress and the Holy War are happily in fashion. Dr. Whyte, of Edinburgh, is *facile princeps* in this work, but the field is so large and the harvest so abundant, that it requires many labourers to reap it. The author of this volume, following a plan of his own, has brought out new proof of the wealth of these immortal allegories, and has produced a worthy companion to them.

REVIEWS HELD OVER.—We hope to give in early issues of the MAGAZINE reviews of the books mentioned below, for which we are unable in our present number to find space :—A TRANSLATION OF THE FOUR GOSPELS, from the Syriac of the Sinaitic Palimpsest, by Agnes Smith Lewis (Macmillan & Co.), has naturally excited wide attention both for the romantic circumstances of the discovery of the MS. and its curious variant readings.—LETTERS AND SKETCHES FROM THE NEW HEBRIDES, by Maggie Whitecross Paton. An admirable supplement to the autobiography of her revered husband, Dr. John G. Paton, published by Messrs. Hodder & Stoughton; the Rev. R. P. Ashe's volume, CHRONICLES OF UGANDA, relates the whole story of Uganda, with twenty-six good illustrations, and is emphatically written in the interests of "the Church Militant."—JOSEPH SIDNEY HILL, First Bishop in Western Equatorial Africa, by Rose E. Faulkner (H. R. Allenson, 30, Paternoster Row), a valuable addition to missionary biography.—STUDIES IN THEOLOGY, by the Rev. James Denney, D.D. (Hodder & Stoughton), the work of one of the ablest of the younger Scotch theologians, combining the charm of literary culture with adherence to Evangelical and Calvinistic orthodoxy.—STUDIES IN THE CHRISTIAN CHARACTER, by Francis Paget, D.D., Dean of Christ Church, Oxford (Longmans, Green, & Co.). Since the death of Dean Church and Canon Liddon, said Dr. Dale some time ago, "the sermons of Dr. Paget are better worth reading than those of any other preacher in the Church of England."—THE INNS OF COURT AND CHANCERY, by W. J. Loftie (new edition), and THE FALL OF ATHENS, by the Rev. A. J. Church, M.A., reached us, from Messrs. Seeley & Co., too late for review in the present number, but we hope to give shortly an illustrated review of them.



London Stereoscopic Company.

(Permanent Photo.)

Yours most sincerely
R. C. Spurr.

THE
BAPTIST MAGAZINE

MARCH, 1895.

THE REV. F. C. SPURR : BAPTIST UNION MISSIONER.

DURING the last five years the name of the Rev. F. C. Spurr has become familiar to thousands in the Metropolis, and the knowledge of his work has extended throughout the denomination. He came to London in 1890 as "Missioner" in connection with the "Forward Movement" of the Association, and until now has laboured unceasingly, and with a success so conspicuous that the Baptist Union has honoured itself by securing his services for the wider field. As many provincial churches are already sending in their invitations, a brief sketch of our brother will be welcome.

Frederick Chambers Spurr was born at Colwick, a suburb of Nottingham. His relatives on his father's side were Congregationalists, his father, the sole exception, being a Churchman. Curiously, his mother also was a single exception; she belonged to a Roman Catholic family, but early in life became a member of the Protestant section of the Anglican Church.

When but five years of age Mr. Spurr lost his father. The care of the family then rested upon the mother, who for the sake of her little ones bravely contended against untoward circumstances with a patience that never tired, and a self-forgetting love of whose depth one gets a glimpse when hearing her children speak of her. School days at Nottingham being over, Mr. Spurr entered a manufacturer's warehouse, where he spent some years. As a boy he was a zealous adherent of the High Church party, and, as is usual with members of that party, looked somewhat scornfully upon Dissenters. When

preparing for confirmation he was invited by some young friends to attend a service at a meeting-house of the Plymouth Brethren, and being anxious to know what an "unauthorised" preacher could say he went. The sermon was a word of grace and power. He was converted; and in the enthusiasm of his newly-found love identified himself with the Brethren. But not for long; a year or two later he joined the Baptists, eventually becoming a member of the Metropolitan Tabernacle.

It was during a Mission held at Nottingham by the Revs. N. Sherbrooke and H. Varley that his desire to preach the Gospel was intensified. He offered to assist Mr. Russel Hurditch, in his summer holidays, in the evangelistic work which at that time was being carried on in several centres. An invitation to speak in a tent in London was the result. Then came the feeling which every true minister has experienced—the feeling of utter insufficiency, only removed by the Holy Ghost whispering into the soul's ear, "My grace is sufficient for thee." Mr. Spurr conducted services at Hammersmith, Margate, and Forest Gate. The word was with power; and he was urged to undertake the control of the Mission Church at the last-named place. But a call to the ministry was not a thing to be hastily responded to. He returned to business at Nottingham, sought the Lord's guidance, and, devoting his spare time to study, waited. In a few months there came the assured conviction that he ought to give himself wholly to the work of preaching the Kingdom.

At Forest Gate our brother laboured for two years and a half in a building far too small to accommodate the number eager to hear. As there was no prospect of an enlarged building, an enlarged opportunity was sought. He travelled throughout the United Kingdom as a Mission Preacher, part of the time in company with Mr. Edward Hurditch, brother of Mr. Russel Hurditch.

Though working under the auspices of the "Brethren," Mr. Spurr's spirit was often moved within him by the narrow conceptions of brotherhood current among "Brethren," and a hearty invitation to the pastorate of the Longcross Street Baptist Church, Cardiff, was accepted in 1886. But what has happened to many a preacher of pronounced individuality happened here. Some good souls,

lovers of a "soporific" Gospel, were so roused by the home-thrusts of the preacher that they departed in search of a community where their consciences might cease from troubling, and their minds be still at rest. The ubiquitous singing difficulty was the next source of anxiety. Mr. Spurr is a first-rate musician, but, unlike some of the musical fraternity, he believes in *congregational* singing to tunes correct in form, and capable of hearty expression. His efforts to promote the desired end were not successful until the choir had been re-organised. Preliminary difficulties surmounted, the church entered upon a period of great prosperity. In the year 1888, one hundred and thirty members were added. The chapel was on Sunday evenings inconveniently crowded, numbers being often turned away. Like our honoured friend, Mr. F. B. Meyer, at Leicester, Mr. Spurr did valuable work at Cardiff among discharged prisoners. No fewer than 3,000 were met at the jail gates, and close upon 1,000 were induced to sign the pledge. Several interesting cases of conversion occurred.

Mr. Spurr remained at Cardiff close upon five years, and it is probable that the invitation to join the Rev. F. B. Meyer in the work of the "Forward Movement" of the London Baptist Association would not have been responded to if the Longcross Street Church had been bold enough to carry out a long-contemplated enlargement of their building. Suffice it to say that the invitation was accepted, and, in July, 1890, our brother entered upon what so far has been the chief work of his life. His share in the "Forward Movement" was confined to visiting the churches with the two-fold object of deepening the spiritual life of God's people and converting sinners. As a result of the various "Missions," churches have renewed their youth. The influence of these services has extended far and wide, members of every section of the Church of Christ bearing grateful and joyous testimony to blessings vouchsafed. Mr. Spurr came to London under a three years' engagement. He has stayed five years, held ninety-five Missions, preached close upon 1,800 sermons. Recently he has devoted thought and effort to meeting the difficulties which thinking men have, or are supposed to have, with regard to religion. Several "Missions to Men" have been conducted, at which the subjects spoken upon have been such as these:— "Agnosticism," "The Rights of Man and the

Rights of God," "The Mystery of Life," "The Historical Power of Jesus Christ."

Notwithstanding constant preaching labours Mr. Spurr has found time to write articles for the *Christian World, Freeman*, and other newspapers. A small volume which takes its name from the first chapter, "The Rights of God," we owe to his pen. A reviewer speaks of it on this wise: "Very timely, and calling attention to a much-neglected theme. We believe the searching yet sympathetic faithfulness will open many a heart to see secret failure and lead to renewed consecration before God." Another piece of work was that of compiling and carrying through the press the "Baptist Union Hymnal." This book is to be used in future "Missions," and is worthy, whether considered from the religious, literary, or musical standpoint.*

This sketch would be very incomplete without a word about the man himself and his special qualifications as a "Missioner." Mr. Spurr has a commanding presence and a deep, rich voice. He is a bachelor married to his work, to which he is passionately devoted, all things being subordinated thereto. The thought which springs to the minds of those who have spent but a little while in his company is, "This man has a mission." Mr. Spurr holds the Faith with a firm grip. To him the Saviour is "a living, bright reality." He *knows* whom he has believed, and this his hearers feel at once when he leads them at the Throne of Grace. He has read widely, but chiefly in divinity. The deadly fangs of the "hang theology" spirit have never fastened themselves upon him. His loyalty to Christ sometimes manifests itself in an intensity of speech which seems to border on intolerance towards those who call in question the Godhead of the Eternal Son, yet is he tender as a woman to the sincere seeker after truth. His addresses are marked by great spiritual earnestness and clearness of thought, combined with simplicity of speech. Of cyclopædic "anecdotes" he is ignorant, yet his style is illustrative.

* This labour of love was undertaken at the request of the Union. The hymns and music were selected by the Editor, and the harmonies of the non-copyright pieces were reset by one of our most eminent musicians, Prof. Banister. The book is a decided advance upon ordinary mission hymnals.

He is endowed with a retentive memory, logical acumen, keen imagination. He has an eye for the picturesque, and his travels in Switzerland and Morocco have furnished him with materials for many a simile and vivid word-picture. A dash of mysticism in his nature, and a wide acquaintance with the literature of the Passion, make him an interpreter of truths not usually handled by evangelists. His mysticism does not, however, blind him to the practical side of life. He believes that the Gospel, which is not good for everything, is good for nothing. He strives, therefore, to understand the times, and to preach the "Old Gospel" to *them*. While possessing great sympathy for the poor, he has little for those who place insufficient emphasis upon the words of our blessed Lord, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life;" "Seek ye *first* the Kingdom of God." His master-passion is to bring men to God in the truest, deepest sense, that in union with Him they may find satisfactions that never cloy.

Our brother possesses one special quality—or shall we call it a grace?—which commends him to the ministry. He is a minister's man. Without the least sympathy with unfaithfulness, he has cheery, loving words for pastors and churches, which find it hard to maintain the fight against the combined forces of worldliness and poverty, and suffer from consequent depression. He fully recognises that "one soweth and another reapeth," and generously acknowledges that without the pastor's years of seed-scattering the Missioner's harvest would in most cases be impossible. He comes as a sympathising co-operator, not to lord it over God's heritage. In short, he is consistent with his own words, which I quote from his pamphlet, "Special Missions, and how to make them successful,"* a book which every intending applicant for Mr. Spurr's services ought to get at once, and "read, mark, learn and inwardly digest." Speaking of the relative labours of pastor and missioner, and dealing with those good souls who, carried away with the enthusiasm and success of special efforts, and disposed to undervalue the constant work of a regular ministry, cry, "Why cannot we *always* have Pentecost?" he says:—

* Published by James Clark and Co., 13 and 14, Fleet Street. Price 6d.

"Such talk is born of misunderstanding. . . . That great inauguration of the new spiritual dispensation was not a *revival*, but a great *harvesting*. . . . Do not imagine that those three thousand people came together in utter ignorance of the subject of Peter's sermon, and that under one discourse the whole work of conversion was commenced and consummated in faith and baptism. Nay! Peter's sermon was rather a golden sickle thrust into a ripe harvest-field, according to the matchless wisdom of God. Jesus *reaped* little during His three years' ministry, but He had *sown*, and the seed was living seed, of which Pentecost witnessed the harvest. Every harvest implies previous processes, for the most part hidden or unattractive, such as ploughing, sowing, rains, sunshine, and secret growth. No harvest is sudden; but, on the contrary, is the end of a long process. Even so is it in the spiritual life. The *conscious* acceptance of Christ as Lord is the harvest time—the *end* of one process and the beginning of another—but unknown and innumerable influences have been at work to make that soul-harvest possible. It is often easy to mark the time of the *soul-harvest*, but 'who can tell when the first work of ploughing began?'"

A preacher of such unquestioned ability and living power, who will come to us in this spirit, cannot but be a blessing to our churches. And the prayer of the writer of this sketch, in whose church Mr. Spurr has conducted two Missions—one general, the other to "men only"—and who can speak therefore from personal knowledge, is that the anointing of the Holy Ghost may still rest upon him, and that he may have power and might, spiritual and physical, to fulfil a long series of engagements among the churches of the Baptist Union.

Forest Gate.

JOHN HENRY FRENCH.

TALKS WITH MEN, WOMEN AND CHILDREN. By Rev. David Davies, Editor of the *Christian Pictorial*. Sixth Series. London: Sampson Low, Marston, & Co. —Mr. Davies is one of the few preachers whose sermons are reported week after week and committed to the press. The marvel is that they stand this searching test and are as fresh and vigorous as ever. They are neither philosophical essays nor elaborate defences of the faith, but lucid, forceful expositions of Scripture as interpreted by a man of vivid imagination, tender and generous sympathies, and deep spirituality; a man who reads and thinks, who keeps his eyes and ears open, and knows human nature and human life. He is a devout and earnest student of Scripture, without a spark of conventionalism, and every now and then surprises us by his discovery of new and deeper meanings in the old familiar words. As a preacher to children—simple, genial, rich in humour and apt in illustration—he has won for himself a high place. No volume he has previously published will meet with a heartier reception than this.

LIFE OF ELEVATED FELLOWSHIP WITH GOD, ITS REQUISITES AND ITS RECOMPENSES.*

BY THE LATE REV. E. LUSCOMBE HULL, B.A.

“Who shall ascend into the hill of the Lord, or who shall stand in His holy place?”—PSALM xxiv. 3.

THIS psalm, like most of David's, has two meanings—one referring to the occasion for which it was written, the other to the emotions of the spiritual life which are the same through all time. Let us first glance at the circumstances under which it was composed, and then we shall see what light they shed on its spiritual significance. It is perhaps unquestionable that the psalm was designed to be chanted by the procession of priests who carried the Ark of God to Mount Zion. You know the history. That Ark, the symbol of the Divine presence, and of the nation's faith in that presence, had been for sixty years in the place where it had been left after its capture by the Philistines. During the great revolution that had occurred in Jewish history, during the choice of their first king and the reign of Saul, the inquiries after God's will, which their forefathers had been accustomed to make before the Ark, had ceased; and the great disasters of those years must have shown the Israelites that the glory of God had left them. We are told that David resolved to bring the Ark again in solemn pomp into Jerusalem, and it is probable that it was on that day of excitement this psalm was sung. Therefore, as the Levites were ascending the steep heights of Zion, the Psalmist describes the characteristics of the men who should be worthy to bear the

* This sermon—hitherto unpublished—was originally preached at a week evening service, at Union Chapel, King's Lynn, in 1861. It has been transcribed from the author's MS. by his only surviving brother, Mr. Charles Hull, under whose affectionate and able supervision the three well-known series of “Sermons, preached at King's Lynn,” were published. Mr. Giles Hester's “Recollections of Edmund Luscombe Hull,” in our January number, have awakened the interest of so many of our readers, that they will, we are sure, be grateful to Mr. Hull for placing at our disposal a sermon so elevated in thought, so choice in illustration, and in every sense so beautiful and impressive.—Ed.

Ark within, and dwell there in the immediate presence of Jehovah : “ They must have clean hands and pure hearts ; they must not lift up their souls to vanity nor swear deceitfully ” ; and hence it is that we understand the exclamation : “ Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors,” with which the psalm closes. On the summit of Mount Zion stood a castle old and grey, built by the Canaanitish kings. The Psalmist in a sublime strain of poetry summons those ancient doors to enlarge their portals as the Ark of the King of kings passes through, and imagines the question echoed again by the hills that surrounded Jerusalem : “ Who is the King of glory ” ? To which the echoes of their choral hymn again roll back the reply : “ The Lord strong and mighty, the Lord of Hosts, He is the King of glory.”

Now from this we can reach the spiritual meaning of the psalm. In the preceding verses David has spoken of God’s lordship over the world. The wide earth founded on the seas—the strong earth built above the wild waste of waters is His temple. But there was still a closer manifestation of His presence and His care. There—where the Ark abode on Mount Zion—was the revelation of His more immediate glory. If we translate that thought into the full light of Christianity we have the spiritual truth to which the words of the psalm refer. No more at Jerusalem alone—no longer on the Holy Mount—do men worship the Father. Wherever there is a reverent heart, *there* is a holy place, a temple, and a worshipper.

But there is still a special communion ; there is still a spiritual solitude in which a man may dwell apart with God, live and abide with Him in holy elevation above the passing world ; and that is the spiritual meaning of “ ascending the hill of the Lord and dwelling in His holy place.”

The subject suggested by this psalm is *the life of elevated divine fellowship, its requisites and its recompenses.*

I.—*Its requisites* : they are threefold in the following verses.

(1) *Purity*.—“ He that hath clean hands and a pure heart.” Here we have placed in conjunction symbols of the inner motives and the instruments of service. There is a most profound suggestion here. Our purity and sanctification must be *entire* if it is to be real. We can understand at once the necessity of purity of

heart ; but why is emphasis laid on the hands ? It seems to me that the same idea is conveyed in the necessity of clean hands as was conveyed in Christ's symbol of washing the disciples' feet. You remember He said to them on that occasion, "He that is clean needeth not save to wash his feet." His whole body may be clean except that which has come into inevitable contact with the dust of the world, but when *they* are washed "he is clean every whit." Now men often try to purify the feet apart from the heart, or the heart apart from the feet. But our whole body, soul, and spirit must be sanctified. Just as in the body one member suffers from neglect until the whole suffer ; just as in the man mind and body both need culture—so in purity, hand and heart must both be cleansed, or the whole man will suffer. Some fancy that if they are what are called spiritual men—if they attend to the ordinances of religion and the habits of piety—they can stoop to worldly ways in their daily business, and can occasionally soil their hands in the world, fancying they can maintain their sanctity and purity of spirit. Some think that if they do little outward things which are doubtful, and not far short of dishonourable, for a good cause or a Christian end, the motive sanctifies the means. The result is that their spirits become defiled and lowered. No man can do a deed, however trivial, against his conscience without leaving a scar on his soul. On the other hand, some men *try to purify the hands and forget the heart*. They keep from the least appearance of outward wrong, but allow evil, like a dry rot, to eat into the soul ; thus they practically become hypocrites, and are in danger, when the temptation is too strong, of falling into fearful degradation. Therefore he alone can live with God who is totally pure. If we allow evil and impurity to creep into our daily work we shall find it will impede our prayers, and shut God out from our souls ; while he who is pure in thought and action, imagination and deed, shall dwell on the holy hill of the Lord.

(2) *Truthfulness*.—"Who has not lifted up his soul unto vanity nor sworn deceitfully." This is the second requisite. At first sight there may seem to be no connection between vanity and truthfulness, but there really is a profound connection. In the light of the spiritual world the mere present, taken by itself and for itself, is a transient vanity—a glittering illusion ; and it is a

deep law that the man who lives for that alone is perpetually tempted to be untrue. It may be that the pursuit of that which leaves an aching void in the soul, and which is in itself deceptive, makes a man prone to deceive others. Certain it is that to such a man the standards of truthfulness become lowered. He who prostrates his immortal soul before the vain and fleeting soon finds the law of truth fading from his view. We see this in men of fashion. Their hollowness has become a proverb—truth is generally the last thing they think or care about.

This marks one side of the truthfulness required for elevated Divine fellowship. Let not the glittering present allure us. Take the lessons that sorrow, suffering, and disappointment have taught, and seek not vanity. In action let us be what we seem to be. The other side of it is *truthfulness in words*. "Life and death are in the power of the tongue." The man who utters one lie is sapping the power of prayer. The man who prevaricates and deceives is loosening the very anchor of his soul. We are often tempted under excitement to say strong and untrue things, but we never do so without feeling we have stained our souls. Therefore he who is true in being above the vanities of the mere present—true to himself—true to his fellow-men, he shall dwell apart on the Holy Hill, and in the abiding presence of the Lord.

(3) *The third requisite is aspiration.*—"The generation of them that seek Thee, that seek Thy face, O God of Jacob." The seeker after God dwells on His Holy Hill. There are rewards in the manifestation of God's presence which only the earnest, patient seeker can ever know. Sudden flashings of the Divine glory enter the soul after dark watching, which could never have come without it; as with the man waiting for the morning—long, dark, cold the night, but he has his reward when the first grey tint suffuses the sky, deepening into wondrous colours, till the great glory of the sun bursts upon him. But mark what this aspiration really means. To be true, it must be the deepest thing in us—not a mere casual wish or passing desire—the deep prayer of our life must be, "Manifest Thyself, O God," and then the revelation will come. Old histories of martyrs relate how, fearing the death agony, they sought power, but it came not, until when the last trial did come they possessed a celestial peace on the rack that moved their

tormentors to tears, and a joy amid the flames that roused others to follow in their steps. They were away on the Holy Hill of the Lord, where the rack and fire had no power. So with us now, if that separation be the deepest thing in us; if we renounce all that opposes it, the ineffable vision will some day come to us, and above the passing world we shall rise to abide with God.

II.—*Its recompenses.* They are twofold.

(1) *Certainty in prayer.*—“He shall receive the blessing from the Lord.” Some men’s lives impede their occasional prayers. They cry for pardon, yet live under the influence of easily besetting sins. They ask for holiness, yet cherish some idolatry in the heart. They seek for power, yet walk consciously in the paths of temptation. They implore peace, yet seek for life in the hollow existence of the world. Can we wonder they get no reply? It is the life-cry which is heard by God, and that is deeper and more earnest than the passing utterances of the voice. He who lives apart with God makes his whole life the prayer, “Thy Kingdom come, Thy will be done.” His spoken utterances harmonise with the unspoken utterances of his life; therefore his prayers are heard. They may not seem to be so. But true aspirations, though they may be apparently fruitless, leave their heavenly traces on the soul. Cries seemingly unresponded to are working out in him Christ’s own glorious likeness. Many a man will find his spiritual yearnings realised and waiting for him like white-robed angels beyond the gates of death to welcome and crown him there.

(2) *Rectitude of character.*—“Righteousness from the God of his salvation.” Take these words into the light of Christ’s revelation, and a distinction arises which explains a deeper truth than David perhaps knew. At once, by faith in Christ, we are saved from the past. At once we are justified before God. At once the transformation has commenced, but to become actually Divine we must live apart in holy fellowship with the Saviour, and thus we shall become “changed into the same image from glory to glory, even as by the Spirit of the Lord.”

THE PURITY OF HEAVEN : HOW TO ATTAIN IT.

OUR recent perusal of "The Life and Letters of Dean Church" led us to consult again and to read with deeper sympathy the two volumes of his "Village Sermons," preached at Whatley. In the second series of these (published by Messrs. Macmillan) there is one of a peculiarly searching and impressive character on "Heaven and Purity," the text being the same as that on which Mr. Hull's beautiful and suggestive discourse is based. The two sermons are widely different in form and structure, but each is the work of a master, supreme in his own line, and each is inspired by the same spirit. No single sermon can cover the whole ground of its subject, and the following paragraphs form an admirable supplement to Mr. Hull's memorable discourse:—

"Who that has ever heard these words, but has seemed to hear in them an answer from heaven, has felt that in them indeed was the very voice of God? Amid all the darkness and uncertainty of the world, here at least was a gleam of light without a shadow, of truth without a doubt. In all the questions and difficulties of life, here was a foundation which no storm could shake; here, at least, our feet touched firm ground. The pure in heart, the clean in hand, these are they who are in the train of Christ. These are they for whom heaven is preparing. These are they to whom their Master's going up to heaven is a figure and type, as well as a pledge, of their own wondrous destiny; who, in His triumph, see their own; who, in the fulfilment of His glorification, see the exaltation of their own redeemed and new-born nature, in which corruption shall put on incorruption, and earthly life, with its suffering, and sin, and decay, shall blossom forth into perfectness, and holiness, and joy immortal.

"And yet, how many of us can read these words, ringing with the very certainty of truth, without misgiving and sadness, and without fear? Who among us are the clean of hand and the pure of heart? Who can feel that these words are for him—that they truly describe what he knows himself to be? Yet they are the truth. And those whose conscience tells them dark stories about the cleanness of their hands, and the pureness of their hearts—about the uncharitable deeds that, with

professions of kindness on their lips, they have been guilty of to their brethren—may well have many an anxious searching of heart before such an answer from the justice of God, who never changes, never mistakes, never speaks in vain. They seem to put a gulf, which none can pass, between us and that hope of ascending to where Christ has gone before, and finishing our course in life, by being with Him where He is. And so it would be, but for those two great truths, which bridge over the gulf between us and hope; the truth that Christ has died for sinners, and the truth that sinners may repent and change. Pure in heart, and clean in hand, we must be before we can follow Christ to His holy hill, and rise up in His place of blessedness. Never doubt, never waver, or question about that, if you value your salvation. Yet faint not, despond not, when you feel that your hands have been unclean, your heart impure. You know that there is not only grace to forgive, but grace to change. You know that not only has love taken on itself the sins of the world, but that it has opened a way into the hearts of men, to turn them from darkness to light, and to raise them from the death of their sins unto the life of righteousness. You have heard of sins which, though they 'be as scarlet,' shall be made 'as white as snow; though they be red like crimson . . . shall be as wool.' You have heard of a Saviour, who can not only wash you thoroughly from your transgressions, and cleanse you from your sin, but can also create in you a clean heart and renew a right spirit within you. Dark and sad the past may be. We cannot wipe it out from our memory and life. But One, who can do what to man is impossible, can hide and forgive it. And if we cannot go backwards and change what has been, we can go forward and change what is. Human hearts—blessed be God!—are not unchangeable; they may be corrected and strengthened. Our sins do not cleave to us so fast that the grace which comes with prayer and faith and earnest striving, cannot tear them from us. There is a Deliverer who knows the fierce trials and battles which go on in our hearts, and who can break the chain and set free the captive. The bowed and crushed spirit may be raised and healed; the bitter temper may be sweetened; the revengeful one may be overcome, and the sullen and spiteful one may be softened. Christ is

doing this, His work of converting and sanctifying every day around us, as He has been doing it ever since He came. And what He has done, and is doing to others, He may do to us. As He is leading others step by step to the blessings of the pure in heart and the clean in hand, so He may, as He is most willing, lead us. The feeling of our present sin and our unfitness for heaven must be indeed a thought to sober us, and sometimes almost to overwhelm us. ‘O Lord, who may abide it?’ But ‘there is mercy with Thee, therefore shalt Thou be feared.’ There is mercy for the repentant and the sincere—mercy for the broken and contrite heart—mercy for the soul that knows its own evil, and seeks God’s help to turn from it to better things. Not only those who by God’s grace have kept themselves pure and true, who have been all along, as far as human sin and weakness allow, pure in heart, and clean in hand, and undefiled by vanity, and steadfast in truth and love to their neighbour—not only to these, but to those who have been far otherwise, but yet may become so, is the hope left of ending this life in the likeness of Christ, which began in the likeness of Adam; of ascending the hill of the Lord, and standing for ever in His holy place. . . .

“There are those to whom, in its perfect meaning, this blessedness is no longer possible; and by many a hard struggle, through many a fierce and fiery trial, with many a wound and many a scar, have they had to strive, with tears and self-denial and prayers, to cleanse their hearts and hands, and to come back to better ways. By their bitter experience, by their fears and misgivings, by their hard-won and dearly-bought—and perhaps still doubtful—success in coming back, oh, keep your hearts pure, your hands clean, as Christ in His goodness has so far allowed them to continue! Pray God to keep you pure and clean; pray that you may not have to work your way back to what you ought to be through the conflicts of a hard repentance. And may He grant to us all, whether it be through a hard repentance, or by a more blessed lot, spared by Him from strong temptation, and sheltered under His wing from evil, in one way or the other, tasting His goodness or saved so as by fire, may He grant that we may come to Him with clean hands and pure hearts at the end of life; that we may be fit to rise up in His holy place, and rejoice with the saints in the awful holiness of God.”

AMERICAN BAPTIST LITERATURE IN ENGLAND.

OUR American brethren are more fully alive to the power of the press than are the majority of our English leaders, and use it more widely and effectively. The publications of the American Baptist Publication Society have long occupied an honourable position in the theological literature of the great continent of the West, and are second in importance to the products of none of the churches. We have occasionally had the privilege of directing attention to the writings of American Baptists, and have urged their circulation in England. We are therefore delighted to find that arrangements have been made with our own Baptist Tract and Book Society (whose headquarters are now at 16, Gray's Inn Road, Holborn) for the issue on this side of the Atlantic of the more important of the works printed by our brethren in Philadelphia. We reviewed in the course of last year Dr. Harwood Pattison's brilliant and successful volume on "The History of the English Bible," and Dr. Cathcart's "The Ancient British and Irish Churches," both of which have made their mark in America, and have, as we are assured, been favourably reviewed in many English newspapers, both secular and religious. During the last few weeks we have received three new volumes, of conspicuous merit, which, together, form a valuable contribution to theological science: "The Argument for Christianity," by George C. Lorimer, D.D., minister at Tremont Temple, Boston; "The Parchments of the Faith," by Rev. George E. Merrill; and "The Moral Conflict of Humanity; and Other Papers," by A. C. Kendrick, D.D., LL.D. The first is apologetic, the second historical (dealing with a branch of Biblical Introduction); the third exegetical and expository. In many directions apologetics are at a discount, and are treated as a dry and profitless study. In some men's hands they are; but no one who has the slightest acquaintance with Dr. Lorimer will think of him as a Dr. Dryasdust. He is, perhaps, learned enough to be one if his weakness lay in that direction, and is familiar with all the authorities of his subject, whether ancient or modern, so that he could easily overburden his pages with scholarly references. But he is no

recluse, and has come into too close contact with life to write with a merely academic interest in its great problems. He never gives us the sense of detachment from the actualities of ordinary experience. He is master of his subject, and knows the condition and needs of those to whom he addresses himself. As a statement of what Christianity is, of what it is pledged to do for men, and of what it demands from them, no work could be more admirable. The argument supporting the claims of the Gospel is derived from a nine-fold source—viz., from history, from Christ (His unique personality, mission, dynamic force, &c.), from testimony, from miracles, from prophecy, from humanity (the adaptation of the Gospel to its needs, and the impossibility of its perfection apart from the Gospel), from achievement, from concession (on the part of its opponents, scientists, philosophers, historians, poets, and others), and from comparison (with the so-called universal religions). The ground is therefore well covered, and on every inch of it Dr. Lorimer plants a firm foot, and when he moves, moves with the ease and agility of a master. Comprehensiveness of grasp, lucidity of arrangement, skilful, dialectic raciness of language, and devoutness of spirit are conspicuous throughout; and while adepts will recognise in the book the work of a solid and erudite thinker, ordinary readers will be charmed with its directness and simplicity of style. It is at once a scholarly and popular book. Mr. Merrill's work, "The Parchments of the Faith," is, we imagine, a supplement to his "Story of the Manuscripts," though entirely independent and complete in itself. Interest in Biblical criticism, in a sphere which has happily not aroused suspicion by identification with the Higher Criticism, has of late years become widespread and eager. The labours of Tischendorf, Tregelles, Scrivener, Westcott and Hort, and more recently the discovery of the "Didache," of the "Apology of Aristides," of the apocryphal "Gospel and Apocalypse of Peter," the "Diatessaron," and latest of all the "Syriac M.S. of the Four Gospels," discovered by Mrs. Lewis, are among the causes of the revived zest with which these studies are pursued by specialists, and watched with sympathetic appreciation by laymen. To those who wish to familiarise themselves with the history of the principal MSS.—both of the Old and the New Testaments, with the manner

of their preservation and transmission, with the great Versions, the question of the various readings, and the principles which enable us to get nearer to the very words of the original authorities than was previously dreamt of—we heartily commend this carefully written and most useful book which has all the charm of a romance. It is illustrated by fac-similes, on too small a scale, however, of codexes, palimpsests, &c. Its frontispiece is a photogravure of “The Convent of St. Catharine at Mount Sinai.” We have noticed a few trifling errors due probably to oversight. Dr. Kendrick’s essays on “The Moral Conflict of Humanity,” and other subjects, take us into the sphere of exegesis and hermeneutics. They have previously appeared in various periodicals, and have been collected, we infer, at the instance of the Publication Society. They are well worthy of the honour, and it would have been a matter for regret had they not been rescued from their comparative oblivion. We have read several of the papers with keen relish. They are pithy, vigorous, and forceful—the work of a wise and able interpreter—a man who knows his Greek Testament thoroughly, and who constrains every sentence and word to yield up to him their hidden treasures. That in many cases Dr. Kendrick’s interpretations are not those commonly received; that many good Baptists would here and there demur to his positions—as we ourselves certainly do—is no disadvantage. His ability, courage, and honesty are everywhere manifest, and the publishers say, with equal truth and beauty, that “his command of English is equal to his knowledge of Greek, and that allied to both is a poetic Christian imagination not often excelled.” The essay from which the volume takes its title, on Rom. vii. 7—25, is remarkably able. But we have been not less struck with those on “The Millennium of the Apocalypse,” “Sin and Death in Adam and the Race,” “Baptism for the Dead,” and “Preaching to the Spirits in Prison.” Loyalty to evangelical truth is plainly no foe either to originality and strength of thought or to literary charm. We had purposed enriching our pages with one or two illustrative extracts, but our space is exhausted, though we hope to give a lengthened quotation in some subsequent number, and possibly to discuss one or two of the points where we cannot assent to Dr. Kendrick’s positions. We may also in this connection mention “Biblical Escha-

tology," by Alvah Hovey, D.D., which, although it does not bear the impress of the Baptist Tract and Book Society, can be obtained at their depot. A copy has been sent to us direct from America, in consequence of the interest excited there by the articles on Eschatology which are appearing in our own pages from the pen of the late Principal Rooke. Dr. Hovey is a man of broad grasp of mind, a close reasoner, and a firm adherent of the evangelical faith. His sole endeavour is to find out "What saith the Scriptures?" and if his conclusions do not differ from those regarded as traditional it is because he can see no reason, after a searching investigation, for modifying them in favour of more plausible but less valid theories.

We bespeak for all these works a warm welcome from the Baptists of Great Britain and Ireland. They will enlarge and invigorate our thought, and at the same time strengthen our evangelical fidelity. We congratulate the Committee of our Tract Society on the honour reflected on them by their introduction of such publications to our churches and their ministers, and venture respectfully to ask whether it is absolutely impossible for us to have in England a BAPTIST PUBLICATION SOCIETY, a society for the publication of books by our own writers, as vigorous and enterprising and *as well supported by the denomination at large* as that which is rendering such good service in America. In this last point lies largely the crux of the whole question. We have among us able and scholarly men, with literary instincts and power, whose occasional contributions are valued when they appear in neutral periodicals, but neglected when published in denominational organs, and who otherwise receive little encouragement. A step in the right direction is being made by the projected series of Nonconformist Manuals which the Rev. G. P. Gould, M.A., of Regent's Park College, is editing for the Council of the Baptist Union, and the first of which, "Anabaptism," by Richard Heath, is now in the press, and will, it is hoped, be ready for the Spring meetings. For this enterprise we bespeak the warm sympathy and practical support of all our churches. It will be a valuable educational power, and will do much to extend and strengthen an intelligent interest in our principles and history. To the question, Why do Baptists not more adequately support their own literature? we have never heard a satisfactory reply.

ESCHATOLOGY.

V. HEAVEN AND HELL. VI. THE SECOND ADVENT OF CHRIST.

THERE is great difference of opinion on the point whether Matt. xxv. 31—46 refers to this final judgment or to some transaction pertaining to the commencement of the Millennium. The first of these two opinions is decidedly to be preferred.

(v.) *Eternal Life for the redeemed, and the Future Punishment of impenitent souls* have now to be considered. As to the eternal life of the redeemed, it is sufficient to remember that its nature, its scene, and its duration are all determined by virtue of that inseparable union which subsists between Christ—the Head—and all His members. Because He lives, we shall live also; and our life will continue as long as His life, and under the same conditions, so far as these can apply to created souls. His blessedness, His glory, will be ours, and nothing more than that need be said to reassure a Christian concerning that future everlasting state the details of which are at present unrevealed to him. (*Cf.* John xiv. 19; Col. iii. 3, 4; 1 John iii. 2; John xvii. 22—24.)

It is not so easy for every Christian mind to rest in a like contented ignorance of the details concerning the future punishment of the wicked; for in the latter case the broader facts concerning the duration and the final issue of that punishment are not revealed so clearly as are the corresponding facts in regard to the redeemed. We cannot gather from Scripture with absolute certainty any definite reply to the following questions, which nevertheless press very sorely upon our hearts even more than upon our minds:—(1) How long will hell fire continue? (2) Is it possible for any souls to pass from hell into another and happier state? (3) Is there any hope that all the lost may eventually be restored to the favour and fellowship of God? But though we are left in the dark upon all these points, and are therefore forbidden to offer any dogmatic statement concerning them, whatever our subjective bias may be; nevertheless, we are not warranted in weakening the force for practical purposes of any Scripture

passage in which, on the one hand, impenitent sinners are threatened with utterly irremediable ruin if they repent not now, and, on the other hand, perplexed and sorrowing Christians are encouraged to think of the Divine mercy and the Divine power as able to accomplish a much wider redemption of mankind than has ever been achieved on this side the grave. With our present materials of thought, we cannot frame any eschatological doctrine which shall do justice to both these lines of Scripture testimony in the full measure which each seems to demand. But enough is said in Scripture to lay upon us a most solemn obligation to warn every sinner to flee at once from wrath, because now is the day of salvation, and at the same time to give us a subjective hope that many who seem to die unsaved are not beyond the reach of salvation in that unseen state to which they have gone. If it be said that there is too great an inconsistency involved in holding both these positions at once, the answer is, that a similar inconsistency is forced upon us in regard to the doctrine of Regeneration, and the duty of practising and preaching personal faith as an outcome of free will. Experience proves that there is somewhere a point of reconciliation between these apparently contradictory truths, and so we may rest assured there is a point of reconciliation between the two lines of Scripture testimony above referred to. If it be said that the suspense which our ignorance in this matter causes is intolerable to loving hearts, the answer is, that it is so only to those who have not yet learned what it is to receive the Kingdom of Heaven as little children.

The first question, "How long will hell fire continue?" might be deemed settled by the Scriptural expressions, "everlasting burnings," "everlasting punishment," &c. But the word "eternal" (*αἰώνιος*) is not invariable in its meaning, but is always determinable by the nature of the notion with which it is connected. Such is Aristotle's definition of the term (*De Cælo* i. 10)—viz., what describes the natural duration of existence in the thing named. Hence, whilst the word *αἰώνιος*, as applied to God, to the life which believers have in Christ, and to the happiness of heaven, must mean "never-ending" in the fullest sense, it need not mean the same when applied to "punishment," or to "fire," any more than it does when used to describe "hills" or "the earth." In all these cases

the nature of the notion itself decides its duration, and not the use of the adjective *αἰώνιος*. As long as punishment is needed, so long it will continue, and punishment will be needed so long as there is sin in the soul of a created intelligence. But Scripture does not tell us whether the continuance of sin in such a soul is inevitable or certain in every case. Hence the uncertainty that attaches to the duration of sin attaches also to the duration of hell. In connection with this point, the well-established reading in Mark iii. 29, "in danger of everlasting sin," is of no small importance; for it suggests that for some souls, sin (and therefore punishment) *may* be eternal in the strictest sense.

The second question, "Is it possible for any soul to pass from hell, &c.?" might seem to be settled also by the words of our Lord in Luke xvi. 26; but the fact is that those words form only part of the imagery of a parable, and they cannot, therefore, be pressed as a dogmatic statement. Moreover, there may be fairly pleaded on the opposite side, another passage of Scripture—viz., 1 Peter iii. 19, 20; iv. 6. But, in reality, nothing certain can be inferred from either of these Scriptures with regard to the possibility of a deliverance from hell.

The third question opens up the much discussed subject of Final or Universal Restoration, which is well summarised in V. Oosterzee, pp. 807—810.

As a general conclusion it may be said that Scripture texts can be cited as suggesting inferences and presumptions in favour of each of the three views which can be taken of the final destiny of those who die impenitent—viz., the view that their punishment will continue literally without end; the view that a long period of punishment proportioned to their sin ends at last in their absolute annihilation; and the view that their punishment issues at last in their repentance, wherefore they will be restored to the possibilities, or even the certainty, of everlasting happiness. Since we cannot frame a theory that will combine these three sets of Scripture hints, it is fitting that we abstain from speculation altogether, and give exclusive attention to the practical duties which are enforced in unmistakable terms in connection with all the texts above referred to, viz.:—(1) The duty of personal repentance and belief in Christ without delay; (2) the duty of warning

our fellow-sinners and entreating them to flee at once from the wrath to come, as from something real, imminent, and terrible beyond all power of adequate human description, or even conception.

With regard to the question, "What locality is the scene of future punishment?" no answer is possible. Another question sometimes asked is, "What is the nature of hell fire?" and whilst prudence will suggest that this inquiry also should be left unanswered, it should be noted that the conception of material flames and torments is not so inappropriate as is sometimes supposed; for if the resurrection body of the wicked be material, their punishment may be in part material also. Still, when this subject is touched by preachers, they should dwell chiefly on the pains which are likely to arise from remorse and similar moral sources of inward and necessary retribution for deeds done in the body.

The figurative descriptions of the place of final punishment given first by Isaiah (ch. lxvi. 24; *cf.* xxxiii. 14) and reproduced in Mark ix. 44—49, are founded upon the spectacle presented to a Jewish eye by the Valley of the Sons of Hinnom, whence the name for hell, "Gehenna."

The destiny of the heathen—both those who have had the Gospel preached to them, and those who have had no opportunity of hearing of Christ—is another of the matters which are not revealed to us; and in regard to it and to the practical duty of evangelising every heathen land, there is special suggestiveness in the language of Deut. xxix. 29. This question is by no means prejudged by Psalm ix. 17, which refers to temporal death, not to everlasting punishment, and which should be rendered:—"The wicked shall return (or be turned back) to Sheol,—even all the nations that are forgetful of God"—*i.e.*, that wilfully put from them the remembrance of His law as written on their conscience, or however else known to them.

(vi.) There has been kept for final consideration that series of topics which stands connected with such phrases as "*The Second Advent*," "*A Personal Reign*," "*Millenarianism*," "*Pre-Millenarianism*," "*Antichrist*," &c. Judging from the apparent practical effect of extensive study of these questions in former centuries, and especially in our own day, one is tempted to say that this branch

of theological inquiry is to be avoided rather than pursued by all who are anxious to be found faithful servants worthy of praise by the Master at His coming. Nevertheless, these questions ought not to be ignored, and there are plain and urgent injunctions in Scripture bidding us give them their own place in our devout investigation (*cf.* Rev. i. 3; Mark xiii. 14). Moreover, the view which we take on the main point in dispute in it will certainly affect very materially our attitude towards the world and towards modern humanitarian theories concerning both the world and the Church. That main point is, "Will the Kingdom of God be established among men as the result of a slow, gradual, almost imperceptible process of reformation wrought out by ordinary means? Or will it come suddenly, and as the result of a kind of catastrophe brought about by manifestly supernatural means, and involving much of judgment and destruction, as well as much of redemption and sanctification?"

The second of these two views the only one in accordance with the steady witness of New Testament writers; although it has always been repugnant to the hopes and the philosophy of those who form their conclusions from premises that are human rather than Divine. Such optimists find it hard to believe that the world is not developing a moral and a spiritual perfection that is bound in due time to realise all that Scripture intends by the Kingdom of God among men. But a more searching examination into the state of the most highly civilised nations, such as France, England, or America, always reveals a startling conformity between the darker features of social development and the Bible description of the progress of the world towards its judgment, as incurably hostile to God. (*Cf.* 2 Tim. iii. 1—5, 13; Matt. xxiv. 12—14.) If the New Testament is to be accepted as revealing authoritatively the truth concerning the last days, it is impossible to look for anything but increasing divergence between the spirit of the world and the manifestation of God's Kingdom upon earth, until the decisive hour when Christ shall come a second time to be glorified in His saints, and to take vengeance on His foes. (2 Thess. i. 5—10; 2 Peter iii. 7.) Not one single testimony can be cited from the New Testament which lends real countenance to the contrary opinion; whilst the testimonies for the view above defined are unusually numerous and distinct.

The closing scene of the conflict between the world-spirit and power and Christ is connected in the New Testament with the name "Antichrist," and the controversy respecting the word is very old, very difficult, and very interesting. Its history can be gathered best of all from the Rev. F. Meyrick's article in Smith's Dictionary of the Bible, Appendix B. An important point in the controversy turns upon the etymological meaning of the name, which one school of interpreters would explain as "rival" or "counterfeit of Christ"; whilst another school would restrict the meaning to the simple notion of "one who opposes or resists Christ." Cremer has shown very conclusively (*Biblico-Theological Lexicon*, p. 581) that both meanings must be combined in any true interpretation of the word. "Antichrist" is "what sets itself in the place of Christ, in opposition to Christ." This conciliation of the two former views concerning the *word* prepares the way for another conciliation—viz., that between the school of interpreters who identify Antichrist with the Papal system, and those who expect that he will be an individual person, a personal antagonist of Christ and Christianity, whom the last days alone will reveal. It is very possible that just as the phrase, "servant of the Lord," in Old Testament prophecy was intently ambiguous and elastic, so as to include three or four different ideas, some individual, others corporate and collective, but each related typically to the highest fulfilment of the description in Jesus Christ; so this phrase, "Antichrist," may be intended to include all the references which, with more or less plausibility, have been found in it—viz., a reference to the individual Nero, to the Papal system, to Mahomet and Mahometanism, to individual infidels and apostates, and to the great adversary of the last days, who has not yet been revealed, but whom every student of the Bible is compelled to expect. The question proposed by V. Oosterzee (p. 798) as to the meaning of the phrase τὸ κατέχον in 2 Thess. ii. 6, 7, is fully discussed in Smith's Biblical Dictionary (l. c.) where the old conclusion is reaffirmed that Paul meant to indicate the Roman Empire by that veiled allusion to a matter which he had expounded orally at Thessalonica and elsewhere.

Another word occurs in 2 Thess. ii. 1—8, and in many other passages of the Epistles, describing the Second Coming of our Lord—

viz., *παρουσία*—the exact meaning of which is often a subject of discussion. It literally signifies “presence,” and the transition from that sense is easy to “arrival,” which is what the word means in 1 Cor. xvi. 17, and in several other instances of Hellenistic and classic Greek. But in its peculiar eschatological sense the word points not only to Christ’s Second Advent, but also to His abiding presence in His Kingdom from that point of time onwards. The idea is precisely equivalent to that of the Hebrew word “Shekinah,” which described the permanent dwelling of Israel’s King amongst His people for their protection and glory.

The doctrine of the Millennium is founded, so far as this name is concerned, upon Rev. xx. 4—7. The interpretation of this passage, and of the parallel or illustrative passages both in the Old and New Testaments, is so very difficult and various that there can hardly be said to be any “doctrine” upon the points involved, but only a multitude of speculations. Discussion of these points has fallen into discredit with sober, practical theologians of all ages; and the names “Chiliasm” and “Millenarian” are given by way of depreciation to those who, like Papias in the second century, and Irving in the nineteenth century, have dogmatised on this part of eschatology. Connected with the general question of the Millennium are such topics as the return of the Jews to their own land, and the personal reign of Christ on the earth, the study of which has never yet been found to yield any profitable results, either for personal edification or for the practical extension of Christ’s Kingdom.

The questions are touched upon with sufficient detail in V. Oosterzee, pp. 798—800, and in an article on the “Second Advent” in Kitto’s “Cyclopædia,” Third Edition, Vol. I., pp. 75—77.

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

MESSRS. JAMES CLARKE & Co. have issued a new edition—the third—of BIOLOGICAL RELIGION, an essay in criticism of Professor Henry Drummond’s “Natural Law in the Spiritual World,” by the late T. Campbell Finlayson, D.D., one of the most acute and searching critiques with which we are acquainted. We cordially repeat our commendation of it as “a model of clear statement, cogent reasoning, and effective illustration. Its style is as graceful as Professor Drummond’s, and its tone is characterised by frankness and candour.” Professor Drummond has somewhat changed his ground in “The Ascent of Man,” but this critique still has its place.

that the very genius of 'giving' is based on a wrong foundation ? Now listen to some very plain things. The whole modern arrangement of benevolence is on a wrong basis ; much that is called 'giving' isn't giving at all—only the payment of an honest debt. People who complain that the church they attend is always asking for money do so simply because they are utterly ignorant of what a church has a right to demand. The church is not a benevolent institution, at the bottom. Here is a company of people who are Christian ; they want public worship ; they want a minister ; they want him to do certain things, which he is supposed to be able to do, generally having undergone considerable time and expense in preparation. He is to visit their sick, bury their dead, see to a side of their life which needs help. They have a right to expect him to do his duty. In return for which they *give* him so much salary ! Give him ?—never ; not a cent ! If they are honest they pay him a salary ; he is not an object of benevolence, and cannot consent to become one and maintain his self-respect. If he doesn't earn his salary, *he* isn't honest ; if *they* don't pay him a just recompense for his services, they—are—not—honest !

“ But the minister frequently makes this great mistake—he puts the payment of honest church debts on the basis of 'giving' instead of 'paying.' Here is a sample:—Up rises the minister on Sunday morning, and at the proper time says : 'The offering will be taken.' The ushers come forward, take the baskets, and start on their round ; and as they go the preacher says : 'It is more blessed to give than to receive' ; 'He that giveth to the poor lendeth to the Lord' ; 'God loveth a cheerful giver,' &c. The preacher stands and waits till the ushers come to the pulpit, and then while they stand with the 'offerings' he offers thanks to God for the 'liberality of the people,' &c. It is beautiful, sounds delightful, nice. But analyse it. There is the building ; it needs a janitor, light, fuel, preacher. Now, be honest—did that congregation *give* a cent ? In that basket were the envelopes for the expenses of the church, including the salary of the pastor. And he said, 'He that giveth to the poor.' Wouldn't it have been more to the truth if he had said at the beginning, 'The congregation will now make an effort to pay its debts' ? Of course that would be awful, shameful ; but if that congregation takes all these

blessings, and fails to pay for light, fuel, janitor, preacher—well, let us put it plain, would that be honest ?

“Now it seems to me that all the mischief in the modern church methods, by which we have such immense deficits, is the out-growth of that unconscious giving notion. You have no more right to put down your local church expenses in your benevolent account than you have to put your grocery bill there. Visiting a supposedly rich man a while ago, he said, ‘I am about to give up my pew in the church ; I haven’t a right to give another cent for several years to come ; all the money I can make belongs to my creditors ; I have already given too much.’ Not being a member of the church I serve I could speak freely to him ; and so I said something like this : ‘Who is your *first* creditor ? Perhaps I can show you that you haven’t given nearly as much as you think you have—perhaps nothing. Have you received benefit from your church ?’ ‘Much,’ was his reply. ‘Well, then, let me give you a definition of giving.’ He became much interested and was anxious to hear. ‘Giving is the payment of money to an object from which you directly receive no return in personal benefit.’ He quickly replied, ‘Then I have given very little.’

“This angle of vision throws light upon the subject, which ought to be ventilated thoroughly. People who ‘give’ to no cause but their own local church never give a cent to God ; it is a question whether they ever begin to pay their honest debts.”

A SONG OF LIFE.

SING thou of Toil !

Of Toil that moulds to-day the larger morrow ;
Move with stout heart on Life’s great battlefield,
And wear the motto “Progress” on thy shield ;
All that is best is won through toil and sorrow.

Sing thou of Toil !

Sing thou of Hope !

Of Hope that lights the world to strong endeavour :
Height beyond height but loftier summits show,
Depth beneath depth reveal a depth below,
Choose thou the best. There is no resting ever.

Sing thou of Hope !

Sing thou of Truth !

That which alone can stand when all is sifted ;
That which humanity in pain and tears
Has sought with patient toil through myriad years,
’Till thou shalt see with radiant face uplifted

Eternal Truth.

C. E. EVANS.

family and cripple their prospects that I may have the wherewithal to give *liberally* to others, however great their need." Mr. Fowler has, like the correspondent of the *Independent*, declined to assist the foreign work, "not (he assures us) from any lack of sympathy, but as a protest against the existing state of the Association finances." He does not put India and home in antagonism, but fails to see "how we are permanently to maintain our position there unless we first strengthen our position here." On this last point he is surely right. Neglect of indisputable needs at home will inevitably cripple us in all our work. We do not, however, believe that the cruel sneer in *Punch's* well-remembered cartoon, "Telescopic Philanthropy," finds wide illustration among us. The men who are foremost in meeting the needs of the heathen abroad are not, as a rule, indifferent to the needs of the heathen at home, and to the agencies which are essential to the preservation and extension of the Kingdom of Christ in our own beloved land, and, on the other hand, we generally find that home mission work is favourable to kindred work in other lands. It is as plain as daylight that neither can be neglected without ultimate and in most cases speedy detriment to the other. We have always held that in the great enterprise inaugurated by William Carey, our churches have amply proved that it has been for them more blessed to give than to receive. Even greater good has been reaped from that enterprise in England than in India, and unless the Christian spirit be widely different from what we have always believed it to be, progress among ourselves means decided advance abroad. One of our best-beloved Congo missionaries recently sent a donation to the Baptist Union Church Extension Scheme, and rightly divined the point on which we have been insisting. We are permitted to quote his letter in full, and cordially commend it to the attention of those who restrict their sympathy and efforts to either branch of our missionary labour and look askance on the other.

"Congo State, West Central Africa,

"January 9th, 1895.

"DEAR MR. SHAKESPEARE,—Will you kindly accept for the Baptist Extension Scheme the enclosed small contribution (£5) from Mrs. — and myself? We wish you every success in your

efforts on behalf of the home population in large, needy centres, not only on account of those who will thus be helped and saved, but we realise that one sure result will be an enlarged constituency of earnest Christians interested in, and praying and working for, the extension of Christ's Kingdom in heathen lands.—Believe me, yours very truly,

“ P.S.—Please do not use my name, but enter the enclosed contribution as from ‘ A Congo Missionary.’ ”

May we all have grace to act thus wisely and generously.

ABOUNDING FRUITFULNESS.

“ *I desire fruit that may abound.* ”— PHIL. iv. 17.

L ORD, in Thy vineyard I would be
 A fruitful, not a barren, tree ;
 Branch of the true and living Vine,
 Rooted in faith and love Divine.

Forbid that leaves alone appear,
 To disappoint the smiling year,
 And lure the traveller but to cheat
 His cravings 'mid the noonday heat.

I would afford repast and shade ;
 Be blest, and thus a blessing made ;
 That earth's wayfaring sons of woe
 Through me life's healing leaves may know ;

In me discern some precious grace
 That beams in my Exemplar's face ;
 And, grafted in the Stem above,
 Prove fruited boughs of faith and love.

Grant it may be my constant aim
 To bring forth fruit to Jesus' name ;
 And, by my walk and converse, prove
 How much I owe redeeming love.

And if in mercy Thou incline
 To tend these trailing boughs of mine—
 To prune, to weed, and dig around
 This barren vine, this cumber-ground—

I'll grateful own 'tis wisely sent—
 A Father's gracious chastisement—
 To bid my drooping graces rise,
 And seek their nurture from the skies.

JOHN GREET.

THE RE-BAPTISM OF THE REV. F. D. MAURICE.

THESE does not seem much connection between Baptists and F. D. Maurice. During his lifetime there was a decided antagonism. Still, although there are few theologians with whom we agreed less, there is not one from whom we have learned more. He did not teach us much, but he mightily aroused us to teach ourselves by means of his protests against error, and his declarations of half-truths. Indirectly we owe him much, and feel called on to defend his memory in any way in our power.

He was, as is well known, re-baptized at the age of twenty-six. He had been sprinkled by his father as a child, with the usual Unitarian rite, "in the name of the Father, the Son, and the Holy Ghost."

This act of Maurice's has always been an offence to many, and even to many of his liberal-minded friends. To many this seems like a painful blot on his religious character, a superstitious element therein that tends to lessen confidence in all the rest. Principal Tulloch, in his St. Giles's lecture, goes so far as to speak of it as "like the singular bigotry of his sisters." The reason for this severe remark is found in the fact that one of his sisters became a Baptist under our revered John Foster's ministry. This was her special bigotry. She was re-baptized, and his bigotry was like hers. Mr. Maurice himself says, concerning his entry into the Church of England by a new baptism (sprinkling), "I think I was directed to do it by the Holy Spirit."

We say, so far, so good. We think he was sincere and largely justified in believing himself divinely led. But we wish he had learned from his sister something more definite as to the reason for his act. We think it bigotry to call his decision bigotry. It was an act of clear, downright, honest obedience to his Lord, only he did not clearly understand what made it his duty. It was largely an act of blind obedience to a sense of overwhelming conviction. We are sorry, of course, that he did not get down to the root-meaning of the felt obligation. It was the fatal defect in Maurice that subjective feeling was always more authoritative than objective revelation and command. Christ always seemed to be striving to make him a Free Churchman and a Baptist, but he never saw clearly enough the objective realities.

We justify Mr. Maurice in carrying out his conviction. He had not till then obeyed himself the obligation to be baptized. His obedience is to be defended and commended. He put his baptism in the right place and in the hour of his personal entrance into the Church of Christ. It is singular how little even learned theologians and Church historians understand the place of Baptism. Maurice was right, probably influenced by his Baptist sister. He would have been more right if he had taught as right for others what he had seen by the Holy Spirit to be right for himself. Maurice was possessed of a remarkably dominating conscience, but it was too often balanced by a subjective consciousness, which we best understand by describing as a subtle self-will.

Maurice was never a bigot, or a dogmatist in the bad sense. He was for the most part singularly rational, and yet often there seems no rationality in his

determined obstinacy in putting his foot down finally at the line on which he did put it down. We owe him a great deal; we regret that we do not owe him more. He was endowed for something more and something better.

Anyway it seems to us bigotry to suggest that Maurice wished to repudiate his infant sprinkling because it was performed by a Unitarian (his father) and with Unitarian rites. No word of his own suggests that he believed all baptism except in the Church invalid. He was re-baptized because he would have a baptism personally his own.

CHARLES STOVELL.

DOING FOR JESUS.

In this crisis of our Foreign Missionary Society's work, the following poem from the pen of an American writer may be read with advantage by the children in our "happy English homes," and in our Sunday-schools and Young People's Associations. We earnestly commend it to their notice.

WHAT will the children do for Jesus
 Throughout this happy land?
 Do I hear the answer ringing
 From every Mission Band?

We will save our little pennies,
 We will *ourselves* deny
 Till we fill our banks with dollars;
 We can if we will try.
 Then far o'er the rolling ocean
 The money we will send
 To those who teach the heathen
 That Jesus is their friend.
 For in those distant countries
 The Saviour is not known
 To many who, in ignorance,
 Worship gods of wood and stone.
 And if they know not *Jesus*,
 The little girls and boys
 Know nothing about "*Christmas*,
 With its gifts and home-blest joys."
 Then happy little children,
 Your cheerful voices raise,
 And to our Heavenly Father
 Send songs of joy and praise,
 That *you* have Christian parents,
 And Christian teachers, too,
 Who talk to you of Jesus,
 Our Saviour kind and true.

A. W. DURKEE.

DOES BAPTISM MAKE A MAN A CHRISTIAN? *

WHILE even the extreme Ritualists of the present day often utter sentences which are true and Scriptural, their statements also contain dangerous errors. They admit that "we are not born Christians," and that every man must be "born again." But they contend that *if a man wishes to become a Christian, he must go through some outward form.* (Of course, in the case of the child, who is sprinkled in infancy, this is done by proxy.) And it is especially contended that "baptism is the door, and the only door by which he can enter the Church—the only way by which he can become a Christian."

It is an advantage to know the sort of teaching which is given to congregations in the Anglican Church, and how many are being constantly led astray through their being satisfied with a religion of form, and comfortably settling down in the assurance that they have "started on the road to heaven." These teachers positively assert that if you have not been baptized, though you are living in a Christian land with integrity and honour, you are not a Christian.

The following outrageous and anti-Christian expressions are used in the tract with the foregoing title, written by a Ritualistic incumbent of a church at Brighton:—"Some may be startled on hearing that baptism makes a man a Christian. He may say, 'Suppose I found out the very worst man in Brighton, a drunkard, a swearer, or worse, it may turn out that he has been baptized. Do you mean to tell me that he is a Christian—a child of God?' Yes, I do." And then the writer by way of illustration supposes a case of a man who enlisted as a soldier, and afterwards ran away in battle. He would, of course, be a disgrace to his uniform, and deserved to be punished for his cowardice, but it could not be denied that he was a soldier. From this he argues that "the drunkard, the swearer, &c., having been baptized is a Christian, but he is a *wicked Christian.*" Having some acquaintance with God's Word, I can find nothing in it approaching to such a sentiment; but I do read that we are "called with a holy calling," and that "no drunkard can inherit the Kingdom of God." The writer assures his readers that "Paul would have endorsed his assertion that a baptized drunkard was a Christian."

The most strange contradictions are seen in this tract. Thus, "They were saints *because* they were baptized—children of God—heirs of heaven." Yet further on, "Though you have been baptized, it does not follow that you will go to heaven; you certainly will not unless you do those good works which God has commanded."

Throughout the whole of the tract there is not a word about Christ as the Saviour of sinners, nor of faith in Him as the means of salvation. It is lamentable to know that this kind of teaching, in which the blind lead the

* The title of a tract which has had a large circulation in Brighton and other places.

blind, is eagerly endorsed by numbers who give no time or thought to its consideration, nor compare with God's inspired Word the dogmas of men—of men, moreover, who are instructing their hearers in tenets held by the Roman Catholic priesthood, and leading them whither they are fast going themselves, into the fold of that Church. Does it not show very distinctly that the National Church needs a second Reformation, or its entire disestablishment?

It is more than ever important that our young people especially should be instructed, not only in the principles held by our noble predecessors, who, on the never-to-be-forgotten Bartholomew's Day, 1662, left their homes rather than conform to a heretical Church, but beyond all in Scriptural truth, that they may be able, when attacked, to resolve as David did: "I will hear what God the Lord shall speak" (Psalm lxxxv. 10). So we say, Fill up the vessel with wheat, that no room may be left for the chaff.

Some *certain* standard of faith there must be; some test by which we are to be guided and judged. And, if that standard has been proved to be and still is "a lamp to our feet and a light to our path," what need have we to trust to the uncertain, unscriptural, and fallible sayings of men, with their rushlights, who in such teaching are led, not by the Spirit of God, but by human traditions and customs? "Buy the truth and sell it not." P. T.

SUNDAY MORNINGS WITH THE CHILDREN.

III.—THE PARABLE OF THE CAKE.

"Ephraim is a cake not turned."—HOSEA vii. 8.

THIS is a parable—a very homely parable—which everybody who heard it would understand.

There were various ways of baking bread in ancient times. One way was to make stones very hot and then to place the loaves upon them (the loaves of which we read in the Bible being more like large buns than like the loaves which we eat now), and you will easily see that one of the necessities of baking in that way would be that the cake or loaf when it was done on one side should be turned over to be baked on the other. The picture drawn in this passage is that of a cake which has been baked on one side and then taken off the hot stones and brought to the table; and the verse says that Ephraim or Israel is like *that*, and it means that we may be like that, too.

I.—Now, first of all, let us admit that there may be *a great deal that is good* in a cake of that description. It may have possibilities in it of becoming one of the best cakes in the world. If it could speak as it lay on the table it might say to people who criticised it, "I am far more fit for food than that corn which has never been ground, or that flour which has never been made into dough, or that dough which has never been baked at all, or the simple

shepherd's cake which has no nice ingredients in it. I am beautifully made, and if you only lay me the right side up, I have a very good appearance ; and if you cut me in the right place and in the right way, I shall be found to be most agreeable ; indeed, I only want a very little to make me perfect."

Well, if you could possibly hear a cake speaking like that, or the baker who brought it speaking thus, I think I know what you would answer. But if you could hear boys and girls *thinking*, you might hear something of that kind going on, because we think that what is very bad in a cake is quite excusable in a *character*, especially if that character be our own. What I mean is that there is something good—very good, most likely—in all of us, a satisfactory side to our character ; and we know it and, perhaps, grow quite proud about it, and yet there may be as sad defects in us as in a cake not turned. For example, here is a boy who is always punctual ; what an excellent quality that is ! He never needs to be called on the coldest winter's morning. He is never late for breakfast, and he never lost a mark or got a line for not being at school in time. That is his good side. And here is a girl who is beautifully tidy and orderly. Her hat and gloves and school books are always where they should be. Her work-box and writing-desk are in perfect order. You never saw a blot on her exercise, and she is very impatient with those people who are always crying out for their lost things, who are irregular and disorderly. She thinks she could never live with them.

Now what is the matter with these children ? Well, perhaps, the boy is boastful—always filling the ears of people who will listen to him with tales of his superiority to other boys—trying to make them believe he is very much braver and cleverer than anybody else in his form. Or, perhaps, he is a proud boy, looking down on others with patronising contempt, or he may be a disagreeable and quarrelsome boy. So, although he is very punctual, he is a cake not turned ; there is a very unpleasant side to his character. And that girl who is so very tidy and methodical may be very selfish and irritable, with no desire to help others, and with only a sharp tongue for their faults ; she may never be known to go out of her way to do a kindness to anybody ; she may have not a trace of good nature about her ; and then, notwithstanding her orderliness, we should say she is like the cake in our parable. Here, however, is a boy who is not boastful or proud, and perhaps he is punctual too. He is neither disagreeable nor quarrelsome. He is both daring and clever, and he is most good-natured and jolly and obliging. What excellent qualities he has ! And yet he doesn't seem always to recognise the difference between right and wrong—between falsehood and truth. It doesn't seem to be a matter of great importance to him whether his work is done honestly and thoroughly or not ; whether *duty* is attended to promptly or neglected ; whether he is obeying rules or disobeying them. He is a cake not turned.

There are some children who are very nice as long as you please them, and very nasty indeed when you happen to offend them, which latter is very easily done ; and there are some who are very good at sports and play, and

very bad at their lessons; some who are very sweet and delightful with their chums, and very disagreeable and surly with their parents and brothers and sisters.

II.—So that we say about people very often the same thing that we say about a cake like that in our parable—that what is *bad* in them *spoils* the good. Truth is spoiled by anger and rudeness, cleverness is spoiled by conceit, industry is spoiled by selfishness, good-nature is spoiled by carelessness. The beauty on one side is spoiled by the ugliness on the other; the good things we do, the splendid qualities we possess, are marred by the wrong temper which we allow to possess us.

It is a very remarkable thing that our serious faults are the *FIRST* things which others see in us as they come to know us, and they are the *last* things which we see in ourselves. I remember an old Latin exercise in which I read that every man carries two wallets—one in front and one behind. The one in front is full of the faults of other people, the one behind is full of his own. So that he is continually looking at the faults of his neighbour, and never sees those which disfigure himself. What a great deal of truth there is in that, is there not? How often it is that the faults of others quite prevent us from seeing their good qualities, and from seeing our own faults too!

III.—What are we to do then about ourselves? Why, to seek to be good all *through*, and good *all round*. In thought, as well as in act; in spirit, as well as in word; at home and abroad; at work and at play; not to live so that people shall say, "He is alright as long as you please him and agree with him," or "He is alright to his friends, but very bitter to his enemies," or "The more you get to know of him the less you like him," but rather at all times and in all places to be true-hearted, kind-hearted, good-tempered, industrious, unselfish, and conscientious.

And if we are to be thus we must not be looking at our good qualities and shutting our eyes to our faults, like children who are fond of reading and pride themselves on *that*, and who hate arithmetic and refuse to work at it. *We must not be afraid to know our faults*, nor angry when they are pointed out to us. Will it not be most wise on our part to-day to ask God earnestly to show us our failings, and to pray for strength to fight against and overcome them, lest they should spoil the good that is in us, as the thorns in the parable, which were not rooted up, grew up and choked and killed the wheat? Here is the prayer for us: "Search me, O God, and know my heart; try me and know my thought; and see if there be any wicked way in me, and lead me in Thy way."

CHARLES BROWN.

NOTES AND COMMENTS.

THE "CHURCH" IN SCOTLAND.—If anything further is needed to open the eyes of Presbyterians, whether Established or otherwise, to the uselessness of expecting "intercommunion" with the Anglican Church except on the one condition of a full and absolute surrender, it will be found in a recent article in the *Church Times*, audacious in its assumptions, insulting in its tone of condescension, and arrogant in its apparent suavity. Listen, *e.g.*, to this :—"We cannot admit the contention that the Established Kirk of Scotland can rightly claim, in the face of Christendom, to be recognised as a reformed national branch of the Catholic Church, or stipulate that she shall be treated on terms of equality as a sister with the National Churches of England and Ireland, of France, Italy, and Germany." "We cannot admit that they possess that note of Catholicity or the guarantee of a valid succession, a valid ministry, and valid Sacraments, which is only to be found in the unbroken succession of an historic Episcopate." "The most hopeful suggestion regarding Presbyterian orders which has yet come under our notice is the proposal that the ministers of the Kirk who desired to continue their public ministry should be offered the alternatives (1) of confining their public ministrations to the pulpit as 'prophets' or teachers, rather than as 'priests' professing to administer the sacrament of the altar. Their present flocks would be referred for sacramental communion to the nearest church served by an episcopally ordained cleric; or (2) whilst ministers might be allowed to retain, as a private opinion, the theory of a Presbyterian succession, they would be asked, in recognition of the strong historical case for Episcopal orders, to accept a hypothetical or conditional reordination, on receipt of which, with the promise of canonical obedience, they might be placed in all respects on a level with those already episcopally ordained." All this is very delicious as a specimen of the enlightened (?) "Anglicising" influence which is to effect the "Reunion of Christendom." If the Presbyterians of the Established Church of Scotland are worthy of their ancestry they will resent these suggestions with the indignation their impertinence deserves.

THE PRESBYTERIAN CHURCH IN ENGLAND.—However imprudently certain Presbyterians in Scotland may be disposed to flirt with Anglican High Churchmen, their brethren in the South, who know more of the workings of Ritualism and of its inevitable drift Romewards, are fully alive to the duty of the hour. A Pastoral issued by the Synod, and signed by Dr. J. T. McGaw, calls attention to the matter in no dubious terms. After expressing deep concern at the prevalence and continued growth of doctrines within the Church of England, which are inconsistent with the teachings of Holy Scripture, and with the principles held by the Reformers who felt themselves compelled to separate from the corrupt Church of Rome, the circular continues :—"The Synod are most profoundly convinced that the tenets proclaimed by the 'Anglo-Catholic' party in the Church of England in regard to Apostolic Succession

Baptismal Regeneration, the Real Presence of our Saviour's actual body and blood in the Sacrament of the Lord's Supper, the power of the priest to give Absolution, the power of the bishop to confer the Holy Ghost in Confirmation and Ordination, and some other points of doctrine, are not only unscriptural, and unprotestant (because at variance with the Confessions of the Reformed Churches), but also most perilous to the souls of men by drawing them aside from the simplicity of the Gospel of Christ. In these circumstances the Synod have felt themselves bound, by their responsibility to the Most High for the welfare of the souls committed to their charge, to enjoin all ministers to use diligence in educating the young people under their care to a proper knowledge of the great questions at issue, and also in their public teaching to give prominence to those doctrines of the Gospel of Christ that are best fitted to counteract the prevalent Sacerdotalism. The Synod further resolved to send forth a fresh testimony for those Scriptural truths that are most seriously assailed." Then follows a clear and succinct statement of the main positions adopted by the Reformed Evangelical Churches, which we sincerely trust will be laid to heart by those to whom it is addressed. For such a declaration, able and timely, we are sincerely thankful.

DR. BOYD, OF ST. ANDREWS.—We are glad to observe that Dr. Boyd appears to be steadily recovering from his late serious illness, and that, according to the latest accounts, he may be expected shortly to resume his ministry. In many directions he has exercised a salutary influence, though he is ecclesiastically somewhat of a High Churchman, and one of the men who make the position of Presbyterians in Scotland exceedingly difficult. He has given up the *jus divinum* of Presbytery, and would evidently like to attribute that mystic quality to episcopacy. Before his illness one of our contributors wrote a note on his latest book, which we were compelled to hold over, but which may still be inserted without impropriety:—"The man whose name is all letters,' the irrepressible A. K. H. B., has favoured the world with another volume of his reminiscences. In 'St. Andrews and Elsewhere' he is as garrulous and discreet as ever, as much shocked at the vulgarity of Dissent, and as full of regret that Providence has incongruously compelled him to be a Presbyterian, rather than a good Anglican. How far he is entitled to speak for the late Principal Tulloch and Dr. Milligan we do not know, but we can well believe that he has never been Presbyterian save as accepting conscientiously (!) the Church government which the Scottish nation, or a large part of it, chose to have. Some men are most devout and conscientious worshippers of expediency. Probably A. K. H. B. would be a Romanist in France or Italy. Some of the stories in this volume have reached a good old age. One at least (if not more) appeared in Dean Stanley's Life. Others would have been better held back. Things may be said in the confidence of private conversation which are not designed for publishing on the house-tops."

THE LONDON NONCONFORMIST COUNCIL has issued a wise and weighty manifesto, calling on the members of our churches to exert themselves to the utmost to secure the return of the Progressive candidates at the forthcoming election for the London County Council. Dr. Clifford, whose splendid services in the School Board contest will not be soon forgotten, is throwing himself heartily into the conflict, and will, we believe, exert no less power in determining its issues. Mrs. Bailhache, who fought so gallantly in the cause of purity in connection with the Empire Theatre, sends out a call to prayer. "Our prayers," she says, "will be that in this election God may so direct and hallow the motives of men that those shall be chosen who will act for righteousness, purity, and justice, so that this great London may become more and more like that City of God which we all long to see." To which let us all add our Amen. We are sorry that our friend Mr. Bompas should, with five other non-contents, have struck a discordant note in an "Appeal to Non-conformists." It may be that the London Nonconformist Council does not represent Nonconformist opinion *as a whole*. This very appeal proves that there are, at least, six dissentients. But we shall be greatly surprised if the Free Churches do not show by an overwhelming majority that on the issues at stake Mr. Bompas is no spokesman of theirs.

LORD HALIFAX ON REUNION.—What our contemporary, the *Church Times*, calls "the great speech," "the important and carefully prepared speech," of Lord Halifax, delivered to the Bristol Branch of the English Church Union, makes it abundantly clear that reunion means, first and foremost, reunion with Rome, and on grounds which, as Protestants and Evangelicals, we must firmly repudiate. According to his lordship, the severance of the Church of England from the Holy See "is superficial and accidental—there has been no schism! The isolation is deplored by English Churchmen; not desired. "Priests, in Roman Orders, may minister at our altars." We desire from the bottom of our hearts to be allowed to make our own confessions to (note his reference to the confessional), and to receive our communions from, the hands of the Roman clergy abroad." Such utterances will cause delight at the Vatican, and encourage Cardinal Vaughan to persevere in his efforts for "the conversion of England." His most valued allies in this work—the men who are doing most for it—are in the Anglican Church. Happily, Lord Halifax has to admit, as an obstacle, "a want of unity among ourselves." Long may it continue, if unity means—as it undoubtedly does—the predominance of Rome. The *Church Times* concludes that, for the present, at least, the struggle must be for inter-communion rather than corporate reunion! As to reunion with Dissenters, there is not the slightest prospect of it; nor can there be, so long as the unscriptural sacerdotal and sacramentarian theories, which are now so widely accepted, prevail. We can never be parties to the preaching of another Gospel which is yet not another. The spirit in which Lord Halifax refers to Dissenters is more just and Christian than that which is displayed by the majority of Sacerdotalists; but it is idle to speak of our rejoining the Church.

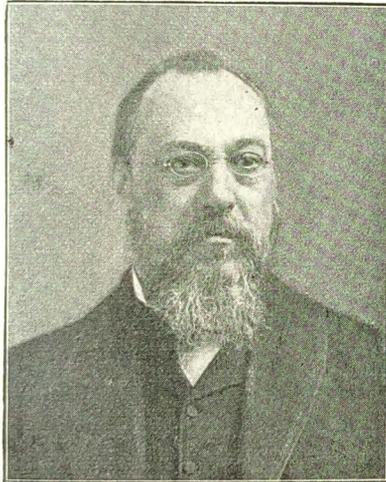
THE GOSPEL PRACTICALLY AT WORK.—Long before we heard of the Social Gospel hundreds of our fellow-Christians were resolutely bringing it into contact with life. The late Mr. J. E. Tresidder, whose death we notice elsewhere, was a thoroughly practical worker. His efforts in connection with the Victory Place Institute were specially commendable. Their purport may be gathered from the following description of them given by the Rev. W. J. Mills:—"Among other things may be mentioned a reading-room with a lending library, a students' parlour with a reference library, two recreation rooms, a splendid gymnasium, built later at Mr. Tresidder's sole expense, a slate club with nearly 300 members, a ragged school with 400 children, educational classes for book-keeping, shorthand, French, fretwork, carpentry, weekly lectures on the life and duties of the citizen, and all manner of clubs in their season. The lads now make an attendance at the classes of from 150 to 200 hours per week. Nearly 1,000 youths and young men have enjoyed the benefits of this institution." More such efforts as this are imperatively needed.

BREVIA.—*Lord Rosebery's Nomination of Dr. Percival*, Head Master of Rugby, to the Bishopric of Hereford, has given general satisfaction. A man better qualified for the post it would have been difficult to find. Partisan Churchmen have protested against the appointment on the ground that Dr. Percival is favourable to Welsh Disestablishment. All bishops must, it seems, be of one political complexion, and this in a church which claims to be national. Liberalism is to be a bar to preferment. We sincerely trust that Dr. Percival's Liberalism is robust enough to resist the influence of "the evil communications" to which he has already been and will be subjected.—*The Welsh Disestablishment Bill* will probably have been laid before the House of Commons before this note can be in the hands of our readers. Mr. Chamberlain's letter ought to strengthen the determination of all Nonconformists to push the Bill forward. The Rev. Edward White expresses his conviction, in a letter to the *Times*, that when the Bill comes on, it will be seen that the Nonconformist Unionists will "march with all their old determination in the ranks of those who will fight in line with the Welsh people for the political overthrow of their High Church 'pastors and masters' in the Principality." Some of them may do so, but will they all?—*The Prosecution of the Jockey Club* for allowing betting in the rings at Newmarket has ended in the dismissal of the charge, on grounds which are simply absurd. The officials of the racecourse knew nothing about anything. The managers on the stands heard shouting in a certain place, but "took not the slightest notice of it." There was a great deal of noise, but "it was impossible to hear what was said." As the *Westminster Gazette* observes, it would be hard to beat such an all-round exhibition of scepticism, on the part, too, of clergymen of the Church of England. "There is no nothing." The case cannot stop here, however, but must be taken to a higher court. Several important points will in the end be made clearer, and advance in the right direction secured by these proceedings. The Anti-Gambling League deserves hearty support.—*The War between China and Japan* continues. The Japanese are still

victorious, and, we fear, so elated with their victory as to insist on terms of peace altogether impracticable.—The question of the *Armenian Atrocities* still engages public opinion. Our first impressions to the cruelty and barbarity of the Turks have been again and again confirmed. There is an evident determination on the part of the Sultan to prevent a full investigation, but we do not believe that he will be allowed to blindfold us.

OBITUARY.

DURING the last few weeks death has been busy in our churches, and has taken away several workers. Mr. GEORGE EDWARD ELVIN was born April 11th, 1830, and died January 13th, 1895. His father was superintendent of the Sunday-school at Providence Chapel, Shoreditch—the precursor of Mr. Cuff's Tabernacle. He was baptized in his nineteenth year, and at once became a Sunday-school teacher, and engaged in other forms of Christian work. Removal from the neighbourhood necessitated his transfer to the church at Queen's Road, Dalston, and shortly afterwards to Barking,



THE LATE MR. G. W. ELVIN.

Essex, where he founded the first Y.M.C.A. in the district, and became its first secretary. In August, 1861, he was transferred to Cambridge Heath Congregational Church. Removing to South London in 1874, he united in fellowship with the church at the Metropolitan Tabernacle. He left behind him at Cambridge Heath a record which any man might covet, as the following resolution will show :—

“The members of Cambridge Heath Congregational Church, in taking leave of Mr. George Edward Elvin, hereby desire to record their great esteem for

the uniformly consistent Christian character which he has always manifested during the thirteen years he has been associated with them, and of their high appreciation of the valuable services he has rendered to the church.

"Having been received into its fellowship in August, 1861, he soon became a leader in its deliberations and its work; in the building of the new church, opened in June, 1866; in the establishment of the *three* Sunday-schools and the Cambridge Heath Mission (the formative meeting of which was held at his house), he took an active part, and has always evinced a hearty interest in the working of these and other subordinate agencies in connection with the church. He was elected to the office of deacon in 1864, and two years later was chosen secretary, and, in this double capacity, he has laboured for the welfare of the church with unflagging zeal."

At the Metropolitan Tabernacle he was, in the course of a few months, made an elder. He joined the Evangelists' Association and became its secretary, and president of its Training Class. He introduced to the churches not a few young men, who have subsequently made their mark as evangelists and pastors, such as the Revs. W. Y. Fullerton, W. Carlisle, G. T. Edgley, &c. In 1883 he undertook the conduct of services at the Agricultural Hall, and soon had a congregation of 2,000 people. This work he continued for seven years, until failing health compelled him to abandon it. He was a man of robust character, carrying on all this Christian work in addition to his secular labour. He was, as one who knew him well testifies, "a remarkable man"; firm in his adherence to principle; large-minded and generous, without a trace of bigotry, and heartily co-operating with Christians of all denominations. Mr. Spurgeon held him in high esteem, and regarded him as a valued co-worker. Mr. Elvin frequently assisted Mr. Spurgeon in the Sunday-morning services at the Tabernacle. It is related that at the close of one of his Bible-class meetings at Bethnal Green, the late Mrs. Booth dropped in, and when asked to say a few words, replied, "No, I will not attempt to gild refined gold!" Such men as he are the glory of Christ, and the strength of our churches.

MR. J. E. TRESIDDER, who passed away on February 4th, was well known as a prominent worker in London, especially in connection with our Sunday-school and missionary enterprises, and with all work for the young. He was born in Walworth, September 17th, 1825, joined the church at Horsley Street in his fourteenth year, and immediately became secretary of the Sunday-school there. Together with other members of his family he subsequently united with the church at Lion Street, out of which has grown the large and prosperous church, so often the scene of our Baptist Union meetings, at Walworth Road, now under the pastorate of the Rev. W. J. Mills. Mr. Tresidder married a daughter of the late Mr. W. H. Watson, of Bouverie Street, so well known and loved in connection with the Sunday School Union and its work. Mr. Tresidder's Young Men's Bible-class, over which he presided for thirty-eight years, has been a potent influence for good,

720 young men having been on its books, six having become ministers or missionaries, and many others deacons and officers in our churches. Mr. Tresidder was also the founder of the Walworth Young Men's Christian Mission, for open-air preaching, mission-hall services, and tract distribution. He took the leading part in the erection of the Victory Place Institute, a centre of all kinds of useful work, erected at a cost of £2,500. He was a thorough Nonconformist, and formed the first Anti-State Church Society in South London. At the first School Board Election he was returned at the head of the poll for the East Lambeth Division, and though compelled by his numerous engagements to retire from the Board at the end of his three years' service, he lost none of his interest in its work, and during the last election he laboured assiduously to ensure the triumph of the great principles to which he had always been attached, in opposition to the designs of the



THE LATE MR. J. E. TRESIDDER.

clerical and sacerdotal party. For many years Mr. Tresidder acted as one of the secretaries of the Young Men's Baptist Missionary Association, and he was also one of the treasurers of the Psalms and Hymns Trust. At the time of his death he was senior secretary of the Sunday School Union, an institution which he had efficiently served. His influence in this direction is indicated by the fact that the Teachers' Home of Rest at Hastings is called "Tresidder House," and there is also a large school in India bearing his name. He was a man of genial, generous character, a devout, earnest, lowly-minded Christian, and in every sense a gentleman. His death has been quickly followed by that of his brother, Mr. W. Tresidder, secretary of the Surgical Aid Society since its formation, and an active church worker at Walworth

Road, Sutton, and Streatham. Mr. Tresidder's loss will be keenly felt by the Sunday School Union, especially as it follows so closely the unexpected death of the Rev. H. S. B. Yates, editor of the *Sunday School Chronicle*, and as it has moreover been followed with startling suddenness by the death of Mr. W. H. Miller, another prominent member of the Sunday School Union Council, secretary of its Continental Committee and of its Foreign Missions department. He was present at the funeral of his friend, Mr. Tresidder, and died suddenly the next day, at the age of sixty-three. He was a member of our church at New Park Road, Brixton Hill. To the families of these "brethren beloved," to their pastors and fellow-members, all our readers will, we are sure, offer their respectful sympathy. For the accompanying portrait of Mr. Tresidder, as for that of Mr. Elvin, we are indebted to the kindness of the Editor of the *Christian Pictorial*.

MR. SAMUEL BIRD, of Kensington, passed away on February 18th, after a brief illness, aged sixty-six. He was a son of the late Rev. J. Bird, of Hammer-smith, and brother of Rev. Benwell Bird, of Plymouth. At one time he was pastor of the church at South Kensington, but had latterly devoted himself to art, his pictures being frequently exhibited at the Royal Academy, in the New Gallery, &c. He painted the famous portrait of Mr. Gladstone at the National Liberal Club. His interest in religious and specially in evangelistic work was unabated, and he often conducted services. He was a man of fine character.

FROM America comes intelligence of the death of the Rev. ADONIRAM JUDSON GORDON, D.D., of Boston, on February 2nd, after a short but sharp attack of bronchitis. Dr. Gordon was born in New Hampton, N.H., April 19th, 1836. His name is a witness to the missionary enthusiasm, which he also inherited of his parents. After an honourable collegiate course at Brown University, and at Newton, he became pastor of Jamaica Plain Church, near Boston, from 1863 to 1869. In the latter year he succeeded Dr. Baron Stow, at Clarendon Street Church, Boston, and became a great spiritual force, both in his church and throughout the city. He was a powerful evangelist, and a valued co-worker with Mr. Moody, whose place he often took. He was chairman of the Executive Committee of the American Baptist Missionary Union, the founder of the Missionary Training School, and supported a house, next his own, for missionaries when ill or exhausted. He was a prolific author, and many of his books obtained as large a circulation in England as in America: "In Christ," "Grace and Glory," "The Two-fold Life," "The Holy Spirit in Missions," and "Ecce Venit." His new work on "The Ministry of the Spirit" is to be issued in this country, almost immediately, by the Baptist Tract and Book Society. His loss will be keenly felt.

REVIEWS.

A TRANSLATION OF THE FOUR GOSPELS FROM THE SYRIAC OF THE SINAITIC PALIMPSEST. By Agnes Smith Lewis, M.R.A.S. Macmillan & Co.

MRS. LEWIS has had the honour of making one of the most important and romantic discoveries of recent years in connection with New Testament criticism, and the results of it are here placed in possession of the English reader. We have, in a succinct and lucid Introduction, a full account of the manner in which the Codex of the old Syriac Gospels was found and transcribed, a description of the MS. itself, and its leading characteristics, as also of its relation to other Syriac versions. This is followed by a translation which—apart from other interests—has the value of a Commentary, and by its various readings will prove singularly suggestive. For several months past we have had in type a note which, from lack of space, has been reluctantly held over. It reads as follows:—"There has lately been no small excitement over the 'errant' readings in the MS. so romantically discovered by Mrs. Lewis in a monastery of Mount Sinai. It is supposed to strike a heavy blow at the doctrine of the Incarnation, and to render impossible a continued belief in our Lord's supernatural birth. This, however, presupposes a great deal which is itself incredible, as Mr. Rendel Harris has already shown. The MS. is not the oldest existing; it belongs to the latter part of the fifth century, and is probably the product of the Cerinthian heresy. Interesting as it is, it cannot, after thorough examination, weaken our hold on the central verities of the Christian faith. Not from anything which it contains or does not contain need we tremble for the Ark of God."

Mrs. Lewis is convinced that the MS. is not the work of a heretic. Without further research it is impossible to speak decisively. But in any case, the reading of Matthew i. 16, which has caused the gravest discussion, cannot, in view of other readings in the MS., be held to favour the naturalistic or humanitarian theory of our Lord's birth. The testimony of the Codex as a whole is strongly and conclusively in favour of His Deity. Mrs. Lewis has secured an acquisition of immense value to students of the New Testament and its origin.

LETTERS AND SKETCHES FROM THE NEW HEBRIDES. By Maggie Whitecross Paton (Mrs. Dr. John G. Paton, of Aniwa). Edited by her Brother-in-Law, Rev. James Paton, B.A. Hodder & Stoughton.

IF Mrs. Paton had at any time misgivings as to the wisdom of publishing these delightful letters—written as it were in undress to her family circle, and therefore free and unconstrained, graphic, full of delicacy and grace, and abounding in touches of quiet humour—these misgivings must long ere this have been dispelled. We are all indebted to the wisdom and perseverance of her brother-in-law, who has secured for us a supplement which is simply invaluable to the well-known and remarkable "Autobiography." Mrs. Paton—while in full sympathy with her husband's heroic labours, and sharing to the

uttermost his toil and responsibility—gives us charming glimpses into their home life, and has an eye for the amusements and the occasionally comic side of missionary work among savages. It is pleasant to read of her Bible-classes, her singing and sewing classes, and of her efforts to domesticate people who, in the strict sense of the word, knew nothing of home. Her letters, while bringing to view the graver side of Dr. Paton's life, and telling of devastating hurricanes and destructive earthquakes, and of outbreaks of unrestrained human passion on the part of imperfectly-converted savages scarcely less terrible, have frequent touches like these :—

“It is really rich to hear men talking in their Sandal-wood English, pretending to know all about everything, and putting on such a serious face when telling some of their more outrageous lies, invariably adding, with a grave shake of the head, *That no gammon!* I used to find it extremely difficult to sit with a solemn face under these circumstances. Indeed, the trial to my *visibles* I found it hardest to bear was that which befell me, especially on Sabbaths. The first of these days, in particular, presented a ludicrous scene in the way of dress ; and it was only by a most desperate effort that I could manage to keep a long face while watching the natives coming into the church. We had arrived on the Tuesday ; a number of garments had been distributed among the people, and from twenty to thirty turned out to the worship. One man, I remember, came prancing in, looking so delighted with himself in a snow-white vest—absolutely nothing else ! Another came stalking majestically, with a woman's skirt pinned round his throat, and the tips of his fingers appearing at the bottom of it. A third had a native bag done up so as to represent a hat, which he took off with quite the air of a gentleman as he entered the door. One man had on a nice little jacket I had presented to his wife ; and, indeed, every one who wore any clothing at all did so in the absurdest fashion. The effort at self-control was fast becoming unendurable, when the worthy Missi unintentionally proved ‘the last straw.’ His face was a picture of adoring thankfulness, and his prophetic soul, unconscious of anything grotesque, saw them already on the way to glory. He whispered, ‘O Maggie, shouldn't we be grateful to God to see them all coming out to church *so nicely dressed!*’ He was adding something about jewels and trophies, but I was already half-way out of the church, under cover of a convenient fit of violent coughing, and just managed to slip round a corner before going into prolonged convulsions ! Pray forgive me ; I loved them none the less ; but that phrase—*so nicely dressed*—was rather more than my woman's soul could withstand.”

Here is another amusing incident. Mrs. Paton was resolved to insist that no one should come to the service without a decent covering, and a month's warning was given to that effect. When the month was up there stepped in a heathen clothed in nothing but the most startling war-paint !

“I spotted our friend, and vowed he should not escape the missionary's notice either ; so when John had finished reading the hymn and looked across for me to begin, he found his harmoniumist leaning calmly back with folded arms. His amazed face said as plainly as possible, ‘What's the row?’ I gave

a slight inclination of the head in the direction of the painted individual; and John at once took action by requesting him to leave the church. The gentleman, however, had no more intention of leaving the church than I had of beginning the hymn. It was a question of which would win, and soon began to be exciting. Had I been given to betting, as they say, I would have backed our side to any amount. John repeated his request firmly, but very kindly, setting forth the reasonableness of such a regulation. This was enforced by earnest whisperings all round, while our young hero sat complacently grinning with his chin resting on his knees. The missionary then began quietly to collect his books, saying he never made a rule that he did not mean to be obeyed, and would therefore now leave the church and worship with his family in the mission-house. That, however, would not be tolerated, as the young man gathered from the ferocious looks directed against him, and on the chief of his district being seen to move with serious intentions of ejection, the big fellow swung out of the building like lightning, carrying his dirty nakedness with him, and the service went on with something of Christian seemliness."

It is satisfactory to know that the poor savage took his defeat admirably, and has since become, says Mrs. Paton, "one of the best fellows we have." Let no one interested in missionary work or anxious for good reading neglect these "Letters and Sketches."

STUDIES IN THEOLOGY. Lectures delivered in Chicago Theological Seminary.
By the Rev. James Denney, D.D. Hodder & Stoughton.

THE students of the Chicago Theological Seminary were fortunate in securing a series of lectures so fresh and lively, so comprehensive and robust, and yet so soundly evangelical as these. Dr. Denney is a born theologian. His mind turns, as by a natural instinct, to the problems which centre around this "queen of the sciences," and he discusses them with a thoroughness and earnestness befitting their supreme importance. He repudiates the Ritschlian divorce between science and faith, and insists on bringing the Christian theory of man and the universe into relation with all our knowledge. His preliminary lecture on this point is one of the most admirable philosophical discussions we have lately seen. He goes counter to many popular thinkers in insisting on definiteness of theory, in reference, *e.g.*, to the personality and work of Christ. Facts necessitate theories. His insistence on the substitutionary theory of the Atonement is based on a fair and honest exegesis, and is shown, in view of certain Scriptures, to be inevitable (though not in the crude and objectionable forms in which it has often been presented). One of the most timely and suggestive of the lectures is on "Holy Scripture," and shows how the old faith must be retained even by the advocates of the new criticism. Some of the positions of this lecture will be keenly canvassed, but it is an honest and courageous attempt to meet existing conditions of thought, and will reassure many. The discussion of Eschatology is reverential and sober, and, though it does not greatly advance the question, it exhibits in a clear light the spirit as well as the doctrine of Scripture in relation to it,

This is a book to be read and re-read. Preachers who master it, and every preacher should do so, will find in it an intellectual and spiritual tonic.

STUDIES IN THE CHRISTIAN CHARACTER. Sermons, with an Introductory Essay. By Francis Paget, D.D., Dean of Christ Church, Oxford. Longmans, Green & Co.

AN Introductory Essay is an invariable accompaniment of Dean Paget's sermons, and though the essay on the general subject of his present volume will not excite so much attention as that "Concerning Accidie," it is a weighty philosophical discussion on a theme of fundamental importance, and ably illustrates the apologetic worth of Christian character. The volume does not consist of studies of the men and women of Scripture, but rather of an analysis of the virtues which made them what they were, in distinction from those who are non-Christians. The lofty ideal, the severe self-restraint, the reverential submission to the Divine law, the generosity towards men, which are here pleaded for, command our heartiest approval, while there is an exhibition of the moral motive powers of the Gospel—especially in the Christmas sermons and in those on the Ascension—which prevent us from falling into despair in view of the heights which are so much above us. Clear thinking, close reasoning, persuasive pleadings, are conspicuous features of this welcome volume.

A SERVICE OF ANGELS. By Henry Lathom, M.A., Master of Trinity Hall, Cambridge. Deighton, Bell, & Co.

A WORK bearing on its title-page the name of the author of "Pastor Pastorum"—one of the ablest theological treatises of the present generation—is sure to attract attention. The present work is to a large extent metaphysical and speculative, though much of it is devoted to the teaching of the New Testament, especially on the great theme to which it is devoted. Mr. Lathom is a Berkleyan idealist, and much of his reasoning is on the lines of scientific imagination. He is led by a process, which he charmingly describes, to the belief that there may be a host of perceptive intelligences hovering near and cognisant of all that passes, that these intelligences witness beauty and pleasure which would otherwise be lost. Angels know what transpires on earth, and have the power of suggesting good thoughts and aiding men in their conflict with evil. He carefully distinguishes between the belief for which he has definite Scriptural authority and that which rests on his own reasoning. He finds his belief inspiring and comforting, and it is certainly unfortunate that in our days so little is made of the ministry of angels. No one will regret the perusal of this singularly fascinating volume.

GOD AND CHRIST. Sermons Preached in Bedford Chapel. By Stopford Brooke, M.A., LL.D. **THE LIGHT OF LIFE.** Sermons. By Frank Walters. London: Philip Green, 5, Essex Street, Strand.

WE class these volumes together, as they are issued by the same publisher, occupy the same doctrinal standpoint, and are by men who have abandoned the

creed of their early years. Mr. Stopford Brooke republishes in his volume the two sermons in which he explained his reasons for leaving the Church of England, and no one can do other than respect the honourable and conscientious manner in which he acted. Would that his example in this respect had been more widely followed, and that the day of "non-natural interpretation" of the Articles and the Prayer-Book were at an end. But Mr. Brooke's persistent rejection of the miraculous, arising from his glorification of science, so perverts his view of the nativity and the resurrection of our Lord, that we could not for ourselves, on his explanation, retain our faith either in the one or the other. There is, as usual, much that is true, and beautiful, and helpful in Mr. Brooke's sermons, but their doctrinal errors and defects are often lamentably prominent. Mr. Walters also is a man of fine mental texture, with great delicacy of imagination, and a nervous style. He rejects too easily doctrines which are bound up with the very warp and woof of the Gospel, and deprives himself and his hearers of the only adequate motive powers which render possible the realisation of his lofty ethical ideas. "*An infallible Book, an incarnate God, a miraculous Revelation*—not one of these things can ever again become the Rock of Ages upon which coming generations can build." But they are the rock on which millions of the wisest and holiest of men do build, and the only rock on which they find sure footing. And men will more and more come back to them.

SIR J. WILLIAM DAWSON, LL.D., F.R.S., &c., the veteran geologist, has added to his previous works, and published through the Religious Tract Society, *THE MEETING PLACE OF GEOLOGY AND HISTORY*, with illustrations, in which he aims to fix with the nearest approach to precision the period at which human life began on the earth, and to illustrate "the character of the debatable ground intervening between the later part of the geological record and the beginning of sacred and secular history." This latest work of one of the foremost of living scientists is significant. In a summary of results he indicates, among others, the following:—(1) "We have found no link of derivation connecting man with the lower animals which preceded him. He appears before us as a new departure in creation. . . . We have not even been able as yet to trace man back to the harmless golden age. As we find him in the caves and gravels he is already a fallen man, out of harmony with his environment and the foe of his fellow-creatures, contriving against them instruments of destruction more fatal than those furnished by nature to the carnivorous wild beasts." (2) "If we inquire as to the nature of the interval which separates man from the lower animals, we find that it exists with reference both to his rational and physical nature." . . . (3) "Man, as to his body, is confessedly an animal, of the earth earthy. He is also a member of the province *vertebrata*, and the class *mammalia*; but in that class he constitutes not only a distinct species or genus, but even a distinct family, or order. In other words, he is the species of his genus, and of his family, or order. He is thus separated, by a great gap,

from all the animals nearest to him ; and even if we admit the doctrine, as yet unproved, of the derivation of one species from another in the case of the lower animals, we are unable to supply the 'missing links' which would be required to connect man with any group of inferior animals." . . .

(9) "We are now in a position to correlate the historic Deluge with the great geographical changes which closed the palanthropic age. This, when regarded as an established fact, furnishes the solution of many of the most disputed questions of anthropology. The misuse of the Deluge in the early history of geology, in employing it to account for changes which took place long before the advent of man, certainly should not cause us to neglect its legitimate uses, when these arise in the progress of investigation. . . . Enough has been said, however, to indicate the remarkable manner in which the history in Genesis has anticipated modern discovery, and to show that this ancient book is in every way trustworthy, and as remote as possible from the myths and legends of ancient heathenism, while it shows the historical origin of beliefs which in more or less corrupted forms lie at the foundations of the oldest religions of the Gentiles, and find their true significance in that of the Hebrews. To the Christian the record in Genesis has a still higher value as constituting those historical groundworks of the plan of salvation to which our Lord Himself so often referred, and on which He founded so much of His teaching." The bearing of these conclusions, deduced from indisputable facts on the evolutionary hypothesis, is evident, and show us that even after Professor Drummond's "Ascent of Man" there is no need to be in a hurry.

CENTRAL TRUTHS AND SIDE ISSUES. By Robert G. Balfour. Edinburgh : T. & T. Clark, 38, George Street.

MR. BALFOUR has issued this volume under the advice of valued friends, who believe that the discussions it contains will be helpful both to professional theologians and to ordinary Christian readers. His positions in regard to the Incarnation and the Atonement of Jesus Christ, and to the Resurrection of the Body, would be generally described as rigidly orthodox. He holds them with intelligence and fervour, and has no difficulty in showing that a "return to Christ" involves much more than the phrase ordinarily denotes. His criticisms of current theories of the Atonement are especially incisive, and not the least able and effective part is that in which he discusses Dr. Fairbairn's "Christ in Modern Theology." He at least makes it evident that the old theology cannot logically be set aside either on Scriptural or ethical grounds by any of the more modern philosophies. We are thankful for so solid a contribution to theological study. It will help to create a healthy "theological climate."

HOW TO READ THE PROPHETS. By the Rev. Buchanan Blake, B.D. Part V. Isaiah (xl.—lxvi.) and the Post-Exilian Prophets. T. & T. Clark.

MR. BLAKE is to be congratulated on his completion of a work which, though less ambitious than many literary and theological undertakings, is of more service to the student of the Old Testament than the majority of dissertations and commentaries. The chronological arrangement of the prophets is a task

of great importance. It is an immense advantage to read these divinely inspired utterances in their true setting and sequence. Critics differ on the point, and Mr. Blake's arrangement will not be universally accepted; but apart from this, his renderings, his explanatory notes, and elucidation of local and historical allusions are of the highest value.

WILLIAM LAUD. By William Holden Hutton, B.D. With a Portrait. Methuen & Co., 36, Essex Street, W.C.

ALTHOUGH this volume appeared at the time of the Laud Commemoration, its preparation was not determined by that event, as the work forms part of a series on "Leaders of Religion," in which the redoubtable Archbishop rightly has a place. Mr. Hutton has special facilities for his task, as, in the library of his college, he is guardian of the most valuable of the Laudian relics. He writes with ample knowledge, and arranges his material in an orderly style. He has many of the best qualities of the modern Oxford Historical School. From a literary point of view, his work is worthy of high commendation. He is, however, so strongly High Church in his sympathies and judgments, that even he would scarcely describe his book as impartial. For ourselves, we believe that the estimate of Laud held by Macaulay, Hallam, Carlyle, and, substantially, by Professor Gardiner, is more valid than that which we find in Mr. Hutton's pages, where he is regarded as a hero and a saint, and where we are called upon to "reverence the memory of the man who preserved to the Church of England both her catholicity and her freedom"! Dr. Mozley's remark that "Laud saved the English Church" is true only in the sense that he saved High Churchism, and preserved elements which are akin to Romanism. The Anglican conception of the Church is narrow and unscriptural, and excludes many whom it ought to embrace. Furthermore, there is a sense in which the Nation is greater than the Church, though Anglicans often forget it. By the way, why does Mr. Hutton speak of "different to"?

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XXIV. Romans—Galatians. London: Hazell, Watson, & Viney, Limited.

THE later volumes of Dr. Parker's *magnum opus* have relatively more omissions than the earlier, as he is resolved to complete his task within the specified number of volumes. His discourses are not continuous, formal expositions but strong, luminous utterances on the great features of the text, piercing in their insight, just in their judgments, vigorous in home-thrusts, and brilliant in their flashes of humour. The Gospel is here brought into contact with life, and great is the stimulus it supplies.

THE MYSTIC SECRET, and other Sermons. By James Lewis. London: C. H. Kelly, 2, Castle Street, City Road, E.C.

MR. LEWIS is one of a happily increasing class in the ministry of all the churches, who, while resolutely loyal to the central truths of the Gospel

exemplify the fact that such loyalty involves no neglect either of literary or scientific culture, and no indifference to the social needs of mankind. Our Wesleyan brethren have at present many such men among them, as is evident from the volumes, recently reviewed in our pages, of Mr. Selby, Mr. Lockyer and Professor Davison. For the instruction and stimulus of a congregation of average intelligence these sermons are almost ideal. They deal with the thoughts and questionings, the aspirations and difficulties and failures of men in the light of the Eternal purpose, and enable all who give heed to learn "the mystic secret" of righteousness and peace.

MESSRS. MACMILLAN & Co. have issued ENGLISH PROSE: Selections with Critical Introductions by Various Writers and General Introductions to Each Period, edited by Henry Craik. Vol. IV.—Eighteenth Century. We have noticed the previous volumes of this work, commending its general plan and structure, and not less the sound judgment and good taste with which that plan has been carried out. In idea it corresponds to WARD'S SELECTIONS FROM THE ENGLISH POETS, the ablest as well as the most popular series of Selections in our language. Professor Craik may fairly claim that his work when completed will "present a picture hitherto unmatched of the variety and splendour of our prose literature." The eighteenth century is, for the student of literature, a happy hunting-ground. It contains names which are not likely to be forgotten, and many of these are distinguished both in poetry and in prose. The letters of Thomas Gray and William Cowper are equal to anything in their poetry, and have long had a place among our classics. The prose of Oliver Goldsmith is often of the purest. The majority of our later writers must play second to Johnson, Hume, Burke and Gibbon—to say nothing of Bishop Butler, William Law, John Wesley, Sir Joshua Reynolds, Paley, Dugald Stewart, and Jeremy Bentham, all of whom—diverse as are their principles—occupy a place in the front rank of theological and philosophical authorship. Mr. Craik's Introduction to the whole period is a model of concise and judicious appreciation, and with such *collaborateurs* as Mr. Saintsbury, Mr. H. D. Traill, W. P. Ker, Rev. J. H. Overton, and J. Bonar, no condition of success is lacking. The perusal of these volumes is in itself an education.—The same publishers have also issued in their Golden Treasury Series a SELECTION FROM THE POEMS OF ROBERT SOUTHEY, edited by Professor Dowden. The Selection has been made with a knowledge of Southey such as too few in the present day possess, and with a taste which is almost faultless. The Introductory Essay is a capital specimen of the highest critical art. Southey has defects and limitations, but none the less he did work which has in it "the promise and potency of life."

BRIEF NOTICES.

WE gladly mention LIFE'S GOLDEN MORN: Early Impressions, by the Rev. George Philip, D.D. Edinburgh: Stevenson, Mound. A book as bright as it

is wise, dealing intelligently and forcibly with topics in which all young people are interested, and sure, from its culture and devoutness, to be helpful. Dr. Philip has read extensively in our best literature, and brings together a number of quotations which are in themselves worth more than the cost of this admirable volume.—Mr. Murray sends out an APPENDIX to a Historical Introduction to the Study of the Books of the New Testament, by George Salmon, D.D., F.R.S., bringing that masterly work thoroughly up to date.—We can do no more than mention THE CENTURY ILLUSTRATED MAGAZINE (T. Fisher Unwin), always welcome. It continues what promises to be a brilliant Life of Napoleon Bonaparte. The article on the Horse Market is curiously interesting.—THE BOOKMAN (Hodder & Stoughton) ably fulfils its purpose, and is invaluable for its knowledge of present-day books and their authors.—SUNDAY AFTERNOON SONG BOOK. For “Pleasant Sunday Afternoons,” and other gatherings (London : James Clarke & Co., 13, Fleet Street). A good selection of hymns with lively tunes, the singing of which will form, we should imagine, the best part of “Pleasant Sunday Afternoons.”—MURDERED MILLIONS, by George D. Dowkott, M.D. ; with Introduction by the Rev. Theodore L. Cuyler, D.D. (Morgan & Scott). This is a powerful exposure of the cruelties practised in the heathen world, and an eloquent plea for medical missions in connection with our great evangelistic enterprises.—CHARLES KINGSLEY. An Essay. (Bristol : Albert Pole & Son, 9, John Street.) This neatly got up *brochure*, similar in style to Professor Drummond’s “Greatest Thing in the World,” is a wise and judicious appreciation of the novels, essays, lectures, and sermons of Charles Kingsley ; admirably mingling the biographical and the critical ; the result of a close and sympathetic study of Mr. Kingsley’s life and works. It was, we believe, written by the late Rev. F. A. Charles, to whose death we referred in our issue of last month.—GOOD READING ABOUT MANY BOOKS. Mostly by their Authors. (T. Fisher Unwin). Mr. Unwin has published so many good books that he has earned the right to discourse as he does about them in this unique, instructive, and, in some respects, amusing volume.—LIFE OF LUTHER. By John Köstlin. With Illustrations from Authentic Sources. Translated from the German. (London : Longmans, Green, & Co.) This is a second and cheaper edition of a work originally published in England at the time of the Luther Celebration in 1883. It will find welcome from a large class of readers. Köstlin is unquestionably *the* biographer of Luther, there being no other work of equal authority with his. In addition to the fulness of its information and the general accuracy of its judgments, it is copiously illustrated, and gives as clear and comprehensive a view of Luther and his work, and his whole surroundings—ecclesiastical and political—as can be desired. The time has not yet come when the study of the great Reformer’s career can be regarded as unnecessary. The book has an emphatic message for to-day.



London Stereoscopic Company.

(Permanent Photo.)

Faithfully
J. Walter Chapman

THE
BAPTIST MAGAZINE

APRIL, 1895.

MR. J. WALLIS CHAPMAN.

THERE are scattered here and there throughout our churches men of rare force of character and fine ability, earnest in spirit and zealous in Christian labour, who are, perhaps, rarely to be seen at our May meetings and Autumnal sessions, and have achieved no fame as denominational leaders. Mr. J. Wallis Chapman, whose portrait forms our frontispiece for the present month, is one of these, though he is not unknown to our churches in his professional capacity. His work as an architect is familiar in various parts of the country, while in London he has gained for himself a good degree as one of the most devoted of Dr. Clifford's helpers in the diaconate at Westbourne Park. In securing his portrait for the BAPTIST MAGAZINE, our readers will, we are sure, approve.

Mr. Chapman, who, in his own language, was "born a General Baptist," comes of a good stock. His paternal grandfather was an apprentice of Joseph Donisthorpe, "the Normanton Blacksmith," one of the preachers and founders of the New Connexion. His father was superintendent of the Sunday-school at Loughborough until he removed to London, about the time of the great Reform Bill, in 1832. He then joined the newly formed General Baptist church at Edward Street, the forerunner of the church at Westbourne Park. There also he acted as superintendent of the Sunday-school, and became a deacon of the church, retaining both positions till his death in 1854. An uncle of Mr. Chapman on his mother's side was Joseph Wallis, the tutor of the General

Baptist College at Leicester (now the Midland Baptist College). Mr. Wallis married a daughter of the renowned Dan Taylor, who was regarded as "the prophet" of the Connexion. Mr. Chapman cherishes the memory of his father with grateful affection. He was evidently a man of great ability, a civil engineer, the founder and first manager of the Great Indian and Peninsular Railway, and an author of wide repute on Indian affairs, and the inventor of the Hansom cab.

Mr. Chapman's church membership is virtually coincident with Dr. Clifford's London pastorate. It is an interesting fact that he made his profession of faith at the first baptismal service administered by Dr. Clifford, on December 26th, 1858. Mr. Chapman was then sixteen years old and his pastor twenty-one. The motto on his card of membership, which he retains and values to this day, was furnished by Philip. i. 9—11, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." In that motto Mr. Chapman recognises the spirit at once of his father's life, and of the noble and inspiring ministry which has made Westbourne Park so unique a power for truth, righteousness, and love. Various influences have aided the formation of our friend's character. His father's memory, the example and prayers of his mother—who lived thirty years after her husband's death—"the most blessed mother that ever a fatherless boy had," and the wise, fostering care of a pastor who was also a friend—had all a distinctly formative power in this young life. Then, too, in the same year, 1858, Mr. Chapman was articled to the late Mr. W. Habershon, himself a successful Sunday-school superintendent.

One who freely receives is bound not less freely to give. At Praed Street and Westbourne Park Mr. Chapman has conducted Bible-classes, Teachers' Training classes, a Youths' Club, &c. He still acts on the Council of the Westbourne Park Institute, in whose formation he took a prominent part. For more than twenty years he has filled the office of a deacon.

Before the amalgamation of the General and Particular Baptists,

Mr. Chapman was intimately associated with the work of the former in their organised capacity, and served on several of their special committees. For five years he was secretary of the Southern Conference, he was secretary of the Chapel Property Committee, a member of the Publication Board, and is one of the trustees of the Baptist Hymnal. To the *General Baptist Magazine* also he was an occasional contributor. In two articles on "The Ideal Chapel" he indicated different kinds of work which a Christian church should undertake, the accommodation it requires, the method by which it should meet its cost of maintenance, &c. In another article on "Liberty of Thought and Action in the Church," he pleaded for wider tolerance of differences, enlarged sympathy with doubters, and greater facility for initiating new work. In 1884 he was appointed to write the CIRCULAR LETTER to the Churches, the subject given being "The Duties of the Church in Relation to the Vices of the Age." In this letter Mr. Chapman dwelt upon the function of the church as the stimulator of the public conscience in matters conventionally moral—such as money-making and business speculation—as well as in those more usually regarded as vicious. It was a wise and manly utterance, a word which needed to be spoken. Had its principles been universally acted on we should have been spared the pain and disaster of many a recent crash.

Mr. Chapman's professional labours have brought him into intimate contact with many of the leading men in our churches. It is no secret that he has designed and superintended the erection of more than one of the most stately and beautiful chapels in our denomination. We cannot here give a complete list of these, nor need we mention buildings of various kinds which are of no special interest to Baptists as such. The following chapels testify in no doubtful manner to Mr. Chapman's genius and skill as an architect:—Westbourne Park; Ladbroke Grove; Haven Green, Ealing; Beechen Grove, Watford; Bethnal Green Road; Ferme Park, Hornsey; The Thomas Cooper Memorial Chapel, Lincoln; Ely Place, Wisbech; Queen Street, Peterborough; Walsworth Road, Hitchin; New Street, Burton-on-Trent; and Pembury, Tunbridge Wells.

It only remains for us to add that in 1870 Mr. Chapman was

married to the only daughter of the late Dr. John Chapman, and illustrates in his own home the spirit, and maintains unsullied the traditions, of his father's house. In politics he is a staunch Liberal. For some years he was secretary of the Paddington section of the Marylebone Liberal Association; he also served on the Paddington Vestry. But this and all other work was stopped by a severe illness in the autumn of 1888, which for nearly two years cut him off almost entirely from business as well as from church and denominational service. It will be evident from this slight sketch that Mr. Chapman has lived a vigorous, useful, and many-sided life. He has been no idler in the world: but with clear judgment, strong convictions and generous disposition, has laboured zealously in the service of his Master, Christ, and in the interests of his brother-men. Such a life is itself an Epistle of Christ. Mr. Chapman is doubtful whether he can ever regain sufficient physical strength to enable him to work as vigorously and continuously as of old; but his spirit is still unwearied, and his heart as young as ever. "Of one thing," he lately assured a friend to whom he was writing—"of one thing my life has convinced me, that there is no joy on earth comparable with that of striving to help one's fellow-men in the spirit of the Christ of God."

EDITOR.

THE TURK IN ARMENIA.

WHAT profits it, O England, to prevail
 In camp and mart and council, and bestrew
 With sovereign argosies the subject blue,
 And wrest thy tribute from each golden gale,
 If, in thy strongholds, thou canst hear the wail
 Of maidens martyred by the turbaned crew
 Whose tenderest mercy was the sword that slew,
 And lift no hand to wield the purging flail?
 We deemed of old thou held'st a charge from Him
 Who watches girdled by His seraphim,
 To smite the wronger with thy destined rod.
 Wait'st thou His sign? Enough, the sleepless cry
 Of virgin souls for vengeance, and on high
 The gathering blackness of the frown of God!

WILLIAM WATSON (in *Westminster Gazette*).

PSALM LXXVII.

THE PSALM OF THE SLEEPLESS NIGHT.

“Tired nature’s sweet restorer, balmy sleep,
 He, like the world, his ready visit pays
 Where fortune smiles; the wretched he forsakes.
 Swift on his downy pinion flies from woe,
 And lights on lids unsullied with a tear.”

THE poet was in trouble, on what occasion cannot now be known, nor can we tell who wrote the poem, or at what period it was written. There are no traces of the authorship of David. But it is evidently very ancient. There is no allusion to the Temple worship. The one historical reference is to the Exodus. The appellation of the children of Israel, as sons of Jacob and Joseph, rather indicates that it was written prior to the division into two nations. Had it been of a late period Judah rather than Joseph would have been the term used. The word Jeduthun has no light for us.

All this makes the Psalm really more helpful. The trouble was of a personal nature, hence the application of the poem is world-wide, suited for all in similar anxiety. It was not a national calamity, like the captivity. It was *my* trouble—the psalmist’s own sorrow. The help he sought was, not for the nation, but for himself. The darkness was that of a cloudy night, when no stars are seen, for, whatever the trial was, there came with it a doubt of the Divine mercy and a questioning of the Divine promise. Herein was the grief, for sorrow of soul is the soul of sorrow. He retired for rest, but the darkness brought no relief; indeed, in the quiet solitude of the bed-chamber the trouble seemed to increase. “Thou holdest my eyelids,” he says to God. Sleep came not. The poem presents a vivid delineation of the mental bewilderment of an anxious night.

He thought of “the days of old,” or, as in the original, of “the morning.” A Midrash note says “of Abraham,” who lived in the morning of faith. He recalled ancient times. He remembered one occasion when in the darkness he had such a sense of the Divine favour, that he sang for joy in the night season. At length he took the resolve to look away from self to an unchanging God. “This anxiety,”

said he, "is my infirmity, but I will think of the power of the Most High." He would turn round and no longer look at his own shadow, but at the bright sun. Soon the vision changes. On the canvas of the night comes vividly a scene of olden days. Other things were shut out, and this arose in his imagination.

It was the hour of Israel's deliverance from Egypt. The night was dark and wild. The multitude was in the narrow valley. Behind them, in the distance, yet rapidly approaching, were the dreaded chariots of Egypt. The noise of the wheels, the trampling of the horses, the hoarse cries of the drivers could be heard fitfully on the blast, and the dull red flames of the torches were seen. Before them was the raging sea, lashed by a tempest into furious roaring, the wild foaming waves leaping into sight as flashes of lurid lightning appeared. The thunder was so awful that the earth quivered at its peals. It was indeed a night of terror. How far the psalmist's vision was true to fact we cannot tell, he adds much to the record in Exodus. It was very real to him, and depicts a scene more full of awe than his own then present tribulation. Those lightning flashes, alarming as they were, were the arrows of the Almighty. He was marching mysteriously through the sea. Then comes a sublime contrast. Right in the centre, calm beneath the illumined cloud, held up by the pillar of fire, went onwards the chosen people, led safely through it all by the appointed guides, like a peaceful flock directed by its shepherds to fresh pasture. With this grand etching the Psalm closes. It is enough. What more indeed is needed? The moral is so obvious it needs no stating. That old story abides in the Church as a picture-lesson of the mysterious but sure ways of God, and shows a safe path through the stormy dark sea of every period of anxious sorrow.

J. HUNT COOKE.

MESSRS. WARD, LOCK, & BOWDEN send out another volume of the works of Henry Kingsley, SILCOTE OF SILCOTES, not by any means the liveliest of his novels; but possessing a vigour, a sanity, and a depth of humanity which the fashionable novels of to-day utterly lack. It is, moreover, printed and got up in a style which, at a popular price, would a few years ago have been impossible. The publishers have done well to re-issue these racy novels in so cheap and excellent a form.

DISCIPLES' BAPTISM.*

THE little book named above has been prepared by Dr. Goodrich, at the request of the Committee of the Congregational Union, as a text-book for the young people of Congregational churches. There ought to be in every Congregational church, Independent or Baptist, a class in which instruction is given to our young people in the Elements of Religion and the Principles of Congregationalism. It would, perhaps, be impossible to prepare a catechism which would commend itself to all our ministers; but if we could place a catechism in the hands of the children of our schools and families, and drill them in it, as the children of the Presbyterians are drilled in the Shorter Catechism, the gain would be great. We wish, too, that some able man would prepare a hand-book of religion for young people, not theological exactly, but dealing with the first truths of religion; somewhat after the manner of, say, Luthardt's lectures on the "Fundamental Truths" and the "Saving Truths" of Christianity, but written specially for young people. Dr. Goodrich's work seems well adapted for the use intended, and, with one great reservation, we can commend it.

Our reservation touches the first chapter in the book, which deals with Christian Baptism. In this chapter it is said that there are three doctrines of Christian Baptism which are held by the different churches:—Baptismal Regeneration; Believers' Baptism; and Disciples' Baptism. Baptismal Regeneration and Believers' Baptism are held to be unscriptural; the true doctrine is that which is described as Disciples' Baptism.

We wondered for a moment what had become of Infant Baptism, but only for a moment, for it is evident that Disciples' Baptism is, in the main, Infant Baptism. This doctrine of Disciples' Baptism teaches "that children are specially the subjects of baptism." That infants are covered by the word "children" is plain, both from the general strain of the argument and from the statement that "it is only in the baptism of the child, whose will cannot be supposed to be active, that the essential meaning of Christian

* "A Primer of Congregationalism." By A. Goodrich, D.D.

Baptism receives adequate expression." The argument is an argument for Infant Baptism, under the ambiguous and inaccurate expression, "Disciples' Baptism." The New Testament usage of the word "disciple" is clear and definite: a disciple is a learner, a follower of Christ, and, more or less, a "believer" in Christ.* We, who hold "Believers' Baptism," could use the expression "Disciples' Baptism" to describe our own position, if the word "disciple" were used in its New Testament sense, to denote one who is learning of Christ, following Christ, and, so far, submitting himself to Christ. Disciples' Baptism, if a real meaning is put into the words, is as much opposed to Infant Baptism as is Believers' Baptism; both imply some moral attitude and disposition on the part of the subject which we cannot have in a child. Granted for the moment that Infant Baptism is Scriptural, it is not accurately described as Disciples' Baptism. Applied to adults, the words have a meaning; applied to infants, they have none. The word "disciple" is emptied of its contents.

Dr. Goodrich holds that all children belong to God, and are in the Kingdom of God from birth; and, therefore, as children of God, and redeemed by Christ, they are to be baptized. "God, in baptism, practically says: This child's life is mine; not its own, not its parents'; for I have given, and I have redeemed its life, therefore, I require My name to be placed upon it; I claim that it be baptized in My name."† It is this view of baptism which leads him to say that it is only in the baptism of the child that the essential meaning of the rite finds adequate expression. And again, following Dr. Dale in his "Manual of Congregational Principles," he says that "baptism, in the case of the adult, necessarily expresses his will and faith, and, so far it disturbs the true meaning of baptism, which is, that baptism expresses the authority and grace of the Godhead, rather than the will and faith of the baptized."‡

There is no need to discuss the theological positions on which this doctrine is based. Most of those who hold Believers' Baptism hold that all children belong to God, and that Christ has died for all. The question is—What relation have these facts to baptism?

* See Grimm's Lexicon, and especially Cremer's. † Page 13. ‡ Page 23.

We accept the facts, but deny that baptism is an expression of them. Baptism, according to this view, is God making His claim upon the child; it is the sign or seal of His authority and grace. It expresses nothing whatever on the side of the subject, and any faith or act on the part of the subject is a disturbance of its meaning.

Dr. Goodrich does not quote a single passage (unless he holds Matt. xxviii. 18, 19, to bear on this meaning) which gives this, or any hint of this, as the meaning of baptism. Neither in the Gospels, nor in the Epistles, do we find any suggestion that baptism is a declaration or sign of the authority and grace of the Godhead. It is a further presumption against this view of its meaning that the first use of the sacrament must have been a maimed one, one which could not express its full and proper meaning. It will be allowed that baptism was first administered to adults, that is, it was first used in cases in which its true meaning was impaired or perplexed.* Baptism could not have had the meaning for the first disciples which is here placed upon it.

We should say, further, that the New Testament is definitely against this view. It connects baptism with some active condition or act on the part of the subject so uniformly as to suggest a real relation between them. "He that believeth and is baptized shall be saved." "Repent ye, and be baptized." "They, then, that received His word were baptized." "But when they believed Philip preaching good tidings concerning the Kingdom of God and the name of Jesus Christ, they were baptized." "And many of the Corinthians hearing, believed and were baptized."† The impression which these passages give is that repentance or believing and baptism have a vital relation to each other; the rite follows, and is dependent upon some act or state—repentance or believing—in the subject. If it should be said that the passages just quoted refer to the baptism of adults, in whom repentance and faith are necessarily present, we say this, that is part of our case. A single example of baptism apart from some act or condition on the part of the subject, stated

* See Dr. Dale's "Manual of Congregational Principles," page 128.

† Mark xvi. 16; Acts ii. 38-41, viii. 12, xviii. 8.

or implied, cannot be given from the New Testament. Nor is there any implication that repentance and faith—though necessary in the subject, being an adult—have only an accidental relation to baptism. The natural construction of the language is that some act or disposition precedes baptism, and is vitally related to it. Nor do we see how the statement, that in no place in Scripture is faith or regeneration made a condition of baptism,* can stand in face of the words, “he that believeth and is baptized.” The plain implication is that faith must precede or accompany baptism.† Again, could the Apostle Paul have made the symbolic use of baptism which he does, had he understood its meaning to be what Dr. Goodrich says it is? In a note on Romans vi. 4, and Colossians ii. 12,‡ a distinction is made between the “essential” and the “incidental” symbolism of baptism. By the essential symbolism is meant the use of baptism as representing the cleansing grace of forgiveness and the gift of the Holy Spirit; by the incidental symbolism, the use of baptism as representing the death of the believer to his past life of sin and his resurrection to a new life of holiness in Christ. The distinction seems to us unreal. But neither of these symbolic uses will fit the doctrine of Disciples’ Baptism, with its passive subjects, without faith or feeling. Forgiveness of sin is connected in the New Testament with repentance and faith; the gift of the Holy Spirit is a gift made to faith. The facts represented in this “essential” symbolism are facts which cannot be affirmed of infants. And the “incidental” symbolism points just as clearly to acts and dispositions on the part of those baptized. “For as many of you as were baptized into Christ, put on Christ.” To have been buried with Christ in baptism, and have risen with Him, is to have broken with the old life of sin and entered on the new life of holiness. The facts represented in this incidental symbolism can only be affirmed of those in whom will and faith are active. The difficulty is felt

* Page 12.

† He (Christ) has linked baptism with regeneration and faith as a condition of participation in the Kingdom of God. Hase : Dogmatik, page 376. He quotes in support of this Mark xvi. 16, and John iii. 5.

‡ Page 24.

by Dr. Goodrich, and the explanation suggested is "that in the case of pagan converts, their conversion and their baptism were at or about the same time"; and so baptism did fitly symbolise for them entrance upon a new life. But this hardly meets the difficulty. The point is, that Paul uses baptism in a way in which he could not have used it if he had thought of it as expressing the authority and grace of the Godhead.

One other fact may be urged against this reading of the meaning of baptism: the Church generally has not understood it in this sense. The most general definition of the sacraments will not allow this meaning. Under what historical or authoritative definition of the sacraments could this definition of baptism, as expressing God's claim on the child or the authority and grace of the Godhead, be placed? There is no "communication" in baptism; no grace is given in it; it does nothing in or for the child. "God in baptism does these three things: He makes a claim, He issues a precept, He makes a promise." The Confessions generally make a sacrament mean something more than this. And baptism has always been held to be connected, either really and vitally or symbolically, with faith, regeneration, the forgiveness of sins, entrance into the Church. *Disciples' Baptism* does not connect it directly with any of these facts. The nearest approach made is in the statement that God promises that "upon the baptized child I will 'sprinkle' the clean water of My Spirit, symbolised in the baptismal water." But this fact, the sprinkling of the clean water of the Spirit, does not take place in baptism; it is something which is to take place at a later stage, so we understand the words, of the child's life. Dr. Goodrich is trying to do a difficult thing: he is trying to keep clear of any interpretation of Infant Baptism which opens the door to baptismal regeneration; and, at the same time, to find in it a real meaning and a sufficient reason for its practice.

We cannot follow Dr. Goodrich through his general statement on page 15 in support of this position; we will, however, examine his exposition of the three passages of Scripture by which he tests these doctrines of baptism, omitting what is said on Baptismal Regeneration. The first passage adduced is Matt. xxviii. 18, 19, 20:

"All authority hath been given unto Me in heaven and on earth. Go ye, therefore"—*i.e.*, because all persons without exception, children and adults,

belong to Me; I have authority, possession in, and right over all—'and make disciples of all the nations, baptizing them'—as the formal act of making them disciples, and as the sign they are Mine—'into the name of the Father, and of the Son, and of the Holy Ghost; teaching them'—as following upon the baptizing—'to observe all things whatsoever I have commanded you.' In this great passage, the chief on baptism, Disciples' Baptism is assumed, and Believers' Baptism is excluded. If Believers' Baptism were correct, this passage should have read something like this: 'Go ye and call all to repentance and faith, and those who repent and believe, baptize.' But neither here nor in any place in Scripture is faith or regeneration made a condition of baptism. . . . The theory of Disciples' Baptism meets all the facts of this chief passage." (Page 17.)

We do not read this passage as it is here expounded; we read it as meaning that the Gospel is to be preached to all nations, and disciples made among them by preaching; that those who become disciples are to be baptized; and, after baptism, to receive further instruction in the will of Christ. Make disciples; baptize them; and then give them further instruction. There is no difficulty in reading the words in this way, but there is a difficulty in reading them as in the foregoing quotation. The meaning there given can only stand by making *μαθητεύσατε* and *βαπτίζοντες* mean the same thing; and there is no reason for this, there is no passage in the New Testament which supports this. Unless it can be shown from other passages that making disciples and baptizing them are two expressions for the same thing, the passage ought not to be read as Dr. Goodrich reads it. John iv. 12 touches this point: "Then, therefore, the Lord knew how that the Pharisees had heard that Jesus was making (*ποιεῖ*) and baptizing more disciples than John, though Jesus Himself baptized not, but His disciples." Here making disciples is distinguished from baptizing them. Christ made disciples, but did not baptize them; hence, they were not made disciples in baptism. To make a disciple is one thing, to baptize is another. Take again Acts xiv. 21: "And when they had preached the Gospel to that city, and made many disciples." The sense is that they made disciples by the preaching of the Gospel, and not in or by baptism. And in no case does the passage warrant Infant Baptism. It implies that they who have been baptized and are to receive instruction are willing to observe what Christ commands. Teaching and obedience go with baptism, and

an infant can neither be taught nor can it obey in the sense the words carry.*

It is said that if Believers' Baptism were correct, this passage should have read something like this: "Go ye and call all to repentance and faith, and those who repent and believe, baptize." We think that this is the meaning of it; as it certainly was the way in which the apostles appealed to men. They began by calling men to repentance and faith in the Lord Jesus Christ.† How could the command be carried out in any other way? They could not make a whole nation disciples right away, even by so easy a process as that of baptizing them. The missionary who goes to-day to a heathen people is obliged to take the same way; he cannot begin by baptizing them; he calls to repentance and faith; and only those who make some response to his preaching or teaching does he baptize, unless he holds a very different view as to the efficacy of baptism from that which Dr. Goodrich holds.

The second passage appealed to is Acts ii. 38:—

"To the people who had hated and crucified Jesus, and were now in distress, asking, 'What shall we do?' Peter said: 'Repent ye,' change your mind from hating Jesus to being willing to learn about Him, 'and be baptized every one of you,' as the sign of your being thus learners of Jesus, 'for, or unto, the remission of sins.' The preposition 'unto' in the Greek (*eis*) means with a view to, and the clause means with the view to your learning that truth of Jesus Christ which will issue in your receiving 'the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children.' This, to the Jews originally addressed, would mean that both baptism and the promise belonged to the children as well as to the adults. . . . The doctrine of Believers' Baptism appears to have no standing place in this passage. The passage enjoins baptism upon persons who have not yet received the remission of sins or the promise of the Holy Ghost. They were to be baptized, not as a sign that they had received, but as a step towards receiving the remission. Had Peter been a Baptist we do not see how he could have written this passage. Disciples' Baptism is in complete accord with its teaching. It teaches that

* "Infant baptism cannot possibly have been in view in *βαπτίζουτες*, nor, of course, in *πάντα τὰ ἔθνη* either." Meyer in loco. And in a further note, he says: "The *ἀκοὴ πίστεως* (Gal. iii. 2), and the *πίστις ἐξ ἀκοῆς* (Rom. x. 17) are understood, as a matter of course, to have preceded the baptism." He speaks, however, of *μαθητεύειν* as being consummated in baptism.

† See Luke xxiv. 47; Acts ii. 38, iii. 19, xix. 20.

baptism precedes, and is the sign that the baptized person is to receive teaching which will issue in the remission of sins." (Pages 18, 19.)

This passage is made to favour Disciples' Baptism by the insertion of two superfluous explanatory phrases. "Repent ye" is taken as meaning "change your mind from hating Jesus to being willing to learn about Him." But if we are to put a special meaning on the word "repent," why not say: "Change your mind from hating Jesus to loving Him; from rejecting Him to receiving Him"? To make the word "repent" mean no more than "be willing to learn the truth about Jesus," is to put a thinner meaning on the word than it usually carries and than the pitch of Peter's address calls for. It means, change altogether your disposition and moral attitude towards Christ and His Gospel. Remission of sins, again, is (grammatically) immediately and directly connected with baptism.* The meaning is not that they cannot be forgiven till after their baptism, nor that baptism is a condition of forgiveness or a necessary step towards it. It is the sign of that spiritual condition—repentance, and that which immediately goes with repentance—to which forgiveness is granted.† To say that baptism is the "sign that the baptized person is to receive teaching which will issue in the remission of sins," is to say what there is no warrant in the passage itself for saying. It is too tame and remote an explanation, and misses the compactness and vigour of the Apostle's thought.

The remaining passage is Acts xxii. 16. Ananias said to Paul:—

"And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' . . . Calling on the name of the Lord is here added as indicating the means by which sins are washed away. Plainly, baptism is here placed before the washing away of sins and the calling upon the name of the Lord. Paul, then, did not receive Believers' Baptism; he was baptized before he was a believer, when as yet he was only a disciple." (Pages 19, 20.)

* "Eis denotes the object of the baptism, which is the remission of guilt."
—Meyer.

† "The μετανοήσατε demands the change of ethical disposition as the moral condition of being baptized, which directly and necessarily brings with it faith. The aorist denotes the immediate accomplishment which is conceived as the work of energetic resolution."—Meyer.

The point urged is, that baptism is placed before the washing away of sins and the calling on the name of the Lord. But this is not as evident as it is assumed to be.* Dr. Goodrich allows that the Scriptures generally connect baptism with the washing away of sins. Why, then, separate them here? They stand together as symbol and fact, like water and the Spirit, in the words, "Except a man be born of water and of the Spirit." Baptism is the sign of that moral condition in which our sins are washed away, and also the symbol of the washing away of sins. Baptism means repentance and faith, and repentance and faith are the conditions of forgiveness. And is it not doubtful to say that calling on the name of the Lord (R.V., "His name") indicates the means by which sins are washed away? What is probably meant is the solemn invocation of Christ as Lord; the acknowledgment of His name in baptism and submission to Him as Lord.

The contention that Paul was not a believer when he was baptized seems to us to match the previous statement that Peter was not a Baptist. Two things are told us of Paul before his baptism. He cries out when he is smitten down: "What shall I do, Lord?" He calls, that is, on Jesus as Lord, and it is said of him: "Behold he prayeth." If he were not a "believer," he was, at least, a very real disciple; and we should have no scruple about administering baptism to such a disciple. That solemn confession which he is exhorted to make in his baptism is itself indicative of his faith.

There is one other point which we have space only to mention. It is urged that the apostles went forth preaching to adults, as missionaries do to-day; and that the first cases of baptism would necessarily be those of adults. This, of course, was so. But long before the later Epistles of Paul were written, there were Christian homes in which children were being born and reared. Paul speaks to parents about the training of their children, and to children about their duties to their parents. He speaks also to adults about their own baptism; but there is no word to parents about the baptism of their children; no word connecting baptism with their training; no word suggestive of any promise made by the parents

* The two aorist infinitives followed by the aorist participle shows rather that the three things are thought of as contemporaneous.

at the baptism of their children; nor is there any word, either to young people or adults, which implies their baptism in childhood. It is surely strange, if children's baptism were practised in the later Apostolic Church, that there is not a single allusion to it in the Epistles.

We have said that Dr. Goodrich is trying to do a difficult task. He shrinks from attributing any real efficacy to infant baptism. He is afraid of leaving any opening here which would leave the way clear for Baptismal Regeneration; at the same time, he wishes to find good ground for retaining infant baptism. Dörner, who has himself argued very strenuously for infant baptism, has a few words which seem to us very pertinent: "It (Pietism) wished, indeed, to retain infant baptism, but was unable to weave the fact of baptism, as an efficient factor, into the process of regeneration. . . . The logical result of such inability must necessarily be the giving up of infant baptism." (Dörner's "Christian Doctrine," vol. iv., p. 284.)

HENRY BONNER.

FAIR WORDS.

A TALK WITH YOUNG MEN.

"Believe them not, though they speak fair words unto thee."

JEREMIAH xii. 6.

JEREMIAH, who is here cautioned against the fair words of his brethren, had a difficult and delicate task to fulfil. A man of sensitive and retiring disposition, he was called to the fore-front of public life. Oppressed by a sense of his inability, he had to undertake a work which demanded a giant's strength. A brave and upright servant of God, he beheld around him signs of the most inveterate vice and corruption, which he was constrained to denounce as well as to deplore. A true patriot, he was bidden to protest against the popular alliance with Egypt, and to go counter to the strongest currents of public opinion. He saw that submission to Babylon—an apparent national disaster—was in harmony with the Divine purpose, an inevitable discipline, indispensable to the spiritual life and salvation of the people, and therefore to be welcomed, alike from the religious and the political

conditions of Judæa. He was thus reluctantly compelled to play an unpopular part—a part which was full of peril.

Even his own flesh—his brethren and the house of his father—dealt treacherously with him, “even they cried aloud after him,” first of all probably in derision or reproach, and afterwards in entreaty, endeavouring, since threats would not move him, to cajole him into agreement; pleading with him not to incur useless dangers, to throw away the influence of powers like his, to risk imprisonment, loss and disaster. Fair promises were made, specious arguments were used. But “believe them not” is God’s command. Resistance, not acquiescence, is thy duty.

Words are at once the expression and the instruments of thought and feeling, of desire and purpose. They embody our conceptions and aims, and enable us to carry them into effect. They bring our ideas to bear on others, ensuring their acceptance and growth. Words enter our mind, and are henceforth a factor in our thought and work. They have an indisputable influence, restraining us in one direction, and stimulating us in another; making us sharer of another’s joy or depressing us with another’s sorrow. Ideas, embodied in words, rule the world.

All of us are open to the influence of words—of good words, words of wisdom and love, such as we find in the Bible, with its direct message from God, or such as we hear from the lips of the preacher; words spoken by our parents—remembered perhaps when those who uttered them have long since passed away; poet’s words, creating for us visions of beauty, and carrying us into the world of the ideal. Good words, and, alas, bad words too! words which give the mind a twist, pervert the judgment, bring impure and unhallowed suggestions, incite to evil; words which act like poison, and destroy our faith. When such words are spoken, however specious, “believe them not.” We are men, and should in the largest and broadest sense act as such, thinking and discriminating. “*Prove* all things, hold fast that which is good.”

To be forewarned is, as the proverb tells us, to be forearmed. Partly so, but by no means fully or always. For, alas, sin exists within us, and we are like besieged men with a traitor in the camp. There is in us our evil nature, a foe which parleys with

the enemy, and we must, therefore, first of all learn by God's grace to conquer self.

Still, it is decidedly necessary to be forewarned. We should not send a child out on a long and perilous journey without a light to reveal the pitfalls which lurk in the path, and to show the way in dark places. The soldier must be furnished with a sword, wherewith to fight the good fight of faith; he will need the helmet and the breastplate for his defence. His feet must be shod with the preparation—the prevision and readiness of the Gospel of Peace.

It is impossible for men to journey alone; multitudes will accost and raise a loud cry after you. Some will urge you to take one path, rather than another; tell you that safety and happiness lie here, rather than there. They will direct you to lodgings, and promise you companionship; they will urge you to buy their wares, and insist on one thing and another as essential. They will promise you fair and beautiful things. Take heed how and to whom you listen!

Religion speaks to you, and urges you to yield to its power (Prov. i. 20-23).

But, alas, irreligion, folly, and vice plead with you in winsome and dulcet tones. The foolish woman—the dire embodiment of evil—calleth unwary passengers (Prov. ix. 14-17). So are we made to hear THE WORLD'S FAIR PROMISES. What are they, those fair words by which we are enticed from God and righteousness?

1. Have you not heard that *a worldly life*, a life apart from God, *is easy and pleasant*; while *a religious life*, a life devoted to God, *is hard, exacting, and cheerless*? In the former we have gratification; in the latter, restraint and self-denial. In the one case we are presented at the shrine of the goddess of pleasure; in the other, we are overshadowed by the stern, commanding figure of duty. The voice of Pleasure is "soft and low"; she uses honeyed words, which soothe and flatter us. Her appeal, whether addressed to the senses or the imagination, is perilous. There is so much in us which it charms and captivates that we have to brace ourselves to resist; and when you hear such fair words, "believe them not."

2. You have heard that *a worldly life*, a life centred on self, *is*

natural, reasonable, and humane; while a religious life, centred as it is in God, is ideal and unattainable; exacting what is impossible. You are told that you must look to your nature and surroundings; to the things which are pleasant to the one, and in harmony with the other. Can there, then, be anything wrong in gaiety? There is nothing unnatural in smoking and drinking; in "mild" gambling; in balls, music halls, and theatres. Were we not made for such amusements, which are fitted for our capacities and desires, and is it not tyranny which refuses them? Religion—with its Bible-readings and prayers; its worship and alms-giving; its rigorous purity and enthusiasm of service, is more than we can stand. It ought not to be expected of men, constituted as we are. Why become sedate, morose, and miserable? And how can we reach these ideal heights? "We cannot breathe in that fine air; that pure severity of perfect light"; and must be content to live on a lower plane, and set aside these spiritual ambitions.

It is an old, old plea. The Captain of our Salvation was Himself confronted with it. He possessed supernatural powers, which were to be used only in the service of God, and for the redemption of men, and He was urged by the tempter, "If Thou be the Son of God, command that these stones be made bread." Use Thy powers for Thyself and Thine own comfort. Make Thy enjoyment that which is easy and agreeable, Thy rule; be not too exacting with Thyself. Fair words. Believe them not.

3. You will be told that a *worldly life*, a life prudent and self-seeking, is necessary for your success, and that religion will be a hindrance to it. You MUST know the world and gain experience. You cannot always be tied to your mother's apron strings, or do nothing which you would not like your sister to know. The sowing of a few wild oats is needful. You do not want to be a namby-pamby, but must be manly and independent, as you can only be when you "know a thing or two." Then religion is religion, and business is business. You must study the weakness of men, you must learn how to humour them, and to take advantage of their weakness. How can you succeed if you will never condescend to a few white lies and the accepted tricks of trade? Precisely so. I know the meaning of it all. "Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms

of the world, and the glory of them, and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me."—Only that. Turn your back upon right. Accept wrong. Go with the stream and you will succeed. Yes, and you may call the means of your success by whatever fine names you will; but this old book declares that it is a sheer worship of the devil—Fair words the world speaks to you. Believe them not.

4. *You should at least try the world.* You can turn back whenever you will. It does not follow that once a sinner always a sinner. If you weary of evil you can at any time become good. There is such a thing as conversion. So are men enticed into evil ways—drawn into them little by little, and think that whenever they will they can cease from evil. The plea is the perversion of a glorious truth which I would not for a moment obscure. But a perversion it is when you use it as an encouragement to evil. Habits are formed insensibly, by slow degrees, and become a second nature. The poison which has been injected courses through our veins: who shall extract it? We have caught the infection, the fell disease has mastered us. Men lose both the power and the inclination to repent, and in that lies the danger. The stone rolls down hill and it is difficult to stop it. To push it up is hard, exhausting work. How hard few can tell, save as they try. Power leaves us we know not when or how. After Samson was shorn of his locks, he went out as at other times, but it was only to discover his impotence. "He wist not that the Lord had departed from him." There were no more deeds of prowess then. The hero who had struck terror into the hearts of the Philistines became the butt of their insolent scorn! Fair words are spoken to you. Believe them not.

5. *Your sin will not be severely dealt with,* for God is merciful and will forgive. It is the echo of the voice of that old serpent the devil, "Ye shall not surely die." God hath declared His wrath against evil. Salvation is promised, not to the obdurate and the persistently ungodly, but to the repentant and believing. To die without having thus turned unto God is to be condemned, to be unfit for heaven, to be lost. "He that believeth and is baptized shall be saved; he that believeth not—" I dare not say it. No mortal has authority to say it; but Christ, the loving, gracious

redeeming Christ has said it, "he that believeth not shall be damned." Take heed of the fair words on this point which would deceive you.

6. *If you are to be converted at all, you will be, whatever you do or fail to do.* You need not trouble: God will make you willing. All the elect will be saved; the non-elect, lost. The work is not your's, but God's. Well, then, has not God wrought in you? He will not compel you into surrender. He draws you to Himself by teaching; by creating a sense of your sin and helplessness; by quickening within you a sense of dissatisfaction and unrest, and a longing for His favour; by stimulating your conscience; by presenting offers of mercy. Are you obedient to the heavenly vision, as you have already seen it? Have you obeyed the Godward impulses you have already felt? No man who is not true to the clearest light he now possesses, and the holiest feeling which now moves him, can count on the regenerating power of God. As to the elect, it is an old and true saying that they are the "Whosoever will; while the non-elect are the whosoever won't."

The world's fair promises are illusive, and woe to the man who trusts to them. The counsel of God standeth fast; His promises are true and abiding, and blessed is he who receives them. They call us away from all that is weak and selfish, wrong and hurtful; and lead us into the paths of purity, health, and peace. In darkness and light; in prosperity and trial, in suffering and in ease, they direct us aright. Thank God that they are addressed to us all; summoning to Christ young and old, rich and poor, the virtuous and the sinful. Christ came to seek and to save the lost. To you, who bewail the loss—it may be of many precious years; bowed down by weakness, guilt, and misery—He calls, not less clearly and lovingly than to others; and all who trust Him, with sincere repentance for the past and with the desire for amendment in the future, shall be saved. Behold! God pleads with you. His Word can never betray. He will accomplish all, and more than all He has promised. Yield to Him, with the submission which means: "Thou shalt guide me with Thy counsel, and afterwards receive me to glory."

JAMES STUART.

DENOMINATIONAL EXTENSION.*

IN dealing with the question of Denominational Extension, we should have, first of all, in our minds a clear conception of our denomination, and the reasons that may be urged for its extension.

Our Separation from other Churches Misunderstood.—One hears a good deal at times about the undue multiplication of sects, the evils of denominationalism, and the advantages that would result from the obliteration of all lines of demarcation and the union of all Christians. A great deal of such talk is mainly sentimental. Necessity is laid upon us. The implied reflection of our position on other believers pains us, but we cannot help it. I am sadly conscious that our position to many devout, royal souls savours of uncharitableness and arrogance, but we cannot yield one iota in our contention, nor give up our separateness, since it is *not a question of ceremonies* or names, but of vital principles that underlie all our relations to Christ and His Church. When it is stated that we are mere sticklers for an old-time method of observing a rite, or that it is only a question of much or little water that separates us from other denominations, we are totally misunderstood. *If we are simply making a fuss about a little water, we are guilty of the most miserable schism*, and deserve the reprobation of all good men. Baptism is symbolical, and behind the symbol are eternal realities. Men forget the reality, and so belittle the symbol, and blame us for what they term our “idolatry of the rite.” One of Thomas Carlyle’s cynical sentences occurs to me—“Have not I myself known 500 living soldiers sabred into crow’s meat for a piece of glazed cotton, which they called their flag?” No! No! No one knew better than Carlyle that the soldiers fought and died, not for the calico flag, but for the power, the grandeur, the royalty, the government that were behind and above the flag. So we humbly but firmly take our places in the long, long lines of men and women who have dared and suffered and died, not for a mere name, an empty ceremony, a purposeless rite,

* Abridged from the Address at the Annual Meetings of the Baptist Union of Victoria, November, 1894, by the President, Rev. F. J. Wilkin, B. A.

but because we have pledged our souls to most loyal fealty to Jesus our King.

Baptist Principles.—We believe that our salvation is solely by the sacrificial death and imparted life of Jesus the Saviour of men, and so are opposed to all *sacramentarianism*. We believe that this salvation is realised by intelligent faith in and conscious communion with the personal Christ, and so are opposed to all *sacerdotalism*. We believe that the Christian life is one of unfaltering allegiance to Jesus as King, and that His will is fully and definitely declared in His Word, the Word that must on no account be contravened by man's authority or superseded by man's appointments, and so are opposed to all *ecclesiasticism*. One is our Master, even Christ, and His Word is our only law. In the rite of baptism our faith is enshrined, our oneness with the Redeeming Christ is declared, and our obedience to Him evinced. In the most simple, yet comprehensive, way all the fundamental truths that concern our salvation are set forth, and since our glad surrender to Christ's will in this matter is one means of crucifying the old nature, baptism becomes to some extent a means as well as a sign of salvation. Baptism emphasises the radical difference between the Old and New Testament economies. In the Old the idea of purification of the flesh was prominent; in the New the irremediable character of the flesh is solemnly affirmed. It cannot be improved—that which is born of the flesh is flesh—it is good for nothing but to be cast out and buried. This vital truth, so obnoxious to the natural man, so salutary to all who have had fellowship with Christ in His death, is declared in baptism in the most vivid and forceful way, so that once let a man be seized of the deepest meaning of baptism, and any discussion as to the signification of the Greek words or as to the character of the candidates becomes totally unnecessary. *Baptism is in full accord with the spiritual character of the whole of Christ's teaching and Kingdom*, and it requires very little consideration to convince us that any neglect of this ordinance, or any change in its administration, must be subversive of the teachings of the Saviour, and fraught with gravest perils to the Christian life. Holding these views, we are compelled to remain in a position of comparative isolation and seeming antagonism to almost all other denominations. But they are responsible for this division, and not

we. They have made, or at any rate countenance, a change in the rite of baptism against which we strenuously protest.

Relaxation of Protestant Principles.—There has been a change of base and a change of front almost all along the line, and now the position is frequently taken up that the Church has the right to alter that which Jesus Christ appointed. The change, if anything, is for the worse. Formerly it was a question of interpretation, a matter of exegesis; now the authority of the Lord Jesus is covertly assailed. *The trend of thought on the subject of the administration of baptism has been decidedly ROMEWARDS.* The rights of our Lord Jesus are transferred to the Church. It is claimed that the Church has the power, for climatic and other reasons, to modify and alter that which Jesus Christ expressly commanded and His Apostles accepted. No! No! To such a contention we cannot submit—no, not for an hour. Jesus Christ alone is King of the redeemed. Lovingly, but strenuously, we must uphold the crown rights of our glorious Lord. Our protest against any innovations that tone down the commands of Jesus compels us to maintain our existence as a separate denomination.

Two Opposing Conceptions of the Church.—Our conception of the Church differs materially from that which obtains in other quarters. There are, in fact, two distinct conceptions of the Church. The Church as a national institution, having an elaborate but definite organisation—the depository of truth, the centre of light, the source of authority on all religious matters. This idea of the Church arose in Old Testament times, in the days of the decadence of Judaism, and has received its fullest development in the Roman Catholicism of to-day. As the spirituality of the religious life has been lost sight of, the pomp and authority of an external organised Church have been displayed. The other idea of the Church is that of a number of men and women who have entered into personal relations to God. This was the real Jewish Church, the Church within the nation; and this is the true Church of to-day, consisting of believing souls who are members of Christ's body, obeying His behests, as the members of the body respond to the monitions of the head. Generalising roughly, I may say that these two conceptions of the Church are the Romanist and the Protestant. For Romanism, *the Church is everything*; for Protestantism, *Christ is*

everything. *The Baptist Church is ultra-Protestant.* When any one is said to join our Church, the act is regarded as an affirmation of an already existing union with Jesus Christ. The glorious ideal of our Church is that we have no existence apart from Christ—because He lives, we live also. This idea is recognised by some who differ from us. The Rev. Brooke Lambert, a minister of the Church of England, says: “*The Baptists are, I think, the only logical dissenters.* We can conceive of other sects modifying their statements of doctrine and discipline till they shall become, in fact, if not in name, one Church. *The Baptist differs as to his conception of a Church.* The Romanists, the Quakers, the Independents, the Methodists, the Presbyterians, may be incorporated in the Church of the future, since many in the Church of England at present incline to one or other of these views. But while the world lasts there will ever be in the Church universal two bodies—the one which looks on man in his individual relation to God—the Baptist, the Calvinistic theory; the other which looks on each man as a member of a great society or corporation, and that society the body of Christ; and this is our theory of the Church.” It is, therefore, manifest that our existence as a separate denomination is not the result of any quarrel with our brethren as to the meaning of certain words or the modes of certain ceremonies; it is not the consequence or sign of any factious opposition, but is to us a necessity based upon our relationship to Jesus Christ.

The Baptist Spirit Essentially Missionary.—It is no wonder to me that William Carey, a Baptist pastor of Northamptonshire in England a hundred years ago, should have led the van of Foreign Missions. Such a fact is in accord with the fitness of things *Baptists, if true to their convictions, must be missionaries.* The wonder to me is that a very passion for missionary enterprise, both in the home and foreign field, does not animate all the members of our denomination. Baptist principles mean that we have individually come into contact with the life of God in Christ; that we have died to all forms of selfishness, and that we live by the illimitable might of the conquering Christ. If we are only true to our principles; if we not only possess the truth, but are possessed by it; if we have given ourselves up in the completest self-abandonment to the service of the ascended Redeemer, it is that

He, filling us with His Spirit, may send us as His witnesses to every part of this land. The Baptist denomination, from its very nature, should be always on the look out for opportunities for extension, it should thrill in its every member with mighty impulses to "attempt great things for God" and "expect great things from God."

Modifications of our Polity inevitable.—Frequently we have heard brethren lament, and with abundant cause, the absence of the *esprit de corps* amongst us that is characteristic of other bodies. The reason is not hard to find. Our utter independency makes the *esprit de corps* we all desiderate absolutely impossible. We will never have a fervid spirit leading the whole denomination to act as one man until the bonds that unite our churches are very considerably strengthened. *The autonomy of our churches must be respected, but must be limited.* We have almost disregarded, in connection with our denominational life, a principle that obtains in every other association of individuals or societies—the principle that the rights of the individual are always limited by considerations that make for the general good. The liberty of a citizen is subject to the laws of the city. So the independence of our Churches should be subject to the necessities of the whole denomination. In a confederation of churches, as of states, *liberty in some particulars must be freely sacrificed in order to maintain the powers and liberties of the whole.* We are now a congeries of churches rather than a homogeneous Church, and we need the voluntary limitation of our rights as individual churches, that we may be all fused into a glowing whole, that so we may advance in an undivided line. If we seemed to lose at first, we should speedily discover that we had gained far more than we gave up, for behind the weakest, as much as behind the strongest of our churches, would be all the prestige and influence of the whole denomination.

Awakening of a Baptist Sentiment.—Though I have spoken in this way about the coming change in our denominational polity, I am not so foolish as to think that if our methods were changed the much-desired extension of our denomination would be thereby accomplished. *We would fail with any methods if we were not actuated by the right spirit.* Denominational extension does not

consist so much in the multiplication of buildings denominated Baptist churches, nor in the number of services conducted by Baptist ministers, nor in the number of scholars collected in our Sunday-schools, as it does in the inculcation and acceptance of the principles for which we contend. There are scores and hundreds of godly men and women in all denominations who are Baptists in everything except the right of immersion; and, conversely in our own communion, there are numbers of persons who are Baptists in nothing save the fact that they have been immersed; and so it is urgently needed that the verities surely believed amongst us should be much more frequently emphasised. Lectures on Baptist history, biographical sketches of some of the heroes amongst the host of Baptist martyrs, illustrations of our practices from Church history, should be more frequently given. Our young people should be instructed, and some of our older people too, in the reasons for our existence, until a just appreciation of our position fills every mind and every Baptist glows with pride because of our magnificent ancestry, and no more speaks in hesitant, half-apologetic tones, but with clear knowledge and steadfast courage declares the convictions we have and hold of the truth of God. Let the facts be multiplied, they only need investigation; let knowledge be diffused, and the denominational spirit will be intensified, and once let this spirit be aroused, and denominational extension will follow as certainly as the rivers overflow the land where the rain falls amongst the hills.

Holiness our Supreme Need.—If we profess to hold a purer faith than others, it should be our constant endeavour to live a holy life. Only in this way will our professions be redeemed from Pharisaism. All the voices of the past say unto us—be holy. All the principles we hold make it incumbent upon us to be holy. All the necessities of our work imperatively demand that we should be holy. That is, as I regard it, that we should be what we profess. If the word Baptist means that we have died in the death of Christ, that His tomb is between us and our guilty past, and that we live in the life of God, by our very name are we reminded of obligations that constrain us to become a holy people in the Lord. Some may object to the name—it is not of our choosing, and does not fairly describe us—but because of its many associations we should be loth to give it up. Only let us take care that we are Baptists, not in

name only, but in very deed and truth. *The name Baptist should be a synonym for holiness, and a pledge and sign of a consecrated life.* In proportion as our members endeavour to rise to this ideal will our denomination become a power for God in the land. We need clear teaching as to our principles; we need frank and decided expression of our convictions; we need to modify our methods according to the exigencies of our time; we need to perfect all our denominational machinery; but, first of all, above all, and through all, we need the illuminating teaching, the gracious presence, and the infinite power of the Holy Spirit. Without Him our deliberations and organisations are nothing worth, with Him our humblest endeavours and most imperfect plans are sanctified to noblest ends.

THE TRUE SPIRIT OF THE GOSPEL.

“God gave us not a spirit of fearfulness, but of power and love and discipline.”—2 TIMOTHY i. 7.

THE prophets were bold, intrepid men. New Testament preachers were not less so. Paul was forecasting the future of Timothy, and expected him to be free from the spirit of fear and clothed with the spirit of power.

Three gifts of God to Gospel labourers. The word “spirit” in the text refers to the effects of the Holy Spirit in our hearts. It is thus the direction which is given to our own spiritual impulses. Freely God bestows this spirit upon us. Men are to be won by preaching. It is, therefore, in view of Gospel conquest that God has given to us the spirit of power.

The Gospel has power to change human hearts. There is no stronghold of sin in the earth where we need be afraid to plant a Christian church. Among cannibals, vile idolaters, or in the slums of our great cities the Church will take root and grow, and out of the vicious will come those singing the praises of our Redeemer.

This spirit of power abides in the one as in the many. There is power in even individual effort that affects much to promote the Kingdom of God on earth. We have not received the spirit of fearfulness in view of the appalling measure of human sinfulness. The disciples of Jesus have always dreamed of conquest.

The spirit of love is also given to us. With consummate disinterestedness the vast army of Christian labourers go forth to bless the world. The spirit of love is the motive power of the Gospel. The departments of the Church could not flourish for an hour did not the love of Christ pulsate in mighty throbs in regenerated hearts and set our soul on fire. This spirit you will find in every human heart where the name of Jesus is loved and revered. It possesses the hearts of the greatbody of people whom we call Christians, whose tireless efforts to improve the material, moral, and spiritual condition of mankind is proof of their profound faith in the Gospel of Jesus Christ.

The spirit of discipline is likewise declared to be given to us. The spirit of discipline is that disposition of heart that acknowledges the need of changing, nourishing, and training the soul to make it conform to Divine ideals of life in this world. We are sure that we have that in the Gospel which disciplines men as they ought to be disciplined. That man is sound at the core who is in the possession of the gift of God, which is eternal life, and is willing to receive the discipline of God, a holy, sanctifying power in the heart. It is just this spirit of discipline which the world needs, the spirit of willingness to conform to Divine ideals of life in this world; labour agitators and social scientists may descant as they please about the ills of society and how to right them, but they will find no remedy until they teach both capital and labour to submit to the laws of *virtue* in the spirit of discipline. Labour and capital need to submit to the spirit of discipline. Men must be taught that virtue is the foundation of individual and national prosperity. The Church of Christ has a mission to-day to teach men to do right. She must teach men to accept the spirit of discipline. All men, Coxey's men, criminal men, unruly men of all classes, need the spirit of discipline.

The discipline which God has given to us is a heart matter. We are sure that the world will become right when individual hearts become right. This cannot be done by wholesale. To sweep the world into the Church by infant baptism does not make them Christians in fact. The law of increase in the Kingdom of God is that men are changed one by one by the Spirit of God. This is a Baptist—a Bible truth.

It is just this spirit of discipline which the text declares that God has given to us. There is no body of Christians to-day who more strongly advocate the necessity of submission to God's discipline than do our Baptist brotherhood. We know no way of Christianising the world but by persuading men one by one to forsake sin and seek righteousness. We must plant Baptist churches. We must plant them wherever the whole counsel of God is not declared, wherever the Providence of God may lead. In the spirit of power we must preach the doctrine of the Cross. In the spirit of love we must persuade men to the higher, holier, truer life in Christ Jesus. In the spirit of discipline we must receive the truth, desiring that the Spirit of God may reign supreme in our and in other hearts. We believe in Christianity applied to our own hearts.

The text both declares the character of the Gospel labourer and describes the methods of Gospel procedure. These gifts are bestowed upon us that we may not be ashamed of the testimony of our Lord. Every Baptist ought to use the spirit of power, of love, and of discipline. He must be a God-animated, God-dominated, God-disciplined soul.—*From the Chicago Standard.*

THE RESURRECTION TRIUMPH.

Good Christian folk, rejoice this morn,
He is arisen, who died forlorn,
Sing Alleluia,—sing, my horn!

Good folk, send heralds to proclaim
By market-place and square the same
Great tidings in the Lord His Name!

Let mounted heralds spur and ride
By village street and mountain side,
Proclaiming He is risen who died.

Tantarara! Go about and shout
The joyful news the world about,
This day the fires of hell are out.

Fling the good tidings far and near,
That sea and vale and mountain hear,
From east to western hemisphere.

The earth puts on her cloth of gold,
The sky her sapphire folds unrolled,
The spring-day world is blithe and bold.

KATHARINE TYNAN HINKSON.

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—THE MESSAGE OF EASTER.

YOU know that this is what we call "Easter Sunday." It is the greatest festival of all the Christian year, the special celebration of that wondrous fact, of which every Lord's-day is the bright memorial, the rising from the dead of our Lord Jesus Christ. The great fact of the resurrection is an exceedingly precious fact, because it is at once the assurance of His triumph over death, and sin, by which death came; and the proof of His power to save, the pledge of the salvation and life of all who trust in Him. He said to His disciples: "I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live; and whosoever liveth and believeth in Me shall never die." He said again: "Because I live, ye shall live also"; and again: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day."

Now, it would be a terrible thing, too terrible to be borne, to think that there was no life to come; that everything that we know here ends and perishes in the grave; that our friends who are gone from us are gone from us for ever, that we have no prospect of meeting them again. Some say *it is so*. The resurrection of Jesus Christ is the one thing which disproves that. He came back from the grave, and His friends were re-united to Him; and He teaches us that we shall all be united with Him, and with those who have gone from us, in His Father's presence. "In My Father's house," He says, "are many mansions: if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Some people say they cannot believe this, that there is a resurrection and a life in another world, because we know of nothing like it. Well! if the resurrection of Jesus is a reality, we *do* know of something like it. And there is something *more* to be said.

Let me give you a short account of a conversation between two friends.

"Resurrection!" exclaimed one, the other having used the word, "there is nothing of the kind in all Nature."

"The caterpillar dies," replied his friend, "and becomes a butterfly."

"Does the caterpillar die?" the first, with a dry smile, rejoined.

"As a caterpillar it does," said the other.

"No; it undergoes a change, but life remains."

"And may not life survive in what we call death?"

"I cannot say. But there is nothing like what occurs in the case of the caterpillar. We *see* the changes going on, and we see the result; but nobody ever saw such changes in a human body."

"Still, there is the fact that the caterpillar passes through a change, which appears to be death. Anyone uninformed about it, looking on that dry shrivelled form, would judge it to be dead. And yet, presently, *there is the butterfly.*"

"It is interesting, I grant ; but it proves nothing."

"I would not say that. It proves, at any rate, great and beautiful possibilities, where, if we had no experience, we could not suppose them to exist."

"That is true. Still, it hardly illustrates the hope, or the possibility, of a future existence for us, in another and utterly different world. The caterpillar and the butterfly live their life in the same world, and in similar conditions."

"Quite so. I presumed you would say that, and I will not press the emblem further than it applies. That would be a pity, and a needless pity. There is another illustration, or type, better than this of the butterfly, which, perhaps, you are not familiar with. Do you know the history of the dragon-fly ?"

"I know the dragon-fly, of course ; a lovely insect it is. What do you mean by its 'history' ?"

"Only this, that every dragon-fly has had a previous existence, not like the butterfly, in the same world ; but, as you put it just now, 'in another and utterly different world.'"

"What can you mean ?"

"I mean this, the dragon-fly, like the butterfly, at first is only a *grub*. But the grub of the dragon-fly *lives in the water* till its life as a grub is over, and then it *ascends* from the bottom of the pond, where its little life has been spent, to the surface of the water, where it passes through the same kind of change which takes place in the caterpillar ; and presently, this crawling grub of the watery world bursts from its sepulchre to launch forth into the air one of the loveliest and swiftest creatures of all the winged tribes ; with the boundless heavens and earth for its home, instead of the little stagnant pool in which it once lived, and *eyes*—you know what marvellous eyes it has—enlarged a thousand-fold, to view the wonders in them."

"That is suggestive, certainly."

"It is, and it reminds me of one or two things which Paul says on this very subject : 'There is a natural body, and there is a spiritual body.' 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' 'Our country is in the heavens, from whence, also, we look for the Saviour, our Lord Jesus Christ, who shall transform the body of our humiliation, so as to be conformed to the body of His glory, according to the working whereby He is able to subdue all things unto Himself.' 'If we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with Him.' 'Wherefore, cheer one another with these words.'"

T. H. HOLYOAK.

THE ADORED TRINITY.

GLORY to God Supreme,
The much adored Unseen,
Who gave His Son!

Glory to Christ enthroned,
Who for our sins atoned :
Worthy the Lamb.

Adore the Spirit given :
Large legacy from Heaven,
Of priceless worth.

Praise ye the Triune God :
The mystery untold
Received by faith.

To Father, Son, and Spirit,
Ascribe co-equal merit,
In Love's great work.

Let all the nations join,
In harmony sublime
Praise the Great Three.

Let hills, and trees, and seas,
With every zephyr breeze,
Increase the praise.

Ye Angels, join the choir ;
Sound, sound the praises higher :
Loud be the song.

D. THOMPSON.

MESSRS. GEORGE PHILIP & SON, of 32, Fleet Street, E.C., publish *How to LIVE IN TROPICAL AFRICA: a Guide to Tropical Hygiene. The Malarial Problem: the Cause, Prevention, and Cure of Malarial Fevers.* By J. Murray, M.D. This book is the result of actual experience in Africa, and of a close study of its hygienic conditions. Dr. Murray is fully alive to the dangers of the climate—especially from the dreaded malaria—but believes that, by due precaution and continuous care in the selection of sites, the type of house, the use of proper food and clothing, and other requisite matters, these dangers may be largely avoided. The work is highly recommended by Mr. Stanley and other medical authorities, and is certainly well worthy of the attention of all travellers and missionaries. Such attention it will doubtless receive from the members of our own Missionary Society and others. It is published at 5s. net.

NOTES AND COMMENTS.

DR. CLIFFORD ON RELIGION AND THE STATE.—The article which the pastor of Westbourne Park has contributed to the *Contemporary Review* on this subject should be printed in pamphlet form and widely circulated. The *Church Times* acknowledges the generous spirit in which he writes, his wide culture, and his zeal for justice and right as he conceives them. This is a remarkable acknowledgment in view of the diatribes to which we were treated during the recent School Board controversy. The attempted refutation of Dr. Clifford's plea for Disestablishment is very feeble. Our contemporary fails to see the difference between the Christian spirit as a moral and religious dynamic, working in and through the lives of Christian men, and a mere organisation, on which that spirit by no means depends. To say that Dr. Clifford's quarrel is with historical facts is to leave the question as it was. The facts might have been different, and existing conditions—being imperfect and unjust—may be altered, through the force of new ideas and the application of higher principles. "God fulfils Himself in many ways," and to concede for a moment the argument implied, institutions which might be perfectly suitable for the infancy of a nation may be utterly antiquated in its manhood. And as this is supremely a religious matter, the question is not whether the *State* has the right to organise worship, but what does the New Testament enjoin? Our conception of the Christian Church should unquestionably be in harmony with the will of its Founder.

THE ENGLISH CHURCH DOING THE WORK OF ROME.—Our contemporary thinks that Dr. Clifford is "persistently haunted" by what it terms this "quaint delusion." But other men are haunted by it too. Cardinal Vaughan, *e.g.*, has lately gloried in it, not as a delusion, but as a palpable and demonstrated fact. Archdeacon Sinclair is of the same opinion. The *Church Times* bears indisputable witness to it every week. To say that the English Church is the great bulwark against Rome in this country is sheer nonsense. The Anglican party are thirsting for union with Rome, and, as we write, we are told that Lord Halifax, whose "great speech" on Reunion the *Church Times* so strongly eulogised, is to have an audience with the Pope on the subject. If the doctrines of Rome are taught and its rites practised, if the ritual and worship of the one Church in so many instances be indistinguishable from that of the other, can we speak of this belief as a delusion?

A SIGNIFICANT ADMISSION.—The process of "eating our own words" is never a pleasant one, but is often inevitable. Dr. Clifford quotes from the *Church Times* a sentence or two, "in which we spoke of certain probable results of Disestablishment *in somewhat optimistic terms.*" Most of us can remember the indignation with which the Public Worship Regulation Act was received. Its avowed aim was "to put down Ritualism." We heard of probable secessions in consequence, &c., &c. But all that has changed. The Act has been an egregious failure. Ritualism is more rampant and more firmly established

than ever. The State has been baffled, and no longer demands too heavy a price for the privileges of Establishment. The danger is overpast. The "trammels" of the State cannot hinder what is euphoniously called the expansion of the Church, or prevent her from adapting her modes of worship to the newer needs of to-day, which really means, cannot prevent her retrogression to the old and discarded sacerdotalism. The Anglican clergy boast of their sacerdotalism, and contrast it with the Protestant and Evangelical principles of which their Church was supposed to be the stronghold, but which they regard with supreme contempt. Men may be Romanists in all but name and yet enjoy State sanction and support. Alas that it should be so!

THE REV. J. GUINNESS ROGERS, D.D.—We congratulate our revered friend, Mr. Rogers, on the diploma he has received from the University of Edinburgh. The only regret about the matter is that such a recognition should have been so long in coming. There are not half a dozen living men who have rendered more splendid services to Nonconformity than Dr. Rogers, whose ministerial jubilee has recently been celebrated. As a preacher and a platform orator, a writer and an editor, as a political leader fighting bravely for freedom and righteousness, as a missionary director and an ecclesiastical counsellor, Dr. Rogers possesses a combination of gifts which is almost unique. A more strenuous and energetic worker, a man more unsparing of self, more generous and self-denying in labour, it would be impossible to find. We have often had the pleasure of meeting Dr. Rogers in what he calls his holidays, and owe many a pleasant hour to his vivacious and brilliant talk. *In what he calls his holidays* we say, for, with all his wisdom, our friend scarcely knows what the word holiday means. He is incessantly at work in one way or another, and is always happy in his work. We have heard him preach many a wise and eloquent sermon, but his life is the grandest of his sermons. It is impossible to think of him at this time without also thinking of the great bereavement, which no one will feel more keenly than he, and we cannot better conclude our tribute to Dr. Rogers than by quoting from the letter which Dr. Dale wrote concerning him on the occasion of his jubilee:—"My sorrows have been his, and my joys. He has stimulated me when I have been sluggish, and when I have felt disposed to despair of the fortunes of causes in which we had a common interest, he has renewed my hopefulness and buoyancy. Very much of the work which I have been permitted to do would never have been done but for him, and it should be attributed to him rather than to myself. The tenderness of his sympathy with me in trouble, the generosity of his confidence in me through all the varied experiences of his life and mine, since we first learned to regard each other with affection, can be known only to myself. The friendship has been one of God's kindest and best gifts to me. I rejoice that with advancing age he loses so little of the force and fire of his early manhood, and I trust that for many years to come he will continue to be what he is now, one of the ablest and most honoured leaders of the Evangelical Nonconformists of England."

BREVIA.—*The Elections for the London County Council* were a source of disappointment in so far as they resulted in a tie, though the Progressives, having a majority of Aldermen, have a slight majority in the Council. The Progressive policy will still, therefore, be carried out. The desire not to move too rapidly, dread of increased rates, and revulsion from the wild talk of some of the Socialist leaders, with whom the Progressives were supposed to be identified, account for the loss of so many Progressive seats.—*The Welsh Disestablishment Bill* is the principal theme of discussion in political and ecclesiastical circles. It is not much in itself, but it is uncommon enough to be noteworthy that the Bishop of Norwich insists on discussing the Bill in a Christian spirit, and frankly admits that the Church is in a minority in Wales. He accounts for this by the fact that the State had used the appointments to Bishoprics for political purposes.—*The Reports from Armenia* grow darker and more lurid. So far from the first accounts of the massacres having been exaggerated, they were unfortunately below the truth. The barbarities practised on the helpless victims—men, women, and children—were more horrible than the imagination of many of us could have conceived. Intimidation and bribery are, as usual, favourite weapons of the Turks. The people, according to a correspondent of the *Daily Telegraph*, are being induced in this way to sign documents “thanking the Government for wholesome measures of severity!” The risk of further massacres is by no means over. Has England really nothing more to say?—*The Naval Estimates*: We are glad that Sir Wilfrid Lawson, and a few others, protested against the senseless and mischievous increase in these estimates year after year. In 1887 they stood at £13,270,100. This year they are £18,701,000, in addition to a loan of £9,000,000. The panic-mongers have had their way. The evil spirit grows by what it feeds upon, and if this passion for “bloated armaments” continues we must inevitably be plunged, sooner or later, in a terrible and destructive war.

OBITUARY.

DR. R. W. DALE, the Nonconformist Bishop of the Midlands, the foremost Congregational preacher of his age, and one of our greatest theologians, passed away on Wednesday, March 13th. Born in London in 1829, he entered Spring Hill Congregational College, Birmingham, in 1847, taking his degree of M.A., at the close of a six years' curriculum, in 1853. For more than forty years he has been known, and will be remembered, as Dale of Birmingham. While still at college he rendered occasional help to the Rev. John Angell James, the distinguished minister of Carr's Lane Chapel, Birmingham, and, on leaving, became his assistant minister. At the end of his first year of service he was invited to become co-pastor, and in this capacity served the church until Mr. James's removal by death in 1859, when he became sole pastor. There is no more beautiful chapter in modern Nonconformist history than that which narrates the relations between these two equally—though in different ways—distinguished men. Dr. Dale

has added new lustre to the pulpit at Carr's Lane, and leaves to the church there augmented glory. He was a robust thinker, a powerful reasoner, a brilliant rhetorician, and an eloquent preacher. He spoke with a noble and stately eloquence. Dr. Landels once referred to him from the chair of the Baptist Union as one "who to the work of a Nonconformist pastor devotes talents which would have raised him to the foremost place in any profession or pursuit. He was an effective platform speaker, as was specially proved in his discussion of the Education question and the obnoxious "25th clause" in the Act of 1870, and in his Disestablishment campaign, carried on in conjunction with his friend, the Rev. J. Guinness Rogers. The BAPTIST MAGAZINE said of his speeches, at the time, "They lift the question high above the region of party strife, and display none of the narrowness of the sectarian. For a profound and masterly discussion of principles; for forcible argument, breadth of historical illustration, and a conclusive refutation of objections, they are unrivalled, and we do not wonder at the existence of a widespread feeling that, if Mr. Dale were in Parliament, he would not only become the leader of a party, but would give to our Nonconformity a more complete and powerful advocacy than it has yet received in that august assembly. Mr. Dale is an eloquent and effective preacher. He might have attained equal distinction as a politician." Various attempts were made by churches in other places to secure the services of so eminent a pastor. In 1857, before Dr. Parker's settlement in Manchester, he was invited to succeed the late Dr. Halley as pastor of Cavendish Street Chapel, and was at first inclined to accept the invitation. Fifteen or sixteen years later he was urged to occupy the pulpit of the new Congregational church at Clapton, but the excitement at Birmingham was so intense that the decision was taken out of his hands, and he had no choice but to remain. In 1868 Dr. Dale was elected to the Chairmanship of the Congregational Union; when he was only thirty-nine years of age, at that time an unprecedented honour. His two addresses were among the greatest utterances ever delivered from the Chair. Dr. Dale made many valuable contributions to our literature—apart from magazine and review articles—and was for eight years editor of the *Congregationalist*. He has published "The Life and Letters of John Angell James," "Discourses on Special Occasions" (a valuable volume long out of print, and the volume which attracted the attention of the late Dean Alford, who reviewed it along with the sermons of our own Luscombe Hull in the *Contemporary*), "The Jewish Temple and the Christian Church," "Lectures on the Ephesians," "The Ten Commandments," "The Atonement," "The Living Christ and the Four Gospels," "Fellowship with Christ," "Christ's Doctrine," &c. His work on "The Atonement" (the Congregational Union Lecture) has been translated into several languages, and is used as a text-book in more than one Church of England college. The fact of the Atonement is established on grounds which appear to us absolutely irrefragable. The testimony to it of Christ and His Apostles is unfolded with remarkable force and freshness, and

though the part dealing with the theory of Atonement has been generally regarded as less satisfactory, it is significant that the chief objections to it have come from those who believe that a theory of the Atonement is *per se* impossible. Dr. Dale's last book, on Christian Doctrines, reaffirms his main positions, and discusses with rare breadth and vigour questions which have recently risen into prominence—such, *e.g.*, as relate to Biblical criticism, the *Kenosis* and the limitations it implies of our Lord's knowledge. The late Henry Rogers once formed one of a company, in the house of a friend of ours, where Dr. Dale's literary and other work was under discussion, and remarked of him, "I often think that anything mortal man can do Dale can do." He was a great man, and as good as he was great. His remains lie near those of his old friend and comrade, Charles Vince. The friendship between those two men, so like and yet so unlike, was beautiful and touching. Next month we hope to have an article on Dr. Dale from the pen of the Rev. Henry Bonner, but cannot allow this number of the MAGAZINE to go forth without a tribute—brief and inadequate as it must be—to the memory of one whom we both revered and loved.

JOHN STUART BLACKIE, the genial, if eccentric, Emeritus Professor of Greek in the University of Edinburgh, died on Saturday, March 2nd. He was born in the same year as Mr. Gladstone, with whom he was on terms of affectionate friendship. Blackie himself was deservedly known as a grand old man. His picturesque figure, with its long silvery hair and bounding step, will be greatly missed in Edinburgh. He was not perhaps an ideal Professor, any more than Christopher North was, and disliked the drudgery of Grammar and Syntax, but he had the power of inspiring men with a love of the Greek language, and of enabling them to enter into the spirit of Homer, Aeschylus, and Plato as few other teachers could. His ready wit and overflowing humour were a source of keen enjoyment, especially on a public platform. There were, in his best moods, few wiser speakers than he. His little book on "Self-Culture" is about the best which has been written on an old, and as it might seem threadbare, subject, and it retains to this day its pre-eminence. Professor Blackie rendered splendid service to the Highlands of Scotland, not only in the establishment of a Gaelic Chair, for which he personally collected £12,000, but in his efforts to improve the condition of the Crofters and to secure a modification of the land laws, and last, but not least, by his spirited poetry in his "Lays of the Highlands and Islands," in which he aptly describes scenes of mountain gloom and glory, and interprets the mighty voices of the sea and the stirring traditions of the past. He was at heart a devout, God-fearing man, whose influence was always on the side of purity, righteousness, and piety.

Our Wesleyan brethren have to mourn the loss of the Rev. FREDERICK GREEVES, D.D., one of the ablest and best beloved of their ministers. He was born in 1833, and has held many of the highest positions in Methodism, having been President of the Conference in 1884. He has since filled the position of Principal of the Southlands College, Battersea.

The DEAN OF RIPON (Dr. Fremantle) has also entered on his rest. He died in a good old age, having been born in 1807. He was an Evangelical of the old type, and in his relations with Nonconformists was frank and manly. He met them in a spirit of brotherliness, and not with an air of patronage. His nephew, Canon Fremantle, though a finer scholar and keener thinker, is in this respect of the same spirit.

Our own denomination has to mourn the loss of the Rev. THOMAS DAVIES, D.D., in his eighty-fourth year, who will be best remembered as the President for nearly forty years of Haverfordwest College; of the Rev. H. WILKINS, who held pastorates at Leighton Buzzard and at Salem Chapel, Cheltenham. His health giving way some five or six years ago, he was compelled to send in his resignation, and was never able to resume his work. He was a vigorous, capable, and devout man. He was forty-eight years of age.—The Rev. JAMES DAVIS, who died at Weston-super-Mare on March 11th, had held pastorates at Pithay, Bristol; Teignmouth, Banbury, and Dover. He was educated at Horton College, Bradford. His son, Mr. J. A. Davis, B.A., is Professor of Biology and Geology in the University College at Aberystwith.

We also note the death of Mr. THOMAS GREENWOOD, well known at the Metropolitan Tabernacle and in the South of London. A clear-headed, able man of business, Mr. Greenwood was also a devoted Christian worker. He was one of the treasurers of the Particular Baptist Fund, and, in its councils, as in other directions, he will be greatly missed.

REVIEWS.

MORALITY AND RELIGION. Being the Kerr Lectures for 1893-94. By Rev. James Kidd, B.D., Minister of Erskine Church, Glasgow. Edinburgh: T. & T. Clark. Price 10s. 6d.

LECTURES are often treated with undue neglect, because they are supposed to be formal and superficial—"got up to order"—rather than spontaneous and original. It cannot, indeed, be contended that all the Bampton, the Hulsean, the Cunningham, and the Gifford Lectures will live, but there may, certainly, be found among them some of the most solid contributions to Biblical and theological science which recent years have brought. The Kerr Lectureship is a comparatively new foundation belonging to the United Presbyterian Church—this being the second series. We had the pleasure of reviewing some time ago the first series, by Dr. Orr, on "The Christian View of God and the World"—one of the really great books of the "nineties." Mr. Kidd had a difficult task in following Dr. Orr, and we are not sure that in breadth of learning and charm of style he is Dr. Orr's equal. But his subject is so distinct, and his line of argument so entirely his own, that comparison would be impertinent, and we are free to confess that the impression left on our mind is, that here also we have a great book. It is a treat to a reviewer to come across a book by an author previously unknown to him, even by name, and to find himself in contact with a scholar, a philosopher, a logician, who constrains his attention

and carries him through the course of a long, and at times abstruse, argument with deepening interest, and with the conviction that a subject of primary importance has been adequately and, so far as ethical subjects will allow of it conclusively discussed. This honour belongs to Mr. Kidd. Morality and religion, though closely and inseparably related, are not identical. Morality rests on a religious—a theistic—basis, while religion has, of necessity, a moral aim and tendency, and is the greatest of moral dynamics. Morality urges on us self-determination, self-control, religion, self-surrender. Morality contemplates our relations to the world, religion our relation to God. Morality enforces fidelity to the position in which we are placed in the system of things around us. Religion aspires after communion with God. We heartily endorse the assertion at the close of the lectures, that "to establish and define the relation between morality and religion is to justify and enforce the claims which they prefer, and the appeals which they make—is, indeed, necessary if they are to gain and maintain a hold on human life and activity. They cannot be separated without mutual loss and injury. Divorced from morality, religion will become a sickly sentimentalism or a fitful superstition, from which keen, healthy, virile natures will turn with contempt as a caricature or a delusion. Divorced from religion, morality will become a calculating prudence, whose only principle is self-interest, or a fickle expediency, whose only law is opportunity, which will debase instead of elevating men." All this Mr. Kidd has made abundantly clear. His analysis of man's nature, of its moral principles and ideals, and of its religious sentiment, as illustrated in the so-called "Universal Religions," culminating in Christianity; his examination of the teaching of Christ as the highest form of morality and religion, and his application of all that he thus gathers to present-day discussions, are as effective as anything we have seen for a long time. We are thankful that Mr. Kidd declines to accept the phrase "The Kingdom of God" as covering the whole ground of Christ's teaching, and that he proves the shallowness of the cry "Back to Christ," as, at least, it is often used, even by theologians of repute. This volume is a valuable addition to the literature of Christian ethics. Its style is severely philosophical, the author having restrained his emotion and eschewed rhetoric. But its perusal is as bracing as a breeze from the heather.

AN INTRODUCTION TO THE STUDY OF THE ACTS OF THE APOSTLES. By J. M. Stifler, D.D., Professor of New Testament Exegesis in Cruzier Theological Seminary. London: Passmore & Alabaster. Price 2s. 6d.

THIS is not an introduction in the technical and accepted sense of the term, and it would have been better to have described it as Lectures or Talks on the Acts of the Apostles. There is much of real value in the book, notwithstanding the slightness of its structure and the occasional over-familiarity of its style. The careful study of the Acts is one of the imperative needs of the day, and readers who are unable to consult the larger works of Lewin, Conybeare and Howson, Gloag and Hackett, will be thankful for the help to be found here.

LITERARY SUPPLEMENT.

THE FALL OF ATHENS: a Story of the Peloponnesian War. By the Rev A. J. Church, M.A., formerly Professor of Latin in University College, London. With 16 Illustrations. London: Seeley & Co. Price 5s.

YOUNG people who make their acquaintance with history through Professor Church's delightful narratives have an immense advantage over those who are dependent on the ordinary histories. He has written many books similar to this; we know of none more enchanting. The story of the Peloponnesian War—with the influence it has had on the subsequent course of history—readily lends itself to a pen which is not only facile but guided by a scholarly and cultured mind. The last naval victory of Athens over Sparta; the pitiable quarrels of the commanders, which practically neutralised it; the plottings of Alcibiades, and his murder; the reign of the Thirty Tyrants; the trial and death of Socrates; the retreat of the Ten Thousand—are incidents which exercise a spell over the imagination, and have a place among the decisive events of the world. Rarely have we felt more deeply the charm which Athens possesses than in reading Mr. Church's vivid pages. Nor could we desire more than we here find to explain at once its greatness and its fall. Attention is arrested in the opening chapter, devoted to a narration of the trial which sentenced the Thurian triremes to death, as enemies of the Athenian people. Eumedes, a demagogue, had delivered an inflammatory harangue, urging that they should be beaten to death with clubs:—

“A proposal so savage produced something like a shock over the angry Assembly. Still it did not fail to meet with a seconder; nor, for some minutes, did anyone rise to oppose. The presiding officer was indeed about to put the question when a citizen rose from one of the back benches, and catching the president's eye, intimated his wish to address the Assembly. Proceeding to the tribunal, from which all speeches were delivered, he began with that diffidence of manner which was one of the truest passports to the favour of an Athenian audience. As a matter of fact, the man was a practised speaker, but he feigned a hesitation and timidity which did not belong to him. After some preliminary observations, intended to express the apprehension with which he ventured to offer his opinion, he went on:—‘I do not venture to interpose for a moment, men of Athens, between your just anger and the guilty men who deserve to feel its weight. Yet, I would say to you, do not condemn even these men unheard. There may be some who may be able to advance, not a justification indeed, but an excuse; you may find at least differences of guilt; you may find means for exercising the compassion for which, even when it has been most deeply injured, the city of Athens is famous. I move that the prisoners be brought before the Assembly.’ The officers in charge of the men had contemplated the possibility of this proposal being made, and had their prisoners at hand; they

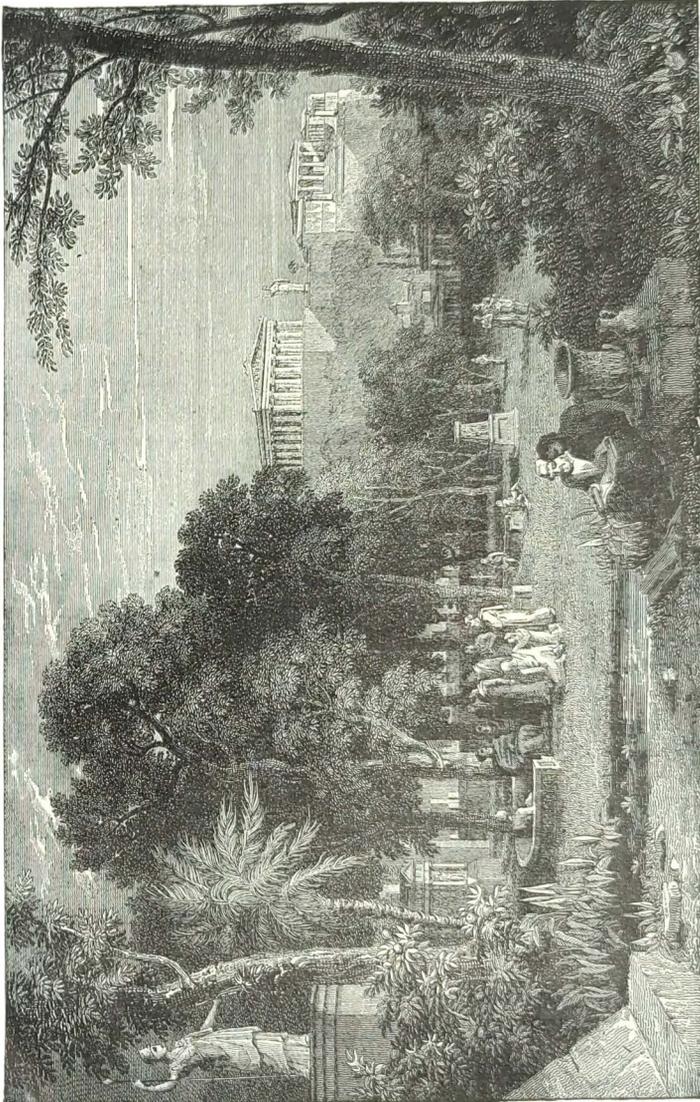
filed in in a long procession, guarded on each side by archers. When half of them had taken their places in the prisoners' dock, if it may be so called, there



ATHENS IN HER GLORY.

was a pause of two or three minutes. The next prisoner entered alone, accompanied, however, by two archers—a precaution which seemed to be

a testimony at once to his value and to his strength. As he stood erect in the full sight of the Assembly, an irrepressible murmur of delighted



THE ACADEMIC GROVE.

surprise ran along the benches. The passionate admiration for manly beauty which existed in the heart of every Greek would have been sufficient of

itself to account for the sensation. A more magnificent form had never been seen in Athens. Nearly 7 feet in height, he was so marvellously well proportioned that his stature did not strike the spectator as unusual till some opportunity of contrasting him with some familiar object near him occurred. His noble features, closely resembling the face of the Phidian Zeus, and set off by a fair complexion and the light chestnut hair which fell in long curls over his shoulders, added to the favourable impression. But this favour rose into enthusiasm when it became known who this magnificent stranger really was. 'Dorieus of Rhodes,' 'Dorieus of Rhodes,' ran from mouth to mouth. Not a few had seen him, either in the early days at Thurii, when the colony was still faithful to Athens, or at one or other of the Greek Games. All knew his name, for he was beyond all comparison the most famous athlete of his time. Three times had he been victorious in the severest of the Olympian contests—the pancratium (a combination of wrestling and boxing). One such victory entitled a man to the honour of a statue in his native city: but to win it so often was an almost unparalleled distinction. It was only in the very prime of his youth and strength that a man was equal to the tremendous exertion; that this youth and strength should remain so long at their culminating point was almost a miracle. Nor had Olympia been the only scenes of his victories. He had won seven prizes at the Nemean and eight at the Isthmian Games. All his life long he had been the consistent enemy of Athens; he had even inflicted upon her more than one humiliating defeat. There was actually recorded against him in the archives of the city a sentence of death. But all was forgotten under the magnetism of so splendid a personality. The whole assembly rose to their feet with a shout of 'Hail, Dorieus, son of Hercules, thrice victor at Olympia!' Eumedes hastened to withdraw his motion, which he now heartily repented of having made, and a vote was passed by acclamation that Dorieus, son of Diagoras, should be the guest of the Athenian people so long as he should choose to favour them with his company, and, when he might wish to depart, should be free to go without the payment of ransom, one of the two State ships being put at his disposal to convey him to any place that he might select. The favour shown to the great athlete was extended in a fit of generosity to his companions, so far, at least, that their lives were spared and their ransom set at a moderate sum."

The book is beautifully illustrated, as will be seen by the specimens we are permitted to give: ATHENS IN HER GLORY, and THE ACADEMIC GROVE.

As a welcome *brochure*, we gladly direct attention to THE THREE DIVINE SISTERS: Thoughts on the Trinity of Graces, by Robert Tuck, B.A., and issued by Messrs. Alexander & Shepherd at a shilling, net. The theme is intrinsically important, never becomes threadbare, always allows of fresh and suggestive discussion, and Mr. Tuck's bright and forceful treatment of it is altogether worthy. It will make a good Easter card, as it is so tastefully got up.

POEMS. By Alfred Lord Tennyson, D.C.L. Illustrated. London :
Macmillan & Co. Price 21s.

FOR many years the illustrated edition of Tennyson's "Poems," published in 1857, was out of print, and only on rare occasions could a copy be picked up on book-stalls or at sales. It is by a long way the finest edition of the early poems, a stately volume, alike in paper, type, and binding, and is illustrated by artists who have themselves achieved fame—Mr. Creswick, Sir John Millais, Mr. Holman Hunt, Dante Gabriel Rossetti, Mr. Stanfield



Mr. Maclise, &c. It is a difficult task to illustrate in picture the conceptions of a poet. Only genius can adequately interpret genius. There are what some would consider failures even here, but the majority, at any rate, of the illustrations are worthy of their setting. To particularize is not easy. Most of the studies of Nature are good. There will be more difference of opinion in regard to some of the character studies, though Mr. Holman Hunt's "Arabian Nights," Oriana, and Godiva; Sir J. Millais'

two on the Dream of Fair Women, the Day Dream, and the Lord of Burleigh; Rossetti's Lady of Shalott, and the Palace of Art—to name a few of the more striking—have received heartiest approval from critics of widely different schools. Messrs. Macmillan & Co. allow us to reproduce two, which illustrate different types—viz., Mr. Creswick's "Claribel" and Mr. Holman Hunt's "The Lady of Shalott." Claribel is the poem which stands first in all complete editions of Tennyson, and is an exquisite Nature study, and a perfect example of melody. It may mean much or little, but how rich are its cadences :—

"Where Claribel low lieth
 The breezes pause and die,
 Letting the rose leaves fall;
 But the solemn oak tree sigheth,
 Thick-leaved ambrosial,
 With an ancient melody
 Of an inward agony,
 Where Claribel low lieth."

"At eve the beetle boometh
 Athwart the thicket lone;
 At noon the wild bee hummeth
 About the moss'd headstone:
 At midnight the moon cometh
 And looketh down alone.
 Her song the lintwhite swelleth,
 The clear-voiced mavis dwelleth,
 The callow throstle lispeth,
 The slumbrous wave outwelleth,
 The babbling runnel crispeth,
 The hollow grot replieth
 Where Claribel low lieth."

And Mr. Creswick has caught the very spirit of the scene. "The Lady of Shalott" was the first poem of the 1832 volume—Shalott being another form of Astolat, and is an earlier and less attractive version of Elaine. Opinions differ as to the meaning of this entrancing and mystical poem. Mr. Hutton thinks it has for its real subject "the emptiness of the life of fancy, however rich and brilliant, the utter satiety which compels any true imaginative nature to break through the spell which entrances it in an unreal world or visionary joys." Mr. Stopford Brooke thinks it was never intended to have any special meaning. He regards it as a play of the imagination. "The poem grew without intention, like a flower which had not been on earth before. Yet out of all the fancy arose one touch of reality. What a secluded maid sees are but pictures, but the hour comes when she says, 'I am half sick of shadows.' To know that the pictures of the mind are shadows is

to be wild to seek reality. Then if love comes, hopeless love, all the world of mere phantasy breaks up, and the actual kills." As she gazes in her magic mirror she sees a picture of all that passes, and copies it into the web she weaves. The curse that she knows not is to share the passion of mortals and to share their fate. With what witchery of words is this expressed, and how finely the artist embodied the poet's thought :—

“ There she weaves by night and day
A magic web with colours gay.
She has heard a whisper say
A curse is on her if she stay
To look down to Camelot.



She knows not what the curse may be,
And so she weaveth steadily,
And little other care has she,
The Lady of Shalott.

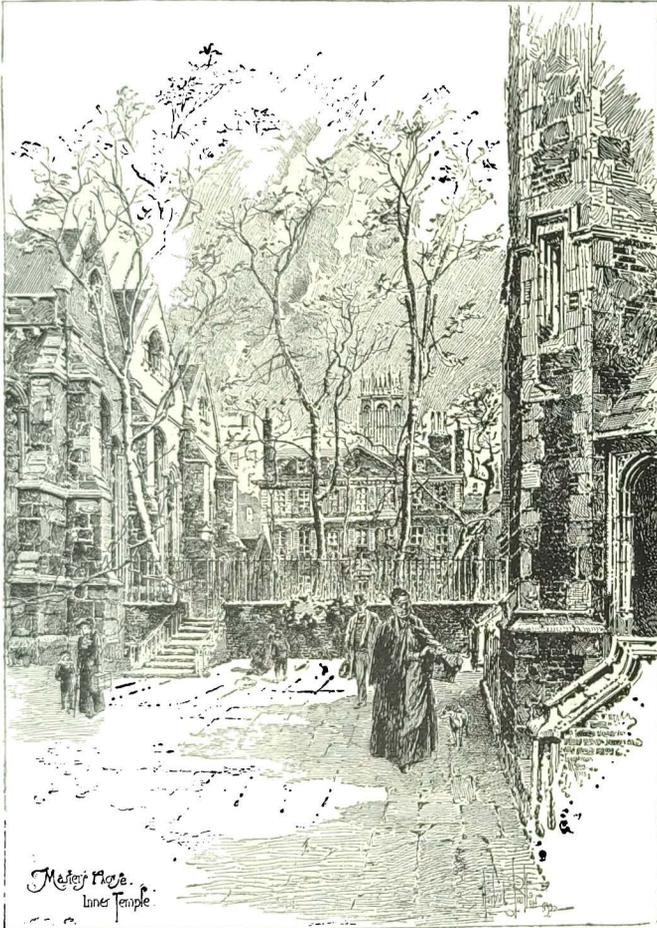
rave, recite, and madden through the land"; and thousands of them every year thank him for his discovery, and see a new glory in earth and sea and sky. But he was surely immeasurably more than that. Ever apart from his unrivalled descriptions of Highland scenery, the heroic parts of his great poems "abide immortal." This Dryburgh Edition is printed in a bold, clear type, and will become deservedly popular.

THE BOOK OF DANIEL. By F. W. FARRAR, D.D.—THE BOOK OF EZEKIEL. By the Rev. John Skinner, D.D., Professor of Old Testament Exegesis, Presbyterian College, London. Hodder & Stoughton. Price 7s. 6d. each.

THESE are the first instalments of the eighth series of the Expositor's Bible, edited by Dr. Robertson Nicoll. Dr. Farrar's work on Daniel, however, is more likely to awaken interest by its criticism than by its exposition. To those who are familiar with his previous writings it will be no surprise to learn that he regards the book as unhistorical—the product of the age of Antiochus Epiphanes—a sort of novel with a purpose. Far too much space is devoted to a refutation of the traditional view and a vindication of the findings of modern criticism. Whatever may have been the exaggerations of men like Pusey and Hengstenberg in one direction (and we do not think they had a right to state the issue as they did, virtually forbidding inquiry), Archdeacon Farrar goes too far in another direction, and leaves us with the feeling that there *is* a side of the question to which he has scarcely done justice. Dr. Skinner's work—though equally fearless, and accepting on many points the results of modern criticism—is less aggressive, and shows a caution and moderation which we miss in the volume on Daniel. As an exposition, we consider the Ezekiel much superior, and find in it much of value in the discussion of the relation between Jeremiah and Ezekiel. It is certainly a curious fact that, though they were to some extent contemporaries, the one makes no reference to the other. There is, of course, a manifest advantage in being able to "place" Ezekiel in an indisputable historical position. The critical questions that arise, in a sense, concern other books rather than his, or concern his only as they are supposed to show or not to show signs of the existence and influence of these others. Dr. Skinner evidently inclines to the opinion that the Book of Ezekiel precedes the introduction of the Priestly Code of the Pentateuch. Had it existed we should have expected Ezekiel to fall back upon and endorse it. He would not have been likely to ignore it. Hence it is contended "Ezekiel stands midway between Deuteronomy and the Priestly Code of the Pentateuch, and that the final codification and promulgation of the latter took place after his time." No doubt much can be said in favour of this view, but, as we have more than once pointed out, there are serious, if not insuperable, difficulties in the way of its acceptance. The prophecies relating to Ezekiel have occasioned undoubted difficulty to commentators. Dr. Skinner says frankly that they were not fulfilled in all their details. He certainly cannot be charged with reading a meaning into the vision of the valley of dry bones. Is it so absolutely unlikely that there might be in the background a belief in a personal re-

surrection? The ethical and spiritual significance of Ezekiel is as a rule however, clearly and impressively presented, and on this ground the exposition takes precedence of all others.

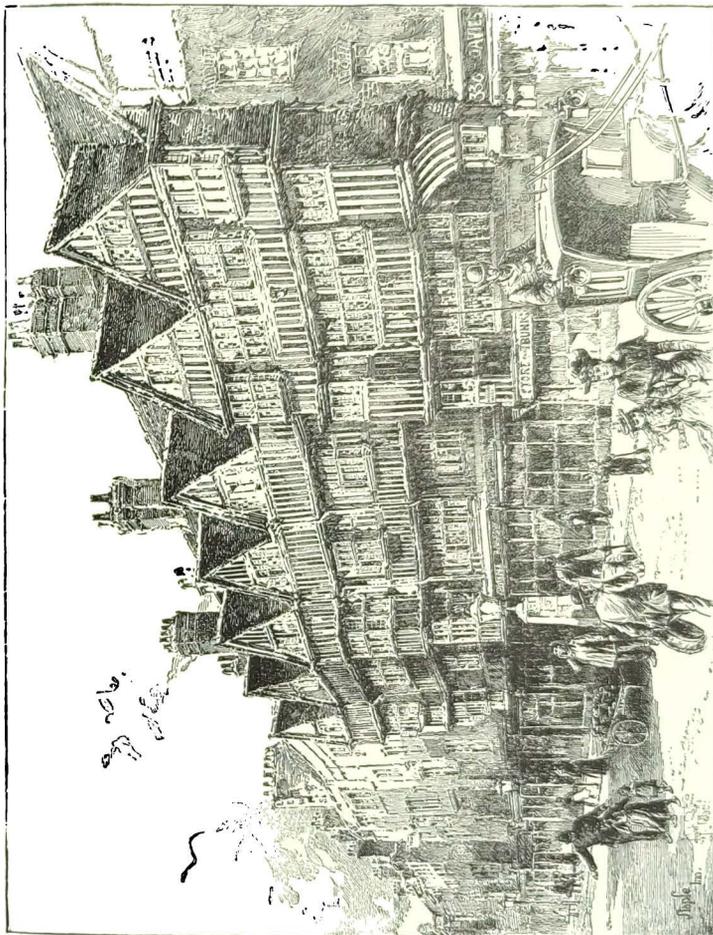
THE INNS OF COURT AND CHANCERY. By W. J. Loftie, B.A., F.S.A. With Illustrations by Herbert Railton. New Edition. Seeley & Co. Price 6s. WE noticed, some time ago, Mr. Loftie's valuable work on "Westminster



MASTER'S HOUSE: INNER TEMPLE.

Abbey," with Mr. Herbert Railton's admirable illustrations. His work on "The Inns of Court and Chancery" takes us over entirely different, but by no means less interesting, ground. These various "Inns"—the Inner Temple,

the Middle Temple, Lincoln's Inn, Gray's Inn, Clement's Inn, Staple Inn, and the rest—have a story which is interwoven with that of our national life for centuries past, and in all stages of its progress. There is no sphere of that life—whether in politics, religion, art, or literature—which is not touched by them.



STAPLE INN, HOLBORN.

As we walk among them what memories crowd upon us! At every step we are reminded of the great and illustrious dead, whose names are not only familiar as household words, but are continually on the tongue. To enumerate these names is impossible; we are bewildered when we attempt it. There have been great masters of the Temple, from Hooker to Vaughan; great preachers at Lincoln's

Inn, including Donne, Stillingfleet, Warburton, Heber, and—though there is here no mention of him—Frederick Denison Maurice. Among the inhabitants of the Temple are numbered—to take names in which our readers will be interested—Cowper, Johnson and his faithful Boswell, Burke, Goldsmith Thackeray, Dickens, Charles Lamb, and—a man of quite another type—General Havelock; though our author notes it as a curious fact that Lamb is the only person of fame who was born there, and Goldsmith the only one who died there. Mr. Loftie tells the story of these venerable buildings, and their associations, simply and succinctly. Londoners themselves, though generally well informed, will learn much of interest from his pages, and visitors to London will find his volume a storehouse of invaluable facts. Those of our readers who are coming up to the May Meetings, and are anxious to acquaint themselves with one of the most fascinating aspects of London life, should procure Mr. Loftie's "Inns of Court." Mr. Railton's illustrations, as will be seen from the two which Messrs. Seeley permit us to reproduce—viz., the MASTER'S HOUSE and STAPLE INN—are marked not only by fidelity, but by a lightness and grace of touch, a delicacy of execution, and, here and there, by a sense of humour which are simply exquisite. The general get-up of the book—in paper, print, and binding—is of the highest order.

MESSRS. MACMILLAN & CO.'S BOOKS.

THE series of "English Men of Letters," edited by Mr. John Morley, and containing among its contributors men of the first rank in their several departments, has gained an unprecedented popularity, and Messrs. Macmillan & Co. have done well to issue the volumes in what may be regarded as a library edition. Three of the ordinary manuals are bound in one, and published at three and sixpence. Thus we have in the first volume CHAUCER, by A. W. Ward; SPENSER, by R. W. Church (the late Dean of St. Paul's); and DRYDEN, by George Saintsbury. In the second volume we have MILTON, by Mark Pattison; GOLDSMITH, by William Black; and COWPER, by Goldwin Smith. Volume III. consists of BYRON, by John Nichol, the late Professor of English Literature in the University of Glasgow; SHELLEY, by the late John Addington Symonds; and KEATS, by Sidney Colvin. To praise these works would be superfluous. They have taken the highest place in the study of English literature. They are in all cases written with that full and minute knowledge, that keenness of insight and sobriety of judgment, that clearness and grace of style which win the student's confidence, and assure him that he is in the hands of a wise and sympathetic guide to the choicest treasures of truth and beauty enshrined in our imperishable literature. In this form the books should find a permanent place in every good library, which, indeed, can scarcely be considered complete without them.

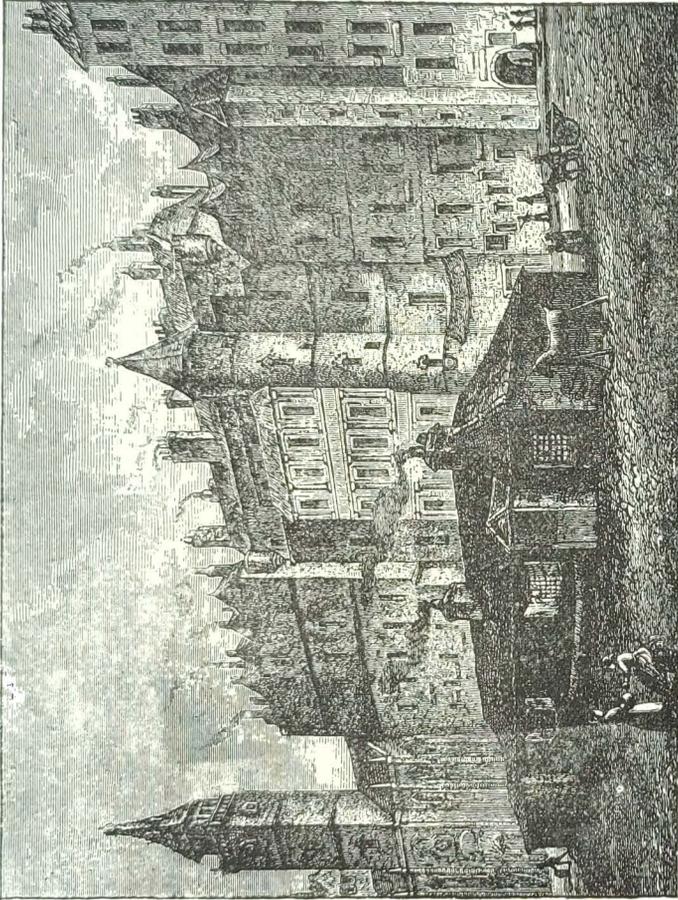
THE GLOBE EDITION of the CHRONICLES OF FROISSART, translated by John

Bourchier, Lord Berners, edited and reduced into one volume by G. C. Macaulay, will make it possible for everybody to revel in, perhaps, the most charming old-world stories—stories of kings and nobles, of knights and ladies, of battles, tournaments, and pageants—which have been told. Hitherto there has been no popular edition, and, with all his charm, comparatively few have read him. It has, as Mr. Macaulay says, been fashionable with some historians to depreciate his authority. Inaccuracies and misrepresentations can, no doubt, be found in him, “but the good faith of the writer is unquestionable, and if we consider the extent of his narrative, embracing, as he says, England, France, Spain, Portugal, Scotland, Flanders, and the adjoining countries, the difficulty of obtaining news, which compelled the chronicler himself to travel far and wide, and to collect information from the mouths of those who had taken part in the events, we shall be rather surprised at the general trustworthiness of the Chronicles than at their particular errors. His pages breathe the spirit of the times to which they belong, and let them contain what inaccuracies they may, they are a truer picture of the period than any modern historian with all his researches, or any modern historical novelist with all his genius and imagination, could present to us. In reading Froissart we are reading the true history of the fourteenth century, and breathing the very air of that age of infinite variety, in which the knight-errant appears side by side with the plundering adventurer, and in which the popular movements in Flanders, France, and England sounded the first notes of alarm to feudal oppressors, while the schism of the Papacy prepared the way for religious revolution.” The omission of some of the chapters, or the substitution of summaries, is no disadvantage to the main thread of the narrative, while Mr. Macaulay’s corrections of the translation and his brief notes will be found decidedly helpful.—In another series, that of the Illustrated Standard Novels, Messrs. Macmillan have issued two volumes: one by Maria Edgeworth, containing *CASTLE RACKRENT* and *THE ABSENTEE*—two masterpieces which won universal admiration; the other by Captain Marryat, *JAPHET IN SEARCH OF A FATHER*. To the former volume Mrs. Anne Thackeray Ritchie contributes a delightful introduction on the Edgeworth family, and tells of a visit she paid to Edgeworth’s town, and of its various associations with the great literary luminaries of the past. Mr. David Hannay supplies a biographical and critical sketch of Captain Marryat. The former volume is illustrated by Chris. Hammond, the latter by H. M. Brock.

NEW LIGHTS ON OLD EDINBURGH. By John Reid. Edinburgh: David Douglas, 10, Castle Street. Price 3s. 6d.

THERE are few cities in any part of the kingdom which have so many memorable traditions and inspiring associations as Sir Walter’s “mine own romantic town.” The old town, on whose glories Mr. Reid mainly descants, is especially rich in historical lore. Between the High Street, with its curious wynds and closes, and the Cowgate, and from Parliament Square and St. Giles to Hunter Square and Tron Church, as shown in the map, every step takes us over classic ground, where Lords of the Session, with other noble lords and

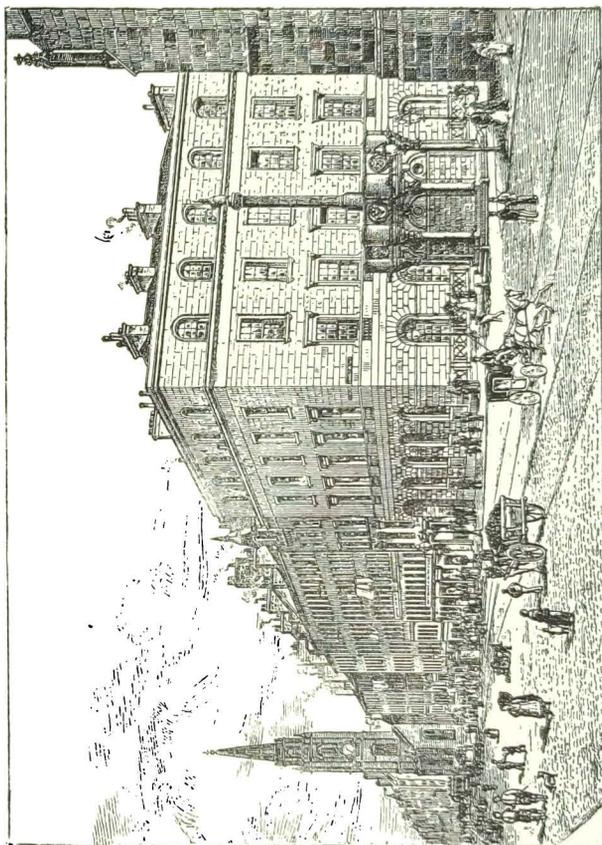
gentle folk, climbed up high stairs to their quarters in Covenant Close ; where merchant princes were cramped together and writers to the signet and leaders of literature quietly dropped in to the old taverns from which the glory has long since departed. The ancestors of men who have been in close



HIGH STREET, LAST CENTURY.—From an Etching by SKENE, of Rubislaw.

political association to-day are, singularly enough, mentioned together. "Thus the Primroses and the Marjoribanks of Ratho. . . . The Marjoribanks, ancestors of Lord Tweedmouth, lived for many years in Bell's Wynd. . . . In 1535 Thomas Marjoribanks was appointed advocate for the poor jointly with Dr. Gladstones. . . . With his fortune-making still in the future,

George Heriot commenced married life here (in the Old Fishmarket Close) in 1586 at the early age of twenty-three. The house he occupied belonged to his father-in-law, Simon Marjoribanks, whose name appears in an original receipt as his landlord in 1590. Heriot was twice married—the second time to the eldest daughter of the first Earl of Rosebery's grandfather (James



HIGH STREET.

Primrose), a gentleman whose industry and talents had raised him to the honourable office of Clerk to the Privy Council." Now that an improvement scheme has been adopted, and much that was most characteristic of the old days will be "improved away," Mr. Reid has done well to give us this graphic word-picture of a world which has already, to a large extent, vanished, and lives only in the City Archives and Privy Council

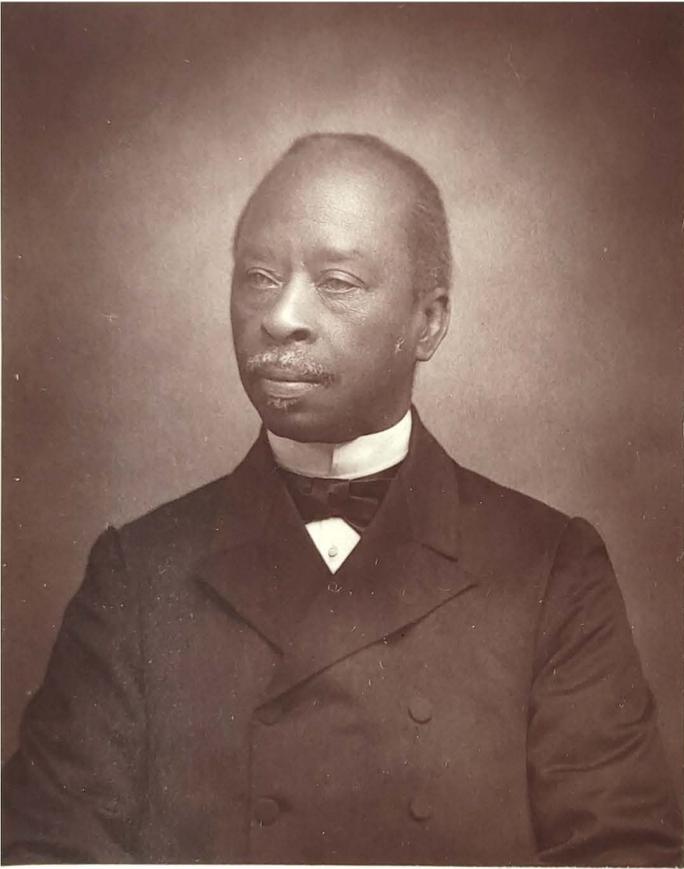
records, in books and letters. These sources of information have been thoroughly ransacked, and we have presented to us page after page of vivid description, in which the men and women of the past century stand distinctly before us, "live their lives and love their loves" with an intensity which captivates our sympathy and assures us of their kinship with us. The book is well illustrated. We are indebted to Mr. Douglas for the two views of the HIGH STREET which we are able to give.

LOVEDALE: South Africa. Illustrated by Fifty Views from Photographs. With Introduction. By James Stewart, D.D., M.D., &c. Edinburgh: Andrew Elliot, 17, Princes Street. Price 5s.

DR. STEWART'S Introduction is as clear and compact a piece of writing as could be desired, and gives a concise account of Lovedale and of the religious, educational, and industrial methods by which the Mission—virtually a Free Church of Scotland agency—is worked. Tribes emerging out of barbarism must be taught the arts of civilised life, and the missionary who is also carpenter, builder, printer, and farmer has means of influencing the people which no mere preacher would ever possess. The primary aim of the Gospel must ever be kept in view, and all things must be subordinated to it. But this being done, there are in educational and industrial agencies aids which cannot be neglected and which must be used. The views from photographs are valuable and skilful reproductions, and set the country, the people, the buildings, and the industries before us with a vividness which cannot be surpassed. This is a book which claims a high place as a work of art, and as such we heartily commend it, though its chief value arises from its descriptions of manifold missionary labour, and all who are interested in such labour should secure it.

THE MINISTRY OF THE SPIRIT. By A. J. Gordon, D.D. London: Baptist Tract and Book Society, 16, Gray's Inn Road. Price 4s.

IN our Obituary of last month we referred to the great loss sustained by our brethren in America in the death of the revered Dr. Gordon, of Boston. We had heard of but had not then seen this, his latest book, which not a few of his admirers will regard as his best. In a beautiful and sympathetic Introduction, our friend, the Rev. F. B. Meyer, refers to the many treatises which of late years have appeared on this great theme, and adds: "I cannot recall one that is so lucid, so suggestive, so Scriptural, so deeply spiritual as this." This is an apt description of it. There are no novelties in the book. None the less it is a fresh, original, and profoundly helpful study of the Sacred Scriptures, and whose masters and acts upon the chapters on the endowment and administration of the Spirit will become mighty for God. The work is a precious legacy left to the Church, and will be prized by all who can appreciate its worth.



London Stereoscopic Company.

(Permanent Photo.)

*Yours sincerely,
J. J. Fuller.*

THE
BAPTIST MAGAZINE

MAY, 1895.

THE REV. J. J. FULLER.

THERE are few members of our churches, old or young, who will not recognise with pleasure the portrait which forms the frontispiece of this number of our magazine.

Mr. Fuller is a native of Jamaica, born at Spanish Town on the 29th of June, 1825. His parents were slaves, but they had no experience of the oppression and cruelty of the accursed system of slavery. His father was trained as a carpenter, and his mother was employed in conducting a small grocery business in the town. The first intimation the boy had of his social position was when his mother took him to be registered under the provisions of the Emancipation Act of 1834, which made children under a certain age free. But when, in 1838, the system of apprenticeship was abolished, and absolute freedom was secured to both old and young, he received impressions of the preciousness of the boon of liberty which he had never before realised. He was taken by his mother to the Baptist chapel on the night preceding the 1st of August, to await the moment when the shackles of every slave would be broken. The Watch-night Service was solemn and impressive. For half an hour before midnight there was silent prayer. That half-hour presented a spectacle never to be forgotten. To see children kneeling alongside their mothers, innocently wondering what it could all mean; to see tears of gratitude falling from their mother's eyes, as they waited for the stroke of twelve o'clock; to see the intently strained eyes of thousands, as they looked into the grave which was to receive

the coffin that contained the cruel implements of slavery ; and, as the clock tolled out the hour of the monster's death, to see the coffin lowered ; and, last of all, to hear the exulting swell of thousands of voices burst forth into singing the glorious Doxology, "Praise God from whom all blessings flow." This was, indeed, a spectacle which would everlastingly impress the boy at his mother's side.

Until 1834 it had been unlawful to teach a slave to read ; and not until the missionary opened a school was there one for the children of emancipados to go to. When this provision was made, Fuller's father allowed him to attend it as a "half-timer," being intent on his learning a trade simultaneously with the "book." This continued till he was fourteen years of age. The father wished him to follow that of carpentry, but the son preferred that of bricklaying ; and obtaining, as he did, some knowledge of both, God was evidently preparing him for a work in Africa of which, at that time, there was no thought.

Meanwhile, the Gospel was proving mighty through God in the conversion of multitudes. Fuller's parents were brought under its regenerating and transforming power, and having been baptized they became members of the church at Spanish Town. About 1840, the Mission to Africa stirred to lowest depths the hearts of Christians in Jamaica, who became earnestly concerned for the evangelisation of their fatherland. Among others, Mr. Fuller's father offered himself for mission service, wishing that his son should accompany him to England on the way to the Dark Continent. The father had to go alone ; and the son, disappointed, proposed to indenture himself as an apprentice to the trade of his choice. A letter from his father, however, still urging him to join him in Africa, led him to abandon his purpose ; and eventually the way opened for the accomplishment of his father's wishes. Thus his son Joseph, with his brother Samuel, joined the company, numbering two-and-forty souls, on board the *Chilmark*, chartered by the Rev. J. Clarke for the West Coast.

At this time Mr. Fuller had no decided religious convictions. Anxious thoughts he had had, and had joined Mr. Phillippo's inquirers' class at Spanish Town ; but that was all. On the passage out, and in a terrific storm, the lad was led to see that all

his professions were only outward, and that he needed a new heart, and to be washed in the blood of Christ. And now a full surrender of himself to God in Christ was made. His prayers for Divine assistance were heard, and the peace which passeth understanding was felt. Realising this, he was now ready to go forth to declare to others the great salvation which he himself had found. Landing at Clarence, Fernando Po, Mr. Merrick, Dr. Prince, Mr. Sturgeon, and Mr. Fuller's own father were there to welcome him and his fellow-voyagers. Speedily, on a profession of his faith and repentance, he was baptized by Mr. Sturgeon; and shortly after his offer of service as an agent of the Baptist Missionary Society was accepted by the Rev. J. Clarke, the senior missionary.

No sooner had this offer of service been accepted than the trade into which he had been initiated was called into requisition. All through his missionary career Mr. Fuller had never scrupled to put his hand to whatever was needed. It has been said of him that if he had been asked to black shoes, he would not have felt humiliated to do it. His first work at Fernando Po was to white-wash the Mission House, and the next to assist his father in building a house at Bimbia for Mr. Merrick.

But higher and more congenial work now claimed him. He became associated with Mr. Merrick, at Bimbia, in his missionary labours, translating and printing the Scriptures in Isubu. He rapidly acquired a knowledge of the language, and became able to declare the glad tidings of a Saviour's love to the people in their own tongue.

In 1847 Mr. Fuller's father died. A little before his death he turned to his son, and said, "The sword is about to fall from my hand; I am being wafted away. Will you pick it up?" The son responded, "Father, I will." In another minute his spirit had taken its flight, and he had entered into the joy of his Lord. And through the forty years of his life in Africa Mr. Fuller not only took up the sword, but used it valiantly—even the sword of the Spirit, which is the Word of God.

Some time after Mr. Merrick's death, and the abandonment of the station at Bimbia, Mr. Fuller was transferred to Cameroons, where he became associated with Mr. Saker in his multifarious labours of faith and love, guided as they were by sound practical

sense in their adaptation to the social as well as spiritual wants of a heathen people just emerging from a state of barbarism. The young Jamaican assisted the indefatigable and persistent European missionary in brick-making and house-building, as well as Bible translating, printing, and preaching the glorious Gospel of the blessed God. Having aided Mr. Saker in the great work of producing a complete translation of the Scriptures, in subsequent years Mr. Fuller, having acquired the mastery of Dualla, the language of Cameroons, himself translated and published Bunyan's "Pilgrim's Progress" in that tongue.

Eventually, as we all know, the German Government having taken possession of the Cameroons territory, our beloved Missionary Society had to relinquish the work, and recall Mr. Fuller, who, for some time, had been left alone, with such native helpers as God was raising up. To tear himself from the shores of Africa, and bid farewell to the people among whom God had so richly blessed his labours, was an agonising trial. But there was no alternative, and he left amid the tears and lamentations of thousands who gathered to bid him the last adieu. In looking back on this sorrowful close of the Mission of the Baptist Missionary Society, in a field in which so rich a harvest at so great a cost had been gathered, we can now only magnify the grace of God in the still greater harvest of spiritual fruit which is being reaped from the seed sown by Saker and Fuller, and their co-workers in the past.

Mr. Fuller was now to enter on a totally different kind of work from that which through forty years had engaged him, heart and soul, for the sake of Christ and the souls of men on the coast of Africa. He was to become the public advocate of the great cause to which his life in Africa had been given. He was to devote himself in the Master's service as a deputation of the Baptist Missionary Society. This was not altogether new to him. When after twenty-five years on the Dark Continent he had permission to go on furlough to Jamaica, he took temporary quarters in the city of Norwich for his wife, a daughter of our deceased missionary Diboll, to be near her relatives. The annual missionary meetings were being held at Cambridge, and Mr. Fuller took a retired corner-seat of the hall in which they were con-

vened, as a listener. But, unexpectedly, a gentleman came up to him and took him on to the platform, when he was called upon by the chairman to speak. He rose with fear and trembling. But God was with him; and his earnest, simple utterance at once captivated the audience, and marked him out for deputation work among the churches. In this service he was detained in England for eighteen months. His furlough in Jamaica was spent in similar work. He visited most of the churches in the island, and everywhere received an enthusiastic welcome from his own countrymen. How efficient and popular a deputation he has been in England, since his enforced retirement from missionary service in his fatherland, the readers of this Magazine need not be informed. In Exeter Hall, London, in the largest halls in the provinces, and in our chapels all over the country, his simple but impassioned eloquence has been greeted with rapturous applause. May his life long be spared to plead the cause which, by the grace of God, he has so ardently loved, and been honoured to serve so well.

D. J. EAST.

IN the Library Edition of "The English Men of Letters" Messrs. Macmillan have sent out two new volumes. In the first they have bound up WORDSWORTH, by F. W. H. Myers; SOUTHEY, by Edward Dowden; and LANDOR, by Sidney Colvin. The second volume comprises LAMB, by Canon Ainger; ADDISON, by W. J. Courthope; and SWIFT, by Leslie Stephen. It is superfluous to say that we have here a series of able and brilliant monographs, each written by the most competent specialist, and each taking precedence of all other essays and dissertations dealing with the same subject. On several grounds we should have preferred the COLERIDGE volume to have taken the place of that on "Landor," but that is a mere matter of arrangement. They are handsome volumes.

MESSRS. WILLIAM BLACKWOOD & SONS are issuing the "Standard Edition" of the works of George Eliot, at half-a-crown a volume. We have received ADAM BEDE, Vol. I., to be completed in two volumes. It is well printed on good paper, and strongly bound in buckram, with gilt top. The edition promises to be true to its name, and is remarkably cheap.

MESSRS. T. & T. CLARK, Edinburgh, send out THE CRITICAL REVIEW for April. Among its more notable articles are "Harnack's History of Dogma," by Principal Rainy; Balfour's "Foundations of Belief"; and Flint's "Socialism," by the Editor, Professor Salmond.

THE BOOK OF THE DEAD.

IT was the custom in ancient Egypt when a great man died, and his body was embalmed, to have buried with him a volume of religious compositions. This consisted of treatises, hymns, and incantations which were supposed to be of service to the soul in the future state. It might be called a book of psalms. The number of separate compositions now known is 186. Most of these are highly poetic, full of imagination ; some are exceedingly ancient—by far the oldest literary productions extant. A selection was made, forming a volume, which was generally illustrated, sometimes illuminated with great beauty. A number of these volumes have been recovered, and the name given in modern times is “The Book of the Dead.” In ancient times it was “The Book of Coming Out” or “Going Forth by Day.”

One of the most magnificent copies extant was acquired by the British Museum about seven years ago. It contains about sixty chapters and a number of very vivid illustrations. Indeed, in the present state of our knowledge of the hieroglyphic language, the pictures are as valuable and full of instruction as the text. Some few years ago a facsimile was published in photogravure. Now a translation is issued by the Museum authorities, with notes by Dr. E. A. Wallis Budge, keeper of Egyptian and Assyrian Antiquities. The value of the work is enhanced when we learn that the copy in the Museum must have been written about the time that Moses was in Egypt, studying the learning of that country ; Ani and his wife Tutu must have been his contemporaries. With these psalms he must have been acquainted, and his literary gifts may have been cultured by their study. His eyes might have been on this very papyrus, indeed his hand might have written it. Apart from all curiosity, it is most valuable as a revelation of religious thought prior to the giving of the law at the Exodus.

This papyrus affords indubitable evidence that at that early age very much of the fundamental truth of religion was known. There was belief in one Supreme God, the Creator of men and of divine beings. There was a firm belief in a future state for the souls of men, the main object of this book being to give assistance in the disembodied condition. In one part is a very vivid

delineation of the judgment, when the heart is being weighed against the law, whilst Ani anxiously looks on. The "negative confession," as it is termed, is remarkable, as revealing a very high and pure conception of the demands of the moral law. The resurrection of the body is also taught, one chapter indicating the direction in which the different parts of the body—more than twenty being mentioned—are to be recovered. So that there is clearly belief in a Supreme God, in the moral law, in the existence of a spiritual nature, in a future judgment, in the resurrection of body, and in life everlasting. There are also indications of a belief in a lake of fire for the punishment of the wicked, and the glorious fields of Aaru for the home of the blessed, whence at times they go forth to voyage across the sky in the vessel of the Sun.

A subtle philosophy is found here for which we were hardly prepared. Men were regarded as possessing a physical body which was called Khat, and a soul, Ba. The physical body hereafter may become a spiritual body—a Sahu. So we read in one place, "I germinate like the plants"; in another, "Rise up . . . Thou hast received thy Sahu. Thy step is in heaven. Thou shalt not be turned back upon earth." Then there was the heart, the Ab, evidently corresponding to our use of the term, that "out of which are the issues of life." Besides these, man, in common with all beings, had a Ka, corresponding to the logical idea of substance. The Kas of beings correspond to their appearances. So the Ka of the man was nourished by the Ka of the offering placed in the tomb. Then there was the Khaibit, corresponding to the Skia of the Greeks; and the Khu, which appears to be the glory. In all this there is revealed a transcendentalism which lures on to further study, and indicates that there was thought in those days. The legend of Osiris is still a mystery. Egyptologists are continually giving fresh explanations. The statements made are often inexplicable. Before any theory of this can be satisfactory it is necessary to await further discoveries. The condition of the justified in the heavenly world is described with an affluence of imagery. They have assigned them a place by the side of God. They sit on a great throne which is ornamented with the faces of lions and the hoofs of bulls. They are clothed in fine white raiment

and wear crowns. They thirst not, neither hunger, and they die no more. They eat of the tree of life. They are washed clean. They take their seat in the bow of the bark of the Sun.

Many portions of this book were composed prior to the age of the first king of Egypt. They are supposed to have been "brought into Egypt by early immigrants from the Asiatic continent." It is noteworthy that the older the chapter the purer is the teaching. These points appear indisputable. But, unless they are disproved, they must bring about a revolution in our ideas, just now generally accepted, of the evolution of religious thought, and certainly very seriously affect many of the statements of the higher criticism of the Old Testament. This work shows that on the ground of doctrinal development no objection can be raised to the belief that "the law came by Moses." Indeed, a study of the Book of the Dead changes the problem, and we have now to ask: How is it that since Moses "was learned in all the wisdom of the Egyptians," and that in that wisdom there was a correct opinion of the immortality of the soul and the future blessedness of the righteous, these doctrines occur so seldom in the teaching of the Levitical dispensation? Into this and other equally interesting questions which arise from the study of ancient Egyptian thought it is not intended to enter here; but simply to indicate that there are considerations in hieroglyphic literature which suggest degeneracy rather than evolution in religious thought—considerations which, to say the least, must modify some opinions rather confidently asserted of recent years.

The Papyrus of Ani was found at Thebes. It measures seventy-eight feet in length by fifteen inches in breadth. It is in excellent preservation, the writing is clear, and the colouring of the pictures is very bright.

J. HUNT COOKE.

MR. EDWARD KNIGHT, of 18 and 19, Middle Street, Aldersgate, E.C., has published one of the best books ever written for young men, the late Rev. Thomas Binney's *IS IT POSSIBLE TO MAKE THE BEST OF BOTH WORLDS?* Price 1s. 6d. It is a book which, during the year of its publication, sold at the rate of a hundred a day, and ought to sell largely now. It is full of wise, incisive, and powerful teaching, enforced with irresistible logic and winning persuasiveness. As its title led many who never read the book to misrepresent and caricature it, Mr. Knight has altered it into *THE BEST OF BOTH WORLDS.*

THE LATE DR. R. W. DALE.

MANY are the gaps which have been made by death the last few years in the ranks of the leaders of religious thought and life in England; and it seems as if but a very small number of the names that have been best known in the churches in this latter part of the nineteenth century would be carried over into the beginning of the twentieth. Newman and Manning; Lightfoot, Liddon, and Church; Spurgeon, have all been taken from us during the last few years. And now the name of Dale must be added to this list. New names are already beginning to be heard, and in a few years may be as well known as those mentioned; but, just now, there seem to be fewer names of assured place and influence than there were a few years ago. Nonconformity, in the death of Dr. Dale, has sustained no ordinary loss. His stainless reputation, his abundant labours, and his great ability gave him a pre-eminent place and authority among the Nonconformist churches. God's work in the world will not lag for want of leaders. Men as great as the greatest of the past will be given to the Church in coming years; but the loss is severe when a man of such gifts and devotion as distinguished Dr. Dale is taken away. There can be little doubt that his strenuous and manifold labours shortened his days. He was one of those who "toil terribly." The amount of work which he did is astonishing. If we think of his books and his services to theology, it seems as if he could never have been out of his study; if we think of his activity in ecclesiastical, educational, and political affairs, it seems as if he could never have been in it. He was always at work, and he had the invaluable faculty of working rapidly. He said a few months before he died that one of the mistakes he had made was in not having had more play in his life. In more recent years, when holiday-making at his house in Wales, he has tried occasionally to fish; but fishing is an art which, like some more serious pursuits, requires an early apprenticeship, and he confessed that he had never been able to do much with it. Whether a life with a little more play in it would have been in the end a more fruitful life or not we cannot tell, especially when we think of the day's work

which has been done ; but it is hardly possible to repress the wish that when his mind was so ripe and full, and his intellectual life so vigorous, and with that clearer and serener vision which years of faithful living bring, he should have been spared for a few more years of work.

Dr. Dale was active along many lines : he was politician, educationist, theologian, preacher, and he was great in all. Carlyle said that a great man can do anything ; and it seemed, as his old tutor Henry Rogers said, as if Dale could do anything he tried to do. It was not this or that particular gift that struck one most in him ; it was his all-round faculty, the power and volume of the man. He had that largeness of character and that power which do not come of training, but which are God's gifts to some men. It seemed as if he had only to put himself to any work to accomplish it.

To his great natural endowments he had added the resources and equipment of a generous culture. He knew many things, and he had easy and full command of his knowledge. He was familiar not only with the main roads of the world of knowledge and thought, but with many of its by-paths. It was a wonder how, in so busy a life, he had found time for the acquisition of knowledge so various and extensive. His mind had been disciplined to accurate and powerful movement ; you felt as if he had only to turn it on to any subject to drive through it. And he had that fine reasonableness which is one of the most precious fruits of a liberal discipline ; he always spoke with that fairness and largeness of outlook which of themselves win consideration for anything the speaker may say, and pre-dispose us in its favour. You felt quite sure that for any opinion he maintained there was something to be said, and something which could not safely be left out of consideration. While he, of course, always knew his own mind, there was never anything overbearing in his talk. It was possible to speak with him in the frankest way, and to discuss theological positions which he did not hold himself, without any fear of being misunderstood, or raising those subtle barriers which are fatal to profitable talk. He made an atmosphere in which free talk was easy. No one could be more free than he from any consciousness of superiority or distinction. He had an easy,

natural way of talking himself; and one forgot his distinction and his position in his simplicity and warm-heartedness. Towards younger ministerial brethren he bore himself rather like an elder brother, sincerely cordial, and always quick and generous in his appreciation. No wonder that admiration for his abilities so often passed into love for himself.

The deepest impression which one has, however, as one thinks of his personal character, is not of his ability, but of his goodness, and the reality and fulness of his religious life. Dr. Dale was, in the proper meaning of the word, magnanimous; his soul was large and noble. His life and character had been fashioned by the faith he held. There seemed the same completeness and thoroughness about his religious life as marked his intellectual life. He made you feel how much the Christian Faith may be to a man; and what great things it can do for those who completely surrender themselves to it. It hardly needed that he should speak of religion to feel sure that it was the very breath of his life; but when he did allow himself to speak in conversation of the personal side of it, his speech had an accent in it difficult to describe, but which one could not miss. There is an accent of experience, a tone which is heard in some men's speech, which experience only can give; we know it when we hear it, and it comes with a subtle, undefinable power. Among the most impressive words of this kind—if one may be pardoned a personal reference—the writer has ever heard, were words spoken by Dr. Dale. One saw from them a little more plainly the meaning for Dr. Dale himself, of the argument from experience on which he has laid such emphasis in his latest books. They showed too, in a way one cannot describe, that the Incarnation was not only the central truth of his theological system, but the bread of his life. And indeed there was no part of his thought and no part of his life on which this doctrine had not left its impress. The words in which the Apostle Paul reveals the source of his own life describe the deepest spring of Dr. Dale's life: "That life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave Himself for me." Valuable as is his book on the Atonement, one would gladly have spared it for a book on the Incarnation.

Dr. Dale's religion was human, practical, wholesome. There were obvious agreements between Luther's theology and his own; and there were similarities between the two men themselves. There was the same courage, the same strong confidence in God, the same rich, robust, and wholesome manhood. "Luther married a wife and loved her, and loved God none the less. He liked music and songs as well as psalms and sermons. He could laugh as well as preach. He had a genial humour as well as deep devoutness." And something similar might be said of Dr. Dale himself. He liked, he said, a full rich life, a life of many interests. He had humour and laughter; he was thankful for the joys of life, and he loved the sunshine, as he did not fear the shadow. He thought that if a man loved God, and was at peace with Him, he was free of the whole world. He believed himself with all his soul in the infinite love of God, in the forgiveness of his sins through Christ, and his faith made him free, courageous, and glad.

His faith had not come to him without conflict. He passed at some period, probably during his college life, through that state in which all religious conviction dissolves. He said that for a little time the one rock amid the sea of uncertainty was that some extraordinary moral influence made itself felt, and that some great moral change in humanity had been wrought at the beginning of the Christian era. A mind as clear and vigorous as his would hardly be likely to remain in this state long; and he seems to have found himself and his theology earlier than most men do who have once been loosed from their moorings. Perhaps it was this experience which made him so patient, so quick in intellectual sympathy, and so ready and helpful to younger men who sought his counsel. Soon after his settlement at Carr's Lane, he made it clear that he did not hold the Calvinistic theology. In an exposition of the Epistle to the Romans he opened fire on some of the Calvinistic doctrines; and for a time it seemed as if there would be trouble. Part of the congregation became alarmed; and there can be little doubt that his connection with Carr's Lane would have been a short one had it not been for the wisdom and kindness of John Angell James. "Be patient," he said to the people; "the root of the matter is in him." It was a wisdom and a kindness on the part of the older man, which Dr. Dale always

remembered gratefully, and to speak of which was a pleasure to him. Speaking once of his rejection of Calvinism, and of Final Perseverance as the last shred of it which he had parted with, he said, with a gleam of humour on his face, "I found that *one* of the saints did not always persevere." This, too, was an argument from experience, though not quite final, as he would have admitted, against the Calvinist.

Of Dr. Dale's various activities it is not possible to speak in this brief sketch, nor can we speak of his services to theology; we may, however, say a few words about him as a preacher. His ministerial work was the work he loved best; he thought no work comparable with it, and that no work offered a finer field for the best gifts a man can bring to it. About twenty-five years ago, when he was specially active in politics, some desire was expressed that he should enter Parliament. His reply was that he could not lay down a work so great as that of preaching, even to enter Parliament. First and last he was the Christian minister. As a preacher he stood in the first rank. He had a voice which could reach large audiences, and he had, till within the last four or five years, the tone and vigour which came of a splendid body. And some of his greater sermons seemed to need vigour and driving power to carry them. It was a great pleasure to hear him preach or speak at his best. He had a fine sense of style; his speech was clear, well-knit, and, now and then, rich with colour. It was the very garb for his thought. He said himself of Spurgeon's speech that it had "intellectual muscle" in it; this was true of his own speech. There was the power in it which comes of clear thought and clear, precise expression. And there was a greater power still, the power which comes of great truths clearly seen and firmly held. He could handle great and difficult themes in popular forms; and even when, as must have been the case sometimes with his preaching, some of his hearers could not follow him, there was something about the man which held them. It seems strange that with such a faculty of extemporaneous speech as he had, he should have kept so closely to his manuscript in preaching as he did. He used to say that he "liked to have his two sermons in his pocket on Saturday night." But though he used his manuscript so closely in the pulpit, he did not read, he *preached*,

There are minds to which Dr. Dale's preaching would not appeal as strongly as preaching of a different kind—minds impatient of argument, minds which like to see truth in flashes. A criticism often passed on his preaching in his earlier years, and by some who have listened to him in later years, was that his preaching was sometimes "hard." One can imagine a reticence and a restraint on emotion in him which would give this impression of hardness; but we cannot imagine him preaching for long without the fires burning in his own heart. In his later years, and especially the last five or six years, a softer, gentler strain has been heard in his preaching. It has been marked, too, by a tone of greater urgency; his appeals to men to receive the grace and forgiveness of God have been more direct and frequent, more tender and persuasive, as if this part of the preacher's work had been lying more closely on his heart. Was it some feeling of this kind which lay behind the moving appeal he made in the missionary sermon he preached in Bloomsbury Chapel six years ago? "Some of us have but few years to live, and fewer years to work for God and man. The evening star is in the darkening sky. The autumn leaves are falling round us. We seem to be walking through fields of stubble from which the poor harvests of our past toil have already been gathered. Wintry days are coming on, and for us, in this world, there cannot be another spring. But you—you have your years before you."

Dr. Dale preached the Evangelical creed, but with some modifications. He was evangelical, his temper and his whole way of regarding religion were evangelical, but he was evangelical in no narrow way. He knew, indeed, that no system which man can build can express or contain the whole of Christianity. He expressed the opinion more than once that the earlier Evangelicalism had not insisted as it should on the moral teaching of the Gospel. He was careful to avoid the mistake in his own preaching. He has expounded the moral teaching of Christ as perhaps no preacher of this century has done. "Laws of Christ for Common Life" is a beautiful and powerful exposition and application to daily life of the moral teaching of Christ; and it is, without having been intended as such, a powerful vindication of the Christian way and ideal of life. Such a statement of Christian morals is itself an

argument. But while Dr. Dale preached Christian morals, he held also that they are only possible by the supernatural aids of the Gospel. "The fires of the sun in the distant heavens are not more necessary to ripen the wheat or to perfect the grace of the wild flower than are the great revelations of Christ concerning God to create and sustain the characteristic Christian virtues. The morals are a part of the religion." And so Dr. Dale preached doctrine as well as morality. The necessity of renewal by the Holy Spirit, the forgiveness of sin, the Incarnation, and the Atonement—these had a large place in his preaching. He was not afraid of preaching theology. He held, too, that religion cannot permanently maintain its hold upon the hearts of men generally, unless it maintains its hold upon the mind. The educated mind will not long be satisfied with a religion which does not rest on a theology. This was one reason for the large place which theology had in his preaching. He attached great importance to the functions of reason in religion; he claimed a higher place and a larger freedom for it than has sometimes been allowed by those who have held the evangelical faith. "For ourselves," he says, "we assert the duties and the rights of the intellect in religion." It is a contradiction to ask for theological preaching and at the same time disparage the place of reason in religion. His own mind moved reverently but courageously over the truths, facts, and unsolved problems of religion. He was not afraid of science, nor was he afraid of criticism. To turn away from inquiry and knowledge, or to show fear of them, he held to be perilous to the Church and perilous to religion. Not the least of his services to this generation is his example of an open mind towards new problems, with reverent and steadfast faith in the Gospel of Christ. As we think of what he did and what he was, we thank God for a life so great, so useful, and so good.

HENRY BONNER.

IN the "Bible-class Primers," edited for Messrs. T. & T. Clark by Professor Salmond, two of considerable worth have just reached us—*THE MAKING OF ISRAEL*, from Joseph to Joshua, by Rev. C. Anderson Scott, B.A., a clear, concise, and scholarly compendium; and *THE TRUTH OF CHRISTIANITY*, by Rev. James Iverach, M.A., D.D., also a masterpiece of condensation.

THE SUPREMACY OF THE APOSTLE PETER EXAMINED BY THE WORD OF GOD.

IS HE THE ROCK ON WHICH THE CHURCH IS BUILT?

THE Papacy not only calls St. Peter the Prince of the Apostles, but makes him also the foundation of the Church. The priestly system, whose centre and head is the Pope in Peter's chair at Rome, rests upon the supposed supremacy of St. Peter. According to the teaching of the Church of Rome, the Pope is Peter in perpetuity, and Matt. xvi. 15—19 is quoted as proving that he is the Rock upon which the Church of Christ is built. The Pope, as the successor of Peter, claims his supposed infallibility, power, and supremacy. Rome teaches that the Pope, by Divine appointment, is Christ's vice-regent, and inherits all temporal and spiritual power on earth. The Papacy to-day is advancing these claims in England with an audacity unequalled since the Reformation.

The passage of Scripture by which these high claims are supported is found in Matt. xvi. 15—19 :—

“He (*i.e.*, Christ) saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter (*Πέτρος, Petros*), and upon this rock (*Πέτρα, Petra*) I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shall loose on earth shall be loosed in heaven.”

This passage has long been a battle-field between Romanists and Protestants. Priestly dogmatism, claiming infallibility, has been ranged on the one side, against Christian scholarship and common sense on the other. The dispute is not over various readings found in ancient MSS., nor is it a matter of translation, but it is one of interpretation.

The question is, “What do the words mean, and how were they understood by Peter and his brother apostles?”

The whole passage is only found in Matthew's Gospel, which is emphatically "The Gospel of the Kingdom of Heaven." And in this place the Church is mentioned for the first time in the New Testament. The Kingdom of Heaven and the Church, though related, are not the same, and it is the keys of the Kingdom of Heaven, and *not* the keys of the Church, that are here given to Peter. It is well to notice this variation, for the Holy Spirit never varies terms without some special reason. The words of Scripture are therefore selected by infinite wisdom. Much of the beauty and power of the Word of God is often lost by not carefully observing these changes.

The word Church (*ἐκκλησία, ecclesia*) means "an assembly of the people, lawfully called out." A church is not a council, nor a synod, much less is it a priestly system, or hierarchy. The place* in which the church gathers is not the Church, and ought not to be confounded with it. The world is not the Church, nor is the Church the world. Romanism and Ritualism, and much of the professing Christianity of the present day, would break down every barrier, and make the Church and world one. The Lord Jesus calls His Church out from the world. This assembly gathers around Him as their risen and glorified Head, and is composed of spiritual persons, regenerated by the power of the Holy Ghost. Those who are "saved by grace through faith" belong to the Church of Christ. Much confusion and superstition would have been avoided if the Greek word translated Church had been rendered "Assembly." The Assembly of Christ is in the world, but not of it; at the same time in many places, but it belongs to no place on earth; its home is with its Head in glory.

St. Mark is supposed to have written his Gospel under the direction of the Apostle Peter, as he was his companion (1 Peter v. 13), and records many things about Peter in great detail, but he omits all the words in the passage under consideration (see verse 16,

* It is said we call the building in which a school meets, "a school." Then why not call the building a church in which a church meets? The answer is that a church is a corporate and permanent body apart from the building in which it meets, but a school is not.

Matt. xvi.), except Peter's answer, "Thou art the Christ" (Mark viii. 29). The Evangelist did not look upon the words, "Thou art Peter," &c., as of any great importance to Peter, or he would have recorded them. This is remarkable, seeing that Rome makes so much of them! Would a Romanist have omitted them?

If Peter was now raised to the dignity of Pope, as Rome teaches,* he remained strangely unconscious of it, as did his brother apostles. If made infallible at this time, his infallibility was of very short duration, for on the same day Christ sharply reproved him (Matt. xvi. 22, 23), and soon afterwards he denied his Master. This is the man that the Church of Rome has chosen for its foundation—whose infallibility and dignity the Pope inherits!

There is nothing in Peter's personality, or teaching, to favour the Papacy. The chosen Apostle of Rome testifies against almost all the doctrines of Romanism. He writes against men who claim lordship over the Church (1 Peter v. 3), against a priestly caste separate from other Christians (ii. 9), against the assumption of power over civil rulers (ii. 13—17). His example and teaching show how he disapproved of the love of money and worldly gain—things of which Rome loves to boast (Acts iii. 6, 1 Peter v. 2, Rev. xviii. 12—14). He is against all unbecoming honours given to men—such as saint and pope worship (Acts x. 25, 26). Nor was he in favour of celibacy, but had a wife who journeyed with him (Matt. viii. 14, 1 Cor. ix. 5). In his preaching and Epistles he sweeps away all self-righteousness or salvation by works (Acts x. 34—43, iv. 8—12, xv. 7—11, 1 Peter i. 3). There is nothing in his two Epistles that favours the claims and assumptions of Rome. In harmony with all Scripture he teaches that Christ is both the Foundation and Head of the Church (1 Peter ii. 6, 7). He claims no supremacy, but calls himself a servant and an apostle (1 Peter i. 1, 2 Peter i. 1), and an elder (Greek *presbyter*), placing himself side by side with all the other elders in the Church. The word elder, or presbyter, has no affinity with the word priest, nor with the

* See Table of References under "Pope," at the end of Douay Bible.

office of priesthood, as some would have us believe. No wonder Rome endeavours to keep the people in ignorance of the Scriptures, and quotes 2 Peter iii. 15, 16, as if Peter favoured them in this. There may be "*some things* hard to be understood," but Rome hides the Bible from the people, because there are too many things in it against its teaching that are easily understood.

Our Lord, in Matt. xvi. 18, uses two Greek words—*Πέτρος*, *Petros*, and *Πέτρα*, *Petra*. *Petros*, or Peter, means a stone, a small piece of rock, and is never used for the solid rock; whereas *Petra* is never used for a piece of rock, or stone, but only for the solid rock. Christ says to Peter, "Thou art," according to thy name, "*Petros*," a stone, a fragment of the rock easily moved hither and thither; but "I will build my Church," on *Petra*—the solid rock that cannot be moved. There is thus a play upon these two words. And if our Lord did not speak in Greek, but Aramaic as some suppose, His words would probably be, "Thou art *Kephas*, and on this *Kepha* I will build," &c. It has been pointed out that then there would be also a play upon the words, "Gates of Hell." Great teachers have often put their thoughts into like forms of words to fix them in the memory of their hearers. Christ, the greatest of all teachers, in His Divine wisdom used this method. Our Lord's meaning, no doubt, was clearly conveyed to the minds of the apostles when they heard Him speak the words. But they did not understand that Christ, at that time, and by these words, gave Peter any special dignity, or place of honour, above themselves. They remained unconscious of this supposed supremacy of Peter, for it was after Christ uttered these words that James and John desired a place on our Lord's right and left hand in His Kingdom. Also on the betrayal night there was a strife among them "who should be accounted the greatest" (Mark x. 35, Luke xxii. 24). If Peter had been appointed Pope by Christ, or Prince of the Apostles, this question as to who should be the greatest could not have arisen. Our Lord's answer also (Luke xxii. 25, 26) sets aside all pretensions of worldly greatness or grandeur in His Church, by condemning the desire for it in His apostles. This is also a deadly blow to all the Papal

pride, and pomp, and power so dearly loved and sought after by the Roman Catholic Church.

In Acts viii. 14, we read that the apostles sent Peter and John to Samaria. This fact proves that they did not regard him as their prince, nor did he at any time exercise anything like supremacy over his brother apostles. Again we read in Acts xi. 1, 2, 3, "The apostles and brethren"—*i.e.*, the apostles, with the common members of the mother Church at Jerusalem, called Peter to account for his conduct in the case of Cornelius, proving that "they knew nothing of his infallibility," and what is now called the priesthood, or clerical class, was one with the laity.

At the first council of the Church held at Jerusalem, the Apostle James presided, and the decree is NOT given in the name of Peter, who was present, but in that of "The apostles, and elders, and brethren" (Acts xv. 23). In the 19th verse it is James who says, "MY sentence is;" the Douay version, "For which cause I JUDGE." If Peter had used these words, Rome would have quoted them as proof positive of his supremacy. The Holy Spirit in the written word overturns the claims of the Pope and the Papacy in the person, example, and teaching of Peter and the Apostles.

The Apostle Paul knows nothing of Peter's infallibility. Paul says, "I withstood him to the face, because he was to be blamed" (Gal. ii. 11). Paul did not consider Peter as the foundation of the Church when he wrote "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The Scriptures must be rewritten before the authority of the Papacy can be proved by the "Word of God." It is by the Word of the Spirit that we must contend against the errors of Rome,* and the growing spirit of Ritualism in our land.

EDWARD COMPTON.

* The Fathers in whom Rome trusts are by an overwhelming majority against the opinion that Peter is the Rock; 17 teach that Peter is the Rock; 44, that Peter's confession of faith is the Rock; and 16, that Christ is the Rock; but we appeal not from the inspired Word to the opinions of uninspired men.

THE PARABLE OF THE UNJUST STEWARD.*

ONE of the most disputed points is what personage corresponds to the rich man. Olshausen supposes him to be the World, and the prince of this world, the devil; Meyer, Mammon, or riches; Alford, God. Of these, Alford is unquestionably nearest the truth; that is, his view involves the least perversion of the natural scope of the parable. The true view, however, is undoubtedly that of Ebrard and De Wette, who maintain that the rich man does not properly and strictly represent either. The parable, like that of the "Good Samaritan," and the "Prodigal Son," simply seeks to illustrate a principle, and the rich man and his steward are merely employed as personages through whom the truth may be brought out. Nothing more confuses and darkens the parables—nothing more breaks in upon their simple unity and mars their beauty, than the attempt to fasten an undue significance upon their several parts, and to find a separate and independent doctrine in what is manifestly the mere drapery of the parable, the outward imagery essential to its parabolic character.

The grand purpose of the parable is to illustrate the necessity of spiritual prudence in so using the goods of the present life, as to secure to ourselves spiritual treasures, "the true riches," an inheritance of the soul, when our earthly heritage shall have passed away. This is done by showing the forecast with which an earthly steward provides for the coming exigencies of the present life. It will be readily seen, then, why the Lord selects a steward rather than a son, as the medium of the illustration. It is evidently to indicate the tenure by which all men hold their earthly possessions—the relation in which all stand to God, the universal proprietor. The riches of the world are, in the nature and the necessity of the case, but temporary. All hold them but in trust; all have got to be removed from them; and all by-and-by to render an account of their stewardship. Then, those who have been faithful as stewards will be admitted to an inheritance as sons; those who have been faithful in what was another's—what was in no proper sense their

* From "The Moral Conflict of Humanity," by A. C. Kendrick, D.D. London: Baptist Tract and Book Society, 16, Gray's Inn Road, Holborn.

own—will be placed over permanent possessions; those who have used with discretion the deceitful and unrighteous mammon will be entrusted with the true riches.

Thus far all is plain. But now comes the stumbling-block. Why does the Saviour take, to illustrate His doctrine, the case, not of a faithful, but of an unjust steward? Why not, as in Matthew, take one who, having received five talents went and traded with them—made them other five talents; and thus, when the hour of reckoning came, was advanced to higher honour, and welcomed into the joy of his Lord? Would it not seem more accordant with the character of the Saviour and the great principle which He inculcates, to employ *such* an example,—that of a faithful and upright, as well as a prudent steward,—instead of founding his lesson of spiritual wisdom on the basis of an example of mere worldly, unprincipled, and fraudulent sagacity?

To this answer, first, that the Saviour wishes to bring out distinctly the great fact that as all men are stewards, so to all there is coming a time of need and of destitution; when they will be put out of their stewardship; when the world will actually abandon them; when all earthly resources will be cut off, and they, left friendless and portionless on earth, will need another class of friends and another kind of home. This would naturally be done, not by assuming a steward who was faithful to his master's interests, and therefore would be promoted under the same master, and in the same line of employment,—who thus experiences no great change, and no actual exigency,—but by supposing one who had forfeited the favour of his employer, and who was driven out into a destitution irretrievable, except so far as his prudent foresight had provided against it. The assumption of a faithful steward would have furnished no scope for representing the actual change of condition,—that actual thrusting out from the stewardship and attendant comforts,—that pressing need of other friends, and another home, which is the universal destination of our death-devoted humanity.

But, secondly, might not the same end have been accomplished by representing the master as wicked or unjust, and the steward as faithful, and in his fidelity securing friends who should have received him when driven out from his stewardship? Undoubtedly.

But then the parable would have been much less forcible, because the contrast would have been much less striking. The argument now runs thus: You see how wise and sagacious the men of this world are,—how shrewd to provide for themselves home and friends in their hour of need, even at the expense of an utter disregard of the obligations of right and virtue. How highly they estimate this virtue of prudence is shown by the fact that the master of the unjust steward praised the display of it, even when exhibited at his own expense, and in violation of duties to him. Such, says the Saviour, are the men of this world. So shrewd are they in their calculations for the future, so wise in their generation, so highly do they estimate the value of a provident regard for our future well-being, that they pause at no scruples, hesitate at no fraud which may subserve the accomplishment of their ends; and not only do they practise knavery themselves, but even its very victims lose sight of the injustice in admiration of the foresight which works through it. If such, then, be the value of foresight that men practise it for earthly friends, for a temporary home, for deceitful riches, at the expense of justice and honour,—and to a certain extent applaud it in their fellows,—how eminently rational and proper to practise it for heavenly friends, for an eternal home, for the true and undeceiving riches, for an everlasting inheritance, and in accordance with the eternal obligations of justice! Thus conceived and put, the argument for spiritual prudence and foresight becomes doubly and overwhelmingly strong. Still another reason, I think, which prompted the Saviour to this form of the parable, was to place in stronger contrast the deceitful and the true riches; to show how thoroughly money is the mammon of unrighteousness; how easily it is perverted and prostituted to unjust and base uses; and therefore to place its possessors doubly on their guard. The riches of this world—our Saviour evidently meant to suggest to the avaricious Pharisees who stood by—easily becomes the mammon of unrighteousness; such is its deceitful nature, that there is imminent danger that in husbanding it for earthly uses, we may sacrifice our spiritual and eternal welfare.

I trust I have made clear the general scope and purpose of this parable, and the propriety of making an unjust steward the vehicle of the lesson which it conveys. As it is regarded as peculiarly difficult,

I may be pardoned a moment's repetition. First, we are all *stewards*, and amenable to God, the universal and absolute proprietor. Second, it was desirable to present a case of absolute ejection from the stewardship, in order to meet more exactly the case of *men* who have, *at all events*, to be ejected from their earthly possessions, and with whom it becomes the most imperative dictate of prudence to provide themselves with other friends and another home. This renders natural the supposition of a faithless and profligate steward, who is turned out of his master's employ. And this being the character of the deposed steward, the expedient to which he will resort for meeting the emergencies of his condition will be likely to be correspondingly unscrupulous. Nor will this weaken the force of the parable,—whose purpose is to recommend spiritual foresight in view of that universal ejection by death which we are all to experience,—inasmuch as the moral sphere into which the parable passes over purifies it from all corruptible and grosser elements. Take the analogous case of the man who, finding a treasure hid in a field, goes and sells all he has and buys the field. The parable here does not concern itself in the slightest degree with the motives of the purchaser; they may be intensely miserly; and the act of purchase may be accompanied by fraudulent, or at least dishonourable, concealment. To all this the parable is entirely indifferent. Its single purpose is to represent, under this figure, that priceless worth of the kingdom of heaven which makes it wisdom to sacrifice for it all our other possessions—*here*, of course, virtue and integrity belonging to the very essence of the action. So in the case before us. The worldly providence may, or may not, be controlled by virtuous motives. The single point insisted upon is the importance, the pressing necessity of the providence, the forecast, the securing of friends and a home against an impending and inevitable need; while it grows out of the very nature of the case that the injustice and fraud which marked the earthly transaction become wholly inadmissible in the higher sphere where, in fact, prudence and virtue blend into one and become identical. Thirdly, I am satisfied that the Saviour intended by this form of the parable to put the stamp of reprobation on human riches; to remind His hearers—avaricious Pharisees (see ver. 14)—how deceitful and false they are; how liable to be prostituted to unjust

purposes; and how easily they may drown their pursuers and votaries in destruction and perdition. Thus, while teaching directly a lesson of spiritual foresight, He deals an indirect but mighty blow at that idolatry of wealth which is the Gospel's grand foe in every age. And finally,—such is the tacit argument,—if the children of this world display such prudent forethought for temporary abodes, at the expense of justice and right, how strong the argument for exercising, for the sake of eternal tabernacles, that moral prudence, that true wisdom, which is the loftiest attribute of humanity.

SOME MEMORIALS OF THE HOLLIS FAMILY.

BENEFACTORS OF YORKSHIRE, LONDON, AND MARYARD COLLEGE, AMERICA.

IN a narrow street situated in the centre of the city of Sheffield is to be seen the gable end of a modest but ancient building, on which is fastened an old slate slab bearing the following inscription:—

“This Hospital for sixteen poor aged inhabitants of Sheffield, or within two miles around it, and School for fifty children, were founded by Thomas Hollis, of London, Cutler, 1703. And further endowed by his two sons, Thomas Hollis, 1724; John Hollis, 1726, and rebuilt more commodiously by the Trustees, 1776.”

The whole building is now known as Hollis's Hospital, but that portion of it on which the slate slab is fixed is most probably the remaining part of the first Nonconformist place of worship built in Sheffield.

Many people pass this unpretentious building every day, but few stop to read the inscription, and fewer still are prepared to give any clear and intelligible account of the lives of the three men whose names, for nearly two centuries, have been recorded there.

I propose now to give a rapid sketch of the career of these three individuals, so far as their history can be gathered from various sources, and, at the same time, to cast a slight glance at some other members of what may be regarded as a most remarkable family.

A retiring modesty was one of the chief characteristics of the

Hollis family. They shrank from everything showy and ostentatious. Their lives were marked by deeds rather than by words. There is reliable evidence that the three men whose names are inscribed on the old slate slab were distinguished by great moral and religious virtues, and were, by conviction and profession, Baptists. Though broad in their religious views, and catholic in their sympathies, they never hesitated to avow their principles, and defend the ordinance which they themselves had observed. They were Baptists, but not bigots. They loved and esteemed all who honoured and followed Jesus Christ.

Thomas Hollis, generally spoken of now as the father and founder of the family, was a native of Rotherham. His father's name was Thomas, so that, including him, five of the family bore the same name, which fact has made it sometimes difficult to distinguish one from the other, and has led some writers into confusion and mistakes.

Thomas Hollis, of Rotherham, smith, or whitesmith, died in 1662. He had occupied a respectable position in life, and had been fairly prosperous in business. He left modest sums of money to his children, Thomas and John, and to his two daughters, Hannah and Mary.

Thomas, his elder son, was born in 1634, and christened on the 4th September of the same year. The maiden name of his mother was Ramskar, and her brother was a cutler in Sheffield.

Very little is definitely known of the early life of Thomas Hollis. In 1648, when he was fourteen years of age, he was apprenticed to his uncle Ramskar, in Sheffield.

At that time the only place of public religious worship was the parish church. The officiating minister was the Rev. James Fisher. He was distantly related to the Cromwell family, the Rev. John Cromwell being his nephew. James Fisher was a man thoroughly imbued with the spirit of Puritanism, and had married into a neighbouring Puritan family. He left no sermons to indicate his method and style of preaching, but wrote and published a curious little book, called "The Wise Virgin," which became very popular, and ran through five editions during his lifetime. The last edition has a remarkable portrait of the subject of the narrative.

In the matter of church government Fisher was of the Congregational way of thinking. His views were very much the same as those of Thomas Goodwin, John Owen, and John Howe. In the Sheffield Parish Church, at that time, there was not only a congregation, but a church community, with its officers and members.

James Fisher had been minister two years when young Thomas Hollis left Rotherham and came to live with his uncle in Sheffield. He attended the ministry of the good vicar, and the message of the Gospel which fell from his lips went to the heart of the young man. He became a new creature in Christ Jesus.

On account of his sober thoughtfulness and integrity of character, before he had completely served the term of his apprenticeship, Thomas Hollis was sent to London by his uncle Ramskar, to manage a cutlery business which he had established in the Minories.

The precise time when Thomas Hollis became identified with the Baptists cannot now be determined. Historians tell us there were Baptists in Sheffield in 1692, and a society in 1700, but young Hollis had then a long time left the town.

That Thomas Hollis was a Baptist no one can deny. Hunter, the accurate historian of Hallamshire, says he was a Dissenter of the Baptist denomination.

At the time of his arrival in London, 1654, there were many Baptists in the neighbourhood of the Minories. Hanserd Knollys, a native of Lincolnshire, had kept a school on Great Tower Hill, and at a subsequent date became head-master of the Free School in St. Mary Axe, where, in addition to his ordinary scholars, he had a considerable number of boarders. Later on he exercised his ministry in a building adjoining the church known as Great St. Helen's. All these places are in the neighbourhood of the Minories, and it is possible that Thomas Hollis was baptized by Hanserd Knollys.

Four years after his arrival in London, Thomas Hollis was married to Anne, the sister of Robert Thorner, numbered among the early benefactors of Harvard College. Not much can be gathered now concerning the Thorner family. In Quincey's "History of Harvard College," the benefactor is referred to as Sir Robert Thorner.

Though a Baptist in sentiment, we are not aware that Thomas Hollis connected himself with any Baptist church in London. He made Pinner's Hall his religious home. Here he worshipped for more than sixty years.

Pinner's Hall, during the latter part of the seventeenth century, was one of the most celebrated places of worship for Nonconformists in all London. It was situated in Old Broad Street, and was known throughout the City and its suburbs. The leading Dissenting divines of the day preached there in turn. In 1678 Thomas Hollis leased this famous building for the use of the Nonconformists for the term of ninety-nine years. A most catholic spirit pervaded the place. The Independents had worship in the hall in the morning; the Baptists and other religious persuasions used it during the remainder of the day.

Anthony Palmer is said to have had a leaning toward Baptist views. George Fownes and Francis Bampffield were decided Baptists. These all, in succession, ministered at Pinner's Hall.

But although Thomas Hollis was earnestly engaged in the activities of London business life, and was deeply interested in its religious movements, he did not forget his Yorkshire friends. In 1679 the first Nonconformist chapel was built in Sheffield, and Thomas Hollis contributed largely towards its erection. When this became too small for the growing congregation, he bought it and turned it into almshouses, and became a contributor towards the erection of the largest free place of worship in the county, which was opened in 1700.

At the time he did this generous act he had lost the use of his eyes, and was quite blind. His latter days are very much hidden from public view, but in 1718 he passed away, at the ripe age of eighty-four. His pastor, Dr. Jeremiah Hunt, preached his funeral sermon, and bore a striking testimony to the sterling worth of his character. Dr. Hunt ministered at Pinner's Hall from 1707 till 1744, was thoroughly acquainted with the Hollis family, and preached funeral sermons for five of its members, all of which were published. After describing the incidents of his early life, Dr. Hunt says:—

“ He walked in the ordinances of the Gospel and in communion with this church above sixty years. He delayed not doing good to his death, but

during his life cast about how he might be serviceable to his relations, and in a particular manner to the ministers of Christ wherein he greatly abounded. His charity was not confined to a party, though it might extend more to those who were of his own persuasion, being sincere and thinking himself in the right. He denied himself, and lived frugal, that he might more extensively express his goodness."

Thomas Hollis left three sons, Thomas, Nathanael, and John.

Thomas Hollis, eldest son of the preceding, was born in 1659, and died in 1731. In breadth of view, and amplitude of munificence, his name and gifts overshadow even those of his pious father. Little can be said of his early education beyond what he received at home. He was in the same line of business as his father, and comes at once to the front after his father's decease.

In 1719 he commenced his benefactions to Harvard College, which were increased as time went on, and continued to the close of his life.

Harvard College (now University) was founded by pious early American settlers. The germs of it appear in 1636, and it assumed a fixed and definite form in 1638. The acquisition of useful knowledge and the maintenance of godliness were the chief elements entering into the original conception of the institution. It took its name from the Rev. John Harvard, one of its earliest benefactors. He left for its use a considerable sum of money and his own library. The first acknowledged president was Henry Dunster, a man of solid learning and sterling moral worth. He had been a fellow-student with John Milton at Cambridge. Dunster's position as president was made uncomfortable in consequence of his holding and promulgating views unfavourable to the practice of infant baptism.

Henry Dunster was succeeded in his office as president by Charles Chauncy, who had officiated as a clergyman in the Church of England, and had been, at one time, Professor of Greek and Hebrew in the University of Cambridge. Chauncy, like his predecessor, got into troubles and difficulties on the question of baptism, and, in order to retain his seat, submitted to a policy of silence on the thorny subject.

Charles Chauncy, the president of Harvard College, was the

father of Isaac Chauncy, for some time minister of Mark Lane, London, who during the later years of his ministry had Isaac Watts for his assistant. Isaac Chauncy was most probably well known to the Hollis family, as Mark Lane is very near the Minories.

Harvard College is said to have been brought under the notice of Thomas Hollis in the following manner. His maternal uncle, Robert Thorner, left a sum of money for the benefit of the College, and made his nephew, Thomas Hollis, trustee of his bounty. Dr. Increase Mather was then president of the College, and, being in England on public business, had an interview with Thomas Hollis, who communicated to him the fact of the legacy left by his uncle Thorner. He afterwards turned his *own* attention more fully to this rising institution, and made a bequest to it in his will. Henry Newman, the agent of the Corporation of the College in England, in a letter to President Leverett, dated 26th June, 1710, after referring to Thorner's legacy, says: "Mr. Thomas Hollis, one of the trustees, at the Cross Daggers in Little Minories, desires his will may be inquired for after his decease."

Thomas Hollis, however, did not leave his bounty to be disposed of after his death, but altered his plan and distributed his gifts during his lifetime.

The extract from Newman's letter is valuable, because it helps us to fix the exact topographical position of this remarkable family. The Little Minories have now entirely disappeared. On inquiry I found that such a name was quite unknown. Turning to a History of London, published in 1773, I discovered the following:—

"The Minories is a wide street, extending from Aldgate Street, opposite to St. Botolph's Church, to Little Tower Hill; between which and the City wall lay the town ditch, which, like Houndsditch, was at length filled up and converted to more profitable purposes. About the middle of the east side of the Minories is a place containing two or three courts, called the "Little Minories."

In this convenient and, at that time, delightful part of London lived the Hollis family.

(To be continued.)

SUNDAY MORNINGS WITH THE CHILDREN.

V.—PICTURES OF THE GOOD SHEPHERD.

I WANT you to come with me, in imagination, and look at some pictures in the Catacombs of Rome. But what are the Catacombs, you may ask, and what is there remarkable in the pictures there?

“Catacomb” means an underground cave or tunnel; and the Roman Catacombs are long, low passages cut through the sand that underlies the city. There are many miles of such passages. They cross, and twist, and turn beside one another and below one another, in all directions. Sometimes the passages widen out into little halls. The walls are pierced with niches and cut like shelves. You can see that here were places for burial. And there are rough words carved on the walls, and faded pictures there, and on the ceilings above. Who then were buried there? The Christians of Rome, from a very early age, and for centuries afterwards. Here, too, they used to meet in times of persecution to worship God. It was they who painted these pictures and carved these inscriptions. The Catacombs are like some old faded picture-book, in which we can see what those early disciples thought and felt about their Lord and about their brethren. The New Testament tells us what the Christian teachers taught. The Catacombs tell us what the Christian people actually believed.

What do you think, now, is the favourite subject, the most common form, in all these pictures? It is the Good Shepherd. Everywhere the Good Shepherd; not the Judge upon the throne, nor yet the Sufferer on the cross, but the Good Shepherd, in all kinds of attitudes and surroundings. Who is it? Of course it is Jesus. “I am the Good Shepherd.” He loves that character. These good Romans loved to think of Him like that. I commend the thought to you. Little children are the lambs of Jesus. And we all want just a Shepherd for our souls; a great, wise, strong, faithful Shepherd, to lead us safely through a dangerous world. Come and see Him drawn, with unskilled, but loving, fingers, on the walls of the Catacombs.

Here is a picture in which the Shepherd sits, young, beautiful, and gracious, amidst a group of trees, a harp in one hand, and the sheep feeding safe and contented all around Him. He provides them with pasture and makes music for them while they feed. He watches over them “with great eyes that look on all sides.” What a bright and cheerful view of religion, is it not? Let the lambs frisk and gambol! Keep your fresh young spirits, your play, your chosen companions; Jesus does not want to make you old before your time. He wants you to feed in the rich pastures of His love and truth, and to have His music in your hearts. He denies us nothing but what will do us harm.

Another picture shows us the Shepherd on the move; and the sheep follow Him. We in England little know what hard work an Eastern shepherd has. Dr. Duff, the great missionary, saw an Indian shepherd leading his flock along a ridge of the hills near Simla. “He frequently stopped and looked back. If he saw a sheep too near the precipice, he would

put out his long crook and gently draw it back ; and besides the crook he carried a rod, twisted round with iron, to beat off the hyenas and panthers." That is like the Shepherd of the Catacombs. The Christians drew that figure on the walls, and felt safe, even with Nero or Domitian raging in their golden houses, or the wild beasts in the Coliseum roaring for their prey. Follow Jesus also, young reader ; keep close behind Him ; He will guide you ; " His rod and His staff, they comfort " and protect you.

But here, again, are pictures of the Good Shepherd seeking the lost ; sometimes setting forth from the fold, sometimes sitting down wearied by the way. Jesus had harder work than to rest under a tree and play music to the flock. He had to lay down His life for the sheep. We have all wandered ; for us all he had to die.

" Every lamb is sprinkled
With the blood He shed."

That makes Him the Good Shepherd. That makes Him the Saviour. No other shepherd of men is like Him. " A man once fell into a deep pit," said a native Chinese Christian, " and he cried to some one to help him out. Confucius came by, and he said, ' If you get out of that pit, my friend, don't fall into it again,' and passed on. Buddha came, and looked and pitied the man. ' Climb up half way,' he cried, ' and I will help you up the other half.' But the man could not move. Then Jesus came ; and He went right down into the pit, and put His arms round the man, and carried him up into safety." He comes seeking you, lost sheep. Do not let Him seek in vain !

Then, most frequent of all, is the picture where the Shepherd comes, having found His sheep. He has it on His shoulders, grasping it firmly with His hand, or clasped to His bosom for warmth and comfort. Those Roman Christians saw themselves there, forgiven, reconciled, borne homeward, safe from the world and the devil. " That is Jesus," said a little fellow once, when he was shown the picture of One with the infants in His arms, and the children at His knees. You can say the same about the pictures of the Good Shepherd ; and if you trust Jesus from your heart, you can say, as you look at the sheep, " That's me !"

" Perverse and foolish oft I strayed,
Yet, still in love, He sought me ;
And on His shoulders gently laid,
And home, rejoicing, brought me."

I do not know if any troublesome boy reads the BAPTIST MAGAZINE ; but if one happens to be doing so, let me show him one special picture to encourage him to better things. Now and then the Good Shepherd appears carrying no sheep or lamb upon His shoulders, but a young goat. Goats are troublesome creatures, rough and stubborn and passionate. But the true hearts who drew these figures knew that no one is too rough or too passionate for Jesus to love and care for, and they put the goat there to show that He casts out none, but came to seek and save the very worst.

WILLIAM BROCK.

NOTES AND COMMENTS.

THE FREE CHURCH CONGRESS AT BIRMINGHAM.—The explanation given by a Conservative contemporary of the Free Church Congress as marking a tendency towards “the consolidation of the sects” is so far correct that the said “sects” are more resolute than ever in their determination to maintain their position as Free Churches, and that they will not for a moment hear of being absorbed by the Established Church. They have long felt that “infinitesimal differences about Church order and discipline do not justify separation, still less hostile action,” but they do not and cannot regard as infinitesimal the differences between themselves and the supporters of a State Church, especially when that Church is saturated with sacerdotalism. The differences between Congregationalists, Methodists, Presbyterians, and Baptists may far more justly be so described, though for our own part we do not so regard them. We are no advocates of a mechanical union. The time has not come for the obliteration of denominational distinctions. All the more strongly, however, on that account do we plead for inter-denominational conferences, for frank and hearty co-operation in Christian work, and for combined action in furtherance of the ends we all have in view. To say that the Congress is a protest against Dissent in the abstract and may lead some thoughtful and candid Dissenters to reconsider their position is absurd. It is a protest against the isolation of Dissenters one from another. Why should they stand aloof while they are agreed on ninety-nine points and differ only on the hundredth? The persons who should be led by such a conference to reconsider their position are the members of the Established Church, who look with ignorant and uncharitable contempt on the so-called “sects.”

DR. BERRY'S PRESIDENTIAL ADDRESS.—We need not chronicle the various resolutions passed at the Congress in relation to Disestablishment, the Education question, the Local Veto Bill, the Armenian question, and other public matters. We must, however, record our gratitude for Dr. Berry's explicit statement that the aims of the Congress were the exaltation of Christ, the promotion of the New Testament doctrine of the Church, and the liberation of religion from the blighting control of priestcraft, and of the churches from the government of Parliament. “Though we dare not,” he said, “and will not do anything to injure the Episcopal Church, we will, because we must out of loyalty to our King and Saviour, do what we can to break the chains of Establishment.” We rejoice, too, in the fact that the Congress is to be more than a “talking machine.” Dr. Berry strongly insisted that work must accompany talk. “It will be clear from this exposition of the Congress that we shall fail in our privileges and obligations should we content ourselves with mere discussion and conference. It is at once our duty and our advantage to pronounce judgment, to devise and to promote united measures for the evangelisation of our country and the moral cleansing of our com-

munities ; to speak to Parliament and to subsidiary governing bodies in the cause of righteousness, justice, temperance, purity, peace ; to watch and to check the encroachments of a privileged priesthood upon the rights and liberties of the people, and generally to voice the convictions of our churches on such religio-political and ethical political questions as are constantly arising in the State. That there is need for a Congress endowed with these privileges and devoted to these duties will be evident to every man who is acquainted with the moral, social, and religious condition of the country." It may be very pleasant to hear "a wandering voice," but its utterances must be practically enforced. It is encouraging to hear that the representatives from the various county federations and town councils numbered about 500.

THE IMPORTANCE OF PREACHING.—The Rev. J. Morlais Jones is justly famed for his eloquence and beloved for his character. His recent address at the City Temple, as Chairman of the London Congregational Union, is one of the wisest and most practical of which we have any remembrance. It was stirring as a trumpet call, and must have rebuked all who were inclined to sluggishness, and stimulated many a discouraged worker. No part of it was wiser or more timely than that which magnified the office of the preacher, and in days when we hear so much of the abolition and shortening of sermons, of bright and attractive musical programmes, of "pleasant" services in this direction and the other, we are thankful for words so courageous as the following :—"If they had churches they must let the ministers be preachers. It was cant to talk of rhetoric as the preacher's unpardonable sin. No amount of stewing one's soul in pastoral visitation, or sitting on committees, would do what a carefully-prepared, well-thought-out, and ably-delivered sermon would do. People were beginning to try and edge out the Gospel message, but the *service was the preacher's.*" "Personally," he continued, "I would never allow myself to be tolerated by a choir or anybody else. I won't be 'allowed' by the organist to read a snippet of an address. The people have come to hear *me*. I have a hundred times gone to the pulpit with a suppressed joy in my heart because of the beauty and power of the message I had to deliver. Apologise for my gospel! Brother ministers, why do you dethrone yourselves?"

THE GROWTH OF ROMANISM IN THE ENGLISH CHURCH.—We have a significant indication of the obnoxious Romanising process in the reply of the Archbishop of York to the memorial addressed to him by a number of the parishioners of Christ Church, Doncaster. They complain of—1. The erection of two confessional places in the side aisles. 2. The erection of a shrine to the Virgin Mary, with a painted statuette of the Virgin and Child, flanked by candles. 3. A picture of the Virgin and Child is hung on the column in front of the north gallery. 4. The altar rails have been removed. 5. The holy table has been raised on three steps round the front, and ends far above the pavement of the chancel. 6. A tabernacle has been placed above the

holy table, which is used for the reservation of the elements. 7. A crucifix has been suspended on the front of the gallery. 8. A stoup, or receptacle for holy water, is fixed inside the church, near the west entrance, and is in use. In his reply, the Archbishop says :—"The shrine, as you have termed it, of the Blessed Virgin Mary, no longer exists ; the statuette (in itself an admissible ornament of the Church) has now been removed from the vicinity of the small altar which stood in front of it, so that there is no longer any direct connection between them. I have also required that the consecrated bread and wine shall not be reserved in what has been called 'the tabernacle' upon the altar, and this practice has accordingly been abandoned. In both these cases there was an inevitable tendency to develop very serious and grievous error in doctrine as well as in practice, and you did well to make them matters of complaint. I have to thank you for calling my attention to them. But the other matters of which you complain, although not enjoined or provided for by the direction of the Church, are not strictly contrary to the teaching either of the Holy Scripture or the Book of Common Prayer, and I therefore do not think it necessary, whatever my own personal feelings may be, to require their removal." Not without reason does the *Church Times* call the reply noteworthy. "It shows how far we have advanced, and carried with us the bishops, or some of them at least. Can anyone imagine Archbishops Thomson or Tait writing such a letter as this of Archbishop Maclagan?" We frankly admit that we cannot, and so much the worse it is for Archbishop Maclagan. Advance indeed ! It is an advance backwards.

RE-UNION WITH ROME.—The movement in this direction is still being fostered by a number of influential Anglicans. Lord Halifax and Mr. W. J. Birkbeck are still at Rome in the hope of bringing his "Holiness" to make some practical concessions to them on the subject of Anglican orders. The Abbé Duchesne, who some time ago wrote a treatise in which he allowed their validity, is also at Rome, and has received a medal from the Pope in recognition of his literary and theological services to the Church. Cardinal Vaughan has returned to England, and we are told that "the thanks of English Churchmen are certainly due" to him for having used his influence to prevent the Holy Office from giving any decision unfavourable to the opinions of Abbé Duchesne. But are not the Cardinal's own opinions unfavourable ? Unless he has retracted his famous Preston speech they certainly are. But no doubt a good deal of diplomacy is needed, and will be exercised in negotiations so delicate as these. The Archbishop of Canterbury has informed the Rev. Prebendary Webb-Peploe, as President of the National Protestant Church Union, that Lord Halifax's speech, on which we lately commented, is to be regarded simply as expressing an individual opinion, and avows his conviction that "any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines, and advances her present unprimitive and unscriptural claims, is absolutely visionary and impossible." But what if these doctrines are being more and more widely adopted by the English Church ? What of

“the advance” which they have made? and does the English Church present no unprimitive and unscriptural claims?

THE NEW DEAN OF RIPON.—The Premier has been roundly called to task for appointing to this post Canon Fremantle, of Canterbury, nephew of the late Dean. High Churchmen object to him because he is a Liberal in politics, approves of Disestablishment in Wales, and, worst of all, fraternises with Dissenters. The following is a delightful specimen of Christian charity:—“Canon Fremantle can hardly be considered a loyal Churchman in the ordinary sense of the word, for time after time he has ignored by his action the essential difference between the Church and Dissent. This the *Daily News* calls bridging over the breach, but Canon Fremantle’s idea of bridge-building is having a private plank of his own, by which he steps across at will into the Dissenting camp, and comes home again the same way to his comfortable Canonry or his still more dignified Deanery. For all purposes, except the enjoyment of endowments, he seems quite as much at home in Bethesda as in Canterbury Cathedral.” According to this a loyal Churchman, “in the ordinary sense of the word,” is one who, when he comes across a Dissenter, “passes by on the other side.”

THE WELSH DISESTABLISHMENT BILL.—It is a matter for congratulation that this already adequately discussed Bill passed its second reading in the House of Commons by the satisfactory and unexpectedly large majority of forty-four. One of the best speeches in its favour was delivered by Mr. Augustine Birrell. It was a speech which was as convincing in its reasoning as it was brilliant in its wit and humour. No doubt the Lords will throw the Bill out, as they have thrown out so many other Bills, which have ultimately been inscribed on our Statute Book. But the question has made substantial progress, and the division will do much to “educate the country.” One of the Church papers, which is reluctantly, and through no fault of its own, “embroiled in strife at this solemn season of the Christian year,” magnanimously affirms that “the attack on the Church is not directed against a mere political institution, but against that living portion of the Catholic Church of Christ which, ever since the Christian faith reached these shores, has been the chief agent of religion, and during the greater part of the time the only agent.” The man who penned these words evidently knows little of Welsh history—to say nothing of his misrepresentation of the aims of men who are every whit as devoted to the Christian faith as he can be. The Bill is further characterised as “cruel and dishonest,” and “inspired by envy, hatred, and malice.” Happily, there are Churchmen of different calibre, whose high principle would prevent them from giving such a striking proof of the failure of the Church to Christianise its defenders!

THE LOCAL OPTION BILL was introduced into the House of Commons on the 8th ult. by Sir William Harcourt in a masterly and brilliant speech. In its

main features it reproduces the provisions of the Bill of 1893. But there are important differences, the most important having reference to the limiting of public-houses. A prohibitory resolution may be carried by a two-thirds majority, and would come into force in four years. A limiting resolution may be carried by a simple majority, licences not to be granted in excess of three-fourths of those existing at the date of the poll. Sunday Closing may be adopted in any area by a simple majority. No compensation is proposed. We believe the Government are in earnest on the matter and are anxious to pass the Bill. But they will have to encounter an opposition more complex, more determined and bitter even than that which has been aroused by the Welsh Disestablishment Bill.

THE ARMENIAN ATROCITIES.—Though we cannot write at length on this subject, the time for passing it over is not yet. Outrages continue, and even the *Times* newspaper has published accounts which confirm our worst fears. Lord Kimberley's reply to the deputation which waited upon him was not altogether satisfactory, but his latest utterance is more decided, and we believe that the Government will do its utmost. But it must be supported by a strong and resolute public opinion. A great meeting is to be held in St. James's Hall early in May. Mr. Gladstone has expressed his mistrust of the Sultan's professed desire to secure a thorough reform. We hope the veteran statesman will send some message to the nation through the St. James's meeting.

CHINA AND JAPAN.—The war in the East has at last reached its end. Peace has been concluded. Korea is declared independent. Formosa and one or two other places are ceded to Japan. The indemnity to be paid by China is variously estimated at from 25 to 40 millions! The rumour as to an alliance between the two Powers is denied, but the Treaty will doubtless include commercial clauses favourable to Japan. The results of the war will be far-reaching and permanent. That they will be overruled for the extension of the Kingdom of Christ we have not the slightest doubt.

OBITUARY.

OUR brethren in Wales have to lament the removal through death of the Rev. E. ROBERTS, D.D., of Pontypridd, on March 30th, a man of large and varied attainments as preacher and pastor, editor (of *Seren Gomer*), and author. He filled the Chair of the Welsh Baptist Union in 1881.—Mr. ALBERT GROSER, of Plymouth, editor of the *Western Morning News*, has passed away in his fifty-sixth year. He was absent from home in quest of health, having been ordered absolute rest for three months. He died at Cairo on March 30th. Mr. Groser was an able and brilliant journalist, a man of decided Christian character, of broad and generous sympathies, and a liberal supporter of our denominational institutions. It was always a pleasure to meet him at the meetings of the Baptist Union.

REVIEWS.

THE TRAGEDY OF MORANT BAY. A Narrative of the Disturbances in the Island of Jamaica in 1865. By Edward Bean Underhill, LL.D. Alexander & Shephard. Price, 3s. 6d.

ALTHOUGH thirty years have elapsed since the occurrence of "The Gordon Riots," as they were miscalled, the impression they made on the public mind is still distinct and deep; and, in view of Dr. Underhill's intimate connection with the discussion to which they gave rise, he has done well to present an authentic account of the events antecedent and consequent to the disturbances at Morant Bay. That such an account is necessary is incidentally proved *inter alia* by a recent "Study" of the life and work of the late Lord Tennyson, who was one of the foremost of Governor Eyre's defenders. This is how Mr. Waugh presents the matter:—"A revolution of blacks in Jamaica had demanded a violent suppression, and Eyre had acted with singular valour and readiness in discomfiting the insurgents. A rather ill-advised and over-energetic body of persons, sympathising with the revolutionists, prosecuted Eyre for cruelty, and the case created some commotion. On such occasions the emotional portion of the community is wont to lose its discretion in its enthusiasm, and the present was an excellent opportunity for a sentimentalism which, perhaps, infected both parties. There was too much protestation all round. On the one side were ranged John Stuart Mill and Herbert Spencer, Professors Huxley, Freeman, and Goldwin Smith, while Carlyle, Kingsley, Tennyson, and Mr. Ruskin were among a body of subscribers who originated an Eyre Defence Fund. Tennyson supported his contribution by a vigorous letter, in which he deprecated the unreasonableness of this controversial hysteria. 'I send my small subscription,' he said, 'as a tribute to the nobleness of the man, and as a protest against the spirit in which a servant of the State, who has saved to us one of the islands of the Empire and many English lives, seems to be hunted down.' The letter was characteristic of Tennyson, who always refused to be influenced by party cries and sectarian malice. It caused grave offence, however, to many ponderous and narrow-minded persons, who read into the discussion aims and sentiments altogether alien to the disputants." It is easy to speak of emotionalism, controversial hysteria, and sectarian malice; but higher authorities than any named in the foregoing extract admitted that the ponderous and narrow-minded persons were right, while Mr. Eyre was proved to be utterly and on almost every point in the wrong. His attempt to fasten on Dr. Underhill's celebrated letter to Mr. Cardwell, then Colonial Secretary, which Mr. Eyre had no right to divulge, the responsibility for the outbreak, was base and contemptible. As Governor of the island he was incapable of meeting the crisis. His prejudice and bitterness, his haughty scorn of the negroes, his relentless hostility, nullified his many good qualities and made him utterly incompetent for his post. His dismissal, as the result of a Royal Commission, was inevitable, and the sentence pronounced by Lord Cockburn.

—at that time Lord Chief Justice of England—on the issue of the Gordon trial applies to the whole proceedings. “It was,” said this high authority, “as lamentable a miscarriage of justice as the history of judicial tribunals can disclose.” Happily, as Dr. Underhill remarks, the terrible tragedy has been overruled for good. The reorganisation of the government of the island—civil, ecclesiastical, and military—the new system of magistracy and police, the reduction of useless expenditure, the establishment of an effective system of elementary education and many kindred measures, have all been facilitated and made imperative by the events which in themselves were so deplorable ; and, in a way which he certainly did not desire, Dr. Underhill’s famous letter has effected a political and social revolution which has already proved an immense boon. He has written this narrative with a fulness of knowledge, a clearness and incisiveness of style, a truthfulness, modesty, and courage, and a genuine enthusiasm of humanity which renders his work as valuable in a literary as it undoubtedly is in a religious sense.

MYRTLE STREET PULPIT. Pulpit Prayers, Sermons, and Critical Notes. By the Rev. John Thomas, M.A. Vol. III. Liverpool : James Nicol, 38, Victoria Street. London : H. R. Allenson, 30, Paternoster Row. Price 3s. 6d.

It will be a source of satisfaction to all the churches of our denomination to find that Mr. Thomas’s health has so far recovered that he is able to occupy his pulpit, and publish his sermons week after week. The present volume contains those which were preached from July to December of last year, and are of such a character as to excite our thankfulness that there should be in our leading church on the banks of the Mersey a ministry so strong in its grasp of the Evangelical faith, so intense in spiritual power, so wide in the range of its vision, and so cultured in style. Mr. Thomas is a student, a scholar, and a preacher, with distinct originality. His seer-like intuition and his ready command of telling English are not allowed to interfere either with painstaking exegesis, or with dry and persistent research. Readers of these sermons will inevitably know more of themselves, more of the Bible, more of Christ, and more of the Divine life in their souls. They are not all of equal merit, but their average is very high. Such sermons as “Faithful unto Death,” “Christ Crucified,” “Security and Glory,” “Perfect, but not Perfected,” are gems of pulpit oratory. The notes throughout are discriminating and suggestive, while the pulpit prayers give expression to the deepest needs of our Christian and church life.

THE HIBBERT LECTURES, 1894 : *Via, Veritas, Vita*. Lectures on “Christianity in its Most Simple and Intelligible Form.” By James Drummond, M.A., LL.D., Principal of Manchester College, Oxford. London : Williams & Norgate. Price 10s. 6d.

DR. DRUMMOND’S “Hibbert Lectures” are, as we should expect, as pure, devout, and generous in spirit as they are scholarly in form and chaste in

style. Within limits—inseparable, as we hold, from the author's rejection of the Evangelical creed as to the person of Christ—they are exceedingly valuable, and set before us with an unassuming attractiveness those elements of the Christian religion which theologians of all schools admit to be essential, and in a sense fundamental. If the whole of the Gospel were contained in the Sermon on the Mount (and kindred discourses), we should be in hearty accord with the majority of Dr. Drummond's main positions, though even then we should feel that there is a "more behind" of which he gives no adequate account. We allow that the specific note of Christianity is "the life of Christ within the heart, a life of saintly fellowship with God, a life of sonship, the incorporation of the Divine life in humanity." But who and what is Christ? And how is the Divine life incorporated in us? It seems to us that Dr. Drummond's treatment of this central theme is in every sense insufficient. He admits that there "inevitably arose, at an early period in the Church's history, a doctrine of Christ's person, which placed Him outside all known categories of humanity." But why inevitably, unless Christ actually was, and was felt to be, outside these categories? The inevitableness of the process is itself the fact of deepest significance. And what were the sources of that Divine impression which He made on the responsive heart? All history testifies to the uniqueness of Christ's nature, position, and influence. Nor has Dr. Drummond investigated, as he should in an inquiry of this sort, the facts and experiences recorded in the New Testament. He looks at a part only of the phenomena—doctrinal, ethical, and spiritual—with which we should have expected him to deal. Of one thing we are certain, the Apostles would not have accepted the lecturer's statement of the essentials of Christianity as theirs. They would have been startled by its omissions, and have protested that, apart from the doctrines which are said to have drawn off men's attention from more fundamental matters, the lofty ethical teachings of their Master would have been impracticable, that His ideals could never have been reached, and that men would thus have been driven to hopeless despair. The uniqueness of Christ's personality, the impression it made upon men, and especially on those who knew Him best, the interpretation they gave to His teaching, their view of His mission, and the manner in which they fulfilled their own mission as received from Him, all seem to us imperatively to require another explanation of the Christianity of Christ than that which is given here; an explanation which, whatever else it may lead to, will at least issue in our bowing before Him with the acknowledgment, "My Lord and my GOD."

THE CHRISTIAN PICTORIAL. A Religious Illustrated Weekly. Vol. IV., September, 1894—February, 1895. Alexander & Shephard. Price 4s. 6d.

THE *Christian Pictorial* occupies a place *sui generis*. It is the only illustrated religious weekly, the only paper in which the illustrations form a leading feature. There is no lack of first-class letterpress, articles, and essays, descriptions of men and meetings, localities famous in history, buildings of various

kinds, philanthropic and religious movements, and numberless matters of current interest. Much space is given to the Christian Endeavour movement in all parts of the kingdom. There are capital expositions and illustrations of the International Sunday-school Lessons by Rev. Michael Eastwood, and



A STREET IN CLOVELLY.

in the way of sermons and addresses to children there are the Editor's "Talks," which it is also superfluous to eulogise. Our good friend, the Rev. David Davies, is rendering most useful service to the moral and spiritual welfare of our country by the provision he here makes for healthy, entertain-

ing, and instructive reading. As specimens of the different classes of illustrations which appear week after week in this valuable paper we select two, one a portrait of the Rev. Dr. Maclaren, of Manchester, taken from a photograph



THE REV. DR. MACLAREN IN 1860.

of some thirty-five years ago; and the other a street in Clovelly—one of a series of Devonshire views of considerable interest, with accompanying descriptive articles by writers who know the ground well.

LYRA SACRA: A Book of Religious Verse. Selected and arranged by H. C. Beeching, M.A. Methuen & Co., 36, Essex Street, W.C. Price 6s.

MR. BEECHING is no "prentice hand" at work of this order, having previously made a large volume of selections of the best poetry. It is impossible to produce an anthology which will satisfy everybody, and it would be easy to find fault with this. Some favourite piece is sure to be omitted from every selection. Mr. Beeching does not aim at an "all-inclusiveness." Many religious lyrics given, *e.g.*, by Mr. Palgrave, by Mr. Abbey, and in the Parchment Library volume of "Sacred Odes," are purposely omitted. Others less familiar are given, and we thus secure a selection which will bring into common knowledge many poems and verses which to readers of other anthologies will be new. This is a feature of great value, and cannot fail to attract attention. Then there are verses from late and comparatively little known writers. The poems by Gerard Hopkins and Digby Mackworth-Dolben are peculiarly welcome. The following stanzas from a hymn by the former of these are worthy of quotation:—

"Once I turned from thee and hid,
Bound on what thou hadst forbid;
Sow the wind I would; I sinned;
I repent of what I did.

“Bad I am, but yet thy child ;
 Father, be thou reconciled ;
 Spare thou me, since I see
 With thy might that thou art mild.

“I have life left with me still,
 And thy purpose to fulfil ;
 Yes, a debt to pay thee yet ;
 Help me, sir, and so I will.”

Take these also from Mr. Mackworth-Dolben's Requests :—

“I asked for Peace :
 My sins arose
 And bound me close,
 I could not find release.

“I asked for Thee,
 And Thou didst come
 To take me home,
 Within Thy heart to be.”

Mr. Beeching's appended notes are terse and to the point.

SOURCES OF NEW TESTAMENT GREEK ; or, The Influence of the Septuagint on the Vocabulary of the New Testament. By the Rev. H. A. A. Kennedy, M.A., D.Sc. Edinburgh : T. & T. Clark. Price 5s.

DR. KENNEDY'S treatise owes its origin to the suggestion of the late Dr. Hatch. There are in the Septuagint “rich fields which have not yet been adequately explored.” On such an exploration as Dr. Hatch desiderated Dr. Kennedy has entered, occasionally confirming, but perhaps more frequently confuting, the conclusions of his predecessor. He maintains, with what seems to us decisive cogency, that “the influence of the Septuagint on the New Testament vocabulary has often been, and still is, absurdly exaggerated. It is no wonder that misconceptions in regard to this matter prevail when a scholar like the late Dr. Hatch goes the length of saying, ‘The *great majority* of New Testament words are words which, though for the most part common to Biblical and to contemporary secular Greek, express in their Biblical use the conceptions of a Semitic race, and which must consequently be examined by the light of the cognate documents which form the LXX.’ This is simply not the case.” Both the Septuagint and the New Testament are written in colloquial Greek. Its writers habitually thought and spoke in Greek ; and, though they made use of a vocabulary already formed, their work was essentially popular in character. Dr. Kennedy enables us to trace the transformation of the Attic Greek into the vernacular of the third century B.C., and clearly sets forth the relations of this latter to the Hellenistic Greek of the Apostolic age. His examination of all the principal words, and his various tables, are of great interest to the student of the New Testament.

Dr. Hatch would himself have recognised this as a work worthy to rank with his own.

MR. RUDYARD KIPLING'S EARLY STORIES.—Messrs. Macmillan have sent out a new edition of the Indian stories by which Mr. Rudyard Kipling first became known to readers in England. They are in two volumes (6s. each), uniform with his other works: (1) *Wee Willie Winkie*, *Under the Deodars*, *The Phantom Rickshaw*, &c.; (2) *Soldiers Three*, *The Story of the Gadsbys*, and *In Black and White*. They have already had a circulation of many thousands, and are likely to retain their popularity as bold, realistic pictures of military life in its common every-day phases, and of the life among civilians in some of its freer forms. Mr. Kipling's vivid portraiture, his presentation of character in its moments of *abandon*, his exhibition of the process by which tendencies harden into results, and of the later process by which passion passes into remorse, give to much of his work a weird fascination. He has humour also, and in his lighter vein can touch on the comic side of life with as much effect as on its tragic side. He is, moreover, a master of pathos: witness the exquisite story of *Wee Willie Winkie*, in which there must be a semi-autographic touch. No one who reads these books can be surprised at their popularity.

W. BURNS THOMSON, F.R.C.S.E., F.R.S.E.: *REMINISCENCES OF MEDICAL MISSIONARY WORK*. With Biographical Chapters by J. C. D., and Preface by James L. Maxwell, M.A., M.D. London: Hodder & Stoughton. Price 3s. 6d.

WE have many good biographies of missionaries, as the term has been ordinarily understood, but few of medical missionaries. Yet these latter work along lines which are strictly evangelical, in harmony, not only with the spirit of the Gospel, but with the precepts and example of Christ. Dr. Burns Thomson, whose life-story is here told, largely in autobiographical form, was a man whose ruling passion was to win souls to Christ; but he early saw the need of combining medical with directly spiritual work. In Edinburgh, where he acted as superintendent of the Mission Dispensary in the Cowgate, in India, Madagascar, and other countries which he visited, and in London, he demonstrated the value of the methods on which so many good people look askance. His life was simple, heroic, and self-denying, filled with a genuine enthusiasm of humanity, guided by sound sense and profound practical wisdom. One of the most suggestive chapters in the volume is entitled "Classified Perplexities," and there is much in it that we should like to commend to the attention of all our readers. On the question of overlapping, *e.g.*, we read, "It may be set down as the normal state of things in Scotch cities that in sickness five denominations visit the same patient—Established Church, United Presbyterian, Free Church, Congregational, and Baptist—and when the case becomes chronic, an Episcopalian and Plymouth Brother may be added to the number. It was inexpressibly sad to me to see Christian workers spending their time, their means, and their energies to degrade and pauperise." This

surely is an evil for which a remedy should in some way or other be found. Dr. Thomson had ample encouragement in his work among city arabs and social outcasts, and recorded in his pages are instances of the power of the Gospel which are well worthy of note. But he saw the other side of the work, and refers to it with a quiet sense of humour. City missionaries are persistently "fleece." People get help from one "ism," and carefully conceal the fact from another. Here are specimens of Dr. Thomson's Cowgate experiences :—

"One case (in which I knew the rent was paid, 5s. given weekly, and invalid food provided by the dispensary, actually from five visitors besides) received 4s., and beef, bread, tea, sugar, and rice in one week, yet professed to a sixth visitor to be starving, and that a neighbour gave her a penny to get skim milk, as she had not got a bite to eat."

"A poor woman who came to my meeting for some time appeared to listen with much interest. I sent one of the nurses to speak to her, and try to ascertain if I was making myself intelligible to her. The nurse said, 'Do you think you are getting any good from the doctor's meetings?' The reply was, 'The only good that ever I got was a pair of stockings!'"

The lads, also, were trying, playing all sorts of mischievous pranks. "Many many a time, our Bible-class seemed transformed into a menagerie. The singing was marred by the intermixture of every discordant sound the ingenuity of the lads could invent. The cries of animals were ever and anon issuing from some quarter of the building. The mewling of the cat was particularly in request. The *myā-ā-oo* was always prolonged into a dismal wail, and wound up with an energetic fizz." But in spite of all difficulties the work prospered.

JOSEPH SIDNEY HILL. First Bishop in Western Equatorial Africa. By Rose Faulkner. With an Introduction by the Right Rev. Bishop Stuart. London: H. R. Allenson, 30, Paternoster Row. Price, 3s. 6d.

THIS is the record of a vigorous, healthy, and generous missionary life, spent among the Maoris and colonists of New Zealand, after sixteen years' service in various parts of Australia, and, latterly, on the West Coast of Africa. Bishop Hill was, in some senses, a self-made man, and possessed both preaching and administrative abilities of a very high order. He had a passionate devotion for Christ, and his life—prematurely cut short before he entered upon what it was hoped would have been the work of his life—cannot fail to prove stimulating to all who know of it.

THE MESSIAH OF THE GOSPELS. By Charles Augustus Briggs, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. Edinburgh: T. & T. Clark. Price 6s. 6d.

THE name of Dr. Briggs is almost as familiar on this side the Atlantic as it is in America, and his books command the attention of all thoughtful and scholarly students of Scripture. From many of his positions—expressed as it seems to us somewhat unguardedly, and with too little sense of what is

due to the other side than his own—we have often felt ourselves constrained to dissent. In the present work there are points which we should hesitate to endorse, though, generally speaking, his aim is constructive rather than destructive; and the whole tendency of his book is to elucidate and confirm what we believe to be the Christology of the Gospels. Several years ago he published an able treatise on Messianic Prophecy, in which he discussed the great passages which bear upon the theme in the order of their development. The present volume naturally follows it. Its aim is to show what were (1) the Messianic ideas of pre-Christian Judaism, and (2) to present the portraiture of the Messiah as we find it in the four Gospels. On lines of his own Dr. Briggs exhibits the correspondences between the Evangelical narratives and the Old Testament predictions, and by a familiar argument, conducted with singular freshness, proves that Jesus of Nazareth must have been the expected Messiah. We agree with Dr. Briggs in his belief that the faith of the Church of to-day is defective “in its lack of apprehension of the reign of Christ, and in its neglect of the Second Advent of our Lord.” “If our Lord delayed His advent until the closing hours of a long night of history, and has not come in its early hours, as His disciples hoped, this is not against the warning of the Lord that they should watch, or that His advent is *εὐθὺς*; for He warned them of the uncertainty, and we are to do as all who have gone before us—remain in the like uncertainty and watch.” In more than one direction Dr. Briggs’ position reminds us of that taken by Bishop Westcott, especially in his notes on the Epistle to the Hebrews. In any case we are thankful for so strong, vivacious, and suggestive a volume as this.

THE PSALTER. With a Concordance and other Auxiliary Matter. London : John Murray. Price 3s. 6d.

THE name appended to the Preface of this dainty little volume would of itself attract to it wide attention. There are thousands of readers who will value it for Mr. Gladstone’s sake, and as the work becomes known there will be thousands more who will value it for its own sake. The Concordance, minute and full, was executed by Mr. Gladstone nearly half a century ago, and in issuing it he says :—“I am now acting on a belief which I consider to be both sound in itself and suited to the exigencies of the present day, that the precious treasure of the Psalter should have a set of appropriate *adimnicula* for itself.” The version selected is that of the Book of Common Prayer, which is, as Mr. Gladstone says, “of incomparable beauty,” though we should personally have preferred the Authorised Version. Valuable suggestions will be found in the headings for the several Psalms and the subjects specially touched upon in particular passages. The great statesman’s love for the Psalms as a devotional handbook is well known. With equal truth and beauty he says of the Psalter that it is “the only book of private devotion at our command which we are authorised directly to associate with Divine Inspiration. Composed at a stage of the great Revelation earlier and less matured than that under which we

live, and therefore presenting to us on particular subjects chequered and imperfect lights, it nevertheless remains to this day the first among all the records of the experiences of the human soul to Godward, and presents to us in and by itself, all things taken together, a conclusive proof that the Almighty Maker found for Himself a very special way of dealing with chosen souls that He had made, and sealed and stamped it for use throughout all coming time. Nay, there are many single verses of the Psalms on which, taken severally, we might be content, so lofty is their nature, to stake the whole argument for a Divine revelation."

HISTORY, PROPHECY, AND THE MONUMENTS. By James Frederick McCurdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Volume I., "To the Downfall of Samaria." Macmillan & Co. Price, 14s. net.

PROFESSOR MCCURDY has made in this large and stately volume a contribution of solid worth to the study of the Old Testament. "The nations around" had undoubtedly a powerful influence on the character and history of the Hebrews. It is rightly said that too little attention has been paid to their antecedents, their racial affinities, and those vital inter-relations with the contemporary peoples which necessarily determined their destiny. "They become more real, more human, more interesting, and therefore more morally helpful to us, the more we regard them in the light of their historical achievements, as the children of their own ancestry and their own time. The first essentials of this clearness and fulness of conception are an acquaintance with that whole region of Western Asia whose physical features so largely conditioned the fortunes of the Hebrews. With this must be united a knowledge of those peoples with whom they were ethnically associated, and whose political and social characteristics they shared, as well as of the national movements in which they voluntarily or involuntarily took part, and by which they were made or unmade as a nation. To study the history of the Hebrews in its right relations and due proportions is not to depreciate their unique divine vocation; it is rather to exalt it by making it more intelligible and reasonable, by bringing it better within the range of our vision and nearer to our sympathies."

Hence it is Professor McCurdy's aim to tell as simply as possible the story of the ancient Semitic peoples, including as his dominating theme the fortunes of Israel. The volume, which is in due course to be followed by another, is divided into six books which deal respectively with the Northern Semites; the Babylonians; the Canaanites, Egyptians, and Hittites; the Assyrians and Babylonians; the Hebrews, Canaanites, and Aramæans; the Hebrews, Aramæans, and Assyrians. The third of these books dealing with the Babylonians—their environment and civilisation, their condition and achievements under separate government—is, perhaps, on the whole, the most deeply interesting in the volume. In the fourth book full use has been made of the Tel-el-Amarna Tablets. The Exodus is placed about B.C. 1200, in the time of

Rameses III., of the twentieth dynasty. The section dealing with Egyptian history is the only one in which the author has not drawn directly from original sources, but his statements are throughout made with a rigid endeavour after accuracy, and his arguments have the sanction of the foremost authorities. The work, as a whole, displays immense erudition, and as a comprehensive presentation of the origin and progress of the Northern Semites, of their growth from the tribal state to powerful kingdoms, with their distinctive civilisation and religion, it will be of special value. It is a work confirmatory of the historical trustworthiness of the Old Testament, and will convince every candid inquirer that the advocates of the familiar Evangelical faith have nothing to fear from the researches of modern criticism.

MESSRS. LONGMANS, GREEN, & CO. have laid theological students under a new obligation by their issue of four volumes of the late Canon Mozley's works at three shillings and sixpence each.—The *Bampton Lectures on MIRACLES*, delivered thirty years ago, is still our ablest treatise on that important subject.—THE *UNIVERSITY SERMONS* contain several of the strongest and most remarkable discourses of the last half-century. We may specify those on "The Pharisees," on "The Reversal of Human Judgment," on "Nature," and on "The Atonement." The late Bishop Fraser once said that the discussion on the Atonement was one of the soberest and most effective pieces of reasoning with which he was acquainted.—The *SERMONS, PAROCHIAL AND OCCASIONAL*, though not of equal value throughout, contain several memorable sermons such as give to Dr. Mozley a rank in our pulpit classics little below that of Cardinal Newman and Dean Church, with whom he was in many respects closely allied.—The *REVIEW OF THE BAPTISMAL CONTROVERSY* was an outgrowth of the Gorham Judgment, and exemplifies the more sober and moderate position of Anglicans, contending that "the regeneration of all infants in baptism is not an article of the faith, and that the formularies of the Church do not impose it." As a survey of the different phases of the ecclesiastical doctrine of baptism the work is exceedingly valuable. We shall yet refer to it at greater length. There is no other recent work to compare with it. We trust that Messrs. Longmans will be encouraged to include in this welcome series the remainder of Dr. Mozley's valuable works, especially his "Essays" and "Letters."

WE have received from Messrs. Alexander & Shephard, too late for review in our present issue, *ANABAPTISM*, from its Rise at Zwickau to its Fall at Münster, 1521—1536, by Richard Heath. It is the first of the series of Manuals projected by the Council of the Baptist Union, under the general editorship of the Rev. George Gould, M.A. It contains 194 pages, and is published in paper covers at 1s. 4d., and in cloth at 2s. Its price should bring it within the reach of all our readers. We anticipate for it a large circulation in all parts of the country. It should be read in senior classes, copies of it should be given away as prizes, and the young people in our congregations should be familiarised with its contents. We strongly urge our ministers and teachers to utilise it to the utmost.



London Stereoscopic Company

(Permanent Photo.)

Yours faithfully

Alex. J. Ward

THE
BAPTIST MAGAZINE

JUNE, 1895.

**ALEXANDER J. DAVID, B.A., LL.M. (CAMB.), F.R.G.S.,
OF THE INNER TEMPLE, BARRISTER-AT-LAW.**

WE have the gratification this month of adding to our series of portraits the likeness of one of the younger public men of the Baptist denomination—Mr. Alexander Jones David, of Hampstead. There is no one prominently known amongst us who has won from friends and associates more affectionate regard for an attractive personality, or deeper respect for a high standard of principle and conduct. Mr. David has now for more than twelve months been before the Parliamentary electors of Cambridge as the accepted Liberal candidate for that borough, a position for which he is eminently qualified; and if his candidature prove successful, all Baptists may rejoice at being represented in Parliament by one so worthy and so capable. The son of a father of Welsh nationality, and himself bound by close personal ties to Wales; a Nonconformist by conviction and choice; an ardent Liberal; an effective speaker; and a politician with an enthusiasm for righteousness, he will be in his right place in the House of Commons taking part in establishing religious freedom and equality in Wales.

Mr. David is the eldest son of the late Mr. Alexander David, of Dudley, who married Miss Drake, of North Tawton, Devon, of the family of the illustrious admiral Sir Francis Drake; and he was born at Kirkwall, in the Orkney Islands, on August 1st, 1851. Remembering the place of his birth, one is reminded of him when James Russell Lowell's avowal comes to mind:—

“I first drew in New England's air, and from her hardy breast
Sucked in the tyrant-hating milk that will not let me rest.”

Certainly, if not “tyrant-hating milk,” then some other equally

potent aliment must have gone to the building up of his energetic and sturdy character, in which, with all his kindly feeling and courteous temper, there is something that "will not let him rest."

His earlier education was at Pwllheli and Dudley grammar schools, with a view to his going thence direct to a University; but having begun his legal training in 1867, in the office of Mr. Joseph Stokes, solicitor, of Dudley, he was articled to that gentleman in 1870, and in due course was admitted a solicitor in 1875.

Mr. David's family connections were with the Church of England; but when the time of personal decision for Christ came, his scruples as to receiving confirmation, and his friendship with the Rev. David Evans, of Dudley, led to his profession of faith by baptism in 1869, and to his joining the Baptist church meeting at New Street, Dudley. For some years he was finance secretary of the church and secretary of the Sunday-school. He had also a large share in the organisation of the Midland Sunday School Conference held in that town in 1871—a responsible piece of work for so young a man. In 1875 he left Dudley for Newport, Mon., to practise as a solicitor. At Newport he joined the church in Commercial Street Chapel, of which the Rev. J. W. Lance was then pastor. Here also he took part in Sunday-school and other work; and when the Baptist Union met at Newport, in 1877, he acted as one of the local secretaries.

He was an active politician also during the five years he spent at Newport, and especially distinguished himself at the General Election of 1880. At that election the Liberals of Monmouthshire (whose candidates, the Hon. G. C. Brodrick and Mr. C. M. Warminster, Q.C., were introduced by Mr. David) made a fight for the representation of the county, though without success. Mr. David acted as honorary agent to the two candidates; and after the contest warmest acknowledgments were made of the able services he had rendered to the cause of Liberalism throughout the county, and high expectations expressed in regard to his own future professional and political career. Since that date two out of the three seats now available in the county have been won by the Liberals.

In August, 1880, soon after the election, Mr. David took the bold step of disposing of his practice as a solicitor, in which he had been very successful, with a view to practising as a barrister.

He accordingly joined the Society of the Inner Temple; and aiming at the highest qualifications for a forensic career, he entered also at St. John's College, Cambridge, where he went into residence in January, 1881. At Cambridge his studies were interrupted by a serious illness, resulting in an enforced absence of several months at the most critical period of his course; but notwithstanding this formidable break, when he took his degree he came out in honours in the Law Tripos, graduating both as B.A. and LL.B. seven months before the expiration of the usual period of residence. He also found time at Cambridge to write an essay on "Fair Trade," to which a college prize was awarded. While at the University he fully identified himself with his Nonconformist brethren, and was one of the founders of the Nonconformist Union. He took a prominent part in debates at his own college, as well as at the Union, where, from his frequent appeals to the solid ground of history and experience, he was known as the "man of facts." His frank and genial manners, here as elsewhere, ensured his popularity. His Master's degree in law he took in 1887.

Having been called to the Bar in 1883, he joined the Oxford Circuit, which includes a large part of the country where his earlier activities had been displayed. Both on circuit and in London his success at the Bar has been amply sufficient to justify his leaving the "lower" for the "higher" branch of the legal profession. He enjoys a settled reputation for his thorough and accurate legal knowledge, his grasp of principles, and his soundness of judgment, as well as for his ready dialectical skill and forensic aptitude. He is of the type of advocate, much esteemed by lawyers, who knows how to "fight his cases" well, without sacrifice of principle or offence to his opponent. And, like every high-minded legal practitioner, he recognises the true position of the lawyer as "the servant of his fellow-men for the attainment of justice."

In 1886 came the great happiness of his life in his marriage with Miss Lewis, eldest daughter of Mr. E. Lewis, J.P., of Maindee, near Newport, a lady with whom he had been associated in church membership when residing in that town. Upon his marriage he settled at Hampstead, joining the church at Heath

Street Chapel, under the Rev. William Brock. This church he has several times represented at the Baptist Union meetings. He is one of the most active members of Committee of the London Baptist Association, where, especially in regard to the acquisition and settlement of chapel sites, he has freely rendered out of the stores of his legal knowledge services of peculiar value to his colleagues. These services the Committee have repeatedly recognised by special votes of thanks. "In every department of the work, including the Forward Movement" (according to the testimony of the Secretary), "he has always been willing to take an onerous share, carrying through many a difficult piece of business by persevering, painstaking, hard work." Nor has this work exhausted his energies. As a member of the Eighty Club, as well as of the National Liberal Club, his services have been in frequent requisition for addresses and lectures at Liberal gatherings; and he has thus kept himself "in training" for the more important sphere of Parliament, in which his friends hope to see him in due time engaged.

And here a word may be allowed—if only in congratulation to Mr. David himself—recognising the help and encouragement which he has received in all useful work in the happy circumstances of his married life. This will be acknowledged by all who have the privilege of acquaintance with Mrs. David's bright and happy spirit, her cultivated intelligence, and her eager interest in social, political, and religious problems.

Mr. David has extended his knowledge of men and things by pushing his holiday travels beyond the usual rounds, having more than once visited the United States and Canada (revelling for days together in a drive unaided over a western prairie, and climbing Pike's Peak, the greatest height of the Rocky Mountains), as well as Russia and Iceland, besides nearly every other European country. He became a Fellow of the Royal Geographical Society in 1893. With so good a record, we may certainly anticipate for him a career of continued activity and usefulness—if it shall please the Great Disposer of us all to grant him continued years of health and strength. That growing prosperity, with accompanying honour, may also be vouchsafed to him, will be the wish of all who know him.

R. M. JOHNS.

LAUD AND CROMWELL.

BY THE REV. W. T. ROSEVEAR.

"It is perhaps the supreme glory of a great man that he can appreciate his enemies, as Cromwell unquestionably did. Laud was surprised at them, irritated by them."—*The Spectator*, March 23rd, 1895.

THESE sentences are taken from a review in the *Spectator* of two recently published books on the "Life and Times of William Laud." The tone of the review is distinctly apologetic. It points to the death of Laud as the key to the true interpretation of his life. It admits that he was a perverse man who "cherished his obstinacy as a virtue, and had no dramatic intuition into the wants and necessities of other souls," and yet it strongly affirms that he was a man for whom large allowances must be made. In effect, it says that all the faults of his life should be considered as in some sort atoned for by what it calls the greatness of his death. "It were of small use to lament over his mistakes, and to dream of what might have been in Church and State,—a great death is a national treasure, be it the crown of however mistaken a life." This doctrine of the efficacy of death to rectify the mistakes of the life that had terminated in it, and to crown that life with the glory of martyrdom, is quite new to us. We know of no principle in the moral world by which a life so admittedly obstinate and devoid of sympathy with human souls as that of Laud could possibly lead up to the crown of Christian martyrdom, or become to future generations of his countrymen "a national treasure." But to the writer of the review we are now considering Laud was worthy of the glorious title of martyr:—

"He died for the Anglican Church ; he set the seal of his blood upon it as a Primitive and Catholic body, neither of Rome nor of Geneva. He remains for High Anglicans the valiant soldier of their faith, stainless in moral character, excellent in learning, staunch and stout in the exact truth, fearing not the face of man."

Short work is made of those writers who, after careful investigation, have come to a directly opposite conclusion respecting the character and work of his life, and the cause and lesson of his death. They are rhetoricians and declaimers ; they have no true

historic insight. Macaulay's estimate of Laud is not only unreliable, but "unintelligent." Kingsley, who called Laud a "torturer-pedant," was carried off his feet, and was "writing in the mood and dialect of Carlyle" when he used that "double-barrelled epithet." Each of these writers is, the reviewer contends, "untrue to facts," and he refers us to Clarendon and Hume for the fairest estimate of the character of Laud. But Hume tells substantially the same tale:—

"It would be endless," he says, "to recount the acts of tyranny exercised at this period by the Crown and the Star Chamber, as well as by the ecclesiastical supremacy of Laud, now Archbishop of Canterbury."

To form a true estimate of his character we must divest ourselves of all party spirit, and carefully examine the simple facts* of his career which lie outside the range of controversy. His religion was of the purely ritualistic type, and he sought to propagate it, not by persuasion, but by force. In seeking to bring about an external religious conformity through the nation by mere force he violated—and would have stamped out altogether if it had been possible—the rights of the personal conscience. In his superabundant care of the externals of religion he well-nigh strangled English Protestantism. He recast the English ritual into the mould of Romish superstition. He was, in the dialect of Carlyle, "the fountain of innumerable tendencies to Papistry and the old clothes of Babylon," for which service the Pope twice made him the private offer of a cardinal's hat. He revived the terrors of the Star Chamber and the High Commission. In his superabundant care of the English press he thinned down the number of printers authorised to carry on their trade in the metropolis, to the number of twenty, and decreed that any tradesman not included in the privileged twenty, who ventured to print a book should be publicly whipped. He aimed at gathering the whole teaching power of England into his own hand, and inflicted upon innocent men, who claimed for

* The following facts are drawn for the most part from Hume; *Histories of England* by Echards and Rapin; *The Church History of Britain*, by Thomas Fuller; and *The Fall of the Monarchy of Charles I.*, by S. R. Gardiner. Longmans, 1882.

themselves nothing more than the common rights of conscience, cruelties and indignities which it is impossible to read without a shudder. It is a dark winter's day in London in the year 1637. John Lilburn, a youth of twenty, who has just returned from Holland, is conveyed from the Fleet to Palace Yard, on the charge of having printed Puritan works at Rotterdam. He denied the charge, but was sentenced by Laud to be publicly whipped through the streets, and afterwards placed in the pillory. Because he preached to the bystanders while undergoing his punishment, the Court of the Star Chamber ordered him to be gagged. That order was quickly followed by another. The warder of the Fleet was directed to place him in irons, and to keep him in solitary confinement where "the basest sort of prisoners are used to be put." And as his friends were neither allowed to visit him nor supply him with money, he lay there half-starved. But his sufferings were light in comparison with the cruelties inflicted upon Prynne, Bastwick, and Burton, whose ears the common hangman "hewed off." "The hangman," wrote one who was an eyewitness, "burnt Prynne in both the cheeks, and because he burnt one cheek with the letter the wrong way he burnt that again." On what principle was it that a procession of High Anglicans, the other day, marched to Tower Hill and there commemorated the death of the man who was the author of these revolting cruelties as the death of a martyr? Had he not been impeached by the national Parliament? Had they not found him guilty of high treason? He had lifted the axe, and was about to bring it down upon the fundamental laws of the realm, upon the very root of the free constitution of England. The martyred Laud, indeed! The London populace, who had actually witnessed the cruelties he inflicted, gave him a very different title. They said to each other, under their breath, when they met in the streets, that he was "the captain of the army of the devil in his war against the saints." One day they took a copy of the Star Chamber decree, and cut off the corners of it as the ears of Laud's victims had been cut off. They then nailed it to a board, and drew round his name a broad heavy ink-mark, and wrote under it this inscription:—"The man that puts the saints of God into a pillory of wood stands here in a pillory of ink." Pillories of wood rot: pillories

of ink-printed facts form a part of the world's imperishable literature. It is in one of these—a pillory that will last as long as the English language itself—that Laud stands out in view of the ages.

It is to the honour of many noble-minded Anglicans, who were the contemporaries of Laud, that they, like Kingsley, two centuries later, were shocked at the cruelties he inflicted upon the Non-conformists. They had no kind of sympathy with his high-handed intolerance. They could not but feel that he was too small and reckless a man for the great and responsible position which he held. It must have been evident to them that, although an intense lover of ecclesiastical buildings and worship and the like, yet, in relation to those who held different religious beliefs from his own, he was utterly devoid of that breadth of judgment—that higher spiritual enthusiasm—that deeper sympathy with men as men through all the clash and clang of party conflict—which is characteristic of the highest type of intellect. He altogether lacked that larger charity and wider toleration which alone could make it safe for a man to stand, as he stood, at the helm of the Church and the State in the stormiest hour of the seventeenth century. There was a point beyond which it was no question of party at all. Impartial men of all theological and political creeds must have clearly seen that Laud's course could only have one end. They saw that so long as he and the king of England, over whom he had gained complete ascendancy, were recklessly going one way, and the English people and the moral laws of God were irresistibly going another way, nothing upon the earth, nor above the earth, could prevent a terrible collision. It was inevitable and imminent through the resistless working of a law thus described by Robert Browning:—

“The injurious idle stone
Rebounds and hits the head of him who flung,
Causeless rage breeds . . . rageful cause,
Tyranny wakes rebellion from its sleep,
Rebellion say I?—rather self-defence,
Laudable wish to live and see good days.”

That law has carried up the deeds of the impenitent wrong-

doer and rounded them out into the bolt of doom, which is now ready to fall. Swift-footed Nemesis is in sight. The time is ripe. The hour is come. The tall structure of tyranny, built up over the God-given freedom of the soul, is shattered from the top to the bottom as by a bolt from heaven. It falls with a crash. Down it comes—mitre and crown, prelate and church, king and kingdom—down, down, all down! The British nation is completely overthrown.

Is that great overthrow an utter ruin? Is it a total wreck of the nation? No. Not that, but rather the reverse, for its inner unity still holds firm in the life of the people. The religious, moral, and intellectual strength of the nation is not only unbroken and unimpaired, but it is awake and ready for a new departure. The men on whom the responsibility now rests are those who, through long years of struggle, had been unswervingly loyal to their country, to their conscience, and to their God. Their past training had fitted them for the present emergency. In the night of their perplexity they saw, not only the overruling Hand of God using evil as an instrument of good, but also the light of the celestial guiding stars. They rose to the work of the hour in the invincible strength of a new hope for the future of England.

All eyes are now turned to Cromwell. The sentence from the *Spectator* at the head of this paper, "it is, perhaps, the supreme glory of a man that he can appreciate his enemies, as Cromwell unquestionably did," points to the inherent fairness and magnanimity which fitted him to play a great part in a time of national disaster. He came to the front, called, as he believed, by a voice higher than his own, to place himself at the head of the nation. The great Independent quelled anarchy as well as tyranny. Round him gathered an army such as was never seen before nor since; it marched to the poetry of inspired bards, and its battle-songs were psalms of God-given victory. England rose to her feet and became a nation once more; in some sense a new and stronger nation. Her ideal was higher than it had been in the days of her greatest kings. She was more free, more law-abiding, more intelligent, more united and progressive at home, and more mighty abroad. The leader of the Ironsides, the victor of Wor-

cester, was, it should always be borne in mind, not the champion of a sect, but the defender and deliverer of the English people.

And here we touch one of the chief characteristics of our nonconformity—its national character. With the open Bible in its hands, it has all along made itself felt more or less upon the national life; it has been and is a growing power making for that righteousness which exalteth a nation. It survived the great reaction, which came upon it like a flood under the licentious reign of Charles II., and it lived on to take part in the Revolution of 1688, and the great movements which followed. The unbroken continuity of the religious life of England is owing partly—may I not say is owing largely?—to English nonconformity. There has been no moment in our history in which Christianity has not retained her hold over the most moral and intellectual section of our people. It is true that there have been violent changes. The Monarchical has been changed, as we have seen, for the Republican form of government, and our land has been stained with the blood of civil war. But, notwithstanding all that, there has been no single *break* in the *religious continuity* of our national life. Never yet in England, as once in France, has Christianity been abolished by a national decree! And wherein lies the difference in this respect between the two neighbouring nations? It lies in the fact that there has been in our country, through its crises of greatest change, an imperial race of God-fearing men—men who, with power derived from the Bible, have kept alive for themselves and their posterity the spiritual religion, the social virtue, and the moral righteousness which are the imperishable glory of enduring States. To that imperial race belonged the Nonconformists. In darkest times their hands were at work, now weaving, and now shielding from destruction, the strong web of national unity which runs on, unbroken, through the ages of English history, from the Bible of Wycliffe to the present moment.

(*To be continued.*)

ANABAPTISM.*

THERE are several grounds on which we bespeak for Mr. Richard Heath's volume on Anabaptism a specially cordial welcome. It is, in the first place, the first of a series of manuals—historical and biographical—issued by the Council of the Baptist Union, with a view to the better instruction of young people in the principles which, as a denomination, we exist to uphold. The general editorship of the series has been committed to Professor Gould, of Regent's Park College, who will be aided in his work by such writers as the President of the Baptist Union, the Rev. J. G. Greenhough, M.A.; the Rev. David Davies, of Brighton; and others of equal ability. That such a series of books is imperatively needed, no one acquainted with the condition of our Churches will for a moment deny. Baptists are not behind other people in a general acquaintance with the Bible, and with the theology founded upon it. They are familiar with the Scriptures of both the Old and New Testaments, and have, as a rule, very definite ideas of what we commonly understand by the Gospel, the doctrines of grace, and the principles and method of Salvation. They are also conversant with the proof passages relating to baptism, and have no difficulty in understanding that it is a rite which presupposes repentance towards God, and faith towards our Lord Jesus Christ; though even on this point more direct and specific teaching from our pulpits is to be desired. Our distinctive principles might, with advantage, be more frequently elucidated and enforced. It is not sufficient to know that baptism is immersion, and that it is to be administered only to such as avow their faith in Christ. We must show the rich symbolic force of the rite, its bearing on other, and what may seem to be, and indeed are, more important matters, and the risks involved in unscriptural views of it. As Protestants we are bound to show why we cannot bow to the authority of the Pope; as Nonconformists why

* "Anabaptism: from its Rise at Zwickau to its Fall at Münster, 1521-1536." By Richard Heath. London: Alexander & Shephard.

we dissent from the Church of England ; and, as Baptists, why we reject the Pædo-baptism practised by all the Churches save our own. The reason for our separate existence must be clearly understood. Equally desirable is it that there should be a wider and more thorough acquaintance with the leading facts of our denominational history, with the labours, conflicts, sacrifices, and persecutions, the enterprises, triumphs, and progress of which that history is a record. It is to meet this need, and to render this service, that these Baptist Union Manuals have been projected.

The word "Anabaptism"—a second, or re-baptism—is generally used as a term of reproach. It has an historical as well as an etymological meaning, and describes a movement which was political and social as well as religious. "It is," as one authority declares, "properly applied to a set of fanatical enthusiasts, called the Prophets of Zwickau, in Saxony, at whose head were Thomas Münzer (1526), and others, who appeared shortly after the beginning of the Reformation." The same authority tells us that the name Anabaptist is disclaimed by the more modern opponents of infant baptism, both on the Continent and in Great Britain, though certain High Church papers habitually speak of us as Anabaptists. We repel the accusation implied in the word ; but not because we are eager to disown all kinship with the men to whom it is "properly applied." The Anabaptists of the sixteenth century are generally known only as they have been painted by their adversaries, and the portraiture is often false, cruel, and malicious. What man or body of men would be willing to accept as accurate the representations of their bitterest opponents ? Would succeeding generations have a fair idea of Mr. Gladstone's character and statesmanship if they were compelled to judge of him by the unscrupulous and malignant representations of scurrilous Tory pressmen, and the envenomed attacks of politicians of the baser sort ? English Puritans, Scotch Covenanters, and German Reformers have all been painted in the darkest and most forbidding colours. Certain Romanists speak of Luther as if he had been an incarnate devil. The early Christians were denounced by their persecutors in terms which could have been justified only when applied to criminals of the deepest dye, such as adulterers, murderers and cannibals.

It is exactly a quarter of a century since the late Rev. William Robinson, of Cambridge, urged from the Chair of the Baptist Union the necessity of such an investigation into the life and character of the Anabaptists of the sixteenth century as Mr. Heath has so laboriously and successfully conducted. "It is more than time that all lovers of truth—and especially English Baptists—should be better informed. Slight blame can attach to them for past ignorance for, to record the tale of our predecessors a large volume would be required, and an amount of research, from which a diligent compiler might well shrink. The materials exist chiefly in the Latin, high and low German, and the Dutch languages; and, inasmuch as they come chiefly from hostile pens, they demand no common discrimination. Would that some of our men of fortune, leisure, and learning would give themselves to the task." Happily that task is now accomplished. In less than 200 pages Mr. Heath has presented the results of many years' patient and painstaking research, and shown to the world what these reviled men really were. On the period in question he is an acknowledged authority. He has the facts at his finger ends, and as those who are acquainted with his "Edgar Quinet," and other works, will admit, he possesses, in an exceptional degree, the gift of lucid and orderly argument, and the charm of a graceful style. Nine readers out of ten, however minute their acquaintance with this period, will rise from the perusal of Mr. Heath's book with a more distinct and accurate idea of Anabaptism than it would be possible to acquire in any other way.

The story of the lives of Storch, Stübner, Münzer, of Kloproyo, Vinnen, Staprade, Rolt, Hubmaier, Wagner, Denck, Hoffman, and various others, is succinctly and graphically told, enabling us to understand, as has hitherto been impossible, their principles, their preachings, their conflicts with the civil and ecclesiastical authorities, their cruel sufferings, the martyrdom of multitudes, and the fanaticism and excess which became associated with the movement, especially at Münster.

Mr. Heath has made it clear to the dullest understanding that the peasant war was not, as has been too generally assumed, due to Anabaptism. There were revolts long before it arose, and even before Luther appeared on the scene. These were due to

the terrible oppression which prevailed. The sufferings of the poor were indescribable, and the sedition and turmoil which resulted from that oppression originated, not with Reformers or Baptists, but with the Roman Catholic peasantry. That thousands of the peasantry joined the Anabaptists, who were in sympathy with their plea for justice, need occasion no surprise. Another thing is clear—the principles of Anabaptism, as such, were an inevitable sequel of the Reformation. They are involved in the formula: “The Bible, and the Bible only, the religion of Protestants.” The excesses in Münster were no more an essential part of the Anabaptist movement than the horrors of the Spanish Inquisition, the slaughter of the Piedmontese, and the butchery of the Huguenots are an essential part of the Christianity of Christ. The movement attracted many who were not in sympathy with its inmost spirit, and it was, unfortunately, subordinated to political ends. Fanaticism became rife, and the movement was thereby disgraced. But the accounts which have come to us of the excesses in Münster must, as we have already hinted, be taken with more than the proverbial grain of salt. The sources of information are “thoroughly poisoned”—the words of spies and informers of the basest kind, answers to dexterously framed questions forced out of prisoners by the rack, the statements of inveterate enemies. It is only of recent years that the justice of the Anabaptist principles, as a whole, has been understood. How much statesmen, ecclesiastics, and social reformers have to learn from them, readers of Mr. Heath’s volume will be surprised to find. His epilogue is so admirable that we cannot do better than quote the greater part of it:—

“By its fundamental doctrine predisposed to seek the unity of humanity, Anabaptism was driven by the actual state of the world into an opposition to the essentially worldly—an opposition far more real and serious than that of the churches, which taught that there were two races of men: the one reprobate, the other elect. Its test, obedience to the commands of Christ, made it impossible for it to admit that those who, calling themselves Christians, yet neglected this duty, were other than rebels to the only true King. Of the men and women of goodwill, who expressed their desire to obey Christ by being baptized into His

death, the Anabaptists sought to form communities wherein His Kingdom would be acknowledged, His laws obeyed, and a holy society formed. Those who accepted this sign of allegiance to Christ, and continued to manifest their faith by obedience to His commands, were, according to the Anabaptist ideal, no longer under the yoke of the world, Christ being their only Lord and Master, and none else. If they obeyed the laws of men, it was for the sake of love, and then only so far as these laws did not interfere with loyalty to Christ.

“This attitude produced intense animosity in the minds of the rulers of Christendom, who saw in it a direct attack on the base of their authority. But in the degree in which the powerful persecuted the Anabaptists, the People regarded them with confidence and affection—a state of things which naturally led the powers that then were to consider Anabaptism their most dangerous foe, and to resolve upon its extermination. But the persecution only served to increase the sympathy of the People with Anabaptism. North-Western Germany and the Northern Netherlands became Anabaptist in spirit. The fusion of Anabaptism and the social-democratic movement in those lands, and more or less throughout Christendom, was complete by 1535. It is difficult, if not impossible, at that time to disentangle one cause from the other. The struggle came to a head at Münster, and the World-Church triumphed.

“Tragical as is the story of the Münster Kingdom, it is of enduring benefit; for it remains a beacon to warn all who believe in a Christianity at once spiritual, free, and democratic, that the world cannot be fought by the weapons of the world. And the word ‘weapons’ is not to be confined to military arms, but to be understood in a wide and general sense. The Christian churches, societies, and individuals, who make the vain attempt, unless quickly arrested, as were the Münster Anabaptists, end by becoming more worldly than the world, and in doing things which become scandals and stumbling-blocks. But simple as this lesson is, there is none more difficult to learn, and never did it seem more so than in our own strangely sophistical age.

“The fall of Münster was an awful moment for Anabaptism. Having testified for their faith with a great company of martyrs,

its adherents were now pilloried as criminals, for whom no torture could be too severe, no death too cruel. And the voice of Anabaptism still cries through the ages, 'Is it nothing to you, all ye that pass by? behold and see if there is any sorrow like unto my sorrow.' For what can exceed the woe of those who believe themselves led of God, and yet at last appear to fall under the power of the devil? The Anabaptists seemed to go into darkness and not into light. But it was not so. Reality—that is to say, God Himself—took the place of clouds and mists, phantasy and vision.

"Anabaptism is not dead; it slumbers in the heart of the Poor Man, and will assuredly rise again. For the voice that proclaimed liberty of conscience in Christendom, to which, therefore, we owe all that results therefrom—liberty of thought, liberty of worship, free speech, and a free press—the voice that proclaimed the Common Life to be of far higher importance than the individual life, the true Community to be the Divine unit rather than the individual, the family, or the nation—that voice cannot be hushed in any tomb, or kept silent under the heavy stone of conventional religion. For that voice is not in one man only, but in all. It is the eternal conscience of the universe, the Light which lighteth every man, the Lamb slain from the foundation of the world. It cries for justice from all to all, for love from all to all. It knows no favourites, makes no distinctions. But all who will share the joy hidden in its sorrow must be willing to endure its conflicts and humiliations, to hang upon its cross and enter its tomb, and so to arrive at the land where Justice and Love reign victorious. For there is no real crown in the universe but the crown of thorns. The only head that will for ever remain royal is the head of the Sufferer."

THE GOSPEL ON THE CONTINENT. Incidents in the Life of James Craig, D.D. Edited by his Daughter. London: Hodder & Stoughton. Price 6s.—This is the story of a life that has been mainly spent in colportage and tract distribution in Germany and other parts of the Continent, more recently in Norway and Sweden, Poland, Roumania, Finland, &c. Dr. Craig was educated as an Irish Presbyterian minister, for which position he was well adapted, but the career he subsequently selected was plainly the one God designed for him. The book abounds in interesting and often thrilling incidents, such as will enliven both speeches and sermons.

A BLAMELESS MINISTRY.*

THE Apostle Paul, writing in his second Epistle to the Corinthians concerning himself and his co-workers, uses these words: "Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God." The subject set before us in these words is a blameless ministry, and how important such a ministry is I need not say. If possible, let us have a learned ministry, an eloquent ministry, a zealous ministry; but learning, eloquence, and even zeal are things of small account in comparison with blamelessness. But how does Paul describe such a ministry? The Apostle describes the blameless ministry both negatively and positively—negatively, "giving no offence in anything"; positively, "in all things approving ourselves as the ministers of God."

It is important to observe that there are some people who are very apt to take offence when no just cause of offence is given. There are people who delight in finding fault, who, in fact, go to church and chapel for that very purpose. If these people were however, satisfied with finding fault, we might not have much reason to complain of them. But, failing to find fault, they will invent a fault, and if they do find such a thing they will magnify it, multiply it, and make it the ground of many evil surmises. Most men discover at an early period of life the truth of the adage that "there is no pleasing everybody"! It is certainly a discovery that at a very early period of his work forces itself upon every Christian minister who may aim to do it.

But Paul spoke of himself as "giving no offence in anything." Well, perhaps, good man, he never did; but, whether he gave it or not, there were many who took it—not only Jews and heathen, but some Christians also took offence and chose to speak evil of him. This very epistle itself is a proof, being in a great measure taken up with a defence of his character and conduct against his spiteful

* Substance of an Address delivered to the Students of the Lancashire Independent College in July, 1881. By the late Rev. HUGH STOWELL BROWN, of Liverpool.

slanderers, most of whom had actually been converted under his ministry. In fact, I do not think that any minister can expect so to act as that none will take offence. Not that I have reason to complain, for, conscious of many failings and shortcomings, I have had much reason for great surprise and thankfulness that, when fault may have been found without going far to seek it, my friends have, in their patience and charity, overlooked it and forgiven it. But I have known men in the ministry who have not been so generously dealt with—men made offenders for a word, whose conversations, whose sermons, whose very prayers, and whose silence even have been carefully and malignantly scanned with a view to the discovery of faults. Still, while offence is at times mercilessly and unjustly taken, it is perhaps often needlessly and unjustly given, and we must acknowledge that those offended have really some reason to be offended.

For instance, it is a just ground of offence if a minister is so inattentive to his studies as to offer his people very poor and meagre instruction on the Lord's-day. True, congregations may expect too much, and not even then expect very much; but they have a right to expect the best their pastor can give them. If they have reason to know that the time he might have given to his preparation has not been given, and that through such neglect the result on the Lord's-day is disappointing, they are not to be blamed if they blame his ministry. It is also possible for a minister to appear in his pulpit with such tiresome frequency that his friends may long for an occasional change, and such a change might do good to all concerned; but if a minister is often absent when he might be present, or does not so much care, or is supposed not to care much who occupies his place in his absence, he must not be surprised if his ministry is blamed. Or if a minister does not endeavour so to divide the word of truth that each shall have his portion, and a portion worth having; if in his discourses he fails to set forth clearly and earnestly the great truths of the Gospel; if he offers his people mental and moral philosophy instead of Christ and His Cross; if he makes the staple of his sermons a defence of Christianity against objections which perhaps not one in a hundred of his hearers knows anything about, nor ever would have heard of if he had not most unwisely

suggested them; if his addresses are so overladen with imagery, so stuffed with anecdotes, and so garnished with bits of poetry that what little of reality is in them is almost lost, then he gives just cause of offence, and his ministry ought to be blamed, and he ought himself to be the first man to blame it. It has been said that some have found sermons in stones, but how many have found stones in sermons?—not precious stones either, nor even whetstones, that were useful for sharpening, but something more like paving-stones. When a sermon is as cold as a stone, as hard, as heavy, as indigestible, and as worthless as a stone, then no wonder if the ministry is blamed.

Then there are others who give offence by not being so friendly and familiar with their people as they ought to be. The gossiping minister, who goes from house to house talking of all kinds of trifling things, is to be blamed, and so is the minister who is such a respecter of persons as to be on intimate terms with a few families and be indifferent to all the rest. But quite as blameable is the minister who hardly ever crosses the threshold of his people's houses, and fails in those expressions of personal interest and sympathy which absolutely nothing but visiting the people in their own houses will enable a visitor to show and to prove. In these times of active philanthropy, a minister is expected to take part—and a prominent part, too—in the affairs of many institutions and in the advocacy of many causes. Committees and platforms, of which our forefathers had no knowledge, are now so numerous, and seem to be so dependent upon ministerial support, that ministers are far too much withdrawn from their proper work. I often wish with all my heart that there were fewer of these institutions and causes—some of them very remote indeed from true Christian service—some of them mainly political, and such as bring ministers at times into very queer and questionable company. Ministers should clearly understand that there is one institution—one cause—which, in its full working, embraces all that a minister has been specially called upon to take part in, and that is the Church of Christ. The Church of Christ in itself might be considered as a missionary society, a Bible society, a temperance society, a young men's Christian association, a friendly society, a peace society, and the best society for the improvement of the people's dwellings, through

the improvement of the people's morals, as well as a Liberation society. Let all church work be done wisely and vigorously, and it will be found to include all, or nearly all, that in religious, social, or political life we as Christians, and especially those who are Christian ministers, have any great need to engage in and promote. If we throw ourselves into all manner of movements, agitations, leagues and alliances, we cannot do our church work as it ought to be done, and our ministry will be deservedly blamed.

"Giving no offence in anything." There is a way in which these words may be read against which we should be on our guard. We are told that as ministers our rule should be to be "all things unto all men." The rule is a good one, and it was Paul's rule; but a man needs to be something like Paul before he can venture upon its personal application. Paul might be all things to all men to good purpose; but neither you nor I can equal him in that. It is not every man who can stand in Martin Luther's shoes, and we may get into a very miserable muddle if we try to be "all things to all men." In fact, I am not so sure that even Paul himself succeeded always. We may so be all things to all men as to be nothing in particular to any man. We may be so anxious not to give offence as to be unfaithful to the truth itself. Let us not forget the warning words, "Woe unto you when all men speak well of you." I have known men who very nearly came up to the mark of "giving no offence in anything"—men very careful, very cautious; but they were men who were afraid to take part in any movement, however good, if it were unpopular, and equally afraid of acting independently, and of boldly speaking out their minds in regard to things of which in their hearts they disapproved, if at the time they were fashionable in the religious world. When it is only for the sake of leading a quiet life and escaping opposition and reproach that such men thus avoided giving offence, it may be justly affirmed that their position is selfish, mean, cowardly, and contemptible.

For it must be borne in mind that it is not to the people alone that you are to be careful not to give offence; neither is it by the people alone that you may be blamed. The Person whom, first of all, the minister ought to be careful not to offend, and whose blame, first of all, he should be anxious not to incur, is his Divine Master.

There is a Godward, as well as a churchward and a worldward meaning to the passage, "Giving no offence to any." If we have men only in view, whether worldly men or Christian men, as we strive not to give offence in anything, we are very certain to fall into the infinitely more serious fault of giving offence to our Lord. We can escape giving much offence to both the church and the world if we keep back some parts of the counsel of God, if we prophesy smooth things, if we strongly condemn those things which our hearers have no mind to commit, and spare those in which they indulge. If we abate something of the high demands of Christian holiness, and explain away, down to the low level of the world's opinion and the world's practice, what the Lord Jesus Christ said concerning such sins as covetousness and revenge, and such virtues as self-denial and forgiveness, we may escape no end of blame from men; but what will our Lord Himself think of such trimming and finessing? For the most part, the experience with which Paul was so familiar was very different from ours. To "stripes, imprisonments, tumults," and I hope "fastings," we are all strangers; but we ministers, like other men, yet have to endure trouble and sorrow. Let us, then, seek, by patient endurance of sorrow, to "approve ourselves as ministers of God."

Let us also further seek this by the acquirement of knowledge. There is in these days, I fear, a very needless and foolish tendency to disparage knowledge—I mean religious knowledge, in the wide and deep sense of the word in which it is understood in an institution like this. There is a great demand for what is called simplicity—which I find generally means silliness—silliness in sermons, silliness in hymns, silliness in ritual, until the whole business of religious worship comes to be a sort of baby play, hardly worth a thoughtful man's consideration. It must, however, be admitted that for some simple people the alphabet of Christianity may be enough; but he who would approve himself a minister of God, in a blameless ministry for all men, must be a man of knowledge, a man of constantly increasing knowledge, a man in whose large acquaintance with the truth and insight into the deep things of God, intelligent and earnest and inquiring Christians can place confidence, and from whose diligent studies of the Word they may derive edification. As ministers we are,

too, to be long-suffering towards those who oppose the truth, kind to such in the church ; and to have love for all men—principles which betoken a fine, generous, sympathetic nature, without which we shall not approve ourselves either to God or man.

Further, by the Word of God, clearly explained and earnestly preached, by the power of God accompanying your word and confirming it, and last, but not least, by that best of all armour, a righteous life, you are to show that you are ministers of God. There is a curious sort of abuse which some people heap upon the ministry, which takes this form—the charge that we are a set of impostors who trade upon the people's credulity to serve our own ends. I need hardly say that if you wish to live by imposture you may find in some other professions a more gainful kind of deception. . . . Do not heed such foolish misrepresentations, but show rather by your honest work that you honestly earn whatever you obtain of this world's goods, and that, unlike most other occupations, the Christian ministry is one in which very much work is done without any pecuniary recompense, or even thought of it. Men who, to oblige the best master in the world, would not work two minutes beyond the stipulated time ; men who, without an extra wage for these two minutes, would even allow a precious piece of mechanism to be spoiled or ruined, cannot understand how ministers can do anything for love ; and so by their own mean and miserable nature try to "measure other people's corn by their own bushel."

I would urge you also to show to others a joyfulness in the Lord which the world cannot either give or take away. Poor most of you are, and poor you are likely to be, but poor and not, after all, I hope, repining at your poverty, if only you can make many rich with "the unsearchable riches of Christ."

It is a great honour to have been invited to address you to-day. I can speak of only one thing which ought to qualify me for the task. I have had an experience in the Nonconformist ministry of thirty-five years, all spent in the pastorate of one church, situated in one of the chief centres of English life and English trade, and therefore I have some idea of the duties, the difficulties, the trials, and the joys of a minister's life. I have had my share of them all, and a very large share of the last mentioned—a minister's joys. It may be

some encouragement to my young friends who are about to enter the ministry to hear me say, with all sincerity and with no hesitation, that with my full and vivid recollections of this long space of time, had I to choose a life work, there is no other I would look at as worthy of comparison with that which I have been engaged in from my youth, and of which I am as little wearied now as when I began it so long ago. I say this not as having the slightest respect to any future recompense or reward. Perhaps the less any of us say about that the better, for none of us get beyond the merely "unprofitable servant who did that which it was his duty to do." That future recompense apart, the work is in itself a grand recompense; and in proportion as we are good and faithful servants, we shall find it to be an entrance into, and an abiding in the joy of the Lord.

MORNING HYMN.

DAWN of our spirits, Thee we bless;
 Our hearts, by morning light renewed,
 Would witness to Thy loveliness,
 And utter our deep gratitude.

Renew our life and liberty,
 Roll the entombing stone away;
 From earthly grave clothes set us free
 To step from darkness into day.

Thy praises morning hymns resound
 O'er all the earth with ceaseless lays;
 As welcome dawn moves circling round,
 And wakes each land to sing Thy praise.

This day may have its scenes of joy,
 Be near, and make them gladder still;
 This day may bring some sad annoy,
 Be near, and then we fear no ill.

We long that changeless home to see,
 Where Thy blest presence is the light;—
 The morning of eternity,
 The day that never knoweth night.

J. H. C.

BROUGHT INTO THE WILDERNESS.

“And I will bring you into the wilderness of the people, and there will I plead with you face to face.”—EZEKIEL xx. 35.

EZEKIEL, who had been trained as a priest for service in the Temple, was a younger contemporary of Jeremiah, by whose teaching he was apparently largely influenced. He was carried into captivity with Jehoiachin, when Nebuchadnezzar took possession of Jerusalem, and was one of a community of exiles at Tel Abib, on the banks of the River Chebar. Like the other prophets, he had to rebuke his kinsmen for their deliberate and persistent sinfulness—the formality and hollowness of their religion—their idolatry and the vices to which it led. His ministry, like the ministry of all true teachers, was one of judgment and mercy; of judgment, because of actually existing sins, which must be censured, repented of, and abandoned; of mercy, because sin is condemned that the sinner may be saved. The people were passing through a time of suffering and loss, of punishment and discipline, but it was for the sake of their ultimate restoration.

In this chapter Ezekiel recurs to the foundation of the Jewish nationality in the deliverance from Egypt, and the journeyings in the wilderness. The experiences of the wilderness impressed themselves strongly on the national mind, and were continually alluded to by the prophets, because of their typical significance. The years spent in the wilderness—in seclusion from the great world powers—were a valuable and indispensable preparation for the conquest and occupation of Canaan as their permanent home. Thus should the exiles be gathered out of the countries wherein they were scattered, and in the wilderness of the peoples, trained for the privileges and responsibilities of the Restoration. The wilderness referred to may be the Arabian or the Babylonian desert, the great barren plateau which stretches from the Jordan to the Euphrates, but the word is used mainly, if not entirely, in a symbolic sense, as denoting a process of punishment and purification, of face to face contact with God, in which the people should be brought under conviction of guilt, and led to plead for mercy. We need offer no apology for seizing on the principle

which underlies the words, and showing how it is illustrated in the lives of God's people in our own, as in all ages of the world.

I. *The wilderness into which we are brought.*—A wilderness is suggestive of enforced retirement, seclusion, and barrenness. We may pass through the experiences it symbolises amid the fairest scenery, the most fruitful fields and in the streets of the populous cities. It is possible to be alone in a crowd, to be surrounded by a surging mass of living beings, with whom we have no ties of sympathy, and between whom and ourselves there are thick walls of indifference, prejudice, and ill-will, and with whom we have as little fellowship of love and service as though we were separated from them by vast and impassable continents. So we take it to be here. The experience denotes—

(1) *A sense of solitude*, a feeling of loneliness, of separateness from others, in which we realise the distinctness and individuality of our life. We are made to feel the weight of our personality and something at least of what it involves. We gain a new and deeper insight into the grand and awful meaning of that familiar word of one letter, which we often use so thoughtlessly—the word I—I, with my own life and need and duty; I, with my weakness and guilt; I, with my responsibility and opportunity; I, as distinct from everybody else, with a life as real, a need as urgent, an opportunity as ample, a liability to judgment as certain, as though not another being existed in all the vast universe of God. It is a great moment for a man when he awakes to the full sense of his personality. The discovery of it is a crisis never to be forgotten.

(2) As a step towards this *we are often incapacitated for active work*, and unable to take our part in duties which have become diversions. We become so occupied with things external, with buying and selling, with eating and drinking, with business and pleasure, that we forget the life within. We are so absorbed in the means of living that we fail in any worthy sense to live. Our attention is so fixed on the earth, on its gold and silver, its pursuits and rewards, and its manifold ministrations to the body, that we cannot see those heavenly things which minister to the soul, and so God seals our hand and stays our work that we may feel the power and attend to the needs of the life within.

3. We are *withdrawn from the influence of others* and thrown absolutely on ourselves. We are naturally susceptible—often too susceptible—to the influence of companions and friends. The weaker are swayed by the stronger, the dull and commonplace by the clever and sprightly. This is a good thing when the stronger are also wiser and holier, but is hurtful when they are the reverse. Some of our subtlest and most dangerous temptations arise from claims which are advanced in the name of friendship. More is asked than ought to be yielded; and many a true man has had to resist the importunity of those who weakly loved him, as Christ resisted Peter, with a “Get thee behind me, Satan, for thou savourest not the things which be of God.” Blessed are they who in such circumstances can say, “I am alone, yet not alone.”

4. *Affliction*, in some form or other, *tends to isolate us*. We are made to suffer, whether it be “in body, mind, or estate.” An illness or a disease, accompanied with physical pain, the loss of property, bereavement, and the cruel estrangement of friends are not uncommon experiences, and we wonder what they can mean. Are they a rebuke for our sins? Why have these chastisements come upon us? Why this loneliness? We are left without our ordinary supports and pleasures, and cut off from external aids, that we may be brought into contact with that which is essential and abiding, the ultimate source of all life and power.

5. And where there is no outward trouble there may be *great weariness of soul*; a sense of the nothingness and misery of life apart from God; the feeling that everything is “stale, flat, and unprofitable;” that neither wealth, fame, nor pleasure can bring content. We are as those who perish amid plenty—we spend our money for that which is not bread, and our labour for that which satisfieth not. Notwithstanding all our planning and toiling, our restless ambition, and our eager hoarding, it is with us “as when an hungry man dreameth and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint and his soul hath appetite.” Thousands are in a wilderness like that!

II. *The august Presence which meets us in the wilderness*.—“I will plead with you there face to face.” In the conditions of mind described we have a conviction that we are under personal deal-

ing. We have realised the fact of our own personality, but we learn also that there is another personality with whom we have to do. We awake to a sense of the reality of God—the nearness of the great I AM, whose we are and whom we serve. If it is a great moment for a man when he awakes to a sense of his own personality, it is a still greater when he awakes to a sense of the personality of God, and feels that he has to do, not with a system of nature, a code of laws, a stream of tendency, the customs of society, and the claims of expediency, but with a living personal God—the reality of God! And the greatest moment of all to a man is when his personality is reconciled to, and so becomes one with, the personality of God, and he sees that the secret of all moral and spiritual blessedness lies in the heartiness of his prayer, “Lord, what wilt THOU have *me* to do?” This conception carries with it the most momentous change we can conceive.

God meets us in the wilderness, and He there holds up to our view the mirror of the law; for by the law is the knowledge of sin, and henceforth our indifference, our ingratitude, and rebellion appear in a new light. We see the baseness of it all; for it is against not only an Almighty Ruler, but a loving and generous Father. We are startled with a view of the consequences of our sin, leading as it does to condemnation and death. We are appalled at the ease with which God can accomplish our destruction; for it is in the wilderness we hear the voice crying, “All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth because the Spirit of the Lord bloweth upon it; surely the people is grass.”

“Face to face!” But can a man see God’s face and live? The Israelites shrank from contact so close and searching, and pleaded with Moses, “Speak thou to us; but let not God speak with us, lest we die.” (See also Job xlii. 5, 6; Isaiah vi. 5; Rev. i. 17.) To meet God in the wilderness is to feel ourselves undone. But a sinful man must be undone before he can be made a new man in Christ.

III. *The purpose of the meeting.*—“I will plead with you.” Our presence in the wilderness creates for God an opportunity of reaching our reason and conscience. He speaks and we hear. We are no longer under the spell of earthly voices, under the false glamour of the world; illusions are dispelled, and things appear in their true

light. God appeals to our sense of duty, our instincts of right, our feelings of honour and gratitude, and we are constrained to take sides with Him though it be against ourselves. But the matter does not end there. It were easy for God to condemn and destroy us, but He seeks rather to win our love. He pleads, as in other words spoken by this same prophet, "Turn ye, turn ye, for why will ye die?" dissuading us from sin and death, and drawing us towards holiness and life; promising forgiveness and cleansing, as in the entreaty, "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool."

This also is the meaning of verse 37: "I will cause you to pass under the rod, and will bring you into the bond of the covenant." The rod is not an instrument of punishment, but the shepherd's crook, under which the sheep pass every night into the fold, that the shepherd may be assured of their safety. This meeting with God in the wilderness is also a testing process, "purging out the rebels," proving what manner of men we are, of what metal we are made, and whether we be of God or no. Those elements of our nature which are akin to God leap out towards Him, and all that is of a contrary kind drops gradually away. The virtues and graces of the Christian character unfold themselves in new combinations of beauty, even as the flowers respond to the kiss of the sunshine and absorb the genial influences of the dew and rain. The experiences of the wilderness are thus the salvation of those who wisely and trustfully accept them. And "the people who were left of the sword" (who were not cut off in their sins and punished according to their deserts with sore destruction) "have found grace in the wilderness," even the grace which pardons and sanctifies and preserves us unto everlasting life. Let us not, therefore, despair because we are led "by the way of the wilderness." Nine out of ten of us could be saved in no other way, and after we have reached our heavenly inheritance we shall acknowledge, in no stinted terms, that God has led us in the good and right way. With the victors on the shore of the sea of glass mingled with fire we shall celebrate His glory. "Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of Saints."

EDITOR.

SOME MEMORIALS OF THE HOLLIS FAMILY.

BENEFACTORS OF YORKSHIRE, LONDON, AND HARVARD COLLEGE, AMERICA.

(Concluded.)

IN connection with this family, an event of great interest to all lovers of Christian song occurred in 1702. For nearly two centuries the name of Isaac Watts has been a household word in Christian families. His writings are known and appreciated throughout Christendom. No Lord's-day passes but his hymns and psalms are sung by myriads of voices. His stainless character has given a charm to every event of his life. In the diary left by Dr. Watts, and published in Milner's *Life of the poet*, is this entry:—"This year—viz., 1702—by slow degrees removed from Newington to Mr. Thomas Hollis in the Minories." At this time Watts had become sole pastor of Mark Lane. He was much out of health, and found it more convenient to live at the Minories than at Newington, where he had previously resided. Here he dwelt for eight years. It is doubtful to which Thomas Hollis he refers in his diary, as both were living at this time. Milner says Thomas Hollis, sen.; Paxton Hood gives Thomas Hollis, jun. Our knowledge of the household arrangements of the family is too limited to allow us to settle this point. Seeing that Thomas Hollis, sen., was at this time quite blind, the probability is that Watts, the invalid, was entertained at the home of his son. While a resident in this family in 1704, in consequence of the dilapidated state of the meeting-house at Mark Lane, Watts removed his congregation to Pinner's Hall, where the Hollis family attended. They worshipped there till 1708, when the new chapel at Bery Street was opened. The residence of Watts in this family formed an important era in his active and useful life. The publication of his numerous writings commenced while he was the guest of Thomas Hollis.

In 1706 appeared "*Horae Lyricae*," a volume of considerable size, and printed in a bold type. In 1707 his essay against "Uncharitableness" was published. In the same year was given to

the public a sermon preached at Salters' Hall, and his Hymns and Spiritual Songs.

Farther on in his diary Watts notes the time of his removal from the Minories. Under the date 1710 is the following:—"I removed from Mr. Hollis's, and went to live with Mr. Bowes, December 30, and John Marchant, my servant, came to me." It is not at all improbable that Isaac Watts was encouraged in the publication of his early writings by the kindly and considerate liberality of the Hollis family.

The space allotted to us is too limited to give a detailed account of all the benefactions of the second Thomas Hollis, both in his own and other countries. He sent educational books, including Dr. Watts' Catechism, into Wales, and also into the Highlands and Isles of Scotland. He assisted poor Baptist ministers in London. But America was the greatest receiver of his bounty. He established two professorships in Harvard College, one of Divinity and the other of Mathematics and Natural Philosophy, which are continued to this day. His first professor of Theology was Edward Wigglesworth, a most estimable man and a good scholar. The first professor of Mathematics and Natural Philosophy was Isaac Greenwood, a man of somewhat eccentric habits, but endowed with rare genius, and well skilled in his profession. Besides providing for these chairs of learning, he left an endowment for ten poor students who were not to be denied the privileges of the College because they held the views of Baptists. He accorded the treasurer twenty pounds a year for his trouble in managing the funds bestowed. He provided the College also with a philosophical apparatus, and founts of Hebrew and Greek types.

The first historian of Harvard College pays the following high tribute of praise to the Hollis family, with a special reference to the great benefactor of the College:—

"The College had already begun to engage the attention of one of the most extraordinary families that Providence ever raised up for the benefit of the human race. It is scarcely necessary to say that I allude to the family of Hollis, a family whose members in its several branches, and for more than a century, employed the fruits of their industry and economy in founding charities, erecting churches, endowing seminaries of learning, and supplying in various ways, at home and abroad, with little regard to sect or party, the moral, intellectual, and physical wants of their fellow-men.

"The aggregate of his (Thomas Hollis) donations was not much short of £2,000 sterling. So large an amount was never given to the College before by any one individual; and when it is considered that all this came from a stranger in a distant land, and from one of the then 'poor despised Baptists,' during the lifetime of the donor, and at a time when the value of money was vastly greater than it is now, what breast does not glow with grateful admiration?"^o

Thomas Hollis's American correspondent for more than a quarter of a century was Dr. Benjamin Colman, a minister of high reputation, large heart, and great versatility of mind. Colman was a resident in this country for some years; exercised his ministerial gifts first at Cambridge, and afterwards at Bath, where he met with Thomas Hollis, sen., at that time blind. His affection for the Hollis family continued through life, and when in 1728, after his return to America, he published in this country a volume of Sacramental Addresses under the auspices of several London ministers, including Dr. Watts, Edmund Calamy, and Daniel Neal, he dedicated the volume to Thomas Hollis, Esq.

Thomas Hollis was married to Hannah Legay. She was a woman of good position in society, and of high-toned character. She died in 1724. Her funeral sermon was preached by Dr. Hunt, from Psalm ciii. 13, 14. Seeing she was the lady who probably acted as hostess to Dr. Watts during his residence in the Minorities, any words about her must be of the greatest interest. Dr. Hunt says:—

"She was descended from a worthy family, eminent for religion and virtue. Mr. Legay, a merchant of great integrity and reputation, and Mrs. Williams, who was a gentlewoman, were her parents. The care they took to train her in the fear of the Lord succeeded so well, as that when she arrived at eighteen or nineteen years, she made a public acknowledgment of her faith in Christ, and of her resolution to express constant regards to the precepts of the Christian religion, and was received into the church of which the Rev. Mr. Griffith† was the pastor. She was careful to perform constantly prayer in her closet, and with great seriousness joined in with family devotion

* "History of Harvard College," by Benjamin Peirce, Librarian to the College. Boston, 1833.

† Either John Griffith, of Dunning's Alley, or George Griffith, of Girdlers' Hall.

and public worship. The respect she was early instructed to pay to ministers of the Gospel for their works' sake, did not prevent her from using her own judgment; which always gave the preference to such who informed the mind and imparted light, rather than to those who only or chiefly addressed the passions. In her later years she read pretty much, principally the Sacred Scriptures, to which she paid the highest deference, and some devotional works. By these means of religion she had attained great meekness and humility, and a calm and peaceful disposition. Her death was serene and calm as her life."*

Thomas Hollis lived seven years after the death of his excellent wife, and all his days were spent in doing good. Having no children of his own, he adopted his nephew Thomas (son of Nathanael) as his heir.

This admirable man, and eminent philanthropist, passed away to his rest on January 24th, 1731. His death was the occasion of great mourning and lamentation. Three memorial sermons were preached and published after his decease—one by Dr. Hunt, one by Dr. Benjamin Colman, his endeared and affectionate friend, and one by Dr. Edward Wigglesworth, the Hollisian Professor of Divinity in Harvard College. In addition to these tributes of esteem and admiration, Isaac Greenwood, the first professor of Mathematics, &c., on the Hollis Foundation, delivered a learned and philosophical discourse on the "Mutability of all Created Things," at the close of which he extolled the virtues of his benefactor and friend. The Professor's discourse was published, and was perused by the late Dean Stanley, who expressed admiration for the genius of the author.

In addition to the public expressions of feeling, an eulogistic poem was published by Dr. Sayer Rudd.†

Dr. Hunt said in his sermon:—

"When he was a young man he made a public profession of Christ, and joined himself to this society, of which he has been a member about fifty years. When business invited him abroad into France and other places, the New Testament was his constant companion."

* Sermon occasioned by the Death of Mrs. Hannah Hollis, wife of Thomas Hollis, Esq., sen. Preached December 20th, 1724, by Jeremiah Hunt. Dedicated to Thomas Hollis, sen.

† A Poem on the Death of the late Thomas Hollis, Esq. Humbly inscribed to Mr. John Hollis, brother of the deceased, by Sayer Rudd. London, 1731.

Dr. Colman's sermon was preached before the Honourable House of Representatives, and he received the thanks of the Court for his discourse. His text was, "Our friend Lazarus sleepeth."

"That which is singular," he said, "in the piety and benefits of Mr. Hollis unto these churches was, that though he was not strictly of our way, nor in judgment with us in the point of infant baptism, yet his heart and hand were the same to us as if we had been one in opinion and practice with him."

Dr. Wigglesworth observed

"that the expressions of his bounty were not confined to a party; and, indeed, by his ample benefactions for the encouragement of theological, as well as humane, knowledge among us, who are Christians of different denomination from himself, he hath set such an example of generous, catholic, and Christian spirit as hath never before fallen within my observation, nor, so far as I remember, within my reading. I hope the shining example he hath set us herein will be an irresistible inducement to those that shall have the government of this society in all time to come religiously to comply with the very modest reservations he hath made in favour of those of his own denomination among us."

Nathanael, the second son of Thomas Hollis, the founder of the family, does not occupy such a prominent and public position in the religious world as either his brother or father. It is certain that he was a contributor to Harvard College. He had a son named Thomas, who, as we have already noticed, became heir to his uncle Thomas's property. This third Thomas Hollis died in 1735, leaving a son also named Thomas, being the fourth of the name.

This last Thomas Hollis became the best known of all the family in scientific and literary circles. He was educated for the law, but did not follow up his legal studies. He travelled much on the Continent, having Thomas Brand as his companion. He was entitled to add F.R.S. and F.A.S. to his name. He had a great passion for literature and liberty. With the assistance of Richard Baron, of Leeds, he republished the works of Milton, Locke, Algernon Sidney, and other authors. Many of these books were most sumptuously bound and presented to universities in Switzerland and America. He corresponded largely with Jonathan Mayhew, of Boston, and was deeply affected at the death of that high-spirited man.

Thomas Hollis died suddenly in 1774, and was buried on his own estate at Corscombe, in Dorsetshire. Toplady, the sacred poet, was in the neighbourhood at the time, and wrote a most touching and sympathetic letter on the occasion, which was inserted in the *Gentleman's Magazine*. Many eloquent tributes were offered to his memory, one of the finest of which is found in Hutchin's "History of the County of Dorset."

"He was," says the historian, "emphatically styled the good Mr. Hollis. His generosity was not confined to the small spot of his own country. Considering himself a citizen of the world, he sought for merit in every part of the globe; but concealed his acts of munificence, content with the consciousness of having done well."

John Hollis, the third son of the founder of the family, was a man of great moral and religious worth, though not so conspicuous as his brother Thomas for his munificence. He married Hannah, the daughter of John Samford, of Redruth. They had eight children, three sons and five daughters. The names of his sons were Isaac, Samuel, and Timothy.

Samuel, a young man of great promise, died at the age of twenty-four. His funeral sermon was preached May 24th, 1724, from the text, "Remember now thy Creator in the days of thy youth." It is dedicated to John and Mrs. Hollis. The preacher said:—

"This lovely youth, in the dawn of his days, by a sudden and unexampled stroke, is immaturely snatched away. The care his tender parents took to form his mind to business and religion happily succeeded. He took care by reading proper books to obtain a due composure of mind, and with labour settled with the best writers just apprehensions of the being and attributes of God, of the distinction of mind and body, of a future state and the truth of the Christian religion."

Timothy, the youngest son of John Hollis, was well known in the world of science. He was a Fellow of the Royal Society. He died December 16th, 1790. He must have been of great age, as his name appears in the "London Directory" of 1736. Like his ancestors, he was a benefactor of Harvard College.

Isaac, the eldest son of John Hollis, died June 8th, 1774, the same year as that in which the last Thomas Hollis died. In some American correspondence his name appears as the Rev.

Mr. Isaac Hollis, but where he exercised his ministry does not appear. Ebenezer Turrell, in the interesting Life of his father-in-law, Dr. Benjamin Colman, refers to him as a respected and reverend Antipædobaptist minister. He took a great interest in the welfare of the North American Indians, and contributed liberally towards their education and spiritual advancement. He co-operated with the Rev. John Sergeant in what was called the Houssatounac Mission. At one period of his life (probably the latter) he lived at High Wycombe, Bucks. His house, situated in Easton Street, was of the Elizabethan order of architecture, and here his son John was born.

John Hollis, the second of that name, was the last male representative of the Hollis family. He died in 1824, and was buried in the spacious parish church at High Wycombe, where a tablet is to be seen on which his benevolence and other virtues are commemorated.* His portrait was painted by John Opie, engraved by Warren, and among his intimate friends was the celebrated Dr. Parr.

As an additional fact to show that the early members of the family were Baptists, we may note that, in 1716, the brothers Thomas and John acted conjointly in erecting a new Baptistery, or Baptisterion, in Paul's Alley, Barbican, London, for the use principally of Richard Allen's congregation. It was open for the service of Baptist churches on the payment of a small fee. It was quite an elaborate piece of workmanship for those times, and cost six hundred pounds.

“Thou, Barbican, dismiss thy fear, nor hide
That monument which stains the creatures' pride,
Thy baptisterion, where lov'd saints we see
Immers'd, an emblem, dying Lord, of Thee.” †

GILES HESTER.

* “To the memory of John Hollis, Esq., who during a long life unremittently practised the benevolent virtues of his ancestors. He expired at his residence in this town, on the 26th day of November, 1824. Aged 81.

“‘He delivered the poor that cried, the fatherless and him that had none to help him.’”

† Rudd's Poem on the Death of Thomas Hollis, Esq.

OUR SPRING MEETINGS.

BEFORE this number of the MAGAZINE can be in the hands of our readers, a full month will have elapsed since the close of our Annual Meetings in London, the last of which was held on April 28th. Looking back on them as we write, after the lapse of a fortnight, we cannot but feel profoundly grateful for the indications they afforded of the progress of our denomination, not only in numerical strength and in the grace of giving, but in unity of spirit and aim and zeal for the extension of Christ's Kingdom, both at home and abroad. Rarely have the Spring Meetings, as a whole, been so well attended; never were the speeches and sermons of a higher average; and never has there been displayed a more resolute determination to meet the demands of the work to which God has called us. We congratulate Dr. Booth and Mr. Baynes on the growing *esprit de corps* of their constituents, and on the prospects of a steady advance all along the line. It would be useless to refer in detail to the various sermons, addresses, and speeches, or even to chronicle the subjects with which they dealt; but we have often wished that the Council of the Baptist Union and the Committee of the Baptist Missionary Society would arrange between them for the issue, in cheap pamphlet form, of reports of all the meetings. Little more would be needed than a rearrangement of the type of, say, the special numbers of the *Free-man*, so that the volume might appear in a more convenient size and lend itself to preservation. Orders sufficient to cover expenses might easily be obtained from the ministers and delegates, and there would, we are convinced, be an ample return ensured. Naturally, the President's Address occupies the place of honour, and this year the honour is deserved on personal even more than on official grounds. The Rev. J. G. Greenhough's occupancy of the chair is not likely to be soon forgotten. "The Puritan Message to the Democracy" was a theme worthy of his finest powers, and his treatment of it was brilliant, incisive, and telling. His exposure of the futility of Socialism apart from Christianity, and of the oneness of much which passes as "The Social Gospel," was as able as it was timely. He was fulfilling no superfluous task in insisting on reverence for the past, and in claiming for the Baptists and Nonconformists of to-day that they are the children of the Puritans. On certain points he has unquestionably been misunderstood. On other points many of his brethren differ from him, but all of them admire his great abilities, and share his desire to see the Baptist denomination manifestly one. The estrangements of the past few years need not continue. "There is nothing to forgive; there are only some things to forget. They are almost forgotten; let it be altogether." The Rev. James Baillie's paper on "The Betting Fever" deserves a wide circulation, especially among our Sunday-school teachers and conductors of Bands of Hope. The discussion on "Our Church Polity," inaugurated by two masterly speeches by Dr. Glover and Rev. James Thew, might have occupied longer time, and it is to be hoped that

the Council of the Union will deal seriously and practically with the question of the closer fellowship of the churches and the sources of weakness that affect our ministry. The subject, bristling as it does with difficulties, is, indeed, urgent. We were delighted to hear Mr. Thew's voice in our London assembly, and so were all others.

Neither the Home Mission Sermon on the Monday morning nor the Home Mission and Church Extension Meeting on Wednesday evening, important as they were, were so largely attended as they should have been. There were too many gatherings of one kind and another on Wednesday night, and it is on every ground desirable that there should, if possible, be an understanding beforehand between the Committees of our Home and Foreign Missions, so that each may have its claims duly presented without injury to the other. Our Home Mission work is the weakest point in our organisation, and, though Associations and Churches are doing to some extent their own Home Mission work, there is an imperative need of a Central Fund which shall look to the country at large, and especially help the weak, who would otherwise be left to perish. There is no worthier cause than that for which Dr. Booth so eloquently and pathetically pleads, with, alas! such inadequate results.

The Foreign Missionary meetings were marked by great earnestness and enthusiasm. Dr. Landels struck a noble key-note in his address at the Introductory Prayer Meeting, and dealt with the financial aspect of the work on the loftiest and most conclusive of all grounds. In view of the love of Christ, giving should be regarded as a privilege, and carried to the point of self-denial—not occasionally and spasmodically, but constantly and on principle.

The Members' Annual Meeting was both businesslike and devout. The affairs of the Society are conducted ably and economically, with breadth of outlook and fine administrative skill. It was gratifying to learn that there has been an increase in the ordinary receipts of £3,219. The debt has also been increased by £8,752, and now stands at £22,860. Special contributions will, no doubt, be sent in to lessen this amount, but the balance will be wiped out from the Centenary and reserve legacy funds. The Committee have urged Mr. Baynes to take a long rest. He ought to do so for the sake both of himself and his work. The strain to which he and Mr. Myers for several years have been subjected must have been very severe. We endorse the plan which is being pressed upon the Committee to equalise expenditure and income. Ultimately this must be done. It will, however, be a nobler thing to raise the income than to lower the expenditure. We are sanguine enough to believe that Baptists throughout the country will rise to the occasion.

The Exeter Hall meetings were, as usual, crowded and enthusiastic, and both chairmen and speakers caught the ear of their audience and presented the great work of evangelising the heathen in an attractive and impressive light. The Rev. C. W. Skemp's paper at the Conference was full of shrewd and practical suggestions, which all our churches would do well to "read, mark, learn, and inwardly digest." The sermons of Dr. Stalker and Dr. Parker were widely appreciated, though we join with others in thinking that

one sermon, at least, should be preached by a Baptist. The Zenana Breakfast, and especially the meeting after breakfast, was a marked success. No society is doing finer or more imperatively needed work than this. The meetings of what are sometimes termed our Minor Societies—viz., the Baptist Building Fund, the Bible Translation Society, the Baptist Tract Society, and the Baptist Total Abstinence Association—were spirited and hopeful, though the attendance at all of them was smaller than it should have been. There were many questions raised during the week on which, with the editor's permission, we may have something to say hereafter. W. H.

SUNDAY MORNINGS WITH THE CHILDREN.

VI.—“ALWAYS THE BEST.”*

MOST of you have heard of the meetings which during the last week have been held in London in connection with the anniversaries of our various societies; many of you were present at one—some of you at two or three of these meetings; while all of you, I trust, are interested in the objects for which they were held. The youngest of you ought to know something of the work of the denomination to which we belong. It is in a sense your work, and sets before you the objects best worth living for. It has brought many blessings to us all, and its claims upon us cannot be set aside. You should accustom yourselves to think about it, and ask your fathers and mothers to tell you about it, so that by-and-bye you may be prepared to take your full share in it. During the week there were sessions of the Baptist Union, whose aim was to strengthen our spiritual life and to fit us for doing more thoroughly the work which God has given us to do, both as individuals and as churches. There were meetings on behalf of our Home and Foreign Missions, to aid the preaching of the Gospel throughout the world, and to promote Church Extension in large towns whose claims have been strangely overlooked, and where Christian work is sorely needed. There were meetings of the Tract and Book Society, of the Total Abstinence Association, of the Building Fund, of the Bible Translation Society, and other organisations which I need not name.

All these societies presuppose on our part—*i.e.*, on the part of those who are interested in and subscribe to them—personal surrender to Jesus Christ as our Saviour and Lord, and obedience to His will as the rule of our life. On the ground of this personal surrender to Christ they solicit our efforts to promote the well-being, the spiritual and eternal well-being, of our fellow-men. We give ourselves to Christ that in His strength we may live and work for others.

* An Address to Young People, delivered at Beechen Grove Chapel, Watford, April 30th, the Sunday after the London meetings.

At many of these meetings, especially at the missionary meetings, references were frequently made to men whose names are as familiar to Baptists as "household words"—names which, whenever they are mentioned, provoke enthusiastic applause. It will be long indeed before those of us who knew them forget such men as Dr. Stanford, Mr. Spurgeon, Mr. Vince, Mr. Stovel, Dr. Brock, Mr. Hinton, and Dr. Steane, or fail to recollect with gratitude the rare devotion of the Combers, Hartland, Whitley, Doke, and others of the brave Congo band. The founders of our Foreign Mission—Carey, Fuller, Pearce, Marshman and Ward, Knibb and Burchell—will be held in everlasting remembrance. Their faith and service act as an incentive to us. We recall their memory that we may be led to imitate their example.

To applaud the names of great and holy men without imbibing their spirit is little better than an empty form, and seems like mockery. We ought to be proud of an honourable ancestry, but our main aim should be to prove worthy of our ancestry. We must strive by God's help to be as true and faithful, as generous and courageous, as they were, so that their spirit may live in us, and that we may be as good and useful in our day as they were in theirs. The circumstances of our life are not the same as theirs were. We may not all be called to public work; we cannot all be leaders; but we worship the same God, trust in the same Saviour, and desire for the world the same blessings as did these men. We may be, and ought to be, partakers of their spirit. We should be influenced by the same motives, and in all such ways as are open to us prove our kinship with them. In every generation there are thousands of men who are good and true and honourable—"faithful but not famous." You can at least be among these, and faithfulness is far better than fame.

You have heard, I dare say, of the inscription in the Library of St. Mary's College, at St. Andrews: *Αἰὲν ἀριστεύειν*—*Always to be the best*—two Greek words which have acted as a spur to hundreds of students, and led many of them to greatness and honour. Pope's paraphrase of the words and their context in his translation of Homer's "Iliad" is the best expression of their meaning:—

"To stand the first in worth as in command,
To add new honours to my native land;
Before my eyes my mighty sires to place,
And emulate the glories of our race."

So far as your spirit and aim and endeavour are concerned, determine to be among the first. Strive not to fall below the best. I should not like you to cultivate a mean, selfish, or covetous ambition. Pride, vanity, conceit, a morbid desire to be thought great, and all such feelings, are pitiable; but the desire to be nobly great, to be pure, loving, good, generous, self-denying, helpful, is honourable and worthy of all praise. Be the best and do the best you can. This is not easy. You will, perhaps, have to work when you are inclined to lounge or sleep; to say no to companions who wish you

to follow the baser part, and put up with their laughter and ridicule ; you may have to crush strong desires of your own which it would be delightful to indulge. Sometimes you will have to persevere when you are weary and tired, and to work when your labour seems in vain, and you fail to see how any good can come of it either to yourselves or others. Often the truest greatness is shown in persevering amid apparent failure, in refusing to accept appearances, and in the power of waiting patiently for results. Many of the noblest heroes have hoped against hope, and have found their reward only in another world. Their failure, as men call it, has been a glorious success, and thousands of them have an influence to-day such as in their lifetime they never dreamed of. Take your place, then, with the best. Not long since there was at St. Andrews a student who, though he died too early to achieve fame, felt the spell of the motto to which I have referred, and admirably expressed its meaning in verses which I commend to you all, boys and girls, young men and maidens ; and, on the principle that it is never too late to mend, I trust that the oldest, not less than the youngest, will give heed to them :—

“ Ever to be the best. To lead
 In whatsoever things are true ;
 Not stand among the halting crew,
 The faint of heart, the feeble-kneed,
 Who tarry for a certain sign
 To make them follow with the rest—
 Oh, let not their reproach be thine !
 But ever be the best.

“ For want of this aspiring soul,
 Great deeds on earth remain undone ;
 But, sharpened by the sight of one,
 Many shall press toward the goal.
 Thou, running foremost of the throng,
 The fire of striving in thy breast,
 Shalt win, although the race be long,
 And ever be the best.

“ And wilt thou question of the prize ?
 'Tis not of silver or of gold,
 Nor in applauses manifold,
 But hidden in the heart it lies ;
 To know that but for thee not one
 Had run the race or sought the quest,
 To know that thou hast ever done
 And ever been the best.”

JAMES STUART

NOTES AND COMMENTS.

THE FIRST BAPTIST UNION CHURCH EXTENSION CHAPEL.—A new chapel at Blackburn, which has been erected under the auspices of the Church Extension Scheme, was opened on May 2nd. That in a town of 120,000 inhabitants, Baptists have hitherto had but one church, and that of small membership, speaks volumes as to the need for this movement. The Rev. Walter Mursell, late of St. Michael's, Coventry, has undertaken the pastorate. The whole denomination will heartily wish him God-speed. We rejoice in this as the "first-fruits" of Mr. Shakespeare's energetic and self-denying labours, and trust that in many other directions similar success will speedily be achieved. There is no movement which commends itself to us more heartily, or which is more worthy of generous practical sympathy, than this Church Extension Scheme. It ought to meet with at least ten-fold its present support.

THE VICE-CHAIRMEN OF THE BAPTIST AND CONGREGATIONAL UNIONS.—We congratulate our friend, the Rev. T. Vincent Tymms, Principal of Rawdon College, on his election by ballot to the vice-chairmanship of our Union. He is the first who has been elected under the new system, and a wiser choice could not have been made. Mr. Tymms is in the prime of life, full of intellectual vigour and spiritual force, a man of dignified bearing, a graceful speaker, a wise counsellor, and an effective administrator. His occupancy of the chair will add to its lustre. The Rev. J. Morlais Jones has been chosen to the corresponding honour in the Congregational Union. The choice is singularly wise and happy. Mr. Jones is a prince of preachers. His sermons are prose poems, full of beauty and fire. His recent address on the Needs of London was a brilliant and daring piece of oratory, which roused intense enthusiasm.

THE ILLNESS OF PRINCIPAL ROBERTS.—The sympathy of all our readers will be extended to our dear friend, the Rev. R. H. Roberts, the Principal of Regent's Park College, in the serious illness through which he has been so suddenly called to pass. In the short time he has occupied his new position he has more than justified the expectation with which his Presidency was welcomed, and has endeared himself to the hearts of the students and all who have come into contact with him. To Mrs. Roberts—whose wise and kindly influence at the College has been not less heartily appreciated—we offer our respectful sympathy. May God speedily restore our brother, and enable him to resume the work for which he is so well fitted, and from which we have anticipated such happy results.

THE POPE'S LETTER TO THE ENGLISH PEOPLE.—We are glad that the Assembly of the Baptist Union decided to send to this remarkable document a formal and courteous reply. It is a mistake to treat the matter with ridicule and scorn. The document does credit to the Pope's sympathies and his desire for the

oneness of all who are Christ's. He, of course, writes from a Papal standpoint, but much in the appeal breathes the spirit of Christ, and Protestants as well as Romanists would do well to lay it to heart. In view of our Lord's prayer for the unity of believers, the matter must ever be regarded as of supreme moment, and ought to have a prominent place in our supplications and aims. There is in the Appeal a cordial recognition of the good in Protestantism which, on the part of the Pope, is novel. No distinction is made between Anglicans and Dissenters. "We turn to you all in England, to whatever community or institution you may belong." There is no denial of the validity of English orders. The question is apparently for the present to be left open. But with all its kindness of tone, and its readiness to make concession on secondary points, it is subtle and misleading, and maintains the proud *semper eadem* in regard to doctrine and ritual. With a strange disregard of Protestant feeling, it reaffirms some of the most obnoxious doctrines of Romanism, such as the worship of the Virgin Mary, "the Mother of God," and concludes with a prescribed prayer to her. England is her "dowry." An "indulgence" of 300 days is granted to all who piously recite this prayer daily. In the Pope's estimation there is but one way of unity—submission to Rome. The authority of the Church is unduly exalted, and we are constrained to say that the greatest obstacle to the unity of the Church is found in those doctrines and practices of the Papacy which were repudiated at the Reformation as contrary to reason and the Word of God. Rome still upholds them. Many Anglicans have, unfortunately, adopted them; but, until they are abandoned, we at least must remain where we are.

"FATHER" BLACK'S PROTEST.—This High Church clergyman carried out his threat, not in the most open and honourable manner, of interrupting a marriage service, on the ground that the bridegroom had been divorced from his wife because of his proved adultery. How far the Canon Law forbids such marriages is not entirely clear, but the Common or Civil Law indisputably allows them. A clergyman may, of course, contend that herein the Civil Law contravenes the law of God, and gives its sanction to what is intrinsically wrong. Nay, more, many Christians who have not a shred of sympathy with Ritualistic intolerance and superstition hold that it is only the innocent party who can rightly re-marry. But this is not the point. The State, which has established the Church of which "Father" Black is a clergyman, has legalised the marriages in question. The authority which secures Episcopal privilege and prestige sanctions them, and all Englishmen who wish it, and whose circumstances require it, can insist on the application of the law. The bridegroom was within his legal right. "Father" Black was not responsible for his marriage. By what right did he interfere? Servants of the State Church are acting illegally by such interference, and defying the authority which gives them their status. It is no answer to say that such marriages violate their principles. Let them break their State connection, and they will be free, as Dissenting ministers are, to discountenance and

censure such marriages by every lawful means. Disestablishment is the only remedy for the evil, the only escape from an awkward and intolerable dilemma. Many clergymen have threatened to work for Disestablishment. Even Mr. George Russell thought this would be the effect of the recent scandal. Alas ! we cannot think it. We have heard too many similar threats. Counsels of "prudence" will prevail ; the golden fetters will not be cast off, because Nonconformists will not support Anglicans in their endeavour to set the Canon Law above the Statute Law. The *Church Times* affirms that "our modern Separatists would persecute the national clergy as bitterly as their fathers did if they could get command over the forces of the State." This is exquisite in its simplicity. When did our fathers persecute the clergy ? We fail to see what persecution there is in insisting that the "national" clergy should observe the law of the nation, and do what their connection with the State pledges them to do.

THE ARMENIAN QUESTION.—The meeting held on the 7th ult., at St. James's Hall, had the force of a national demonstration. The presidency of the Duke of Argyll, the trenchant letter of Mr. Gladstone, the speeches of Lady Henry Somerset, the Bishop of Hereford, Canons McColl and Wilberforce, and the passionate eloquence of Dr. Clifford, gave impressive utterance to the indignation and resentment aroused by the cruel inhumanities and the diabolical atrocities of "the unspeakable Turk." A more effective protest against the barbarous misrule to which the Armenian Christians have been subjected could not well have been made, and with one or two easily understood exceptions, the significance of the meeting has been grasped and its aim heartily approved by men of all parties. It has also had its effect in Turkey. The Sultan has not overlooked it, and he must see that it is too late to hoodwink Europeans any more. The scheme of reforms for Armenia presented by France, England, and Russia is, if anything, too lenient. There ought to be appointed a Christian governor-general, subject to the approval of the Great Powers, who are bound to see to the fulfilment of their treaty responsibilities. We do not mistrust our present Government, but there should be no less watchfulness and energy on the part of the people.

BREVIA.—Our space does not permit us to refer in detail to the meetings of the Congregational Union and the London Missionary Society, the Wesleyan Missionary Society, the English Presbyterian Synod, the Primitive Methodist meetings, &c., all of which seem to have been spirited and successful.—*The Liberation Society's Triennial Conference* and Public Meeting were naturally of a jubilant character.—*The Welsh Disestablishment Bill* makes slow but steady progress, and whether it be in this session or not, the end cannot be far off.—*Dr. Farrar's appointment to the Deanery of Canterbury* is generally approved. On many questions we differ from him very widely ; but in a National Church, and in such a National Church, he is well entitled to the honour. The appointment is in many quarters regarded as a step to a bishopric.

REVIEWS.

BROKEN IDEALS and other Sermons. By James Thew. London: H. R. Allenson, 30, Paternoster Row, E.C. Price 3s. 6d.

To those who know Mr. Thew it can be no surprise that his friends should often have urged him to publish a volume of his sermons; the wonder is that he should have resisted their request so long. We are thankful, however, that he has at last yielded, and issued sixteen sermons which will rank with the choicest pulpit utterances of recent years. Thoughtful and unconventional, severe in their self-restraint, reverent in spirit, based on a large knowledge of human nature, and strong in the enforcement of those great principles which alone can meet the abiding needs of men, these are exactly such sermons as we should expect from Mr. Thew. Their fine insight, piercing thought, chastened imagination, and graceful, nervous English will win for them wide acceptance. The sermon from which the volume takes its name was delivered at a meeting of the Baptist Union at Newcastle, and made an impression on those who heard it which they are never likely to forget. One or two other sermons are equally memorable, such as "Posthumous Influence," "The Eagle," "Self-Ignorance," "Thomas," and "Through the Glass Darkly." Mr. Thew's recent appearances on the platform of the Baptist Union will have prepared for this volume a peculiarly hearty welcome.

NOTES ON EPISTLES OF ST. PAUL, from Unpublished Commentaries. By the late J. B. Lightfoot, D.D., &c., Lord Bishop of Durham. London: Macmillan & Co. Price 14s.

THE regret that was so widely felt when Dr. Lightfoot was removed from Cambridge and raised to the See of Durham, and felt in a much more poignant form at his death, by all those who were acquainted with his work as a commentator, will not be lessened by the publication of these valuable notes. Dr. Lightfoot was, before all things else, a student and a scholar. There has certainly been no one in our generation who possessed so minute a knowledge and so comprehensive a grasp of the Pauline Epistles as he had. His rigidly accurate scholarship, his keen doctrinal insight, his shrewd sense and well-balanced judgment, suffused, as all these were, with evangelical fervour, made him the most practical and suggestive of expositors. It was a real misfortune that he did not live to carry out his intention of writing a commentary on the whole of the Pauline Epistles. The Trustees of the Lightfoot Fund have laid all Biblical students under obligation by the issue of these valuable notes, covering, as they do, the whole ground of the Epistles to the Thessalonians, 1 Corinthians i.-vii., Romans i.-vii., and the first fourteen verses of the Epistle to the Ephesians. The notes have, as we might expect, great freshness. They are the work of a strong man, and form a real addition to the exegesis of the text with which they deal. They are, though without the author's final revision, sufficiently valuable to claim the attention of all interested in these great themes.

LECTURES ON PREACHING. Delivered in the Divinity School, Cambridge.

By W. Boyd Carpenter, D.D., D.C.L. Macmillan & Co. Price 3s. 6d.

OF sermons and lectures *ad clerum* there is no lack, but notwithstanding the multitudinous works of this class no one will dispute that there was room for another from the Bishop of Ripon. Dr. Carpenter is one of the ablest and most eloquent preachers in the Church of England, and possesses the rare gift of interesting audiences of the most diverse character. He is equally at home among the working men of Yorkshire, in a fashionable West End congregation, and among the dons and undergraduates of Cambridge. When such a man speaks of his principles and methods of work, and endeavours to inspire others with his own spirit, he is sure to speak to good purpose. The sound practical sense, the genial sympathy, the fine literary flavour of these Lectures, place them in the first rank of such productions, and give to them a value which it would be difficult to exaggerate. They touch upon the whole ground of the preacher's specific work, and are the racy, unconventional, and brotherly utterances of one who is every inch a man.

LECTURES ON PREACHING. By the Right Rev. Phillips Brooks, D.D. De-

livered before the Divinity School of Yale College, 1877. London :

H. R. Allenson, 30, Paternoster Row. Price 5s.

WE are thankful that Mr. Allenson has published another edition of these valuable lectures in a form corresponding with the author's sermons as issued by Messrs. Macmillan. Quite recently Dr. Harwood Pattison, of Rochester, said that among the Yale Lectures "nothing as yet has quite equalled Henry Ward Beecher's first course, unless it be the Lectures of Phillips Brooks, which have no peer for beauty of language and enthusiasm of spirit." This opinion we have long shared, and our reperusal of the Lectures has enabled us more cordially to endorse it. They constitute a really great book on preaching, such as only one or two men of the same generation can produce, and such as not every decade can expect to see. There are some books which men will not willingly let die, and this is indisputably one of them.

THE SONG OF SOLOMON AND THE LAMENTATIONS OF JEREMIAH. By Walter F. Adeney, M.A. Hodder & Stoughton. Price 7s. 6d.

MR. ADENEY has a fine appreciation of Hebrew poetry, both in its lyric and its elegiac form. He adopts with regard to the Song of Solomon what is known as "the Shepherd hypothesis," according to which the poem celebrates pure human love resisting the entreaties of a royal suitor. "It is not love, but fidelity which now claims our attention. The simple girl protected only by her virtue, who is proof against all the fascinations of the most splendid Court, and who prefers to be the wife of the poor man whom she loves, and to whom she has plighted troth, to accepting a queen's crown at the cost of deserting her humble lover, is the type and example of a loyalty which is the more admirable because it appears where we should little expect to find it." That even in this view the book would teach valuable lessons, specially needed in our own age, we do not for a moment deny; but the difficulties which it

creates for the interpreter are insuperable. We believe with Delitzsch that the poem is typical but not allegorical, that it celebrates pure human love as a type of the Divine—though not exactly under the conditions suggested. Mr. Adeney's exposition from his own standpoint is luminous and forceful, sober, reverential, and courageous. So in the section of his book which deals with "The Lamentations" he writes with pith and point. He has thoroughly mastered his text, and expounds it with an insight and strength of judgment which make his readers feel that the book has a distinct message to them.

BUNYAN CHARACTERS. Third Series. Lectures delivered in St. George's Free Church, Edinburgh. By Alexander Whyte, D.D. Edinburgh and London: Oliphant, Anderson, & Ferrier. Price 2s. 6d.

DR. ALEXANDER WHYTE is the foremost living interpreter of Bunyan. His lectures on the characters of the "Pilgrim's Progress" have already attained a circulation of over 20,000, and are now followed by a series on the characters of the Holy War, an allegory which, if the "Pilgrim's Progress" did not exist, would, as Lord Macaulay said, be the best ever written. Dr. Whyte combines the intellectual force with the spiritual imagination and experience which make him an effective expounder of Bunyan, and enable him, from these familiar pages, to show to all men a mirror in which they cannot fail to see themselves reflected. For heart-searching power, convincing of sin, and revealing to men the inmost windings of their hearts there are few works equal to these incisive Lectures, and we do not doubt that they have sent many in sheer despair of themselves to Christ, as the Great Healer and the only Saviour of their nature. We still think that Dr. Whyte is occasionally too introspective, and that his language is at times unduly strained, though as a wise sympathetic counsellor and practical guide to the great matters of sin and salvation he has few equals.

HISTORY OF RELIGION: a Sketch of Primitive Religious Beliefs and Practices, and of the Origin and Character of the Great Systems. By Allan Menzies, D.D., Professor of Biblical Criticism in the University of St. Andrews. London: John Murray. Price 5s.

As a popular comprehensive account of all the principal forms of religion, and of their relations one to another from the evolutionary standpoint, nothing could be more admirable than Professor Menzies' manual. Considering the limits within which he was necessarily restricted, the merits of the book are superlative. We cannot accept the Professor's standpoint, or allow that the ultimate and perfect religion had its origin in crude and savage beliefs from which it has been developed, rather than in a distinct revelation. As we pointed out in our critique of Dr. Edward Caird's Lectures on the "Evolution of Religion," the theory breaks down utterly at the most crucial point—viz., in regard to the personality of Christ. He cannot be accounted for by evolution. We think, also, that Professor Menzies attributes more to after-developments of the teaching of Jesus than the facts warrant. Paul's

doctrine of redemption by the death of Christ was no afterthought and no exorcism. Nor does the ordinary Evangelical doctrine owe so much to Greek philosophy as our author—after the manner of the late Dr. Hatch—contends. So much is left out of his conception of primitive Christianity that it differs in no serious degree from the conception we find, *e.g.*, in Dr. Drummond's recent Hibbert Lectures—a conception which is theistic and unitarian. As a source of popular information, this "History" is unrivalled.

THE BOOK OF PSALMS, with Introduction and Notes. By A. F. Kirkpatrick, D.D. Books II. and III., Psalms xlii.-lxxxix. London: C. J. Clay & Sons, Cambridge University Press Warehouse. Price 3s. 6d.

DR. KIRKPATRICK, who has succeeded Bishop Perowne as general editor of the Cambridge Bible for Schools and Colleges, has previously contributed to the series volumes on the first and second Books of Kings, and on Psalms i.-xli. He is also favourably known by his lectures on "The Divine Library of the Old Testament," and "The Doctrine of the Prophets." His notes on the Psalms are precisely what such notes should be—clear and relevant, terse and scholarly; frank, manly, and courageous; devout in spirit and practical in aim. The Introduction (dealing with questions of the titles, the authorship, the Messianic predictions, and the theology of the Psalms) is reprinted from the first volume. As a manual for young students, teachers, and general readers this is *facile princeps*.

QUIET THOUGHTS FOR MORNING DEVOTION. By the Rev. Henry S. B. Yates. London: Sunday School Union.

A MELANCHOLY interest attaches to this choice volume. It was the last work on which the Editor of the *Sunday School Chronicle* was engaged before his sudden death. The chapters of which it is composed have in substance appeared in the pages of the *Chronicle*. Attention has already been widely directed to them. Their freshness, diversity, beauty, and suggestion entitle them to a high place in devotional literature.

MR. WILLIAM WILLIS, Q.C., has published a lecture delivered to the members of the Lee Chapel Literary Society on OLIVER CROMWELL AND THE VAUDOIS. London: E. Marlborough & Co. The story is well told, the characters of the chief actors both in England and on the Continent are vividly depicted, and the lessons of the story well enforced. It is a trenchant tract for the times. We give the concluding paragraph:—"I have not called your attention to this brilliant chapter in foreign policy in order to reproach the Catholics of to-day with the doings of Catholics in past times. The history of Protestant churches is not free from the stains of persecution. I am not here by anything I can say to excite ill-will. I am for all men freely indulging without restraint or penalty of any kind their faith and hope in Christ according to their consciences, and in manner that best accords with their judgment and feelings. Only let me not be implicated in anything which my conscience does not approve and my judgment does not sanction. I want true religious equality as a cure for many of the evils by which we are afflicted, and chiefly for the

purpose of repelling the errors and practices of the Papal Church, which have once more crept within our midst under the sanction of the Protestant Reformed Church of England. Ah! we may still slide back into Roman Catholicism. Our fathers contended with it very sharply, and suffered severely before they could effect its overthrow; but they did so, and Roman Catholicism was thrown back in this country, and men failed in their efforts to make the Church of England a means of spreading its doctrines and its errors. The attempt was again made under James II.; a revolution, not so grand as the first, but still conducted by brave and noble men, effected safety again, and the members of the Free Churches of this country contributed more to the establishment of Protestant truth than all the bishops and clergy of the Church of England at that time put together. Now, after two hundred years, we have again in our midst the practices which our fathers disapproved, from which they shrunk, and which they thought they had put in the background for ever; and the question comes, how shall we deal with these things: how shall we conflict with the errors that are in our midst? The errors of Rome are being taught in our so-called Protestant churches of this country; their influence is spreading everywhere, and thousands of persons now attend worship in the English Church with forms and ceremonies which their fathers disapproved. There is only one remedy that I know of, and that is the disestablishment and disendowment of the English Church, in which acts of justice many forms of religion would actually disappear, whilst those who like the practices to which I am referring would, unless they passed into the Papal Church, form themselves into a society of their own, whose true character would at least be known, and with whom we could openly and properly deal. But, chief and foremost, let us endeavour to purify our own hearts; to secure true and accurate thought upon all matters relating to religion; to adhere to the simple teaching, faith, and practice first of all laid down by Christ and His Apostles, and then splendidly continued by these poor people inhabiting the valleys of Piedmont; to teach these doctrines everywhere, to defend them with the same fidelity and self-sacrifice which marked the action of our fathers, and do our utmost to build up churches in whose fellowship may be found a perfect conformity to the law of the Redeemer."

MESSRS. ADAM & CHARLES BLACK have published an INTRODUCTION TO THE BOOK OF ISAIAH, by Canon Cheyne, probably the most advanced piece of analytical criticism which any English author has yet written on this sublime book. We hope to have a review of it in an early number from the pen of one of our foremost Hebrew scholars.

OUR friend and contributor, Rev. W. R. Bowman, B.A., writes the LIFE OF HORATIUS BONAR, D.D., in the Religious Tract Society's (Penny) Biographical Series. Mr. Bowman always does his work with great care; his facts are well arranged, his narrative is lucid, and his criticism helpful. He has learned the art of compression. This will be one of the best appreciated biographies in a remarkably able and popular series.



London Stereoscopic Company.
(Permanent Photo.)

From a photo by Debenham & Gould,
Bournemouth.

Ever yours
Chas Joseph.

THE
BAPTIST MAGAZINE

JULY, 1895.

REV. CHARLES JOSEPH.

IN looking forward to the Autumn Assembly of the Baptist Union at Portsmouth, we expect to find an active part taken by the Rev. Charles Joseph, pastor of the church at Lake Road Chapel. It may, indeed, seem to some as if our President's imagination of the return of one of the Puritans were fulfilled. Not with grim visage, sour soul, and lank hair, as their enemies represented those grand men of bygone days; but a downright radical for all that is wrong, a conservative for all that is good, a sharp sword for his foes, and a merry heart for his friends, and, with it all, the aspect of one who lives with a sense of the Divine presence. Look at his portrait! Without any profession of physiognomy, it is not difficult to read great force in the lower part of the face, thoughtfulness in the retreating eye, a general expression of kindness and determination in the pose—a sort of man we are glad to shake hands with.

A short time ago Mr. Joseph received an invitation to a pastorate in London. On the occasion a *soirée* was held at Lake Road Chapel to assure him of the desire of the church and congregation that he should remain. The proceedings were most enthusiastic, and during the evening the following resolution was carried by acclamation, the whole audience rising to its feet and cheering with unmistakable heartiness:—

“We, the members of Lake Road Church and congregation, hereby express our unbounded satisfaction that the pastor has been led to decide not to accept the invitation recently given to him by a church in London. In doing this we desire to assure the pastor of our high estimate of his character and the work

he has done during the past five and a half years he has been with us, and our conviction that in no part of the country can there be a greater need for his earnest and able leadership than there is in Portsmouth. We further cherish the hope that for many years to come it may to him be manifestly the Lord's will that he should remain at Lake Road, the leader of a zealous and devoted people in all things which make for righteousness, and we assure him of support as loving and loyal in the future as we have given him in the past."

We give this resolution in full, as affording an insight into the character and work of the minister more complete than any formal description.

Mr. Joseph is a self-made, or, more properly, a God-made man, one of that class which has been the glory of Nonconformity. He was born at Horsewayhead, a Herefordshire hamlet in the parish of Staunton-on-Arrow, on March 25th, 1854. His life has been too eventful for full record here. He was cradled in obscurity. His father was a great sufferer, and during one of his protracted illnesses Charles was born, the fifth son of a family of eleven children. Enough this to indicate that his entrance into this "world of woe and warfare" was not roseate. But there was light amidst the surroundings of the child. His father was a warm-hearted Methodist, and his mother was a pious woman, a Baptist, a reader and thinker, and showed the example of a brave, cheerful fight with circumstances. Who can estimate the work that the brave, pious mothers are doing in shaping the characters of men of action! Young Charles in the village obtained some schooling, if very little education. To this was added evening instruction from an old pensioner. At thirteen he was at work on the land, seeking a livelihood. Then we hear of him working in the building trade, laying bricks, cutting stone, putting on slates, and in general doing the work at hand, taking every opportunity of reading, talking, and debating. All this was real education, as valuable for building up the Church of God as a prolonged study of pagan literature at the grammar school and the university. As the body grew strong, and the mind thought, the soul developed its irrepressible yearnings after God. A mother's faith and prayer were not impotent. At a little chapel, one Sunday, in a place called Sarn, in Montgomeryshire, the Spirit of the Lord met him. He decided for Christ. He heard the prophetic call, and was not disobedient. He became a cottage preacher, his mother often

accompanying him, and in her encouragement and counsel he gained a precious homiletic training.

At the age of twenty-one the young builder went to Birmingham to be the architect of his fortunes there. An early consideration was a religious home. After visiting a number of chapels, he was advised to hear a lady preacher, and became interested in the church at Highbury Place, Latimer Street South. Now whether the chief attraction was the Anti-Pauline ministrations of the pastress, Mrs. Pritchard, or the kind attention of a lady from the Metropolitan Tabernacle, who made the way clear for him to enter the Pastors' College, or the charms of a Miss Robinson, who is now Mrs. Joseph, an excellent pastor's wife, this sketch does not pretend to determine. In January, 1874, Mr. Joseph entered the Metropolitan Tabernacle College. Two years afterwards he accepted an invitation to nurture a young church at Small Heath, on condition of a chapel being built. This led to the erection of Victoria Street Chapel, with 530 sittings. The work prospered exceedingly. When Mr. Joseph left Birmingham there were 300 members, 1,000 Sunday-school scholars, a chapel free of debt, and a site purchased in the Coventry-road for a new and larger place of worship. In Birmingham Mr. Joseph became a power, taking his share in philanthropic and political movements. At one period, to meet his financial needs, he became a commercial traveller, representing a firm of Birmingham manufacturers, and asserts that he learned much in the conversation of commercial rooms that helps him in his ministry, and possibly the acquaintance there gained with modern life is more valuable than would have been a prolonged research into ancient history. He also joined the staff of the *Midland Echo*, and for upwards of two years was the chief leader writer. In politics he is a Gladstonian, a Land Nationalist, and a Christian Socialist.

He has found a very suitable sphere for his activity in the pastorate of Lake Road Chapel, Landport. This noble place of worship seats over 1,500 persons, and the membership is 950. It is in the centre of an unusually energetic population. Portsmouth is the British war metropolis, and the fighting proclivities are strong. The seafaring element and the associations of the dockyard develop sociability and an intelligence above the aver-

age. As a rule, the folk admire the manly and heroic. And although there is a good feeling amongst the varied classes of the town, yet antagonisms struggle with vigour. More than in most places, they fight public battles fiercely, and shake hands kindly when outside the arena.

Mr. Joseph has not had a perfectly peaceful career. Possibly he would not accept one. He has drawn his sword against the drunkenness and flagrant immorality to be found in the neighbourhood, and has recently got into trouble for an alleged slander upon a publican. In the action the jury found a verdict against Mr. Joseph for £75 and costs, and on appeal the judges decided against him. We may freely say that in this business he has had our hearty sympathy. Pity he does not ask, for he is not the man to draw the sword and then cry out if he gets a little wound. A resolution passed at a crowded meeting in his chapel may indicate the view taken by those who know well the circumstances. It was carried enthusiastically—

“That this meeting of members of Lake Road Church and congregation views with concern any attempt to stifle criticism and intimidate those whose duty it is to speak fearlessly upon matters affecting the best interests of the community at large. It assures the Rev. C. Joseph of its entire sympathy in the action which has been brought against him for alleged slander, and entirely approves of the action he has taken in placing his defence in the hands of eminent counsel, and hereby pledges itself to render him its utmost moral support, and to spare no effort to raise the necessary funds for the purpose of his defence.”

But we must not leave the impression, which would be false, that Mr. Joseph is chiefly a warrior. He is known among his brethren as a lover of peace. He is a builder. Under his charge Lake Road Chapel is edified and prospers. In the report presented last month, it was stated that the total of subscriptions last year was nearly £2,553, and all the varied branches of Christian enterprise were full of hope. The membership has increased 150 during the six years of the present pastorate. Mr. Joseph is a member of the Council of the Baptist Union, and has just been elected Moderator of the Southern Association of Baptist Churches. He is taking a very active part in the preparations for the welcome of the Baptist Union in Portsmouth, in October next, and is chairman of the local committee.

BALFOUR'S "FOUNDATIONS OF BELIEF."*

TO attempt in a brief paper to deal with a book that raises momentous questions on almost every page would be an audacious and quixotic undertaking. Neither an analysis nor even a summary of the work is possible, still less an adequate examination of it. The utmost that can be attempted is a brief and almost casual indication of its drift, and a bare suggestion of lines which criticism might take. We must, at the outset, express delight and admiration that a work of such compass, character, and quality—so lofty in its interests, so philosophic in its tone—should have been written in his scant leisure by one engaged in the hot warfare of political life, the responsible leader of a party who for some years bore all the burdens of office, with their exacting demands both upon body and mind. And admiration deepens into something like thankfulness that the interests with which the book is concerned relate to the world of eternal things, and to the religious nature and needs of man. While, no doubt, Mr. Balfour's eminence as a statesman affords a platform from which he can gain a more ready attention and address a wider audience than would otherwise have been his, the book has a high intrinsic value, and needs no allowances nor any special indulgence on the score that its author is a man of affairs. Though it presents no doctrine or argument unfamiliar to the student of metaphysical problems, it is original in its mode of approach and in the arrangement of its material. It is marked by intellectual nimbleness and dexterity, by gladiatorial skill, clearness of statement, and sureness of aim. Even where its argument is least convincing, it is acute, subtle, lucid, and insinuatingly seductive. It must be said, however, that its main strength is in the critical and analytical parts, not in the constructive and synthetic. Even where the author is professedly engaged in construction he slips back, on the least temptation, into a critical attitude.

The book is described on the title-page as "Notes Introductory to the Study of Theology." No specifically theological matter is

* "The Foundations of Belief." Being Notes Introductory to the Study of Theology. By the Right Hon. A. J. Balfour. Longmans, Green and Co.

brought forward, except incidentally, for purposes of illustration. The author modestly repudiates the idea of addressing specialists. None the less, the work is philosophical, both in its subject and its mode of treatment, though happily free from needless technicality of expression. Among those by whom the book will be eagerly read are many who will bring a quick but untrained intelligence, along with an eager anxiety to find some solid ground on which they may plant their feet amid the shifting uncertainties of theological disputation. Such will end its perusal with the feeling that the island on which they are invited to land and enjoy security is a very narrow one, and with the distressing suspicion that it may prove to be nothing more than the back of a partially-submerged whale that may suddenly disappear and leave them at the mercy of the elements.

The work, as introductory to theology, starts from a true principle—viz., that philosophical inquiry must precede theological; that “the decisive battles of theology are fought beyond its frontiers.” As there can be no consummate science of philosophy except for chemistry, no biology without the antecedent investigations of the geologist into the strata which contain the record of the earth’s life-history, or (a truer analogy still) no astronomy without mathematics, so there can be no fruitful theological study except on ground prepared by philosophy. Theology asks the grandly comprehensive question, “What can man know of God?” In our attempts to answer it, it is at least an enormous advantage to have made the preliminary inquiries, “Within what limits is knowledge accessible to man?” “Wherein does knowledge of the supersensible differ from knowledge of the material world?” We may not have gained an answer that is final and absolute; but it is well to have felt the pressure of the problems, if only that we may be saved from the folly of dashing ourselves against the walls of the impossible, or of presuming to a knowledge for which we have neither the opportunities nor the faculties.

The metaphor involved in the title, “*Foundations of Belief*,” suggests a comment. It recognises that religious thought has reached a stage at which it becomes self-conscious and reflective, and faith seeks for grounds of logical justification. Theology is a science, and it is for scientific purposes that the aid of philosophy is invoked.

The belief itself exists before the inquiry, the facts before the science. Religion is not theology, though it supplies theology with its materials, and is, at the same time, the final cause of its existence. The purpose of investigation is, that belief may justify itself to the mind; may gain a criterion by which to detect and remove any lurking error or inconsistency; that it may arrive at unity and comprehensiveness; that theology may go back to religion to furnish it both with new nourishment and completer modes of expression.

But it is not as an architectural system resting upon "foundations" that belief, as we practically know it, exists. Theology as a science, built up by a process of thought, needs foundations; but, as a fact of experience, belief answers rather to the analogy of a living organism; like the plant which is nourished out of the soil and supplied by it with material, but largely through the compulsive power of forces belonging to the plant itself. Belief, as we actually know and experience it, has *roots* rather than foundations, and these roots strike deep and far into the soil of human nature. There is *life* in it, and its history is governed by the laws of life rather than of mechanics. Faith is a germ which embodies a victorious energy, a compulsive, assimilative power, both vital and vitalising. The final product is the resultant of many forces, often subtle in their action and defying analysis. Thought, interest, experience, heredity, tradition, affection, patriotism, culture, have all been wrought into its composition by the mysterious chemistry of the mind. It is in intimate communion with its environment—modified by it, but also modifying the environment itself; accepting much from it, but also rejecting much as not to its purpose. One marked feature in Mr. Balfour's book is the clear distinction recognised between the causes of belief and its reasons: there are causes which may not be reasons, and reasons which may not be causes. The influences which have gone to shape it are many—some remote and obscure, some hidden in the far past, some drawn from the air. It is not in the power of any man to cut himself off from his past, to disown utterly his ancestry, and refuse his inheritance, that he may begin afresh on virgin soil to build up for himself a spiritual habitation. Rousseau's visionary expedient for settling all complex political problems was to "go back to nature" and start *de novo*. It cannot be done in matters psychological and speculative any more than in

matters sociological and political. Carlyle could hint darkly at the emancipation that would be effected for the minds of men if they could only make the "exodus from Houndsditch," under which pregnant figure he evidently meant to suggest the departure from Hebrew modes of thought. But where would Carlyle himself have been but for "Houndsditch"? Sage as he is called, there was more in him of the prophet than of the sage, and more of the Hebrew than of the Christian prophet. Though he hailed Goethe as "a veritable gospel of gospels" to him, the tap-roots of his life lay deep in the Hebrew faith, transmitted through Puritan, Covenantist, and Calvinist streams, until it governed the home at Ecclefechan and mingled with the blood of its inmates. The iron of his sturdy parents' religion, together with the breath of the breezy moors, had entered into his system and directed his destiny.

These observations bring us right into the heart of Mr. Balfour's book. His main thesis is that there are two forces concerned in shaping belief—Authority and Reason; and that of these two Reason plays a very subordinate and occasional part, though it plumes itself upon being the chief actor. By Authority is not meant any conscious and intentional control over the mind, nor any legislative edict of an organised body, as of Church or State, or of Pope, Council, or Parliament. Authority, as Mr. Balfour defines it, represents that aggregate of influences which play upon the man from the moment of his birth, and before his birth, and which go to determine the form of his thought, and much, too, of his action. There are hereditary qualities and predispositions: the silent, pervasive operation of the environment (never the same for two persons); the subtle persuasion of the *Zeit-geist*; the spirit of the age and of society (with which no man can war utterly and live); the "psychological climate," as potent to modify the mind and its workings as the physical climate is to modify the body and its habits. Such influences constitute an authority more imperious, more absolute, than any political or ecclesiastical power can impose. It is an authority which besets the man on his right hand and on his left, which follows him into almost every thought and act, and that never leaves him until he quits this stage of being. Compared with this, says our author, how insignificant the part played by Reason—by conscious and ordered thought! Who will claim that

his own intelligence, acting nakedly and in a naked world, has worked out step by step the things which he most surely believes, whether in science, in religion, or in the commonest concerns of life? For every thinking mind, indeed, the time comes when old faiths must be examined in the light of maturer years and passed through the sieve of experience; but no man begins his conscious intellectual history by a revision of traditional beliefs in the spirit of scepticism. Nature has her methods whereby the findings of the race are registered, generation after generation, to afford at least a working creed, by the aid of which a further stage of progress may be reached. In order to perfect individual freedom, there must be a respectful attitude towards those forms which embody the ripest results of the collective wisdom, acting continuously and progressively through the ages, but never attaining fixity and finality.

But when everything has been conceded to Authority that can rightfully be claimed, the question arises—Ought Authority to be placed in antithesis to Reason? Is acknowledgment of the one a denial of the other? Are Reason and Authority rival claimants to the territory of thought in such a way that all ground gained by the one is lost to the other? Are we to join in a public triumph in honour of Authority, and shout pæans in its praise, while Reason walks a dejected and humiliated captive behind its car? The whole antithesis is a false and mischievous one, and leads to schism of a serious sort. Authority is itself the child of Reason, even when it has the she-wolf Superstition for a nursing mother and suffers from its unnatural nurture. Whatever is venerable and of imperial worth in Authority it derives from Reason—rests upon its supports, and is covered by its sanctions. Authority is not the final fact; it is itself a product. What has been the *cause* of the regulating, governing force? What has created the “psychological climate”? What has built up any existing system, whether of thought or of social combination? It is very easy to utter the mystic word “Evolution,” as a magician mutters his spells. Evolution is a process, and we are in search of causes. If we track things to their source we shall find that the main stream of tendency making for progress is Reason itself, which Mr. Balfour admits only as a small tributary rivulet. Or, to change the figure,

Reason, so far from being a mere acolyte in the Temple of Truth, holding a dim taper, is the High Priest in whose name alone Authority can speak.

But now it must be asked whether *the individual*, as distinguished from the race, is as much in subjection to Authority as Mr. Balfour affirms. Must Reason execute a deed of assignment in favour of mere custom? When I accept the registered results of the travail of the human mind, do I forswear my right of independent inquiry? There is one significant fact to which the author gives very inadequate recognition—viz., the right and duty of *verification*. The same methods by which the earlier workers proceeded, under the guidance of reason, are available for us; and we have better means of testing their conclusions than they had of forming them. The law of gravitation has become part of the inherited intellectual capital of the race. Mr. Balfour would say that it is accepted on authority: the man who acts upon it as an established truth does not usually spend time and thought in demonstrating afresh that “bodies attract one another with a force proportional to the square of the distance.” But the methods of proof are always open to him; and even when the unscientific man accepts it “on trust,” his reason, more or less consciously, exercises itself as to the reliability of the authority. Similarly with such a doctrine as the Conservation of Energy. True, the actual demonstration of this theory must be left to scientific specialists; but such are not autocrats over the intelligence of their less-instructed brethren—“not as having dominion over their faith, but as being helpers” of their thought. Reason never renounces its rights, or relegates them to an inferior such as mere Authority would be. There is always the final court of appeal, where the judges hold perpetual session, and this court is under the presidency of Reason.

But even if all this be admitted, we still find our author challenging Reason (though with her own weapons skilfully handled), and laying against her the capital charge of natural incompetence and inherent insufficiency. In brilliant chapters of dialectical swordsmanship, he appears as the champion of Authority in a way that will awaken shouts of delight and exultation among the ranks of those who yet own its supremacy in religious belief and prac-

tice. Much of this reasoning must be acknowledged as conclusive and unanswerable. He shows, not for the first time, that there can be no mathematically sure proof even of some things which science claims as its first postulates, and which are involved in all its processes and conclusions. There is no final proof of the reality of an external world, or of any correspondence between our sensations and their supposed physical causes; the facts of the material are not immediately translatable into the terms of the rational. Such fundamental assumptions as the uniformity of nature and the law of causation are among the things which have themselves to be logically established. And the same kind of criticism is equally pertinent to the axioms and postulates of higher belief, such as the personality of the soul and the authority of conscience. All these, it is contended, are non-rational in their origin and their sanctions, though not therefore irrational.

To this it may be replied (*a*) that in all rational processes there are certain data which must be allowed until they are proved false, or else—by the method of *reductio ad absurdum*, which Mr. Balfour himself employs with such fine effect—science and philosophy alike are rendered impossible. These have the marks of inevitableness and universality. If a man declines to allow that “the whole is greater than its part,” or that “two straight lines cannot include a space,” nothing can be done with him as a mathematician. Similarly with principles belonging to other departments of thought. (*b*) There are deductions from these axiomatic truths which have all the value and authority of the truths themselves. Here Mr. Balfour’s contention halts and fails. He criticises, with a logic that is entirely just as it is merciless, the claim that these can be grasped by an immediate act of reason. They are the product, not only of reason, but of reasoning. But that reasoning is of so severe and inevitable a kind that doubt becomes absurd. No account is taken of the principle which was Butler’s chief contribution to philosophy—the *doctrine of Probability*. There are logical probabilities of so overwhelming a force that they become moral certainties. Probability is the guide of life, both in thought and action. The region of the probable shades off into the certain by gradations as insensible as those by which the temperate melts into the torrid on the south or the frigid on the north, while

between the North Pole and the Equator there is no ambiguity. Or it may be illustrated by the transition from the vegetable to the animal kingdom; for while there is no clearly-defined border-line, the extreme types in each have unmistakable marks. There comes a point at which probability loses all hypothetical character, and has the qualities of an authentic and authoritative certainty. With these principles science begins its investigations, philosophy its inquiries, and religion its faith; and scepticism concerning these dissolves the universe into mist.

Mr. Balfour, at the beginning of his book, before inquiring into first principles, in a very searching chapter of criticism, exhibits the logical and natural effects of Naturalism (his own term for Materialism and Agnosticism) on life. He shows how it "destroys Morals, by making it a mere blind expedient of nature for securing the survival of the fittest; banishes Esthetics, by resolving beauty into the chance occasion of a passing pleasure; and resolves Reason itself into the dim passage from one set of unthinking habits to another." At the end of the book, by a similar process, he puts the facts of life first into a Theistic, and then into a Christian setting, exhibiting in a very persuasive way their congruity, coherence, and harmony when thus contemplated. This is true and effective as far as it goes; but it is practically the author's only constructive effort—the only suggestion of a philosophical foundation for belief. The *reductio ad absurdum* in the first chapter is balanced by the argument in the last. But between the two there are chapters which constitute a "defence of philosophic doubt," wholly sceptical in their tone and destructive in their effect. These chapters not only bulk largely in the book, but they contain its finest work and leave the strongest impression on the mind. They represent an attempt to build a system of religious faith on a groundwork of philosophical scepticism. The whole work, while it is tonic in its intellectual effect, is narcotic in its philosophical influence. The honour of faith must not lie rooted in the dishonour of reason. "Faith and unfaith can ne'er be equal powers." Faith is not the negation of reason, and not independent of it; but is its highest exercise and its fullest expression.

E. ERNEST COLEMAN.

THE BAPTIST TRACT AND BOOK SOCIETY.

SIMULTANEOUSLY with its removal to more commodious premises in Gray's Inn Road, and with the enlargement of the scope of its operations as the European agency for the American Baptist Publication Society, the Baptist Tract and Book Society has made another departure which is of far greater consequence. Without any violation of the principles on which it was founded, or any diversion of its capital to other than its intended uses, it has broadened the basis of its constitution and brought itself into touch with the denomination as a whole. Hitherto it has been under the exclusive management of the brethren of the Strict Communion order, by whom, indeed, it was established, and in whose interests it was understood to be for the most part worked. Its aim has always been to uphold the principles and practices which distinguish us as Baptists from other Evangelical Christians—viz., that baptism is, according to the very meaning of the word, immersion, and is to be administered to those, and those only, who confess their faith in Jesus Christ as Saviour and Lord. To this extent, and as regards personal adherence to this position and efforts to maintain it by example, and by appeals to the reason and conscience of our fellow-Christians, all Baptists are agreed; but here divergence begins. Some among us insist on the acceptance and practice of these views as essential to church membership and to fellowship at the Lord's Table, making baptism a pre-requisite to communion. Others, while no less faithful as regards personal obedience and advocacy of New Testament teaching, leave the matter to be dealt with by the individual conscience, and admit to fellowship all who love the Lord Jesus Christ in sincerity, even though they are unable to agree with us, either theoretically or practically, on the question of baptism. Many of the publications of the Tract Society have been devoted to the exposition and enforcement of those Baptist principles in which Baptists as such are necessarily at one. But, as we might expect, and as was perfectly right in view of its original constitution, other of its publications taught the necessity of baptism prior to church

fellowship. Open Communion Baptists have subscribed to the funds of the Society, but have hitherto had no voice in its management; and this has been regarded partly as a grievance and partly also—perhaps we should say still more—as a misfortune to the Society itself. It has long been felt that, marked as is the divergence on one point, the ground common to all Baptists is sufficiently broad and firm not only to allow of joint action, but to demand it. So long as Open Communion brethren were left out of the counsels of the Society, its hearty support by the denomination at large could not be looked for. Twelve months ago proposals were made at the annual meeting that practical steps should at once be taken to secure the co-operation and support of all Baptists in the work of the Society. A large and influential representative committee was appointed, and during the year it drew up a scheme which has since been accepted heartily and unanimously at a general meeting of members. As the matter is of considerable denominational interest, we transfer to our pages the resolution by which the change in the management has been rendered possible, and the rules under which the Society will henceforth be worked:—

“That, inasmuch as the capital of the Society (£700 in Midland Railway debentures) was subscribed to promote the views of Calvinistic and Strict Communion Baptists, the trustees are authorised to devote the income from this capital, and from any additions which may be made to it by contributions or legacies, for the express purpose of promoting these views, to the cost of preparing and circulating publications under the auspices of the Society as they from time to time may determine.”

The following are the adopted rules:—

I. Name.—The Baptist Tract and Book Society.

II. Object.—To disseminate, by means of tracts, books, and other publications, the truths of the Gospel of the Lord Jesus Christ, and the teaching of the New Testament Scriptures respecting Christian baptism.

III. Membership.—Every subscriber of five shillings or more, or of not less than five pounds at one time, who is a baptized member of an Evangelical Baptist church, shall be a member of the Society.

IV. General Meetings.—A general meeting of members shall be held annually in the month of April, to which a report of the proceedings of the Society, with an audited balance-sheet for the past year, shall be submitted, and at which a treasurer, editor, secretary (or secretaries), and a committee

for the ensuing year shall be appointed. A special general meeting of the members may be called at the discretion of the Committee, or on a requisition from not less than twenty members.

V. Committee.—The business of the Society shall be conducted by a Committee consisting of the officers, the trustees, twenty elected members, not more than ten life members, and the Committee may add other six to their number.

VI. Election of Committee.—The twenty elected members of Committee shall be chosen by ballot at the annual meeting of members from a list of nominations, such nominations to be received by the secretary not later than March 31st.

VII. Life Members of Committee.—In recognition of the fact that the founders of the Society were Evangelical and Strict Communion Baptists, the annual general meeting of members shall elect from time to time any brethren who are Evangelical and Strict Communion Baptists, and have rendered important services to the Society, to be life members of the Committee, but the number of life members at one time shall never exceed ten.

VIII. Trustees.—The present trustees are three in number, Messrs. Wilkin, Mote, and Woollacott. Any vacancies shall be filled by the Committee from the life members.

IX. Alteration of Rules.—No alteration in the rules shall be considered without twelve months' notice of the same, the notice to be given at an annual meeting of the members.

Whether the *depôt* of the Baptist Tract Society will ever become a Book Room for the denomination, it is too early to predict. There is, so far as we can see, no reason why it should not. Such an institution is needed. Our Wesleyan brethren have proved the advantage of it in their case. The Primitive Methodists have been equally successful. Our Congregational and Presbyterian brethren are making steady progress in the same direction, and devoting more, both of their time and money, to the publication of works in which they are interested. In our own churches there is far too slight an appreciation of the power of the Press for denominational—which are surely in the most emphatic sense Christian—purposes. Nothing is more imperatively needed than the creation of a healthier and more vigorous spirit in regard to our own literature. Our denominational magazines and newspapers do not receive a tithe of the support which ought to be accorded to them. Were Baptists generally alive to the signs of the times they would secure a far wider circulation for the various books and periodicals which seek the diffusion of information in

relation to our principles and history, and advocate fidelity to the truth which God has committed to our trust. We need more men who know, and who, by the practical application of their knowledge, will show "what Israel ought to do" in this matter, and until this fact be generally realised we shall never, as a denomination, take the position to which we are entitled, or make the progress which, with increased activity and under the blessing of God, is indisputably possible. Let us not sleep while others—and, not the least, Romanists and Ritualists—are awake and active. Happily there are signs—and the new departure of our Tract Society is one of them—that we are on the eve of better days.

AN EVENING HYMN.

THE daylight wanes to eve again,
 May sunshine in our souls remain ;
 Dear Saviour, whilst we feel Thee near,
 No earthly darkness will we fear.

Blest by Thy love, that through the day
 Brightens all changes by its ray ;
 Blest by Thy love, that through the night,
 Chaseth all terrors by its light.

The evening hymn of grateful praise
 On earth Thy saints unceasing raise ;
 As through all lands the sunsets move,
 Each carries on the song of love.

Night follows day the wide world round,
 And changes everywhere are found ;
 But this we know, that where Thou art
 Thou keepest sunshine in the heart.

Some hearts rejoice, and some must grieve,
 'Tis there the morning, here the eve ;
 This self-same hour Thy glories shine,
 Thou Sun of Love without decline.

J. H. C.

MESSRS. OLIPHANT, ANDERSON, & FERRIER have issued in the "Golden Nairn Series," SILVER WINGS, and other Addresses to Children, by Rev. Andrew G. Fleming. They are bright, healthful, and attractive, wise in counsel, genial in spirit, and apt in illustration—models of what such addresses should be.

THE INVIGORATING POWER OF GOD'S WORD.

"My doctrine shall drop as the rain and distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."—DEUT. xxxii. 2.

THE sublime and powerful words with which the Book of Deuteronomy concludes were addressed by Moses to the elders, the officers, and the congregation of Israel on the eve of his departure from them, and when they were for evermore to be deprived of his wise and experienced control. In the course of his address he celebrates the greatness, the majesty, and the mercy of that God whom it had been his mission to make known, and reminds them of their strange rebellion and transgressions, and of the sure miseries to which such rebellion leads. Obedience to the Divine law is the only source of safety, strength, and happiness; and to all who do obey is there given a measureless joy and blessing. In view of their future history, Moses assured the people that their abused privileges would create for them the most fearful perils; so that they had, indeed, need to "take heed unto themselves." Yet these privileges were of such priceless worth that the great lawgiver was constrained to exclaim, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord!"

After appealing to heaven and earth as witnesses which would confirm the truth of his words, Moses describes in our text the nature and effects of his teaching: "My doctrine shall drop as *the rain*," which descends from heaven to refresh the dry and parched earth, to make it moist and fertile, so that the pastures of the wilderness may rejoice, and the valleys be covered with corn. "My speech shall distil as *the dew*" formed in the silence of the night, falling quietly, gently, unobserved on every separate spike of grass, refreshing the face of nature after the reign of darkness, and clothing it with the reflected beauty of the sunlight; "as the small rain," the myriad globules which are no larger than the tiny dewdrops, trickling from joint to joint, and finding their way into every hidden nook, descending "upon the tender herb" as it shoots timidly above the ground, delicate and fragile as if it were doubtful of its power to live; "and as the showers upon the grass," the larger rain-drops which yet fall so pleasantly and refreshingly in

the spring-time and the summer, and bring to us the promise of a rich and abundant harvest.

The characteristics which Moses claimed for his doctrine is possessed by all the books of Scripture, and in this larger sense we shall endeavour to illustrate our text.

I.—The first point in the comparison is that both the dew and the rain are *the gifts of God*. They descend from above, and are entirely independent of man. There are many things which he *can* do for himself and for the success of his agricultural operations. He can dig and manure the ground, he can plough and harrow and weed. He can sow and plant, he can shelter the tender shrubs and flowers in his nursery, he can prune and purge, but he cannot create or command at will either the dew or the rain. Even when the ground is parched and the seed is ceasing to spring up, and the trees are drooping, he cannot secure a single shower. "Canst thou lift up thy voice to the clouds that abundance of waters may cover thee?" No. It is *God* who sends to us these refreshing showers. He visiteth the earth and watereth it, and enricheth it with the river of God.

And it is the same with the truths and precepts and promises of Holy Scripture, whether they were spoken and recorded by law-giver, historian, psalmist, or prophet; whether uttered by evangelists or apostles. They deal with matters which transcend the genius and elude the unaided discovery of man. "The world by wisdom knew not God." Much as men yearned for the light and the life, the love and the power with which the Bible brings us into contact, they could not attain to them. The history of mankind outside the pale of Christian influence is a striking illustration of the heathen saying:

"Unless the gods themselves to thee unveil,
Search as thou wilt thou seek'st in vain."

We have in the Scriptures words of strange and marvellous power, which differ from the words of all other books as the heavens are higher than the earth, to which men of loftiest genius, of broadest wisdom, and most varied experience reverently bow, and whose power no lapse of time can impair; so that the centuries which overturn the strongest empires, and wrap in their misty folds names which were once as columns of light and fire, do but

bring out new glories of the Bible. We have these words because "holy men of God spake as they were moved by the Holy Ghost." Their doctrine was as the rain and the dew, because it descended from heaven as the gift of God.

II.—The Bible is, like the rain and the dew, *gentle and noiseless in its operation*. There are, of course, sometimes heavy and destructive rainfalls, which come upon us with the fury of a tempest and work fearful havoc. But the reference in our text is rather to the spring showers which descend so quietly and steadily that if we are indoors we scarcely know that they are falling, while the dew is absolutely noiseless. Even so does the Word of God approach a man. It is in itself quick and powerful, its results are incalculably great; for it revolutionises a man's life, turns the whole current of his being into new channels, and makes him a new creature. It often causes a terrible agitation in his nature, fills him with deep and heartrending convictions of his sin, with fears and apprehensions of judgment and wrath, with an agony of terror, it may be, which wrings from him the cry, What must I do to be saved? The Bible may quicken a man's conscience as it peals out its thunders of anathema upon his sin; it shakes the framework of his being so that he is like a dweller amid an earthquake; but ere long the man awakes, and finds that God is not in the storm or the earthquake, but in a still small voice. Oh, how gently does the message of God reach and bless us! We may have it in our possession for years, and yet it may not lay hold of us; and then, perhaps, some stray word spoken by a friend, some exhortation of the preacher, some reminiscence of our childhood which has been awakened we know not how, the memory of the sainted dead, the thought of our lost opportunities, an illness, a death, a glimpse as it were into eternity, and, ere we know it, we have entered a *new world*. God meets us, as in the darkness of the night, in the solitude of our souls, when He alone is near; and so we see His hand and hear His voice, and henceforth follow Him.

III.—The Bible, like the rain and the dew, displays in its approach to men an *unlimited freeness and universality*. The rain, variable as it is in some respects, knows no restriction as to its area. God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." It falls on the

mountain tops, trickles down their sides, and finds out every hidden nook in the valley. It makes no distinction between the broad acres which surround the palaces of the noble, the wild, uncultivated common, and the garden of the labourer. No spot is excluded from the genial influence of the rain and the dew. And, in correspondence with this fact, we find in the Scriptures a remarkable freeness and fulness. They have been sent out to all the world, and are the heritage of every creature. It is God's design that they should be circulated throughout all lands, and that their power to soothe and bless should be felt by every *heart*. It is the inalienable privilege of man *as man* to read them. He is not dependent on the consent of a Council. He need not interpret them by the canons of any Church. He cannot be forbidden to use them by the power of a priesthood. The Scriptures are addressed to us, however poor, however illiterate, and however despised. We all occupy the same vantage ground, and no man can claim to rule or fetter his brother.

IV.—The Bible, like the rain and the dew, displays in contact with men *a minute and individualising power*. The rain descends, not in a single momentary outpouring of the clouds—a sheet of water—but in small, innumerable globules which fall gradually and continuously, and in this way reach more effectually every leaf of every tree in the forest, every blade of grass in the field, every root of the plants and flowers in the garden. There is nothing hid from the moisture thereof. Root, trunk, branches, leaves, flowers, fruit—all secure the invigoration they need. So also is it with the Bible. Nothing is more wonderful than its power to search the depths, to unravel the mysteries, to supply the needs, to satisfy the longings of every nature. It appeals to all that is in man—to his intellect and conscience, his imagination and affections, to his sense of guilt, his feeling of miserable failure, his longings after a higher good, his need of rest, his cravings for immortality. The Bible overlooks no man, neither is there anything in any man which it does not somehow effectually reach.

We have a hint of this intended power in the diversified form of the Bible. It was given to men, not in *one age*, but at sundry times, extending over many centuries, from times before those in which Homer sung to those in which the highest efforts of human

philosophy have proved their impotence, and civilisation led men to corruption and despair. It is flung into every variety of form, sometimes approaching us as a code of elaborate laws, again as a graphic narrative of history—here as a burst of lyric song, an utterance of ecstatic praise, an impassioned cry for light and guidance, or a deep wail of penitence; while again it takes the form of high prophetic vision, and anon of a homely, practical letter. The holy men through whom it was revealed were of every possible condition, trained in courts or herding cattle, heroes on the battle-field, reformers bearding kings and despots, fishermen who had left their nets—all illumined and guided by God so as to accomplish His own task. And so, too, the Bible proves itself stronger than all outward circumstances, outward distinctions, and accidental conditions. It speaks to the universal heart.

V.—The Bible, like the rain and the dew, is a power *which refreshes and beautifies the earth* and makes it abound in fruitfulness. Without moisture the ground becomes dry and scorched, the trees begin to droop, the grass withers, the promise of fruit is thwarted, and famine is sure to follow in the wake of drought. But how different it is after genial rain! The drooping leaves revive, the fading colours appear in richer hues, new beauties are brought to light, and every day is laden “with the promise and potency” of harvest time. Then it is that the “pastures are clothed with flocks; the valleys also are covered over with corn, they shout for joy, for joy they also sing.”

The truths of the Bible are in like manner life-giving and joyous. They revive and quicken us, so that by their means we become partakers of the Divine nature. Under their influence we are conformed to the image of Christ, animated by His Spirit, clothed with the beauty of His holiness, and filled with the fruits of righteousness. And this is an immeasurable joy. The sense of God's forgiveness, the assurance that we are being guided, upheld, and sanctified, the certainty that we have a home in heaven, fill the heart with a blessedness which the world could never bestow, and happy indeed are they whose God is the Lord.

JAMES STUART.

THE BIBLE OLD, YET EVER NEW.

SUCH is the Bible. We are, no doubt, continually being told that it is worn out and obsolete, that the world has outgrown its ancient faith, and is casting it aside as men throw off their worn-out clothes! The charge has not even the merit of novelty. It has been made again and again; it was made centuries ago. And yet the Bible lives, fair in its immortal beauty, and solitary in its power to save. In the camps of unbelief and the halls of secularism, pæan after pæan has been sung over its alleged failure, and myriad shouts of triumph have been shamed into silence, or have passed into the limbo of unfulfilled and unfulfillable prophecy. Theory after theory, at which timid believers trembled as if they endangered the very foundations of truth, have lived only to greet their successors in impotent despair, "Art thou also become like unto us?" Christian men rejoice in the growing intelligence of the people, and welcome fresh light from whatever quarter it may come. We accept with gratitude the brilliant discoveries of science and the multiplication of material comforts. But they leave the authority and worth of the Bible untouched. Time and altered conditions neither dim its splendour nor impair its power. *As a mere literary production*, it is the most magnificent heritage of our race. No other book records events of greater historical importance, or presents more graphic and charming pictures of ancient Oriental life. The wealth and variety of its teaching, its marvellous adaptation to every phase of character and every form of need, have been acknowledged even by men who deny its Divine origin. Nor is there to be found in classical literature, in mediæval romance, or in modern poetry such regal flights of imagination or utterances so sublime and unique. *But the moral power of the Bible* is more wonderful still. There is not a note in the compass of human emotion which it does not strike, nor a chord in the human heart which it does not cause to vibrate. Reverence for all that is great and sublime, indignation against all that is mean, tenderest compassion for the weak and miserable, the sweetest pleadings of mercy, and the most plaintive elegies of love find their choicest expression here. It is to the Bible, and not to the raptures of

poets, the speculations of philosophers, or the treatises of experts in science, that we turn for the solution of the deepest enigmas of life and death. It is here, more than on any other ground, that we are accosted by the venerable and majestic form of duty, as she calls us away from everything which is mean and selfish to tread the paths of moral heroism and manly perfection. The Bible lays hold of all that is in man. It aids the statesman burdened with the cares of empire; it counsels the merchant amid the anxieties and temptations of business; it solves for the student the problems by which his mind has been most sorely baffled; it enables the mother so to bring up her children as to make their lives sweet and gracious; it stimulates young men to aim at a character pure and manly and strong, and shows them how, if they live, they may attain an honourable old age. It is the Bible which shames us into penitence for our sin, and urges us to holier endeavour. Its words bring peace to the troubled conscience, and rescue the lost from despair. The truths of Scripture light up the vast realms of human sorrow with Divine illumination, and prevent the torn and bleeding heart from sinking beneath its load. It is to the sanctuary of Scripture that we repair in the hour of bereavement, and in words that breathe the inspiration of hope are assured that our "treasures wait us in the far-off skies," where no fell spoiler can lay his hand upon them. It is here that the faint and weary wrestler with the last enemy is nerved with triumphant courage, so that he can bravely grasp the death angel by the hand, and go fearlessly forth, not to the gloomy shades of eternal night, but to the splendours of eternal day. "There never was," said Carlyle, "such a book as the Bible, and there will never be such another!" And it is because we believe this, and have proved it, that the assaults of modern scepticism do not alarm us; that we can watch without dismay the processes of Biblical criticism, assured that none of its valid results can be hurtful. We are calm amid the surging sea of human opinion; and can hear the shouts of premature triumph unmoved. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."

J. S.

LAUD AND CROMWELL.

BY THE REV. W. T. ROSEVEAR.

(*Concluded.*)

WE have seen that Cromwell was the deliverer of the English people. Let us now look at him from another standpoint.

Let us view him as an individual worker at a particular time in his relation to that long line of divinely-led leaders of men, raised up, by God, through the centuries, to be in touch with His will, and to keep pace with His purpose as it moves on towards its final accomplishment.

It is the law of the progressive forces of the world to centre themselves at certain points in great men. One of these centred itself in Cromwell. It made him a great man, more than a match for all the powers represented by Laud. He became the heroic lifter up of the nation, and the creator of a new epoch in its life:—

“Cromwell, our chief of men, who, through a cloud
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way hast ploughed.”

He was the beginner of a new time. Looked at from a Biblical standpoint he was a providential man, raised up by God for a special work in the development of the national life of England and of the world.

And here the question naturally arises, What were the personal qualities and aims of this providential man? Some of them were very stern—albeit, so startlingly severe at times that it is difficult to understand them—some were very ordinary, while others, belonging to the very core of his being, were exceptional, unique, extraordinary. Taken altogether he would seem to have been moulded by nature for the crisis which had come to the nation. He was well fitted to meet both the general requirements and the special emergencies of that crisis. Perhaps his most marked personal characteristic was the clearness and keenness of his mental vision. He pierced right into the heart of the complex question of the time: fixing on the essential element, and

letting all the accidents and unrealities go as they would. It was entirely owing to his extraordinary political sagacity and statesmanship that the disorganisation of the Constitution, caused by the war and the dethronement of Charles, did not end in utter chaos. He may have had other and lesser motives and aims, for, like the rest of us, he was human, but his dominant aim right through the revolutionary storm was so to steer the ship of State that she might not strike on the rocks. At each step in his career patriotism was his ruling passion. If he was ambitious, his ambition was of no vulgar kind: it was not to gain despotic power or personal honour, but to save and serve the State. What he wanted most was the welfare of his country; the desire to keep her from harm was his guiding star. And then as to his personal beliefs, they were, especially those in relation to man, the exact opposite of those held by Laud. Man, according to Laud, was a piece of the State, with no centre of judgment, no self-determining power, but mere clay, to be shaped by priestly hands in a State mould. To Cromwell, on the other hand, man was, at the *core* of him, not a piece of the State, nor of nature, nor of anything else. He was a piece of nothing, but a distinct personality, an individual soul, made alive by the breath of God, the inspiration of the Almighty, whose image he bears. Cromwell was a strong believer in the individuality of man and the inviolability of his conscience.

And here we begin clearly to see what was the distinguishing feature of the new epoch opened by Cromwell. It was the recognition—a more distinct and emphatic recognition than ever before in England—of the true principle of personal liberty.

It is impossible to form a true estimate of the man and his distinctive work if we look at him simply in relation to his own age. Puritanism can never be understood so long as it is looked upon as something exceptional—a stern, grotesque figure which stepped out upon the stage of the world for the first time in what we call the Puritan era. One is weary of this arbitrary and superficial partitioning, within narrow limits, a power, the essence of which is unbounded. Not the form, but the essence of Puritanism has been in the world from the day when the first human soul was conscious of its personality, and strove to come

into direct personal communion with the Creator. I see it back there in the dawn of history, beautifying the life of Enoch who "walked with God." I see it coming down the ages in many forms. I see it taking at length that striking and almost startling form in which it presented itself to the world through the life of Cromwell. He was a true successor of those noble men who, in many lands, had stood nobly out for the rights of conscience. He did not come as a subject before the tribunal of a king pleading for religious freedom as a boon for himself; but, as the civil ruler of a people, he framed his laws in accordance with it, admitting that it was the people's birth-right. He was one of the greatest actors in the central drama of the human conscience—that drama, the first act of which, after the ascension of Christ, opened in Palestine, when two of His apostles standing before the rulers of the land said, in reply to the charge to desist from preaching: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard." This "we cannot but," this inner necessity of being true to the voice of God in one's own conscience, has been and is the mightiest progressive force in the world. Centuries after the Apostolic age it created the Reformation. Protestantism owed to it all that was purest and best in its life and work. It is not difficult to trace in nearly all the Protestant leaders, in the different countries of Europe, something of the same inner necessity to be true to conscience which expressed itself in the words just quoted from the lips of Peter and John; something of the same hostility to man-made rites and ceremonies in religion—the same tendency to resist every authority which puts itself between the soul and God—coupled with something of the same spiritual elevation of character which had been the distinguishing mark of God's greatest prophets and apostles. Something of the old Biblical life runs on through the ages. You may trace it through the heroic struggles of the German and French Protestants, the revolt of the Netherlands, the resistance of the Covenanters of Scotland, and the parliamentary and military contests of the English Commonwealth. The leaders of those great movements were not isolated from each other. They were grouped in perfect order by the unseen Hand of God who led

them in, as time went on, to take their respective places and parts in the successive acts of the great world-drama—the drama of Conscience.

Cromwell's part in that drama was, as we have said, liberty. He stands out from the other actors as its foremost champion. He was greatly in advance of the most advanced spiritual Reformers of the sixteenth century in regard to that particular kind of liberty which we call Liberty of Conscience. The old doctrine of coercion had gone so far down into the life of the time that the new reformers, even the most liberal of them, could not, and did not, free themselves from its grasp. They thought that, under certain circumstances, it was only right and fair to deny to others what they claimed for themselves. Persecution, under certain conditions, seemed to have been still regarded by them as part of the Divine order of the world. The true idea of religious freedom was not yet reached. Does that remark apply to Luther? Yes. We admit that at one period of his life Luther came very near to the true idea of freedom as we understand it to-day; indeed we may go so far as to say that it was involved in his doctrine of Christian liberty, and of the common universal priesthood. And at one stage of his career he brought it distinctly out in his teaching, contending that the Word of God ought to be allowed to take its own course in the soul, that force should be used neither against conscience nor for the truth, that every man should hold firmly what he believed to be true, and that false doctrine should be arrested by the sword of the Spirit only, and not by the fire of persecution. But after the year 1525 his views on these questions underwent a change. New doctrines and new sects sprang up and disturbed him. He began to look with alarm upon the rising spirit of free inquiry, and was no longer willing to concede to all who differed from him liberty of worship and teaching. Much of the old persecuting spirit lived on in this prince of reformers. He was undoubtedly a man of stupendous genius, inspired by God as scarcely any other man had been to wake up a slumbering continent—to rouse its inmost life and to kindle it into a blaze of spiritual enthusiasm—and yet he was never able to entirely free himself from the old doctrine of coercion. In all that pertained to spiritual knowledge

and spiritual life, as such, Luther greatly excelled Cromwell ; but in all that pertained to liberty of conscience in its relation to civil and ecclesiastical government, Cromwell was greatly in advance of Luther.

And, in this respect, Cromwell was also greatly in advance of the civil rulers who had preceded him. He was the first ruler of England who embodied the principle of liberty of conscience in the parliamentary laws of the nation. This was indeed a signal honour, and it has given him a distinct place in European history. It has attracted the attention of historians far and wide, especially of one who may perhaps be regarded as the most profound and impartial ecclesiastical student of the present century. Dr. Döllinger would seem to have been in some doubt whether he ought not to have classed Cromwell with the Founders of New Religions, on the ground that, although himself only the member of a Non-conformist sect, the doctrine of liberty of conscience was by him lifted so high up above all theological creeds and on to so commanding a moral eminence, that it might of itself be almost entitled to rank as a new religion. These are his words :

“Cromwell was the first among the mighty men of the world to set up one religious principle, and to enforce it as far as in him lay ; a principle which in opposition to the great historical churches and to Islam, contained the germs of a distinct religion—the principle of liberty of conscience and the repudiation of coercion. It must be clearly understood how great the gulf is which divides the holders of this principle from those who reject it, both in faith and in morals. He who is convinced that right and duty require him to coerce other people into a life of falsehood, hypocrisy, and habitual dissimulation—the inevitable consequence of a system of religious intolerance—belongs to an essentially different religion from one who recognises in the inviolability of the conscience a human right guaranteed by religion itself, and has different notions of God, of man’s relation to God, and of man’s relation to his fellows.”—*Döllinger. Historical and Literary Addresses.*

Such was the new doctrine of liberty, amounting almost, as Döllinger suggests, to a new religion, proclaimed by Cromwell as the ruler of England. The proclamation of it was the most prolific event of the century. Its effects were deep and widespread.

The Roman Catholics, from the very nature of the case, presented the greatest practical difficulty to the application of the new doctrine of liberty at the time of its proclamation. It must

be admitted that some of Cromwell's acts in relation to them cannot be easily explained. But as time went on he extended even to the Roman Catholics a larger toleration than they had ever before received from any section of Protestantism in its hour of victory. His mental powers broadened out so that he came to look upon Catholicism with the tolerant eye of the true statesman. He wrote to Cardinal Mazarin, the French Prime Minister, in these remarkable words :—

“The obligations, and many instances of affection which I have received from your Eminency, do engage me to make returns suitable to your merits. But although I have this set home upon my spirit, I may not (shall I tell you I cannot ?) at this juncture of time, and as the face of my affairs now stands, answer to your call of toleration. I say, I cannot as to a public declaration of my sense in that point ; although I believe that under my government your Eminency, in the behalf of Catholics, has less reason for complaint as to rigour upon men's consciences than under the Parliament. For I have of some, and those very many, had compassion ; making a difference. . . . And herein it is my purpose as soon as I can remove impediments, and some weights that press me down, to make a further progress, and discharge my promise to your Eminency in relation to that.” He writes again, and yet more definitely :—“I desire from my heart—I have prayed for it—I have waited for the day to see union and right understanding between the godly people—Scots, English, Jews, Gentiles, Presbyterians, Independents Anabaptists, and all.”

These are the words of a man who saw, as by intuition, that toleration of the faith of others was part and parcel of religious duty, and that liberty of conscience was a natural right which the ruler of a powerful nation—and indeed of every nation—ought to recognise. They are the words also of a man whose very personality was livingly identified with the cause for which he wrote. The ring of sincerity is in them ; every syllable tingles with life. When Oliver Cromwell restored the disturbed State to order, and the oppressed conscience to that freedom which is the chief prerogative of the people, it was a great day for England ; and not for England only, but also for the vast continent beyond the Atlantic. Columbus had come and gone, but his work remained. The great gates which he had swung back upon their hinges remained as he had left them—never again to be closed. They stood wide-open to the mighty West. Before

Cromwell's time God's ocean highway had been made ready for all who chose to pass over from the Old World to the New. Those who passed over in the *Mayflower* planted in the new world a new nation, which as it grew up was nourished and made strong by the great literature of the Commonwealth period, and especially by the prose and poetic writings of John Milton. It was fortunate for the pioneer Puritans in America, as well as for their brethren in the old land, that they possessed in Milton a poet of transcendent genius, in touch at every step and every point with their daily life. They felt that he had given them the strongest and most pathetic proof of his full sympathy with them alike in their aims and in their sufferings. Had he not grown blind in their service? Had he not spent "half his days, in this dark world and wide," in total blindness—both eyes bereft of light—because they had been "*overplied in liberty's defence*"? He was a poet in every way fitted to exert an ennobling influence upon their life in the American wilderness—to refine their deepest feelings—to enlarge and illumine the circle of their ideas—and to arm their will with the iron of the self-same high resolve and invincible courage, in meeting what was difficult in their lot, which had sustained and carried him sublimely through the affliction of his own blindness.

"Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward."

The spirit of his writings must have inspired them with a calm, unconquerable heroism. The subject of his "Samson Agonistes," that mighty hymn of the chosen champion of God, bore so directly upon the life of the colonists and their fathers, that, when read as it undoubtedly was with enthusiasm and rapture in the homes of the New Englanders, it must have had a mighty influence upon the formation of their character. It is clear that the Constitution of the United States of America has been built up upon Cromwell's doctrine of liberty of conscience—as illustrated and enforced by the great Puritan writers of the time; and there is every probability that this doctrine, which now lies at the root of what is best in the life of the English race in both hemispheres,

will strike deep into the whole course of events, and not only leave its mark upon, but also largely shape, the whole future of mankind.

Such, from our point of view, is the clear outlook. But there is, at present, on the edge of the horizon a low bank of cloud, which almost looks as if it might spread upward, and, for a while, darken half the sky. There is a strong reaction setting in, not only against liberty of conscience, but conscience itself. Voices, at conflict with each other on almost all other subjects, are united in declaiming against the personal moral conscience as an old-world superstition worn out and done with. Away with it, they say, it is no longer needed. No longer needed? When, at this moment, nothing is clearer than the fact that the extreme cultivation of the æsthetic, without the corresponding cultivation of the moral and spiritual, faculty, is attended with gravest dangers to the individual, and the family, and the State? No longer needed? When, in certain circles, in one at least—of the New Socialism—personal independence, thrift, self-help, and their kindred virtues, which have built up England's noblest manhood, are denounced as crimes? No longer needed? When a piercing cry is going up to heaven from the crushed Armenians in Turkey, the oppressed Stundists in Russia, and the persecuted saints of God in other despotic empires of our time? Never was Cromwell's doctrine of conscience more needed than now. It is not yet, nor ever can be, obsolete, because it has to do with that in humanity which is not accidental but essential, not transient but permanent. It is no dogma of the changing schools, no sectarian watchword, no party shibboleth, but it belongs to that in man which is universal and eternal. It goes straight in upon the centre of his spirit, and there, in the name of his Creator, lays claim to all the rights and all the duties of conscience:—

“Of conscience; revered and obeyed,
As God's most intimate presence in the soul,
And His most perfect image in the world.”

THE EPISTLE OF JAMES.*

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

INTRODUCTORY.

FIRST of the so-called "Catholic Epistles"—τὸ ἀποστόλικον—
(bound up with the Acts).

Eusebius (d. 340) first uses the name to describe a group; Origen (d. 253) uses it with reference to single Epistles—1st John, 1st Peter, Jude, and Barnabas.

Two, and only two, fair explanations of the phrase have been given:

1. To describe their general recognition in Church and Ecclesiastical authority, as setting forth the doctrine of the Church against heretics.
2. To describe the destinations of these Epistles, as being intended not for particular churches, but for a wider circle of readers.

In this group of "Catholic Epistles" *seven* are reckoned in all the lists (Canon) that date from the earliest part of the fourth century (*e.g.*, Athanasius, 326; Eusebius, Council of Laodicea, 363)—*i.e.*, all that appear in our Bibles.

The Peshito Version (not later than 170, probably much earlier) contains only three—*viz.*, James, 1st Peter, and 1st John.

The Vetus Latina Version contained all *seven* except 2nd Peter; but James has evidently been added by a translator later in date than the rest. Therefore we cannot say that in A.D. 150–170 James was generally recognised in Africa. Nor was it recognised in Italy if the Muratorian fragment (170) be taken as complete; for it does not appear in that list. In accordance with this omission is the silence of all the early Latin Fathers. Neither Irenæus, nor Tertullian, nor Cyprian quote from James.

On the other hand, the Shepherd of Hermes (about 160 A.D.) bears witness throughout to the familiarity of its writer with this Epistle, and the so-called 2nd Epistle of Clement of Rome (real date about 150 A.D.) has in it one quotation from James. Melito of Sardis (about 170) has passages which suggest that he had read

* Mr. Rooke delivered at Rawdon College a series of lectures on the Epistle of James, which many of his students urged him to publish. We are enabled, through the kindness of Mrs. Rooke, to present some three or four of these to our readers.—ED.

James; Clement of Alexandria (165-220) is supposed by some to have known and acknowledged the Epistle; but this seems incorrect (see Westcott, pp. 322-5). Origen (186-253) quotes him with reserve; Dionysius, his successor in the Catechetical School (231), and Bishop of Alexandria (248) quotes without reserve.

Eusebius (270-340) mentions James as *ἀντιλεγόμενον*, but states distinctly that the Epistle was well known and recognised by most in his day.

The general conclusion is, that James has always been received as a genuine and authentic Epistle in the district (Syria and Palestine) where we should expect to find it circulating; and that, although it was less known in the West, it was yet used there as early as 160, and won a general acceptance before the end (or the middle) of the third century.

Modern objections against the Epistle as a genuine and authentic document of the early Church are founded upon distortions of the internal evidence; e.g., by assuming that in chap. ii. 25, the author refers to Heb. xi. 31; which would not be written until after the death of James. (See below.) But a fair view of the internal evidence raises strong presumptions the other way, which will be noted in the exposition and in the inquiry as to date. Luther regarded this as "a right strawy epistle, which has no manner of Gospel teaching in it"; but he was misled by prejudice and misconception, and the Lutheran Church has long set aside this view of its founder.

The date of this Epistle I take as falling between A.D. 44-50 (Alford gives A.D. 45), so that James is really the earliest in date of all the New Testament books. But very many critics deny this early date, and fix upon A.D. 61-63 as the probable limits of composition. The grounds of the controversy will be discussed by and by.

The place where the Epistle was written was, undoubtedly, Palestine; all the "local colour" being consistent with that district and with no other (*cf.* chaps. i. 11; iii. 11, 12; v. 7, 17, 18, &c., &c.).

As to the Author.—Four identifications are possible—viz., with

1. James, the son of Zebedee, to whom the Epistle is assigned, in the superscription of a Latin MS. of the 9th century, and

in the printed superscription of the Syriac version (MS. authority for this not known). The only plausible grounds, however, for this identification are certain coincidences of language and matter in the Epistle with the character and circumstances of this James; and they are all consistent with other theories.

2. James the son of Alphæus (Matt. x. 3).
3. James "the little," son of "Mary of Clôpas." (Gr. of John xix. 25; *cf.* Matt. xxvii. 56; Mark xv. 40.)
4. James, one of our Lord's "brethren." (*Cf.* Matt. xiii. 55; (?) (Jude i.) Mark vi. 3; Gal. i. 19; certainly the same person who is named in Acts xii. 17; xv. 13; xxi. 18; as prominent in the Church at Jerusalem.

Before discussing the question as between these three, it must first be settled whether these three names really represent three distinct persons.

The whole question as to "the brethren of our Lord," and the identity, or otherwise, of one of them, James, with "James the little," or "James the son of Alphæus," is discussed fully in Lightfoot's "Excursus to Galatians," and in "Cambridge Bible for Schools." The conclusion to which I come is that James, the son of Alphæus, was not the same as "James the little," seeing that Alphæus and Clôpas are no more to be confounded than are the English names "Courteney" and "a'Court," and that John xix. 25, gives no real ground for identifying "Mary of Clôpas" with "His mother's sister," who is rather to be regarded as Salome, mother of James and John the sons of Zebedee, who would, therefore, be our Lord's cousins; (*cf.* Mark xv. 40 with Matt. xxvii. 56). Further, "our Lord's brethren" are always spoken of as distinct from the apostles; hence, James, the son of Alphæus, who was an apostle, could not have been one with James, brother of our Lord. I regard the three above-named as three distinct and separate persons. (N.B.—There was a very limited choice of names among Jews in Palestine; very much as now in Wales. Hence no safe conclusion can be drawn from the fact of one man bearing the same name with another.)

This conclusion disposes of a widely-accepted view (first pro-

pounded by Jerome) according to which "our Lord's brethren" were really His "first cousins," sons of His mother's sister, the wife of Clôpas, and all numbered amongst the twelve—viz., James, Jude, and Simon Zelotes. But it leaves open the question, What relationship does the phrase "our Lord's brethren" really imply? to which two answers have been given.

1. The *Heloidian*, propounded by Heloidius (one of the "Puritan" opponents of Jerome, about 383), and chiefly favoured by Protestants (*e.g.*, Alford, Farrar)—viz., that these were the sons of Joseph and Mary, and therefore own brothers to Jesus and younger than Himself.
2. The *Epiphonian* (defended, but not first propounded, by the well-known Bishop of Salamis, in Cyprus, about 367), generally accepted by the Fathers, and adopted by Light-foot—viz., that they were our Lord's half-brethren, being children of Joseph by a former marriage. With this view agrees their tone of quasi-authority towards Jesus in Matt. xii. 46, and John vii. 3-5: Mark iii. 21.

Adopting the latter (Epiphonian) view, I regard the half-brother of our Lord as also the writer of this Epistle, and (setting aside the question as to cousin, whole-brother, or half-brother) Jerome attests the belief of his day in this account of the authorship. He says distinctly (Cat. Sac. Eccl.) "James, who is called brother of our Lord, known also as the Just, wrote one epistle only, which is one of the Seven Catholic Epistles." He adds that this brother was convinced of the Messianic claims of Jesus, in consequence of an appearance to himself of our Lord after His resurrection. This agrees with 1 Cor. xv. 7, and Acts i. 14. The subsequent notices of him in the New Testament also agree with the tradition which represents him as the first Bishop of the Christian Church in Jerusalem. This *tradition* is preserved by Eusebius (Hist. ii. 23), who quotes it from Hegesippus (ob. 180), and is no doubt authentic in the main. (N.B.—"Oblias" probably = עֹפֶלַי (Ophel: cf. Neh. xi. 21). "The door of Jesus" may be explained from James v. 9. The Palestine Exploration Fund has verified the existence of a fuller's establishment at the south-east angle of the temple wall.)

Josephus (Ant. xx. 9. i.) confirms the fact of James' martyrdom; the date as fixed by him would be A.D. 64 or 65, or, perhaps, 62.

The *character* of this man, as outlined in the Acts, and reflected in the Epistle, is well marked and attractive. He was evidently a man of force and power, for such legends as Hegesippus and the apocryphal gospels have preserved about him would never have originated round a weak man. The most evident features of his character are devoutness, and a sort of asceticism, yet joined with a wise tolerance of other men's views and necessities. He must have been well acquainted with Scripture, and many close parallelisms have been traced between parts of his Epistle and the apocryphal books of the Old Testament, Ecclesiasticus (Son of Sirach), and Wisdom of Solomon. In the liturgy of the Greek Church the epithet "Wise" is joined to his name; both this title and that of the "Just," may recall chap. iii. 17, 18.

Practical rights is the great aspect of Christianity which James labours to present, and salvation, in his view, depends upon the moral conduct of professed teachers—*i.e.*, the faithfulness with which they fulfil the Divine will. How far this conception is opposed to Paul's will be considered farther on. Sufficient now to say, that there is room in religion, and therefore in the Bible, for all the distinctive types of thought and feeling which we find represented by Peter, Paul, John, and James; and that, therefore, it is quite gratuitous to suppose that any one of these writers opposes or contradicts any other of them.

The *plan of the Epistle* is anything but systematic, and will be drawn out best after the details have been considered. It starts from the writer's desire to strengthen and comfort his fellow-believers under persecution; but it soon passes into warnings against a mere outward profession of religion, and a rebuke of the unchristian spirit and acts which were discernible in the Christian synagogue. It ends with a few positive counsels and precepts by which these rebukes are fitly balanced. The *language* is very good Greek; as is also the diction of the Epistle preserved in Acts xv. 23-29, which an old tradition says was drawn up by James. Greek rather than Aramaic was chosen, because the Jews of the Dispersion were to be addressed—a wider circle than the mere Church at Jerusalem over which James presided.

SUNDAY MORNINGS WITH THE CHILDREN.

VII.—“THE UNKNOWN LAD.”—JOHN vi. 9.

THE best and truest stories anywhere to be met with are those in the life of Jesus Christ. You have often heard that beautiful one which tells how our Lord, by a miracle, fed five thousand men, besides women and children, who had followed Him to a desert place to listen to His teachings. Imagine the scene amongst the hills near the Sea of Galilee! It is a fine, bright evening. The sky is purple—darker than ever seen in this country. The sun is crimson, just about to set. Jesus Christ is standing beneath a tree on the hillside; all around is an immense multitude standing on the grass, perhaps a greater crowd than ever you saw in your lives. The disciples are near Him, and look very anxious, for they wonder what can be done to give food to so great a crowd. But Jesus is very calm, for He knew what He meant to do.

1. Now, it is very interesting to notice that the one in that great multitude whom the Lord meant to make use of for the purpose of supplying the wants of the people was a lad, a mere boy. He was standing amongst his friends, not thinking that he was of the slightest consequence. He had a little basket in which were five barley loaves and two small fishes. From the bread being of barley, probably he was poor. The family had gone out to see Jesus and learn about Him, and took some refreshment with them; and the lad was unselfish and willing, and he carried the basket. When he left his home that morning he could have had no idea of the honour he was about to receive. Probably he too, like the others, wished to learn all he could about the Saviour, that he might be saved, and live a good life on earth, and be happy for ever hereafter in heaven. Jesus knew all about him, and that is the first thing I want you to remember. Jesus Christ knows all about you.

2. The lad had just that which Jesus Christ wanted. When the children of Israel were in the wilderness and cried unto Moses for bread, he called upon God, who sent the manna from heaven in sufficient quantity for all their need. Jesus Christ could readily have caused food to come from the skies or spring up from the ground. But He did not choose to work the miracle that way; He preferred to have some bread and fish to begin with. He sent for the lad, who readily gave Him the loaves and the fishes. Now, in this you are like that lad. You have something that Jesus Christ wants—He wants your love. Perhaps the lad was greatly astonished when they called to him and told him that the Master asked for his little store. Now, love is the nourishment of souls, as bread is of bodies. This is what Jesus Christ seeks from you. He says, “Give me thy heart.” It was the Lord who created that bread and fish, and it was the Lord who, in His providence, brought it about that the lad should have them with him that evening that he might give them to Christ. So it is the Lord who gave you a loving heart, and it is He who brings you to

hear the loving invitation to surrender that heart to Him. Remember, then, the second point in which you are like that lad: you have something that Jesus Christ wants.

3. Then came the wonderful miracle in which, by means of those loaves and fishes, Jesus fed every one of that large crowd of people. He only did that evening, in one minute, what He is doing continually, only more slowly. For every year the handful of corn sown in the earth is by Him changed into the harvest which gives food to numbers. He multiplies the fishes in the sea by tens of thousands. So that the poet said well:—

“’Twas springtime when He blessed the bread,
 ’Twas harvest when He brake.”

He wanted, perhaps, to teach that lesson. The all-bounteous Lord is continually bringing great results from little things. We can never tell what may be the effects of apparently small actions; indeed, we do not know properly what is great and what is small. An acorn is small, but it grows into an oak, and that is a great tree. This lad's gift perhaps appeared to be small, but in the hands of Christ it supplied the wants of many. He must have been happy that evening when he saw the result. He must have felt that to be the best and brightest time he had ever known; that was, because he had just given Christ what He asked. And if you want to be happy, you must give Christ what He asks. We read of the great and good and glorious men of times past who served God nobly; the ministers and missionaries, the illustrious saints, who lived holy lives and are now enjoying the eternal reward. Each began by just giving God his heart. And if you give your love to Jesus Christ it is impossible to tell what may be the glorious results. This, then, is the third point I want you to remember in which you are like that lad. If you give to Jesus Christ what He asks from you, He can, in His great power, do wonders with it, so that you shall have unspeakable reward

J. HUNT COOKE.

THE Congregational Union send out from the Memorial Hall a sixpenny manual on CHRISTIAN BAPTISM as Usually Practised in Congregational Churches. An Exposition and Defence. By T. G. Crippen. With Introductory Note by S. Barrett, D.D. We admire the zeal of our friends in defending so valiantly a practice which certainly stands in need of defence. It would be too much to expect, at this time of day, anything new on the subject. Every argument in these pages has been answered again and again, and, what is more, answered by Pædobaptists themselves. What the *distinctive witness* is which the Congregationalists have to maintain we are at a loss to conceive. A manual similar in form and size, and equally well written, setting forth our views, ought to be issued either by the Baptist Union or the Baptist Tract Society.—The same publishers send out a LIFE OF ST. PAUL: a Text Book for Day and Sunday Schools. By James P. Murphy, Ivy Bridge. Orderly, compact, and lucid. A capital help for young students.

THREE MIGHTY MEN OF WALES.

THE Baptist pulpit of Wales has been impoverished beyond measure. Three of the foremost men, each of whom had filled the chair of the Welsh Baptist Union, were taken away in the course of a month. They were very different from each other, for they were all men of strong individuality; but they were of one spirit, and they were all alike honoured and loved for their work's sake.

The first to be taken away during this fatal month of March was the Rev. THOMAS DAVIES, D.D., for nearly forty years the President of Haverfordwest College. He was born on November 13th, 1812, at St. Mellons, a place midway between Newport and Cardiff. He preached on probation before the renowned Christmas Evans, who signed his application for admission into Bristol College. After a successful four years' course of study there, he settled at Merthyr Tydvil, as pastor of the English church. Here he laboured with signal success for fifteen years, so that the impress of his ministry is felt there to this very day. In 1856, he removed to Haverfordwest, and for a long period served in the double capacity of President of the College, and pastor of a large church. A fine portrait of him appeared in this magazine for June, 1888, accompanied by a very appreciative sketch of his life by our friend, Principal T. Witton Davies, B.A. Dr. Davies was a man of sterling worth, and we found in him a combination of rare qualities. He was pre-eminent in tact and skill, and was always a safe leader. His language was chaste and cultured. If a collection could be made of the various letters of condolence he wrote, it would form a rich treasury marked with true sympathy most happily expressed.

He was followed, on the 24th March, by Rev. W. JONES, of Fishguard. He was a native of Brymbo, in Denbighshire, and was educated at Haverfordwest College. He held pastorates at Penyfron, Bargoed, Castle Street, London, and at Fishguard, where he grew in strength and influence, until he was acknowledged on all hands to be one of the very best preachers of the day. He was a poet and a philosopher. He read largely the works of philosophers of ancient and modern times, and of different schools of thought. He read and thought, and we wish we could add wrote—but no, he carefully avoided printer's ink; and so he died without leaving, except in the memory of those who heard him, any traces of his genius behind. It is true that he could be below himself in some of his pulpit efforts; but at other times, given a congregation of preachers or good listeners, he would rise to incalculable heights. He filled the chair of the Welsh Baptist Union at Morriston in the autumn of last year; and his address on that memorable occasion was remarkable alike for its ability and for the profound impression it produced on all who heard it. The subject was "The Relation of Philosophy and Religion." "To-day, one section tried to bridge the gulf between man and God by minimising the greatness of God—yet he would prefer that to evolution. Paul, in writing to Timothy, speaks of that which was misnamed

knowledge. There were some kinds of philosophy which Paul was unwilling to call philosophy. There was an essential difference between science and philosophy—science asked, *How?* philosophy asked, *Why?* Of the man who had been born blind, the Pharisees wanted to know *how* he had been healed; not *why*. There was nothing in the method adopted—nothing explanatory in the day and the water—the secret was in the *why*. When science had finished its investigations the greatest problem would still be unsolved. . . . The speaker added that he had the greatest reverence for Kant, as a profound thinker, who had unsealed one of the books of knowledge; but he must decline to accept the Christ he had created. Kant had discovered the majesty and dignity of the mind; but he had carried his conclusions too far when he endeavoured to prove that the significance of Christ lay in the fact that mankind had for the first time discovered in Him its own Divine nature. He wished also to pay his tribute of admiration to Hegel, who had taught the world the value of self-sacrifice and unselfishness; he had emphasised the universal law that no progress was possible without sacrifice, and that life was only made possible by death. But Hegel had gone far astray when he tried to explain Christ in the light of philosophy. When he was in Flintshire, in 1860, a great comet appeared. A woman in the neighbourhood ran out of the house with a lighted candle to see it. That seemed to him to be the method adopted by the philosophers he had mentioned."

Though only fragmentary sentences, quoted almost at random, the reader may see the line adopted by the speaker, who had not written his address; and the reports which appeared of it were prepared by those who had to write and translate it simultaneously. Mr. Jones preached a very powerful sermon at Carnavon, during the sitting of the Welsh Baptist Union in 1892, on "Eternal Life." Amongst many eloquent passages was one describing the infant waking to consciousness of life—one day the candle was taken from one room to another; the eye of the young one followed it—the first time for him to consciously observe any object; but the last time will never come. In addition to the profound thoughts, the apposite illustrations, and the chaste diction of the preacher, there was some irresistible charm in his manner. He was very conservative in his theological views. He had no interest in conferences or committees, and if by some accident he would find himself present, he would be careful to observe the golden rule of silence. He rose to the very first rank of Welsh preachers, and was exceedingly strong within his own limits. His illness was brief, and his transition to a world of fuller knowledge was very sudden.

In a few days after—viz., on March 30th—we were called to mourn the loss of the Rev. EDWARD ROBERTS, D.D., of Pontypridd. He was born in 1819, at Carrog, in the parish of Corwen, North Wales, close to the former residence of the renowned old Welsh chieftain, Owen Glendower. He was baptized by that man of apostolic fervour, Dr. Prichard, of

Llangollen, and on his recommendation was admitted to Pontypool College, where he made the best possible use of his time and opportunities. His first pastorate was at Pontesbury, in Salop. Then he returned to the land of his birth, and was pastor successively of two churches at Cefn Bychan and Rhyl, until he removed, in 1859, to Pontypridd, Glamorganshire, where he remained until his death. He was a man of very varied gifts and accomplishments, but he made all his acquirements subservient to his position as minister of the Gospel. He took deep interest in political and social questions, and worked hard in the interest of education and temperance, but he allowed nothing to interfere with his Bible study. He always paid much attention to Biblical criticism, acquainting himself with the latest works on various subjects, and withal going to the fountain head, reading the Old Testament in Hebrew, and the New Testament in Greek. He possessed a well-balanced mind, being strong in judgment and in reasoning, having a retentive memory and a fastidious taste. He was rather deficient in imagination, or probably kept this faculty under too strict control. This is often the case with men of critical acumen, as Darwin describes his own mind as "having become a kind of machine for grinding general laws out of large collections of facts, with the result of producing atrophy of that part of the brain on which the higher tasks depend." Dr. Roberts' sermons bore evident signs of hard study, and were often models of Biblical expositions, capable of enlightening the mind and moving the will. He provided more strong meat for men than milk for babes. His literary labour was extensive and constant. Besides being a regular contributor to several periodicals, and acting as editor of *Seren Gomer* for the period of eight years, he published a "Grammar of the Welsh Language," in conjunction with the late John Williams, and a "Commentary on the Epistle to the Galatians," in a volume of 464 pages, besides several pamphlets and some translations. He was a most humble and unassuming man, a true friend, and beloved of all his brethren. He served his generation according to the will of God, and then fell asleep, and was laid to rest amid the lamentations of many.

Corwen.

H. C. WILLIAMS.

MADAGASCAR OF TO-DAY. By Rev. W. E. Cousins. Religious Tract Society. AT a time when Madagascar is looming so large on the political horizon, a popular handbook to the island cannot fail to be appreciated, and there is no man better able to write the book than Mr. Cousins. He gives a good summary of its natural features and scenery, of the characteristics of its people, of its history, and especially of the progress of Christianity in the island. He regards as inevitable an effective French protectorate, and apparently thinks that, much as for many reasons it is to be deplored, it will not be without its compensations. He is firmly convinced that the Protestant Christians in the island, come what may, will be true to their principles. Complete religious liberty should surely be insisted on.

NOTES AND COMMENTS.

THE ARCHBISHOPS AND CHURCH SCHOOLS.—The two Archbishops have issued a circular, containing their "Advice" upon the reports of the Commission appointed by them to consider the present position of Voluntary schools. The advice is more subtle than judicious, and displays more of the cleverness which aims at effecting a good bargain than the justice which considers the claims of the other side. "The payments made for all teachers should come from the Treasury." No direct aid is to be sought from the rates, because such aid would deprive the managers of Voluntary schools of their right to appoint all their teachers, and parents of their right to have their children instructed in the definite and distinct teaching provided for by the trust deed of the school. "The proposal, however, to transfer the payment of all school salaries to the Department, *if secured from all State interference*, in the appointment of teachers stands on a different footing." Yes, if secured from all State interference. But have taxpayers, who contribute to the Imperial Exchequer, no voice in the matter? If a heavier demand is made on it, is there to be no control enforced? We contend that a right which is destroyed by aid from the rates cannot survive aid from the taxes. We wish Nonconformists were as fully alive as Churchmen to the gravity of the crisis. It is, indeed, true, as one Church writer expresses it, that "we are at a critical point where the last stand has to be made in a battle of life or death between two contending principles." The end aimed at by the Clerical party is the complete reversal of the policy embodied in the Act of 1870. This is the Act which has wrought confusion, and placed us at sixes and sevens! An effort is being made to strengthen the so-called Voluntary schools at the expense of the nation, and to capture the Board schools as well. In not a few places clergymen are on the School Boards of their district with the avowed intention of destroying undenominational teaching, and facilitating definite Church teaching. Lord Salisbury is on the side of the reactionaries, and unless Nonconformists are awake and active they may have to surrender many cherished fruits of victory. As to what will be done after the next General Election it is unsafe to prophesy. But even if there should be a Tory majority, Lord Salisbury may find it impossible to secure compliance with the Archbishops' demands, and any attempt to do so will involve discussions which bear on other questions than the Education controversy. We are not secularists in education, but the action of the Church party is making it impossible for those who disbelieve in the State-control of religion to resist the plea for the entire exclusion of religious subjects in State-aided schools.

NO STATUE FOR CROMWELL.—The proposal of the Government to erect a statue to one of the greatest Englishmen of any age—the man who more than any other was an "uncrowned king," a veritable *Κραξ ἄνδρῶν*—has been abandoned in deference to the wishes of the Irish Nationalists. The defeat of such a project is humiliating and disgraceful. The Nonconformist estimate of

Cromwell is well and eloquently expressed in another part of this magazine by our friend, the Rev. W. T. Rosevear. Of his Irish policy, very few outside the ranks of uncompromising and reckless Coercionists would now be found to approve. But in principle it was at the time generally approved. It is not, however, on the ground of it that Cromwell is remembered with passionate affection. He was one of the makers of modern England, an enemy of priestcraft and tyranny, a minister of liberty and justice. But for him England would have sunk to the rank of a third-rate Power, and most of the influences which have since made for our prosperity would have been wanting. The action of the Irish members is a strange illustration of their idea of Home Rule. Does Home Rule in Ireland mean that they are to dictate what shall and what shall not be done in England? From their own point of view their conduct is suicidal, and plays the game of the Opposition. Mr. Justin McCarthy would scarcely have taken the course he did apart from pressure whose origin it is not difficult to fix. The incident is suggestive of the fact that other things than a statue to Cromwell may have to be abandoned.

MARRIAGE OF THE UNBAPTIZED.—There have been several cases lately in which clergymen have refused to perform the marriage ceremony, on the ground that one or other of the parties were unbaptized, and considerable inconvenience and annoyance have thereby been occasioned. Mr. Carvell Williams elicited from the Home Secretary a statement of the fact that neither the common law nor the law of the Church justifies such action, but he professed himself powerless to prevent the repetition of such unchristian and high-handed procedure. It is intolerable that the clergy should be allowed to act in this cruel and arbitrary fashion. They are servants of the State as well as of the Church, and their claim to place themselves above the law ought to be sternly resisted. How much longer are we to endure the conceit and arrogance of these "Anglican priests"?

REUNION DISCUSSIONS.—On Whit Sunday sermons were preached in many churches and chapels on the Reunion question. So far as we have seen reports of them they leave the question virtually as it was. They may, and we think will, tend to promote a better understanding of each other's differences, a kindlier feeling, and a greater readiness to co-operate wherever co-operation is possible and desirable. But it is becoming clearer and clearer that the time for organic unity is not yet. The Pope insists on claims, doctrines, and practices which no Protestant can tolerate, and Anglicans insist on other claims and doctrines which are equally unscriptural and unspiritual. Questions which in many quarters are upheld as vital must be left open before any practical advance can be made. On the other hand, how can we make a compromise with what we regard as unchristian and mischievous? In England the Sacerdotal party form the greatest hindrance to the unity of the Evangelical churches, and union with other bodies, such as the Unitarian, is, from our standpoint, neither desirable nor possible.

OUR ASSOCIATIONS.—The reports are so far of an encouraging character, and indicate general prosperity in denominational work. We are pleased to note that the Baptist Union Church Extension Scheme finds increasing favour, and that in some cases—as in Yorkshire—handsome donations have been promised towards it. Mr. Shakespeare has worked nobly for it, and we trust that Mr. Greenhough's year of office will be rendered memorable by its progress. No one is more interested in it than our President. At most of the Associations resolutions were passed in favour of the Local Control Bill and Welsh Disestablishment, of resistance to clerical educational schemes. The Armenian atrocities were also severely censured, and decisive action in regard to them called for.

OUR COLLEGES.—We are in full sympathy with those who think that the preliminary examinations at our Colleges might be considerably raised—liberty to deal with special cases being reserved. The educational work of the last quarter of a century has told materially on the attainments of all classes alike, and we are approaching the time when the work at our Colleges should be strictly theological. The presidents and tutors of these institutions are fully alive to these altered conditions and anxious to meet them. But, as one of them pathetically pleads, the Colleges are most inadequately supported, and the staff of teachers is insufficient. One man has to act as president, theological tutor, teacher of Hebrew and Greek, preacher for the College, with “everlasting worry about income.” The Presbyterians have their College Sunday on which collections are made in every church for these valuable institutions. Why should not we have such a Sunday? All our churches are vitally interested in their work (even if they do not know it), and ought systematically to aid it.

HOME OF REST FOR MINISTERS AND MISSIONARIES.—A Home of Rest, originally intended for ministers of the Lancashire and Cheshire Association, but now open to all recognised Baptist ministers in other parts of the country, and to missionaries home on furlough, has been opened at Llanfairfechan, North Wales. It is intended mainly for those whose income does not allow of their securing a good annual holiday or requisite rest and change when in enfeebled health. The Rev. Dr. Maclaren is President, and among the Vice-Presidents are Dr. Booth, Mr. Baynes, the Principals of our various colleges, and other well-known denominational leaders. Rev. Carey Bonner, of Sale, is Warden. In a circular relating to it Dr. Maclaren writes:—“There is no doubt that a home in which rest in pure air and with congenial companions is offered on terms suited to modest purses is needed, and will be a boon to many ministers. The Committee do not purpose to conduct the Home either as a business speculation or as a charity. But the preliminary expenses of furnishing, &c., have been heavy, and the place can scarcely be self-supporting for some time. Subscriptions are, therefore, much required, and I can guarantee that they will be wisely expended. I take the liberty of earnestly soliciting your kind

help." We can only express our hope that Dr. Maclaren's appeal will elicit a generous response. Few institutions will be of greater service.

MR. JOSEPH'S DEFENCE FUND.—We are glad to see that a Defence Fund is being raised on behalf of the Rev. Charles Joseph, whose portrait appears in our present number. The uncertainty attending legal proceedings has never been more strangely illustrated than in the success of the action for slander brought against him, and the failure of his appeal against it. It is not at all surprising that deep and widespread sympathy is felt for him, and that he stands higher than ever in the esteem and affection of his brethren of all shades of opinion. A large and representative Committee has been formed to raise a Defence Fund, of which it is pleasing to note that the Rev. Canon Jacob, Hon. Chaplain to the Queen, is President. We trust that it will be widely and liberally supported. Temperance reformers especially, and all who value freedom of speech in regard to social abuses, should stand by our friend in this unexpected crisis.

THE RESIGNATION OF LORD ROSEBERY.—The political situation has undergone a change which is not altogether unexpected. We therefore cancel our notes on the Welsh Disestablishment Bill and various other matters. As the result of a snatch-vote on a purely side issue Lord Rosebery has resigned, and the Queen has sent for Lord Salisbury, who is believed to have undertaken the task of forming another Government. Whether he will immediately dissolve Parliament or not, is not yet known; but we do not think he will. The Liberal party has suffered from opposition which can be justified only by the maxim that all things are fair in love and war. The *Pall Mall Gazette*, while contending that they deserve to suffer, adds, "But our own party do not deserve to profit" by the vote. This is emphatically true. The gravest cause of difficulty to the Liberal Government has been the disloyalty and crotchetiness of certain Liberal sections. The outlook from an educational and ecclesiastical standpoint, in regard to measures in which the Free Churches are interested, has become very grave. Attempts will probably be made to introduce a reactionary policy in the Board schools as well as to strengthen Voluntary schools, and Nonconformists must be on their guard. Temperance reform will be thrown back, and the Sultan of Turkey will, if we mistake not, congratulate himself that the Armenian question can now afford to wait.

BREVIA.—*The National Union of Christian Endeavour Societies* held its meetings at Birmingham during the Whitsuntide holidays, and both in numbers and enthusiasm the meetings were a brilliant success. There are now nearly 3,000 societies, with about 120,000 members. The power of the movement is becoming increasingly evident. With wise and sympathetic guidance, such as it should not be difficult for any church to supply, its possibilities for good are immense.—*The Women's International Temperance Meetings* in London have been not less successful. Lady Henry Somerset, Miss Willard, Miss Agnes Weston, Madame Antoinette Sterling, and their fair comrades are rendering to the cause of purity, righteousness, and temperance, services which it is impossible to over-estimate. All our readers should study the report of these meetings.

REVIEWS.

INTRODUCTION TO THE BOOK OF ISAIAH. With an Appendix containing the Undoubted Portions of the Two Chief Prophetic Writers in a Translation. By the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, Canon of Rochester. Adam & Charles Black. 1895.

CANON CHEYNE has made a further and notable contribution to the study of the interesting and difficult problems presented by the Book of Isaiah. Twenty-five years have passed since he issued his smaller work, entitled "The Book of Isaiah Chronologically Arranged." Ten years later he published his Commentary on Isaiah, which has passed through several editions and still remains the best commentary on this book of prophecy that English scholarship has produced. The volume now before us is an "Introduction," in which questions of the higher criticism are dealt with much more fully than in the earlier works. To it we may apply the words which Cheyne employs in reference to Bernhard Duhm's Commentary: "This boldly conceived work cannot fail to instruct even those who are farthest from its conclusions, and will not soon be forgotten." Bold—sometimes to the verge of recklessness—Cheyne's book unquestionably is; but it were matter for regret if on this account it should be treated with neglect or be shunned in fear. The author tells us (p. 288) that in his commentary he "used all the delicate reserve which the situation demanded"; but deeming that "the student-world is now more friendly to criticism than of old," he has laid reserve aside and taken his readers fully into his confidence. We are grateful to him for his frankness, though we must as frankly demur to many of the conclusions at which he arrives. His book will provoke dissent, but it is to be hoped that it will serve to stimulate and to aid inquiry. It affords itself a fine example of patient, unsparing toil, and it provides valuable material for others who will carry on, though it may be to different issues, the study of the Isaianic problems. [See, *e.g.*, the elaborate discussion of the stylistic and linguistic features of ii. Isaiah, pp. 250—271.]

It is impossible not to feel that Cheyne raises more difficulties than he solves. If we could go all lengths with him, we should be left to face this serious question to which he provides no satisfactory answer—*viz.*, how it came to pass that on to the prophecies of the i. Isaiah there were tacked the writings of a great exilic prophet, ii. Isaiah, and that the two divisions of this composite book were treated as an expansive receptacle, into which could be thrust a heterogeneous assortment of materials, early and late, little and big, good, bad, and indifferent. The lengths to which the analytical method has been carried, and the complexity it discloses, or creates, will be demonstrated when Cheyne publishes his revised edition of the Hebrew text of Isaiah. In this edition a variety of colours will be employed to represent the various sources which the critic thinks he can distinguish. A striking object-lesson will thus be afforded, as by Prof. Bennett's recent polychromic text of "Joshua," of the results of

critical disintegration of the Old Testament Scriptures. Meanwhile the student may and should learn from this "Introduction" how these results have been obtained, and judge for himself whether, and to what extent, they are well founded. We are much mistaken if any impartial reader proceeds far before he receives the impression, that he is following a guide who, in his eager search for signs of multifarious authorship, too readily suspects them where they are imperceptible to a vision less influenced by preconceptions. It is amusing to find Cheyne (p. 363) gravely accusing Dillmann of "prejudice in favour of unity of authorship." One can readily imagine the retort, were Dillmann still with us to make it!

Within the limits of this notice it is not possible to enter into particulars. One objection, however, should be stated, which affects not a few of the conclusions in the earlier part of the book. It is not warrantable for anyone, however learned, to assume that he can determine with precision the limitations, not only in ideas, but in vocabulary and style, of "the true Isaiah." Yet many of Cheyne's minor results rest on no firmer a basis than this assumption. He accepts a very limited selection of prophecies as genuinely Isaianic, and then argues as though in these utterances the prophet must have exhausted his powers of expression. Linguistic evidence has its value, and the history of the Hebrew language will enable us to judge that certain features in a given passage are inconsistent with Isaianic authorship. But Cheyne goes far beyond this, and finds in the fact that certain phrases do not occur in the acknowledged Isaianic prophecies, presumptive evidence that passages in which those phrases are employed come from some other hand than the prophet's. It is strange that the Canon can still retain so much confidence in his power to distinguish a "non-Isaianic linguistic colour," in view of the changes which his own decisions have undergone. Thus of two verses (Isaiah xvi. 13, 14) he tells us (p. 83) that they "are, at any rate, worthy of Isaiah, and it long appeared to me that almost every word had his mark upon it." Now, however, "it seems a plausible conjecture that verse 13 and part of verse 14 were inserted by the [post-exilic] editor" (p. 89). Equally confident and equally inconclusive are many of Cheyne's judgments in the matter of style. It affords no manner of guidance to declare of a certain passage, that "the style is choicer than we should expect in Isaiah" (p. 222).

We note with regret that Cheyne has not shrunk from imputing intentional deception to some of his anonymous authors. Thus he writes of expressions as used "to preserve the illusion of Isaianic authorship" (p. 103); and in another place (p. 117), of the vagueness of certain historical references as "due to the author's wish to pass off his prophecy as Isaiah's." Such statements can only damage the theory they are intended to support.

With regard to the latter portion of the Book of Isaiah, the main conclusions at which Cheyne now arrives are these: that the work of the so-called ii. Isaiah is limited to chapters xl.-lv., and that the concluding section (chapters lvi.-lxvi.) is a post-exilic appendix, much of which is of the nature of

“invective against the half-Jews or Samaritans, and their Jewish allies.” The treatment of these last eleven chapters and their relation to the preceding portion of the book is full of interest and instruction, though we hold that no sufficient reason is assigned for referring them in their entirety to so late a time. How hazardous, *e.g.*, is the suggestion that the passage lxiii. 7—lxiv. 11 was called forth by an otherwise unknown oppression of the Jews and destruction of their Temple by Artaxerxes Ochus. Cheyne may fairly plead that “in dealing with the history of the Jews in the Persian period a certain amount of reconstruction is legitimate and necessary” (p. 359). But to import into that dim period a destruction of the Temple, otherwise unattested, exceeds the bounds of legitimate reconstruction. The critical conjecture, which demands so violent a procedure, must surely be itself at fault. A scholar so indefatigable and so honest as Canon Cheyne will hardly be able to persuade himself for long that this and other positions he now advocates are characterised by finality. He will see cause to exercise the freedom, which he praises in Abraham Kuenen—“freedom from bondage to his temporary conclusions.”

AUGUSTINE OF CANTERBURY. By Edward L. Cutts, D.D. Methuen & Co., 36, Essex Street, W.C.

It is no doubt desirable that in a series of books on “Leaders of Religion” a place should be given to Augustine of Canterbury, though he was not in the strictest sense of the word a leader, and can only claim to be considered such because he was appointed by Gregory the Great to conduct what has been termed “The Italian Mission” to England. An account of that mission—brief, comprehensive, and popular—was needed, and Dr. Cutts has admirably met the need. He has clearly depicted the conditions under which the Papacy gained a foothold in England, and if the first Archbishop of Canterbury does not loom so large, or stand before us with such grandeur as we might have expected, the fault is not our author’s. The commonplace and the heroic are not exactly the same, and Augustine had more of the former than the latter. “The impression left on the mind is that Augustine was a pious, good man, possessed with a strong feeling of affectionate and reverent loyalty to his illustrious Abbot and Bishop, and that Gregory found in him a prior on whom he could entirely rely to maintain the daily routine and discipline of the convent, and to carry out his own directions; but we are driven to the conclusion that the capable and trustworthy lieutenant did not possess the self-reliance, force of character, constructive power, and influence over other men which make a greater leader.” Augustine was not a genius, but he at least gave to God of his best. He had weaknesses and made mistakes; but “he was the first to preach the Gospel to the English; and the results of his work have lived to this day, and will live; and his name will be held in deserved honour so long as the history of the English race shall last.”

MESSRS. MORGAN & SCOTT send out **LIGHT IN THE EAST.** Price 1s. By **Bishop Thoburn.** An interesting account of missionary labours in India.

LITERARY SUPPLEMENT.

THE MESSIAH OF THE APOSTLES. By Charles Augustus Briggs, D.D., Union Theological Seminary, New York. Edinburgh: T. & T. Clark. Price 7s. 6d.

BUT a few months have elapsed since we reviewed Dr. Briggs' work, "The Messiah of the Gospels," though both were in substance written several years ago, and has stood the test of delivery in several courses of lectures to the author's students in the department of Biblical Theology. The study is one of perennial and increasing interest, and in some respects the conditions which render it fruitful were never so favourable as they are to-day. We so far agree with Dr. Briggs in saying that, "No one who has studied through the literature of Christology can do any other than say that the researches of recent scholars have put the whole subject in such new lights that the writings of the older scholars have become, for the most part, antiquated." His method is expository rather than controversial, though his expositions are not likely to gain universal acceptance or to escape incisive criticism. We believe that it is universally true that "the Christ of the New Testament appears in fresh lines of grace, beauty, and grandeur with every fresh glance at Him," and for the purposes of an original or independent investigation we do not complain that "the author has done his best to turn away from the Christ of the theologians, and of the creeds, and of the Church, and to see the Messiah as He is set forth in the writings of the Apostles. He has made every effort to see the Messiah as He appeared to each writer in each separate writing." There is doubtless diversity in the Apostolic presentations of Christ, but diversity is not discord. Difference of standpoint and even of vision does not necessarily involve antagonism. System of some sort is a demand of reason. Dr. Briggs plumes himself on having avoided all attempts to construct a logical system, and on having been content with "such a system as results from inductive logic, which goes so far in generalization as the facts enable us to go, and not a step further." So far so good, but do not all theologians make the same claim? Moreover the facts demand interpretation, and involve issues which the logical understanding must formulate. The evil comes in when we endeavour to square the facts with our preconceived theories or wring from them a testimony which they do not naturally yield.

In regard to the Apocalypse, Dr. Briggs adopts what is known as the documentary hypothesis, which he holds in entire consistency with that of the unity of the book. The unity (he says) is the work of the final editor who "uses a number of Apocalypses in whole or in part, each having its own original literary organism, and continues them in a series of seven visions with seven scenes in each; vision, the whole introduced by a prologue and concluded by an epilogue." The reasons which lead to this conclusion seem to us shadowy and uncertain—ingenious as speculations, but speculations all the same. The value of the work as a whole is very great, and whoever masters

it will acquire an insight into the breadth, diversity, and grandeur of the New Testament teaching concerning the central figure of all thought and life which cannot fail to give new interest to the reading of the Bible, and new power to our testimony to the world. It is a masterly book, and for the most part its tone is candid and conciliatory.

RELIGIOUS DOUBT: Its Nature, Treatment, Causes, Difficulties, Consequences, and Dissolution. By the Rev. John W. Diggie, M.A., Vicar of Mossley Hill, Hon. Canon of Liverpool, &c. Longmans & Co. Price 7s. 6d.

MR. DIGGIE wisely recognises the prevalence, especially among young men, of education of religious doubt—*i.e.*, doubt with regard to religious truth, the existence and personality of God, the moral order of the universe, the supernatural origin of Christianity, the Deity of Christ. He as wisely refrains from denouncing it as essentially criminal. He even admits that, in a world constituted as ours, it may serve useful ends and be a necessary part of our moral discipline. He distinguishes between different kinds of doubt, as between that which is flippant and superficial and that which is sincere and serious. But he regards it as, in all cases, a deprivation, and when prolonged a source of weakness. His investigation into the causes of doubt is large-minded and philosophical, and the temper in which he discusses the whole question is admirable. His appreciation of the difficulties of his subject and of the gravity of the issues at stake betokens a clearness of insight, a candour of mind, and a breadth of sympathy which are quite refreshing, while there is throughout a tone of rigid accuracy which will commend the work to all who have a dread of mere sentiment. Mr. Diggie has read widely, and often illustrates his points with remarkable force from indisputable teachings of history. In all our congregations and their connections there are not a few to whom the perusal of a volume like this would prove an immense good. Solid as it is in substance, it is so well and clearly written that it can be read not only without difficulty, but with decided pleasure. It will, in our opinion, lead many to achieve what its last chapter so tersely describes, "the victory over religious doubt."

THE PEOPLE'S BIBLE: Discussions upon Holy Scriptures. By Joseph Parker, D.D. Vol. XXV. *Ephesians—Revelation.* Hassell, Watson, & Viney, Limited. Price 8s.

THIS is the concluding volume of Dr. Parker's great work. He has kept rigidly to his purpose of completing it in twenty volumes, somewhat to the detriment of his exposition. He has been compelled to select only the more prominent and salient features of a book, and to pass by numerous minor points of interest and importance. The "Expositor's Bible" extends to forty-eight or forty-nine volumes, and even it is not exhaustive. Dr. Parker is always bright and sparkling. His most casual sentences arrest attention, set the mind to work, and open up invaluable veins of thought. The work is a grand testimony to the power and perennial freshness of the Bible, and should lead to a far wider adoption of expository preaching—preaching which is strictly

Biblical in substance, tone, spirit, and method. We feel sure that the influence of this work will be immense.

We give a cordial welcome to *THE WORLD AS THE MINISTRY OF RIGHTEOUSNESS*, being the Hampton Lectures, delivered in the year 1888, by the Hon. and Rev. W. H. Francombe, M.A., now Dean of Ripon (London: Longmans, Green, & Co.). It is certainly remarkable that a second edition of these lectures has not been called for sooner; for though they are not specially brilliant or startling, they form a solid contribution to the discussion of a familiar theme—the social aspects of the Christian Gospel. The main positions of the book are, that Christianity is a life rather than a Christian doctrine or a ritual; that the Church is the whole community of Christian people in the whole range of their life; that the entire world, the whole of human society, is to be brought under the power of Christ; and that this is the true object of Christian labour; while all phases of society, even when standing at the furthest remove of science, art, social intercourse, and commerce, are essentially religious. There is much in the lecturer's position to which we cordially assent. His protest against unduly narrowing the Gospel and virtually confining the sphere of its influence is urgently needed. In various directions, perhaps, he pushes his principles to an extreme, and "sterilises" will excuse the breadth of view and vigour of reasoning; but, read with judgment, such a work ought to be acceptably fruitful. The main defect is that it does not (in our view) adequately emphasize the need of personal regeneration in order to a man's admission into the Kingdom of God, and show that, while the call and the purpose of Christ are universal, the Church actually consists of those only who have obeyed that call and accepted that purpose as the dominant factor in their lives. The venerable writer has provided us with a wealth of material to add in to several discussions.—*Edw. G. H.*

MISSES, MARCELLA'S BOOKS

MISSES, MARCELLA & Co. are adding to their "Monday Morning" series of the best known works of the late Sir J. H. Murray, two of which have already appeared. *The Expansion of Britain* and *Imperialism and Finance* are those. The former has gained extensive popularity, having been expected since first its issue. It is a capital example of the scientific method of studying history and tells the story of the growth of "Greater Britain," of the conquests and acquisitions, in an admirably attractive manner. *The Empire* in which the sun never sets" has reached its 25th edition in a manner which political students would necessarily have expected an authority to land its political and military results. There has been so much that appears capital and so decided that, apart from an excellent *Perseus*, its details are hardly to be rivalled. The inevitable "series of lectures" has also been added to the magnificent wealth of our editorial programme. Sir J. H. Murray was a kind of mediator between the scientific and political classes of opinion in regard to our national policy, and while there is at least no compromise and objectivity in the nature of our acquisition in regard to

tions, would yet maintain the Empire unimpaired, from a sense alike of duty, interest, and necessity. The "Lectures and Essays" comprise three on Roman Imperialism, two on Milton—his political opinions and his poetry—with others on various educational matters. "The Church as a Teacher of [Morality]" is inspiring and suggestive, and should be read and read again, by "the clergy and ministers of all denominations." The style in which the volumes are written makes it a pleasure to read them. Occasional difference from their judgments does not lessen their wealth of suggestion or their power of invigoration.



THE SWEET CONTENT OF COUNTRY LIFE.

CORIDON'S SONG, and Other Verses from Various Sources. With Illustrations by Hugh Thomson, and an Introduction by Austin Dobson. Price 6s. Few volumes in the Crawford Series are, from an artistic point of view, more attractive than this. Mr. Thomson has in many previous instances illustrated in the most exquisite style the rural life of the eighteenth century, and enabled us to understand the charms of "Merrie England." Few of his drawings, however, are more effective than those in this volume. The two we reproduce, with Messrs. Macmillan's courteous permission, are a fair specimen of the whole. The first illustration given above is a typical country scene:—

“ Oh, the sweet contentment
The countryman doth find !
That quiet contemplation
Possesseth all my mind ;
Then care away,
And wend along with me.”



THE GENTLE ART.

The other will delight the followers of Izaak Walton's gentle art :—

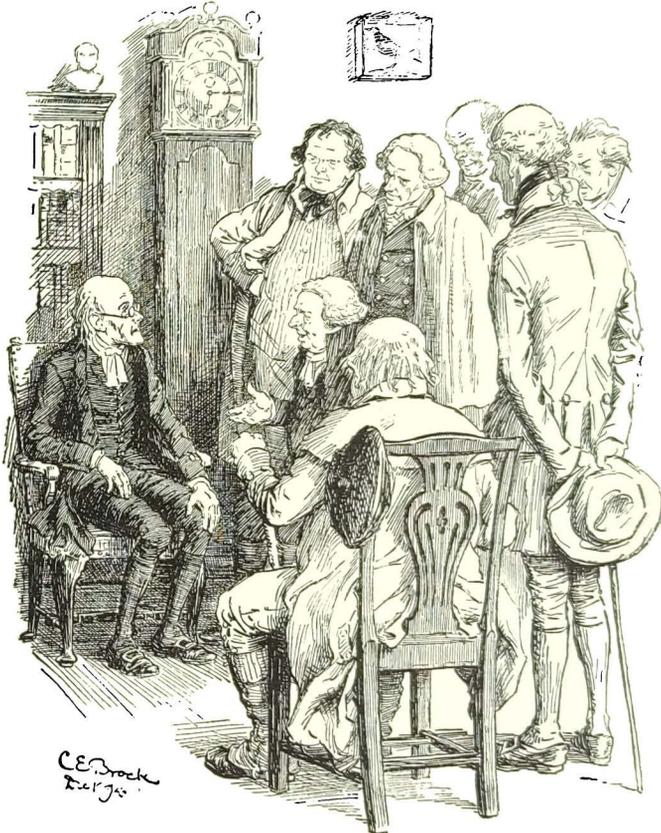
“ And when the timorous trout I wait
To take, and he devours my bait,
How poor a thing sometimes, I find,
Will captivate a greedy mind ;
And when none bite, I praise the wise,
Whom vain allurements ne'er surprise.”

There are many illustrations, however, in which the humour is richer. Mr. Austin Dobson, in an appropriate introduction, giving biographical and other details, writes with all his well-known grace. The value of his work is greater than the following paragraph would suggest :—

“Part of the foregoing Introduction was written in the West of Scotland. On the grey and ancient Island of Iona the author, with the rest of his party, followed the appointed guide in the round of its venerable ruins. The tale was of Macbeth and King Fergus ; of the Cross of St. Martin of Tours, who divided his coat with the beggar ; of the stone pillow of St. Columba, in its cage of iron ; of the rudely-carved griffin which served as a model for the monster at Temple Bar. Meanwhile, in pauses of that instructive oration—perhaps even in its progress—the eyes of the listeners vaguely wandered to the clear blue overhead ; to the patches of parti-coloured lichen ; to the tufts of salt-fed spleenwort ‘in the crannied wall’ ; to the fringe of freckled, bare-legged children with sea-urchins and necklets of shells for sale ; to the endless and inexhaustible detail, often more articulate than history, more persuasive than fact. The function of the preface-making Dryasdust is not unlike that of the topographical cicerone. He may recapitulate dates, and recount anecdotes ; but his restless audience will seek for themselves, and will probably select what they admire where they have not been invited to search for it.”

GALT'S ANNALS OF THE PARISH (Macmillan) is the precursor of the modern Scotch story as we have it in Barrie, Crockett, and Ian Maclaren. The book is a real masterpiece and succeeded in doing for Scotland what the “Vicar of Wakefield” had done for England. The Rev. Micah Balwhidder is an exquisite creation. Nothing could be finer either in humour or pathos than the story of the first, second, and third Mrs. Balwhidders, and other characters are scarcely less memorable. Even in this age of multifarious reading there is no danger that books with so much of the quintessence of genius in them will be overlooked. For a good healthy laugh commend us to Mr. Galt. The “Annals of the Parish” are the source of many good stories told by Dean Ramsay and others. Mr. Balwhidder was “presented” to his living when the controversy about patronage was becoming keen, and he had to encounter no small opposition. “I was put in by the patron ; the people knew nothing whatsoever about me, and their hearts were stirred into strife on the occasion, and they did all that lay within the compass of their power to keep me out, insomuch that there was obliged to be a guard of soldiers to protect the Presbytery ; and I thought I would have a hard and sore time of it with such an outsprapolous people. Mr. Given, that was then minister of Lugton, was a jocose man, and would have his joke even at a solemnity. When the laying of hands upon me was adoin, he could not get near enough to put on his ; but he stretched out his staff and touched my head and said, to the great diversion of the rest, ‘This will do well enough—timber to timber.’ But it was an unfriendly saying of Mr. Given, considering the time and place, and the temper of my people.” THE AYRSHIRE LEGATEES, though not quite equal to the “Annals of the Parish,” would, if the form

had not been written, have been deemed a masterpiece, and have made its author's reputation. Canon Ainger's discriminating and appreciative Introduction has but one fault. It is too brief. Mr. Brock's illustrations are simply superb. The one with which Messrs. Macmillan have furnished us represents Mr. Balwhidder's elders waiting upon him to suggest the engagement of "a helper" now that he was so old and unequal to his work: "In



THE ELDERS CAME IN A BODY.

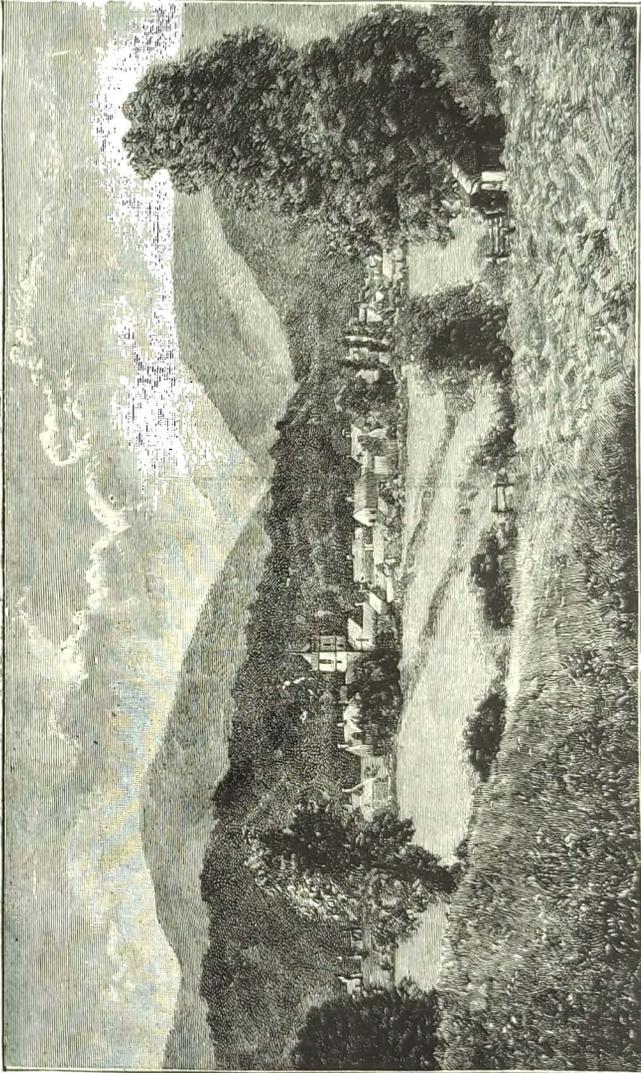
the course of the week following the elders in a body came to me in the manse, and after much commendation of my godly ministry, they said that, seeing now I was growing old, they thought they could not testify their respect for me in a better manner than by agreeing to get me a helper. But I would not at that time listen to such a proposal, for I felt no falling off in my powers of preaching; on the contrary, I felt myself getting better at it, as

I was enabled to hold forth, in an easy manner, often a whole half-hour longer than I could do a dozen years before. Therefore, nothing was done in this year anent my resignation; but, during the winter, Mrs. Balwhidder was often grieved in the bad weather that I should preach, and, in short, so worked upon my affections, that I began to think it was fitting for me to comply with the advice of my friends. Accordingly, in the course of the winter the elders began to cast about for a helper, and, during the bleak weather in the ensuing spring, several young men spared me from the necessity of preaching."

Messrs. BLACKWOOD & SONS have also sent out the first instalment of the Works of John Galt, edited by D. Storrar Meldrum, containing ANNALS OF THE PARISH and THE AYRSHIRE LEGATEES, with introduction by S. R. Crockett. Two volumes. Price 3s. each, net. Messrs. Blackwood's edition is the more choicely, as it is the more expensively got up, the type being larger, and the paper somewhat thicker, while the volumes are smaller and more convenient to handle. Mr. Crockett's Introduction, coming from the pen of a Scotchman who had known Galt all his life, and "been brought up on him," is perhaps more appreciative, though it is not less discriminating than Canon Ainger's. The Memoir by Mr. Meldrum, occupying over forty pages, is as terse and lucid a piece of writing as we could desire, and adds considerably to the value of this edition. There is an admirable portrait of Mr. Galt. Mr. Wallace's illustrations are less numerous than Mr. Brock's, but in their own way they are excellent, and catch the humour of the characters and situations. A complete edition of Galt has long been needed, and all lovers of literature will rejoice that Messrs. Blackwood are producing one which, alike in paper, type, and binding, is unrivalled. How Dr. Johnson would have delighted in such a combination of strength and beauty as these volumes display. We hope to say more of these works by-and-bye. The same publishers have forwarded us the second volume of ADAM BEDE, and the two volumes of THE MILL ON THE FLOSS, in the Standard edition of George Eliot's works. Our opinion as to the beauty, convenience, and cheapness of this edition has already been expressed. We certainly consider it as one of the choicest editions a great author, or the admirers of a great author, could desire. It makes reading so much more delightful.

STRETTON, by Henry Kingsley, is the fifth volume of the new edition of this brilliant writer's work, now being published by Messrs. Ward, Lock, & Bowden, in a form which will win for it the admiration of all book lovers. The story itself, though not so well known as others of Henry Kingsley's novels, presents the best characteristics of his style, both in power of narration and sketching of character. The Evans's and the Mordaunts are on the whole good types of old English families, and the life of the younger members both in England and in India is well depicted. Our illustration is "CHURCH STRETTON AND THE LONGWYND"; it forms a charming picture, and Mr. Kingsley's description is worthy of it: "The crystal purity of a perfect even-

ing at the end of April was settling down over the beautiful valley which lies between Shrewsbury and Ludlow ; on the one hand the Longwynd rolled its



CHURCH STRETTON AND THE LONGWYND.

great sheet of grouse-moor and scarps of rock up, fold beyond fold ; while, on the other hand, the sharp peak of Caradoc took the evening, and smiled upon

his distant brother, the towering Plinlimmon; while Plinlimmon, in the west, with silver infant Severn streaming down his bosom, watching the sinking sun after Caradoc and Longwynd had lost it; and when it sank, blazed out from his summit a signal to his brother watchers, and, wrapping himself in purple robes, slept in majestic peace. Down in the valley, among the meadows, the lanes, and the fords, it was nearly as peaceful and quiet as it was aloft on the mountain tops; and under the darkening shadows of the rapidly leafing elms, you could hear, it was so still, the cows grazing and the trout rising in the river. Day was yet alive in some region aloft in the air, loftier than the summits of Plinlimmon or Caradoc, for the democratic multitude of the stars had not been able as yet to show themselves through the train of glorious memories which the abdicated king had left behind him. The curfew came booming up the valley sleepily, and ceased. It was a land lapped in order and tradition; good landlords, good tenants, well-used labourers, if ever there were such in late years in England. Surely a land of peace." Price of volumes is 3s. 6d.

A CRITICAL ACCOUNT OF THE DOCTRINE OF LOTZE. *The Doctrine of Thought.*

By Henry Jones, M.A. Glasgow: James Maclehose & Sons.

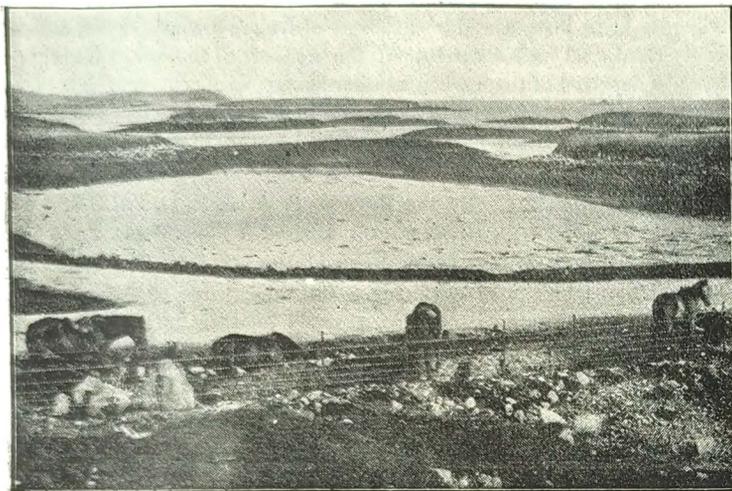
PROFESSOR HENRY JONES was a distinguished pupil of Dr. Edward Caird, whom he has now succeeded as Professor of Moral Philosophy at Glasgow, and is, like his teacher, a Neo-Hegelian. His standpoint is thus at the very antipodes to that of Lotze, who, so far from identifying thought with reality, and raising it to the supreme position, regards it as a mere tool and instrument, a subjective process, and not a vital ontological principle. Thought is "only a part, and a comparatively insignificant and dependent part, of man's mental equipment. . . . Side by side, and dominant over the merely formal and systematising thought, there is room for that immediate consciousness which alone makes us aware of reality—supersensuous no less than sensuous. The accent and emphasis must now fall, especially in spiritual matters, not upon the power which rearranges the content of our experience, and can do nothing more, but on those activities which supply us with that content. The experience itself is more vital and valuable than any exposition of it which thought can afterwards give. Hence, for those thinkers who have accepted, *simpliciter*, the results of Lotze's exposition, thought is, comparatively speaking, of little importance. And we have, in Germany only as yet, a new theology which trusts the heart against the head, and which having removed the data of the religious life from the sphere of a thought that is only formal, can regard its operations with complete indifference. Reason has nothing to do with religion, though it may have with the theology which explains it.' Mr. Jones contends that Lotze's position is inconsistent and self-refuting, and indicates in a new way "the necessity for an idealistic construction of experience." His argument is trenchant and racy. He is quick to detect the weak joints in his opponent's armour, and wields his sword deftly and to good purpose. Ordinary readers will witness with pleasure this battle of the giants.

on the field of metaphysics. They will admire Professor Jones's dexterity, his vigorous home-thrusts, and his exposure of Lotze's inconsistencies, and will probably think that he has carried off the honours of the war. Whether he will not be deprived of them when another champion appears on the field, and be himself convicted of inconclusiveness and inconsistency, remains to be seen. In any case every student of philosophy will thank him for this brilliant intellectual gymnastic.

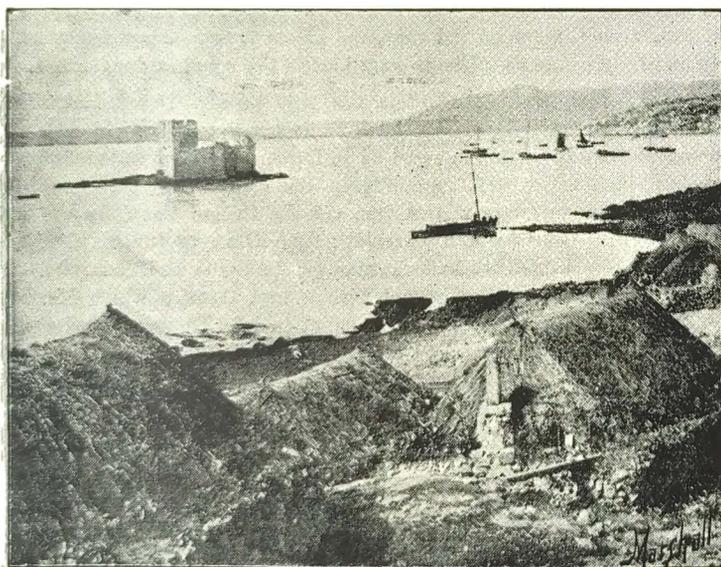
CHRONICLES OF UGANDA. By the Rev. R. P. Ashe, M.A., F.R.G.S. With Portrait and Twenty-six Illustrations. Hodder & Stoughton. Price 6s.

As the friend and companion of Mackay and Hannington, Mr. Ashe has had exceptional opportunities of acquiring a full knowledge of the country of which he writes. There is, perhaps, scarcely another "white man" who knows it better than he does. Its history during the last ten years is a tangled thread, not easily unravelled. The collisions and bickerings between natives and explorers, traders and missionaries, have been painful in the extreme. The French priests proved the most active opponents of British influence, and worked with Jesuitical subtlety against it. Captain Lugard comes in for no small measure of Mr. Ashe's censure, and with good reason. The "Chartered Company" is now a thing of the past, and has given way to a British Protectorate—probably the only practicable solution of what was becoming a serious difficulty. There is a splendid field for missionary labour here, as well as possibilities of civilisation and openings for commerce. Mr. Ashe's narrative is vigorous and racy, and places the whole position of affairs fairly and fully before us. The illustrations in the volume are excellent.

"SUMMER TOURS IN SCOTLAND" is the title of Mr. David Macbrayne's official guide of the "Royal Route" from Glasgow to the Highlands. The substance of the book is the same as in former years, but various improvements have been introduced, especially in the maps and illustrations. The Royal route is from Glasgow to Oban, *via* the Crinan Canal, in the well-known steamers *Columba* and *Chevalier*; from Oban to Inverness, *via* the Caledonian Canal; to Skye and Stornaway; to Staffa and Iona, &c. No scenery is grander or more diversified than that through which Mr. Macbrayne's steamers pass. Is there any equal to it? The tours described in these pages afford a continual feast of beauty, such as can scarcely fail to give rest to the body and invigoration to the mind. Thomas Gray held that the Highlands should be visited in pilgrimage once a year. It is impossible for those who enter into the spirit of their Bens and Glens to tire of them. To go once is to create the desire to go again, and of all holiday grounds, especially for brain workers, the West Highlands are far and away the best. By the kindness of the Editor of the *Christian Pictorial*, we are able to present views of two places described in the Guide Book, in the route to the Outer Hebrides. These are LOCH MADDY and CASTLE BAY. "North Uist, in which LOCH MADDY is situated, is about seventeen miles long, and in breadth varies from three to fourteen. The whole district is curious. The coast all along is



LOCH MADDY.



CASTLE BAY.

indented by lochs and creeks, and we readily see the point of the joke 'that the sea is all island, and the land all lakes.' Loch Maddy, is a narrow opening guarded by two masses of basalt, craggy islets of about 100 feet high, which jut up from the sea and give to the place its name. They are called Maddies, or sea-dogs. The loch which they guard extends inland in every direction, like an outspread seaweed with countless leaves and stems. It covers only about ten square miles, but its irregular and fantastic coast line is over 300 miles. CASTLE BAY, or Kiessimull, the other place represented, is in Barra. The bay forms one of the finest harbours in the Hebrides, sheltered so as to be almost landlocked by the Isle of Vatersay, accessible from the Minch on the one side, and from the Atlantic on the other. The sail into the bay, with its massive and lofty rocks on either side, is very fine. The castle, from which the bay derives its name, still remains. It was the dwelling of the McNeills, of Barra, and is about 700 years old. It stands in solitary state on a rocky islet near a corner of the bay, its massive ruins forming, as has been said, perhaps the most picturesque scene in the Hebrides, having a strong likeness to Chillon, as it rises from the waters, with its fine hilly background. We shall never forget—to quote a description given elsewhere—the first time we saw Kiessimull, some years ago. It was on one of those rare summer evenings which are peculiar to the Highlands. The setting sun leaves behind him a glow which forbids the approach of darkness, or makes it but a subdued light. It was near midnight, but we saw the whole surroundings distinctly. The chaste outlines of the hills, the curious curves of the bay, the deep blue of the water, the gentle plash of the waves, exercised over the senses and the imagination alike a spell as of fairyland, and we were loth to leave a scene so lovely.

THE DIVINE LIFE IN THE CHURCH: an Affirmation of Holy Baptism ; with Contributions relating to the Scottish Church, her History, Work, and Present Need. Scottish Church Society Conferences. Edinburgh: J. Gardner Hitt, 37, George Street.

WE have at different times referred to the Conferences and publications of the Scottish Church Society, which was founded some two or three years ago, for the purpose of "advancing and defending Catholic doctrine, as set forth in the ancient creeds, and embodied in the Standards of the Church of Scotland, and generally asserting Scriptural principles in all matters relating to Church order and policy, Christian work, and spiritual life, throughout Scotland." Among the special objects aimed at are the following:—"The consistent affirmation of the Divine basis, supernatural life, and heavenly calling of the Church ; the fostering of a due sense of the historic continuity of the Church from the first ; the maintaining of the necessity of a valid ordination to the Holy ministry, and the celebration in a fitting manner of the rite of ordination ; the assertion of the efficacy of the sacraments ; the promotion of the religious education of the young, on the basis of Holy Baptism ; the restoration of Holy Communion to its right place in relation to the worship of

the Church, and to the spiritual life of the baptized; the revival of daily service wherever practicable; the observance in its main features of the Christian year." With many of the aims of the Society we are in hearty sympathy, and admire the devout and earnest tone of its leaders. On other points, we are bound to diverge from them. Their methods are too rigidly and technically ecclesiastical, and lack the free and generous spirit of the New Testament. We need not, indeed, suppose that they are definitely working towards Episcopacy, but there is much in the movement which corresponds to the early Tractarianism, and which may lead them they know not whither. By far the longest treatise in these volumes is by Dr. John Macleod, of Govan, on "Holy Baptism." The view advocated as to its efficacy differs but little from the Sacramental Regeneration theory, as advocated by Anglican Ritualists, and, indeed, is more akin to the teachings of such writers as the Rev. M. F. Sadler and the late Dr. Pusey than to writers of the Presbyterian school. Dr. Macleod fails to see that his supreme appeal to Holy Scripture should lead him to recognise the pre-requisites to baptism, as laid down in Scripture—namely, repentance and faith in Jesus Christ. When these conditions are observed—and they cannot be observed unconsciously or unintentionally—we can, without the slightest inconsistency, accept all that the New Testament teaches as to the significance of baptism, and yet give no sanction to the mischievous and unscriptural doctrine of Baptismal Regeneration. On this point Dr. Macleod stops short of his own principles, and ignores conditions which are either distinctly specified or plainly involved in his supreme standard of appeal, and this omission invalidates all that he says. Others of the papers are of great value. With necessary limitations we can accept what is said with regard to the instruction of catechumens, both before and after their first communion. The papers on ministerial training are also full of valuable hints, as again are those dealing with the work of laymen in the Church. Nor need it be said that whatever Dr. Flint urges as to the attitude which the Church should assume towards the leading phases of modern thought will amply repay consideration. We notice that, in dealing with the Celtic inheritance of the Scottish Church, Dr. Cooper suggests that the Cathedral of Iona might be restored as a place "to which our ministers and people might do well on occasion to resort, seeking more than mere physical recuperation or mental pleasure." "That man," said Dr. Johnson, "is little to be envied whose piety would not grow warmer amid the ruins of Iona." We so fully endorse Dr. Johnson's opinion that we should not like to see the "ruins ruined." No restoration could make them more effective for the purpose named by Dr. Cooper than they are now. The two volumes of Conferences are worthy of careful consideration from ecclesiastics and theologians of every school of thought.

MR. ELLIOT STOCK sends out another edition of CROMWELL'S SOLDIER'S BIBLE, with a preface by Viscount Wolseley, which we noticed a year ago, and again commend as a valuable curiosity. 1s.

THE first volume of THE INTERNATIONAL CRITICAL COMMENTARY on the Holy Scriptures of the Old and New Testaments has already made its appearance. It is from the pen of the Rev. Canon Driver, on DEUTERONOMY. The series is edited by Canon Driver, Dr. Plummer, of Durham, and Dr. C. A. Briggs, of New York; and the writers comprise some of the foremost authorities in their respective studies—such as Canon Cheyne, Dr. George Adam-Smith, Dr. A. B. Davidson, Dr. Harper (Chicago), Canon Sanday, Dr. T. C. Edwards. The enterprise is undoubtedly one of the most important of recent years and occupies a place of its own. In Dr. Harper's words: "It is hardly necessary to say that this series will stand first among all English serial commentaries upon the Bible. It stands with, and admirably supplements, the "International Theological Library," to which we have already learned to look for the best and most recent in the historical, literary, and linguistic study of the Bible. We are greatly in need of just what this series promises to give." The publishers are Messrs. T. & T. Clark, of Edinburgh, and it is needless to say that the volumes will be printed and got up in the most effective style. For an early number of the MAGAZINE we have secured the promise of a careful review of Canon Driver's volume.

MESSRS. T. & T. CLARK send out a new edition, revised and re-arranged, of THE BIBLE DOCTRINE OF MAN; or, The Anthropology and Psychology of Scripture, by John Laidlaw, M.A., D.D. The substance of the volume was delivered as the seventh series of Cunningham Lectures, in 1878. No abler volume on Biblical Psychology has appeared. It is now cast into a less cumbrous form than that of lectures, and has more of the nature of a concise systematic treatise. It necessarily goes over ground which has been, and will continue to be, keenly controverted in regard, *e.g.*, to man's origin, his nature (as flesh and spirit, as dual or tripartite, as naturally immortal, &c.), and his destiny. Dr. Laidlaw's clear exposition and vigorous reasoning can be overlooked by no student either of Scripture or of humanity.

SEVEN WORDS OF LOVE. By Rev. J. Alford Davies, B.A., B.D. London :
R. D. Dickinson, Farringdon Street, E.C. Price 3s. 6d.

MR. DAVIES is one of the band of Welshmen who of recent years have captured so many of the London pulpits, greatly to the advantage of the congregations and of the general public. He is a quiet, earnest thinker, of refined feeling and delicate imaginative insight. His utterances are invariably controlled by an earnest purpose. The instances with which he illustrates his positions from modern literature indicate great breadth of reading and admirable powers of assimilation. He might here and there make his sentences more pointed and telling, and improve the literary form of his sermons by greater polish. We have read this book with great pleasure, and if it be a first venture we cannot be wrong in anticipating for the author an honourable and successful career.

LESSONS TO AN ADULT BIBLE CLASS ON THE LIFE OF CHRIST. By R. Milner.
Vol. II. London: Elliot Stock. Price 7s. 6d.

THESE are good specimens of lessons which senior scholars in our Sunday-schools and members of adult classes are likely to appreciate. They are simple, earnest, and suggestive elucidations of the Life of our Lord during the second year of His ministry, and will be especially useful to teachers.

THE INFLUENCE OF JESUS. By the Rev. Phillips Brooks. London:
H. R. Allenson, 30, Paternoster Row, E.C. Price 5s.

"THE Influence of Jesus" is not, perhaps, the most popular of the lamented author's works, as it is more directly apologetic and intended to establish the Christian faith on grounds of reason and experience. But it is a book which might well become popular, for Bishop Brooks' logic was always lighted up by imaginative power, and his strongest reasoning was tremulous with emotion. The purpose of this book is to show, in a word, that Christ is the most potent factor in the moral, the social, the emotional, and the intellectual life of man, and its conclusion is established with what seems to us an irresistible force of logic and a wealth of choice illustrations. The re-issue of the book is altogether timely.

OUR LORD'S TEACHING, by Rev. James Robertson, D.D. (London: A. & C. Black, Soho Square). Price 6d. We welcome another addition of what seems to us to be a specially valuable work to the Church of Scotland Guild Text Books. It is an admirably succinct account of our Lord's work as a teacher, and exhibits with remarkable power its salient features. We know of no summary clearer or more concise. We note with pleasure that there is to be a re-issue in the autumn of a larger edition of the series at 1s. 6d. each. Every theological student ought to possess the series.

IN THE MYRTLE STREET PULPIT, by the Rev. John Thomas, M.A. (J. Nicol, 38, Victoria Street, Liverpool), we note two or three numbers specially opportune. One of them, dealing with "The Degradation of Art," is a manly and trenchant criticism of recent popular fiction. The other on "Gambling in High Places" deals in an outspoken manner with the horse-racing and the betting which accompanies it, as practised by the Prime Minister of England and others of the aristocracy. There is nothing weakly sentimental or overstrained in Mr. Thomas's treatment of these themes, but he strikes a strong and heavy blow which cannot fail to tell. We rejoice that there is in the great city on the banks of the Mersey a ministry so able and eloquent as his.

WE have received from the R.T.S. the following Shilling Picture Story Books: "OUR LITTLE DOTS' PLAYTIME PICTURES," "OUR LITTLE DOTS' PETS," "PRETTY PICTURES FOR OUR LITTLE DOTS," "PICTURES AND RHYMES FOR OUR LITTLE DOTS," each comprising 80 pages of pictures, coloured and plain, with pretty rhymes and stories in simple words, and in large type, and will greatly delight all the lords and ladies of the nursery.



London Stereoscopic Company

(Permanent Photo.)

Yours faithfully
W. P. Wherry

THE
BAPTIST MAGAZINE

AUGUST, 1895.

MR. ALDERMAN WHERRY, J.P.

THE town of Bourne has many interesting associations. It is pleasantly situated on the borders of one of the finest corn-growing districts in England. It has a water-supply that is apparently inexhaustible. Its springs supply the town of Spalding, and close at hand are the works from which the city of Peterborough receives its supply of water.

Eight centuries ago, Hereward, the Lord of Brunne, called by Kingsley the Last of the English, held out in his castle at Bourne against William the Norman when all England besides had yielded to the Conqueror.

Bourne has been a stronghold of Nonconformity for nearly 250 years. In 1646, during the Civil War, a church was formed, and the light then kindled has burned brightly ever since.

In connection both with the church and the town, the name of Wherry has been an honoured one for several generations. Mr. William Wherry, sen., was the eldest of four brothers, who were all highly esteemed for their strict integrity and consistent Christian character.

Mrs. Wherry, sen., was a saintly woman, who loved both to sit at the feet of the Master and to tell others the message she had received. When, fifty years ago, the Baptist preachers in the villages were attacked by the mob and pelted with stones and dirt, she bravely stood up in the village street, read the Scriptures, and pleaded with the people in Christ's name. If, therefore, the doctrine of heredity rests on a valid foundation, Mr. W. R. Wherry started life with a valuable inheritance of goodness from his ancestors.

William Robert Wherry was born February 19th, 1841, and was

an only son. His school life was spent under the care of Mr. Frederick Ewen, of Birmingham, during which time he attended the ministry of the Rev. Charles Vince, whose wise and manly influence did much towards moulding his Christian character.

At the age of seventeen he fully consecrated himself to the service of Christ, and was baptized by the Rev. J. B. Pike. At that time there was not one young man a member of the church, and in all three dissenting communions there were only seven young men who made a profession of religion. This fact deeply impressed him and he asked the seven to meet with him for prayer. They did so, and then agreed together to invite other young men to join them in Bible study and prayer. The result was that in two years over forty professed Christ, among whom were Revs. W. Bishop and R. Y. Roberts, and Mr. W. R. Garner, who is now a deacon of the church. Since that time Mr. Wherry's life has been one of ceaseless activity. As a business man, he is a corn and seed merchant, wholesale grocer and provision dealer, and a moderately extensive farmer and seed grower. His public appointments are both numerous and varied. He is a deacon of the church, superintendent of the Sunday-school and lay preacher, a member of the Parish Council, overseer of the parish, chairman of the School Board, Alderman of the County Council, and a justice of the peace for the county. He is also an active member of the Committee of the Baptist Missionary Society and of the Council of the Baptist Union.

With all this work on his hands, his energies are always fully employed, and his friends often feel that his strength is seriously overtaxed. Every hour of the day has its duties, and too often the night train is hurrying him away to meet the engagements of the coming day. One who knows him well speaks warmly of his unselfishness, and adds, "It can never be said that he seeks his personal influence only. He is always considerate of the welfare of his *employés*, and not unfrequently has taken the burden of helping others out of their business complications."

Mr. Wherry has had a happy home life. In 1873 he married Emily, the third daughter of the late Mr. J. C. Kirkham, of Long Sutton, a deacon of the church at Stepney Chapel, Lynn. His eight children, five boys and three girls, are becoming increasingly useful both in the business and in the church.

One of the most important developments of his usefulness in recent years has been the conduct of a very successful P.S.A. This was started three years ago, when several hundred navvies and other railway workers were located in the town and district, constructing a new branch of the Midland line. From the first these services have been a marked success. Mr. Wherry is president, and usually gives the address. The service is brief (forty-five minutes), bright, and evangelical. The leader is loyally supported by a large band of earnest helpers of all denominations, and the unmistakable blessing of God has attended the work. The attendance has averaged about 500. Over 3,000 valuable books have been given to the members as the result of their weekly subscription of one penny. Some have joined the church, and many have become regular worshippers at the various sanctuaries in the town.

There is much that cannot be said in a brief character-sketch, the subject of which is still amongst us, as Mr. Wherry is, and we trust long will be; but our friend's busy, useful life may very properly be commended to the young men of our churches for several reasons. He is an example of a successful business man, who is at the same time a warm-hearted Christian. He has from the beginning subordinated the claims of business to the claims of Christ, and has valued worldly success and social advancement only as providing enlarged means and opportunity for Christian usefulness. Throughout all he has remained a staunch Baptist, a loyal member of the church of his fathers, and a generous supporter of all denominational institutions.

More than this we must not say. Our friend shrinks from personal eulogy, and has been with difficulty persuaded to allow this sketch to be issued. We would, however, earnestly urge upon young men the fact that it is quite possible to succeed in life, and yet be a true Christian. It is possible, too, to be a thorough business man, and also an enthusiastic, aggressive Christian worker. And, again, it is possible to climb the social ladder without becoming a weak-kneed or disloyal Nonconformist, or throwing aside those Baptist principles which, however unfashionable, are a powerful factor in the making of Christian manhood.

W. O. and G. W. B.

THE CHRISTIAN'S LOVE TO CHRIST.

THE love of Christ to the world—first of all to those for whom He died while yet sinners, and then in another and deeper sense to penitent and believing men who have profited by His death and thereby been renewed in the spirit of their mind—is a frequent theme with the writers of the New Testament. They delight in contemplating the compassion and self-sacrifice of the Saviour, and the joy which He has in those who respond to His love. This response is the natural and inevitable result of the soul's realisation of His love, and is an indispensable note of the Christian life. For it is evident, even to a cursory reader of the Gospels, that our Lord claims as His right the profoundest love of His disciples. He counts on their sympathy, affection, and service, and His expectation is not in vain. They are often weak, imperfect, and stained with sin, but amid all imperfections they can say, "Thou, Lord, knowest all things, Thou knowest that I love Thee."

The strongest and most enlightened Christians are they who cherish the deepest, purest, and most generous affection for their Lord, and who most keenly resent any attempt to ridicule or depreciate it. The nineteenth century has produced no purer, nobler soul than Frederick William Robertson, of Brighton—a man with the soldier's heroic spirit, at once reverent and unconventional, truthful and courageous, a hater of all sentimentalities and shams, but glowing with love to Christ. When an effort was made to introduce into a working men's institute certain sceptical books, Mr. Robertson opposed the movement, and would sanction no discussion of the question, on the ground that there are things too delicate and sacred to be handled rudely without injury to truth. "Nothing is more certain than the duty of filial love," but a boy called upon to defend it in a school debating club could be made to look exquisitely ridiculous. The more sacred a subject is the more easy is it to give it an absurd aspect. "Therefore," he added, in words which awed many of the strongest in his audience—"therefore do I refuse to permit discussion this evening respecting the love which a Christian man bears to His Redeemer—a love more delicate far than the love which was ever borne to sister,

or the adoration with which he regards his God ; a reverence more sacred than man ever bore to mother." Was this grand and heroic soul wrong in cherishing such an affection for his Lord ? Was that affection weak and unmanly, mistaken or mischievous ? By all that is true, upright, and holy we know that it was not. In view of Christ's essential Godhead, combined with His perfect manhood ; in view of His unique and commanding personality, His sinless character, His possession of all possible and conceivable excellence, His transcendent mercy, His sacrifice unto death, and His redemption of the soul, love to Him is reasonable and right, and the want of it is a grave defect even if it be not impious and profane.

There is in Christ, who in His essence is the same yesterday, to-day, and for ever, a love of infinite condescension and grace ; a love which stoops from its lofty heights in heaven and remembers us in our low estate. He knows the name, the character, the trials, and the needs of each one of His disciples ; thinks for us, plans for us, cares for us, pleads for us, that we may be saved from all our adversaries and guided to the heavenly kingdom. His is a love which thinks of each separate soul with a care as minute and a self-denial as complete as if there were no other need in all the vast universe to be supplied. Keble was taking no poetic licence when he wrote :—

“Thou art as much His care, as if beside
Nor man nor angel lived in heaven or earth :
Thus sunbeams pour alike their glorious tide
To light up worlds, or wake an insect's mirth.
They shine and shine with unexhausted store—
Thou art my Saviour's darling—seek no more.”

Is it not, therefore, natural that we should love Him ? We must stifle all our best instincts if we do not. The New Testament is full of the expression of a supreme and ardent love, of a reverential, grateful, and clinging trust, a trust that sees in Jesus Christ “the chief among ten thousand and the altogether lovely.” As there are attributes in God which fill us with a sense of reverence and awe, which command our homage and vindicate our faith and submission, so there are others which appeal directly to our love ; and in view of our Lord's redemptive work, of His

condescension, long-suffering, and love which passeth knowledge, it is impossible not to feel the glow of a responsive affection. In the presence of certain objects we inevitably display certain feelings, as there are correspondences between them. One class of objects is fitted to awaken our admiration, our approval, our delight; another class creates a sense of aversion and disgust. It is as natural for us to admire moral and spiritual beauty as it is to admire beauty of material form and charm of colour. Can we fail to feel a thrill of delight as we gaze upon a peaceful landscape, with its beauty and fruitfulness, its field and forest, its well-clothed pastures, its sparkling streams, and its background of hills? Do not the splendours of the starry sky move us to adoration? Who but a boor would speak slightly of a great work of art, a painting which reproduces the sublimest aspects of nature or commemorates some heroic deed of history, or a statue which in graceful outline represents "the human form divine"? It is the same in the spiritual realm. To be true, to be just and upright, is to have affections which, whenever we are brought into contact with them, truth, justice, and integrity call into play; as there are other affections which are inevitably awakened by gentleness, compassion, and generosity. If we are brought into contact with these qualities as they exist in men, the feelings which correspond with them are at once aroused—we admire, revere, and love. Can such feelings, then, be dormant when we apprehend the same high qualities as they exist in the Incarnate God, when He who possesses these attributes of truth, righteousness, and mercy in an infinite degree, reveals them unto us? If we bow before the force of strong and amiable qualities in our fellow-creatures who at best are feeble, limited, and sullied with sin, can we be insensible to their power when we see them in their original and all-perfect source? Bishop Butler, who was certainly no enthusiast, and who looked at every subject in the dry light of the intellect, is yet filled with intense emotion as he discourses on this high theme. "Love, reverence, desire, and esteem—every faculty, every affection—tends towards, and is employed about, its respective object in common cases; and must the exercise of them be suspended with regard to Him alone who is an object, an infinitely more than adequate object, to our most exalted faculties,

Him of whom and through whom and to whom are all things?" It cannot be. To suppress such feelings in the presence of the majesty and condescension of God would be to violate our nature and reduce ourselves below the level of men.

There is no need to apologise for the depth and fervour of our religious emotions, as though they were weak and unmanly. Our intellectual conceptions of the Christian Gospel must, when accurate and comprehensive, kindle in our hearts the fire of a holy love. Emotional religion is weak only when it is ignorant and uninformed. By all means let us have clear insight and sound judgment in relation to the things of God. But surely the heart must be brought into harmony with the mind, and scope must be allowed for the feelings of the one not less than for the faculties of the other. The simplest and most elementary knowledge of Christ awakens in all true-hearted men their best instincts. To know Him as the All-gracious and Merciful; to realise His gentleness and marvellous self-sacrifice; to receive at His hands the pardon of our sins and the purification of our souls; to find in Him a refuge from the storm and a defence amid the severest dangers; to be calmed and uplifted by His presence; to rely upon Him as our Advocate in the hour of death and the day of judgment, will assuredly be to love Him, to cherish for Him an affection pure, reverent, and strong; and though we shall scorn the sickly sentiment, the unseemly familiarity, and the luscious phrases which are too often confounded with the language of religion, we shall assuredly erect in our hearts a home for Christ. His image will be burned and fused into our souls. It will be a silent and commanding Presence of which we may not lightly speak, but which is yet so firmly bound up with all the fibres of our being that it could not be removed without our own destruction. If this be the place which Christ occupies in our heart, can we fail to declare His Name as our supreme joy? For His sake we shall count all things as loss. Our love to Him will be pure and uncalculating; and, on the one hand, we shall scorn the silence of timidity and compromise, and, on the other, shall do nothing to conceal or repress the best and most honourable feelings of our nature in the presence of our highest good. This is a sphere in which "we cannot but speak the things we have seen and heard." JAMES STUART.

THE AMERICAN BAPTIST ANNIVERSARIES.

THE anniversary meetings of the various denominational societies were held this year at Saratoga Springs, from May 27th to June 2nd. The weather was at first wet and chilly, though "none of the chill got into the First Baptist Meeting House"; but, in the course of the week, the improvement was so great, that on the Thursday, the fourth day of the session, the temperature reached 95 degrees in the shade! The attendance was large, and the tone of the meetings vigorous and inspiring. Our contemporary, the *Standard* (Chicago), reports that on the Monday "the delegates came hastening in; and one who wondered the day before whether the attendance this year would be respectable in numbers, wondered the day after where the people all came from. Almost at the beginning the auditorium was filled; presently it was crowded, and it became apparent that the missionary spirit was in the gathering. This was more and more manifest through an inspiring session. Perhaps the very stress under which the Union has laboured these past two years added to the ordinary interest a depth of prayerful concern."

The Foreign Mission work of the American churches is carried on with great vigour. No meetings were more resolute and enthusiastic than those which are devoted to the fulfilment of our Lord's great commission. In America, as in Great Britain, all the societies have been passing through a severe financial crisis. But, unless signs deceive us we are on the eve of brighter days. The report of the American Baptist Missionary Union says:—

"The year just closed has been one of exceptional anxiety and concern. The year's work was begun under the embarrassment of a debt, amounting to more than \$200,000. When the Committee, under such circumstances, sat down to form a schedule of appropriations, it was forced to the conclusion that retrenchment on a very decided scale was demanded. Accordingly, it cut down the schedule of the year before by the amount of \$109,000. Such a reduction in any single year was never before even thought of. The reduction was made, mainly, in the curtailment of supplies to native agencies, cutting off usual allowances for aggressive work on the field, and of repairs and extensions of mission properties. The debt has been reduced by the amount of \$13,639.08. The total amount realised from all sources is \$661,255.68. The need of further retrenchment in the current year may now be obviated. We doubt if ever in the history of the Union the churches have more conscientiously considered and responded to the claims of this work. The gifts of the poor, of many

small churches themselves maintaining an uncertain existence, of pastors living on very small salaries, of the widow and the fatherless, of young people and children, have been prompt and precious."

One of the most memorable utterances was the presidential address from the chair of the Missionary Union, delivered by Dr. Augustus H. Strong, of Rochester, on "The Holy Spirit, the Great Power in Missions," an address so excellent and timely, that we give the greater part of it in the present number of this Magazine, and earnestly commend it to the attention of our readers, ministerial and lay, as applicable, not only to foreign missionary labour, but to Christian work of every kind, and by whomsoever carried on. It is peculiarly timely to the crisis through which we are now passing in our own Missions.

At the principal missionary meeting the first address was given by Dr. Ashmore, the veteran missionary, whose subject was "A Plea for China." He contrasted the growth of our missionary work in the last thirty years. To-day the issue is, Who shall reign in Asia—in China—Confucius or Christ? In India it is, Christ or Buddha? Not Confucius *and* Christ; both cannot rule together. Everything from the West is welcomed except Christianity; against this the powers of resistance are organised. China's stock rate is low now in the market, and we go to the extreme of contempt for the great nation that has been so sorely smitten. He asked consideration for the vast population which is to be evangelised, and reminded his hearers of the unbroken, steady, firm tread of her history; the solid and substantial character of the people, and the part China is coming to play in the history of Asia. The Chinese are getting the wealth of the surrounding nations, are spreading out in Burma and Siam. So he went on, making an overwhelming argument for increased missionary effort in China. The Japan-China war was another of the Divine interpositions in behalf of missions. Just before it persecution was feared; China was going backward. Now China is open; the wall of exclusiveness has at last been levelled. The war is God's sledge-hammer stroke at Confucianism. The Empress-Dowager of China has received a copy of the Bible, accepted it, and given gifts to those who sent it. The Bible in the Royal palace! May it not be that God means to have mercy upon smitten China?

Dr. Lorimer spoke on "The Crisis of Missions," and for three-quarters of an hour pleaded for an advance in missions as the only thing consistent with honour and the fair repute of the religion we profess. "We face a crisis. The causes are to be sought. One is trust in man rather than in God. Men are not becoming interested in missions, but indifferent to them. The tendency of the day is to scepticism. The supernatural is sneered at. There can be no hope unless we are willing to follow God's programme. This is simple, that the united Church shall move forward to spread the Gospel." Touching on the point of unity, he deprecated the multiplication of organisations, the separation of sexes in societies, and predicted that the outcome would be one great missionary society in which the men and women would think and plan, and pray and work together. "When we prize money more than humanity there is a crisis. So when feeling is put in place of principle or conviction. Conviction makes one independent. Principle will bring system in giving, and patience and persistence." The address made the audience forget the long sitting and the lateness of the hour, and left a "Halleluia" in every heart.

The Home Mission Society has had a similar experience. Its aims are thus described:—

"(1) The prosecution of Western Missions; (2) evangelisation of the various foreign population of the country; (3) missionary work among the negroes of the South; (4) missionary work among the North American Indians; (5) missionary work in the Republic of Mexico; (6) educational work for the negroes; (7) erection of meeting-houses."

Upon the subject of "Finance" the report says:—

"We began the year with a debt exceeding \$101,000, with a prospect before us, according to the most careful calculations, of adding thereto during the year from \$30,000 to \$40,000. The year has been very trying financially, full of hard work and of anxiety, but by a little retrenchment in the work, a careful scrutiny and wise economy in expenditure, and diligence in collecting funds, we have been able, by the blessing of God and the cheerful and liberal responses of the friends of missions, to close the year with an addition of only \$7,000 to our debt, which, under all the circumstances, we are constrained to regard as a very favourable showing. The receipts for the year have been \$515,446.96."

The principal speaker at the Home Missionary meeting was

Dr. Z. Grenell, of Michigan, who spoke on "The Pastor's Problem; How to Develop the Liberality of the People." He said:—

"This is a real problem. The most important factor in the problem is the pastor himself. No pastor can work the problem if he cannot work himself. He must himself believe in missions and have a heart interest in them. His people know his position. It is one of the plainest of axioms that where a church in the course of a year does not contribute to home missions the pastor of that church is not interested in home missions. If he were he would have a collection returned, though he gave the whole of it himself. If the pastor has missionary convictions, he will teach his people with respect to these matters, patiently and persistently urging them what the Lord has said about giving. The feelings must not be too much appealed to, emotions should not be overworked. The weeping donor gives his money, but what does he think next day? He cannot take his money back, but he can take himself back, and says: 'The pastor caught me that time, but he can't do it again.' The pastor's teaching should be radical and positive, as is the teaching of Christ and the apostles. No man can be a true disciple of Jesus Christ who has not given up everything to Jesus Christ. Every man is a steward, holding all he has in trust, and listening for the orders. The best and wisest use of money is to give it away where it will do good. The trouble is that many a pastor feels constrained to put buttons on the points of Christ's radical teachings, and blunt their sharp edges. The people should be taught to do their benevolent work with system and regularity. Paul taught the individual system of giving regularly on worship-day. He commended the one-tenth system as a starting-point. He who starts there will grow. The Lord does not want money, but character, which giving is to develop in us."

The American Baptist Publication Society is one of the most important and influential organisations of "the great Republic of the West," doing a splendid work and realising large profits, which are devoted to missionary and other purposes. We have several times of late referred to its work, commended its publications, and pleaded for the establishment on broad lines of a similar institution here. The report tells us:—

"The year has been one of gratifying progress. The sales for 1894 were \$497,807.47, those for 1895 are \$532,763.53. The receipts from all sources other than sales—viz., rents, interest on invested funds, &c., for the year amount to \$19,949.80. Six thousand seven hundred and sixty-six dollars have been transferred from the profits of the Publishing Department to the Missionary Department. In no year of the Society's history have so many books of the first class been issued by it as during the year just ended. We take as examples these titles, with names of the authors:

'The Ministry of the Spirit,' by the late lamented A. J. Gordon, D.D. ; 'The Life of Adoniram Judson,' by his son, Edward Judson, D.D. ; 'The Historical Books of the Old Testament,' by Barnard C. Taylor, D.D. ; 'The Argument for Christianity,' by Geo. C. Lorimer, D.D. ; and 'A Spiritual Autobiography,' by Dr. A. J. Gordon. It is our purpose to maintain the standard of excellence thus reached, to respond to all reasonable demands of our people by publishing, not simply Sunday-school books, or books which bear directly on our distinctive principles, but a literature covering the entire realm of the moral and religious life. As far as possible we wish to make the Society one of the living forces of the age, and to keep it in the front rank of agencies for instructing, uplifting, and evangelising the world."

It will not be amiss to give a condensed report of Dr. Henson's (Chicago) eloquent speech on behalf of the Publication Society, a speech which was delivered on the closing night of the meetings, and elicited the opinion that the best wine had been kept to the last:—

"The magnificent plant of the Publication Society, costing hundreds of thousands of dollars, is the only plant that is absolutely owned by the whole Baptist denomination of the United States of America.

"Thank God that the plant is prosperous. Its financial record has never known a stain. Out of its profits it not only pays all salaries, but pours a steady stream into the treasury of its benevolent department.

"And yet there are those who critically scan this stream of business profits and suggest that it is swollen quite beyond the proper bound. In point of fact, seeing which way the water runs, and the blessed uses to which it is put, there ought to be sincere congratulation and a hearty wish that the stream might grow to a great Niagara to furnish power to run innumerable dynamos to illumine every dark corner of this vast continent.

"Its aims comprehend Evangelisation, Indoctrination, Edification, and Unification. And this it seeks to accomplish by the living men that it sends forth on foot and on wheels, and by the silent but eloquent pages which it scatters yearly by the hundred million. Not only are children gathered and converts multiplied, but youthful Christians are developed into stalwarts, who know the truth, and knowing dare maintain. The men that achieve are the men that believe, and believe with all the intensity of a white-hot conviction. And in these days, when thousands are adrift upon a storm-swept sea, and stout ships are dragging their anchors, there is greater need than ever of sound indoctrination, and such solid edification as our great denominational Publication Society is so admirably adapted to give. We have lately learned that earth and air, the food we eat and the water we drink, are alive with bacteria, but there are moral and theological microbes as well, and all our books are reeking with them. There are those who would have us swallow them without scruple and without fear, under the specious plea of being hospitable to

new truth, which is as though they would recommend us to eat mushrooms or toadstools without regard to consequences, and to drink with equal readiness mountain spring water and the water of the Chicago river. It is no small matter to have guaranteed supplies of pure soul-food for ourselves and for our children. And this is done by the Publication Society.

“Thank God for the men who, when this country was threatened with invasion by the dreaded Asiatic cholera, made such a magnificent fight at Hell Gate with the horrid microbe. And thank God for the faithful men who, with sleepless vigilance, do like noble service at our Baptist portals.

“Its results no mortal man can estimate. Its work is like that of the dew-drops and the sunbeams. The mightiest forces are evermore the silentest. Two results most palpable and notable are directly traceable to this potent agency. One is the marvellous progress of Baptist principles among Pædobaptist churches. No longer do we stand alone for the absolute divorcement of Church and State. No longer do we contest alone for a regenerate church membership. And in many Pædobaptist communities infant baptism is passing with innocuous desuetude, while the baptistery is finding a place in many a Pædobaptist pulpit. The silent and resistless purpose of our Baptist literature is being felt as never before. There is the hiding of the power, but the uncovering of the result.

“Another thing distinctly recognisable, and greatly to be rejoiced over, is the solidity of our Baptist churches. No iron ecclesiasticism binds us, and yet we hold together as compactly as the solar system. Erratic individuals may ‘bolt the course,’ but our great denomination moves right on. Great institutions even may be false to their trust, and thrash the things they were founded to defend, but our great denomination cannot be diverted or befogged. And under God it is due, more than any other earthly agency, to the American Baptist Publication Society, which, with undimmed eye, with unflinching faith and unstaying step and unswerving purpose, has held to the old Gospel, and unflinchingly contended for the faith once delivered to the saints.”

Several impressive sermons were preached on the Sunday preceding the meetings, of which the following summaries will be read with interest. In the morning the Rev. J. B. Hawthorne, D.D., of Atlanta, Ga., delivered the annual sermon, in the First Baptist Church, on behalf of the Publication Society. His subject was, “The Light of Life, and how to disseminate it” (John viii. 12; Matt. v. 14).

“The Man of Galilee in the spiritual world answers to the sun in the material world. He is not merely a great pedagogue, making men better by simply making them wiser. This view of Him is not only a denial of His real character and mission, but is fatal to the spiritual welfare of those who cherish it. Knowledge is as often an instrument of evil as of good. Man needs more than an instructor; he needs a deliverer from the destroying power of sin; he

needs God. God is light; and when Christ says, 'I am the light of the world,' He declares His absolute oneness with God. Salvation is to know God, not to know something about Him. This knowledge will develop in man God-like virtues, and can only be gained by personal intercourse with Jesus.

"But the same Being who says 'I am the light,' declares that His followers are the light of the world. The light of the Christian is derived from Christ. In other words, He works through those whom He has enlightened and redeemed. This shining means more than an exhibition of moral purity; it means labour.

"Dr. Hawthorne gave special emphasis to the importance of religious books as a means of advancing the world in the knowledge of God. Every true life claims utterance, and if the person who lives it cannot give it expression, it will claim it from others. Blessed is the man who can write down in words that breathe and burn the struggles, triumphs, joys, needs, aspirations, and hope of his own life. But more blessed is the man who knows the lives of great communities and classes of his fellow-men, and who can express them in a series of vivid and enduring word-pictures. More blessed still is the man who can so interpret great lives, and the truths which they embody, as to make them intelligible and inspiring to millions of other lives. These are the men whom the voice of humanity, and of humanity's God, calls to the exalted work of authorship. In our own denomination stands that great institution—almost peerless in its equipment, enterprise, and beneficence—the American Baptist Publication Society. It is willing and ready to print and distribute in every section of this great continent, and in other continents, any contribution of your pen that will be helpful to the people. Such an institution deserves the loyal support of every American Baptist."

The annual sermon of the Home Mission Society was preached in the afternoon by Rev. Lemuel C. Barnes, of Pennsylvania. His text was, "Christ in you the hope of glory" (Col. i. 27).

"The meaning has been often half lost by referring it to expectation of glorious things somewhere in the future state, instead of taking it as a glorious state of things on earth. The glory is to shine through the whole Church for the purpose of irradiating mankind. The hope of such glory—a splendid moral state for our own nation—brings us together in sessions of home-mission fellowship. How can we be confident that this glory is a sure hope?

1. Because it is a God-given hope.
2. Because it is a Christ-centred hope.
3. Because it is a Spirit-born hope.

The world is never to be redeemed by an external Christ, but only through a Christ inside. This is Christ's own teaching, but has yet to be learned. Christendom at large is still depending on externalities for bringing the glory of God. Buildings and rituals, crucifixes and creeds, wealth and standing, complicated ecclesiastic machinery, these are supposed to do the business of the Kingdom. Not these! 'Christ in you is the hope of the splendour.'

“Christ manifested is the indispensable scaffolding of Christianity; the structure itself is Christ incorporated. This gives the structural principle of missions. We engage in costly missionary enterprise because it is the essential nature of men and women with Christ in them to serve and save the world. If missions are to carry the day in our churches, we must no longer depend on skirmish lines of motive, but must bring up the body of our force, to wit, the *inborn* Christ. Inadequate motives are the bare commandment, denominational pride, pity for the destitute, and manifold forms of self-interest. These are legitimate in their place, but inadequate. There is room for just denominational pride, but this is harmful when it takes the form of missionary competition. Baptists should lead in stopping this. Raise the true standard of missions, the disclosure to the world of the invisible God, and we work under the inspiring truth that the hope of a glorious day for our native land is Christ in you.”

A sermon on very similar lines was delivered in the evening on behalf of Foreign Missions by the Rev. O. P. Gifford, of New York.

There were many other matters, social, philanthropic, and ecclesiastical, which we should like to have reported, and addresses we would gladly have summarised, but the limits of our space forbid. This all too inadequate account will, we trust, deepen the interest taken by the Baptists of Great Britain in the work carried on with such rare zeal and energy by their “kin across the sea.”

THE HOLY SPIRIT THE GREAT POWER IN MISSIONS.*

BY AUGUSTUS H. STRONG, D.D.

THE Holy Spirit is the third person of the Blessed Trinity. In opposition to much of the false and pernicious teaching of our day, I emphasise the truth that the Holy Spirit is a person, not an influence; *some one*, and not *some thing*. He is not only a person, but He is that person of the Godhead who comes nearest to us in our needs, who brings the Creator not only *to*, but *into*, the creature. He is personal Love in its tenderest form, and only when we appreciate the depths of our own ingratitude and His holy shrinking from our sin can we understand “the love of the Spirit” that bears with our manifold provocations, and still persists in His healing and purifying work.

* Address before the American Missionary Union, May 28th, 1895.

But though the Holy Spirit is the third person of the Trinity, He is more than this : He is also the spirit of the Incarnate Christ. We cannot understand this without reflecting upon the nature of the change in Christ Himself when He took upon Him human flesh. Before His Incarnation He was the Eternal Word of God, the Revealer of God in nature and in history. But when He was born of a virgin, He condensed His glory, so to speak, and manifested Himself within the limits of humanity. What was before abstract and far away, now became concrete and near. In Christ we see the Godhead in our own likeness, speaking to us with a brother's voice, and feeling for us with a brother's heart. Christ is now Son of man as well as Son of God. And the Holy Spirit is the Spirit, not of the Pre-incarnate, but of the Incarnate Christ, with as much more power than He had before as Christ had more power after His Incarnation. From being the Spirit of God alone, He became the Spirit of the God-man, the Spirit of the Incarnate Jesus, the Revealer through all space and time of the humanity that had been taken up into the Divinity.

We must not separate the Spirit from Christ as if the two were independent of each other, like Peter and Paul. The persons are one in essence. As the Father dwells in and reveals Himself through the Son, so the Son dwells in and reveals Himself through the Spirit. In the Holy Spirit we have Christ Himself, no longer far away and unintelligible, but possessed of a human soul, and touched with the feeling of our infirmities as He could never be if He had not passed through the temptation and the sorrow of an actual human life.

The Holy Spirit is the incarnate Christ spiritualised, freed from all the limitations of space and time, no longer subject to the conditions of His humiliation, but omnipresent and glorified. While here on earth in human flesh He could heal the lepers, and feed the hungry, and raise the dead, and walk the sea ; but He could not be in two places at the same time, nor teach Peter in Galilee at the same time that He taught John at Jerusalem. Now, by His Holy Spirit, He can be present with the little knot of believers that worships in Swatow at the same time that He meets us here in Saratoga. And as the Holy Spirit is the omnipresent Christ, so He is the omnipotent Christ also, with every restraint

upon His working removed, except the restraints of infinite wisdom and infinite love.

We begin to see the greatness of the Holy Spirit. And yet we shall not understand how great He is unless we remember how great this Christ is who works through Him. All power was committed to Him in heaven and in earth. This means nothing less than that Nature, with all her elements and laws, is under His control and manifests His will; that history, with all her vicissitudes, including the rise and fall of empires and civilisations, is the working out of His plan; and that the Church, with her witnessing for the truth, her martyrdoms, her love and anguish for men's souls, her struggling after righteousness, is the engine by which He is setting up His Kingdom. The Incarnate Christ is now on the throne of the Universe, and the hand that was nailed to the cross now holds the sceptre over all. Who, then, is the Holy Spirit? He is the Incarnate and Divine Redeemer, wielding all this infinite power, in the realm of the Spirit, and for spiritual ends. He is the organ of internal revelation, as Christ is the organ of external revelation. So far as Christ does anything for intelligent and moral beings, He does it through the Holy Spirit. The Holy Spirit is the Divine but Incarnate Saviour, omnipresent and omnipotent to subdue to Himself the hearts of earth's revolted millions, and to go forth conquering and to conquer until every spiritual enemy has been put beneath His feet.

Regeneration is a spiritual work, in the sense that it takes place in man's spiritual nature, is wrought by a spiritual being, and makes use of spiritual means and agencies. The Holy Spirit changes men's natures by bringing truth to bear upon them; the truth with regard to their sin, with regard to Christ's salvation, with regard to God's judgment. He convinces of sin, of righteousness, and of judgment. As a flash of lightning shows the nightly wanderer that he is on the edge of a precipice when before he thought himself safe, so the Holy Spirit lights up all the heart's ungodliness and reveals its danger. As the rising sun discloses the glories of an Alpine landscape which the darkness has hidden, and shows snowy mountain and deep blue lake in all their beauty, so the Holy Spirit draws aside the veil of unbelief, and enables the lost and helpless to perceive the Divine compassion and the infinite

sufficiency of Jesus Christ, the Saviour of sinners. And then He convinces of judgment also, the certainty and awfulness of God's judgment against sin; the Holy Spirit teaches this, and enables the sinner to renounce sin utterly, and thus to make the judgment of God his own.

So, while Christ is the Life, the Holy Spirit is the Life-giver. The Holy Spirit presents Christ to the soul; or, if you prefer the phrase, in and through the Holy Spirit He comes to the soul and takes up His abode in it, makes it holy, gives it new views of truth, and new power of will. Before the Holy Spirit began His work Christ was outside, and we looked upon Him as a foreign, perhaps even as a distant Redeemer. After the Holy Spirit has done His work, we have Christ within, the soul of our soul, and the life of our life. All this renewing and transforming shows what power the Holy Spirit exercises. It is power compared with which the mightiest physical changes sink into insignificance. You can more easily create a world than re-create a soul. Only God can regenerate. It is only God, who caused the light to shine out of darkness at the beginning, that can shed abroad in a sinful soul the light of the knowledge of the glory of God in the face of Jesus Christ.

And yet physical images are employed to illustrate the Holy Spirit's power. His agency is compared to that of air, of water, and of fire, at their highest pitch of efficiency. Take the air, that is often so still and apparently impotent about us that we absolutely forget its existence. Would you believe that this air, when stirred, is capable of taking up cattle and carrying them half a mile over fences and trees? Would you believe that this air could absolutely prostrate the strongest houses, and even lay low the largest trees, cutting a clear swath for miles and miles through the forest? Yet the eastern tornado or the western cyclone is nothing but "wild air," as Helen Kellar beautifully said. So, in the ordinary quiet workings of the Holy Spirit we get no idea of the mighty effects He is able to produce. The same Divine Agent who comforts the sorrowing, and speaks in whispers of peace to the heart of a child, is able to come like a mighty rushing wind at Pentecost, and in a single day convert three thousand unto God.

The agency of the Holy Spirit is compared to that of water. The rain is a symbol of His influence. Sometimes it is the gentle showers that water the mown grass and cause the thirsty field to revive. So the Holy Spirit encourages the believer whose earthly hopes have been cut down. But there are larger manifestations of His power. The opening of the windows of heaven (Malachi iii. 10) is an allusion to the deluge of old; and the prophet assures us that, when God's people are faithful and put His promise to the test, the Holy Spirit, whose ordinary influences are so gentle, will descend like the floods of Noah, so that the fountains of the great deep are broken up, and rivers of blessing flow forth to water the earth.

The agency of the Holy Spirit is compared to fire. The flame kindled in the heart by the blessed Spirit may be so slight and low that a single breath of coldness and opposition may suffice to quench it. But it may also become a consuming blaze that carries everything before it. How often has He swept whole communities with religious anxiety and zeal that could only be compared with fire from heaven! The college revivals, and the great awakenings on a larger scale which this country has witnessed in days gone by, are evidence that the Holy Spirit has a power beyond all our ordinary estimates. Why should we be so slow to believe in His power?

There is no measure of the Holy Spirit's power except the greatness of the Holy Spirit Himself. Whatever God can do by His omnipotence in the spirits of men, that the Holy Spirit can do to convert the world to Christ. Is the Holy Spirit equal to the work of missions? Ah, the Holy Spirit is God Himself, engaged in this very work. More pervasive than electricity or magnetism, His power encircles the globe, and hence the touch of prayer in America can produce results in Africa or in Japan. Men may fail and be discouraged, but the mighty Spirit of God shall not fail nor be discouraged, till He has set judgment in the earth, and the kingdoms of this world have become the Kingdom of our God and of His Christ.

"It is the mistake and disaster of the Christian world that effects are sought instead of causes." These weighty words of a recent writer have deeply impressed me. I wish to apply them

to the subject of missions. The Holy Spirit is the one and only power in missions, and to expect success in missions, while we ignore the Holy Spirit, is to look for an effect without a cause. How evident it is that this great Agent, this Renewer of hearts, this Regenerator of the world, has been largely neglected and ignored! We have been trying to carry on missions without the Spirit of missions. We have trusted our own wisdom instead of trusting Him. We have invoked earthly help instead of invoking the Helper, the Advocate, who has been called to this work by God. And so our zeal has slackened, and our faith has grown weak, and our love has become cold.

The success of missions is dependent upon our recognition of the Spirit of missions. The conversion of the world must be preceded by new faith in Him who effects conversion. The Holy Spirit will show His greatest power only when the Church seeks His power. The Spirit of missions is also the Spirit of prayer. How may we secure the power of the Holy Spirit in missions and in prayer? Ah, we cannot pray that He will take to Himself His great power, and reign supreme in the world, until we ourselves admit Him to complete dominion in our hearts and lives. So long as we are full of other things that He abhors—our own selfish plans, our impure desires, our worldly ambitions—He will not work in us that mighty praying, that mighty effort, that mighty sacrifice, that alone will save the world.

On his last birthday but one Livingstone wrote: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee!" No wonder that he died on his knees, with his face buried in his hands, praying for the regeneration of Africa. The Spirit of missions is also the Spirit of consecration. He prompts to various kinds of service. He puts it into the heart of one to say: "Here am I—send me!" He moves another to say: "The half of my goods I give to send the Gospel across the sea!" He impels another to spend days and nights in prayer for the conversion of Madras or for the spiritual revolutionising of New York.

Brethren, we are responsible for the bringing of the world to God, because we have this connection and partnership with the Spirit of God. It is not so much a question of giving as it is a question of receiving. The Saviour even now utters His com-

mand as He did in the company of those disciples on the evening of His resurrection. "Receive ye—take ye—the Holy Ghost!" He says to each one of us. It is not a passive *receiving*, but an active *taking*, that is required of us, and we must take the offered gift by the exercise of our own faith and our own wills. Shall we thus take the Holy Spirit to-day—the Spirit of missions, the Spirit of power? May God the Father grant it! May Christ the Son bestow it! May the Holy Spirit Himself vouchsafe it! Then from us who are gathered here, though of ourselves we are hard and dry as rocks in the desert, shall flow rivers of living water like that which sprang forth at the touch of Moses' rod! Then from us who are gathered here shall be set in motion Divine influences, which shall flow like ocean-tides around the world, until every land shall be bathed in their flood, and the knowledge of the Lord shall fill the earth as the waters cover the sea.

WOULD-BE PROPHETS.

IT is well known that some students of prophecy are always anticipating the speedy coming of the end, and do not hesitate to proclaim their ideas to the world in one or another periodical. A year or two ago, when in England, it struck me that it might be interesting to look at the back numbers of one of these periodicals, and see how it had fared with some of the prophecies of ten or twenty years ago. On a visit to the British Museum Library I therefore looked up some of the early volumes of the *Christian Herald*, or its predecessor, *Signs of the Times*. The first extract I quote is from the *Signs of the Times* for December, 1867:—

"When we glance at the perturbed and unsettled position of affairs, we find strong confirmation of the views of those numerous expositors who, for more than a century, have demonstrated from the prophecies of Scripture, that at some period between 1866 and 1877 the final great events of prophecy—such as the dissolution of the Turkish Empire, the partial national restoration of the Jews, the coming of Christ, the resurrection

and ascension of Christians, the great tribulation, the struggle of Armageddon, and the Millennium—would be fulfilled.”

Unfortunately for the prophets, every one of these events failed to make an appearance in the period referred to.

At that time Napoleon III. was still the most striking figure on the Continent, though his power and influence had been somewhat shaken by the Austro-Prussian War of 1866. But for years he had been the great stand-by of this school of prophetic interpretation. Probably he himself was destined to be the coming Antichrist, almost certainly the Antichrist was to belong to the Napoleon family. Hence in December, 1868, we have an article in the *Signs of the Times*, in which it is shown that there are ten or eleven distinct correspondences between Louis Napoleon's name and the mystic number of the beast, 666. When, therefore, the Franco-German War broke out in 1870, our prophetic friends felt sure that now their predictions would begin to be fulfilled; and in the issue for August, 1870, just after the commencement of the war, we read the following sentence:—

“In connection with the war of France against Prussia, which has just commenced, and which on prophetic grounds may unquestionably be expected to issue in France gaining the Rhine frontier,” &c.

Unfortunately, again, the result was the very opposite of what might “unquestionably be expected to issue”; so far from France gaining the Rhine frontier she was hopelessly defeated; and her Emperor, dethroned at home and imprisoned abroad, did not seem as if he were likely to develop into Antichrist at all. But our editor, as a true Englishman, did not “know when he was beaten,” and in February, 1871, appeared an article from which we extract the following. The italics and capitals in my notes I believe are copied from the article:—

“Is not Napoleon utterly overthrown, and all the promise of his prophetic character or career disproved? We reply emphatically, No. HIS CAREER IS HARDLY YET BEGUN, and the future in which this very same figure is to be conspicuous *is scarcely dreamed of by this generation*. It is true he is by very general

agreement consigned to a poor and wretched future of oblivion or harmless weakness, but never was there a greater mistake. We may suffer reproach for standing by this declaration, but a great and unlooked-for evolution will speedily bring him into FAR GREATER POWER THAN HE EVER WIELDED BEFORE."

Again the prophet was wrong. Napoleon III. lived on about two years longer in quiet retirement in England, and in January, 1873, he passed away. I looked with some curiosity to see what would be said in the next issue, and in February there appeared a long article, the substance of which is this:—"Many lines seemed to converge, pointing to Louis Napoleon as the Antichrist, but we were mistaken. We must look for another Napoleon, probably Jerome." It seems impossible to believe that any of these prophetic friends would ever acknowledge that they were "mistaken," but I still hold that my summary is correct, and that this marvellous event did take place. In the next month, March, 1873, we have a paper showing that in two or three different ways the name of Jerome Napoleon, as well as that of his cousin, may be twisted to accord with the mystic number 666. In August, 1873, we have brought before us the twelve most notable acts of the coming Napoleon, and we are told, "Europe will soon behold this coming Napoleon arise." Twenty years have passed away, and he has not come yet; so far from that, Louis Napoleon's only son is dead; Jerome, I believe, has passed away; and what Napoleons are left are utterly insignificant.

In the issue for November 24th, 1880, we read:—

"The decade of 1880 to 1890 will be the most eventful and momentous decade in the history of our world . . . Unprecedented wars and revolutions will produce (probably by about 1883) the formation of the whole extent of Cæsar's original Roman Empire into an allied confederacy of ten kingdoms—viz., (1) Britain separated from Ireland, (2) France extended to the Rhine," &c. And in the same year, 1880, we have several papers on "The End of this Age in 1890."

Once more the predictions are falsified by facts; but our friends still go on foretelling the marvellous events which are to happen

in the next few years; and their readers still have to follow on for the fulfilment, which ever remains a little distance ahead of them, like the mirage in the desert. It is very painful to think how the truth of God is discredited by these efforts to be wise above what is written, and to attempt to grasp the "times and seasons which the Father hath put in His own power." The word of prophecy is changed from a steady "light shining in a dark place" to a mere will-o'-the-wisp, the product of a fanciful human brain.

P.S.—Since writing the above I have come across the sixth edition, published in 1887, of "Forty Coming Wonders," by the Editor of the *Christian Herald*. He says in a footnote:—"Full liberty is given to anyone to reprint and republish in any form, and in any part of the world, portions or the whole of the letterpress, diagrams, or illustrations contained in this book, 'Forty Coming Wonders.'" I avail myself of this liberty, and quote the prophecies of the book in regard to the years which are now past:—

"PROPHETIC CALENDAR OF FORTY COMING WONDERS FROM 1890 TO
APRIL 11TH, 1901.

"First Wonder, 1890 or 1891.—Extraordinary European Wars, beginning not later than 1890, including especially the victory of France over Germany, and extension of France to the Rhine, and also transforming the present twenty-three kingdoms in Cæsar's Roman Empire into a Ten-kingdomed Confederacy by 1891.

"Second Wonder, 1890 or 1891.—The mystic Euphrates or Turkish Empire dried up under Year-Day Sixth Vial, by its completed division into the four Alexandrine Horn Kingdoms—Thracian Turkey, Greece, Egypt, and Syria. Turkish power over Judea may notably decrease about the same time.

"Third Wonder, 1891 or 1892.—First formation of Daniel's Ten-kingdomed Confederacy. Britain (losing Ireland and India), France enlarged to the Rhine, Spain, Italy, Austria below Danube, Greece with Macedonia, Egypt, Syria, Turkey, Bulgaria with Roumania, into which ten the existing twenty-three countries inside Cæsar's Roman Empire are to become changed.

"Fourth Wonder, 1891 to 1894.—Rise of a Napoleon (most likely Prince Jerome Napoleon, or else one of his two sons), not later than 1892-3 as Daniel's eleventh Little Horn *after* the Ten Horns have arisen—*i.e.*, as ruler over a little kingdom or state carved out of Greece, Turkey, or Syria, but by 1894 he becomes King of the North (Syria), and probably a Mohammedan Mahdi.

"Fifth Wonder, 1891 to 1896.—Marvellous stir, agitation, and revival among Christians everywhere from 1891 to 1896, and preaching of Christ's speedy Advent after the rise of the Ten-kingdomed Confederacy and of Napoleon as an Eastern ruler, and especially after his covenant.

"Sixth Wonder, 1894.—Seven years of Napoleon's covenant with many of the Jews in Jerusalem on Passover Day (April 21st), 1894, to Passover Day (April 4th), 1901."

And so we go on with thirty-four more wonders relating to time still future, the value of which may be judged from the fact that all the *wonders* relating to time now past have been absolutely falsified in every particular. Strange to say, the author omits to close with the greatest wonder of all:—That anybody should be foolish enough to believe in his lucubrations.

G. H. ROUSE.

THE EPISTLE OF JAMES.*

II.

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

PARAPHRASE AND COMMENTARY—I. 1—18.

THE Christian Jews whom persecution has scattered into Syria, &c., are to regard their varied trials as a ground of equally varied rejoicing; because they ought thoroughly to understand that the trying of a Christian's faith works in him that hopeful and cheerful submission to God's appointments which is the crown of every regenerated character. True, we cannot always see the reason or the profitableness of some particular trial; but the wisdom by which this mystery can be fathomed is something that God is willing to grant to every Christian who asks Him for it: the only condition for its bestowal being, that the man is not to doubt or waver in his persuasion of the Divine love; but is to believe firmly and constantly that every mystery of pain is also a

* Mr. Rooke delivered at Rawdon College a series of lectures on the Epistle of James, which many of his students urged him to publish. We are enabled, through the kindness of Mrs. Rooke, to present some three or four of these. The retention of Greek words will cause no difficulty to any of our readers, as the English equivalents are invariably given.—ED.

in the next few years; and their readers still have to follow on for the fulfilment, which ever remains a little distance ahead of them, like the mirage in the desert. It is very painful to think how the truth of God is discredited by these efforts to be wise above what is written, and to attempt to grasp the "times and seasons which the Father hath put in His own power." The word of prophecy is changed from a steady "light shining in a dark place" to a mere will-o'-the-wisp, the product of a fanciful human brain.

P.S.—Since writing the above I have come across the sixth edition, published in 1887, of "Forty Coming Wonders," by the Editor of the *Christian Herald*. He says in a footnote:—"Full liberty is given to anyone to reprint and republish in any form, and in any part of the world, portions or the whole of the letterpress, diagrams, or illustrations contained in this book, 'Forty Coming Wonders.'" I avail myself of this liberty, and quote the prophecies of the book in regard to the years which are now past:—

"PROPHETIC CALENDAR OF FORTY COMING WONDERS FROM 1890 TO
APRIL 11TH, 1901.

"First Wonder, 1890 or 1891.—Extraordinary European Wars, beginning not later than 1890, including especially the victory of France over Germany, and extension of France to the Rhine, and also transforming the present twenty-three kingdoms in Cæsar's Roman Empire into a Ten-kingdomed Confederacy by 1891.

"Second Wonder, 1890 or 1891.—The mystic Euphrates or Turkish Empire dried up under Year-Day Sixth Vial, by its completed division into the four Alexandrine Horn Kingdoms—Thracian Turkey, Greece, Egypt, and Syria. Turkish power over Judea may notably decrease about the same time.

"Third Wonder, 1891 or 1892.—First formation of Daniel's Ten-kingdomed Confederacy. Britain (losing Ireland and India), France enlarged to the Rhine, Spain, Italy, Austria below Danube, Greece with Macedonia, Egypt, Syria, Turkey, Bulgaria with Roumania, into which ten the existing twenty-three countries inside Cæsar's Roman Empire are to become changed.

"Fourth Wonder, 1891 to 1894.—Rise of a Napoleon (most likely Prince Jerome Napoleon, or else one of his two sons), not later than 1892-3 as Daniel's eleventh Little Horn *after* the Ten Horns have arisen—*i.e.*, as ruler over a little kingdom or state carved out of Greece, Turkey, or Syria, but by 1894 he becomes King of the North (Syria), and probably a Mohammedan Mahdi.

"Fifth Wonder, 1891 to 1896.—Marvellous stir, agitation, and revival among Christians everywhere from 1891 to 1896, and preaching of Christ's speedy Advent after the rise of the Ten-kingdomed Confederacy and of Napoleon as an Eastern ruler, and especially after his covenant.

"Sixth Wonder, 1894.—Seven years of Napoleon's covenant with many of the Jews in Jerusalem on Passover Day (April 21st), 1894, to Passover Day (April 4th), 1901."

And so we go on with thirty-four more wonders relating to time still future, the value of which may be judged from the fact that all the *wonders* relating to time now past have been absolutely falsified in every particular. Strange to say, the author omits to close with the greatest wonder of all:—That anybody should be foolish enough to believe in his lucubrations.

G. H. ROUSE.

THE EPISTLE OF JAMES.*

II.

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

PARAPHRASE AND COMMENTARY—I. 1—18.

THE Christian Jews whom persecution has scattered into Syria, &c., are to regard their varied trials as a ground of equally varied rejoicing; because they ought thoroughly to understand that the trying of a Christian's faith works in him that hopeful and cheerful submission to God's appointments which is the crown of every regenerated character. True, we cannot always see the reason or the profitableness of some particular trial; but the wisdom by which this mystery can be fathomed is something that God is willing to grant to every Christian who asks Him for it: the only condition for its bestowal being, that the man is not to doubt or waver in his persuasion of the Divine love; but is to believe firmly and constantly that every mystery of pain is also a

* Mr. Rooke delivered at Rawdon College a series of lectures on the Epistle of James, which many of his students urged him to publish. We are enabled, through the kindness of Mrs. Rooke, to present some three or four of these. The retention of Greek words will cause no difficulty to any of our readers, as the English equivalents are invariably given.—ED.

mystery of grace. Not to believe this is to prove oneself double-minded, not sincere and hearty in the profession of Christianity. It shows that the man is halting between two allegiances, viz., between God and self; and what can be the result of such a divided mind but instability in time of trial—a wavering between selfish rebellion and reluctant acquiescence—peevish complaints and querulous petitions for the removal of burdens which are neither understood nor “endured”? Such a man must not expect any enlightenment from God as to the “joy” which is hidden in his trials.

But (δε v. 9) James hopes that his readers have a better understanding of what their Christian profession means. They know that the Kingdom of God is exactly the reverse in its conditions and blessings from the kingdoms of this world; so that a Christian exults in what the world counts shame, and the world makes a boast of what is really vanity and loss. Therefore, let these persecuted Christian Jews glory in what is an exalted privilege, viz., to suffer affliction for the Kingdom of Heaven’s sake; and let them ponder the mournful contrast of the worldly rich man’s experience, which is like the short-lived pride of the flowering grass which withers beneath the breath of the Simoom.

What is the blessing which, as intimated above, lies hidden in the trials which a believing Christian “endures”? It is eternal life held out by Christ as a wreath of victory to His loving followers in the strife against sin. Sin? Yes; and the worst of a Christian’s trials spring from his sinful temptations. Shall he exult in this part of His testing? He may, if he clearly recognises the momentous difference between God’s share in this particular kind of his trial, and the share for which God is not responsible. God will overrule the issue of all sinful temptation for the blessing of every one who really trusts in Him; but this blessing can only come through the man’s resistance of, and self-separation from, those evil elements in his temptation with which God has nothing to do; which can be traced only to the man’s own abuse of free will, and foolish yielding to an illicit and fatal enticement of lust. Nor may he say that God is the author of his nature and of his circumstances, and therefore is responsible for the entrance of sin into the same.

For only good gifts come from God. Evil which is the shadow of good could not have originated with that perfect, holy, and loving Being. Sin is from man himself; but even for the fallen sinner God has provided the gift of regeneration, of which James's readers were even then conscious.

Verse 1.—*δοῦλος*, “servant,” lit. “slave.” Etymological significance of phrase (from *δέω*) suggests the idea of bondage, or enforced service, from which a man cannot release himself.

N.B.—Characteristic modesty of James in not mentioning his relationship of brother to Christ. He perhaps remembered Mark iii. 33—35. Cf. also Luke xiv. 11.

δώδεκα φυλαῖς, *i.e.*, of Israel, yet only Christian Jews were addressed, as is plain from the whole tone and phraseology of Epistle.

διασπορᾶ.—Two meanings are possible: (1) “Dispersion” in the wide sense familiar in that day for all Hellenistic Jews; dispersed over world through former wars and captivities. (So in John vii. 35; 1 Pet. i. 1.) (2) In the narrower sense suggested by word in Acts xi. 19; viii. 1—4. The latter agrees best with all the circumstances of the case.

χαίρειν.—This form of salutation is found in New Testament Epistles only here, and Acts xv. 23: lit. meaning, “I wish you joy.” (Cf. 2 John 10, 11.) Equal to our “Hope you are well.” May not this be taken as indication of date? Had the Epistle been after 63, it would have used the formula “*χάρις καὶ εἰρήνη*,” which seems by that time to have become general.

Verse 2.—*πάσαν χαρὰν*, “Every kind of joy.” Note the play of words between this and the preceding *χαίρειν*. This is frequent in the Epistle. *ὅταν, κ.τ.λ.*—“Whensoever ye fall,” &c.: the word implies an unexpected occurrence. *πειρασμοῖς*.—Trials, testings; “temptations” only in sense of Gen. xxii. 1. *ποικίλοις*, “various.” The joy is to be as varied as the trial. Cf. John xv. 11.

Verse 3.—*γινώσκοντες*, “knowing” (as ye do).

δοκίμιον, “proof,” lit. a test that is also a means of perfecting.

Cf. 1 Pet. i. 7, where same words and idea recur.

ὑπομονήν, “endurance,” *i.e.*, something more than “patience,” because it distinctly contemplates the end of the trial. (Matt.

xxiv. 13.) Note (and harmonise) the converse proposition in Rom. v. 4. Also note that by rendering *πειρασμοῖς* "trials," all semblance of contradiction is avoided between the sentiment of that verse and that of verses 13 and 14. There may still seem a contradiction between the *letter* of these verses 2 and 3 and the petition of our Lord's Prayer: "Lead us not into temptation." The solution of the difficulty is to be found in the spirit of *that* petition, as determined by next clause: "but deliver us from evil."

Verse 4.—*ἡ δὲ κ.τ.λ.*, "And let endurance have a perfect work."

τέλειον, "perfect."—Possibly a play again upon the two senses of this word: the work must "attain its end," complete its development, in order that the Christian may be deficient in nothing; in the possession of all that as a Christian he ought to have as a foundation of growth. So some expositors interpret; but more probably the first sense is kept also throughout: when endurance has completed its development the Christian has also completed his; he comes short in nothing that pertains to his growth into Christ's own stature. (Eph. iv. 13.) But, generally, "perfection" as ascribed or recommended to the Christian means the perfection of organism where no factor or foundation of growth is lacking.

δλόκληροι, "entire," having the whole of your intended portion or lot. *ἐν μηδενί*, "deficient (coming short) in nothing."

Verse 5.—*σοφίας*, "wisdom."—The link of thought depends on *γινώσκοντες* in verse 3; for the "wisdom" here intended is practical wisdom of one particular kind—viz., that which fathoms the mystery of trial, and knows how to make it the ground of joy. In verses 5—8, James addresses those who do not, perhaps, "know" the secret so thoroughly as he has assumed his readers to do in verse 3; those who are wavering and shaken in their Christian faith because of trials, as though these could not have a blessing concealed in them. James would teach such the true philosophy of Christian endurance.

αἰτέω.—Note the tense. Let him continually ask; *αἰτέω*, beg ask as an inferior; *ἔρωτᾶω*, ask as an equal. This last is always used by our Lord in His requests to His Father.

ἀπλῶς, simply, *i.e.*, without bargaining or making conditions—therefore freely, but “liberally” is, perhaps, too strong. (*Cf.* reference in Rom. xii. 8.)

ὀνειδίζοντος, “reproaching,” *i.e.*, for past misuse of His gifts; or for unbelieving delay in seeking them now. The word and idea are borrowed by James from the Song of Sirach—apparently a favourite author of his. (*Cf.* Eccelus. xx. 15). *καὶ δοθήσεται*, “it shall be given.”—A clear reminiscence of Christ’s teaching in Matt. vii. 7; Luke xi. 9, 13.

Verse 6.—*πίστει*, “in faith.”—Faith is the all-important thing in James’ idea of Christianity, as it is in Paul’s. By faith he means childlike and absolute trust in God, of which Heb. xi. treats. Faith and “Wisdom” (in James’ sense) act and react upon one another, each furnishing in turn a higher platform for the exercise of the other; but faith must begin.

διακρίνομενος, “doubting” (*διακρίνω*, to separate, disintegrate; the Middle Voice here means to be divided in oneself, hence, to doubt; for both word and thought see Matt. xxi. 21; Rom. iv. 20 (“staggered”). The A.V. “wavereth,” and its play on the word “wave of the sea” is less true to the Greek than happy in itself.

κλύδωνι, “a wave”—Water is the symbol of instability (v. 8; Gen. xlix. 4).

ἀνεμιζομένῳ, “driven by the wind.”—The word is found nowhere else in New Testament or classic Greek.

ῥιπιζομένῳ, tossed now up, now down, alternately presuming and despairing merely according to his own moods. N.B.—The figure is borrowed from seafaring life; the Sea of Galilee is specially liable to squalls such as here described.

Verse 7.—*μὴ γὰρ*, “let not then,” so Winer, not “for let not.”

κυρίου, “the Lord.”—It is not certain whether James means the Father or Son; the former meaning in iv. 10; v. 4, 10, 11; the latter in v. 7, 14, 15; another doubtful case in i. 12.

Verse 8.—*ἀνὴρ δίψυχος*, “a double-minded man,” a man with two minds.—In apposition with *ἄνθρωπος* (v. 7), and separated from it only for sake of greater emphasis. (Winer.)

δίψυχος is another word peculiar to James. The idea is thoroughly Hebraistic (*cf.* 1 Chr. xii. 33; Ps. xii. 2), and

exactly corresponds with the notion of one who at one moment believes in God, at another disbelieves.

ἀκατάστατος, “unstable” (best rendering), suggests the idea of a sick or drunken man who cannot walk straight in his “paths.”

Verses 2—8 contain the first completed thought of the Epistle—viz., that the experimental knowledge of trial as a ground of joy belongs to the true and firm believer, who patiently endures unto the end.

Verses 9—11.—A short digression; suggested by what James recognises as the real cause of “wavering” and “double-mindedness”—viz., a false estimate of this world’s good. Temporal well-being is deemed the real and chief good. Trial, which seems to destroy this, is not rejoiced in and submitted to as it should be. That such a connection with preceding verses exists is indicated by the particle *δε* in verse 9.

Verse 9.—*καυχᾶσθω*, “glory” not “rejoice.”

ὁ ἀδελφὸς, “the (Christian) brother,” the usual term by which Christians were known to one another. (*Cf.* Eph. vi. 21.)

ταπεινὸς (*δάπεδον*, “on the ground”), “low,” *i.e.*, socially, in regard to worldly advantages generally. James means that the “lowness” of a Christian man is his real exaltation. (*Cf.* Luke vi. 20.)

Verse 10.—Fill up the ellipses with an indicative, not imperative verb; “but the rich man (glories) in (what is really) his own humiliation” (or abasement). For the idea, *cf.* Phil. iii. 19.

Two other explanations of this passage are common—viz., (i.) “Let the rich (brother) glory in abasing himself”—*i.e.*, in sacrificing his wealth for the good of others. (ii.) “Let the rich (man, or brother) glory when he is brought low by adversity.”

The rendering given above best suits what follows—viz., a brief parable of the vanity of earthly prosperity, borrowed from Isa. xl. 6—8. The same idea recurs in chap. iv. 13—16.

Verse 11.—*ἀνέτελλε*, “arose.” Notice the narrative tense, by which the passage is made very vivid.

τῆ καύσωνι—“the (well-known) burning wind” or simoom of the East. *Cf.* Jonah iv. 8. *ξηραίνω*, dry up, wither, shrivel.

εὐπρέπεια τοῦ προσώπου, "the fair appearance (or goodness) of its face."

πορεύεις, "goings," *i.e.*, journeyings to and fro to get money. N.B.—Some MSS. (A., &c.) read *πορίεις*, "gettings."

μαρανθήσεται. This word is found nowhere else in the New Testament. It is used in Wisd. ii. 8. Translate "shall be withered." Note the beautiful figure for homiletical purposes, and the contrast between this deceitful semblance of temporal good and the eternal happiness that springs out of endurance of trial.

Verses 12—15.—James here returns to his original topic of trial, and clears up a misapprehension which might possibly arise out of the double meaning of the word *πειρασμόν*, viz. (i.), "testing," "proving," to see what a thing is worth; (ii.) "tempting," *i.e.*, applying unfair or excessive tests with the object of showing that a thing is worthless.

Illustrate the difference by the examination of pupils, first by the teacher, who wishes to show them their deficiencies, and so spur them to higher attainments; secondly, by a malicious adversary of either teacher or pupil, who wishes to bring both to shame and despair. God's trial of Abraham is an example of the first; Satan's temptation of Job an example of the second. James used the word in its first, or good sense in verse 12; but in verse 13 he passes to the second and bad sense.

Verse 12.—*μακάριος*, "happy" or "blessed."—An echo of the Beatitudes in the Sermon on the Mount.

πειρασμόν, "trial."—The first and good sense seems uppermost here.

δόκιμος γενόμενος.—"When he has become tested."

τὸν στέφανον.—"The wreath of life" (eternal, *τῆς*). Of New Testament writers, only James and the author of the Apocalypse (Rev. ii. 10) used the word "life" in this connection, following the Apocryphal writers of Ecclesiasticus and Wisdom and the LXX. translation of Prov. i. 9; iv. 9. The image was borrowed from the games introduced by the Macedonians at Alexandria. Paul speaks of the "crown of righteousness" (2 Tim. iv. 8). Peter, of that of "glory" (1st Pet. v. 4). The

best MSS. (N A. B.) omit δ Κύριος altogether, and so solve the question whether the title refers to Christ or God generally.

Verse 13.—*πειραζόμενος*, “when tempted.”—Here the second and bad sense of “temptation” appears. James touches a common and very serious self-delusion of men—viz., their wish to shift that responsibility for sinning which conscience and Scripture alike charge upon them. Adam cast the blame upon Eve, and remotely upon God Himself (Gen. iii. 12); and many men now blame their circumstances—*i.e.*, either directly or indirectly they cast the blame upon God, who, they say, has made and placed them as they find themselves. This “fatalism” is rebuked in Ecclus. xv. 11; it is very rife nowadays. James sets it aside very peremptorily by asserting that whenever an element of sin is mixed in a man’s trial, God is distinctly not responsible for that. Sin did not originate with God, but with man’s own free will.

ἀπειραστός. “This ambiguous term may mean either “untempted,” or “unversed in.” The first meaning may stand, if we remember that if God tried with the malicious or unkind purpose of destroying, He would Himself be drawn away with what was an evil desire. “God has no part in evil things; and tempts no one with that evil intent.” The second sense is on every ground better. Note the emphatic position and order of the words all through this sentence.

Verse 14.—*ἐξελκόμενος*, “drawn away,” *i.e.*, as by a hook in the nose of fishes, or a noose cast round the neck of an animal.

δელαιζόμενος (*δέλειαρ*, “bait”), “enticed” by a treacherous bait. *ἐπιθυμίας*, “desire,” *i.e.*, undue setting of the passions upon any object. “Desire” becomes sin only when a free will surrenders itself in conscious departure from the Divine will. This thought is presented by James under the peculiarly Oriental and terribly forcible image of intercourse with a harlot and its result. (Cf. Prov. vii., and Milton’s *Paradise Lost*, ii. 745-814.) Paul follows the same idea in Rom. vi. 19-23. The image is almost too terrible for modern Western thought to follow.

Verse 15.—*ἀποκύει*, “engendereth.” The word suggests a “monstrous” birth.

Verse 16.—*πλανᾶσθε*, “err,” *i.e.*, wander from the true conception of God as the Author of Good, and nothing else.

Verse 17.—*πάσα . . . τέλειον*, the clause forms a perfect hexameter line. Does this suggest a Christian hymn as quoted here by James? *πάσα*, "every," may have the force of "nothing but a good gift." *δόσις*, "giving" (the act); *δώρημα*, "gift" (the result). *τέλειον*, "perfect," in the sense of lacking nothing that would make it "good."

ἄνωθέν, *i.e.*, from a heavenly sphere as distinguished from what belongs to this world and human nature. James did not believe that man by himself was able to work out saving righteousness. He traces the will and power to be good to God's free gift. Thus in the central truth of Evangelical Christianity he is thoroughly at one with John and Paul. (John iii. 7, 31; Eph. ii. 8—10.)

Πατὴρ τῶν φώτων, "Father" suggests more than mere "Creator," and "lights" suggests more than the "heavenly bodies," which are only lightbearers. Probably James had in his mind the "lights and perfections" (Urim and Thummim) which symbolised under the Old Covenant Divine wisdom in its fullest forms. If so, he would represent God as the Source or Origin of all kinds of that practical wisdom to which verse 5 has referred. (*Cf.* 1 John i. 5; and for "children of light," Eph. v. 8.) *παραλλαγή*, "change." Both this phrase and the next seem suggested by the idea of the heavenly bodies which furnished James with his first thought. Sun, moon, and stars, all have their periodic changes, and all cast shadows as the result of their apparent motions. So wisdom originating with man is uncertain and deceptive. With God, and the wisdom coming from Him, there is no defect of this kind.

ἀποσκίασμα, "shadow (that springs—arises) from turning." The idea and phraseology again are to be found in Wisdom vii. 17—20. Note the etymology and meaning of our English words "tropic" (latitude at which the sun seems to turn towards equator after his annual north and south declination) and "parallax" (apparent change of place in a heavenly body, due to observation from different standpoints).

Verse 18.—*βουληθεῖς*, "because He willed it," for construction see Col. ii. 18; and for doctrine, *cf.* John i. 13; 1 Pet. i. 23.

ἀπεκύησεν, "begat."—Same word as in verse 15, used inten-

tionally; our new and spiritual birth being supernatural is as unusual and extraordinary a thing as the beginning of death. This new birth is cited as the greatest and best of all gifts that the Father of Lights has bestowed. It suggests itself to James in connection with the self-caused curse of sin which is the ground-thought of the preceding paragraph.

λόγῳ ἀληθείας, a Hebraism for "the true word," or "Word which is truth" (*cf.* John xvii. 17, 19), *i.e.*, the utterance of the Divine will, which, when it is received into a submissive human soul, is always the seed and beginning of new spiritual life. Hence the water of baptism is only an emblem of this really regenerating influence. (*Cf.* Eph. v. 26.)

ἀπαρχήν τινα, "a kind of first-fruits," *i.e.*, the analogy is only partial. The word first-fruits is explained by the ancient Hebrew ritual. (Deut. xxvi. 2.) The consecration to God of a part is the earnest and sign of the whole. Hence the Christian Church is God's pledge of His ultimate purpose to redeem "the whole creation." (*Cf.* Rom. viii. 20—23; xi. 16, 25—32; Rev. xiv. 4.) This is the true aspect of "Election." It is no monopoly or exclusive privilege; rather a representative and instrumental privilege. Belief in Election ought to create a wide hope for others, and to stimulate an intense missionary zeal. (*Cf.* 1 Tim. i. 16.)

This verse 18 ought to be sufficient of itself to refute the idea that James and Paul are not at one on the subject of Evangelical Doctrine. It is really a beautiful epitome of the Gospel, precisely agreeing with Paul's teaching. For it starts from the position that man's nature needs an entire renewal; that man cannot renew it of himself; and that God's sovereign grace alone accomplishes the task (which, of course, implies a free justification). Thus "the three R's" are clearly recognised by James, as they are by every other New Testament writer.

IN the July CENTURY (T. Fisher Unwin), the paper which will attract most attention is Mr. Gosse's "Personal Memories of Robert Louis Stevenson." Mr. Sloan's "Life of Napoleon Bonaparte" promises to be a monumental work. There are several serials and short stories, all up to the usual average, while the numerous illustrations are uniformly good.

SUNDAY MORNINGS WITH THE CHILDREN.**VIII.—A TIME TO PLAY.**

ALL children love play. It is one of the things for which we have a natural fondness, and which forms a necessary part of our life. There is no reason why we should be ashamed of it, or frown upon it. At its own time, and in its own place, it is a good and healthy thing, a thing to be encouraged and to be thankful for, and the children who cannot enjoy it are to be pitied. God wishes you to play. He rings the bell not only to call you to your lessons and your work, but to release you from them, and to tell you that the play-hour has come; and He Himself is near to you, and watches over you in your play, and wishes you to have all the mirth and gladness you can. Fun and frolic are not in themselves wrong or irreligious. The best and godliest people may indulge in them. When the prophet Zechariah had a vision of Jerusalem as the city of truth and the mountain of the Lord of Hosts, and God dwelling in the midst thereof, he saw, among other things, "the streets of the city full of boys and girls playing in the streets thereof" (viii. 5). The city would not have been complete without the children and their sports and pastimes and the ring of their merry laughter. It would have lacked one of its brightest and happiest elements. Our Lord Jesus Christ also drew one of the most beautiful and impressive lessons of His ministry from the picture of children at play, "sitting in the market place, and calling unto their fellows and saying, We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." The Gospel of Christ is no enemy to play. It does not require you to be always at work, always grave and serious. You need never be dull and morose, as if it were a virtue to pull a long face. The Gospel creates a spirit of peace and contentment, makes us glad and thankful, and approves of our hours of rest and play. Some of the best and holiest men I have known have been brimful of mirth, and at fitting times have sported themselves like children. They have been ready for a romp with children, have spun tops, driven hoops, flid kites, dug on the sand at the sea-shore, and made houses and castles, tunnels and bridges, played leap-frog, and have enjoyed as much as any one a game of tennis or a round of golf.

In all your games you should play fairly and honourably. Jesus Christ would be grieved, and even angry, if you were to lie or to cheat, if you took a mean and selfish advantage one of another, and failed to be kind, just, and upright. You can make your play, as well as your work, a discipline, a training of character, a means of improvement. It offers temptations which you must resist, and gives scope to the exercise of principles which you must obey. The Duke of Wellington said that the battle of Waterloo was won on the playground at Eton, meaning that the boys, who afterwards became officers in the army, there learned the quickness, the coolness, the courage, and the obedience to orders which made them "good soldiers."

"Play while you play and work when you work." There is a time for everything, and you must not let play usurp the place of work, or obtrude

itself into hours which do not belong to it. There is nothing wrong in tennis and golf, cricket and football, but much that is good. But if you allow them to take up so much of your time and thought as to make you careless with regard to your work, they will do you harm rather than good. "All work and no play makes Jack a dull boy." Yes, but what will all play and no work make him? Something worse than dull, and, in time, it will become his ruin. You ought not so to give yourselves up to play that when you come to Sunday-school you can think of nothing else than yesterday's tennis or cricket or football, and show no interest in what your teacher tells you about Christ. You should not on this ground become inattentive to the sermon—a dull, restless hearer, eager for the service to end that you may have another talk about your sports. That is wrong and displeases God. It is also hurtful, and does you irreparable harm. Do you ask, How? Why, in this way, if in no other: God sends to you every Sunday a bright-robed angel of mercy, with hands full of precious gifts, gifts more precious than gold and silver, for the enrichment of your lives both in this world and the world to come. But when you are thinking about other things your eyes are diverted from the angel, you do not see him, you forget about him, and he passes on, taking away with him the gifts which were intended for you. They are gone, and you might have had them. Or put it in this way. There is another angel, an angel of the Evil One, who desires your destruction. He hates you, as he hates God, and he is anxious to ruin you. He can do so only by estranging you from God, causing you to mistrust Him and leading you into sin. But how does he accomplish this? By telling you in so many words that he intends to ruin you? Ah, no, for that would put you on your guard and you would resist him. By telling you that God is harsh and unkind, tyrannical and cruel? No, for he knows you would not believe it. By tempting you to commit some great sin, urging you to be false, dishonest, impure, to become liars, thieves, and drunkards? No, for you would be shocked at the idea, and would start back from it with horror. How, then, does he secure his end? By simply inducing you to forget God, by turning your thoughts away from Him to think and talk about other things. It is often easy, far too easy for him to get you to do that, and when you do it your religious impressions wear off, your feelings are cooled, your good purposes are weakened, and the door is opened to all sorts of worldliness, selfishness, and sin. You let slip the things you have heard, and they vanish from your grasp. You neglect the great salvation. Oh, beware, yes, a thousand times beware of this!

JAMES STUART.

THE American Baptist Publication Society announce, among works which are shortly to appear—"Christian Teaching and Life," by Dr. Alvah Hovey; "Early Times in the West," by Dr. J. A. Smith; Handbooks on the "Teaching of the Epistles" and on "Christian Doctrine and Ordinances," by Drs. J. B. G. Pidge, O. P. Eaches, and C. R. Henderson; "The History of the Middle States," by Professor H. C. Vedder; "History of Anti-Pædobaptists Before and During the Reformation Period," by Professor A. H. Newman, and other important and valuable books. When ready they can, of course, be secured from the Baptist Tract and Book Society in London.

NOTES AND COMMENTS.

THE SUNDAY-SCHOOL TEACHERS' CHAUTAUQUA.—The idea thrown out by the Rev. George Short in his presidential address to the Baptist Union at Newcastle has so far taken root that two series of conferences will be held during the current month at Pwllheli, in conjunction with the Sunday School Union. Arrangements have been made for the journey, as well as for board and lodgings, on special terms by the Association for the Promotion of Home and Foreign Travel, of which our friend, Mr. Percy C. Webb, is managing director. Among those who are to take part in the proceedings, which, as we understand, are to be under the presidency of Mr. Short, are Dr. Newman Hall, Dr. Samuel G. Green, Revs. F. B. Meyer, Charles Brown, Geo. Hay Morgan, W. Knight-Chaplin, &c. In addition to the delightful scenery of the neighbourhood, there is thus provided an attractive intellectual and spiritual bill of fare which should be both pleasant and invigorating, and from which our Sunday-schools should reap a large benefit.

CHRISTIAN ENDEAVOUR SOCIETIES.—A discussion is going on in the correspondence columns of the *Sunday School Chronicle* with regard to the value and usefulness of these Societies, which so far has been predominantly in their favour. There is no doubt that the objections taken to them have some ground to rest upon, and should be honestly and fearlessly met. They are attended with very evident perils, which are perhaps inseparable from all organisations of the kind. Everything depends upon the way in which they are managed, and, unless there be wisdom, experience, and tact at the head of them, they will necessarily be hurtful rather than otherwise. The meetings of these Societies should never be allowed to take the place of the ordinary prayer-meetings of the church, in which all the members, old and young, meet together, and attendance at which is as obligatory as attendance at any other meeting can be. The services of the Christian Endeavour Societies are not a substitute for, but a help to, our ordinary services. With wise, strong, and sympathetic guidance they ought to prove an incalculable blessing to the churches, and in numerous cases they have undoubtedly done so.

DEATH OF PROFESSOR HUXLEY.—Whatever may be our opinion of the late Professor Huxley's attitude to religious questions, and however sincerely we may deplore his anti-Christian spirit, we cannot be blind to the value of his scientific researches, or deny that a great and striking figure has passed from our English life. He has done much to popularise science. His "Lay Sermons and Addresses" are models of clear, pellucid English, and his popularity as a lecturer was mainly due to the fact that his observations were rigidly accurate, that he knew exactly what he wished to say, and said it in the most direct form. The study of his works is, on this ground, a valuable discipline. No man has more vigorously protested against "authority" in matters of faith, but he utterly failed to discern that there are true as

well as false grounds of authority, which our reason rightly endorses. His judgment in regard to the Gospel miracles was arbitrary and one-sided, his estimate of our Lord's personality superficial, his prejudice — for it was nothing else—against the supernatural unreasoning and fallacious, while his agnosticism was a species of ignorance of which rational and responsible men should be ashamed. There is, after all, great truth in the Bishop of Derry's reminder that the Greek word, agnostic, simply means an ignoramus. In his own sphere, no man was more dogmatic than Mr. Huxley.

A NEW ROMAN CATHOLIC CATHEDRAL. — The foundation stone of what is intended to be a gorgeous and imposing building at Ashley Place, Westminster, was laid on Saturday, June 29th. It is to cost some £150,000. The ground for it was purchased some twelve years ago, but the late Cardinal Manning postponed building that he might be able more fully to provide churches and schools and care for the poor. Cardinal Vaughan's policy is more directly, and we think more offensively, aggressive. There was a stately procession, including almost every order and society of the Romish Church—Jesuits, Carmelites, Capuchins, English Benedictines, Redemptorists, Passionists, Augustinians, Franciscans, Oratorians, and many others. As the procession appeared the band played "See the Conquering Hero comes." This was, no doubt, intended to be significant. The Romanists are naturally jubilant, and hope to restore England as her dowry to the Virgin Mother! Alas! that they should have allies so numerous and powerful in the Anglican Church. At the luncheon the Queen's health was subordinated to that of the Pope, notwithstanding the presence of the Duke of Norfolk, the new Postmaster-General in Lord Salisbury's Administration, and Mr. Matthews, a former Home Secretary. Surely this should not be tolerated, and men who are aiming at the supremacy of the Pope in England and are subordinating education to the interests of a church which places another sovereignty before that of the Queen, should not be allowed a place in the British Government. The tacit alliance between Romanists and a large section of Anglicans is most unfortunate, and will do incalculable mischief through the agency of Elementary and so-called Voluntary schools. The supineness of Evangelical Churchmen and many Nonconformists on this point is amazing.

AMERICAN COLLEGES.—The subject of Colleges exercises a far deeper interest in America than it does in England, and occupies a larger share of the attention of the churches, calling forth wider and more generous aid. We notice that at the Crozer Commemoration, when there were addresses by the President, Dr. Weston, Dr. Behrends, and various graduates, the most interesting feature of the Commemoration was a series of public examinations. Our contemporary, the *Examiner*, says that "this year the examinations have been particularly attractive. This is partly due to the Committee and other visitors, who are accorded full liberty of questioning, and have used it. To see the young men who are to be our spiritual guides tested in the thorough

and orderly way that councils do not always provide, and that theological examinations assure; to note not only what lessons have been learned, but how the young men can handle their learning under fire, so to speak, is as absorbing a spectacle as a theological seminary can afford. With no favours asked, and only fair treatment desired, these real examinations in public have for many years proved a valuable means of toning up the students and of winning confidence for the seminary. It is something to know that leading brethren are on hand, and take interest in the tests provided. A curious result of the steadily increasing requirements of the seminary is, that the harder the conditions of advancement or graduation, the larger the number of students who wish to accept these conditions. Every year's experience attests this encouraging fact." How far would such a plan work in England?

SUMMER SCHOOLS OF THEOLOGY.—The example set at Mansfield College, Oxford, is being followed this year at Chicago. The arrangements are, we believe, largely under the management of our friend, Dr. Harper, and among English lecturers occur the names of Principal Fairbairn and Professor A. B. Bruce. The *Chicago Standard* strongly supports the movement, and says:—"If a city pastor needs to spend his vacation in the country, a country parson needs to spend his in the city, and no better opportunity will ever be given to combine the rest that comes from change of surroundings with the inspiration that comes from study and personal contact with specialists. It is a duty that the churches owe to their pastors as well as the pastors to the churches, to enable each other to keep in touch with the great world of theological thought. Ordinarily 'Summer Schools' can give at best but preparatory instruction. The University of Chicago has so arranged its courses that this danger is avoided. Students can share in the regular work as well as listen to these special lectures. Let many pastors in the West spend at least a term of six weeks in the University every year, and both they and the churches will be the stronger. Last year there were 600 students on the ground during the summer quarter. This year there will be 1,000, if not 1,500. No pastor can afford to miss the inspiration that comes from associating with this army of seekers after truth. The world will be larger and the possibilities of his work greater after he has lived with students, and listened to students, and himself been again a student."

THE GENERAL ELECTION is, at the time of our writing, in progress, and the present number of the *MAGAZINE* must be made up several days before its results can be fully known. But there can be little doubt that the "Unionists" will have an overwhelming majority. Sir William Harcourt has been defeated at Derby, Mr. John Morley at Newcastle, Mr. Arnold Morley at Nottingham, and Mr. Shaw-Lefevre and Mr. Caine at Bradford. Sir William Harcourt has fallen before a combined attack of brewers, publicans, and Churchmen. The general impression is that he gave too exclusive a prominence to the Local Veto Bill, and that the majority of the working-men

electors are not yet prepared to vote for it. Many of them do not really know what it is or what it proposes, and there have been the most unscrupulous misrepresentations of its contents. The differences between Lord Rosebery and Sir William Harcourt have undoubtedly had an unfortunate effect, and we have also lost ground to a shameful extent by the action of independent sections of the party. The extreme Socialistic programme of certain irresponsible leaders has likewise much to account for. There is great need to lay to heart words which Mr. Gladstone recently addressed to a correspondent who had asked his advice. "There is a practice which from time to time reappears in the Liberal party which is carefully and wisely avoided by the Tories. Some section, anxious for some one cause out of many, determines to treat it as the sole cause at an election. If they can carry their man I cannot blame them, but this they never or hardly ever do. The consequence of such conduct, therefore, is that, while the Liberal party is the strongest in the country, small sections of it, by most unwise and unintelligible conduct, convert it from a majority into a minority, and give power to those whose opinions they themselves usually detest and always disapprove." The Clerical party has again united its forces with the publicans, and made efforts which are accurately described as desperate. There is no doubt that, explain it as we will, the country is suffering from a Tory reaction such as every now and again comes over it, and from which before long it will recover.

THE COALITION GOVERNMENT.—Lord Salisbury is nominally the head of the new Administration, but a large share of the spoils of office have fallen to the lot of the "Liberal Unionists." What the policy of the Cabinet as a whole will be it is difficult to say, and how long such a Cabinet can hold together is doubtful. We fully agree with Dr. Glover (who writes in the *Freeman*) that the advent of a Conservative Government means the continuance and increase of the misunderstanding between England and Ireland; that it involves the defeat of every vigorous effort of temperance reform; and prevents the revision of the relations between Lords and Commons. This is true, but, as we stated in our note last month, the outlook is not less grave in regard to education, Disestablishment, and the continuance of Turkish misrule in Armenia. The signs thicken that in all these respects the policy of the new Government will be decidedly reactionary. Liberals should show in Opposition greater compactness and cohesion than they have lately displayed, and be determined to fulfil the duties which the Liberal party—who, notwithstanding their present disorganisation, are, we suspect, still a majority in the country—expect at their hands. We have no sympathy with reckless and unscrupulous opposition, but a retrograde policy must be made as difficult as possible. Temporary defeat has often led to permanent victory, and we believe it will do so in the present crisis. Righteousness must in the end prevail.

BREVIA.—*American Railways* versus *English*.—Among the votes of thanks at the Baptist anniversaries at Saratoga, there was one to the Railway Companies

for their having run special trains at reduced fares for the convenience of the ministers and delegates. When will our English railways show as much consideration for our great religious assemblies as they do, *e.g.*, for the devotees of the race-course?—*The Four "Alls."*—In a missionary sermon at Crozer, the Rev. F. S. Dobbins preached from Matt. xxviii. 18—20, on "The Four Alls" of the great Commission: all authority, all nations, all commandments of Christ, and all the days. It will be well for all Christians to remember them.

JOY IN CHRIST AS A KING.

"*Let the children of Zion be joyful in their King.*"—PSALMS cxlix. 2.

O CHILDREN of Zion, rejoice in your King !
 With jubilant voices extol Him and sing ;
 For who of all princes with Him can compare,
 Or who has such graces so rich and so rare ?

What glories and splendours encircle Him now !
 At His throne saints and angels adoringly bow ;
 Their crowns in glad homage they cast at His feet,
 And laud Him with praises melodiously sweet.

His matchless perfections they both see and know,
 His love and His mercy to all here below ;
 That, whilst earth and heaven obey His command,
 The sceptre is golden He holds in His hand.

How tender His rule, and how happy are they
 Who yield themselves up to His gentle sway ;
 His reign is benignant ; though Lord of all might,
 His yoke is most easy, His burden is light.

His triumphs are spreading ; ere long every knee
 Of Jew and of Gentile, the bond and the free,
 Shall bow down before Him, and Him shall adore
 As the God over all, and *their* God evermore ;

For He is immortal, He liveth for aye,
 His Kingdom, enduring, shall never decay,
 His subjects ne'er lose Him, "I AM" is His name,
 Amidst all mutations He still is the same.

Then lift up your eyes and behold Him all fair,
 Not a spot or a blemish can you see in Him there ;
 No monarch to lieges such blessings can bring ;
 O children of Zion, rejoice in your King !

J. FRANCIS SMYTHE.

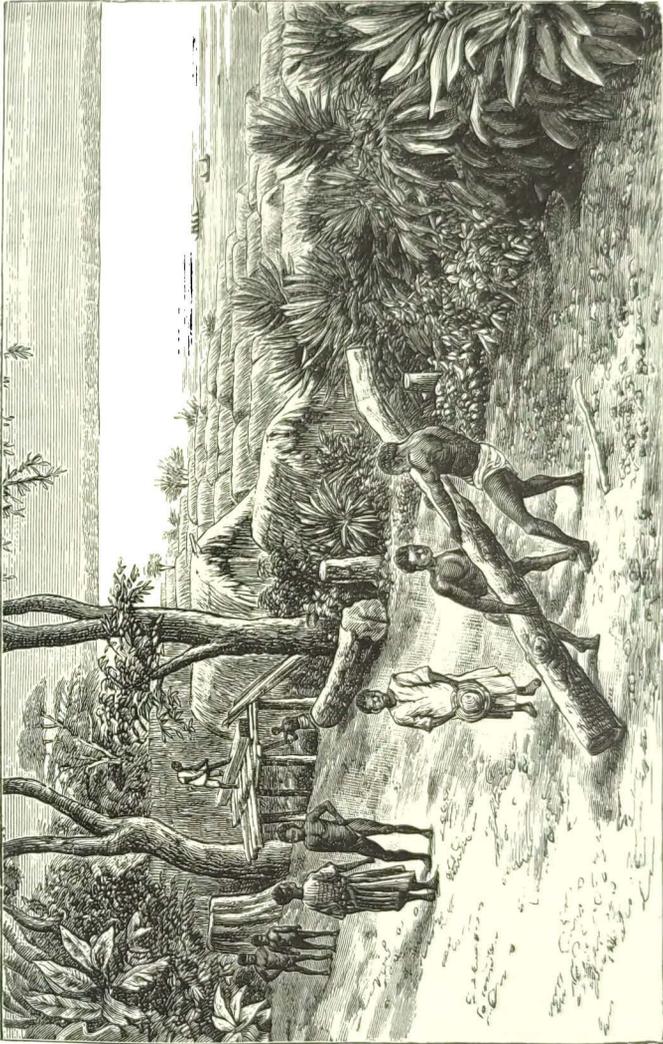
REVIEWS.

THE CONGO FOR CHRIST. The Story of the Congo Mission. By Rev. J. B. Myers. London: S. W. Partridge & Co., 8 & 9, Paternoster Row. Price 1s. 6d.

MR. MYERS, whose devotion to missionary work is proverbial, has placed us under yet another obligation to his untiring zeal and his facile pen. The story of the Congo Mission is one of the most romantic and thrilling of either ancient or modern times. It seems incredible that it is not yet twenty years since the work was begun. How much heroic labour and still more heroic suffering has been crowded into that short time! While there is a general acquaintance with this Mission, there is not, at any rate among our young people generally, so full and minute a knowledge of it as there should be. Mr. Myers refers sympathetically to the work by the late beloved treasurer of the Society, Mr. Tritton, on the "Rise and Progress of the Congo Mission," which was published ten years ago, and has been for a considerable time out of print. Then we have Mr. Myers' own "Memoir of Thomas Comber," an admirable missionary biography; but the time has undoubtedly come for a full and systematic presentation of the story, such as is given here. To say that the book is as interesting as a novel is to give a poor idea of its value. The full mastery which Mr. Myers possesses of his facts, and his intense missionary enthusiasm, give to his narrative exceptional power. He deals, as it seems to us, very wisely with the grave questions suggested by what he terms the "death roll"—that is, the numerous losses we have sustained on the Congo and how to regard them, as well as with such questions as the costliness of the Mission and the policy to be pursued in the future. With regard to the costliness of the Mission, he writes:—"That the Congo Mission is costly, owing to the conditions in which it has to be conducted, cannot be gainsaid, inasmuch as about one-half of the total expenditure is absorbed in freight, transport, and other charges incidental to the exceptional nature of the enterprise. To what extent the present rate of outlay may be relieved when the railway in the Lower Congo from Matidi to Stanley Pool, now in the course of construction, shall be completed, it is impossible to tell, but that in time some relief may be obtained it is reasonable to expect. The greater carrying capacity of the new steamer, the *Goodwill*, for supplying the up-river stations with the needful stores, will doubtless, too, effect some pecuniary advantages. And further, the possibility, as the conditions of life improve, of the missionaries remaining for longer periods at their post without the necessity of such frequent changes, will also help to reduce expenditure. And as the country becomes more civilised and developed, other methods of procedure less costly may be devised." In any case we, as outside the Committee of Management, and having no voice in the direction of its policy, venture to think that no money has been more wisely, faithfully, and profitably expended than that which has gone to the Congo.

As to the future policy of the Society, Mr. Myers urges extension rather than mere concentration on the stations already founded, and fortifies his

opinion by a letter from Mr. Grenfell, who, with regard to the argument in favour of concentration, says :—“ It is an argument that falls with great weight



THE UPPER CONGO, FROM HOPOYO STATION.

upon the ears of practical people, and so far as business in this country is concerned, I have no doubt that it indicates the right policy ; but in Africa we are dealing with quite a different set of circumstances, and are at work

under quite different conditions. There was a time when the traders on the Congo maintained the policy our friends now urge upon ourselves. In those days the missionaries led the van towards the interior, but they are bygone days, for business men have pushed ahead of us and left us far behind; and, as a consequence of their spreading out, the short dividends of the policy of concentration have given place to as much profit in one year as they used to make in ten. So, you see, the advice of our friends, though apparently so sound, and backed up as it is with such great experience, and also with such very practical sympathy for our work, does not hold good under all conditions and much less does it hold good in the distinctly different sphere of the Christian propaganda. We missionaries on the Congo have been greatly impressed by the effectual working of the "leaven of the Kingdom," and we maintain we are pursuing the wisest policy, and the policy most in accord with our Divine Master's will, when we carry the 'leaven' to the greatest number of separate centres, and in His name set it working there. And we also feel, considering the needs of the case, and the commission we have received, that we ought to march boldly and attempt great things in our Master's name. We never heard of Saint Paul being afraid of getting too far away from Jerusalem. Our past experience affords us every encouragement for pushing forward, for God has very markedly blessed and kept our foremost ranks, and He has greatly impressed us all with the very manifest power of the Spirit in its gracious operations on the hearts of the people."

Mr. Myers does not overlook other workers on this interesting mission-field, but gives a sympathetic and succinct account of their labours. His volume is enriched by various illustrations, one of which we have pleasure in reproducing—**A VIEW OF THE UPPER CONGO FROM BOPOTO STATION.**

WE give a specially cordial welcome to **THESE TWELVE**, by Rev. F. Edwards, B.A., of Harlow (London: Alexander & Shephard). Works specially devoted to the study of the lives and characters of the Apostles of our Lord are by no means numerous, and for a series of discourses, such as we have here, there was ample room. Mr. Edwards modestly describes them as having been delivered in the course of a long ministry to a village congregation, and as being in their published form a memorial of a ministry now ended. The congregation which listened to such discourses, week after week, enjoyed quite special advantages, for the sermons are by no means of an ordinary type. They are, indeed, simple, but their simplicity arises from the author's thorough familiarity with his subject, the clearness and definiteness of his thought, and the lucidity of his style. He knows well the men of whom he writes, and has grasped the open secret of their lives. Such studies as these are a welcome addition to the stores of our expository preaching, and we shall be thankful if any commendation of ours aids the circulation of so good a book.

LIFE POWER; or, Character, Culture, and Conduct. By Arthur T. Pierson, D.D. London: Passmore & Alabaster. Price 2s. 6d.

IT may be true that Dr. Pierson is not sufficiently careful as to the literary

finish of his books, and that they occasionally read like reports of extemporaneous lectures. But as to their substance, their sound sense, their high moral purpose, their incisiveness, and their wealth of apt illustration no two opinions are (reasonably) possible. There are few books better calculated to be of service to young men than this on "Life Power." There are chapters on the Elements of Power, the Power of a Presiding Purpose, the Use and Abuse of Books, the Genius of Industry, the Ethics of Amusement, and the Inspiration of Ideals. Dr. Pierson's counsels are wise, sympathetic, and practical, such as, under God's blessing, cannot fail to lead to the making of a noble manhood. Among one or two minor mistakes we notice that the name of the late Morley Punshon appears as Puncheon!

CHRIST IN ISAIAH. By F. B. Meyer, B.A. London: Morgan & Scott.
Price 2s. 6d.

THE section of the Book of Isaiah from whose Evangelical prophecies Mr. Meyer discourses is the last twenty-seven chapters, dealing with the exodus from Babylon. There is not the remotest allusion to the "higher criticism," or to the questions raised by it, as to the later origin of these chapters. We hear nothing of a "Second Isaiah," but have what is of infinitely more moment—a sound, spiritual exposition of words which, by all the laws of reason, are manifestly of Divine inspiration, and could not have originated in the clearest human intuition, the most sagacious philosophy, or the happiest forecasts. If Christ is foreshadowed in any part of the Old Testament, He is so here, and the Christology of the chapters is so self-evident that no criticism can shake or obscure it. Mr. Meyer writes with all the clear insight, the devout feeling, the ingenious suggestion, and the forcible illustration to which he has in his former works accustomed us.

ANGLO-URDU MEDICAL HANDBOOK. By Rev. George Small, M.A. Compiled with the aid of Surgeon-General C. R. Francis, M.B. (London), M.R.C.P. & S. (Eng.), L.S.A., &c.; and of W. Francis Nash, L.R.C.P. & S. (Eng.), &c. - Calcutta: Thacker, Spink, & Co. London: W. Thacker & Co., 87, Newgate Street. Price 6s.

THIS book is meant for medical practitioners, male and female, in Northern India. It is not a treatise on medicine, but is intended to assist the practitioner amongst Urdu-speaking natives in his use of that language. The Roman characters have been adopted throughout. There are, besides a good general medical vocabulary, numerous lists of words likely to be required by those for whom the work is written, classified under various headings, such as "The Human Body," "Diseases," "Casualties," and so on. Under "Complaints and Affections Peculiar to Females and Infants" there is given much that should be helpful to workers in zenanas. A good list of native remedies will be found, with some account of their uses. This is a part of the work to which we should like to direct special attention. What is likely to prove very useful, more particularly to those beginning the study of the language, is a series of short phrases and sentences, such as would be

frequently required. Some of these, which would be used in speaking to patients in particular cases, are classified under—"The Organ of Hearing Affected," "With Cases of Fever," and so on. The general arrangement is excellent, and such that any particular subject can be readily referred to.

A GRAMMAR OF THE URDU LANGUAGE. By Rev. George Small, M.A.,
Price 6s.

THOSE who use the "Medical Handbook," by the same author, will find in this volume an appropriate companion grammar. In it, as in the Handbook, the Romanised system of writing has been adopted, though the Urdu and Deva-Nāgari characters are also given and explained. The work has our heartiest commendation, and has met with the cordial approval of those who, from long familiarity with the language and from manifold labours in India, are best qualified to judge of its merits. In both works Mr. Small has rendered service which deserves and, we trust, will receive wide and grateful recognition.

MESSRS. MACMILLAN'S BOOKS.

WOLFE. By A. G. Bradley. No one will dispute the claim of the hero of Quebec, whose skill and bravery won Canada as an English possession, to a place among our national heroes. The brief Life of him which appears in Messrs. Macmillan's "English Men of Action" series is sure to meet with general appreciation, as, apart from his services in Canada, Wolfe was a man of strong and honourable character. Comparatively few who die at the early age of thirty-two achieve a fame so brilliant and lasting as his. The incidents of his earlier life, during his service in Scotland, when he fought against the Jacobites both at Falkirk and Culloden, are not generally known. Mr. Bradley recounts the whole story in a vivid and picturesque style, and has written an able, scholarly, and artistic monograph. He thus sums up Wolfe's character:—"His religious convictions were strong and deep; but he did not wear his heart upon his sleeve, and he set an example to his regiment by a wholesome and manly life, which was better than many sermons. There was in him no particle of vulgar conceit, though he had an honest confidence in himself which was admirable, because it was always more than justified. He was ambitious, certainly; but it was with a lofty ambition that would have scorned place or fame that was not fairly won, and was coupled with a love of his profession and of his country that was as sincere as it was enthusiastic. A faithful lover, an affectionate son, a loyal friend, and a kind master, as a man Wolfe won not only the admiration but the hearts of all who were brought in contact with him. As a soldier, none have ever earned more justly a deathless fame"—Messrs. Macmillan also send out the Eversley edition of *ECCE HOMO*, by the late Sir J. R. Seeley. This is the first time the author's name has appeared on the title-page of a book which achieved an almost unparalleled popularity. It is close upon thirty years since the first edition of it appeared, and it has been reprinted some twenty-two or twenty-three times. The younger men of to-day can have little idea of the excitement it created. We

question whether any other book of the Victorian era, whether philosophical, scientific, or theological, has been more fully discussed. The mystery of its authorship contributed in some degree to the excitement, but the freshness of its standpoint, the brilliance of its style, its force of epigram, and its power of provocation in decidedly opposite directions would have commanded attention under any circumstances. In our notice of Sir John Seeley's death we asserted that "*Ecce Homo*" practically inaugurated what has been vaunted as a recent discovery, "the return to Christ," and led the way in insisting on the necessity of what is now significantly called "the social Gospel." Many of its results have been freely accepted even by the most orthodox theologians. The book has grave defects, and is from its very nature incomplete, but it would be false and ungenerous to deny its merits. To not a few of the foremost preachers of to-day, as well as to innumerable laymen, it was an epoch-making book, opening their eyes to see, as they had never previously seen, the reality of Christ's human nature, the breadth of His sympathy, and the closeness of His fellowship with sinful, suffering man. To compare "*Ecce Homo*" with Renan's sentimental and revolting "*Vie de Jesus*" is grossly unjust. Had the title not been prematurely appropriated by a very different writer, we believe Sir John Seeley would have followed "*Ecce Homo*" by an "*Ecce Deus*." The logical outcome of what he always declared to be a merely preliminary survey—intended for a special class of thinkers, and for them only—is, as we hold, the full acceptance of the Evangelical faith, and to this faith, it is said, he personally adhered.

In the convenient Library Edition of the "English Men of Letters" series, we have received Vol. VII., containing HUME, by Professor Huxley; LOCKE, by Thomas Fowler; and BURKE, by John Morley. The "Hume," by Professor Huxley, has at least the merit of being written by one who was in full sympathy with his subject, and who has presented Hume's philosophy in its most favourable light and with its strongest grounds of support. We do not accept that philosophy, and should, of course, have been better pleased if it had been presented by one who, while admitting its strong points, was more fully alive to its defects than any Agnostic could possibly be. Professor Fowler's "Locke" is an especially able and sober appreciation of that great philosophical and religious writer, to whom the friends of civil and religious liberty owe a far larger debt than is generally recognised. His Life ought to be more widely and fully studied than it is. Of Mr. John Morley's "Burke" it is superfluous to speak. It is a calm, dispassionate, estimate of one of the greatest of English writers and statesmen, and not unfrequently rises to a height of eloquence which would have honoured even Burke's own pen. Volume VIII. has also reached us, containing "DEFOE," by the late Professor Minto; "STERNE," by H. D. Trail; and "HAWTHORNE," by Henry James. The commendation given to other volumes is claimed by these. To Nonconformists Defoe must be a specially interesting character, and who has not been charmed by his immortal "*Robinson Crusoe*"? Defoe was no ideal character, but he showed, as few others have done, the arrogance and inconsistencies of the dominant ecclesiastical sect of his day and ours.

In their *Illustrated Standard Novels*, Messrs. Macmillan have included "THE ADVENTURES OF HAJJI BABA, OF ISPAHAN," by James Morier, illustrated by H. R. Millar, with Introduction by the Hon. George Curzon, M.P.; and "MAID MARIAN AND CROTCHET CASTLE," by Thomas Love Peacock, illustrated by F. H. Townsend, with Introduction by George Saintsbury, two of the books which at this holiday season are specially attractive, the former as full of curious and valuable information in regard to Persian character, manners, and customs as it is amusing and fascinating in its strange incidents and startling vicissitudes; the latter containing a version of the delightful old story of which Sir Walter Scott in "Ivanhoe" and Lord Tennyson in "The Foresters" have made such effective use. Peacock is a writer best appreciated by those who know him best. The introductions in these editions and the illustrations are each in their own department of the highest class.

REMINISCENCES OF ANDREW A. BONAR, D.D. Edited by his Daughter,
Marjory Bonar. Hodder & Stoughton.

THE "Diary and Letters" of her revered father which Miss Bonar edited some eighteen months ago must have awakened in many readers a desire for such a work as she has happily been induced to give us in these "Reminiscences." Dr. Bonar was a member of an illustrious and honoured family. As the friend and biographer of the saintly McCheyne, as a preacher of rare spiritual power, and a writer whose books have commanded a wide circulation, the religious public will naturally be anxious to receive some details of his life. The Free Church of Scotland conferred on him the highest honour in its power. Mr. Moody not only found in him a valued co-worker, but gladly "sat at his feet" and acknowledged his profound indebtedness to his conversation and teaching. Mr. Spurgeon had an equally high appreciation of him, and by all who knew him he was intensely loved. He was a decided Calvinist and cared little for modern criticism, but he knew his Bible, and extracted "from it its choicest treasures." It is a rare privilege to receive a revelation of so saintly and heroic a life, to obtain glimpses into methods of pastoral labour and secrets of success which all ministers would do well to study, as well as to read notes of sermons which must have tended to edification and delight.

A BRITON'S BIRTHRIGHT. By Andrew Simon Lamb. London:
James Nisbet & Co., 21, Berners Street. Price 1s.

MR. LAMB is a prolific writer, and an able controversialist. We are thoroughly one with him in his protest against the Romanising tendencies of the Anglican Ritualists. He is too acute a man not to see the mischievous transformation which they are effecting, and too candid to disguise it. He thinks Disestablishment would be no remedy; therein we differ from him. Though the Ritualists would be free to follow their proclivities they would not be aided by the prestige and power of their State connection. They have at present a vantage-ground of which Disestablishment would utterly deprive them.



Lundon Stereoscopic Company.

(Permanent Photo.)

Yours Truly
J. Fletcher.

THE
BAPTIST MAGAZINE

SEPTEMBER, 1895.

THE REV. J. FLETCHER.

JOSEPH FLETCHER was born in the parish of Halifax, in 1843. His parents were Wesleyans, and his father was for many years a superintendent of a Sunday-school. When sixteen years of age he lost his mother, and soon after her death he believes that he found salvation by becoming the subject of the new birth. Joining the society, he remained in fellowship with the Wesleyans until he changed his views on the question of Baptism. By reading his New Testament he saw himself to be in error as to the subjects and mode of this Christian ordinance, and, leaving the Wesleyans, he went to the General Baptists in North Parade Chapel, where he was immersed by the Rev. Charles Clark. While employed in a Bradford stuff warehouse, his mind was drawn to the work of the Christian ministry, and at the age of twenty-two he was received into the Midland Baptist College, then located at Chilwell, Nottingham. There he passed the usual term of three years, and still confesses that "no student could wish for a happier life than he then enjoyed." He entered the college with much ardour, and devoted himself to his studies with unflagging zeal. His sterling qualities were soon apparent, though at first a little shaded by a sturdy temper and a stubborn will. These were, however, so far modified by tutorial discipline and fraternal intercourse that they almost ceased to be deemed defects. The inflexibility which confines itself to mere firmness of purpose may be a virtue and not a vice, and may be helpful to progress and success. A good student prognosticates the good minister, and opens his own way, under Divine guidance, to some sphere of labour. The place to which Mr. Fletcher was invited is known

as Vale, in the valley of Todmorden, where he was ordained on Good Friday, 1869, in the ancient Nonconformist manner, one of his tutors giving him the charge, and the other addressing the church. His stay there was short, for some unpleasantness occurring over a case of discipline, and an unsolicited call to another church being sent to him, he thought it best to leave. His second sphere was at New Lenton, in the vicinity of the Chilwell College. Being well known there, he was warmly welcomed, and much blessed in his pastoral work. At the ripe age of thirty he married one of his church members, who was actively engaged in teaching the youth of her own sex. "He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest." The value of the possession, begun in 1873, has proved to be greater than any sanguine husband could have anticipated. He naturally hoped she would "do him good and not evil all the days of his life," but he could not foreknow the amount of assistance she was destined to render him in the church as well as in his home. Mrs. Fletcher has often been playfully called *the second pastor* of Commercial Road. For to that church in the East of London he removed the year after his marriage, and there we have now to consider him.

The service to celebrate his settlement was full of promise to both pastor and people. Of those who took part in it few are left alive to remember it, but their pleasure in looking back to the beginning is enhanced by noticing how well the promise has been fulfilled. The church has prospered from year to year, and the pastor has held on his way and grown stronger and stronger. Obstacles may have exercised his patience and harassed his perseverance, but they have not prevented his ascent. His course has been not only onward, but upward. In 1876 he was appointed by the General Baptist Association to write the Annual Letter, a document which had ever been regarded as of more importance than even the Chairman's Address. The subject of his Letter was "Christian Giving." The Letter itself was of average length, and was read in a full assembly. It was heard with close attention, and followed by hearty plaudits and a highly complimentary resolution. One gentleman, the engineer of the Great Northern Railway, asked permission to publish it in separate form at his

own expense, and of course it was printed in the "Year Book." Any one who, after so long an interval, gives it a present reading will be impressed with its intrinsic value. Thereby Mr. Fletcher made his mark in his own denomination. In 1880 he was appointed Secretary of the Association for three years; and four years afterwards, when Dr. Clifford retired from the editorship of the *General Baptist Magazine*, Mr. Fletcher succeeded him, and conducted it until the amalgamation of the two sections of the denomination took place, when it was merged into the present *Union Magazine*. For several years he has been on the Council of the Baptist Union, and is now Secretary of the London Association. "The weight of God's work in the Church lies on men of middle and moderate parts."

But we must refer especially to what he is doing in his own sphere at Commercial Road, and to see his home work we need only to consult his *Church Manual*. The last one, for 1895, consisting of some thirty pages, shows the numerous agencies he is employing. Without naming these seriatim, we may cite part of his address on completing twenty-one years' service in the church: "When I came among you I entertained the hope of spending some of my best years in your service. But not even in

" 'The wild pulsation that I felt before the strife,'

did I imagine that twenty-one years would come and go, and find me still in the enjoyment of your affectionate regard, and not in the least weary of the work. Indeed, if it were not that others consider it a long time, so quickly have the years passed, that to me it seems a very brief period; and to-day, like a mountaineer who has climbed one peak, I feel that the next thing is to look for another a little higher. Having attained to twenty-one, I cannot help longing after twenty-five years. Looking from the present elevation, we can call to mind difficult points where all our strength and skill were needed to gain success; where we had to tread softly because of a hidden crevasse, and where now and again loose stones, crossing the track, hurt some of the party; but we gratefully record that no disaster ever happened to involve us in any serious trouble. Our experience has been a tolerably even one. The ingathering of souls has been steady. If we have not had years of plenty, we have not had years of famine. We have

wished that the harvest had been more abundant, but every year we have had reason for thanksgiving. We have through all the years kept absolutely clear of debt, never being troubled at our annual meetings with ill-balanced accounts. With neither poverty nor riches we have lived in modest independence, and all along have regularly supported denominational institutions."

It will be seen, from the date of his birth, that Mr. Fletcher is now in the prime of life; and though, living so long amidst the dense population of East London, near his chapel, his bodily health has been well preserved. This may be owing, under God, to his good constitution and personal habits. Those habits, from his youth up, have ever been orderly and wholesome. He has been "temperate in all things," except (it may be) in his denunciation of strong drinks. But he is as careful in the matter of diet as in the avoidance of "hot and rebellious liquors." Sparing feeders, as a rule, are the healthiest and longest livers; while many a gourmand "digs his grave with his teeth."

In concluding this sketch, reference may be made to the religious opinions which Mr. Fletcher holds and teaches. From his boyhood he has "known the sacred writings," and from them, rather than from other books, or man's wisdom, he has formed his views of "the things of God." It was by searching the Scriptures that he became a Baptist, and it has been by devout deference to their supreme authority that he has continued steadfast in all matters of Christian truth and duty. In celebrating his twenty-first anniversary, he preached a most ingenious sermon from the words in John ix. 21: "He is of age, he shall speak for himself." He used the opportunity for making a clear and full declaration of what he believed to be the counsel of God. A good report of the sermon appeared in the weekly newspaper that circulates in the district. From that report we learned that neither the higher criticism, nor the new theology, nor any fanciful and false presentations of the old and true Gospel had impaired his belief in the Word of God, or any of its fundamental verities. Hitherto he has "kept the faith," and is still contending earnestly for it. Our hope is, that to the end of a long life he may be enabled to "show himself an example of good works; in his doctrine showing incorruptness, gravity, sound speech, that cannot be condemned."

W. U.

CONGREGATIONAL RESPONSE.

GEORGE ELIOT has told us in her Journal how one Sunday in Nuremberg she passed from the Protestant church, where the clergyman was reading in a cold, formal way, to the Roman Catholic church, "where the organ and voices were giving forth a glorious mass." "And," she adds, "we stood with a feeling of brotherhood among the standing congregation till the last note of the organ died out." This contrast others must have noticed during their occasional travel on the Continent. It is not due in every case to any distinction between a liturgical and a free service. In the two Nuremberg churches there was, we suppose, liturgy in both. But was it not rather to be explained by the fact that in the one instance the service had been designed for congregational response, and in the other it had not? Protestantism, it has been said, brings men to their feet, while Romanism brings them to their knees. In common with most epigrams, there is error as well as truth in this compact distinction. Our disposition is to lay special stress upon the importance of hearing. "Faith cometh by hearing." The province of the sermon is of incalculable worth. On the other hand, however, we must not neglect the instinct in every healthy nature to find audible expression for its best and strongest emotions. Here is the ground on which all worshippers must meet. The intellect must not be exalted to the dethronement of the heart. The services which we recall as the most impressive often reached the mind by the way of the heart; certainly never in defiance of it. There is need in every act of public worship for both impression and expression; the first will come mainly through the sermon, the second must come mainly in the other parts of the service. So the Prayer Book of the Episcopal Church is called "The Book of Common Prayer," and the Westminster Directory for Worship (which is the guide for Presbyterian services) declares that "one primary design of public ordinances is to pay social acts of homage to the Most High God," and therefore "ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayer and praise." So also in our own worship the

minister says, "Let us pray," "Let us sing," "Let us read," and we shall readily recall hymns which kindle a congregation at once, just because they incite to common and united and hearty praise.

It needs no very extended observation to convince us that we are in the midst of a quiet, but none the less a strong, reaction from the neglect of what may be called the responsive element in public worship. Dr. A. K. H. Boyd is probably right in saying that "one thing that keeps the people from taking a greater interest in the services is that the worshippers have too little to do in them." The change from the severe Puritan order of worship was never more marked than it is at the present time. There was a time when even the singing of hymns was objected to by some churches, because no common act of worship was seemly in a mixed congregation. And in some of the Congregational churches in New England, so strong was the dread of a book, that even the public reading of the Scriptures was discouraged. It is a far cry to those remote days from our own. We not only sing hymns and read the Bible, but we also chant psalms or use them in responsive reading, and we are not afraid of the *Te Deum* or of the *Gloria*, and in many services the Lord's Prayer is repeated by both minister and people.

How has this change come about? Probably it is due to many causes. Daniel Macmillan, the publisher, who was at one time a Baptist, found the Episcopal service very attractive, because "his whole heart could find utterance there." There are many who, with the same instinct, have not found it necessary to leave the church in which their holiest associations centred. But instead they have claimed that fuller and richer provision must be made for true congregational response. There need be no lack of this in our form of worship. All the people praised God with Thomas Binney and Samuel Martin and William Brock. Our ministers are themselves very largely responsible if the service fails in this element. They should pay more attention to its reasonable demands. They should spend as much time in preparing to worship as they do in preparing to preach. It is a more exacting thing to conduct worship well among us than it is in the liturgical churches. Until we come to recognise and feel this our services will often fail, and no prominence which we give to the sermon will atone for poverty in prayer or preaching.

There is no call for ritual from the congregations which are ministered to by men who understand the seriousness of the burthen resting upon them. We believe that historically Dr. Gordon is right, and probably our own personal experience bears him out in these words—they come to us from one who had given most earnest study to one subject, and carry the sanctity of a final utterance from one of the saintliest of men. He says: "As a rule, the church when it becomes secularised becomes ritualised; a revived Christianity breaks from a ritual as inevitably as formal Christianity takes one on. A secularised ministry always tends to dress up in clergy-clothes; revived ministry always instinctively undresses itself of traditional vestments and puts on the working garb."

Equally, however, are we bound to guard our services from being taken out of the hands of the congregation by choirs and quartettes and soloists. In England this evil has never grown to such proportions as it has in America. But as far back as the days of Calvin there was a fear on the part of the Reformers that the service would become secondary to the sermon, and that even what service there was would be largely carried through by the preacher and the musicians. Calvin dreaded giving any encouragement to the critical spirit which, he thought, was sure to grow up if the people had not enough to do. To meet this he cultivated congregational singing. The history of our services since his time is the best evidence that he was right.

Our course seems plain. We must preserve all that is good in the Puritan model. Experiments in liturgies do not embolden us to put much faith in forms of prayer. But into our devotions we may gather the harvest of the richest, ripest grain from all churches and from all centuries. We must not only hold by congregational singing, but we must also train our people to sing with the spirit and with the understanding also. In every possible way that is reverent and to edification we must promote congregational response. The people should chant, and join in the Lord's Prayer, and at the close of the free prayer unite in a hearty and unanimous and audible "Amen." Bibles should be generally found in the pews, and used throughout the service.

It is safe to say that when due care is bestowed upon the preparation of each *diet* of worship—to use the serviceable Pres-

byterian word—when as a rule our ministers do as some few do now, carefully go through the whole service beforehand, and when the various parts of the service are arranged so as to form a harmonious whole—then the congregation will show no symptoms of weariness, indifference, or discontent. The service which quickens the best and heartiest instincts of the mind, the heart, and the soul, will be the fittest preparation for the sermon when it comes. The preacher himself will feel this. He will be in completer touch with all his congregation, and he and they together will worship the Lord in the beauty of holiness.

Rochester, N.Y., U.S.A.

T. HARWOOD PATTISON.

THE DEW OF HEAVEN.

“I will be as the dew unto Israel.”—HOSEA xiv. 5.

“My doctrine shall drop as the rain, my speech shall distil as the dew.”—DEUT. xxxii. 2.

“The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass.”—MICAHAH v. 7.

“Thou hast the dew of thy youth.”—PSALM cx. 3.

NO method of studying the Bible is more instructive than that which leads us to compare Scripture with Scripture. The Word of God is its own best interpreter, and they who are the most familiar with one part of it will be most likely to understand another. Its simplest statements are profound, many sided, and far reaching, and whatever gold or precious stones we may discern upon their surface, or as the result of a cursory reading, there is generally “more behind,” which can be reached only by those who dig for wisdom as men dig for hid treasures. The meaning and force of one passage can be fully apprehended, its wealth of truth and beauty can be unveiled only when we read it in the light of other passages, which, though without original or organic connection, are, nevertheless, closely related. Thus, for instance, we gain a deeper insight into our Lord’s work and our own when we remember that He not only declared of Himself, “I am the Light of the world,” but also said to His disciples, “Ye are the light of the world”—He by His very nature, as the source and

creator of light; we by the reception and reflection of light, in virtue of our union with Him and as made light in the Lord.

The symbol of the dew—frequently by itself, and frequently in association with the rain—is universally familiar. It was a favourite image with the writers of the Old Testament, though, strange to say, it never occurs in the New.

We need not, for the purpose of this paper, enter into a scientific discussion as to the nature of dew, concerning which, indeed, the best authorities are not absolutely agreed. It will suffice to take the ordinary definitions and remember that dew is the moisture condensed from the atmosphere during the night and deposited on the surface of bodies cooled by radiation. The air, reduced to a lower temperature than that which has prevailed during the day, is unable to retain the aqueous vapour, and this vapour, or some of it, descends to the ground and rests on bodies which are colder than the atmosphere around. Dew is formed and deposited chiefly on calm and quiet nights. It is preceded by the warm shining of the sun, and requires a quiet, restful atmosphere. We never see it either in excessively cold weather or during the prevalence of storms. In the East, especially in Palestine, its symbolic value would be more keenly appreciated than it can be among ourselves. It is no uncommon thing to have long seasons of drought. Very little rain falls between May and October. It is a time of unclouded sunshine—hot, dry, and exhausting. The heat is fierce and scorching, and the “sunbeams” are “like swords.” Were it not for the dews; often the heavy dews of the night, all signs of vegetation would be burned up. The wheat, the figs, and the olives would be destroyed, and the fruitful fields become a desolation. But by this wise and beneficent process in the order of Nature the otherwise inevitable calamity is averted. The heat of the sun is converted into a source of nourishment and growth, vegetation is refreshed, the cornfields and the vineyards mature their treasures—“they shout for joy, they also sing.”

The dew, so pervasive, and universal, so minute, and individualising, so silent and gentle in its operation, is as powerful as it is beneficial. The mightiest forces of Nature, the influences which are of most account, are often the gentlest and most unobtrusive. Note, then, according to our four texts, that—

I.—GOD HIMSELF is as the dew unto Israel (Hosea xiv. 5); cooling, refreshing, invigorating His people, so that they become as the lily and the olive, and even as the cedars of Lebanon. He who is the source of truth, holiness, and love, the fountain of all excellence and virtue, will by His Spirit descend into our dry and parched hearts and make them as a garden which the Lord hath blessed. He does not simply utter a benediction or send us a gift, but approaches us in the wealth and power of His Divine personality. "The grace of God, like the dew, is not given once for all, but is, day by day, waited for, and day by day renewed. Yet doth it not pass away, like the fitful goodness of God's former people, but turns into the growth and spiritual substance of those on whom it descends."

II.—THE WORD OF GOD is like the dew (Deut. xxxii. 2). He imparts to that Word the essence of His own character. It is the expression and embodiment of truth, holiness, and love. The qualities which constitute the glory of the Godhead enter into its very substance, so that it becomes in its contact with men the instrument by which God accomplishes His purposes of mercy. The Spirit of God is breathed into the Word. Holy men of God spake as they were moved by the Holy Ghost. We know from it what God is, in His nature and purposes, and it is of necessity a power of God unto salvation. Our Lord Jesus Christ more than once identified Himself with His Word, and invested it with an authority and power akin to His own, demanding for it a respect, a submission, and a service similar to those which are rendered to Him in His own person. "He that rejecteth Me and receiveth not My words hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day."

III.—GOD'S PEOPLE are as the dew (Micah v. 7). He implants within them, in their repentance and faith and communion with Himself, the moral and spiritual qualities which conform them to His image and fit them for His service. They are His witnesses, His servants, His benefactors among men. They become such by their believing reception of His Word, by their trust in its promises, and their obedience to its commands. The Word which they believe and obey imparts to them its own properties, which, as we have already seen, are derived from God. As they "read, mark, learn, and inwardly digest" it, they receive into

their nature new elements of moral and spiritual manhood. The truth, holiness, and love of God are by appropriation incorporated into their nature, and so far they, as recipients of the Word of God, become like God. Hence we read, "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures" (James i. 18); "Sanctify them through Thy truth: Thy Word is truth" (John xvii. 17). And as God brings these high qualities into contact with us in our weakness, weariness, and need, and enables us to assimilate them, we are to bring them into contact with others. They are given to us for use as well as beauty, for fruitfulness as well as joy. No fact is more certain than this, that "We are in this world even as He was."

In his note on Micah v. 7, as contrasted with verse 8, Dr. Pusey says: "In the Gospel and the grace of Christ there are both gentleness and might; softness, as the *dew*; might, as of a *lion*. For 'Wisdom reacheth from one end to another *mightily*; and *sweetly* doth she order all things.' *The dew* is, in Holy Scripture, a symbol of Divine doctrine. The dew comes down from heaven, is of heavenly, not of earthly, birth; transparent, glistening with light, reflecting the hues of heaven; gentle, slight, weak in itself, refreshing, cooling the strong heats of the day; consumed itself, yet thereby preserving life, falling on the dry and withered grass wherein all nature droops, and recalling it to freshness of life. And still more in those lands where, from the beginning of April to the end of October, the close of the latter and the beginning of the early rain, during all the hot months of summer, the life of all herbage depends upon the dew alone." "The herb upon which this dew falleth groweth to God without any aid of man, and flourisheth and needeth neither doctrines of philosophers, nor the rewards and praises of men."

IV.—God's people, in their resemblance to the dew, are GIVEN UNTO CHRIST AS WARRIORS to fight His battles (Ps. cx. 3). "Thou hast the dew of thy youth" is an assertion which refers not to the fresh and buoyant energy of the King, though it be an energy which years cannot diminish. He who is from everlasting is to everlasting, and even as the Ancient of days He is ever young. But the reference is, as the context plainly indicates, to the army of brave and willing soldiers who follow Him. Youth is here a collective noun,

equivalent to young men, and describes the armed host of soldier subjects. They it is who, as a band of young warriors led forth, strong and buoyant, eager for the fray, and in countless numbers, are to the Psalmist's eyes like the glittering dew of the morning. In this sense nearly all the best modern commentators take the words. Ewald, *e.g.*, has this suggestive note: "Verse 3 explains how much devolves upon the people if what is expressed in verse 2 is to be fulfilled. As the dew in countless drops appears from the bosom of the early morning, so will Thy young men on the morning of battle come to meet Thee suddenly in countless brave bands (2 Sam. xvii. 12; Micah v. 9). Thou needest not to be anxious as to whether they will be there, and whether they will be in full numbers. And as the fresh dew revives all that it touches, so will Thy young men, holily attired (Isaiah xiii. 2) for the holy war, meet Thee, reviving Thy courage." Bishop Perowne writes still more fully to the same purport: "'DEW OF THY YOUTH; or, Thy youthful dew.' Elsewhere the word (*yalduth*) means *the time of youth*, as in Eccl. xi. 9, 10; and so it has been understood here, the object being thus to mark the vigour and prowess of the leader, as the dew denotes fresh and early beauty. But the parallelism requires us to take 'Thy youth' here in a collective sense = 'Thy young men,' 'Thy youthful warriors.' Ab. Ezra makes the parallelism yet more complete by rendering *n'davoth* 'willingnesses,' verse 3, as if it were *geshem n'davoth*, 'a bountiful rain,' lxxviii. 9 (10), and explains 'If Thou needest to make war, Thy people shall go forth to Thee as plentiful showers.' It would be quite possible to render the line 'Thy youth is (or, cometh) to Thee as the dew.' This has been adopted by Mendelssohn, who observes: 'The force of the figure is, that they shall flow to Him, and hasten to serve Him, as fruitful showers do the field.' The meaning is repeated in the next hemistich, which is as if the Psalmist had said, 'In the day of Thy battle Thy young men are to Thee (as) dew from the womb of the morning.' And how beautiful is the figure which likens the act of men who make to the battle to drops of rain, and the act of young men who are anxious to try their strength in battle to drops of dew, which are smaller and finer than rain. The dew, which, especially in the East, falls so copiously, is most probably employed

here as a figure denoting *infinite multitude*. Comp. the use of the figure in 2 Sam. xvii. 11, 12, &c."

In any case, the words imply that the servants of Christ are like Himself in character, aim, and service; that they acquire from Him the power of perpetual youth; and that their work is the outcome of their life. In their case it is true, as it is true universally, that being is of more moment than doing, character is more than effort, and that their best influence is silent and unconscious, gentle, and refreshing. In loving union with their Lord and one another they can accomplish what under other conditions would be impossible. Dr. Maclaren aptly says: "The dew formed in the silence of the darkness while men sleep, falling as willingly on a bit of dead wood as anywhere, hanging its pearls on every poor spike of grass, and dressing everything on which it lies with strange beauty; each separate globule tiny and evanescent, but each flashing back the light, and each a perfect sphere; feeble one by one, but united nightly to make the pastures of the wilderness rejoice, so created in silence by an unseen influence; feeble when taken in detail, but strong in their myriads, glad to occupy the lowliest place, and each 'bright with something of celestial light.' Christian men and women are to be in the midst of many people as a dew from the Lord."

The teachings of these various Scriptures are indeed so simple and direct, that they can scarcely be misunderstood. The people of Christ, renewed, strengthened, and fitted for service, are given to Him to do His work, to live and labour under His direction and command. They are Christ's volunteers, and stand by Him on His field-day! Through them His victories are won and His Kingdom enlarged!

They are, moreover, qualified for service in their renewed and invigorated life by their reception of the Divine Word. If the Bible instrumentally makes them what they are, it is God who makes the Bible what it is, and its power is the truest sense His. For the production of the highest qualities of Christian manhood we are dependent on this Word of the Lord, which liveth and abideth for ever, and should meditate therein day and night. It supplies the stuff of which heroes are made, and on which they are nourished (Josh. iii. 8).

JAMES STUART.

"CROSSING THE BAR."

HOW IT CAME TO BE WRITTEN.

"On thy beach

I feel all soul ; and thoughts unmeasured reach

Far back beyond all date."

SALCOMBE is not widely known, but it is one of the sweetest spots on the rugged and romantic coast of South Devon. It nestles snugly on the side of a picturesque and precipitous hill, some distance behind the bold and far-famed promontory of Bolt Head. Salcombe is a little, antiquated town, admirably adapted to the times when pirates and smugglers prowled around our shores, affording seclusion and shelter on their return from marauding expeditions. But the town is rapidly improving, and praiseworthy efforts are being made by the enterprising inhabitants to adapt it to the modern requirements of a fashionable seaside resort. Since the decease of the Earl of Devon, formerly lord of the manor, the largest landowner in the district has sold most of the ground available for building sites, and many modern and suitable villas are being erected at various points commanding picturesque views of the land-locked harbour and the open sea of the English Channel. Salcombe has a prosperous future. Varied and beautiful walks abound, two or three of which afford at all times a pleasant protection from any wind that may be blowing from the four corners of heaven. The broad and winding estuary from Bolt Head to Kingsbridge town not only adds to the romantic scenery, but gives the disciples of Izaak Walton gratifying opportunities for catching scallops, with their beautifully fantastic shells, good bass and pollock, with many others of the finny tribe.

It was when the boughs of blackthorn were blossoming that Lord Tennyson came into the quiet harbour a few years before his death on a brief visit to his old friend, James A. Froude, the historian. It will be remembered that Lord Tennyson had been prostrated by a long and severe illness, and in his convalescent state took a short cruise along the South Coast in the far-famed yacht *Sunbeam*, belonging to Lord Brassey, and kindly placed at

the disposal of the illustrious poet. During the yachting tour, which proved of great benefit to his health, he put in at Salcombe, and remained nearly a week. Froude was a Devonshire man, and lived then at The Moulton, the residence of the late Earl of Devon, and it was in this charming house, with his son and daughter, that he spent several months every year. The Moulton is a neat and commodious edifice, in a style mainly partaking of the Gothic, and was begun in 1764. The grounds are beautifully wooded, and sheltered from all winds. Here may be seen semi-tropical plants, such as oranges, citrons, and lemons, growing in the open air, and reaching a fair degree of perfection. Aloes frequently flower along the warm and sloping coast. The first aloe, it is said, that ever bloomed in Great Britain grew in a neighbouring garden during the month of August, 1774. It reached a height of twenty feet, and the terms of admittance were “for ladies and gentlemen two shillings and sixpence each. All others at one shilling each person, and to be paid at the door.” Tennyson spent several days in this quiet retreat, and on Wednesday evening, when the church bell was ringing for evening worship, he took his last farewell of his old friend, the renowned historian. It was a mild and beautiful evening, and the Poet Laureate, with his son, the Hon. Hallam Tennyson, and two nurses, dressed in snowy-white uniform, remained on deck as the white-winged yacht sailed out of the harbour on her way to the port of Dartmouth. The writer had the honour of going out on the *Sunbeam* at the same time. Lord Tennyson was not wearing the slouch hat as usual, but had donned a thick fur cap, which came close down upon his ears. He was wrapped in a warm plaid shawl, and seated comfortably in an easy chair, surrounded with his devoted attendants.

He repeatedly admired the grand scenery along the coast stretching away to the noble promontory. On the right-hand shore there were several points of interest which attracted the poet's eye. By the side of the Wolf Rock, over which the waves were dashing, stood the old castle that once defended the entrance to the harbour, being one of the last to hold out against the Parliamentary forces in Devon, but now, vivid is the verdure on the wild ruins. Adjoining were the sunny coves known as North and South Sands, where the English end of the French Atlantic cable is ended, and where

a deep cavern of luminous moss may be seen at low water. This soon brings us to the narrow entrance to the harbour, where lies the sandy bar, little more than a quarter of a mile across. A few casualties have occurred on this bar, yet it is not by any means a dangerous one. In June, 1869, during a dense fog, H.M.S. *Cadmus*, of 1,466 tons, whilst going from Portsmouth to Devonport, was seen by one of the Salcombe pilots close to the shore at the eastern entrance. The pilot hailed them, but too late for the ship's course to be stopped, and she struck the rocks near the Bolt Head. For the vessel's safety she was floated, under the direction of the same pilot, and grounded on the bar. About a century ago a very curious custom was prevalent here, and afforded a sight that must at times have been exceedingly interesting, for from this bar sand used to be dredged up and carried away in barges for the purposes of manure. It is known to have been uncovered, and persons have walked some way across it. However that may be, there is now generally from four to six feet on it at low water spring tides, and inside from two and a half to three fathoms. For several days previous to the poet's departure there had been heavy seas, which were now subsiding, leaving a ground swell which fell upon the sandy bar stretching from the inner side of Bolt Head across the mouth of the estuary. The sun now westering threw across the evening sky golden and ruddy rays, and when the fine and stately yacht reached the sandy bar the sea grew angrier and the foam was wafted over our heads. The waves came on, giving forth a slow, surfy, deep, mellow voice, and with a hollow moan crossed the bar on their way to the picturesque harbour. When that noble death-song of the truly Christian poet was published, its expressions so perfectly harmonised with the eventful evening just described that I wrote a letter to the *Western Morning News* stating that doubtless the poet's departure from Salcombe across the bar suggested the beautiful and immortal poem. Unknown to me a local artist of considerable repute forwarded a copy of the letter to the Hon. Hallam Tennyson, desiring to know if the suggestion as to the origin of the poem was correct, and it was very gratifying to him to learn from the poet's son, with his own pen, that it was perfectly correct, but at the time it was desired that the fact should not be published. It may

be interesting to learn that the artist immediately commenced to depict the memorable scene upon canvas, with the famous yacht crossing the immortalised bar, and was so successful in the undertaking that the beautiful painting, of considerable dimensions, was soon after purchased by the friends of the late Poet Laureate. It will be seen from the foregoing account that Canon Ainger in his "Tennyson for the Young," in alluding to the circumstances under which the poem was written, is incorrect in stating "that it was written (it is understood) in Lord Tennyson's eighty-first year, on a day that he journeyed across the Solent from Aldworth to Farringford." Death did not seem as the "sunless land" to Tennyson. The calm euthanasia of his dying, the quiet chamber, the quenched lights, the clear moonlight, the perfect, passionless peace—all seemed to combine to afford him that dying wish of his heart that there might "be no moaning at the bar" when he "put out to sea." Years before he had appealed to Christ as the

"Strong Son of God, immortal Love."

His parting message leads us to believe that he never lost his faith in the unseen Christ, the One Pilot, but "trusting in Him to steer his bark across life's tempestuous sea, through the darkness and gloom of death into the haven of rest, taught a generation too eagerly calling out for signs and wonders to trust Him also."

"Sunset and evening star
And one clear call for me!
And may there be no moaning at the bar
When I put out to sea.

"But such a tide, as moving seems asleep,
Too full for sound and foam;
When that which drew from out the boundless deep
Turns again home.

"Twilight and ev'ning bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

"For tho' from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar."

Torrington.

G. FRANKLING OWEN.

“WHAT IS TRUTH?”

A LAY SERMON FOR THE TIMES.

THIS question was asked by Pilate, the Roman governor, of One who stood before him as a prisoner on a false accusation. Jesus Christ was the embodiment of truth, and could have portrayed its qualities as no other could. But Pilate, in his impatience, did not wait for a reply. Thrice he told the Jews, His bitter and reckless accusers, that he found no fault in this man. The time-serving judge, though satisfied of His innocence, condemned Christ to be crucified, to allay the clamour of a rabble who were resolved upon His death.

Truth is the most important factor in human life, in social duties, in commercial transactions, and especially in our relationship to the Most High. But does this principle of truth really govern society; is commerce carried on by a strict regard to its requirements; and do mankind generally submit themselves to the government of the God of truth?

Alas! An unbiased verdict must be given in an opposite direction, if we take as examples the actions of some at least who profess to be actuated by the loftiest motives, but who yet, by lying representations and fraud, have been the occasion of ruin and misery to thousands. It is important to ascertain, as far as possible, “What is truth?” by some unerring standard of appeal. We need to distinguish the real from the artificial, and the genuine from the counterfeit coin.

We shall here deal mainly with the religious aspect of the question, “What is truth?” and with our relationship to that Divine Being who is dimly made known to us by the phenomena and laws of the natural world as they exhibit “His eternal power and Godhead.” The seasons revolving in ordered succession, day and night, summer and winter, seed time and harvest, all fulfil His promise given after the Flood, and speak to us of a powerful, wise, and beneficent Being. But, as responsible and immortal beings, we require something higher and more distinct than this. We need something to satisfy our *spiritual* cravings. We cannot, by diving into the depths of the earth, or soaring to the heights

above, discover how our anxiety may be relieved. If I turn from the contemplation of nature, and find an image carved by a man like myself, made from wood or marble, and am told that as this is a god, and represents the unseen, I must therefore worship it, and pay my homage to it as to an earthly sovereign, I revolt at the idea, my reason rebels, I turn away in disgust. I am perhaps told that science will meet my difficulties and remove my anxieties. Many of its investigations and discoveries are, indeed, valuable. The laws of the material world are placed before my mind in a pleasing manner, but, spiritually, I am still in a dilemma; for when the cleverest scientist reaches a certain point he stops, and in effect, if not in words, says, "We know nothing beyond." Thus I am brought to see that by mere reason I cannot fathom the depths into which I peer. A revelation, given by a gracious God, can alone make them intelligible. It is further necessary that I should know somewhat of this God who has given a revelation of Himself, His character and perfections, far beyond all that science discloses. The Athenians of old, with all their boasted wisdom, were in awful ignorance of God, and erected an altar, with this inscription: "To the Unknown God." Compare the Zeus or Jupiter of Homer with the Jehovah of Moses; or listen to what Isaiah says: "Thus saith Jehovah, that created the heavens, God Himself that formed the earth and made it. He hath established it, He hath created it not in vain, He formed it to be inhabited: I am Jehovah, and there is none else." What a sublime description of the Almighty! How opposed to the thought of idols and to the moral teaching of idolaters! Heathen deities were supposed to be appeased by sacrifices of children, by the murder of parents, and cruelty and lust in every form. Not long since widows were burnt in India on a funeral pile, that they might join the spirits of their husbands in another world!

What distorted views of God are held by many even in our own land! Some think of Him as all merciful; others as rigorously unjust: the one asserts that sin is a trifle; the other that God is vengeful towards it. Numbers wilfully close their eyes and say it is dark; rejecting a Divine revelation, they persistently walk on with their dimly burning lamps until death puts an end to their folly. How much we see around us that demonstrates the need of

a trustworthy system of morality and an infallible standard of appeal. Solid, indeed, must be the ground on which we build our belief, if mind and heart are to be at rest.

Two distinguished men of the last century, who were once bitterly opposed to the Bible, agreed to read it, and to publish the result of their studies, in the persuasion that the Book was an imposture. Mr. West chose for hostile criticism the Resurrection of Christ, and Lord Littleton the conversion of St. Paul. They each commenced their task under the influence of prejudice, but the result was extraordinary. They were both converted by their endeavours to overthrow the truth of the Christian religion, and instead of exulting over their exposure of an imposture, they had to lament their folly, and to felicitate each other on their joint conviction that the Bible was the *Word of God*. Here we find an answer to our question, "WHAT IS TRUTH?" Good resulted from their investigations. Mr. West wrote his well-known treatise "On the Resurrection of Christ," and Lord Littleton his "Observations on the Conversion of St. Paul."

Difficulties arise in some minds because they cannot comprehend what is *not* revealed, matters which neither our reasoning powers nor our scientific knowledge can make clear, especially in reference to the Eternal God. Those who are troubled by such perplexities would do well to consider the following from the Life of John Macgregor (Rob Roy):—

"If God were such as I could comprehend, either in His essence, or in His ways, then He would not be infinite. My reason convinces me that a Being who has made me would in some way communicate to me something about His perfections, and something for my understanding and heart. The Bible supplies what I desire to know, and I have no occasion to doubt whether the Old Testament is true or false, when I find Jesus Christ so frequently referring to its history and prophecies. Of course, if Christ had been a deceiver, His testimony to the Book would be worthless; but was He so? The difficulties in *not* believing in His character, intelligence, and uprightness are far more formidable than those of accepting the position He assumed. He, and no one else, could appeal to His enemies, 'Which of you convinceth me of sin?'

"I then turn to my Bible, as I do to no other book, and there I find that all my doubts and perplexities may be removed, and my search for truth will not be in vain. I find its prophecies fulfilled, its miracles a part of God's laws; its promises so precious, that in my darkest hours I am supported; and in

affliction, and in the prospect of death, I have nought to dread, for through faith in a living God and Father I know that all I have of trial or suffering here is a needful discipline; and even when heart and flesh may be failing, death itself would be an entrance—an avenue to life eternal."

To confirm our faith, compare Christ's teaching with that of Mahomet and others who present to their deluded followers something to please the senses and gratify the passions of our carnal nature, promising a paradise of delights, but making no imperious demand of holiness. Christ never deceived His followers by representing their pathway as strewn with roses. Quite the reverse; He warned His disciples to expect trouble, persecution, imprisonment, death; they would be hated of all men because they bore His name. This is not the language of an impostor, or a false guide, but of One who is "the Way, the Truth, the Life." He did not, however, leave His disciples without encouragement, but assured them that by receiving Him as their Saviour and Lord, they would be supported under the heaviest trials, and when He was no longer in bodily presence with them they would have the teaching and guidance of the Holy Spirit, which, as the sequel proved, was marvellously bestowed after His resurrection.

The great hindrance to men's reception of the truths of revelation arises from their ignorance of their spiritual condition as transgressors of the laws of God, and of the nature and extent of their alienation from Him. In many cases they indulge the conceit that they are much better than others, as did the Pharisees of old; but when by the Holy Spirit the truth comes home to them, showing them that they have failed, come short of the mark, are sinners needing pardon, and that their hope of entrance into heaven has rested on a foundation of sand, then the rebellion ceases, the will is no longer out of harmony with God's will, the conscience is at rest and the new view of God as a Father pitying His children and pardoning their transgressions fills the soul with peace and joy.

History and prophecy, our Lord's words, His life, death, and resurrection, as presented in the Gospels, are substantiated by the clearest evidence. Christianity is founded on FACTS, whilst the experience of thousands who have embraced it indisputably proves its Divine origin.

There is but one safe and perfect standard to which we can

appeal for a direct answer to the question, "WHAT IS TRUTH?"—the revelation God has made of Himself in the inspired Volume. Searching into its pages, the unprejudiced and prayerful man will be amply repaid for all the labour he takes. That was a remarkable expression of Sir Walter Scott's on his death-bed. He asked his son-in-law to read to him. "From what book?" said Lockhart. "Need you ask?" was the reply. "There is but one." And Lockhart read from the fourteenth chapter of John. P. TERRY.

CHRISTIANITY A RELIGION OF PROGRESS.

"Speak unto the children of Israel that they go forward."—EX. xiv. 15.

THIS is the message ministers should always carry. The life of God's people is, first, *a life of action*. The doctrine of miracles, the Divine election, prayer, and faith, are to the end that the Christian may not only receive, but give and do. This practical end covers all possible relations, and rests on truth. Secondly, the Christian life is *one of progress*. It grows if it is a life at all. The minister will succeed permanently only if he grows. Christianity alone of all religions has its golden city in the future. Its motto is not "Back to Christ," or "Back to Nicea," but "Forward to Christ; up to Christ." "Back to Christ" makes Christ only a memory. If Peter had been allowed to build booths upon the Mountain of Transfiguration, that mountain would have become the mausoleum of Christianity. We know more in some respects than the apostles, more than Luther and Calvin, and more light still is to be thrown upon the Word of God. I will take all the new light any can bring, but will give up nothing. And, thirdly, the Christian life is to be *under Divine guidance*. God is to lead us out of Egypt, out of secular knowledge into spiritual knowledge. Christianity is a supernatural religion, and we know only what the Word of God tells us about spiritual things. There are questions that nature cannot answer. With every passing year I feel more deeply my own sinfulness. Will God forgive sin and receive me as though I had never sinned? The clouds do not utter a reply; the lightning does not flash it; the hoarse voice of ocean does not make response to my anxious question. But in the Word of God I read, "I, even I, am He that blotteth out thy transgression." The cloud has passed by and left no impression on the sky; but this Word of God abides for ever. I hate death, and bow to it only because I am compelled to; but I see beyond it. So, in doubt what road to take, God's Spirit will give guidance, and in extremity you can say, "I am here by no choice of my own, and if I go down with this ship, I will go down with shouts of Hallelujah." Anything, anywhere, so that Thine arms, O God, are around me. So this is my last word to you: "Speak to the children of Israel that they go forward."

DR. WESTON.

THE EPISTLE OF JAMES.*

III.

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

PARAPHRASE OF CHAPTER I. 19—II. 6.

SINCE you know that it is God who of His own good pleasure has infused a new life into us by means of the preaching of the Word, listen with eagerness to the Word which comes from Him, remembering that it is not something to talk about or to fight about, but to receive into our heart and to manifest in our actions. Human passion and bitterness are not pleasing to God, or productive of the righteousness which God requires and He alone can give. Therefore, begin by putting away all that unkindness which is so ready to overflow the lips and defile the man; and then open your hearts to receive in meekness the Word sown, which is able to save the soul. Do not, however, deceive yourselves with the idea that it is enough to be hearers of the Word without carrying it into action. Such a hearer is like a man who, looking at his face in a mirror, gives one glance and is gone, and at once forgets what he was like. If we wish to make a right use of the heavenly mirror, the Word which shows us what we are and what we should be, we must not be satisfied with a hasty glance. We must give our minds to it; we must embrace it as the law of our lives and never lose sight of it. Only thus will God's blessing attend our actions. If anyone regards himself as a religious man, while he knows not how to bridle his tongue, such a man deceives himself and his religion is of no avail. Such was the religion of the Pharisees, who devoured widows' houses, while for a pretence making long prayers. The religious service which God approves consists in kindness to all who need our kindness, and in rising superior to worldly motives and solicitations.

* Mr. Rooke delivered at Rawdon College a series of lectures on the Epistle of James, which many of his students urged him to publish. We are enabled, through the kindness of Mrs. Rooke, to present some three or four of these. The retention of Greek words will cause no difficulty to any of our readers, as the English equivalents are invariably given. The paraphrase of this section is added by the Editor from the valuable commentary of Prof. Mayor, of Cambridge.—Ed.

An example of the worldly spirit may be seen in your assemblies when a poor man entering in is shown to the worst place, and a rich man to the best. How is this regard for worldly distinctions consistent with your belief in Christ, the only Glory of believers? Does it not show that you are divided in heart and allow yourselves to be influenced by lower considerations? In reality the poor have more title to our respect than the rich, since it is among the poor we find those who are rich in faith, and heirs of the Kingdom of Heaven, while the rich, as a class, maltreat the brethren and blaspheme the name of Christ.

Verse 19.—The best MSS. (A. B. C.) and versions give ἴστε, “ye know it. . . but, &c.” ὥστε is found in K. L., and most cursives. In either case the connection of thought is plain. Since regeneration is by the entrance of God’s true word, every man should take care to open and not to close his spiritual nature to the same. One of the chief hindrances in this matter arises from wrath.

βραδὺς λαλῆσαι, “slow to talk.” Notice the distinction between *λαλεῖν* (to talk) and *λέγειν* (to speak). This rather unexpected following up of the last clause deserves to be deeply studied. To help in understanding it, remember that “the whole life of every man moves between hearing and speaking. What inspiration and expiration are to the bodily life, such are these to our soul’s life” (R. Stier). As a rule, speech is a true index of the nature and state of our inward life; therefore shall we be judged according to it. (*Cf.* Matt. xii. 34—37.) Yet in a regenerate man, the first impulse to speak generally comes not from the new life, but from the old; therefore the importance of the counsel here. Our renewed will is to govern all the impulses of our nature; and in order that it may do so, we must listen earnestly to the teachings of God’s Word.

ὀργήν, “wrath,” *i.e.*, passionate resentment either against God on account of affliction, such as these Christians were suffering (*cf.* Job i. 22; ii. 9), or against persecutors and opponents. The Jews were specially prone to such wrath and violence, which they counted holy and righteous; but which really is carnal, not spiritual. (*Cf.* Eph. iv. 26; 1 Cor. iii. 3.)

Verse 20.—ὀργή ἀνδρός, “a man’s wrath.” ἀνὴρ differs from ἄνθρωπος in two ways: (1) as a single individual differs from a species; (2) as a superior type differs from the common type. Either of these distinctions gives point to the use of the word here. (2) is the better.

δικαιοσύνην θεοῦ, “the righteousness of God,” means here such a righteous character as God requires in men. In Romans the phrase means the righteous character imparted by God.

ἐργάζεται, “worketh,” is the right reading (S. A. B.), not κατεργάζεται (C. K. L.). The translation is, therefore, “work,” “practise,” not “work out to completeness.” The clause might be paraphrased: not even the best man’s wrath contributes to the working out of such righteousness as God demands.

Verse 21 presses home the lesson that underlies the whole preceding paragraph (from verse 12 onwards), and uses a suggestive figure drawn from husbandry. The soul of man is regarded as a field in which the Divine seed of truth (verse 18) is to be sown; but, first of all, the soil must be cleared of its natural foulness, the weeds of evil desire and of wrath, which even after they have been cut down sprout again with an after-growth of badness.

ῥυπαρίαν, “foulness” (*cf.* chap. ii. 2), as when a soil is choked by weeds. The reference is to such pollutions of the soul as spring from the indulgence of lust (verses 14, 15; *cf.* 2 Pet. ii. 18, 20; 2 Cor. vii. 1). περισσειαν, “excess,” “abundance,” like the rank overgrowth of weeds cut down.

κακίας, “malignity,” “malice,” referring to the ὀργή of verses 19, 20. “Naughtiness” in old English meant wickedness. *Cf.* Hebrew, “sons of Belial.” The meaning has become curiously softened down.

ἐν πραύτητι, “in meekness,” *i.e.*, sincere, unreserved submission to the Divine will. This is the soil of an “honest and good heart.” (Luke viii. 15.) ἔμφυτον, “implanted” (not engrafted). James is apparently recalling the Parable of the Sower in all its allusions. (Matt. xiii. 18—23.)

σῶσαι, “to save.” Notice the aorist tense both here and in ἀποθέμενοι. This indicates acts done once for all.

Verses 22—25 contain a new thought suggested by the notion

of "receiving the word," and carrying that notion further by means of an important caution. It is the same caution with which our Lord concludes the Sermon on the Mount. (Matt. vii. 24—28.) The passage, moreover, recalls and explains the doctrine of verse 19, "swift to hear."

Verse 22.—*παρалоγιζόμενοι*, "deceiving." A "paralogism" is a logical fallacy. The mere hearer is regarded as making some illicit process of argument by which he persuades himself that he is saved when he is not.

Verse 23.—*οὐ ποιητής*, "not a doer." Note the objective negation. This non-doing is assumed to be a fact.

πρόσωπον τῆς γενέσεως, "countenance of his birth," *i.e.*, the countenance with which he was born. *κατανοοῦντι*, "contemplating" — something more than a passing glance. *ἔσοπτρῳ*, "in a mirror." A word in verse 25 suggests that James is thinking of a transparent pool or stream. Glass mirrors were unknown in the ancient world. Polished bronze or steel were the commonest materials (*cf.* Exod. xxxviii. 8). The unsatisfactory and dim reflection given in such a mirror is the point of 1 Cor. xiii. 12. In 2 Cor. iii. 18 there is a curious point of analogy between the transient reflection, of which perhaps Paul was thinking, and a permanent image such as is secured in modern photographic art.

Verse 24.—The variation in the tenses, from aorist to perfect and back to aorist, should be noted: "he contemplated (momentarily) and hath gone away (and continues still to be absent), and straightway forgot" (*i.e.*, in a single instance). The aorists are a feature of James' graphic style. (*Cf.* verse 11.)

Verse 25.—The figure is here mixed up with the application. God's Word is the mirror, over which the beholder may be supposed to have stood.

παρακύψαι, "looketh," a very strong word, implying that the gazer bends down towards and over the mirror, eager to search into all its revelation. (*Cf.* 1 Pet. i. 12; Mark xvi. 5.)

τέλειον, "perfect," *i.e.*, complete in all its parts, so that there is no aspect of human sin which is not rebuked and which cannot be corrected by the law. (*Cf.* Psa. xix. 7.)

νόμον, "law."—James clearly means the new law or rule of life

which Christ's Gospel has introduced, and of which the Sermon on the Mount is so suggestive an exposition. The description τῆς ἐλευθερίας, "of liberty," may be explained from John viii. 32. James thought of the law of Moses as a very burdensome yoke. (Cf. Acts xv. 10.)

ποιητῆς ἔργον, "a doer of work," probably a Hebraism for "an active doer." ἐν τῇ ποιήσει, "in his doing," in the midst of his doing.

Verses 26, 27, recur specially to the thought in verse 19, "slow to speak," and enlarge on it.

Verse 26.—εἴ τις δοκεῖ, "if any one imagines that he is pious."

θρησκός.—No English word exactly translates this; "devout," "pious," "a worshipper," are all better than "religious." It is the outward aspect of religion, its "ritual," that is alone intended. The word is derived from θεραπεύω, "do service to a superior." χαλιναγωγῶν, "bridling," is a somewhat frequent figure in Greek writers. θρησκεία, "the religious service" or "worship." μάταιος, "vain," *i.e.*, idle or worthless.

Verse 27.—ἀμίαντος, "unpolluted," *i.e.*, pure, from a negative point of view. καθαρὸς gives us the corresponding positive idea. James is probably thinking of the extreme anxiety of the Jews to avoid ceremonial defilement. The word is derived from μαιίνω, stain—*cf.* μiasma. The doctrine may here be illustrated from Luke xi. 37—41.

τῷ Θεῷ κ. πατρὶ, "Him who is our God and Father." Notice the idea of God's paternal relation here as introducing the duty of charity in us who are partakers of His nature.

ἐπισκέπτεσθαι, "visit," *i.e.*, "look after," "care for,"

ὀρφανούς, from ὀ-ρφ-ος, *i.e.*, rap-io (English "reft"), bereaved of natural protectors. The same word is used in John xiv. 18. Widows and orphans were proverbial objects of charity, and Jews have always been careful to look after them. The asyndeton (omission of any "and") between the two clauses of the verse helps the emphasis and impressiveness of the words. ἄσπιλος, "unspotted," the word points to the same idea as ἀμίαντος.

κόσμου, "the world" in its present arrangement, which is apart from God, and the result of an usurping reign (*cf.* Eph. ii. 2;

1 John v. 19). This is the invariable meaning of the word in the New Testament; but sometimes the *material* arrangement of things is intended; and sometimes the sense is confined to a *moral* state of affairs. Of course unrenewed human nature is the chief thing meant. All the New Testament writers are very earnest in their entreaties to Christians to keep clear of love or conformity to the "world." (*Cf.* Rom. xii. 2; 1 John ii. 15—17; James iv. 4.) In this they reflected truly their Master's feeling. (*Cf.* John xvii. 16, 25; vii. 7.)

NOTICE.—(1) The "keeping of oneself," &c., is really a co-operation of man's will and work with God's preserving grace (*cf.* John xvii. 15; 1 John v. 18). (2) Of course the Christian is not supposed to separate himself in a Pharisaic spirit from the world; but he is to be in the world exactly as Christ was: seeking to rescue human souls out of it, and loving it with the love of Divine compassion, but not with the love of complacency. (3) This section of James' Epistle yields a proof of the profound agreement which subsisted between him, Paul, and John in regard to the essence and soul of all religion, or observance of God's law—viz., Love. (*Cf.* Rom. xiii. 8—10; 1 John iii. 16.)

CHAPTER II. 1—6.

Verses 1—13 are the first of a series of detailed rebukes and expostulations in regard to the failings which most easily beset the Christian Jews of James' time. The fault treated of here is "Respect of Persons," or Partiality—*i.e.*, the unequal treating of a fellow-Christian on grounds which ignore the principles of Christ's religion. Only one example is given of the fault; but any form of preference given to one man above another, in violation of Christ's "Royal Law," would equally fall under the rebuke.

Verse 1.—*προσωποληψίας*. This is a word of James' manufacture, and is a Hebrew notion dressed in Greek, literally "acceptance of the face." The Plural is used because there are many forms of the fault intended, "acceptance of persons." *ἔχετε*, "do not hold," imperfect, not a question.

τῆς δόξης, "the Lord of," is supposed to be repeated before

this title, which is mentioned in order to suggest how infinitely mean and unworthy are all human distinctions and vanities of rank, &c., when compared with the eternal glory of Him in whom all believers are one. (*Cf.* John xvii. 22, &c.)

Verse 2.—*συναγωγὴν ὑμῶν*, “an assembly of yours.” This Jewish name for the Christian congregation is just what we should expect in an epistle written in Palestine, and at this early date. It was very soon supplanted by the name *ἐκκλήσια*, even in Palestine, and scarcely seems to have ever attached to the assemblies of Gentile Christians (*cf.* the use of the word in Rev. ii. 9, iii. 9; also Heb. x. 25).

χρυσοδακτύλιος, “a man having gold rings upon his fingers.”

This form of fashionable ostentation is satirised by Juvenal, Martial, and Lucian. Martial describes a man with six rings on every finger, which he never takes off either in sleeping or bathing.

λαμπρᾶ, “bright,” *i.e.*, shining, splendid, gorgeous, either by reason of its material (silk or wool shot with gold or silver threads, brocade), or from its adornments and trimmings. The word may (*cf.* Mark ix. 3) refer to a freshly filled garment, which had a peculiar glistening “face” put upon it. Hence the word “candidatus,” with its suggestions as to “clean hands,” &c., in those who seek election to posts of responsibility and honour.

πτωχὸς, “a poor man,” a beggar who crouches (*πτώσσω*) before others for his bread [*πένης* (*πονός*, labour) is one so poor that he has to labour hard for his living]. Note that this word (not *πένης*) is used in the first Beatitude: Matt. v. 3.

ῥυπαρᾶ, “squalid,” “foul.” The root is the same as in ch. i. 21.

Verse 3.—*ἐπιβλέψητε*, “look (with respect or complacency) upon.”

This respect for temporal wealth and rank was, and is, a marked weakness of the Jewish character. It was allied also with eager ambition to excel in these factitious advantages (*cf.* Matt. xxiii. 6). It is a form of worldliness that is radically opposed to the spirit of Christianity, and the counter extravagances of Monks are a very natural, and almost wholesome, reaction against it.

κάθου ὧδε καλῶς, “Sit here honourably,” *i.e.*, on the privileged

benches with the elders, one of whom is supposed to give the invitation. The poor man, in like manner, is bidden to sit on the floor under the raised platform on which the elders were installed.

Verse 4.—*διεκρίθητε*, “doubt,” as in chap. i. 6, and elsewhere. In Acts xi. 2 and Jude 9 it means “dispute.” The meaning is, “Did ye not doubt (concerning Christ’s testimony as to equality among His disciples)?” The A. V. rendering, “become partial,” is not countenanced by any particular passage.

κριταὶ διαλογισμῶν πονηρῶν, “evil-thinking judges,” the gen. (as in chap. i. 25) describing the character or quality of the preceding noun. (A Hellenism.)

Verse 5.—*ἐξελέξατο*, “did not God choose out.” The aorist tense points to the time when His Kingdom was first preached (*cf.* Matt. v. 3; Luke vi. 20).

τῷ κόσμῳ, “in regard to this world.” Many various readings here, *e.g.*, *τοῦ κόσμου*. *πλουσίους*, “rich.” This is the additional accusative completing the predicate; God chose these poor to be rich in faith. *ἐν πίστει*, “in faith,” as the material or element of their enrichment.

κληρονόμους, κ.τ.λ., “heirs.” It is hardly possible to deny a reference here to the sayings of our Lord recorded in the Gospels (*e.g.*, Luke xii. 31, 32, &c.).

Verse 6.—*ἡτιμάσατε*, “ye dishonoured,” *i.e.*, in the instance just specified. *οἱ πλούσιοι*, “the rich,” as a class. [This may suggest that in chap. i. 10, it is the same generic idea that is present to James’ mind, and not a Christian brother who is rich.]

καταδυναστεύουσιν, “oppress,” “lord it thoroughly over you.”

ἔλκουσι, “drag,” *i.e.*, with violence; *αὐτοὶ*, “is it not they that.”

κριτήρια, “courts of justice,” *i.e.*, to exact debts, not probably for religious persecution. : Courts of justice are always made the instrument of persecution by rich money-lenders in the East; and there are few poor people who are not in debt to their richer neighbours.

(*To be continued.*)

THE LATE CANON MOZLEY ON INFANT BAPTISM.

IN Dr. J. B. Mozley's valuable treatise on the Baptismal Controversy, the second chapter treats of "The Doctrine of Baptism so far as Contained in Scripture," and makes admissions which, on Evangelical principles as to the supreme and exclusive authority of Scripture, should at once put an end to the practice of infant baptism. Those who believe in the authority of the Church, of the Fathers, of councils and traditions, may, consistently with that belief, find outside the New Testament what will appear to them ample support for Pædobaptism. To those who contend that the Bible, and the Bible only, should be our rule of faith, there is, so far as we can see, no logical or valid standing-ground for the practice, and they, at any rate, will see the force of Dr. Mozley's trenchant statements :—

"In the inquiry whether the position that all infants are regenerate in baptism is an article of the faith, the first question, upon the principles of the preceding chapter, to be decided is, whether this position can be proved by Scripture, the absence of such proof excluding it from this class of fundamental doctrines. On referring, then, in order to decide this question, to the original institution of baptism, as described or alluded to in Scripture, we find, in the first place, no mention made in Scripture of the baptism of infants at all, and no statement in Scripture from which the obligation to baptize infants can properly be inferred. God declares, indeed, His good will towards infants, especially in the text, 'Suffer little children to come unto Me, and forbid them not.' But though, when we rightly use the liberty which Scripture does not deny us of baptizing children, we suitably associate the act with God's declaration of His good will toward them, such a general declaration does not prove, in the first instance, that infants are qualified for the benefit of that particular ordinance. Nor, again, is such a fitness proved by the natural innocence of children, though Scripture in various places recommends this natural innocence to us as an example and a type of the Christian character, telling us 'that of such is the Kingdom of God,' and that 'except we be converted and become as little children, we shall not enter into the Kingdom of Heaven.' Nor because baptism is generally necessary for salvation, which we gather from John iii. 5, is the obligation to baptize infants evident, because, for anything we know, the case of infants may be a peculiar one, and may be an exception to the general rule thus laid down. The obligation to apply this ordinance to them presupposes their fitness for it; and that an ordinance itself is generally necessary does not prove the fitness of a particular class for the reception of it. The Sacrament of the Lord's Supper is generally necessary to salvation; but we do not, therefore, think infants fit to receive it. The promise, again, is 'to us and to our children'; but we cannot gather anything more with certainty from this text than that God's promise applies to successive generations.

"Indeed, when we consider that Scripture only mentions adults as baptized

at all, and only mentions such conditions of baptism as adults can fulfil, it is not perhaps too much to say that the aspect in which the institution of baptism comes before us in Scripture is that of an institution primarily for adults, under the operations of which children would come, however naturally and legitimately, still secondarily. Except, indeed, on this supposition, it is difficult to account for the language of the whole Church from the first with respect to the baptism of infants, in which there has always been a reference to the adult condition of *faith* as indirectly, and by a fiction of Christian law, fulfilled by the baptized infant. For why such a peculiar machinery of language, why a reference to faith at all in the case of an infant, but that it was felt that infant baptism was an offshoot from adult, which, however valid, should still own a connection with the parent stock, and not set up wholly for itself? This idea runs through even the doctrinal language of antiquity, and especially do all the ancient baptismal offices bear an occasional witness to this apparent primary design in the institution of baptism. The infant is admitted to baptism on the supposition of faith and repentance; he is made to say that he believes, he renounces the world, and desires to be baptized. But why this recourse to a supposition, and to an indirect admission of the infant upon the adult ground instead of upon his own status as an infant, if it was not that the practice of infant baptism had to be maintained in combination with the idea of an institution primarily for adults? Even when the supposition was not expressed as it was in the offices, the baptismal theory of the Church supplied it as the tacit accompaniment even of the most naked administration of the rite. The faith of the parent or sponsor stood for that of the child; if the child had neither, the faith of the Church did the same, the infant never left the ground of a supposed adult qualification, and the Church has with remarkable caution, and in spite of much temptation, never, to this day, ventured on the step of a total removal of the infant from the basis of the adult in baptism. Our Church, accordingly, in her account of the Sacrament of Baptism in the Catechism, treats it primarily as an institution for adults, pronouncing faith and repentance to be *the* conditions of baptism, 'that which is required of *persons* to be baptized.' She then introduces infants to the benefit of the sacrament, but still through the medium of the adult conditions, not upon the ground of their own status as infants, 'because they promise them both by their sureties, which promise when they come to age themselves are bound to perform.'

"It has been urged, indeed, that baptism and circumcision stand on the same ground as infant rites, but the two ordinances differ considerably in the whole manner and circumstances of their institution. Circumcision was by the very form of its original institution a rite for infants and adults equally. 'This is My covenant which ye shall keep between Me and you, and thy seed after thee; every man child among you shall be circumcised. And he that is eight days old shall be circumcised among you, every man child in your generation.' Adults and infants then stood on equal ground with respect to circumcision by the very letter of Scripture. But when Scripture describes the

original institution of Christian baptism, it makes no mention of infants, and everything relating to the rite is given in connection with adults. If this distinction in the original type of the institution be true, it would seem that practice has been in the contrary direction to the original type, has selected for the field of growth not a first application but a second, and has made an institution almost wholly for infants out of an institution primarily for adults. But whether we accept this distinction or not, it still remains true that the practice of infant baptism is no essential part of the original institution of baptism, but only the particular shape it has taken in its practical working in the Christian community. For some centuries even of Church practice there was by no means the same regularity on this point that there is now, and such passages as the celebrated one in Tertullian, 'Quid festinat innocens ætas,' &c., and others, though not admitting of the interpretation which Anti-pædobaptists have given them, or inconsistent even with the belief in the necessity of infant baptism as the alternative of going without baptism altogether, still show that the practical standard of those times on this point was very different from that of our own. Though the institution then has thus attained so extensive a practical development in one direction, this must not divert us from the original type of the institution itself, which was neutral and open on this point, leaving its own future working and mode of application, so long as the substance was secure, to the natural feeling and discretion of Christians."

SUNDAY MORNINGS WITH THE CHILDREN.

IX.—OUR HANDS IN GOD'S HANDS.

"Thy right hand upholdeth me."—PSALM lxxiii. 8.

"Thou hast holden me by my right hand."—PSALM lxxiii. 23.

WHAT a wonderful thing is the human hand! Beautiful and shapely in its form, simple in its movements, how exquisitely it is adapted for its purpose! how many things we can accomplish with it, and how helpless we should be without it! Your hand is the most constantly used, the most variously employed of all the members of your body, and that which enables you to fulfil the greatest part of your desires and aims. The hand is *the instrument of work*. By it we lay hold of the tools and instruments with which we dig and plough the ground. We use it to sow the seed, to prune the trees, and to gather in the fruit. With the hand we shape and polish wood and bricks and stone. In your games also you make large use of your hands, holding in them your bat or ball, your racquet or your clique. The sportsman goes out gun in hand, the driver keeps the reins and the whip in his hand, the rower takes the oar in his hand. With his hand the sculptor shapes his marble, and the potter moulds his clay. The mason, the carpenter, the builder, the jeweller, the draughtsman, the penman, and the seamstress are all dependent on their hands. And thus we see the force of the

wise man's exhortation, "Whatsoever *thy hand* findeth to do, do it with thy might." So the patriarch said to God, who created him, "Thy hands have made and fashioned me." The heavens are the work of God's hands. The hand is the *symbol of power*, and when one of the writers of Holy Scripture wishes to show us the uselessness of contending against God, he tells us that "no man can stay His hand or say unto Him, What doest Thou?" The *hand is the weapon of warfare*. The warrior wields his sword for the destruction of his enemies by the might of his hand. With His hand God punishes the wicked and chastiseth for their good those who love Him. It is on this ground said to be better to fall into the hand of the Lord than into the hands of men. With His hand also God protects us. All those who are given unto Christ—*i.e.*, all who believe in Him as their Saviour are given unto Christ—are safe, for no man can pluck them out of His Father's hand.

You see, then, that the Bible speaks of God's hands as well as of men's. Our times are said to be in His hand—ordered and appointed by Him. "In Thine hand is power and might," said David, "and in Thine hand it is to make great and to give strength unto all." "The good hand of our God is upon us," acknowledged Ezra and Nehemiah. The hand of God is sometimes heavy upon men, restraining them, holding them back from their wicked designs, and overwhelming them. We read also of the right hand of His power, and are told that at His right hand there are pleasures for evermore.

The Bible thus adopts the language of men, uses speech which we can all understand, and illustrations drawn from our own experience. In all the quotations and references I have now made to the hand of God the speech is, no doubt, after the manner of men. It teaches us plainly not only that God is near to men, taking note of their sayings and doings, but that He has power over them, can touch them, direct them, help them. It is as if God and man came into contact one with another by means of their hands, and He thereby made us what He intends us to be and helps us to do what He wishes us to do. His strength comes into contact with our weakness, and trains us to be strong. His wisdom lifts us out of our folly and sin that we may walk with Him and become perfect. Children like to be held by their parents' hands. There, for instance, is a little child not much over a year old. His mother is anxious that he should be able to walk, and she takes him time after time by the hand, often stumbling and falling, but never forgotten and never left alone, and he is able to get along step by step. Again and yet again his mother takes him by his hand that he may make another attempt, and learn, little by little, to walk. And, as the Bible teaches us, this is the way in which God deals with us. When Israel was a child God loved him. He taught Ephraim to go (as a mother teaches her child to walk). He took them by their arms, or, as the Revised Version reads, on His arms.

Or, again, an older child is very tired. He has, perhaps, had what is for him a long walk, and now his steps drag heavily. What a comfort it is to him when his father or mother, his big brother or sister, takes his hand and helps him along. Even if his pace does not quicken, he trots on more cheerfully and feels much happier. He is heartened by the touch of the hand.

I saw the other day a little boy walking on a plank which was both narrow and slippery. He might easily have fallen and hurt himself, but a bigger boy who was near took hold of his hand and helped him across the dangerous place, and so does God help us in the hard and slippery places of life.

Then, again, you have noticed how, when you are feverish and restless, it comforts you to be held by the hand. You have often been soothed and calmed in your trouble and fretfulness, simply by the placing of your mother's hand in yours. I have sometimes been with people when they were dying. They knew that their life was fast ebbing away, that they had to say goodbye to those whom they loved, losing hold of everything that was dear and familiar. They were passing into that other land about which we know so little and wonder so much. They have felt dark and bewildered, and their hands have moved eagerly and fitfully about. Some friend standing at their bedside has taken hold of their hand, and at once they have been soothed. The human sympathy of which the touch of the hand was an expression, was precious and helpful to them, and they felt not so entirely and painfully alone as they were. All this will help you to understand the words of the Psalmist: "Thy right hand hath holden me up, and Thy gentleness hath made me great." "Thou hast holden me by my right hand." We have no friend so tender, so patient, so condescending and faithful as God, and many, indeed, are the trials and temptations, the difficulties and sorrows of life in which only He can help us. Happy beyond all expression are they who in such experiences can "clasp hands with God," and feel sure that He has a strong hold upon them. I want you all to think of God as the things I have now said would lead you to think of Him. He is as wise as He is powerful, and as loving as He is wise. He is anxious to be your guide, your protector, and your friend, and He will lead you unto all good. Offer then for yourself the prayer of the beautiful verses with which I close:—

 "Hold Thou my hands!
 In grief and joy, in hope and fear,
 Lord, let me *feel* that Thou art near:
 Hold Thou my hands!

 " If e'er by doubts
 Of Thy good Fatherhood depressed,
 I cannot find in Thee my rest:
 Hold Thou my hands!

 " Hold Thou my hands!
 These passionate hands too quick to smite;
 These hands so eager for delight:
 Hold Thou my hands!

 " And when at length,
 With darkened eyes and fingers cold,
 I seek some last loved hand to hold,
 Hold Thou my hands!"

A. C. M.

NOTES AND COMMENTS.

THE WESLEYAN CONFERENCE. — The proceedings of this interesting and important ecclesiastical assembly, which met this year at Plymouth, have been vigorous, practical, and business-like in the highest degree. Dr. Waller's election to the presidency was "a foregone conclusion," and the choice of his brethren was amply vindicated, if vindication were needed, by his robust and courageous presidential address. His utterances on the education question, and on the need of maintaining in unimpaired vigour Christian work in the villages, were more than the expression of "a pious opinion," and the Conference heartily endorsed them. Modification of the three years circuit system for the ministry was again under discussion, and is inevitable. The Conference accepted Mr. Price Hughes's resolution for the appointment of a committee to consider how, while leaving the general principle of the three years limit intact, special cases can be best dealt with. A movement on the lines laid down by Mr. Hughes is, in our opinion, imperatively demanded in the best interests of Methodism, and we know of more than one case in which the departure of a minister at the end of his three years' service has been most injurious, both to the interests of Wesleyanism and of the religious life of the neighbourhood at large. The admission of women to the Conference, as representatives of the district meetings, has for the present, at any rate, been negatived. By a vote of 187 to 169, it was decided that the question be not put. Our own Union has, for several years past, admitted lady delegates and listened to excellent papers written by ladies. Twenty years ago, would this have been tolerated?

WESLEYANS AND ELEMENTARY EDUCATION. — We lately heard a Wesleyan minister declare that Methodists were rapidly bringing themselves into line with their Nonconformist brethren at large on all politico-ecclesiastical questions, and that they would, in every direction, be found more and more constantly fighting by their side in the Disestablishment and Sacramentarian controversies. Evidence of this is afforded not only in Dr. Waller's spirited address, but in the resolutions on elementary education so enthusiastically adopted by the Conference. No part of its proceedings is, to our mind, of deeper significance. The Conference insists on the establishment of school boards everywhere, acting in districts of sufficient area, and "the placing of a Christian unsectarian school within reasonable distance of every family." This is of special importance in the rural districts, where there is no alternative to compulsory attendance at Anglican—which in so many cases means sacerdotal—schools. It is further affirmed that "there should be no increased grant of public funds, either from the local rates, or from the Imperial taxes, unless the increased grant is accompanied by adequate and representative public management." The Bible, and religious instruction therefrom, suited to the capacities of children, are insisted on as necessary. These are the lines along which all Nonconformists and Evangelical Churchmen should per-

sistently work, in order to prevent what in many quarters is aimed at—a sacerdotal capture of the board schools. One influential Liberal Unionist paper, referring to these resolutions, affirms that the State is responsible only for secular instruction, and hints that this is the only sensible ground to take. Our own fear has always been that any triumph of the so-called “Clerical” party—which in the nature of things can only be temporary, will in the end inevitably favour the designs of the Secularists. The reactionary designs attributed to Lord Salisbury and Mr. Balfour, on the ground of the speeches in which they expressed approval of the policy of Mr. Athelstan Riley, will be opposed by some at least of the Unionist party in Parliament. It will be at once a disgrace and a calamity if, in the closing years of the nineteenth century, there should be an attempt to place elementary schools in the hands of the Sacerdotal party, whether Anglican or Romish, and so prevent the establishment of a really national system of education. Happily, many Churchmen are not less alive to this evil than we are, and are not less anxious to act with fairness and integrity.

SLAUGHTER OF MISSIONARIES IN CHINA.—A thrill of horror has been sent through the country by the terrible news which reaches us from China. A riot broke out at Ku-Cheng, 100 miles to the North-West of Foochow, where the Church Missionary Society has one of its Stations. The rioters belonged to a secret Society of “Vegetarians,” who are known to have cherished an inveterate hatred of foreigners. They burned the Mission houses, brutally slaughtered the Rev. Dr. Stewart, his wife, and son, as well as several American lady missionaries, and their servants. No less than ten lives have been thus wantonly sacrificed, and in other cases injuries have been inflicted which it is feared will prove fatal. The dastardly and savage attack had been carefully planned, and is apparently the outcome of a determination on the part of a number of ruffians to expel from China all foreigners simply as such. The event has naturally excited deep anxiety as to the fate of other Missionaries, as it is uncertain how far this hostility to foreigners—inflamed, no doubt, by the recent successes of the Japanese—extends. The Imperial Government, in response to the demands of the British and American Ambassadors, has promised a full investigation with a view of bringing the murderers to justice. Protection is also promised to all other missionaries, and to British and American residents generally. The missionaries of our own Society, labouring as they do mainly in North China, are far from the scene of the riots, and no fears are entertained on their account. May God graciously protect them and their co-workers in every part of the field. The real difficulty of the situation is indicated in an extract from a letter written on June 17th, by our honoured brother, Dr. Griffith John, for forty years an agent of the London Missionary Society. After speaking of various disquieting rumours, he adds:—“My chief concern is about the future of China. The officials are demented, and the people are as sheep without a shepherd. The recent war seems to have done nothing towards bringing the officials to their

right mind. I think the feeling among us is one of utter disappointment with regard to the results of the struggle. Kunar is as much closed as ever. The scholars and the gentry are as proud and self-satisfied as ever, and the Mandarins are as venal, untruthful, and treacherous as ever." May the great Ruler of Nations, by whom kings reign and princes decree justice, make His presence felt, calming the tumult, and quieting the fears of the people, and leading men in the paths of justice and strength.

THE ARMENIAN MASSACRES.—The time has not yet arrived when it would be right to keep silence on this sad and disgraceful story. So far the efforts of the Great Powers to bring the Turkish Government to its senses have been of little avail. The immobility, the cupidity, and the corruption of the Turkish officials have presented an obstacle which has hitherto been invincible, and, strong as has been the pressure brought to bear upon them, it has resulted in nothing more than vague and insincere promises of reform and a policy of "shilly shally," which augurs ill for the prospects of peace. Matters have become worse rather than better, and the correspondent of the *Daily News*, to whom we are so deeply indebted for the information he has from the first forwarded—information which has in almost every particular been amply confirmed—assures us that unless the pressure be relieved and the persecution be stopped, "this country will speedily be in a blaze such as nothing short of a Russian occupation will extinguish." No doubt the Sultan hoped much from the defeat of Lord Rosebery's administration and from Lord Salisbury's injudicious reference to the matter while he was yet in Opposition; but, happily, there is no danger on this score, as the continuity of our Foreign policy is not to be broken. The British people, without distinction of politics, will insist on the cessation of these cruel and barbarous proceedings.

MR. GLADSTONE'S GREAT SPEECH.—The most potent voice in Europe has again been lifted up on behalf of the oppressed. When the veteran statesman came forth from his retirement on August 6th, his words were awaited with an eagerness in all parts of the country and throughout Europe, such as is rarely displayed. The speech was on every ground worthy of the occasion, and many of Mr. Gladstone's bitterest opponents have described it as magnificent. It was a forcible indictment of "an intolerably bad government, perhaps the worst on the face of the earth." The real character and meaning of the maladministration in Armenia were pointedly demonstrated, and the question was shown to be one that "goes to the root of all that concerns human life in its elementary conditions." The speech was free from exaggerations. There was a studied moderation in the statement of the demands which should be urged, but an insistence that those demands should be fulfilled. "We must be determined that, with the help of God, that which is necessary, and that which is just shall be done whether there will be a response or whether there will be none." The speech has been followed by the usual amount of carping criticism, but the feeling of the nation at large is one of profound gratitude

for words which will tend to the overthrow of tyranny, and will inspire the oppressed and despairing with hope.

THE NEW GOVERNMENT.—As we anticipated in our last, Lord Rosebery's Government has been defeated by an overwhelming decision, and Lord Salisbury is now at the head of a Coalition Government which commands in the House of Commons a majority of over 150. This result has taken even experienced politicians by surprise. The late administration was far from perfect, but its policy was in the main soundly Liberal and Progressive, and it passed a large number of really useful measures. The causes of the defeat are not far to seek. Apart from the proverbial swing of the pendulum, it is useless to blink the fact that the Home Rule Bill excited the intense distrust of many Liberals and Nonconformists, men of the highest character and sagacity, who, rightly or wrongly, believed it would tend to separation rather than to reconciliation, and who have, on this ground, felt themselves constrained to forsake those with whom they have hitherto worked. A resolute temperance reformer of our acquaintance, who in the abstract approved of Sir William Harcourt's measure, deprecated the manner in which it was pushed to the forefront, as he believed it to be too far in advance of public opinion to have any chance of passing; though we cannot help repeating what we have previously said that its provisions have been grossly misrepresented. In any case, the publicans have had more to do with the results of the election than it is at all pleasant to contemplate, and not a few Churchmen are, with Canon Wilberforce, heartily ashamed of the alliance without which their recent victories could not have been won. The Welsh Disestablishment Bill roused the activity of the clerical party, and called forth more strenuous opposition than has been displayed for many years. Too many great measures were simultaneously proposed, and too many vested interests attacked to allow of the Liberal success. But whatever Government is in office there is no need to despair of real and substantial progress. A pause is not necessarily retrogression. Truth and purity, righteousness and justice, must in the end prevail. Liberals and Nonconformists will no doubt need to reorganise their forces, more thoroughly to educate the people, and to learn in Opposition, lessons, which in office, all parties are prone to neglect.

THE IRISH POLICY OF THE GOVERNMENT.—The Home Rule Bill has been for the present decisively rejected by the constituencies, but we cannot flatter ourselves with the idea that the Irish difficulty is settled, and, until it is settled, Ireland will still block the way. It will not suffice to rest in the certainty that we shall now have resolute government, a vigorous administration of the law, repression of disorder, &c., for good and necessary in their own place as these things are, we shall find the truth of Mr. Bright's famous adage, "Force is no remedy." We have more than once suggested that it should not be impossible for all political parties to unite in framing a large and generous measure of local government which should satisfy the just aspira-

tions of the Irish people, and we trust that strenuous efforts will be made in this direction, and that Liberals will frankly and cordially accept any fair and honourable proposal, from whatever quarter it may come. But there must be no endowment of a Roman Catholic University; still less must there be a modifying of the elementary school system to please the Romish clergy; and least of all must there be an endowment of the Romish Church in Ireland, with the view of providing a stipend for every parish priest. These proposals, wild and impracticable as they seem, have been seriously made by responsible Unionist writers, and their adoption by the Government and some of its supporters is by no means so improbable as we might imagine. If, as is said, the ordinary Conservative will assent to anything on which his leaders insist, the Nonconformist Unionists, who have helped to place the Government in power, will never be so false to all the principles for which their Nonconformity stands. In view of current rumours and projected plans of pacifying Irish discontent, a grave responsibility rests upon them, and we shall be seriously disappointed if they do not at all risks display "the courage of their convictions."

THE HOLIDAYS AND AFTER.—The season of the annual holiday is, at the time of our writing this note, at its height, and churches, like all other institutions, are affected by it. Ministers are absent from their pulpits; Sunday-school teachers and superintendents are doing their work by proxy, and congregations are scattered far and wide. This is a wise and beneficial arrangement which the strain of modern life imperatively demands. Rest is as urgent and holy as work. The season brings with it opportunities of reflection and of forecast. The past will be reviewed for the sake of improving and ennobling the future, and of making it more fruitful and effective in all good works. Plans which have been carefully thought over in the summer holidays will be vigorously carried out during the winter. Our pastors will have considered the subjects on which they shall preach, and how they can best maintain in their preaching "the proportion of the faith," and meet the needs of all classes of their hearers. They will return to their homes with a deeper desire to engage in aggressive Christian labour, to open up fresh fields of service, as well as to strengthen all old and established institutions. The opening of the winter's campaign should be preceded in every church by conferences of workers, seasons of humiliation and prayer, and services for the quickening of our spiritual life. Above all, let each of our readers determine to begin with himself. Before we can more deeply influence others, we must secure the renewal and invigoration of our own life. Society is regenerated through the regeneration of individuals. We work from the centre to the circumference. The complex character of the whole is determined by the character of its separate parts. Let every Christian pastor and teacher, every evangelist and district visitor, begin at "the Jerusalem of his own heart," for so will he best aid the coming of the kingdom at large.

THE PRINCIPLE OF CHRISTIAN ENDEAVOUR SOCIETIES.—Writing on the recent ‘Christian Endeavour Convention’ at Boston, U.S.A., which was attended by some seventy thousand delegates, the *New York Independent* says :—“It is good for our young people to begin their Christian activity when they begin their Christian life. When their hearts burn with love and loyalty to God, the immediate opening of ways to actual work cannot fail to be helpful. There is a stimulus in work, difficult work, which it is important that a young believer should have. If the importance of *doing* is emphasised, it will help to thought about ways of doing. It is better for the individual to assume responsibility in the selection of Christian work. Let the sense of joy and gratitude suggest this or that particular endeavour, and thus encourage spontaneity. Those who have never been accustomed to do anything except what they have been asked to do, and so do nothing if overlooked, are half spoiled by lack of the right kind of training. If the great organisations of young people, which are the pride and hope of the Church, are wisely directed, we shall have vigilant endeavourers, each looking around for himself to see what ought to be done, and doing it because of the gladness and gratitude in his heart. Without these any service is apt to be perfunctory. David, after his great sin, asked that the joy of salvation might be restored unto him ; ‘then,’ he said, ‘will I teach transgressors Thy ways, and sinners shall be converted unto Thee.’”

REVIEWS.

THE DOMINION OF CHRIST : The Claims of Foreign Missions in the Light of Modern Religious Thought and a Century of Experience. By William Pierce, Tollington Park. H. R. Allenson, 29, Paternoster Row. Price 3s. 6d.

THE Centenary of the London Missionary Society has given birth to two fine volumes of sermons on missionary subjects—Dr. Guinness Rogers’s “Christ for the World,” and the Rev. W. Pierce’s “The Dominion of Christ.” Mr. Pierce is one of the younger generation of Congregational ministers, and so far occupies a different standpoint from that of the veteran leader in whose work all Nonconformists rejoice, but he is no less loyal to Evangelical truth, no less urgent in his insistence on the fulfilment of the greatest of Evangelical duties, and no less hopeful as to the issues which await us. He discusses in a vigorous style the principles which underlie the enterprise and give to it its vitality, as also various questions related to it. “Patriotism and Missions,” “The Place of Education as a Missionary Agency,” “The Relation of the Churches to the Work of Missions,” “Physician and Evangelist,” and “Forward !” are titles of several of the more remarkable of the sermons, and explain themselves. The position that the missionary is essentially an evangelist and not an educationalist is ably maintained. There is a vigorous plea for extended medical missions, and utterances which are quite refreshing as to that non-descript undenominationalism which in some quarters is so fashionable. We

have no doubt that the Directors of the L.M.S. will lay to heart Mr. Pierce's contention that the London Missionary Society should be made nominally what it is in reality—a Congregational institution. "When," he says, "all save ourselves, and a diminishing remnant of our Presbyterian brethren have left our Society, we still proclaim abroad our undenominationalism, we may truly be said to be beating a big drum, and to be calling that, together with an occasional 'skirl' upon the bagpipes, an orchestral performance. We have helped to destroy the gods of other peoples and lands, but to retain with unheroic superstition a few fetishes of our own, and this mummy case of undenominationalism is one of them."

In regard to undenominationalism in general, Mr. Pierce has several paragraphs which apply to home as well as to foreign missionary work, and which members of all churches would do well to lay to heart:—"Alas! the millennial foretaste of the time when sects and shibboleths shall be no more, was the dream of a day. From the beginning it was impossible, except upon the condition of forming another sect, a 'broad, undenominational sect,' free from inconvenient convictions on the question of how, after what order, in what spirit, the people of Christ should organise themselves for mutual edification and for co-operate and organised Christian effort. During the century a great attempt has been made at forming such an unsectarian sect; but its narrowness and bigotry, its internal divisions and mutual excommunications, may serve Christendom as a sufficient warning until the true Millennium shall have dawned on this errant and eccentric world."

"Moreover—and this, perhaps, is a matter of common observation—undenominationalism rapidly tends to become only another sect. Considered absolutely, it is nothing more than an attenuated sentiment. It is a morning glory of radiant mist, whose characteristic it is to fade away; beautiful as the chromatic tints on a soap-bubble which fascinates children. It cannot properly be more. Instantly you advance beyond the primary stages of pioneering, when success follows your efforts, then method and polity are inevitable. Here are words of sound sense on the point:—"Let those missions that are already denominational in substance become such also in name and honest avowal. . . . The one point on which we insist is that success renders denominational boundaries absolutely necessary. Just so soon as the missionary is able to lead men to the Saviour, then immediately the question of organisation and education comes up, and cannot be set aside, unless there be such vigour and nerve in the leader as to make of his work, practically, a new denomination." This witness is true, and the great question of our day is not how can all the churches be made organically one, but how, while maintaining our conscientious convictions and preserving our individual loyalty, we can co-operate heartily and manfully with those whose convictions are not identical with our own. Denominationalism is, we believe at present, in the existing condition of things, a necessity. But there need be no bitterness or estrangement with it, and in our Free Churches there is happily a growing recognition of this fact.

THE ETHICS OF THE OLD TESTAMENT. By W. S. Bruce, M.A., Minister of Banff. Edinburgh : T. & T. Clark. Price 4s.

MR. BRUCE aims to "exhibit in short compass the Ethics of the Old Testament in its historic growth and development," and it is an act of simple justice to admit that he has carried out his aim in a manner that merits our warmest commendation. He gives a clear exposition of the moral contents of the Hebrew Ethics, in the Decalogue, the Mosaic legislation generally, and Prophetism. He has, to our mind, no difficulty in proving that Old Testament morality was in every point superior to that of the nations around ; so superior as to be explicable only on the supposition of a Divine origin. Naturalism is utterly inadequate to account for the immense superiority of Hebraism. Not indeed that Hebraism was perfect. It was even as a revelation determined in a large measure by the existing conditions of the people, whose education was progressive, while the dispensation under which they lived was initial and preparatory. Mr. Bruce deals fairly with what are known as the moral difficulties of the Old Testament, the imperfect character of many of its heroes, the vindictive spirit in many of their utterances, the spirit of slaughter as against the Canaanites, the prudential or eudæmonistic spirit of the wisdom, literature, slavery, &c. Possibly the advocates of the higher criticism may complain that he has practically disregarded their theories as to the date of the Mosaic legislation, &c. If those theories are correct, some modification in the author's arguments would be necessary. But hypotheses have not the authority of facts.

ASPECTS OF JUDAISM. Being Sixteen Sermons by Israel Abrahams and Claude G. Montefiore. London : Macmillan & Co. Price 3s. 6d. net.

A VOLUME of sermons, from a modern Jewish standpoint, by two Jewish laymen, ought certainly to be of peculiar interest to Christian students. In Judaism, as in Christianity, there is an actual, though scarcely a necessary, distinction between clergy and laity, and the pulpits of both forms of faith are for the most part occupied by men specially set apart for the work of the ministry. Happily the Jewish order of worship—like that of our Nonconformist churches—allows laymen who are intellectually and spiritually qualified occasionally to exercise their gifts for the instruction and edification of their brethren, and in this way it not only gives proof of its liberality, but increases its own efficiency. For whatever may be our agreement or disagreement with the theological standpoint of these sermons, we cannot be insensible to their high value. Jewish, not less than Christian teachers, are susceptible to the spirit of the age. Environment counts, and modern British Judaism has been in many ways profoundly affected by it. Mr. Montefiore in one place apparently makes it a matter of reproach, that notwithstanding all the grand things which are said as to the mission of the Jews, they are doing nothing which is really distinctive in moulding the religious faith of the world. "Of what religious influence," he asks, "are the Jews in England? We know that we read and are influenced by the words of great Christian

poets and writers, but we are painfully aware that the Christian world is not being influenced by any great writer or poet of ours. We are moulded and conditioned by the world in which we live, but it is not conditioned or moulded by us." Save in regard to a few matters of ritual, there is really very little in this volume which is so indisputably and specifically Jewish as not to harmonise with the ethical elements of the Christian faith. There is, of course, no recognition either of the Messiahship or the Deity of Our Lord, nor of certain momentous facts and principles which flow therefrom. But there is a far broader and more generous tone towards Christianity than might have been anticipated, and far less glorification of Judaism simply for the sake of glorification. Both writers accept—too freely, as it seems to us—the results of the higher criticism on the Old Testament. Both deal faithfully with the defects and inconsistencies which some of their co-religionists display. "Who say the worst things of Jews? Other Jews. Who have been the cause of the worst evils the Jews have suffered? Jews again." They also urge with persistent power to that righteousness which is the distinctive note of the Old Testament, but which, as we hold, can only be realised by the grace revealed in the New. Sometimes there is a fine sense of humour in the sermons, as where Mr. Abrahams, in speaking of "angels," deprecates men's anxiety to have a *finger* in everything and a *hand* in nothing. "Has it ever struck you," he asks, "how chary the angels were of their words? The angels of the Bible did many wonderful things, but they had little to say. They mostly speak in monosyllables; they rarely utter two sentences together, and when they have done their work they go without waiting for thanks. Imagine a would-be human angel setting about, say, the rescue of Hagar from the wilderness to-day. He would call a public meeting, elect himself chairman of a committee of ways and means; he would bore everyone to death with eloquent speeches, and he would send some one else to the spot just too late to save her, whereupon he would receive a hearty vote of thanks for his prompt philanthropy. . . . Isaiah's angels had but one voice to speak with, and six wings to fly with and to act. What an angelic world this would be if every one of us did six times as much as he said." Surely these are sermons worth reading, not by Jews only.

A COUNTRY MUSE. By Norman Gale. Second Series. Constable.

MR. GALE'S verse is simple, pure, and pleasing, full of the charm of country life, breathing the air of woods and meadows, orchards and farms, and dealing with the primal emotions of the heart which, amid such conditions, find ample scope for their exercise. He is not a great poet, and we are not sure that he has, in Mr. Arnold's phrase, any note of distinction. But he is free from the revolting realism and the overwrought sensuousness which are now so much in vogue, and his muse is sweet, harmonious, and healthful. Mr. Gale makes no attempt to grapple with the so-called deeper problems of life, troubles himself little about the conflict of scepticism and faith, and does not take for granted that belief in God is exploded. He is no gloomy pessimist,

whose words are designed to rob life of its beauty and peace, and to drive us to darkness and despair. The following verses on "The Country Faith" are in this respect fairly typical :—

"Here in the country's heart,
Where the grass is greer,
Life is the same sweet life
As it e'er hath been.

"Trust in a God still lives,
And the bell at morn
Floats with a thought of God
O'er the rising corn.

"God comes down in the rain,
And the crop grows tall—
This is the country faith,
And the best of all."

THE ETHICS OF GAMBLING. By W. Douglas Mackenzie, M.A. London :
Sunday School Union. Price 1s. 6d.

THE substance of this little book appeared originally as an article in the *Contemporary Review*, and well deserves the honour of republication. The evil against which it is directed is insidious, widespread, and deadly; the parent of innumerable crimes and disasters of every class. Simple-minded, unsophisticated people have no idea of the extent of the evil, or of the quarters in which it is established. It is ruining much of the best manhood—and, alas! that we should have to add, of the best womanhood—of England. Mr. Mackenzie cannot accept Mr. Herbert Spencer's definition of gambling as "a kind of action by which pleasure is obtained at the cost of pain to another," for such a definition is too utilitarian, and implies that pleasure and pain are in themselves standards of action. He gives the following definition of gambling (p. 33):—"That as the result of a bet property is transferred from one to another upon the occurrence of an event which, to the two parties to the bet, was a matter of complete chance, or as nearly so as their adjustment of conditions could make it." It is in this element of chance, carrying the transaction outside the region of morality, that the evil lies. Later on (p. 43) the author tersely summarises his position in three admirable propositions :—
"(1) To deal with property on the principle of chance, which is non-moral, must be immoral, because it involves the false proposition that the possession of property itself is non-moral. (2) To give up for the nonce the use of my reason, by resolving to risk my money on a bare chance, for the mere pleasure of being uncertain, is as real a dishonour to my nature as to give up the control of my reason for the mere pleasure of intoxication. (3) There is involved in this resolve and this deed an effort to stand to my neighbour in a relation which is outside all thinkable moral relations." Decisive as are Mr. Mackenzie's positions, and conclusive as is his reasoning, his tone is never

arbitrary. His clear perceptions, his forcible logic, and his moral earnestness are not more manifest than his genuine "enthusiasm of humanity," and his book amply deserves the eulogies which it has received from so many influential quarters. We are glad to note that Mr. Gladstone has given it his cordial commendation.

RELIGIOUS TRACT SOCIETY'S BOOKS.

THE RESURRECTION OF JESUS CHRIST. *An Historical Fact, with an Examination of Naturalistic Hypotheses.* By John Kennedy, M.A., D.D. Dr. Kennedy, though past his eightieth year, is still as keen a thinker and clear a reasoner as ever. If he has not accepted what is known as modern theology, it is not because he is unfamiliar with it or unable to test its merits. His present work on the Resurrection of Christ is singularly lucid, comprehensive, and pointed, and is, as an argument, absolutely conclusive. Logically, Dr. Kennedy leaves the anti-supernaturalists not a solitary loophole by which they can escape. The reading of such a book is a fine mental tonic, and furnishes students and preachers with an admirable instance of "how to do it."—Another useful book of a different type is THE FOUNDERS AND FIRST THREE PRESIDENTS OF THE BIBLE SOCIETY. By Henry Morris. It gives practically the whole history of the Society, from its foundation to within a few years of the present time. Its information, which has been well sifted, is presented in a concise and interesting form.—THE REFORMATION IN ENGLAND, by W. H. Beckett, is one of the "Present Day Primers," published at one shilling. It is adapted from the author's larger work, "The English Reformation of the Sixteenth Century." In view of the limitations of so small a book, Mr. Beckett has fulfilled his task remarkably well, making clear what the essential principles of the Reformation are, and leaving us in no doubt as to the present-day errors and superstitions opposed to them. The growth of Anglican Ritualism, and the steady Romanising process inseparable therefrom, make the volume peculiarly timely.—THE FRIENDLY GREETINGS volume is, as usual, full of bright and instructive reading, and of choice illustrations, many of which are beautifully coloured.—HEALTH AT HOME, No. XVII., is a small and useful tractate by Dr. Schofield, on "When to see the Doctor" and "What to say to him"—full of sound and practical advice.

ONE of the most acceptable additions which Messrs. Longmans, Green, and Co. have made to their "Silver Library," consists in the "Literary and Biographical Studies" of the late Mr. Walter Bagehot, M.A., the former in three volumes, the latter in one volume. Prefixed to the "Literary Studies" is a memoir by Mr. R. H. Hutton, who has acted throughout as Mr. Bagehot's literary executor and editor. Fifteen or sixteen years ago the essays were published at something like three times their present cost (3s. 6d. a volume), and fortunate were the men who possessed, or had access to them. Mr. Bagehot was one of those strong-minded, well read, and profoundly philosophical thinkers, trained more than half-a-century ago at University College, London, and of whom Mr. Hutton is one of the most distinguished survivors.

Bagehot is probably best known by his "Economical Studies," and his "Physics and Politics," but his shorter articles on subjects of general interest in literature ought to be even more popular. His disquisitions on Shakespeare, Milton, Cowper, Gibbon, the first Elinburgh Reviewers, Macaulay, The Waverley Novels, Dickens, "Wordsworth, Tennyson, and Browning" (as illustrating pure, ornate, and grotesque art in English poetry), are all remarkable for their combination of imaginative and logical power, their lofty idealism and strong common sense; while such studies as those on "Bishop Butler," "The Ignorance of Man," and "Toleration," touch with rare power on many of the profoundest and most practical problems of life. In one respect the most interesting and ingenious of the "Biographical Studies" is a "Quarterly Review" article on Mr. Gladstone, whose character was a source of admiration and perplexity thirty-five years ago, as it is to-day. The article is well worth reading, in the light of Mr. Gladstone's unique and brilliant career since it was written. It does full justice to his unique and versatile powers, his amazing industry, and his overmastering earnestness, while showing how his failures have arisen from the very defects of his qualities. Sir George Cornwall Lewis was Bagehot's ideal statesman, and hence he deprecated the greater part of what is called political *energy*. There is undoubtedly a danger from over activity, which is apt to degenerate into restlessness and fussiness. Many of the author's opinions will not be popular with either party in the State. "He would have been glad to find a fair excuse for giving up India, for throwing the Colonies on their own resources, and for persuading the English people to accept deliberately the place of a fourth or fifth-rate European power." This he thought would raise the calibre of the national mind, conscience and taste, and result in a higher development. Essays of a stronger texture and more pleasantly provocative to thought it would be difficult to imagine.

MESSRS. MACMILLAN & Co. are publishing, from new type, a charmingly got up pocket edition of the works of Charles Kingsley, bound in buckram, at 1s. 6d. each. Two volumes are already out—"Hypatia" and "Alton Locke"—each in its own way a masterpiece dealing with widely differing phases of life and thought, and having little in common save the rare powers of observation, the broad sympathy, the resistless passion for right, and the hatred of all conventionalisms, without which neither could have been written. The theological problems of our day are far removed from those which were so eagerly discussed in the schools of Alexandria, and our social conditions are by no means identical with those which created the Chartist movement. Yet there is much in Mr. Kingsley's novels which the theologians and economists of to-day may with advantage lay to heart. He was in his ecclesiastical criticisms unjust to Dissenters in particular, as well as to the Manchester School in politics. But, like many a still greater man, he has so far failed to detect kinship with his best self where it undoubtedly exists. A braver, truer man than Charles Kingsley has never lived, and it is well that his courageous and bracing words should be familiar to the younger portion of our generation.

WE have received from Messrs. W. Blackwood & Sons the second instalment of their chaste and beautiful edition of the works of John Galt—viz., "Sir Andrew Wylie of That Ilk," in two volumes, edited by D. Storar Meldrum, with introduction by Mr. S. R. Crockett and illustrated by Mr. John Wallace. The story is, as Mr. Crockett contends, little short of a triumph—not equal in our view to the "Annals of a Parish," but sufficient to create a reputation for shrewd and homely mother-wit, dry pawky humour, and fine portraiture of character. Andrew's career sufficiently explains the success of the majority of Scotchmen when they migrate to the South of the Tweed, and in some respects, perhaps, explains Galt's own failure to win the fortune he desired. The world to which Galt introduces us is as piquant and delightful as anything seen from a "Window in Thrums," and, as a story-teller in his own order, Galt was not, in any sense, inferior to his successors of to-day. "Sir Andrew Wylie" is well described as "a China powrie fu' o' cream. Every line is a picture."

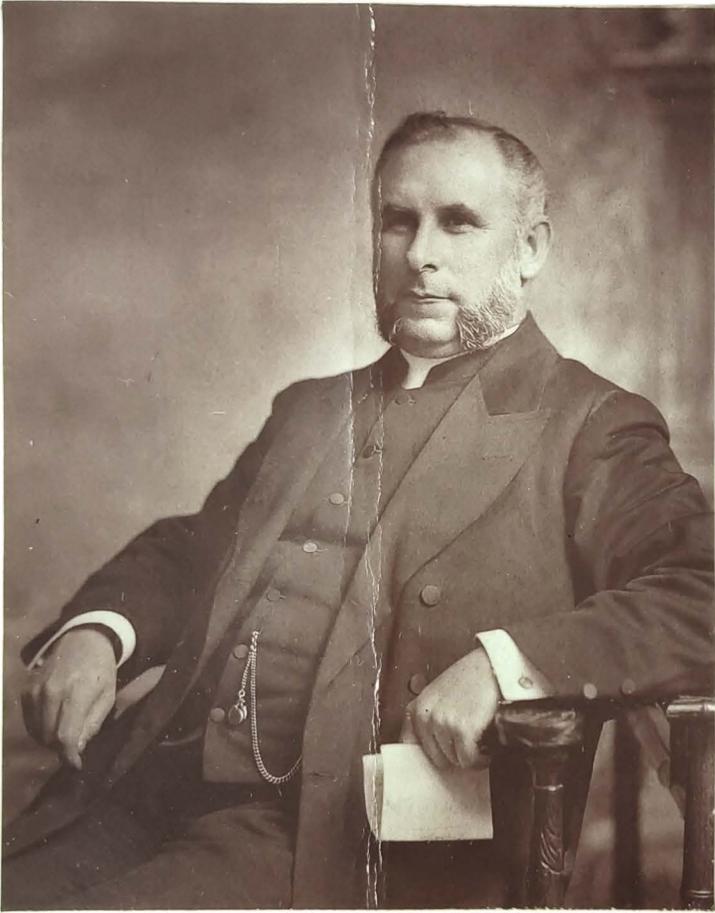
STORIES OF THE FIRE BRIGADE. By Frank Mundell. London: Sunday School Union. Price 1s. 6d.

MR. MUNDELL has issued a volume of thrilling and attractive stories, valuable for their own sake, as instances of heroism and self-denial, and not less valuable as illustrations which will create in young minds a desire for the possession of these high qualities. The book is the fruit of wide observation, contains much that has not hitherto been generally known, and includes the story of the forest fires in America as recently as September last, when the heroism of Dunn, the young telegraph operator, and Barry, the engine driver, sent a thrill of admiration throughout the world.

WE commend to our readers THE TEACHER'S PRAYER, by Mrs. Zillah Dugdale (London: Elliot Stock). It tells the story of a Sunday-school class of girls, the obstacles to successful teaching, and the way in which, after many vicissitudes, the end is gained.—THE FURLED BANNER; or, A Father's Mistake. By Heather Grey. (Elliot Stock.) The story of how a noble resolve of consecration to missionary service was thwarted, and how the father at last came to regret his mistake, and to see that self-will is often as unwise and hurtful as it is wrong.—The Great Eastern Railway Company's TOURIST GUIDE TO THE CONTINENT (by Percy Lindley) will be welcome to those who are contemplating spending their holiday abroad. It is full of apposite information, and is usefully illustrated.

MESSRS. SIMPKIN, MARSHALL, & Co., send us a copy of the third edition of SONGS FOR LITTLE SINGERS, by Henry King Lewis, which we can heartily recommend to parents and teachers of little people, as containing many charming pieces and old favourite songs. Price 2s. 6d.

THE papers signed V. D. M., which have appeared in our contemporary, the *Baptist Union Magazine*, during the last two years, are to be published in book form by James Clarke & Co., under the title of "A Pastoral Medley." It will include a paper read before the Assembly of the Baptist Union last year, so that the authorship of the sketches will no longer remain a secret.



London Stereoscopic Company.

(Permanent Photo.)

Truly yours
J. P. Williams

THE
BAPTIST MAGAZINE

OCTOBER, 1895.

THE REV. JAMES PRUE WILLIAMS.

SOUTHSEA is one of the most attractive seaside resorts of the South Coast of England. Its sloping shingle beach is charming, having Spithead, the home of the British navy, in view, and the wood-crowned hills of the Isle of Wight on the horizon. The sea here presents an interesting prospect from the number of vessels continually in sight, large battle ships and private yachts, either at anchor or entering or leaving the fine harbour. Southsea is a suburb of Portsmouth, a new and prettily-built villadom. Within the memory of some living persons there was scarcely a house to be seen. It was a wild common, filled with little pools of water, and all golden with gorse. In these pools, at the midnight hour, baptism was ministered in the past and almost forgotten days of persecution. In Southsea Castle, standing on the seashore, Vavasor Powell was imprisoned. Amidst the visions and hopes of that holy martyr, he could never have imagined that on the site called Golsted Morass, valued at twopence per annum, would arise such a populous place, in the centre of which would stand the noble Baptist chapel, the home of the prosperous church under the pastorate of the Rev. J. P. Williams.

Devonport is the birthplace of Mr. Williams. In early life he attended the ministry of the Rev. J. Stock, LL.D., by whom he was baptized at Morice Square Chapel. The church and pastor soon recognised that he had gifts fitting him for the Christian ministry, and on February 15th, 1864, he received a letter, of which we insert a copy. It is an interesting illustration of old-fashioned church ways:—

“Devonport, February 16th, 1864.

“MY DEAR YOUNG FRIEND,—With great pleasure I hand you a copy of a resolution which was unanimously adopted at our church meeting: ‘That this church having heard Brother J. P. Williams preach three times, considers him called by God to proclaim the gospel, and does hereby encourage him to do so wherever Divine Providence may open him a door.’ By this act the Church sends you out as one of its Evangelists to a lost world, and I pray God to have you ever in His holy keeping, and to make you eminently useful in winning souls to Christ. May every blessing be yours! Signed on behalf of the whole baptized church meeting in Morice Square Chapel, Devonport, by, my dear young friend, your affectionate pastor,

“JOHN STOCK.

“Church meeting, February 15th, 1864.”

Mr. Williams was admitted into Bristol College, and, after creditably pursuing the course of study, he received and accepted an invitation to the pastorate of Canton Baptist Church, Cardiff. There he laboured for more than thirteen years, from March, 1869, to July, 1882. On leaving, which he did amidst very strong expressions of regret, he received, as a token of gratitude and affection, a tea service, a purse of money, and a very handsome illuminated address. During his ministry the present Canton Chapel was built. For several years he held the post of secretary to the Glamorgan and Carmarthen Associations.

He settled at Portsmouth in 1882, and his career there has been one of steady praiseworthy success. The membership at Elm Grove Church on his settlement, in succession to the Rev. P. G. Scorey, was about 200; it is now 505. The debt on the handsome building has been reduced from £5,000 to £1,800, besides expenditure for extensions and other improvements. During his pastorate he has received 750 members into fellowship.

Mr. Williams is gifted with a considerable amount of public spirit and aptitude for business. He is very popular throughout the whole district, and does not confine his sympathy and attention within Elm Grove Chapel. He has been twice President of the Portsea Island Sunday School Union, for which post his strong interest in the young admirably fits him. He now sits for the third time on the School Board, re-elected in January last by 12,182 votes. He is also on the Board of Management and House Committee of the Portsmouth and Gosport Royal Hospital. Last

year he held the office of Moderator of the Southern Baptist Association, of which he is one of the secretaries. He was one of the founders, and is now a Vice-President, of the Portsmouth Nursing Association. He is also President of the Portsmouth Lay Preachers' Association. This list does not exhaust his public services, for Mr. Williams is a busy man, and an active philanthropist as well as a good pastor; and this he is. Notwithstanding his multifarious engagements, his sermons show no neglect of study, and his church no deficiency of real pastoral visitation. Our friend is a good brother, beloved by neighbouring ministers. In Cardiff he was for years Secretary of the Ministerial Union there; and in Southsea he was the founder, and has been secretary for thirteen years, of the Portsmouth Ministerial Union, comprising twenty-seven ministers of various denominations. He is a total abstainer, and active in the temperance movement.

As a preacher, Mr. Williams is thoughtful and thoroughly Evangelical. His sermons bear the marks of careful preparation. They are doctrinal and experimental, frequently brightened by quotations and illustrations, and his hearers are not perplexed with the crudities of modern thought. Indeed, the secret of his success appears to be this, that, whilst abreast of his age, and evidently acquainted with current theologic literature, his convictions are in favour of old and tried doctrine and practice. He soon convinces his hearers that he knows what he is talking about, and is firmly assured that it is the truth of God. The Nonconformist churches of Portsmouth are not wealthy, and they are credited with some amount of unrest. The soil can nourish stinging nettles as well as golden gorse. But Elm Grove blossoms with peace. In Mr. Williams' character and work may be recognised the true method for prosperity. In a sentence, it is thoroughness on well-ascertained lines. The ministry is what the people need—a ministry not of doubt, but of faith; not of novelties, but of Jesus Christ. And the gathering is evidently for worship; a devout tone is found in all the services, and the prayer meetings are well sustained. And the church is too busy for variance. For the atmosphere of Elm Grove speaks of ruin out of Christ and a glorious redemption through His work. And we believe this is the atmosphere for spiritual health, energy, and enjoyment. C.

DOES THE CHURCH HOLD THE PLACE IT SHOULD WITH OUR CHURCH MEMBERS ?

THERE is one article of the Apostles' Creed which we Baptists do not believe as we should—the article touching the Church —“ I believe in the Holy Catholic Church, the Communion of Saints.” The Church and church fellowship had a meaning for, and held a place with, those who framed this formula which they have not with us. The late Dr. Dale said, some time ago, that we have “ exaggerated and misinterpreted the great Protestant principle that religion is an affair that lies altogether between man and his Maker. The relation between the individual Christian and the Church has been ignored, and the necessity for the existence of the Church has been implicitly denied.” It does not admit of question that these words touch one of the defects of our Congregational Churches. The tendency with us is to pass too lightly over the corporate side of religion ; in our insistence on the personal character of the Christian life we have not given due place to the Church, and the claims of the Church, on the individual. And one of our needs to-day is to recover and reassert the true idea of the Church, and of its claims upon us as individual Christians.

It is often urged, in discussions on the Church, that Christ has much to say of the Kingdom, and very little to say of the Church, and the conclusion implied is that the Kingdom is of great importance and the Church of small importance. It is not safe to argue as to the relative importance of truths or facts from the number of times they are mentioned in the Gospels. The expression “ be born again ” is used only twice, and the word “ salvation ” only twice, but we do not argue that regeneration and salvation are, therefore, minor doctrines of the Gospel. And though there are only two passages in the Gospels in which the word “ church ” is used, yet these passages leave us in no doubt as to the great place and authority which Christ assigned to the Church ; and much of Christ's teaching in which he does not speak of the Church directly, takes it for granted that His disciples will form themselves into a society. The Sacraments of Baptism and

the Lord's Supper have no significance apart from the Church; they imply, the latter indisputably, an organised society. It is plain, indeed, that the foundation of a society with a visible organisation which should bear witness to Christ, and in which Christianity should embody itself, and through which it should express itself, was part of Christ's purpose. The Church is not separable from Christianity; the Gospel, as Christ taught it, cannot be realised apart from the Church. Wherever the Gospel was preached and took root, churches were formed; and, indeed, the new faith was hardly more impressive to the Pagan world to which it was preached, than the new society which sprang from the new faith. The Church was one of the chief facts of Christianity in the Apostle Paul's interpretation of it, and it draws from him some of his most glowing utterances. The Church is the "temple of God"; it is the "household of God"; it is the new humanity which is being created in Christ. He speaks of it in a still more impressive way; he uses speech which, mystical though it is, had for him a most real meaning. The Church is the "body of Christ," it is the hands, and feet, and eyes of Christ in the world, it is the organ through which He works, it is in a special sense the instrument through which He will achieve the redemption of the world. There is one other figure which he uses, and which is used also in the Book of the Revelation, which does not perhaps impress our colder imagination, but which, in its tenderness and beauty, and as indicating the place the Church held in the affections of the first disciples, is most significant—the Church is the "Bride of Christ." And Paul speaks in this way about the Church with full knowledge of the failures that marked the life of the churches. It would probably be impossible to find in any of our churches a worse state of things than prevailed in the Corinthian Church.

The change that took place in the idea and the organisation of the Church in the second and third centuries is evidence of the great place which the Church held with those who belonged to it; they began to think that an institution, divine in its origin, and the representative of Christ on earth, could hardly make claims for itself too great; and little by little they pushed its authority beyond its proper province. The mistake which Rome made later, was not in thinking of the Church in too

great a way, but in asserting for it claims and authority in provinces in which it has no *direct* authority. The doctrine as to the greatness and authority of the Church, which the Reformers held, was as "high" as that taught by Rome itself. The difference between Luther and Rome was not that Luther made less of the Church than Rome, but as to the nature of the Church. Rome said that the Pope and the clergy are the Church; Luther said that it is godly folk that make the Church. And Calvin is most explicit and emphatic on the Church's authority. He speaks in the Fourth Book of the Institutes of the Church as our "mother," as any Romanist or High Churchman may do to-day. He says that beyond the pale of the Church there is no forgiveness of sins; revolt from the Church a denial of God and Christ!

And the founders of our Congregational churches, with clearer insight than either Luther or Calvin as to the province of the Church and its relation to the State, had the same doctrine of its dignity and authority. They were High Churchmen; their conception of the dignity, claims, and authority of the Church was as great as that of any High Churchman or Roman Catholic. A society composed of those who had been renewed by the Holy Spirit, who lived by faith in the Son of God, a society of which Christ was the Head, was a divine society. The Church was the City of God on earth, and for the sake of belonging to this divine commonwealth, and preserving its purity and spirituality, they were willing to waste away in prisons, to forego their citizenship as Englishmen, and become strangers in strange lands, and some of them to lay down their lives at the stake. They said that their membership in Christ's Church was more to them than their citizenship as Englishmen, and if they must renounce one or the other of these, they would renounce their citizenship.

Now, is this way of thinking of the Church our way? Does the Church hold with us the place which it held with the Apostles and early Christians—with the Reformers and the Founders of English Congregationalism? Surely we cannot say that it does. The Church and Church life hold a very subordinate place indeed with many members of our churches. The great words about the Church which the Apostle Paul uses, "household of God," "body of Christ," "pillar and ground of the truth," can hardly be said to

have a real meaning for some of us. We have the Apostolic polity, but we have not the apostolic feeling; we have the apostolic forms of church organisation and government, but we do not realise the great ideas which give value to the forms. Our devotion to the Church, and our reverence for it, do not correspond with our doctrine of it. The obligations and privileges of church membership are taken far too lightly by many, and to some the Church is hardly more than an association for carrying on useful work. Compare the way in which a Romanist or an Anglican speaks of the Church with the way in which the average Congregationalist speaks of it. It stands for something great with the one, he speaks of it with reverence and affection; it stands for very little with the other. Yet we hold that our doctrine of the Church is a truer and greater doctrine than that of the Romanist or Anglican. It is possible, of course, to make too much of the Church and too little of Christianity; too much of churchmanship and too little of religion, but this is not our danger. The danger which besets us is that of making far too little of our churchmanship. The way in which we think of the Church will determine largely the character of our churches and the kind of church life which we shall have in them. A great idea of the State helps to make good citizens, and a great conception of the Church helps to make good churchmanship. A nobler way of thinking of the Church, of its work, claims, dignity, would tell on our fellowship and our church activities in many ways.

It would lead us to place a higher value on our church membership. We do not attach the importance to this we should; the duties, privileges, and meaning of church membership are taken far too lightly by many members of our churches. Belonging to a church is hardly a more serious matter to some than belonging to a club or some secular society. It means to many having their names on the church roll, the right to attend communion as often or as rarely as they please, and the privilege of absenting themselves from all church meetings. And yet some of them are good Christians. They are earnest and devoted in Christian work. Their Christian life and activities touch a higher level than their church life. And while, of course, we would not place church life before Christian character and

activity, yet Christian life without Church life is a defective Christian life.

To belong to Christ's Church is a great thing, and it ought to mean much to every Christian man and woman who enters the Church. It is to have entered into great privileges, to have taken on ourselves great obligations. We do not hold that God's grace is confined to the Church; we should all freely admit that some of the best people we know are outside the Church. Still, blessings are given to the Church which are not given outside the Church. To have a place among God's people, to be of the "household of God," to be a living stone in that temple of God which, with all its imperfections, is the fairest thing which man's eyes have yet beheld in this world, this is something on which we ought to set a high price. It is good to be a citizen in a great commonwealth; it is unspeakably more to have a place in the Church of Christ. The early Nonconformists were holding to the true value of things when they said that church membership is more than English citizenship, and that no heavier loss could fall on a man than excommunication from the Church, when justly inflicted. We want to realise more fully that church membership is a privilege and a distinction; that to belong to the Church is to belong to the noblest of all societies. There is a well-known passage in Macaulay's *Essay on Milton*, in which he speaks of the Puritan scorn of all earthly rank in comparison with their own as members of the city of God. It is a sentiment which has its perils, but it is a true sentiment, and we want more of it in our churches.

A greater conception of the Church would inspire better service. It is great causes and great institutions that inspire great service. A man must believe in the greatness of his cause to serve it heartily. Church service ought not to rank with Christian men and women as one among twenty things which have equal claims on them; it should stand first. A Christian man ought to be ready to give up twenty things before he gives up any service he can render to the Church. There are far more members of our churches at work in other fields than there were forty or fifty years ago. Municipal, social, educational, and philanthropic work engage many of them, and this is as it

should be; we want some of our best men and women in all important work outside the Church. Some of them, but not all; we cannot afford to lose our best laymen from the service of the Church. And we want our best laymen to see that a Church is as well worth serving as a Town Council, or a County Council, or a School Board. Church work may attract less attention and bring less distinction than some kinds of work, but it is of first importance. The two fields of service, someone has said, which are best worth the attention of any man who wishes to serve his fellows are politics and religion; and we may add, religion before politics. Now, we shall not get the best kind of service in our churches simply as a matter of duty. We may preach duty and responsibility to church members, and we ought; no man is the worse for having that manly work "duty" ringing in his ear now and then. But duty will not inspire the finest devotion. We need to feel that the Church is Christ's Church, that no institution is greater than the Church, or has a nobler mission among men, or does more beneficent work. We want every man and woman, every youth and maiden, within its fold to see that it has a great mission and is doing great work, and that it is a privilege and an honour to serve it. It used to be a tradition in some of the noble families of France to give a son or daughter in each generation to the service of the Church. This is the feeling about the service of the Church we want to cherish. We ought to feel that our best gifts of money, of devotion, of affection, are deserved, and that in giving our best we are not paying one hundredth part of the debt we owe to the Church. The best in our homes, the best in our lives has come to us through the Church.

And the Church in the past has inspired this free, devoted, passionate service for which we plead. Every Church has had its devoted sons and daughters who counted not their lives dear to them, its missionaries who have offered all on the sacrificial altar. And Christ honours such devotion, and a church which can inspire it will be a strong and victorious church. And we want for our Free Churches, if they are to do the work and be the power in our land we hope, far more of this service than we have. We can only do the work which lies before us by the consecration of our best gifts and resources to the service of our churches.

And a greater conception of the Church would tend to a better church life. There is much to praise and to be thankful for in our church life. Sympathy, comradeship, help in the Christian life we have in our churches in different measures; no one knows so well, perhaps, as a minister the mutual kindness of members of the same church, the sympathy and helpfulness often shown in sorrow and misfortune. But there is also another side. Church life is not always as attractive and helpful as it should be; too often it is broken by discontent and murmurings, and little strifes. Social distinctions count for more than they should, though there is no place where they count for less than in the Church. One way of altering some of these things is to think more worthily of the Church, to remember that Christ entrusts the greatness and honour of His Church to us. This will help the rich man to forget his riches and the poor man his poverty, the wise man his wisdom and the untaught man his lack of knowledge. In Christ's Church there is neither bond nor free, neither Greek nor Barbarian.

And a better church life would make the Church more attractive to those without. We say that some of the best Christian people are outside the Church. It is so. And a serious responsibility rests on Christians who remain outside the Church; a Christian man needs weighty reasons to warrant him in standing aloof from church fellowship. But it is true, on the other hand, that if our church life were richer and more helpful, it would be more attractive than it is; some would be drawn to it who now remain without. The question, "What will be the gain of church membership to me?" is not the first question to be asked by a Christian still outside the Church. But it is a pertinent question to us who compose the Church, and one to which we ought to be able to give a sufficient answer. A church ought to be able to repeat with confidence the ancient invitation: "Come thou with us, and we will do thee good."

"For Christ and the Church" is an old motto. We do not want to place the Church before Christ, but we do need a greater reverence for the Church, a deeper sense of our indebtedness to it for the blessings we have received from it, and a warmer affection for it.

HENRY BONNER.

THE VISION OF HAN T'AN.

TRANSLATED FROM THE CHINESE.

IN the T'ang dynasty there lived a certain scholar named Lü Chu, who by reason of his virtues attained immortality as a genie. Subsequent to his promotion to the rank of the immortals he used on occasions to revisit the earth, and among other places he visited was a certain town called Han T'an, on the southern borders of the province of Chih-li. Here he met with an individual named Lou Sheng, a poor scholar who was much discontented with his lot, and greatly coveted the honours and emoluments of the official position. Lü Chu, discovering his discontent, gave Lou Sheng a staff, and told him that his wishes should be fulfilled. Hereupon Lou Sheng fell into a deep sleep, and dreamt that he had passed with credit the various literary examinations, and obtained the coveted degree of Chuang Yuan,* the first of the Hanlin College. Ultimately, in his dream, he became Prime Minister. Wealth, honour, power, enjoyments, were all his, but at last in his old age he offended the Emperor, who deprived him of everything and was about to take his life, when he suddenly awoke. The following piece of philosophical argument thus uses this popular story:—

“Every one possesses a true ‘self.’ I have eyes, but if it were not for the ‘true self,’ I should see but not perceive. I have ears, but if it were not for the ‘true self,’ I should hear, but not understand. I have a mouth, but if it were not for the ‘true self,’ my words would be without meaning. I have a body, but if it were not for the ‘true self,’ in moving I should make no progress. How is this? Ears, eyes, mouth, body, are the organs; sight, hearing, speech, movement, are the spirit (breath). But in the land of dreams also, in a confused way, eyes can see, ears can hear, mouths can utter words, bodies can move about—this is the soul. Here is the self, and yet not altogether the ‘true self.’

“Formerly I had a Han T'an dream. After pillowing my head, ear, eye, mouth, body, all reclining and at rest, sight, hearing,

* Equal in honour, but not in worth, to the degree of “Senior Wrangler.”

speech, movement, all wandering about in my dreams, I heard a strange voice of captivating song, most pleasant to the ear; choice beauties with eyes of jet entranced my sight, every dainty gathered from sea or land was preparing in the kitchen; I was apparelled in the finest silks, exquisitely embroidered. Thus was my palate gratified and my person adorned.

“Waiting upon me, in respect and awe, how many stood around me! Listening for my commands, how large a body of servants! Applauding my benefactions, what a host of courtiers! I had attained the age of fifty years, and literary degrees, wealth, and honour were mine. My power and pomp were tremendous, and all these things seemed plainly visible and intensely real. Not fearing aught I exultingly exclaimed, ‘Is not this fitting for a man of worth?’

“At that very moment I seemed to hear a voice calling and saying, ‘From whence have you come here?’ Silently, and with an inward laugh, I said, ‘I do not know from whence I have come.’ Then the voice replied, ‘When these things pass away, whither will you be going?’ Perceiving my error, I promptly responded, ‘I do not know whither I am going.’ Just then, the morning gong sounded, the darkness had gone, the clouds of night were scattered, and before the yellow millet preparing for breakfast was yet ready, fifty years had passed away, while I remained the same old self, resting on my couch, and reclining on my pillow.

“The wealth and honour I had previously enjoyed, where had they gone to? The literary degrees I had obtained, where were they? With silent inward laughter I thus addressed myself:—

“‘Here am I, resting on my couch, and reclining on my pillow. Who, then, was that Hanlin scholar of fifty years, the Prime Minister, with all his pomp and state? Verily, that was the soul wandering about in dreams, and that “self” was but a deception. The individual leaning on the couch, and reclining on the pillow, is, after all, the “true self.”

“‘Yet, indeed, this “self” is not the “true self.” How is this? The self that is leaning on the couch, and reclining on the pillow, is the self of substance and spirit (breath). Although it is clear

that I have ears, eyes, mouth, and body, and, therefore, can hear see, speak, and move, there must be a presiding self within. There is no need for further examination on this point. But if the self of substance and spirit be the true self, why should not the self of the dream be real also?

“Pleasant sounds, lovely forms, I endeavour to captivate and grasp. Dainty food and fine clothes I seize and store. I must have attendants and servants to order about, and to do my bidding. Wealth, honour, literary degrees, none of them can exhaust my desires or satisfy my spirit. In vain do they offer themselves for the use of my bodily self. Not even in dreams have I peace, for while I am asleep I dream that disgrace befalls me, and no one cares.

“Consider, indeed, what human life is. It is but a few decades of heat and cold, and while these decades last one can see through it all, and perceive that they are no more than the moment of time while the millet is preparing; at the first stroke of the gong in the morning the darkness is gone, the clouds of night are scattered, the wealth and honour which belonged to me are no longer mine, my literary degree is not left to me, and self is vainly the self of my bodily existence.

“Again, my lusts have been insatiable, my sins without limit, the Divine beings are wroth with me, heaven and earth reject me, calamities fall upon my descendants, neighbours and friends scorn my name and race, my homestead becomes a waste of weeds and brambles, demons of every kind horrify me and claw at me, and, with hideous grimaces, pulling and pushing, drag me off to the King of Hades.* There I see knives and saws before me, while behind me is the cauldron. The records fix my punishment, the lictors stand on either hand, while the King, with grave and severe countenance, thus addresses me: “Where have your wealth and honour gone to? Where is your literary degree?” In utter confusion, I cannot reply, but with inward laughter and scorn, promptly recognising my error, I say to myself, “My insatiable lusts, my innumerable sins, are all entered in the records, every item down correctly, knives and saws are before me, the cauldron

* This is the Buddhistic Yama.

behind me. I have reached the eternal net and web of punishment. If I should be born into some other life, I cannot again, resting on my couch and reclining on my pillow, long for the glory and pleasure of a dream, for, although I might aim at it, it cannot be had." Truly, the wealth, honour, reputation, power, and pomp of a dream are but a dream, and the wealth, honour, reputation, power, and pomp of the awakening state are also but a dream. Thus in neither state, awake or asleep, have I discovered the "true self."

"If I were to expel evil and flee from it, make this bodily frame of sensations and organs pure, and annihilate all desire, should I then perceive the "true self"? Nay, indeed, and this I will explain. Before I came into existence my true self was there, suspended in the heavens; after I came into existence this true self dwelt for a time in a human frame. What is the "true self" suspended in the heavens? Origin, procession, increase, permanency.* What is the "true self" within me? Benevolence,† justice, propriety, wisdom. This self having eyes, can see; having ears, can hear and understand; having a mouth, words are uttered in harmony with a Divine law; having a body, deeds are performed in accordance with a heavenly way. To be other than this, either awake or asleep, all things turn to shame and disgrace, while realities are but as dreams; but if one is sincerely in accord with this ideal, then even in dreams everything affords pleasure and delight, and dreams become realities. Then if I possess wealth, honour, or literary degrees, I wholly follow the way for the sake of others; if I am without wealth, honour and degrees, I joyfully follow the way for my own benefit. Does one come to me (as a disciple), I do not reject him; do any leave me, I do not long after them; and although the morning gong strikes, the darkness disappears, and the night clouds scatter, the true self is there in space while the bodily self leaves behind it a fragrance from the grave.

* A Divine ideal of life.

† So Legge translates this word. I would humbly suggest that "humanity" or "virtue," in the etymological sense, would seem at times to come nearer the mark.

“I may visit Hades, but it is only to pay my respects, and follow the custom. There I am received with pleasure, my hand is grasped with friendly words, I am embraced and enjoy delightful conversation, while I am permitted to wander at will through Paradise, and take my ease in the City of Leisure.’ ”

ARTHUR SOWERBY.

AT THY FEET.

LORD, I would offer Thee
A heart's untarnished gold,
And yet how can it be
When all there is in me
Is touched with blight and mould?

I find within no thought
So holy that it may
Unshamed to Thee be brought,
Except as it hath caught
From Thee a hallowing ray.

Yet all I am is Thine.
Thro' sins and flaws and stains
I feel Thy presence shine.
Take me, and make divine
All that uncleansed remains.

Lord, of Thyself not much
In me canst Thou behold,
And yet Thou savest such ;
The magic of Thy touch
Transmutes my dross to gold.

Contrition Thou dost prize
All sacrifice above.
Dear Lord, I dare arise
And look into Thine eyes,
Because I know Thy love.

LUCY LARCOM.

THE LAW OF CHRISTIAN GIVING.*

THE law of Christian giving is based upon much the same claims as the law of Jewish giving; while the process is wider, the practice of to-day, at its best, is an evolution of spiritual ideas which have been at work for many centuries.

The giving of a certain part of private or collective possessions to the cause of religion can be traced back to the dawn of history. The idea which entered into this dedication of substance was at times propitiatory; often the gift stood as a thankoffering for favours received; and sometimes it was proffered as a condition of favours to come, as when Jacob, after his vision at Luz, vowed a tenth of all his property to God, provided that the promises made to him in the night vision were realised.

In carrying our subject we shall, first, show a few of the features which characterised giving under the law; secondly, point out how these were embodied and enlarged by Gospel teaching; and then we shall urge the necessity for more sympathetic and systematic giving to-day in harmony with the law laid down.

I.—The principles which governed giving in the Jewish Church were these:—

1. *Israel belonged to God.* Chosen, delivered, kept. (Exodus xx. 2.)
2. *The land which had been given to Israel was His also.* "The land which the Lord thy God giveth thee."
3. *The whole earth was His,* so that wherever they extended their borders the Divine law came into operation. "The earth is the Lord's," &c. (Psalm xxiv. 1, 2.)
4. *The fulness thereof depended on Divine favour.* The fruits of husbandry and industry generally were looked upon as a sign of the prospering hand of God.
5. Thus, having put a claim on the man and his means, the law showed him his true position, that of a steward, or, shall we say, a sub-owner, having rights as jealously guarded as were those of

* From Circular Letter by the Rev. H. T. Spufford, of New Bushey, Watford, read and adopted at the annual meetings of the Herts Union of Baptist Churches, June 5th, 1895.

the Being with whom he had to do, but having also obligations which made him the trustee before the Almighty on behalf of the Levite, the widow, the orphan, and the "stranger within the gates."

II.—The law of *Christian giving* takes up much the same ground as that occupied by the claims of the older dispensation. Its obligations are similar, but much more comprehensive, while the injunctions and instances in regard to its practice are more elastic, both as to time and proportion.

1. The Lord Jesus allowed, and therefore approved, in His own life on earth of the devotion of substance to His cause.

2. He claimed from all His disciples a whole-hearted consecration. They had been given to Him of the Father, and they were His—body, soul, and spirit—a claim of ownership enforced by Himself in such words as Matt. xxiii. 10, John xiii. 13: "Ye call Me Master and Lord: and ye say well; for so I am," and endorsed by the Apostles in scores of passages. "Whose I am, and whom I serve," was the motto of Apostolic Christendom.

3. He placed every one of His disciples under the ever-memorable obligation of redemption. And as the deliverance from Egypt was always used as a plea to keep the Israelite true to God, so the great salvation wrought out at Calvary was to be the reason for the full surrender of all the life and its belongings to His holy will and claims. "He died for all that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." And it is here that the practice of Christian giving will be seen in its true light. It is an obligation arising out of redeeming love. It is not the unwilling tribute of the conquered, but the spontaneous response of men to whom great service has been rendered. To use the words of Morlais Jones: "It is service more than all else that wins mastery": service touches its highest level in Christ; and at the Cross it reaches its high-water mark. It was there He died, "the just for the unjust, to bring us to God." No man can think deeply on his personal obligation incurred at the Cross of the Lord Jesus and be mean in the matter of Christian giving. "Who loved *me* and gave Himself for *me*" — this was the stimulus to the self-sacrifice of Paul, and this has been the true motive of consecration from that day onwards,

4. When the Church began to be an organised community these emotions came into full play, and produced effects such as the world had never seen before. In these cold times it requires more than a sweep of the imagination to carry us back to the days when Barnabas, a man full of faith and of the Holy Ghost, having land, sold it, and laid the redemption money at the Apostles' feet. If there be scenes that help occasionally to lift out of its dull level the sordid history of our race, surely we may place among them the early chapters of the Acts of the Apostles. Impracticable extravagance will be the cry! Well, brethren, if the Church once erred in the extravagance of its Christian giving, it has been remarkably prudent ever since. When I think of that early fervour, I find myself asking, "What, and if it should be repeated in these latter days?" . . .

5. When this first wave of enthusiasm had somewhat spent itself, and the government of the Church became more complex and difficult, the leaders, while still ever urging the same motives, became more and more men of order and regulation. While they kept clear of the mere trammels of Judaism, they did insist on proportionate and systematic giving to the common cause. They left the proportion to the conscience moved by spiritual motives; but as to the system best to be adopted, the Apostle Paul, at least, gave very definite instructions. In 1 Cor. xvi. 2 there is a local application of a general feature of his teaching. The system recommended might be set out thus:—

(1) It was upon the first day of the week that the church member was "to lay by him in store." (2) It was to be on the first day of every week. (3) It was to be binding on each one. (4) The proportion was to be as he had prospered. (5) It was to save the Church from treating the Apostle's personal visit as a kind of show-day for making up deficits—a pernicious practice which, in its degree, exists to this hour. (6) It was to keep alive in the Church the sense of brotherhood to believers everywhere, that they were all one, however separated by place or time, having the same hopes and the same aims.

III.—I now come to apply the law and the process of it to church giving to-day.

1. *Christian giving should be animated by sympathetic loyalty*

to the aims and commands of our Lord and Master Jesus Christ.

Whatever may regulate the disposal of our gifts, loving, personal loyalty to the Lord Jesus should be our highest motive; and it should also be that which we seek to quicken when we appeal to our fellow-believers for a greater display of liberality.

2. When a man joins a church he joins that church which he thinks is most in keeping with the teaching and aims of the New Testament. Therefore, I hold that his first duty in the way of monetary aid lies in connection with the church of which he is a member, and then with the Christian work started and carried on by the churches with whose faith and practice he agrees.

I have no sympathy myself for that which appeals to the Christian public on the proud plea that it is "undenominational." There are, of course, wide fields of Christian effort in the work of which all who name the name of Jesus can unite, work which can only properly be done by a deeply moved Christendom. Such great efforts are easily recognisable. But I deprecate the false sentiment which during the last twenty-five years has appealed to the Christian public on the ground that religious effort is more worthy of support when it is disassociated from the church, and that a sporadic mission, which may be the special fad of some pious but eccentric person, has a purer claim than the organised regular efforts of the churches. We are plagued all round by little sectionists who draw off from the churches both money and men, and who, so far as one can judge, do not make a great use of either. These exclusives appear like the asteroids of an orbit in which no great planet can be traced, each going their own fragmentary course.

3. In order that as communities we may take advantage of whatever aroused interest there may be awakened by this discussion, we should see to it that, as churches, we are more regular and systematic in our finance. It is the duty of the church to give the church member as good an opportunity as possible for the full exercise of Christian giving. A Christian society should know what it wants in the way of income, and should set itself to work on business lines to get it. This will not be tempting Providence, as some good people put it, but may be made a most

spiritual way of working together with God. His methods always have in them forethought and adaptability of means to ends. I think this word will do no harm, for it is a pity when collections are rushed into one part of the year; and it is a greater pity still when appeals have to be made again and again to cover deficits. Furthermore, I should say that the church, as an organised body, should provide the means for the training of its members in systematic giving. For that purpose there is nothing better than the adoption of the weekly offering for meeting ordinary expenses. This will give the Scriptural opportunity to each believer to lay by "as he may prosper" on the first day of the week. What expenses cannot be met in rural communities by this method can be codified and worked for as special efforts, a list as far as possible of the dates arranged being hung up in the church porch. To my mind it is an aid to unity to give the people an early idea of the needs to be met. To this end, speaking generally, I do not think that the raising of the income of the church should be a secret of the diaconate. The members should be met at every turn with something to remind them of their responsibility. It is so easy to console oneself with the thought that the good needed to be done will be done—by somebody else. The church officers are quite within their province when, with all tact and Christian courtesy, they bring home repeatedly to the minds of members their obligation and privilege to support with *money* the work of the church with which they have identified themselves.

4. Thus much lies with church management. But the people themselves could very largely relieve the strain which so often lies upon the executive if they were more sympathetic and more systematic in carrying out the law of Christian giving. It is a great pity that the church officers should be left to bear so much of this burden alone, and have the shame sometimes of not being able to meet liabilities when they become due. It is not only a great pity, but a grievous wrong, that men should be elected to manage the finances of the whole body, and then be left to get through as best they can, because many of the rank and file utterly forget their part of the responsibility. Our deacons, the picked men of our churches, generally give their own share, and some of other people's, to the funds. It should be considered a high duty

and a great joy for each member loyally to support men so elected, to second their endeavours to keep the community honest in the sight of all, and to sustain them in their efforts to spread the influence of the Church and of the truths which the whole community is supposed to have at heart.

There will be an increased liberality only as there is an increased spirituality, a more reverent consideration of the aims and commands of Jesus Christ and not a worked-up sentimentality. Highly wrought gatherings often have very poor financial results—the collection represents a cloud of coppers with a silver lining of threepenny-bits. Intelligent appreciation of the desires of the Lord and Master of our spirits, a deeper sense of our indebtedness to Him, and therefore of our obligations to Him, will produce a higher tone in our views of Christian giving, and, as a result, a greater liberality towards those objects which He holds dear.

“DOCTRINE AND LIFE.”

In his recent work on this subject Professor Stevens, of Yale, says that theology and religion are related to each other as theory to fact or reality. “It involves no disparagement of theology to say that it is theory. In all human life theory and practice are inseparably conjoined, and react powerfully upon each other. That a vicious theory may be harmful is evident since it may suggest or involve motives and methods of action. All theory is a product of thought, and thought is most closely related to conduct. There may, indeed, be theories which are so remote from all actual human interests as to involve no practical consequences; but this cannot be said of those which concern the more essential truths of religion. Moreover, the view so commonly advanced, that a certain theory may be inherently right, but that the opposite of it may be justified in practice, is a sophism which no sound philosophy can justify. It is important to adopt in theology and morals the soundest and most adequate theories which are attainable. In our time indifference to doctrine seems to be thought by many to be the mark of supreme devotion to truth. But indifference to doctrine is indifference to thought on the themes of religion, and religious thought can never be wisely disparaged in the supposed interest of religious life. I grant that it is important to recognise the limits beyond which we cannot go in our efforts to describe the nature and action of God and the mysteries of our own being. But these limitations do not preclude all thought about those realities. If we know *anything* about them, we must have theology. If we know *nothing* about them, how can we have even religion?”

THE EPISTLE OF JAMES.*

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

IV.

PARAPHRASE OF CHAPTER II. 7—26.

THE poor have more title to our respect than the rich, since it is among the poor we find those who are rich in faith and heirs of the Kingdom of Heaven, while the rich, as a class, maltreat the brethren and blaspheme the name of Christ. If it is from obedience to the Royal Law of Love that we show courtesy to the rich, it is well; but if we do this only from respect of persons, it is a breach of law and defiance of the Lawgiver no less than adultery or murder. Remember that both words and actions will be tried by the law of liberty, which regards the motive as well as the deed. If we do not show mercy to others, we shall not receive mercy ourselves. It is mercy only which triumphs over judgment. We have seen that hearing is useless without doing; that the doing which is confined to external forms of worship is equally useless, since the only service which pleases God is that of practical kindness and unselfishness. We have seen further that our faith is of no value if it does not keep us from respect of persons, and if it does not manifest itself in love. This may be summed up by saying that faith without works, profession without practice, is worthless—as worthless as mere verbal philanthropy. Even if such a faith were real, it could not prove its existence; and the uselessness of a bare faith is shown by the fact that even the devils possess such faith. The typical examples of faith given in the Old Testament prove that the faith which justifies must be an active principle. The function of faith is to inspire action, and it is itself perfected by action. An inactive faith is the mere corpse of religion.

* Mr. Rooke delivered at Rawdon College a series of lectures on the Epistle of James, which many of his students urged him to publish. We are enabled, through the kindness of Mrs. Rooke, to present some three or four of these. The retention of Greek words will cause no difficulty to any of our readers, as the English equivalents are invariably given. The paraphrase of this section is added by the Editor from the valuable commentary of Prof. Mayor, of Cambridge.—ED.

Verse 7.—*οὐκ αὐτοί*, “is it not they that revile, &c.” This surely refers to persons who are not Christian professors. It is noteworthy that in Palestine the wealthier Jews were for the most part Sadducees (so Josephus says), and this sect was the most eager in persecuting the Christians (*cf.* Acts iv. 1; v. 17). *τὸ καλὸν ὄνομα*, “the noble (or goodly) name,” *i.e.*, of “Christians” or “Christ.” The incident of its first being given (Acts xi. 26) is almost strictly contemporaneous with this Epistle. But some say the reference is to the giving of the Christian name to these disciples in baptism. The word *βλασφημεῖν* is never used in the Acts to signify “disgrace” or “dishonour,” therefore the reference can hardly be to professedly Christian rich men.

Verse 8.—*μέντοι*, “yet.” James wishes to guard his argument against a strained interpretation, as though the rich were not to be loved. *νόμον*.—Note the absence of the article, “a law which is royal,” therefore “the royal law.” *τελείτε*, the position of this word is very emphatic. *βασιλικόν*, *i.e.*, which is king amongst all laws (so in Plato). This is better than a reference to the kingly authority of God who gave it. *κατὰ τὴν γραφὴν*, *i.e.*, Lev. xix. 18; re-enacted by Christ in Matt. xxii. 39. *καλῶς*, “excellently,” “right well.”

Verse 9.—*προσωποληπτεῖται*, “respect (or accept) persons.” (See note on verse 1.)

ἁμαρτίαν ἐργάζεσθε, “it is sin ye are working,” not righteousness according to the Royal law. Notice the difference between the verbs translated “do” and “work” in verses 8 and 9. Partiality is a habit of mind which leads to similarly habitual sin. *ἐλεγχόμενοι*, “being convicted.”

Verse 10.—*ὅλον* is emphatic by its position, “the law as a whole. Note the tense of *τηρήσῃ*, “shall have kept.”

πταισῃ, “shall have stumbled.” *ἐν ἐνὶ* (supply *ἐντάλαματι*), “in (the matter of) one (commandment).”

ἔνοχος (*ἐν ἔχω*), “answerable for,” “obnoxious to,” “under the condemnation of.” This is the proper force of the old English word “guilty” (“gelt,” the fine exacted of criminals).

πάντων, “all,” *i.e.*, the commandments. No paradox, because the penalty of the Law is one and the same for every breach

of any of its commandments. The principle of solidarity applies essentially in this case of the Law, and is directly deducible from the fact of a Divine origin and authority for each separate commandment (*cf.* Gal. iii. 10; Deut. xxvii. 26, *Septuagint*).

Verse 11.—*μοιχεύσης, φονεύσης*.—These are cited as the first two commandments of the Second Table of the Decalogue, which concerns man's duty to his neighbour (verse 8). It is noteworthy that this order of the two commandments, which is the reverse of that in Exod. xx. 13, 14, is found in Mark x. 19; Luke xviii. 20; Rom. xiii. 9; and also in Philo's treatise on the Decalogue, where it is made the subject of comment. This seems to point to a traditional usage differing from that of the Hebrew text. The division of the Ten Commandments was probably into two groups of five each. The commandment as to parents partakes of the nature of both sets; but belongs most naturally to the first. (*Cf.* Latin meaning of "pietas.")

Verse 12.—*λαλεῖτε*, "so speak ye." Notice the stress still laid upon this side of practical life, the daily talk of men. (*Cf.* note on chap. i. 19; and Matt. xii. 37.) *νόμου ἐλευθερίας*, "law of liberty." *Cf.* chap. i. 25, and note there. The reference is still, as before, to the new Moral Law of Christ.

Verse 13.—*ἡ γὰρ κρίσις κ.τ.λ.*, "for the judgment shall be merciless for him that wrought not mercy." An obvious reminiscence of our Lord's words in Matt. vi. 15; vii. 1, 2; xviii. 21—35. *ποιήσαντι*, "wrought." The tense is explained by James putting himself in thought at the standpoint of the Last Judgment, when all men's deeds will be passed. *κατακαυχᾶται*, "glorieth." Note that there is no copula. This makes the maxim peculiarly emphatic.

κρίσεως, "judgment." Governed by *κατὰ*, in composition. "Mercy boasts over judgment" in this sense, that it claims to do more than judgment ever can do—*viz.*, to save and to overcome evil with good. This principle is true both in God's dealings with us and in our dealings with our fellows. But God's mercy is not exercised at the expense of His judgment. (Rom. iii. 24—26.) Mercy cannot save any object whose

heart furnishes no responsive holding-ground for its exercise. A soul in which self-will and self-seeking have destroyed both love and the desire for love is beyond the reach of mercy. This is the teaching of Matt. v. 7, where the mercy shown to the merciful is clearly represented not as their right, but as a free gift from God, which they have not deserved. This is the true force of the Greek word inadequately rendered "they shall obtain mercy": the literal translation of it would be, "Mercy shall be shown them." But they are susceptible of the blessing, which the selfish and unloving are not. Luke vii. 47 must be explained on the same principles as those just indicated.

Verses 14—26 contain a very important discussion of the question of justification, whether it is by faith or by works. It is a favourite view of unbelieving criticism that James is here referring to and combating Paul's doctrine, as expounded in Romans and Galatians. This position is one of the main foundations of what is called the "Tübingen Theory" as to the origin of the Christian Church—viz., that it is in its present form the result of a compromise between two parties, the old Jewish, and the Gentile or Pauline party. But both the theory and this particular foundation of it are pure assumptions, for which no real evidence can be found either in the New Testament or in authentic Church history. The Epistle of James, so far as internal evidence goes, is more likely to have been written before A.D. 50 than after A.D. 60; and if the earlier date is assumed, a reference to Paul's doctrine of justification by faith becomes almost impossible. Certainly there can be no reference to Epistles of Paul which were not written till 57 or 58. The most reasonable explanation of this passage in James refers it to a danger which belonged only to the earliest and Jewish body of Christian converts—viz., that of carrying into Christianity the old Jewish notion that an orthodox creed (the *Shemà* of Deut. vi. 4) is the one essential of religion, and supersedes the necessity of a holy life. This was especially the doctrine of the Sadducees, whilst the Pharisees laid great stress upon outward ritual, as equally important with an

orthodox creed. But neither Pharisee nor Sadducee realised that God searches the heart, tries the actions, and judges a man by what he is and does, which are points which James specially insists on here.

No one can read James and Paul with candour and intelligence and not perceive that they are entirely at one on the ground of a man's salvation—viz., that it is by Divine grace, on which a believer lays hold through Christ. It will also appear that each writer uses certain words in a sense peculiar to himself—*e.g.*,

1.—*Faith* with James means assent to a dogma, moral or intellectual conviction, which, however, may be only theoretical, and have nothing practical about it.

„ with Paul means self-renouncing acceptance of Christ as a Saviour; loving trust in God through Christ. It is something that belongs to the heart (*i.e.*, the whole inward nature), not to the mere intellect. (Rom. x. 10; Gal. v. 6; and *cf.* James ii. 19.)

2.—*Works* with James mean the active fruits of holiness; such a morality as can only spring from a renewed heart (chap. i. 25; ii. 18); and in this view he simply follows Christ in the Sermon on the Mount. (*Cf.* Matt. vii. 16—23.)

„ with Paul mean outward acts that have no such living source of inward love; but are simply shaped according to legal or ceremonial precepts from without. (*Cf.* Rom. ix. 32, 33; x. 5.)

3.—*Justification* with James means a subjective or moral conformity to God's Law of Right; the state of being just.

„ with Paul means an objective or imputed righteousness—viz., the state of one who is pronounced right with God. (*Cf.* Rom. iii. 20; v. 1, with James ii. 21.)

This manifest divergence of meaning in the use of the same words by the two writers precludes the idea of James having intended to combat Paul's doctrine.

- Verse 14.—*ἡ πίστις*.—Note the article and translate “Can his faith (that faith) save him?” No emphasis is to be laid on *λέγει*.
- Verse 15.—*ἐὰν δὲ*. The “but” is argumentative, not a mere conjunction of transition. *γυμνοὶ*, “naked,” *i.e.*, according to Greek and Oriental usage, without any clothing beyond that required by the barest decency.
- ὑπάρχωσιν*, “be.” This properly means “to be originally”; from expressing essential existence it comes to describe existence generally. The original meaning is found in Phil. ii. 6.
- λειπόμενοι*, “destitute.” It is not improbable that the famine foretold by Agabus (Acts xi. 28—30) was prevailing in Palestine at this very time.
- Verse 16.—*ὑπάγετε, κ.τ.λ.*, “depart in peace,” a familiar formula of dismissal, which under the circumstances supposed would be the extreme of mockery. (*Cf.* Luke vii. 50.)
- θερμαίνεσθε*, “be warned.” Both this word and the next may be indicative or imperative; perhaps the indicative would best illustrate the kind of spurious faith which James is describing.
- Verse 17.—*νεκρά καθ’ ἑαυτήν*, “dead in itself,” *i.e.*, absolutely and by the fact itself. The word “dead” suggests the absence of that living root of personal fellowship with God which alone gives rise to a real faith. Rom. ii. 13 will show that Paul’s doctrine in this particular agreed with that of James.
- Verse 18.—*-ἀλλ’*, “nay,” not an adversative. It introduces, not an answer to an objection, but a stronger putting of the case.
- τις*. This “someone” is a supposed outsider who takes a common-sense view of the matter, and whose practical life solves the whole question, though he may not be able to argue it technically.
- δείξόν*, “show,” *i.e.*, exhibit. Note the tense; show one solitary instance of thy faith if thou canst, under the supposed condition. *χωρὶς*, “without,” the right reading found in A. B. C. 13 and versions; the alternative reading of K. and L. (*εκ*) is unintelligible.
- Verse 19.—This verse gives the real key to James’ use of the word “faith”—*viz.*, the holding of a rigorous creed, such as the Shema of Deut. vi. 4, by which a Jew was everywhere known.
- πιστεύεις ὅτι*. “Believing *in* or *on* God” is a very different

thing from this. *καλῶς*, "well," half ironical, "that is good so far as it goes."

δαιμόνια, "demons" (not "devils"), *i.e.*, such spirits as possessed and tortured men in those days, and who could be exorcised by the name of God (*cf.* Matt. viii. 29; Mark ix. 20, 26).

φρίσσοσσυ, "shudder," properly used of hair standing on end.

Verse 20.—*θέλεις*, "are you willing," implying that ignorance of this doctrine is proof of a wilful perversity. *κενὲ*, "empty," *i.e.*, "empty-headed," certainly not addressed to Paul.

νεκρά, "dead," is the reading of *NA. C. K. L.* and two versions, *ἀργή* ("idle," "bootless") is the reading of *B. C.* and other versions. The latter is to be preferred as the more difficult reading, and therefore the less likely to have originated by corruption from the easier *νεκρά*.

Verses 21—25 contain two illustrative proofs of the position taken in verse 20. The first, that of Abraham, is used by Paul in support of his doctrine of justification by faith alone. (Rom. chap. iv.) Each Apostle is thinking of his own kind of faith; and there is no reason whatever to say that James purposely uses Paul's illustration with a view to correct his doctrine. For this patriarch was the great and standing example to Israel of what faith really means and accomplishes. See Heb. xi., where the verses referring to Abraham are more numerous and longer than those referring to other patriarchs.

Verse 21.—*ἐδικαιώθη*, "justified," proved to be a righteous man not "acquitted" in the forensic sense which Paul employs for the same word. In the latter sense Christ uses the word in Luke xviii. 14. *ἐξ ἔργων*, "out of works," as the source of his righteous character, not as the source or instrument (*ἐκ διὰ*, Gal. ii. 16) of his imputed righteousness. *ἀνεέγκας*, "when he offered" (aorist tense), *i.e.*, simultaneously with his giving this subjective proof of righteousness.

Verse 22.—*βλέπεις ὅτι*, "thou seest that," not "seest thou how?" *συνήργει*, "was working with," imperf. tense, to indicate the continuousness of the co-operation.

ἐτελειώθη, "was made complete." This word alone might show that James' doctrine is really the same as Paul's, for it implies

that faith is the implanted and operative thing; but can manifest itself as such only through works. (*Cf.* Gal. v. 6.)

Verse 23.—*ἐπληρώθη*, “found its fulfilment,” *i.e.*, the declaration in Gen. xv. 6 as to the effect and value of Abraham’s faith received its full explanation only in the act which is not recorded until years afterwards in Gen. xxii. This is the proper Hebrew conception of “fulfilment,” and will always explain that term when it occurs in Matthew (*e.g.*, in chapter ii., 15, 17, 23).

φίλος Θεοῦ, “friend of God.” This is Philo’s phrase, and was probably the common Jewish rendering into Greek of the Hebrew *חֶבְרֹנִי* (2 Chron. xx. 7) and *חֶבְרֹנִי* (Isa. xli. 8) which the LXX. render by forms of the verb *ἀγαπάω*. The title survives in the Arabic *El Khabil*, “the friendly city,” which is still the popular name for the city Hebron.

Verse 24.—*οὐκ ἐκ πίστεως μόνον*.—The apparent contradiction between this assertion and Paul’s in Rom. iii. 28 is merely verbal, arising accidentally from the different meanings attached by James and Paul respectively to the word “faith.”

Verse 25.—*Ῥάαβ*, this name probably occurred to James as an instance of faith in the case of an alien, who by it found admittance into the household of Israel (*cf.* Ruth iv. 20, 21). No allusion to Rahab is found in Paul’s Epistles to Galatians and Romans, and even if Hebrews were written by him, its date was not until long after James wrote.

πόρνη, *חַבְרֹנִי* of Josh. ii. 1. Josephus softens the word down into “innkeeper”; probably she was both.

Verse 26 gives the general conclusion of the argument which began at verse 14. *σῶμα χωρὶς πνεύματος*, “body apart from spirit.” “Body” here suggests to James the whole substance and sum of Christian belief, to which the informing principle of obedience or love (works) is the living spirit, which alone makes a body operative.

(*To be continued.*)

THE ARCHBISHOP OF CANTERBURY AND CARDINAL VAUGHAN.

THE year 1895 will be remembered among other things for the Pope's letter to the English people, urging them with "fatherly affection" to return to the fold of St. Peter, with a view to the fulfilment of our Lord's prayer for His disciples, "that they all may be one." Such a letter was unique, and could not fail to awaken interest in those who wisely observe "the signs of the times." It was, indeed, a strange medley. The Pope's position is peculiar, and we must remember its limitations and necessities. His words certainly breathed a spirit of kindness and betrayed a real anxiety to conciliate the wanderers. And yet he reasserted, with a simplicity which bordered on blindness, many of the most obnoxious doctrines of the Papacy, and presented as inducements to return Romanistic errors which Protestants have always regarded as grounds of revolt. Beneath the Pope's pastoral solicitude it was easy to detect the inevitable *semper eadem*. Such a letter, coming from such a quarter, demanded an answer from our ecclesiastical leaders, and it is not surprising that the Congregational and Baptist Unions resolved to send to it formal replies. These replies will, no doubt, prove to "His Holiness" that from our point of view it would be an act of treason to Christ to desert our Protestantism and abjure the great principles of the Reformation. A concise, business-like statement of our position, as based upon the positive teaching of the New Testament, and not upon tradition, inference, and the authority of men, should be of great value.

The Anglican Church, which in doctrine and ritual is more nearly allied to Rome than any of "the Non-episcopal Reformed Churches," is most directly affected by the Pope's appeal, and an authoritative reply to it would seem to be a matter of simple courtesy.

The Archbishop of Canterbury has issued a Pastoral, in which he gives, at any rate, an indirect reply. His letter is addressed to the clergy and laity of the Church of England, but it is intended for other eyes also, and counsels the clergy as to the light in which they are to regard the questions at issue. The Archbishop has, moreover, written this letter at the request of the bishops, and

therefore speaks for them as well as for himself. Their views are practically unanimous. He deals, however, with two subjects: "first, a certain friendly advance made from a foreign church to the people of England without reference or regard to the Church of England; and secondly, the recent appearance within our Church of certain foreign usages and forms of devotion." This is a somewhat awkward and ominous conjunction, and is an admission that observances have been introduced into the English Church, and *are tolerated*, which are unquestionably leavening the minds of the people with the spirit of Romish doctrine and ritual. So much, indeed, the Archbishop admits: "We cannot conceal from ourselves that owing to the attractiveness of appearances (rather than of realities) some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching, and of observances which do not even halt at mediævalism, but merely reproduce modern Roman innovations in ritual and doctrine."

The gist of Dr. Benson's reply to the Pope is a simple *non possumus*. The result of his survey of the Anglican Church is that many are preparing the way for the surrender, which he declares impossible. The Pastoral is, unfortunately, not a strong one. It is deficient in "light and leading." It virtually leaves things as they are. It takes back with one hand what it gives with the other, and apologises for the very things it timidly condemns, as though they were the result of "new light and its adherent warmth," and produced by "the vigour of growth." As a fact this approach to Romanism is a return to mediæval darkness. It is an excrescence, and not a natural or healthy growth. The Pastoral has the tone of a man who is anxious to keep right with all sides.

The answer to the Pope is equally disappointing. It is little more than an exaltation of the English Church, of whose "position and history the Pope is apparently unconscious." It is difficult for us to admit that this Church has claims on our allegiance "because of its Apostolic creed and constitution, and the primitive Scriptural standards of its doctrine and ritual." Would any of the Apostles recognise in the Anglican Church of to-day the legitimate offspring and representative of the communities founded by them? Where in the New Testament is there sanction for its elaborate

ceremonialism, its sacerdotal pretensions, its sacramentarianism, and its alliance with the State? Primitive standards indeed! Are they those of the Low Church, the Broad Church, or the High Church? There are, alas, too many discordant voices on points not of secondary, but of primary, moment to secure anything like unity of either doctrine or aim. Even this Pastoral has been very differently received by, for instance, the *Record* and the *Church Times*. It is strange, too, that the Primate should so far give himself away to Nonconformists as to urge against the Pope that the Roman communion, in which Western Christendom once found unity, has not proved itself capable of retaining its hold on nations which were all its own! This is precisely the argument which has been employed again and again, and with crushing effect, against the English Church. Has it retained its hold on Englishmen who were once "all its own"? How comes it to pass that the Church comprises but a part of the nation? What do the great Methodist communities, the Congregationalists, and the Baptists say to the Archbishop's polite hint to the Pope? Can "His Grace" be surprised if Nonconformists use against him his own weapon?

Cardinal Vaughan, in addressing the annual conference of the Catholic Truth Society at Bristol, discoursed on "The Way to the Reunion of Christendom." His position is, at any rate, more simple, and his course more clearly marked, than Archbishop Benson's, and he speaks with no uncertain sound. As might have been expected, with him reunion means submission, unreserved submission, to the Pope, and he honestly and straightforwardly says so. Take for instance the following paragraph:—

"The Catholic position is simply this—that the Church has not a free hand to deal with the truths of revelation and of religion. She is constituted simply as the guardian and the teacher of these truths; she has no power to surrender or to compromise with any one of them. She was conscious of the assistance of the Holy Ghost and of Christ when she defined and promulgated the verities of the faith. And therefore there could be no possible compromise or explaining away of matters she had once authoritatively defined. The reunion of Christendom meant a return to the constitutional union which existed before the break-up of Western Christendom in the sixteenth century. Until then all the nations of Europe, all the nations of Western Christendom, were united to the Apostolic See of Rome. There was not one of them which did not accept

the authority of the See of Peter, and profess spiritual allegiance and obedience to the Pope. Reunion, then, must mean a return to the visible union which formerly existed, when there was but one united body under one visible head. The kernel of the question consisted in the admission of the Roman claim that the Pope had received by Divine right authority to teach and govern the whole Church."

The validity of orders in regard to which Anglicans have protested so loudly has, the Cardinal contends, nothing whatever to do with the question. He is fully alive to the "wonderful way in which Catholic doctrines and practices are becoming rehabilitated and accepted by Anglicans all over the country," but is shrewd enough to say that he does not regard this subtle and, from our point of view, mischievous movement as "a Divine preparation for corporate reunion."

"He looked upon all this as gain, and as calculated to bring about, not indeed any act of corporate reunion, organised religious denominations coming over in a body, but as making it more easy for multitudes of independent units to submit to the Church. So far from despairing of the eventual conversion of England to the Apostolic See, he looked forward to it in God's good time, and as a result of His love and mercy."

The Archbishop's Pastoral also concurs with other aspects of Anglican Church life to convince the Cardinal that for the present this idea of corporate reunion must be abandoned. Let it be so. There is such a thing as making haste slowly, while "raw haste" is "half-sister to delay." Cardinal Vaughan is wise in his generation and is evidently well content with the Romanising process which is going on throughout the country. He thinks that, so far as the Anglican Church is concerned, the flowing tide is with him. We wish that it were possible honestly to say that he is mistaken.

W. H.

MODERN SONG FROM CLASSIC STORY. By G. Hunt Jackson. Spottiswoode & Co., New Street Square.—Mr. Jackson has made an attempt to turn some of the best-known characters and events of ancient classic mythology to moral and spiritual uses. The author of the "Epic of Hades" has done this on a larger scale and in a more stately manner. But these shorter pieces have conspicuous merit. The verse is not always faultless in its music and measure, but, as a whole, it will be read with decided pleasure, and will suggest many welcome lessons.

SUNDAY MORNINGS WITH THE CHILDREN.

X.—THE LIFE STORY OF A BIRD.

BY REV. G. FRANKLING OWEN, OF TORRINGTON.

“A bird of the air shall carry the voice, and that which hath wings shall tell the matter.”—ECCLESIASTES x. 20.

CHAPTER I.

YOU do not like dry sermons, do you? No. Well, I have given you a text, but I do not intend to preach you a long sermon. I am going to tell you something that a little bird said to me once:—“Please sit down, Mr. Preacher, and open your ears as wide as you can and don’t lose a word. I am a very old bird now, although I may not look like it, for you cannot see any grey feathers. I suffer occasionally, and I cannot hop about so nimbly as I used to; I am afraid my voice is not so sweet and silvery as it was once, but I have sung a good many songs in my lifetime and made a great many people look brighter and happier. I was not born in a mansion, but by the side of a black chimney-pot, and one of the first things that I can remember is the black pieces of soot that used to fall as gently as snowflakes upon me and my little brothers when we were in bed. It was a humble home, but I loved it as much as if it had been the beautiful home of the proud kingfisher. It was not very grand, tell the boys, for it was made of mud and feathers and sticks and leaves. I have heard mother say before now what sort of looking baby I was, but I do not think I was very much to boast of. I do not think I gave mother very much trouble about teething and so she had fairly good nights. We, little birds, alas! used to quarrel now and then. My brothers would be greedy sometimes, and would have too much of the pillow at night, and in consequence there used to be great disturbances in the nest on those occasions. One night we began fighting as to who should have most of the pillow, when, during the tussle, one of my brothers fell out of the nest and broke his little back. A cat was prowling about just then and we never saw our little unfortunate brother again. We were very sorry and cried loud and long. We learnt a lesson that we shall never forget. Tell the children that they ought never to quarrel with their brothers and sisters. Everything will go smoothly when there is love at home. I never forget the unkind actions in the old nest. The remembrance of that night when our little brother fell out of the nest is always a thorn in my pillow.

“Mother used to tell us *such* sweet stories when we were young. There is one which she was very fond of telling. I remember it now. Years and years ago, a member of one of the branches of her family used to live in a cleft of a rock near the great city of Jerusalem. One day, when she was flying from rock to rock and from bush to bush, she was captured and brought to the great church where all the men, women, and children, met to sing praises to their God. A priest slew

our poor ancestor until the feathers were stained with blood, and mother told us, but I could not quite understand it all, how that slain relation of hers was to show forth the life and death of a great and good man Jesus Christ, who was to be slain for the sins of all men, women, and children. I thought how honoured we should feel to know that one of our number had been used as a lowly picture of the King of men and angels.

CHAPTER II.

“Weeks passed away and I grew stronger. Mother frequently took me to the edge of the nest and coaxed me to fly across to her on the bough of a neighbouring tree. I could just get to the edge of the nest, and there I stood trembling and shaking all over, afraid to fly away. You boys need not laugh, for we cannot do everything at once. You cannot walk in a day. You girls cannot sew in a day. But at last I was able to use my wings and get close to mother and allowed to take a wriggling worm out of her beak. One day she gave us all a very solemn warning not to go too far from home, for there were many sly foes waiting to gobble us up. There were boys, cruel boys, who if they could not put salt on our tails, would delight to fling big stones at us or get us into a prison of four heavy bricks, and mother would say, ‘Mind the boys!’ Then there were traps and nets so beautifully laid with tempting morsels, that mother would say, ‘Mind the traps!’ But there was the greatest foe of all, the cat, with his great goggle eyes and sharp claws. Mother pointed him out to us as he was walking slyly up the garden path, and she said, ‘Whatever you do, mind the cat!’ But you know we were very wise. I thought I knew a great deal more than mother. She was old and foolish. It wasn’t likely that we were going to be trapped or snapped up by the cat. We knew a thing or two. Well, one day I took a short trip all alone. I fled away into a lovely green wood, when mother had strictly forbidden me to leave the nest that day, for she had seen some suspicious boys about. As I sang on the tree top, I thought what a happy life this is—why, what is that on the grass? What nice crumbs so thickly scattered about! How very good of the folks to leave so many behind! Without thinking, I flew down, and picked up a few of the delicious morsels. When I came to fly back again, lo! I found I was a prisoner. Mother’s warning voice I heard, and I realised I was in a man’s net and a captive! How long I was there I cannot tell, but it seemed ages of agony, when a boy came along wearing a shabby jacket and a wire cage held tight under his arm. When he saw me he gave a shout of delight. ‘Oh, my! that’s a proper ’un. He’ll do fine!’ and roughly taking me up he squeezed me fluttering and fainting into his little cage, where I had hardly room to turn round.

CHAPTER III.

“I remember he carried me a long distance until we came to a dull narrow court, at the far end of which he mounted a long flight of rickety stairs. It was a dark, miserable room into which he took me. I had no heart to sing, and I shrunk away into the corner of my prison. In the morning I saw the

lad get up and, coming towards the cage, he stuck in between the wires a little green groundsel and covered me over with a black cloth. He began to whistle ; he thought I couldn't sing and was thus teaching me in the darkness. God often puts His people, like Paul and Silas, and John Bunyan, into dark dungeons, to teach them to sing more sweetly the songs of grace and life and heaven. When I sung to the boy's satisfaction he took me into the noisy streets, and, coming to a long bridge over which hundreds of people were passing, he put me down upon the pavement by the side of other unhappy birds, companions in adversity. Every now and then the lad would shout, 'Birds for sale ! Birds for sale ! Cheap !' He took me to the same spot, day after day, but no one seemed to take a fancy to me, until one morning I heard a strange voice say to the lad, 'How much for your bird ?' 'Two shillings, sir, cage and all !' 'That will do,' the man replied, and I was soon in the possession of a new master and covered up once more. When I could see again I discovered that they had taken me into a nice clean bedroom and had hung me in a wide bay window. In one corner of the room, which seemed so cool and sweet, there was a boy lying very ill. He could not live. His teacher had called the day before, and heard from the nurse that he had a very restless night and had coughed very much. 'Do you love Jesus?' asked his fond teacher. 'Yes.' 'Jesus loves you and He knows what is best for you. Soon He will take you home and will tell you the reason, and you will be glad.' The nurse said that he had been longing to have a singing bird, and the teacher promised that he would go into the city, and get a bird that would cheer him with its melody. That was how I came to be hung in this little room, and, you need not ask, I sang as sweetly and as cheerfully as ever I could, for I wanted to cheer that little fellow on his way to the eternal home. The little boy soon passed into the glory, and as a reward for my service of song the sorrow-stricken father took me out upon the lawn, opened the door of my cage and I flew out, with glad wing and a bounding heart and songs of praise. Tell the children to be kind, courteous, and true. Tell them to beware of traps ! the tongue-trap. Speak kindly words to all. Beware of the book-trap, and never read that which is impure and unclean. Tell them to listen to mother's words. I admire the boy who says, 'Mother told me not to do it, and I am not going to disobey her.' Tell the children to be happy and contented. He who feeds every sparrow (and not one of us falls to the ground without His notice) will surely take care of them. Tell them to be bright and cheerful. We delight to fill the heavens with music, and to cheer the hearts of toiling men. Rejoice, boys and girls, for your blessings are innumerable, and as a reward for your service of love you shall be freed from the prison house of flesh and shall mount as upon the wings of eagles to that higher land,

"Where fears and where tears and death shall be never,
And Christians with Christ shall be for ever and ever !"

This is what a little bird told me, one summer's day, which when he had finished he took wing, and I have never seen him since.

NOTES AND COMMENTS.

ARE MISSIONS A FAILURE?—It is not at all surprising that the recent disastrous events in China should have let loose a flood of foolish talk as to the failure, if not the wickedness, of Christian missions. The columns of several of the daily papers have been crowded with letters from men who are “nothing if not critical,” insisting that the managers and supporters of our various societies should call a halt, and retrace their steps. The majority of these critics are men who have no sympathy with Evangelical Christianity, and know nothing of its spirit. They have no belief in its authority as a Divine revelation, and ignore the obligation under which we are placed by the command of our Lord. Many of them speak as if missionaries were mere hare-brained enthusiasts, riding roughshod over the prejudices of the people, and forcing the Gospel down their throats at the point of the bayonet. The plea that there is work to be done at home, and scope for the highest heroism in such work, is utterly beside the mark. Men who are interested in foreign missions, are not, as a rule, negligent of home claims, but will generally be found among the most self-denying and assiduous workers. On the principle of these newspaper critics, Christianity would have remained an obscure Jewish doctrine, unpreached to the Greek and Roman world, and England itself would still have been sunk in heathenism. It is not from such men as these that we can take our marching orders.

THE REPETITION OF AN OLD CRY.—It may be well to remember that this hue and cry is raised neither for the first nor for the hundredth time. We have lying before us as we write, Sydney Smith's attack on our Serampore missionaries, in which he protests that it is no part of our duty “to preach the natives into an insurrection.” “It appears to us hardly possible to push the business of proselytism in India to any length without incurring the utmost risk of losing our Empire.” “The wise and rational part of the Christian ministry find they have enough to do at home to combat with passions unfavourable to human happiness, and to make men act up to their professions.” “We see not the slightest prospect of success; we see much danger in making the attempt, and we doubt if the conversion of the Hindus would ever be more than nominal,” with much more trash to the same purpose. Happily, Sydney Smith lived to be ashamed of his scurrilous opposition. Let us hope that our present-day critics may become equally ashamed of their opposition. At any rate our path is clear, and, God helping us, we shall persist in it.

THE BRITISH ASSOCIATION ON MISSIONS.—During the recent session of this Association, held at Ipswich, the Anthropological Section has been the most popular. At one of its meetings the subject under discussion was “Interference with the Civilisation of other Races.” We are surprised to find that a

man of the high standing of Professor Flinders Petrie, president of this section, should have spoken with such flippancy and in a style so utterly unscientific and superficial. We know of no one who disputes his position that he should "encourage a healthy growth of all that is worthy and good in the existing systems to begin with." It is no doubt a courageous thing on the part of a modern scientist to agree in anything with Paul of Tarsus, and we duly appreciate the grace and condescension such an agreement displays! But why should Mr. Petrie flippantly refer to Paul as "that gentleman of Tarsus," and "that same eminently practical authority"? We imagine, however, that the great Apostle would indignantly repudiate the conclusion to which the Professor sought, under the sanction of his authority, to lead his audience. Paul was not in a position "to prohibit slavery, polygamy, or even gladiatorial shows." He had neither legislative nor administrative authority, and could not directly influence "the powers that be." But does this modern Professor mean to tell us that Paul encouraged these things, or that he did not to the utmost of his power discountenance them and proclaim principles which necessarily result in their abolition? According to these anthropologists the only course we have to pursue is one of "masterly (or cowardly?) inactivity." Then, moreover, a certain Professor Haddon, who has lived in New Guinea, protests against any attempt to civilise. He says: "There are many good people who confuse clothing with morality; if we want to extend the market of our cotton goods we should do so honestly, and not under the pretence of promoting religion and morality." This is a wicked misrepresentation. Clothing is not morality, but is often closely connected with it, and the natives themselves are more alive to its import than this sneering Professor. And are missionaries traders sent out as the agents of Manchester merchants? Further, Mr. Fim Thrum, who expressed his opinion that "cannibalism is not so much a vice as a taste," caricatured the work of some missionary, whose name and connections he does not mention, and sought to amuse his audience by representing the missionary as doing what we venture to say no missionary connected with any of our societies has ever done. The *Daily News* speaks truly when it says:—"The tone of these anthropological discussions seems to be chiefly one of hostility to missionaries, and we strongly suspect that the meaning of it is that the missionary, whether wisely or imprudently, is on the side of the native against the aggressive white man who wants to trade upon his weaknesses. Professor Haddon spoke of the two characteristic English exports, 'Beer and Bible'; but there is very little doubt that the people who introduce the Beer are just those who the most object to the men who take with them the Bible."

THE GRINDELWALD CONCORDAT.—As the Rev. Hugh Price Hughes has not returned from his Continental holiday, we have not, at the time of our writing, a corrected and authorised edition of his Grindelwald proposals. It is possible that he may be able to give a different complexion to his speech, and remove some minor objections to it. But we are afraid that in the main his "Concordat" has been accurately described, and that there has been no

misrepresentation of its salient points. It will not count for much more than "pleasant and exhilarating talk" among the mountaineers, nor does it in any serious sense mean either business or warfare. The leading combatants on both sides have virtually said that it "won't do." The *Church Times* treat Mr. Hughes as an enthusiast "ready to put everything right in five minutes, and apt to forget a few things which upset his hasty calculation." It cruelly reminds him that "he has reckoned without his friends." The fact is, the Church of England, as a whole, has no desire to make its schools national as opposed to denominational. What Mr. Riley and the Clericalists are contending for is the right to teach specifically Church dogmas for Church purposes. Nonconformists, on the other hand, cannot sanction the teaching of the Apostles' Creed or the training of all teachers in historical Christianity. Whatever may be their own views as to the doctrines of this creed, they will never consent to the imposition of a new ecclesiastical test in State-aided schools, nor treat with injustice "Unitarians, Agnostics, Jews, and others." There is no system which will work with more uniform fairness than the Compromise of 1871. Surrendering that, there will be no halting-place until a complete division is made between the ecclesiastical and theological and the secular, and the responsibility of such a severance will not be ours. It is at once useless and impossible to blink our eyes to the fact that we are on the eve of a severe and possibly protracted struggle, in which the Clerical party will make strenuous efforts not only to secure increased grants for the so-called Voluntary schools, but to work the Board schools also in their own interests.

THE SO-CALLED INJUSTICE OF BOARD SCHOOLS.—It is highly amusing to find Anglican sacerdotalists posing as champions of liberty of conscience! They are extremely sensitive at what they allege to be a curtailment of their liberty and the infliction upon them of injustice! But their cry simply amounts to this—that they are compelled to send their children to schools in which their peculiar and favourite dogmas are not taught. The cry is hollow and misleading. There is nothing taught in the Board schools with which they do not so far agree, though it may not, and, indeed, ought not to, comprise all they believe. The Bible stands in an entirely different position from creeds and formularies, and if it be taught with such explanations as are suited to the capacities of children no one has any ground of complaint. Those who wish their peculiar conceptions of Christianity to be taught should teach them at their own expense. To represent the Board schools as teaching "Nonconformist religion," and compelling Church of England children to accept it, is a statement too absurd to be seriously believed in even by those who make it. The religious teaching in the London Board Schools (and generally throughout the country) was agreed to by Churchmen as well as Nonconformists. But, alas! since then the Church of England has greatly changed. Its drift towards sacerdotalism has been rapid and startling, and hence all this turmoil. The Board schools give instruction in the facts on which every form of the Christian religion is founded. They do not discuss Episcopacy, Presbyterianism,

Congregationalism, and Wesleyanism. They have nothing to do with the intricacies of Calvinism and Arminianism. Metaphysical theology is outside their province. As Baptists we do not expect the teachers to enlarge upon the unscripturalness of infant baptism, and they do not do so. If there were more care for the interests of the children and less for the triumph of a party, this controversy would soon be settled. It is not a little curious to note that the *Spectator* which pleads for sectarian teaching with the conscience clause, proclaims the uselessness of such a clause in Board schools, on the ground that "the unconscious influence of the school is subject to no conscience clause, and cannot be made subject to one. Wherever there is but one school, whatever character the unconscious influence of that school may wear, will be the one which the children will tend, in a greater or less degree, to carry away with them. This is a difficulty which, in a vast number of cases, there is no getting over." When Nonconformists have urged this in relation to Church of England schools in the villages their objections have been pooh-poohed. But, no doubt, circumstances alter cases, and here are palpable considerations which "make all the difference." Nonconformists should note this admission.

BREVIA.—*The Chinese Massacres*.—Fuller details of these terrible events have arrived since our last note was issued. The plot to murder Dr. Stewart and his family was indeed diabolical. The Chinese Government is deplorably weak and afraid to move. But Lord Salisbury will, we believe, insist on such poor reparation as can be made, and take decisive measures to safeguard the lives and interests of missionaries, and, indeed, of all foreigners in the future.—*The Armenian Question* is by no means yet settled. It drags along its weary way, through the hesitations and delays of the Sultan, who is evidently anxious to play fast and loose with the European Powers. The latest telegram is to the effect that "the definite acceptance of the reform scheme of the three Powers is now daily expected," but we have unhappily received similar assurances before.—*The Church Times*; which is nervously and resolutely anxious for reunion with Rome, amuses itself and its readers by describing a speech referred to in one of our articles as *The Revolt of Cardinal Vaughan*. It has all along treated him as less anxious for reunion than the Pope, and deludes itself with the idea that his claims for the absolute supremacy of Rome will, somehow or other, be toned down at the Vatican.

REVIEWS.

A CRITICAL AND EXEGETICAL COMMENTARY ON DEUTERONOMY. By the Rev. S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford, &c. Edinburgh: T. & T. Clark. 1895. Price 12s.

THIS volume awakens peculiar interest. It is the first issue of "The International Critical Commentary on the Holy Scriptures of the Old and New Testaments," published conjointly by Messrs. T. & T. Clark, of Edinburgh,

and Messrs. Chas. Scribner's Sons, of New York. The editorship of the series is shared by Professor Driver, Dr. Plummer, and Professor C. A. Briggs. A prefatory note by these editors discloses a high purpose and a laudable ambition: "The time has come, in the judgment of the projectors of this enterprise, when it is practicable to combine British and American scholars in the production of a critical, comprehensive commentary that will be abreast of modern Biblical scholarship, and in a measure lead its van." The tone of generous rivalry which characterises this statement has in it promise of good. Too long has it been the case that British and American students in quest of the best exegetical aids, have of necessity been referred, for large portions of the Bible, almost exclusively to the works of German scholars or to translations of those works. This condition of things is far from creditable to British and American scholarship, which has contributed much less than its due share to the critical study and exposition of the Scriptures as a whole. The energy and the industry of the Teuton have laid all Biblical students under immense obligations. It will prove to be not their least service if at length they have aroused a spirit of emulation in scholars in this land and among our kin beyond the Atlantic.

The new series makes an excellent start. Dr. Driver's critical conclusions (of which more presently) will not be endorsed by all his readers; but all will admit that, as an exegetical work, his book is wholly admirable. It may safely be said that there exists no better exposition of Deuteronomy, and that in English there is none comparable with it. Dr. Driver supplies just such help as a student has a right to expect from an expositor, and no more. He has a broad conception of the functions of the exegete; but to those functions he restricts himself. Hence, while his notes reveal unmistakably a warm, spiritual sympathy with the book he expounds, he does not permit himself to wander from the proper domain of exegesis into the neighbouring field of homiletics. It is well to state this explicitly to prevent misunderstanding. To some it may be a disappointment to be told that "homiletical exegesis" does not come within the scope of this Commentary, or of the series to which it belongs. To many more the announcement will be an unfeigned relief.

By no means the least valuable part of Dr. Driver's book is contained in the foot-notes, to which he relegates the discussion of linguistic and textual details. These notes are full of instruction for any student of the Hebrew language who will take the trouble to follow them with Bible and grammar at hand. Dr. Driver is a past-master in the treatment of the niceties of Hebrew syntax, as those who have used his "Treatise on the Use of the Tenses in Hebrew" are well aware. In his present book he has employed without stint his great knowledge and his fine linguistic sense. The usefulness of the foot-notes will for a time be impaired by the fact that the grammar to which Driver makes most frequent reference—Kautzsch's Gesenius—is not yet translated into English, and it is too much to assume that it can be profitably employed in its native German by most of those into whose hands the Commentary will come. Dr. Driver expresses the hope, which we

cordially share, that a translation of this grammar will appear before long. It is to be regretted that Dr. A. B. Davidson's "Hebrew Syntax" appeared too late to be available for more than a single reference.

The higher-critical questions—including the relation of Deuteronomy to the preceding books of the Pentateuch, its scope and character, its authorship, date, and structure—are discussed in an elaborate Introduction, extending to nearly a hundred pages. Nothing can be better than the tone of this Introduction; it contrasts most favourably with much that has been written by partisans on either side in the Pentateuch controversy. Driver treats those from whom he dissents with unflinching fairness and courtesy, and states his own views and the reasons which have led to their adoption clearly, but with no trace of aggressiveness. We shrink from doing an injustice to so fair-minded a controversialist by giving any of his conclusions, while manifestly precluded from presenting in detail the arguments upon which they are founded. One or two points, however, may be noted. It is satisfactory to find that while Driver adopts the position of the modern critical school, that the composition of Deuteronomy is not to be placed earlier than the seventh century B.C., he entirely rejects the theory, which has been strangely advocated by some leaders of that school, that the book was concocted by a party of reformers in the reign of Josiah, who prevailed upon the high priest Hilkiah to pretend to "find" their book in the temple, and then present it to the king as a work of antiquity. Surely it is, on moral grounds, simply incredible that such a book as Deuteronomy could have been the production of a man, or of a set of men, engaged in a course of conscious deception. The assumption of the critics, to whom we allude, is as needless to their main contention as it is offensive. Driver fairly urges that, "If Deuteronomy were written under Manasseh, it is easy to understand how, after having been deposited for safety in the Temple, or taken there by some priest, it might, in the neglect and disorder into which during that reign the arrangements of the Temple were suffered to fall, have been mislaid or lost; and the surprise occasioned by its discovery, during some repairs, by the high priest Hilkiah is thus readily accounted for" (p. liii.). Even if the book was written as late as the earlier years of Josiah's reign, it may have been "placed at once in the Temple—perhaps by the side of other legal documents—in hopes that the time might come when some practical use could be made of it. Hilkiah need have known nothing about it; his discovery of it would then have been (as it purports to be) purely accidental." In reply to the assertion that the critical view exposes the author of Deuteronomy to a charge of literary fraud, Driver contends that the Deuteronomist, in giving his book the form of discourses purporting to be delivered by Moses, has but adopted a practice readily permitted to other writers, and valued when employed by them. "The dialogues of Plato, the epic of Dante, the tragedies of Shakespeare, the 'Paradise Lost,' and even the poem of Job, to name but a few of the great imaginative creations of genius, have never been condemned as immoral frauds, because the characters introduced in them did not always—or ever—use the actual words attributed to them. But the author, in each

case, having a message to deliver, or a lesson to teach, placed it in the mouth of the person to whose character it was appropriate, or whose personality would give it force, and so presented it to the world. *Mutatis mutandis* the procedure of the Deuteronomist was similar" (p. lviii.). Driver proceeds to urge that, on the critical view, the writer of Deuteronomy cannot be charged with making other than a justifiable use of Moses' name, inasmuch as "he merely develops, with great moral energy and rhetorical power, and in a form adapted to the age in which he lived himself, principles which . . . Moses had beyond all question advocated, and arguments which he would have cordially accepted as his own." If Deuteronomy must be assigned to as late a period as the seventh century B.C., that, maintains Driver, does not invalidate the essentially Mosaic character of the book. "The new element in Deuteronomy is . . . not the laws, but their *parenthetic setting*. The author did not seek, by the fraudulent use of a great name, either to gain reputation for himself, or to obtain recognition for enactments of his own creation: his aim was to win obedience to laws, or truths, which were already known, but were in danger of being forgotten. His own position, as towards the Code, is thus essentially subordinate: he is not an originator, but expounds anew old principles. Deuteronomy may be described as the prophetic reformulation, and adaptation to new needs, of an older legislation" (p. lxi.). In like manner the different Codes comprised in the Pentateuch are all derived from Moses, though in the form in which they reach us "the Mosaic nucleus" has been expanded and developed. That there was "*a continuous Mosaic tradition*," Dr. Driver holds to be assured; and the Deuteronomist being conscious that he conformed to that tradition—that he enforced "principles and motives which, in the strictest sense of the words, were those of Moses"—could and did venture to put his exposition into the mouth of the great lawgiver himself.

We must not stay to indicate how Driver deals with other matters which present themselves for discussion in connection with the modern critical view of the date and purpose of the Book of Deuteronomy. It may frankly be conceded that he removes some difficulties in the way of the acceptance of that view. To say that he has removed all difficulty, would be to say that he has achieved the impossible. For, when the freedom with which imagination and dramatic methods were employed by ancient writers—and by Biblical writers—has been demonstrated and acknowledged, it will still remain not easy to credit that those methods were applied to *legislation*, and gave their form to some of the most solemn enactments of the Jewish law. If it was so, then it must be admitted that the manner in which it pleased God to speak aforetime to His people was even more wonderful than devout men, the centuries through, have been wont to regard it.

It may just be added that, in respect to the *unity* of the Book of Deuteronomy, Driver occupies a distinctly conservative position. He effectively combats the theory of Wellhausen, that Deuteronomy consisted originally of chapters xii.-xxvi., to which chapters v.-xi. were added by a later

hand. Even as to chapters i.-iv., he holds that no sufficient reason has been advanced for referring them to another author than the Deuteronomist. Driver owns, indeed, to a slight hesitancy as to the passage, chapter iv. 1-40; but the reason he assigns for this (p. lxxii.) has evidently no great weight with himself, and is not likely to prove disturbing to his readers.

MIRTLÉ STREET PULPIT. Prayers, Sermons, and Critical Notes. By Rev. John Thomas, M.A., Vol. IV. Liverpool: James Nicol, 38, Victoria Street. London: R. H. Allenson. Price 3s. 6d.

THE present volume contains Mr. Thomas's pulpit utterances from January to June of the present year. Such sermons, delivered from week to week, give an incomparably better idea of a man's ministry than "sermons preached on special occasions," and are often, while less elaborate, more pithy and practical. Mr. Thomas is a diligent and accomplished student, and exemplifies in his teaching "the moral value of a mission from Christ." We lately heard it said of some preachers that they raked and raked about a text, without ever getting near to its meaning, while others dug to its very roots and possessed themselves of its contents for lodgment in the minds of their hearers. It is to this latter class that Mr. Thomas belongs. Without any straining after originality, his interpretation of Scripture is fresh and independent, as in the sermons on "The Bread Problem" (Matt. iv. 4), "Seven Stars and Seven Candlesticks" (Rev. i. 20), "Words written in Heaven" (Mal. iii. 16), "In the Heavenly Places" (Eph. i. 3), "Through Death to Life" (Luke xv. 24), and "The Potter's Wheel" (Jer. xviii. 1-4). These are not perhaps the finest sermons in the volume, but they conveniently illustrate our estimate of the general contents of the volume, and combine, with a seer-like vision, evangelical fervour, scholarly refinement, and the wisdom born of experience. Many of the Notes of Sermons are exceedingly good, e.g., "Sin and Suffering," "Christ's Sufferings and Glory," "Climbing the Heights," and "The King of Glory" (two suggestive outlines on Ps. xxiv.). We are glad that Mr. Thomas has spoken out so boldly and judiciously on "The Degradation of Art," especially in connection with modern novels and "Gambling in High Places." We are sorry to learn that the weekly issue of the sermons is to be discontinued. It certainly says little for the taste and culture of the religious public that such "Choice Sermons and Beautiful Pulpit Prayers" should lack in their published form adequate support. But we have the impression that, though the weekly issue does not circulate so widely as might have been expected, *the volumes* will be largely taken up, and we trust that in volume form the publication of the "Myrtle Street Pulpit" will still continue.

THE CONDUCT OF PUBLIC MEETINGS. By J. Hunt Cooke. London: Alexander & Shephard, Fumival Street, Holborn. Price 1s. 6d.

MR. COOKE considers that "every Englishman ought to be acquainted with the principles for the conduct of public meetings. They are here collected

and stated as concisely as possible." He has given much study to the subject in all its aspects, and thrown all possible light on the preliminary arrangements for a meeting, on the duties of the chairman, the form and method of passing resolutions, amendments, &c. His "incidents" are many of them curious and amusing, they are always relevant, and rarely fail to help the settlement of the question at issue. The chapter on "The Previous Question" should receive special attention. This small and unpretentious manual is of real value to our ministers as a guide for the conduct of church meetings, to members of debating societies and similar institutions.

HOW CHRIST CAME TO CHURCH: The Pastor's Dream. A Spiritual Autobiography. By A. J. Gordon, D.D. With **THE LIFE-STORY AND THE DREAM AS INTERPRETING THE MAN.** By A. T. Pierson, D.D. London: Baptist Tract and Book Society, 16, Gray's Inn Road, Holborn.

In this small chapter of autobiography we have Dr. Gordon's last literary legacy to the Church. The dream which he narrates was induced in a perfectly natural form, and it makes no pretensions to the character of a special or supernatural revelation. But it is full of force and significance, expressing in a clear, concrete form principles which, while tenaciously held as part of our creed and as claiming the sanction of the New Testament, are too often abstract and uninfluential. It is scarcely too much to say that if these principles were realised and acted upon, a powerful revolution in the Church's life would be the result. The view of Christ as the Revealer of God as well as Saviour needs greater emphasis than it commonly receives, while there is often a culpably imperfect apprehension of our relation to the Holy Spirit. Christ is here to-day, but in a deeper sense is to come again. How Dr. Gordon came to the living apprehension of all this his Dream charmingly relates. Dr. Pierson's contribution of the life-story in its relation to the Dream adds greatly to the interest of the volume, and is a noble tribute to a revered and valued friend, whose Christ-likeness impressed all who knew him. The book is one that we receive with devout gratitude. Our pastors and church members would do well to read it.

MESSRS. MACMILLAN'S BOOKS.

IN the series of Illustrated Standard Novels (published at 3s. 6d. each) there have appeared "ORMOND," by Maria Edgeworth, illustrated by Carl Schloessen, with Introduction by Anne Thackeray Ritchie, and "JACOB FAITHFUL," by Captain Marryat, illustrated by Henry M. Brock, with Introduction by David Hannay. "Ormond" was published in 1817, and at once awakened the interest of the reading public, and gained a recognition which—if at times obscured by subsequent writers of genius—has never been lost. It is a picture of the complex Irish life of a century ago—simple and primitive in many respects, but wild and undisciplined, self-seeking and self-indulgent in others. The characters are not altogether fancy pieces. King Corny, Sir Ulick O'Shane, Harry Ormond himself, and Father Jos, to say nothing of the various

female characters, had their counterparts in real life. Miss Edgeworth's delineations are not only graphic, but abound, as Sir Walter Scott said, in "rich humour, pathetic tenderness, and admirable tact," and it was, indeed, the success of her Irish portraits which induced him to attempt something of the

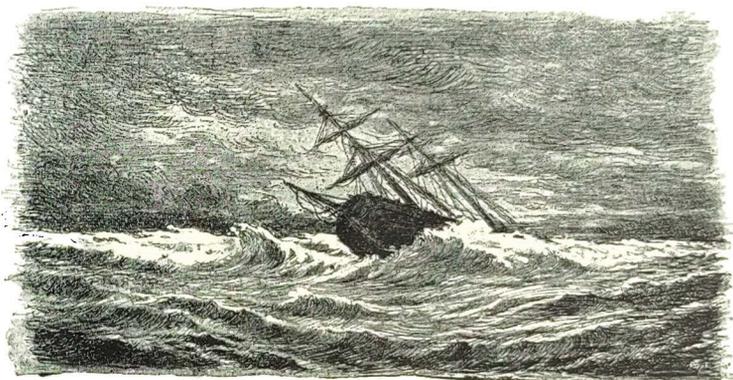


FATHER JOS.

same kind for Scotland. She exposes with merciless severity the weaknesses and vices of men, and, by the aid of her prudential or utilitarian philosophy, insists on correctness of morals. Happily the world has progressed since her day. Follies and indulgences then current are now sternly reprehended, and the influences of religion, education, and philanthropy have told, if not so

thoroughly as might have been, yet to an extent which cannot fail to be encouraging. The illustrations by Carl Schloessen are spirited and humorous, such as we imagine Miss Edgeworth herself would have welcomed. A typical one is the priest, FATHER JOS. Another of an entirely different class is *CROSSED IN A STORM*, representing Ormond's sail across the Irish Channel on his way from Dublin to London and thence to Paris, when smarting under the coquetting of Florence Annaly. "Jacob Faithful" is generally placed among the best of Marryat's perhaps too numerous novels. It is one of the books which gave Thackeray "amusement from morning to night." It is a book full of adventures, and tells of the progress of Jacob—the lighter boy on the Thames—to fortune and honour, and so far depicts the road to success.

The Pocket Edition of Charles Kingsley's works for the present month contains *WESTWARD HO!* in two volumes (1s. 6d. each). We have an



CROSSING IN A STORM.

impression that this is the most popular of all Mr. Kingsley's novels, as it certainly contains some of his most brilliant and effective writing. Its descriptions of the tropical scenery of South America, which at the time he had not seen, were warmly eulogised by Baron Humboldt as accurate and lifelike. The healthy patriotism of the book, and its equally healthy Protestantism, are among its most welcome features. Few books give us a better idea of "the spacious times of great Elizabeth."

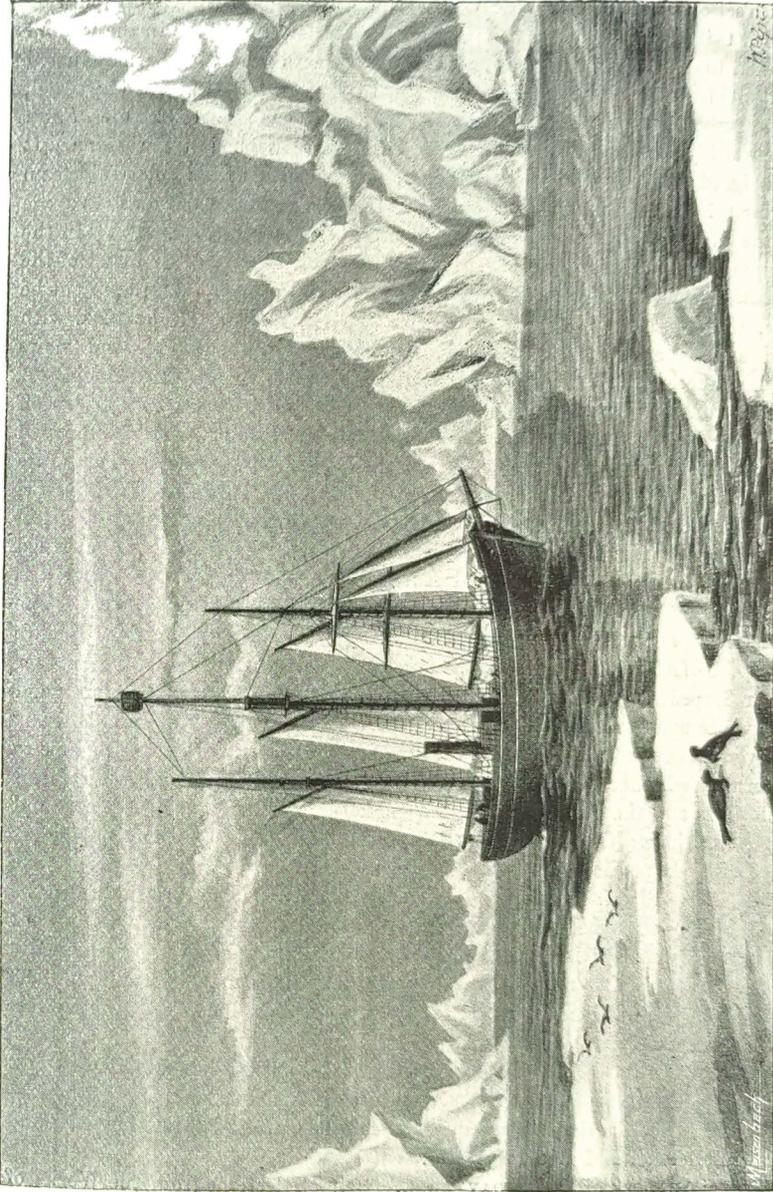
To the "English Men of Action" series there has been added *NELSON*, by John Knox Laughton (2s. 6d.). No story of our national progress and triumphs would be complete which left out of account the hero of Trafalgar. Nelson's services to his country were immense, and we are to-day reaping the benefit of them. There is certainly one aspect of his life which must ever occasion deep regret. His domestic relations were unhappy. It was a misfortune for himself and the country that, as Professor Laughton says, "Lady Hamilton virtually took possession of him," and that he became her slave. The monograph has been written with great care. Every available

source of information, public and private, has been ransacked, evidence on every point carefully weighed, and as a result many facts have been brought to light, and many well-known anecdotes set aside as "mere galley yarns." This little work will take classic rank. It has as its frontispiece an engraving of Hopper's portrait of Nelson in St. James's Palace.

The new volume of the Library Edition of "English Men of Letters" (3s. 6d.), contains FIELDING, by Austin Dobson; THACKERAY, by Anthony Trollope; DICKENS, by A. W. Ward. Mr. Austin Dobson has few rivals in treating of our eighteenth century literature, and "Fielding" is one of his biographical masterpieces. Trollope's "Thackeray" is not without faults, especially in an occasional carelessness of style, but there is no other work on the great novelist of a similar kind or equal value; while Professor Ward's "Dickens" has won the gratified appreciation of all its readers. In view of their purpose we have no books in our language worthy to compete with these.

SUNDAY SCHOOL UNION BOOKS.

HOME-MAKING; or, The Ideal Family Life. By Rev. J. R. Miller, D.D. Of the nine chapters which constitute this work, five have already appeared under the title of "The Perfect Home." The additional section, dealing with the relation of "brothers and sisters," with "the home life" in general, with "religion in the home," and "home memories," gives to it a greater completeness. Dr. Miller's power of wise counsel, his intensely Christian spirit, his clear and beautiful style, his wealth of illustration, and of apt quotation from prose and poem are all so well known, that a mere mention of his work will ensure its wide acceptance. We can conceive no marriage present more suitable than this.—BEN-HUR. A Tale of the Christ. By Lew. Wallace. This book comes out in the "Endeavour Library." It has already had a remarkable popularity, which it certainly deserves, being, though slightly sensational, well and in many respects brilliantly written, and giving a vivid idea of the religious and political conditions of the time of Christ. It is at once fascinating and instructive.—STORIES OF NORTH POLE ADVENTURE, by Frank Mundell, will meet with a wide welcome. "The story of these various expeditions (to penetrate to the North Pole) is one of the most romantic and thrilling in the world's history. In no other field of naval enterprise have more indomitable courage, unwearied perseverance, complete self-denial, and skilful management of resources been displayed than in that of Arctic discovery." The names of Hudson, Captain Cook, and Sir John Franklin will never be forgotten by Englishmen, and many of those who engaged in the search for Franklin, Captain McLure, Dr. Kane, and various other Americans, Sir John Nares, Parr, and Markham, are also worthy of remembrance. At the present time there are three expeditions, Norwegian, British, and American, at work in the Arctic regions, endeavouring to win the "blue ribbon" of maritime discovery. "The Norwegian expedition is in command of Dr. Nansen, the famous Norwegian explorer, who performed a wonderful sledge journey across Greenland a few



DR. NANSEN'S SHIP "FRAM."

years ago. He believed that the current which flows through Baffin's Bay and Smith's Sound ultimately reaches the North Pole, and that a ship could be carried thither by this current if it were once safely imbedded in the ice and allowed to drift. He therefore had a ship built with the sides so constructed that all ice which came into contact with it was forced under the vessel, thus preventing 'nipping.' On the 26th of October, 1892, the *Fram* ('Onward'), as Nansen called his Polar ship, was launched at Christiana. It was rigged as a three-masted schooner, and provided with a powerful steam engine. . . . On the 24th of June, 1893, Nansen set out on his voyage to the North Pole, accompanied by a crew of twelve men. . . . In the equipment of his vessel the ingenious doctor took advantage of many of the inventions and appliances which are wonders of the age. That he might be able, if necessary, to communicate with the civilised world, he took with him a number of small balloons, by which he intended to send news of his success, or, if disaster overtook him, of his need of help. A library of a thousand volumes, rolls of silk for tents, as it keeps off the cold better than any other material, a skin balloon, with compressed hydrogen in steel cylinders, and a type-writer, completed the curiosities of the outfit. The route chosen was that by the New Siberian Islands. In the following month two Polar expeditions set out, one from England and the other from America. The British party, under F. G. Jackson, sailed by Franz Joseph Land, the usual European route. To Mr. Harmsworth is due the credit of having fitted out the expedition, regardless of cost. The American party, under Lieutenant R. E. Peary, chose the passage by Baffin's Bay." Unfortunately we read at the moment of going to press that "Another Polar Expedition has failed." Lieutenant Peary, the American explorer, and his two companions have been brought back to St. John's, Newfoundland, by the vessel sent out to find them. They have come back without being able to determine whether Greenland is an island. They have had to endure frightful sufferings, and the expedition has all but resulted fatally for the explorer and his companions. General Greely, the distinguished Arctic explorer, considers the British expedition has the greatest chance of success. He says:—"The route followed by Jackson presents a most promising field, and there will be good reason to expect from his efforts quite extensive additions to our knowledge of Arctic lands, and possibly the attainment of an unprecedentedly high latitude." Let us hope that these expectations may be realised. The volume is well illustrated, and we have here reproduced the frontispiece, "DR. NANSEN'S SHIP 'FRAM.'"

To the "Splendid Lives Series" Miss Eliza F. Pollard has contributed *THE STORY OF PRINCESS ALICE* (1s.), a story—dutiful, courageous, and pathetic—with which all English girls should be familiar, and in which they will find both intellectual and moral stimulus.

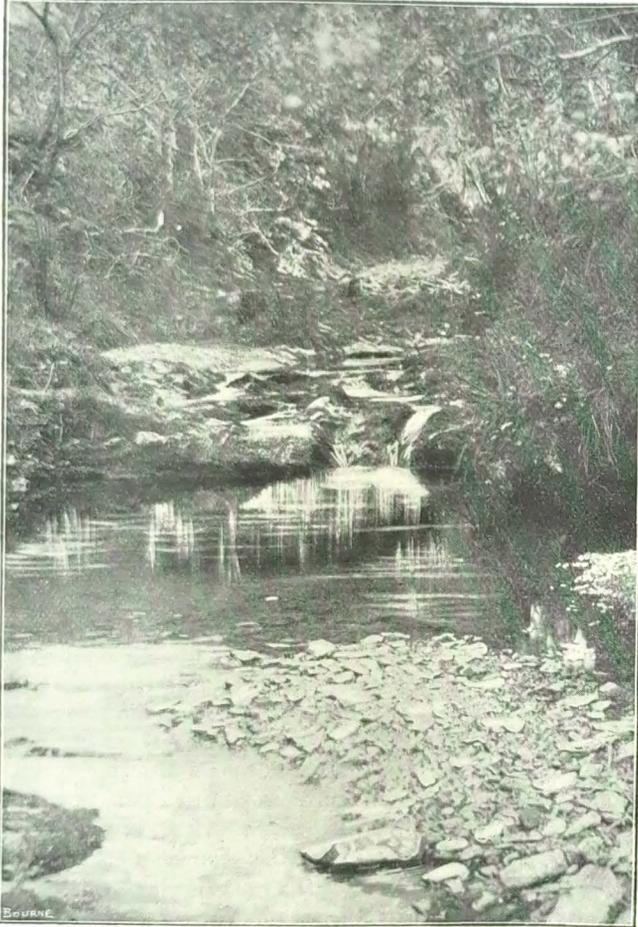
THE "AUTOCRAT" BIRTHDAY BOOK. Being Selections from the Works of Oliver Wendell Holmes. Arranged by A. L. Macdonald. (1s. 6d.) This little book explains its own purpose, and will be welcome to thousands of the

'Autocrat's' admirers both in England and America. Its gems of wit and wisdom are of the first water.—REPORT OF CHRISTIAN ENDEAVOUR CONVENTION. Held at Birmingham, Whitsuntide, 1895. Edited by the Rev. W. Knight-Chaplin. The subject of Christian Endeavour Societies continues to interest all our churches, and even where no such society had been established, the matter is under discussion. This "Report" gives a good insight into the working of the societies, and shows their capabilities. We commend the volume, both for the high value of its contents, and for the light it throws on what many of our churches must feel to be for themselves a pressing problem.

THE CHRISTIAN PICTORIAL. Vol. V. Edited by the Rev. David Davies.
London: Alexander & Shephard.

MR. DAVIES has by his genius and industry made the *Christian Pictorial* a thorough success. As an illustrated weekly it fills a place of its own, and fills it to good purpose. The religious and didactic value of the paper is well maintained by Mr. Davies' own contributions, "Talks with Men, Women, and Children," sermons and addresses which possess an unfailling freshness, and are full of life. Very good, also, are the Rev. Michael Eastwood's expositions of the International Sunday-school Lessons, in which are compressed the results of wide and intelligent reading and earnest thought. There are articles on historical, antiquarian, social, and philanthropic subjects of all kinds. The portraits and illustrations form a specially attractive feature. By thousands of readers all over the world the views of Trinity Chapel, Brighton, interior and exterior, and of Frederick W. Robertson's house and grave will be received with sincere gratitude, and treasured with care. The views we reproduce are connected with the history of Vavasor Powell, the great Welsh preacher and evangelist of the seventeenth century, whose life Mr. Davies is engaged in writing for the Baptist Union series of manuals. We obtain frequent glimpses of this heroic worthy in the papers Mr. Davies wrote during the course of the summer, "On the Wing in Wales." The accompanying illustrations of VAVASOR POWELL'S HOUSE, GOTRE, KERRY, MONTGOMERYSHIRE, and of THE POOL NEAR GARTH FAWR, IN WHICH PERSECUTED BAPTISTS BAPTIZED IN THE SEVENTENTH CENTURY, will give our readers a good idea of the contents of the volume. Concerning them Mr. Davies writes:—"About six miles distant from Newtown is Goitre House, in the parish of Kerry, once the residence of Vavasor Powell. The present tenants were exceedingly kind, and supplied us with all the information in their power. The old oaken flooring in the entrance hall alone supplied manifest proof of antiquity. It was, however, evident that the house had undergone considerable alterations. It appears to have been partly rebuilt, as the stones and bricks in the wall seem to bear clear traces of this. Besides, two stones inserted in the front wall in the upper and newer portion bear the initials 'W. P.' (not V. P.), and the date '1726.' This date was more than

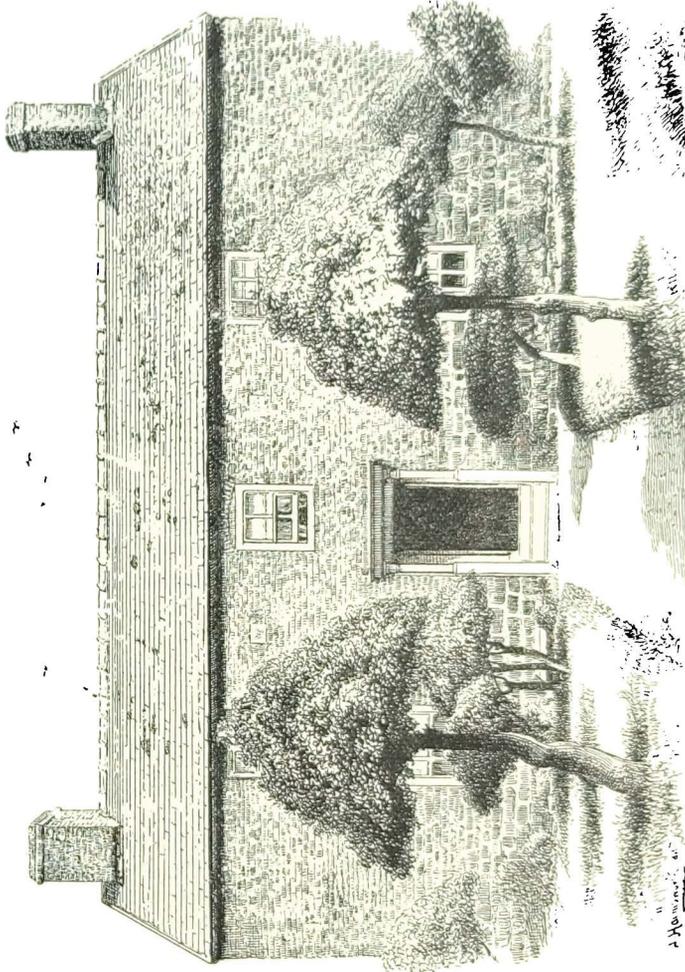
sixty years after the time that Vavasor Powell lived there. This building however, stands on the site of Vavasor Powell's house, of which a large portion undoubtedly still remains." Again, we are told: "Near the farmhouse, and in a wooded glen, through which a prattling brook runs along its stony bed, and skips over rocky ledges in its descending course to the valley



POOL USED BY PERSECUTED WELSH BAPTISTS IN THE SEVENTEENTH CENTURY.

beneath, a company of Baptists used to baptize when went to worship at Garth Farm. Here, too, in later days when persecution set in—in 1660 and subsequent years—they held their services. The accompanying illustration supplies a view of the pool as it now is, and practically as it must have been when those persecuted saints worshipped there. Very near is a green spot,

still surrounded by shrubs, where they used to partake of the Lord's Supper. The old path which led from the scene of baptism to that of communion may still be easily traced, although the green sward has long since overgrown it. There can be little doubt that Vavasor Powell was familiar with this spot and baptized here, as he lived for many years in the immediate neighbourhood,



HOUSE IN WHICH VAVASOR POWELL ONCE LIVED.

and was the great apostle of those days. It is still a charming nook, out of the world—a place that cannot fail to inspire worship in the devout heart; and as one stands upon this historic spot, one thinks of the feet of weary pilgrims that once stood there, but now that their journey is over and their sufferings past, stand free from all weariness on the Celestial Hills.”

THE BOOK OF JEREMIAH. Chapters xxi.-lii. By W. H. Bennett, M.A.
London: Hodder & Stoughton, 27, Paternoster Row.

THE earlier volume on Jeremiah in the Expositor's Bible, by the Rev. C. J. Ball, concluded with chapter xx. Mr. Bennett's work is, therefore, a sequel to it. We do not know why the whole book has not been taken in hand by Mr. Ball, but, whatever the reason, the readers of this supplementary volume have no ground of complaint. They will rather congratulate themselves and feel that they have secured a decided gain. Mr. Bennett is an acknowledged Hebrew scholar, well read in modern literature, with a vivacious and graphic style. He has the power which is so much appreciated in our day of making all his work interesting. Without attempting continuous exposition he brings the teaching of the book adequately before us, grouping the chapters under the headings of: I. Personal Utterances and Narratives; II. Prophecies concerning Foreign Nations; III. Jeremiah's Teaching concerning Israel and Judah, &c. His estimate of the character of Jeremiah is high, but not exaggerated. Two of the most interesting chapters in the book are those entitled "A Trial for Heresy," in which we have a vivid representation of the prophet and his contemporaries, and "Jeremiah and Christ," in which the typical character of the prophet is admirably portrayed. Two other chapters of marked interest deal with "The Rechabites" and "Baruch," the scribe, private secretary, minister, and, perhaps, biographer and editor of Jeremiah. The book teems with hermeneutical and homiletic suggestions.

MESSRS. W. BLACKWOOD & SON'S "Standard Edition of George Eliot's Works" (2s. 6d. each) is one of the choicest specimens of the printer's and binder's art. We have received *ROMOLA* (two vols.) and *SCENES FROM CLERICAL LIFE* (two vols.) "*Romola*" will always retain its hold on the public, because of its scholarly and lifelike discussions of the Renaissance and its marvellous portraiture of Savonarola. The deterioration of character due, not to a deliberate purpose of evil, but to a shrinking from everything unpleasant and a weak self-indulgence, has never been more powerfully portrayed than in the career of Tito Melema. *Romola* is a queen among heroines. It was in "*Scenes from Clerical Life*" that George Eliot first proved her genius for novel-writing. What incomparable pathos there is in "*Amos Barton*" and in "*Mr. Gilfil's Love Story*." "*Janet's Repentance*" is more complex, but then, at various points, the very spirit of the Gospel wells up in it and gives it an undying charm. Had this great writer retained her hold of evangelical principles, what a power she would have wielded!

WE cordially commend *THE EARLY DAYS OF CHRISTIANITY IN BRITAIN*. Being a Review of the History of the Early British Churches. By the Rev. Edward Compton. (London: F. Kirby, 17, Bouverie Street, E.C.) It is a small work, written with great care, candid and outspoken, and tears to shreds many of the Papal claims which have lately been reasserted with increased emphasis.

TWENTY YEARS IN KHAMA'S COUNTRY, and Pioneering among the Batawana of Lake Ngami. Told in the Letters of the Rev. J. D. Hepburn. Edited by C. H. Lyall. With Illustrations. Hodder & Stoughton.

THERE is a widespread and special interest in this volume at present, because Khama himself, with two other South African chieftains, is in this country to protest against the handing over of the Bechuanaland Protectorate to the Chartered Company, a mission in which we heartily wish him success. He has proved himself, during a long series of years, and amid much commotion, a true friend and faithful ally of Great Britain. To his own people he has been an indisputably good ruler. Fifteen years ago, in reviewing ten years' progress, Mr. Hepburn gave the following description of his character, which we quote because, in addition to its estimate of Khama, it shows very clearly the nature of Mr. Hepburn's own work, and furnishes an indirect, but powerful, answer to the current criticisms of missionary work among the native tribes :—

“For a long time Khama's position was one of conflict. He had the old heathen element against him again. He had to fight against a class of traders who, as he said, ‘trod his laws under their feet because he was a black man.’ Finally, he had to hold his own against the trek-Boers who came out of the Transvaal, and at one time threatened to take possession of his country. Then there have been the Matabele—who are a standing menace—and a most severe famine, to increase the burden of his government of the tribe. I know no other Interior chief who has even *attempted* the half that Khama has *accomplished* in the advancing of his people towards the goal of civilisation. He has not only stopped the introduction of brandy into his country, but he has stopped his people from making their own native beer. He has not only put an end to rain-making, and introduced Christian services in its place, but he has put his foot down firmly upon their time-honoured ceremony of circumcision. He has not only made a law against the purchase of slaves (Masarwa or Bushmen), and declared himself the Bushman's friend, but he has abolished the *bogadi*, or the purchase of wives by cattle, and introduced the law of marriage from free choice, at an age when young men and young women are capable of forming such an attachment intelligently. Out of the ruins of anarchy, lawlessness, and general disorder he has been building up law, order, and stability. His people are living in peace, his fields are laden with corn, the white man's home is as sacred as in his own country, and a purer morality is growing up from day to day. It will, of course, require the growth of many, many years before it attains to the beauty and strength of our own high standard of Christian morality; but, contrasted with the past history of life at Shoshong, there is a light and glory lying along the hills, which is as surely the work of God as is the light and glory which bathes our own beloved, happy, Christian England. Long may such work continue, far may it spread, and rich will be the blessing to England, to the rising Colony of South Africa, to the aboriginal tribes, and to the Church of God.”

As to Mr. Hepburn himself, he is described in the Minutes of the London

Missionary Society as a man "of saintly spirit, simple as a little child in his faith and in his unworldly life, fearless as one of the old prophets in his exposure of wrong, and in his uncompromising maintenance of the sovereign rights of the Lord Jesus Christ." He, indeed, speaks of himself as "a worker whom the Lord has seen fit, in His infinite goodness, to bless; but I am not, nor do I claim to be, one of those who can write so as to interest the home churches in my work." But this is a lowly estimate, belied again and again in the letters here collected. The *Cape Times* more accurately said that the MS. of these letters, if published, would make "the most valuable of all our works on European influence on native tribes." The book is a real addition to our missionary literature, demonstrating in a most convincing style the power of the Gospel as a civilising agency. The transformation of the Bamangwato tribe from their degradation and vice is nothing short of marvellous. In these days, here, as in so many other places, the work of the missionary and philanthropist is endangered by the traders who introduce brandy and other vile and adulterated spirits without regard to anything but their own profit. If the blind and supercilious critics who recently aired their crotchets before the British Association of Science would allow themselves to read a book like this it would surely put them to shame. The illustrations in the book are a great help to the interest of its readers.

RELIGIOUS TRACT SOCIETY'S BOOKS.

LAMPS OF THE TEMPLE, and Other Addresses to Young Men. By the Rev. H. R. Reynolds, D.D. (3s. 6d.) This volume, which among the books of the day is as one in a thousand, will perhaps be prized most of all by ministers and students for the ministry, as most of the addresses in it were delivered by Dr. Reynolds at the commencement of successive sessions at Cheshunt College, at the ordination services of his students, and on other public occasions of a similar character. Those who are at all acquainted with Dr. Reynolds need not be reminded of his fine spiritual insight, of his varied intellectual culture, and of the stateliness of his style. The addresses are not of the class which when once read are done with; they will be consulted again and again, and become to all who can appreciate them a valued possession. When we read them we are indeed on holy ground, not in the outer courts of the Temple, but in the very presence of the Shechinah and in full view of the glory of the Lord.—FOR THE GOOD OF THE HOUSE, and other Temperance Readings. By Charles Courtenay. Will be of great service at temperance meetings, mothers' meetings, and other similar meetings, as well as for home use in cottages, &c.

—THE WILL OF GOD: What it is, and How to do it. (1s.) By the Rev. John P. Hobson, M.A. Is a devout, popular, and brightly illustrated treatment of the central duty of all Christian life, that of doing and bearing the will of God.—In the Present Day Primers are now included THE PLANTS OF THE BIBLE, by the Rev. George Henslow, M.A., F.L.S., and A PRIMER OF HEBREW ANTIQUITIES, by Owen C. Whitehouse, M.A. (1s. each.) The purpose of the works is sufficiently indicated by their titles. Though they are but small, they embody the results of extensive investigation, and are thoroughly up to date. They will aid an intelligent study of the Bible.



*London Stereoscopic Company.
(Permanent Photo.)*

*From a Photo by Walton Adams,
Blagrove Street, Reading*

*Yours ever faithfully,
E. West.*

THE
BAPTIST MAGAZINE

NOVEMBER, 1895.

THE LATE MR. EBENEZER WEST.

ALMOST without exception our frontispiece has been a photo of a living man. The one which now appears is the likeness of a distinguished member of the Baptist denomination recently deceased. Mr. West passed away, in the eighty-second year of his age, on Thursday, the 11th of July. The event was sudden, though not unexpected by his family and intimate friends. Of a strong and vigorous constitution, he had through life enjoyed robust health. On the day before his decease he attended to his usual correspondence; and at nine o'clock in the evening was engaged in reading his Greek Testament. He was himself fully aware that death might occur as suddenly as it did. Yet he knew that having lived in Christ, and to Him, to die was to enter into life eternal.

Mr. West was born in London in the year 1814, and was the eldest son of the Rev. Ebenezer West, a Baptist minister, who, while our friend was quite a lad, took up his residence at Chenies, in Buckinghamshire, where he opened a school. At that time the old universities were closed against Dissenters, and the London University had not yet been instituted. The son, therefore, was sent to a school, famous in its day, at Totteridge, where he received an education that laid the foundation of future studies, so that he became an excellent linguist, and kept up his interest in, and love for, the classics and general literature until his death, reading Greek and Latin, and at least four of the modern languages, with ease and enjoyment.

In consequence of the failing health of his father, Mr. West

came home to assist in the school ; and, on his father's death, took its entire management at the early age of eighteen. Soon after he removed to Amersham, and carried on the school there most successfully till 1861.

Amersham School had now become an important educational institution, and aspired to rival the most eminent Nonconformist and endowed Grammar Schools of the country. Mr. West was thus encouraged to erect the spacious premises known as Amersham Hall, in Caversham, near Reading. They are a noble monument to the educational ambition of our deceased friend, as eminently adapted in all their arrangements as they are architecturally beautiful as a school residence for a hundred pupils, this being the number within a fraction—sometimes over—which for many years occupied them. The gardens and grounds are of commensurate dimensions. Through the former was a rosary, 70 feet in length, with this queen of flowers trailing in luxuriance over archways of wire ; the latter supplied an ample cricket and bowling green, while spacious paved playgrounds were provided near the school-house for athletic exercises, and a swimming-bath at least 200 feet square. The grounds in front of the residence are beautiful, with a fine arrangement of stately conifers and ornamental shrubs, every one of which was planted by our friend.

Not a few of Mr. West's pupils distinguished themselves in after life ; among them Sir Andrew Scoble, Mr. H. H. Cozens-Hardy, Q.C., Mr. Augustine Birrell, Q.C., Sir Wm. Ingram, Bart., Mr. S. P. Winterbotham (former Secretary of the Home Department), his brother, the late Mr. A. B. Winterbotham, Mr. J. A. Duncan, Mr. T. Bayley (all of whom have been members of Parliament), Sir Henry Peto, Mr. A. H. Stokes (the Recorder of Reading), Prof. Gotch, D.D., F.R.S., Prof. Whitehouse, Prof. Gould, Mr. A. H. Pearce Gould, Dr. Skerritt, and the sons of the Rev. Jno. Aldis, formerly of Reading.

Mr. West resigned the head-mastership of Amersham Hall School in 1876. His only son, Mr. Alfred S. West, of Trinity College, Cambridge, and Fellow of University College, London, then carried on the school efficiently until 1892.

On the retirement of Mr. Alfred West's father, a scholarship of £30 a year was founded by the " Old Boys " in recognition of his

services to education. This was done at a numerously attended gathering of them, many of them with their wives—a gathering commemorated in a splendid photograph, in the foreground of which appear Mr. and Mrs. West, his son, and his son's wife and children, Mr. West's daughter, and an old and faithful servant, still living, for whom Mr. West did not fail comfortably to provide.

The words of the Rev. Peter Robinson, one of "the Old Boys," who delivered the memorial sermon in Caversham Free Church, are a beautiful testimony to what Mr. West was to his pupils. Speaking of himself and his fellows in the school, he says:—"Spiritual starvelings many of us would have been had he not fed our weakness with his strength; nor would we have attained to such measure of uprightness as we have apart from the support of his blameless life and robust character. His influence for good, who can gauge it? I have come into contact with many of his scholars holding positions of prominence and trust. In nearly all of these I have traced the master's hand, and in most, no faint reflection of his deepest convictions and sterling character. They owe what they are to what he was."

Mr. West married at an early age. The writer remembers his beloved wife as one of the sweetest and most gentle spirits he ever knew. To her husband, through her life, she was a solace and a strength, while her loving spirit and discreet domestic management contributed in no small degree to make the institution such as it was.

Released, on his retirement, from the daily routine and responsibility of the High School of Amersham Hall, Mr. West gave himself unreservedly and enthusiastically to the work of popular elementary education, and was elected on the Reading School Board when it was first instituted. He remained a member for twenty years, during the greater portion of which he was Vice-Chairman. The magnificent Board School-rooms were mostly built after plans which he had suggested; and in their working and success he took the liveliest interest. It was the privilege of the writer on many occasions to accompany our friend on his visits to these schools, and it was beautiful to note the confidence and affection with which the teachers regarded him. They looked upon him as

their wise and sympathising friend and counsellor—an estimate which his acts of generosity, and the wisdom of matured age and experience, fully justified.

Nor were the elementary schools the only sphere in which Mr. West sought to advance the cause of education. He was a member of the Council and of the Executive Committee of the University Extension in Reading, and regularly attended the meetings. When the Council decided that the College should be incorporated, he was first to send a donation of £50 to qualify for a life governorship; and only a few days before his decease he forwarded a cheque for £5 as a prize, to encourage the elementary teachers in the study of botany. Our friend was also an energetic member of the Committee of the British and Foreign School Society; and so eminent were his services in establishing its Training College in its present commodious premises, that in the entrance hall of the institution a brass plate was erected as a testimonial to them.

But if Mr. West through his life was the *schoolmaster* and the *educationist*, the principles that governed him were those of the man of God, consecrated to His honour and to the promotion of the highest welfare of his fellow-men. He was, in every sense, socially and politically, the Christian patriot. The distinctive truths of the Gospel of Christ formed the basis of his character, and uniformly ruled in every relation. While liberal in his sentiments towards other Christian denominations, he was, not only by education, but by personal conviction a Baptist, and never for a moment compromised that conviction. To our Baptist institutions he was a generous contributor. His liveliest interest, however, was evinced in the church at Caversham. Through nearly all the years of his residence there he was a member and a deacon. During the period of his head-mastership of Amersham Hall the whole school, pupils and assistant masters, attended public worship with him; for it was his rule that where he worshipped on the Lord's Day, there they should. And an inspiring sight to the preacher it was to look down from the pulpit, as the writer has occasionally done, upon this goodly company of intelligent lads, who formed so large a proportion of the congregation.

The spacious and beautiful chapel in which the church assembles, as also the smaller one in which it formerly gathered, were mainly built by Mr. West's benefactions. After the erection of the larger, the smaller one was utilised for a British School. This our friend liberally supported, some years at a personal cost of not less than £80.

Mr. West's last munificent gift to the church at Caversham was that of the minister's manse, a residence which he built at a cost of no less than £1,000. It was the joy of the writer and his wife to be present at the meeting of the church when acknowledgment was made of this gift by the presentation of a splendid candelabrum, which no doubt will be cherished by his children and grandchildren, along with many other beautiful memorials. It is due, however, to the departed to say that all these deeds of faith and love, and others innumerable, were done with a reticence and modesty which strikingly exemplified the words of our blessed Lord: "Let not thy left hand know what thy right hand doeth." But it is specially due that the praise and glory of the grace which moved our dear departed friend to do them should have some brief record even on earth, while we know, best of all, that his *record is on high*.

D. J. EAST.

THE GREEK TENSES IN THE NEW TESTAMENT: Their Bearing on its Accurate Interpretation. With a Rendering of the Gospels, and Notes. By the Rev. P. Thomson, B.D. Edinburgh: J. Gardner Hitt, 37, George Street. Price 4s. 6d.—Mr. Thomson's scholarly treatise will be specially appreciated by students who are familiar with the original language of the New Testament, though it is thoroughly adapted to English readers. The rendering of the tenses, especially in the Authorised Version, is too much a matter of haphazard, or, at least, does not follow any rule of rigid accuracy. The Revised Version is much more correct, and many of its changes, though apparently slight, are of vital importance. Mr. Thomson gives us a new translation of the four Gospels, in which he carries out the principles of the Revisers more thoroughly than perhaps they were at liberty to do. Consequently, for the purposes of interpretation, his work is more valuable. In his Introduction he describes at length the "force of the tenses," and explains the method on which his work has been carried out. Students of the Gospels should have this book always at hand. It will be fruitful in seed-thoughts.

THE PERFECT LAW OF LIBERTY IN ITS RELATION TO INDIVIDUAL CHRISTIAN RIGHTS AND OBLIGATIONS.

THE solidarity of the Christian Church resolves itself very much into the question of personal liberty. What is the position of every Christian man, in relation to every other Christian man, with regard to this subject? Are there in the Christian Church certain brethren or orders of brethren so placed by the Great Head of the Church as to be entitled to claim and exercise authority and control over the opinions and belief of their fellow-Christians? The question is not whether there are men who actually *do* claim such authority, but whether they do so on grounds justified by the teaching of Christ and His apostles?

The significant synonym for the Gospel employed by James ought to afford us some guidance in considering this question. He describes the Gospel as the "Perfect Law of Liberty." That the Gospel is a law is the first thing that strikes one in such a description. Nothing less could be claimed for it, for it reveals the mind and will of the Great Lawgiver, and it carries with it all the authority of law. It is binding as a law on all its recipients, and its requirements are enforced by all the solemn sanctions of law. It is, at the same time, what can be said of no other law, a perfect law; perfectly representing the will of the Supreme Ruler; perfectly adapted to all the ends for which it has been promulgated; and, indeed, so perfect as to admit of no improvement; and, what may at first sight appear as inconsistent with the idea of law, the Gospel is the "Perfect Law of *Liberty*." It shows how true liberty has been purchased for us; it proclaims liberty to all who will accept it, and secures liberty to all who will obey it. Under it Jesus Himself becomes the Great Liberator. Almost with the same breath in which He says, "The Truth shall make you free," He declares that, "If the Son make you free, then shall you be free indeed." But is this freedom the common inheritance of all believers in Christ, or is there ground for holding that there is to be a restriction of it to certain orders or classes of men in the Church? The question is a vital one, and no one

should be satisfied till he reaches a satisfactory Scriptural answer to it.

There is danger, however, of falling into confusion on this subject. We read and hear much about "liberty of thought," as if there really existed such liberty. Thought, as we all know, is governed by laws which no intelligence, human or divine, can alter. You have no liberty to affirm that black is white; or that six and six are thirteen; or that two parallel lines are sure to meet if you only continue them long enough. A man's thinking is really the most solemn thing he ever engages in. It is one of the principal elements in the formation of his character; it goes far towards making him what he is, and what he is to be for ever. No man is free to think just as he likes. The only liberty to be claimed for thought is absolute freedom from all *authoritative* dictation from *without*. Then it is easy to fall into serious mistakes regarding "liberty of conscience." Is there any such liberty? Few could erect a higher standard for conscience than Bishop Butler, yet he concedes to it no more than magisterial functions; and surely the office of the magistrate is rather to enforce the law than to make it; and he is himself bound by the very law which it is his duty to administer. Conscience has been called the voice of God in the soul. If it be so, all we have to do is to listen to that voice and obey it. Alas for us if we claim a right to palter with or disregard its dictates! But here again the perfect law of liberty comes in to guard us against all external authority. No man, be he pope or priest, has a right to violate the sanctuary of my conscience, to interpret that law for me. Nor yet has any man's conscience liberty to justify him in wrongdoing, or to acquit him of the obligation to do what is right. Liberty of conscience can only be secured by obedience to its own laws, which are the laws of God written on the heart. The violation of those laws is the abrogation of all true liberty, and submission to a state of bondage and slavery.

"Liberty of speech" is, of course, a right which every man ought to claim. All depends upon the meaning we attach to that right. For all true Christian teaching reminds us that no part of our conduct comes under the mandate of more rigid laws than the words we utter. Our Lord teaches us that a man's words

are to the man what the fruit of a tree is to the tree. They are a part of the man himself, and reveal his real character to others, just as the fruit reveals the nature of the tree that bears it. Hence the awful dictum: "By thy words thou shalt be justified, and by thy words shalt thou be condemned." And Milton's scathing sentence applies to not a few in our day: "Licence they mean when they cry liberty; for who loves that must first be good and wise." My liberty of speech is fenced round in every direction by the laws of justice and prudence, of truth and of love. It is only from all *social, civil*, and ecclesiastical authority that I can claim liberty for what so often betrays itself as a rebellious power.

The action of the law for which I am pleading is strictly reciprocal and mutual. I am bound to concede to another all the liberty I claim for myself. I must not allow any difference of opinion between us to arouse my anger or to qualify my affection; for it is just here that persecution takes its rise. If I am angry because I cannot dominate the thoughts and beliefs of my brother, I have done him a wrong already, and have committed myself to a position and put myself in a temper to do him greater wrong. We all have a pope in ourselves; and the sooner we get him out the better; for, as long as we cherish him, we are entertaining a more dangerous enemy to the cause of truth and justice than that ancient and presumptuous brother can ever do who is enjoying so happy an incarceration amid the splendours of the Vatican in Rome.

The law of Christian liberty which I have tried to develop strikes at the root of the whole Papal system. Popery systematically ousts the authority of Christ in His Church, putting an ignorant and sinful man on His throne. The Pope becomes the only freeman in the Kingdom of God; nor is his the liberty of a mere man, but of the Lord Himself. "He, as God, sits in the temple of God, showing himself that he is God." The chair of St. Peter is nothing less than the throne of the Eternal, the daring usurper arrogating to himself absolute power over all souls, all monarchs, and over all the nations of the earth.

But Popery itself is hardly more opposed to the perfect law of liberty than the existence of a dominant hierarchy in the Church of Christ. For what is a hierarchy but a body of *quasi-rulers*

claiming a right to subordinate the sentiments and faith of all their fellow-Christians to their own, and that in utter defiance of the Lord's injunction to call no man master—because One is our Master, who is in heaven, and we are all brethren. Closely allied to the lofty claims of these would-be supreme rulers in the Kingdom of God is that Sacerdotalism which is again lifting up its head and walking abroad amongst us with all the effrontery of the Middle Ages. Young men, scarcely more than fledglings from the universities, and older men, who ought to know better, are seeking to thrust themselves in between God and our souls, and presuming to exercise priestly functions on behalf of, in many cases, better Christians than themselves. The self-conversion of so many of the clergy of the Established Church into Romish priests, which is growingly the rage of the day, is one of the deepest ditches into which they and their deluded dupes could ever be doomed to stumble. The tendency—and perhaps the intention—of this movement is to relieve the so-called laity from all sense of responsibility with regard to the truth and their duty to God, and to erect round themselves, as a sacred order, a wall of separation, which shall guard them against all free contact and sympathy with their fellow-men. To some of us it is as hateful as it is ominous to see how many of these men are assuming the garb and plagiarising the appearance and manners of Roman Catholic priests. They seem to be changing their garments on the way to Rome, so as to cause the less surprise, and to feel all the more at home when they get there.

There is one thing more that stands in direct antagonism to the supreme authority of Christ's Perfect Law of Liberty: I mean the alliance of the Christian Church with the civil power. That alliance introduces a dual authority into the Kingdom of Christ, and has never failed to subject the spiritual to the secular. But worse than that, if possible; for so far forth as the State connection exists, the Church *ipso facto* ceases to be the Church of Christ, having entered into an adulterous relation with the kingdoms of this world. The most feasible defence of a State Church, as it appears to me, is that advocated by Coleridge, which makes the civil and ecclesiastical spheres conterminous; the Church being the State on the secular side, and the State being the Church on

the spiritual side. Whether such a condition of things may become possible in the distant Millennial future, I do not undertake to predict; but to hold it as a reality in the present corrupt state of the world would imply a confusion of ideas with which one would not willingly tax the most ignorant.

But there is another aspect of this question of Christian liberty which we may be in some danger of overlooking. I mean its bearing on the spirit of *Sectarianism*. It is most difficult to exorcise that evil spirit of Romanism which has so long possessed and cursed large portions of the professing Church. There is too much of the trail of that serpent over us all. It is a part of our old nature which calls for severe repression. The "right of private judgment" may be so interpreted as to lead a man to assume that he has a right to deprive everyone else of that right; and to regard and treat all as heretics who cannot fall in with his conclusions. We need not go far to discover much of this overweening spirit in the manifold divisions of our own day. Zeal for truth, as truth, is an excellent thing; but zeal for one's own notions or party may close one's eyes to the truth on the other side. God has given us two eyes that we may be able to see both sides of an object; but if we persistently close one eye, we can never be sure that our judgment is a correct one. There seems to me to lie deep down in the real sectarian spirit a taint of that perverted self-love which weds a man more indissolubly to his own and his party's dogmas than to Divine truth itself. Allegiance to the Perfect Law of Liberty would defend us against, or deliver us from, this infirmity. In the very protest against Sectarianism, however, there lurks a danger. Have not the last fifty years gone far to prove that the most earnest, and I may add the bitterest, protest against the sects has not only given birth to the very narrowest of the sects, but has split up that sect into so many sub-sects that it is almost impossible to keep pace with their divisions? If the Perfect Law of Liberty should ever obtain due sway it will lead us to embrace in the bonds of a common brotherhood all, of whatever sect or party, who, under the influence of the One Spirit, trusting in the One Saviour, look up to the One God, with the joyful cry, Abba Father!

There is a point on which, however, I should be very sorry to be

mistaken. I am no advocate of a unity springing out of compromise. My plea is for a unity springing out of truth and the love of truth. To me there is something that sounds namby-pamby about the phrase "agreeing to differ." Why should we not agree *although* we differ? In the matter of our difference we can never agree so long as we differ, however we may whittle away the difference between us. But may we not tolerate each other, and find the point of union there? No, for heaven's sake, don't let us tolerate anyone, or allow anyone to tolerate us. The power that has a right to tolerate has a right to persecute; and the days have been when that supposed right was very freely exercised. Until we recognise the great fact that all true believers are equal in the sight of our common Father, we shall never allow His Perfect Law to have its due place in His Kingdom.

What, then, is our hope for the future? Our hope is derived from the conviction that the day is coming when all true and earnest Christians will increasingly perceive that the real and abiding union of the Church must be the upgrowth of the liberty with which Christ is making all His own people free; and that that liberty will be the golden fruit of that Perfect Law of Liberty under which the Lord Christ places every soul that entrusts itself to Him. Within the realm governed by that law all are free, and equally free. Without it, boasted liberty is but bondage, however men may love and hug their chains. But our law is as rigid as the laws that control the motions of the stars in their courses; and universal obedience to it would result in a unity as free and harmonious as we behold with so much delight in the glorious panorama above.

JOSEPH DREW.

THE SOUL WINNER; or, How to Lead Sinners to the Saviour, by C. H. Spurgeon (London: Passmore and Alabaster), consists of lectures delivered to the students of the Pastors' College, and various addresses to Sunday-school teachers, open-air preachers, and ministers of churches, all bearing upon what Mr. Spurgeon termed "that most royal employment, the winning of souls." The volume is largely a transcript from Mr. Spurgeon's own experience, full of fire and unction, stimulating to Christian workers in an uncommon degree, and calculated to deepen and intensify the spirit without which there can be no success in this most important work. A legacy so precious can only be received with fervent gratitude.

CHRISTIAN LEVERAGE FORCES.

THERE are many evidences of Christianity besides those derived from New Testament facts. Not the least of these is its relation to moral forces. More than any other religion Christianity creates and demands morality. It creates moral character by its presence, and demands moral conditions for its existence and growth. This is emphatically a Divine *note*. Nothing—not even miracle—can be a greater proof of supernatural origin and authority than this inspiration and requirement of a high moral ideal in the individual and in society; this growing identification of Christianity's progress with *moral* progress.

There is no more striking exemplification of this than the increasing power of Christianity to "convert" secular life and institutions, as completely as individuals, from evil or merely human to moral and spiritual character; to convert them, like men, to itself. This power to *Christianise* the secular, to evolve from it active moral forces, belongs to Christianity alone, and lifts it immeasurably above all other faiths as an instrument of human welfare. Its extent is as great as human life. Evil excepted, there is not an element or phase of existence that may not be thus "converted" from a prejudicial to a beneficent agency. All secular things may be transformed from diabolic forces, scattering "firebrands, arrows, and death," to *Christian leverage forces*, storing and concentrating moral energy for the restoration and elevation of mankind.

It is impossible to estimate the moral force which might be derived from secular things were this power of Christianity duly operative. What an amazing leverage for good, which is now lost might in that case be derived from the spheres of literature, science, art, commerce, amusements, and law. All these spheres, as Dr. Washington Gladden has pointed out in "Tools and the Man," are to be Christianised; "the sentiments, theories, customs, institutions, laws, and governments of the people are to be penetrated with the Christian spirit, founded on Christian principles, ruled by Christian law." In these changes this writer sees as clear an evidence of the genuineness of Christianity as in its conversion

of men. "To my own mind," he says, "the conclusive evidences of the truth of Christianity are found in the social movements of the world about me. . . . It is not a remote or dubious inference that the regeneration of the individual and the regeneration of society are co-ordinate interests, that the one cannot be secured without the other; . . . that we are to labour as constantly and as diligently for the improvement of the social order as for the conversion of men." And Dr. Gladden goes on to remark on the importance of preserving "the equilibrium between these two kinds of activity." "We are called to convert men, and we are called at the same time, and with equal authority, to furnish them a Christian society to live in after they are converted."

What encouragement and stimulus we receive in this endeavour to apply Christian principles more directly to secular things, from the survey of what Christianity has actually accomplished! Take, for example, the field of literature. What an amazing moral force has been developed through the application of Christian principles to the writing of books! Christianity has, in fact, snatched the printing press from the devil's grasp—would it were wholly freed from it—cast out the evil spirit that would have prostituted literature to man's destruction, and, clothing it with the garments of justice, truth, and love, sent it forth as a messenger of blessing to the ends of the earth. Science, too, religiously intractable as it sometimes seems, and though often paraded as the sworn enemy of the Christian faith, has proved, when rehabilitated by Christian intelligence, one of the most powerful aids in sustaining and elevating religious life. How Science has shattered the superstitions and prejudices which kept Christians in bondage to "the letter," obscuring the light and silencing argument in the presence of the doubter and the sceptic! What a marvellous hold, too, Christianity has taken of Art, and how wonderfully it has enlisted it in the highest service of mankind! Despite the superstition and falsehood—falsehood to artistic truth as well as to Christian teaching—by which, under the influence of Romanism, the culture of Art has been marred, how much it did, in the Middle Ages, through the Christian sentiments it embodied, to lift men above the sensual and sordid! How even Protestantism has been touched to a deeper reverence, and lifted

to a nobler thought, by the great masterpieces which devotion to Romanism evoked—the Madonnas and frescoes of Raphael, the sculptures and frescoes of Michael Angelo, the masses of Mozart! And as Art continues to grow more genuinely Christian through the infusion of purer ideas, there is no limit to the service it may render to the cause of morals and religion. Every reader of Ruskin will remember how luminously he has expounded the moral side of Art; how “in these books of mine,” as he says, “every principle of painting is traced to some vital or spiritual fact,” and how his preference for one school of architecture over another “is founded on a comparison of their influences on the life of the workman.” No one has more eloquently insisted on the vast *leverage force* in true Art; on the power of the God-inspired artistic faculty to elevate mankind morally and religiously.

The power of Christianity to evoke moral forces from institutions as well as men might be abundantly illustrated in the realms of Commerce, Amusements, and Law. Nothing can be more important to society than the complete Christianisation of the first of these spheres. Its dominant secularity, its sordid temptations, its absorbing interests, combine to render it, when uninfluenced by Christian principle, a profound social danger, and its moral purification and elevation a pressing social need. But Christianity has not shown herself unequal to the task. The contrast between commerce in Christian and in non-Christian countries—much as there is, in the former case, which calls for reform—is sufficient to show the revolution which Christianity is capable of working in its spirit and purpose. Were it otherwise, Christianity must indeed, as Dr. Gladden says, be pronounced “a failure.” But the very corruptions of commercial life only make the vitalising energy of Christian principle in connection with it more marked. Nowhere does this re-act with greater force on character and society than in business circles. Both the number of persons engaged in commerce, and its intimate association with every other sphere of work, give to its ethical redemption, which Christianity is working out, an incalculable importance and value, as regards the higher not less than the lower interests of mankind.

Amusements show, if possible, a still deeper need, in the interests

of morals, for the uplifting power of Christianity, and certainly not an inferior capacity for responding to it. Tending, as they do, in their superficial forms, even more than commerce, to detach the mind from moral obligation, the call for their Christianisation is most emphatic. If Christianity were unequal, even in this sphere, to the ultimate ejection of evil and the evolution of good, doubt would necessarily be cast on its Divine authority and power. But even here, though the progress has been slow and discouraging, enough has been done to show that without resorting to Puritanical restraint, Christianity can so temper and rationalise amusements, free them from every element of impurity, vulgarity, and irreligion, that they shall contribute a distinctly recuperative and invigorating moral energy to the individual and the community. In semi-private ways, especially amongst poor children, this has been amply demonstrated, but we have yet to learn, by a closer contact between Christianity and public amusements, the salutary moral forces stored up in this sphere which the former is destined to evoke, and he is indeed a benefactor to his race who helps to elicit them.

Nor has Law remained untouched by Christian sentiment and principles. Slowly but surely the legal injustice and iniquities of the past have been either abolished or approximately assimilated to the Divine commands, to meet which fresh legislation is ever being demanded and introduced. The legal *chaos* has not, however, become a *cosmos*. It would be easy to point out instances showing how far English law is from being Christianised. To take one branch alone, that of our Bankruptcy Laws. The Inspector-General in Bankruptcy has spoken in strong terms in his report for 1892 of the way in which our present law favours criminality, being, in some respects, less stringent than that of continental countries. Persons chargeable with fraudulent breach of trust, for instance, are still unpunishable with imprisonment by the authorities. The fact that they are so punishable only by the persons defrauded is, in the Inspector's opinion, seriously calculated to defeat the ends of justice. If, on the contrary, the Acts were amended on this point—brought, we may say, more into harmony with the dictates of Christianity—many fraudulent cases, he thinks, which now go unpunished might be effectually dealt with. Similar criticisms have

often been passed on our criminal procedure and commercial legislation. If the agency which is the very foundation and bulwark of our social life be not permeated with the Christian spirit, little hope of its prevalence can be expected in other spheres. But if Law, with its authority and influence, be Christian, what moral triumphs may we not hope for? Happily, there is evidence that in this, as in other directions, the development of the *leverage forces* of Christianity is only a work of time. Says Dr. Gladden, "Our laws are to be Christianised; the time is coming when they will express the perfect justice and the perfect beneficence of the Christian law."

The closer we look into history, the more conclusively does the capacity of Christianity for pressing secular agencies into its service for the good of man attest its Divine origin. We may differentiate Christianity from its corruptions and from false religions by this simple test. What a contrast Christianity presents with all other forms of religion in its relation to morality! While these depend for their influence over secular life on what is false or formal, the Christian faith relies on what is pure and true. We have only to look back, or, alas, to look around in other lands, to see that non-Christian religions and the Greek and Roman superstitions, instead of lifting society out of the mire of sin and evil, have positively sunk it deeper therein; that to their *religion* nations have not seldom owed their degradation and ruin. The ancient heathenisms, as we know, positively encouraged the grossest vices. Even the grand Eastern faiths have been propagated chiefly by war and superstition, while Romanism and the Greek Church ostentatiously proclaim their dependence on human power. There have been times, it is true, when unjust aggression and persecution have been perpetrated in the sacred name of Christianity, but no warrant for this can be found in its teaching. Apart from Christian influences, society never has reached, or can reach—whatever its civilisation or intelligence—a true moral ideal. But let these have full scope, and every secular good is augmented; every secular evil, physical, mental, industrial, is checked and subdued. Such is the Divine quality of Christianity, that it even conforms to its spiritual ends forces and agencies—persecution, scepticism, controversy—that are arrayed against it,

and compels them to subserve the cause of humanity, truth, and righteousness.

But powerful as Christianity is in evoking moral forces from secular things, it cannot do this apart from human instrumentality. Of the three agencies necessary for this work, God, truth, and human effort, the last is the only doubtful factor. God is ever working providentially and by His Spirit; His truth is imperishably the same; it is our fidelity and earnestness—that of individual Christians and the Church—that alone remain uncertain. If there be—as, alas, there is—deficiency in the *Christian leverage forces* moving society to-day, the fault is ours. We have not adequately infused into the secular the principles and spirit of Christianity. Yet this is a case in which everyone may do something; may help, by personal fidelity and influence, to bring these two spheres together, and thus evolve from secular things that moral *leverage* indispensable for carrying society onwards towards the realisation of its grand ideal—that

“ One far-off divine event,
To which the whole creation moves.”

CHARLES FORD.

COLLEGE SERMONS. By the late Benjamin Jowett, M.A., Master of Balliol College. Edited by the Very Rev. the Hon. W. H. Fremantle, M.A., Dean of Ripon. (London: John Murray, 50, Albemarle Street. Price, 6s.)—In his last message to his College, when he was unable to preach, the late Master dictated the following words:—“It has always grieved me to see how many lives have been wasted at Oxford, and how much more might have been accomplished by us all. The waste is caused by want of energy and industry, and by ignorance of the world. Most of us have been wanting in the clear desire and wish to serve God and our fellow-men. At the critical times of life we have not done justice to ourselves. We have not tried enough to see ourselves as we are, or to know the world as it truly is.” The thought to which these noble words give utterance was more or less continually with him, and hence in his sermons there is nothing weak or commonplace. We see throughout the presence of a high ideal of thought and life, a genuine sympathy with the young, revealing itself in a passionate desire for their moral and spiritual perfection. The great scholar, who was at home with Plato, found a still more congenial theme in discoursing on Christ and the life to which He summons us. These sermons are the more effective because of their philosophical tone and their breadth of culture. They are of the class that make strong men.

THE AUTUMNAL MEETINGS AT PORTSMOUTH.

THE meetings of the Baptist Union at Portsmouth during the first week in October were successful and inspiring to a very gratifying degree, and have left behind most pleasant and helpful memories. Many causes contributed to the enjoyment of the visitors. For one thing the weather was exceptionally fine, and those who recognise how much fitness for mental and spiritual work depends upon physical conditions will readily understand that the most earnest men cannot fail to be influenced by bright skies and fresh sea breezes. Then the hospitality rendered by the friends at Portsmouth, in which all sections of the Church had a share, was warm-hearted and generous. The manner in which the onerous task of making arrangements for the entertainment of more than 800 ministers and delegates was accomplished deserves the warmest recognition. The magnitude of the work involved may be estimated from the statement of Mr. Whitley, the energetic and genial secretary of the local committee, that he had posted more than a thousand letters and had received a much larger number. The success of the meetings was also helped by the fact that Portsmouth possesses a magnificent Town Hall, which was freely placed at the disposal of the Union for the larger gatherings by the Mayor and Corporation of the town. On this head a word of cordial thanks ought to be spoken for the efficient help rendered throughout the week by the Temperance Choir Union, under the leadership of Mr. W. E. Green, who not only led the psalmody at the great public meetings, but gave some well-chosen selections of vocal music.

The opening meeting on Monday evening was a fine beginning. Refreshments were provided from five o'clock till seven for the arriving delegates in the luxurious ante-rooms of the Town Hall, affording a pleasant opportunity for greeting old friends and making new ones. The public meeting on behalf of Home Missions and Church Extension commenced at seven o'clock, and the sight of the crowded gathering in the magnificent hall, which has sitting accommodation for 1,700 persons, and is brilliantly lighted by electricity, was very impressive. The chair was

occupied by the Rev. Charles Joseph, pastor of the church at Lake Road, who had a most enthusiastic reception, proving how deeply his brethren throughout the country sympathise with him in the trouble and anxiety he has endured as the consequence of his outspoken denunciation of the drink traffic. We congratulate him on the fact that the fund raised to cover the liabilities incurred in consequence of the lawsuit instituted against him not only reached the required amount, but was sufficient to provide a personal testimonial and leave a surplus over for the local charities. The first address was delivered by Mrs. Bonwick, who spoke with much earnest feeling on "The Evangelisation of the Villages." The Rev. J. H. Shakespeare followed with a telling speech on "Some Conditions of Social Progress." Mr. Shakespeare has strong convictions as to the necessity of Church Extension in the large towns, and his speech had the old ring on this point. The burden of it was: "If we are wise, we shall think of Baptist Church Extension as being not an additional burden, but an absolute necessity for continued existence." The closing address was given by the Rev. W. Cuff, of London, on "Men, Money, and Movement," a strong, earnest utterance, in which, among other things, he paid a sympathetic tribute to the worth and the work of the pastors of our village churches. "While we need men, let us adore God for the men we have. There are brave, true men in our mission churches." Such was the tone of his testimony as one who has had ample opportunity of becoming familiar with the life and work of the smaller churches in country places.

As on previous occasions, Tuesday was devoted to Foreign Missions. The day began with missionary sermons to young men and women at Gosport, Landport, Ryde, and Southsea, at half-past seven in the morning. At the Missionary Designation and Valedictory Service in Elm Road Chapel, Southsea, the first note was somewhat depressing, for Mr. Baynes had to announce that Mr. R. W. Rickett, the Treasurer, who is honoured by all the churches for his wise and gentle spirit and his large-hearted liberality, was unable to preside through indisposition. A good substitute, however, had been found in Mr. Edward Rawlings. This service was profoundly interesting. As the missionary brethren one after another gave expression to their devotion to

the great work of evangelising the heathen, and their gladness in the prospect of entering on their spheres in India, China, Africa, and Rome, one realised afresh how grand is the enterprise of preaching the Gospel to the whole world. In each of the short addresses there was a fine ring of hopefulness. Our brethren are not daunted by the dangers they may have to encounter, nor doubtful as to the final result of missionary enterprise. The valedictory address of the Rev. Charles Williams was both brotherly and wise; his deep sympathy with missionaries and their work breathed in every word. It dealt mainly with the necessity for training converts for the work of evangelising their fellow-countrymen—"a subject," he said, "which is constantly with me." In proportion as Christians, whether at home or abroad, become like Christ they will seek the salvation of men. "Is not the sinner saved that he may, like the Saviour, seek the salvation of the lost?" "He that is wise"—and herein is the evidence that wisdom is possessed—"he that is wise winneth souls." The missionary sermon in the afternoon was, it must be confessed, a disappointment. Dr. Pentecost had chosen a great subject—"Foreign Missions the Eternal Purpose of God"—and he had evidently bestowed upon it a large amount of time and thought. But he had not proceeded very far before it was felt that he was making the serious mistake of reading a treatise instead of preaching a sermon. When ministers deliver elaborate dissertations before popular audiences they must not be surprised if furtive glances are cast at the clock and the door, or that there are visible signs of relief on the faces of their hearers at any intimation that "finally and to conclude" is approaching.

There was no disappointment about the evening meeting. The great hall was crowded with a most attentive and enthusiastic audience, and the speaking was throughout of a very high order. Portsmouth is happy in possessing two Liberal members of Parliament, and one of them, Mr. W. O. Clough, not only presided, but gave a good, earnest missionary address. He struck the right note for the meeting in his first sentence: "We are met here to confirm, strengthen, and renew our devotion to the great cause of foreign missions." Dr. Muirhead gave the first address, carrying our thoughts to China, and told with great force the story of its

need. From all parts of the country, and from all classes of the people, comes the cry, "Come over and help us." The Rev. Herbert Anderson followed with a lively and impressive picture of Calcutta, and of India's need of the Gospel. In the closing address the Rev. Thomas Lewis described the progress of mission work in San Salvador. And so ended a day in which there had been much wise and eloquent speech, and many earnest, fervent prayers on behalf of foreign missions.

On Wednesday there were two sessions of the Baptist Union, a large public meeting in the Town Hall, and no less than fifteen sermons, three of them to children. "Great was the company of preachers." The one feature of the first session was, of course, the President's address from the chair. It was a noble utterance, full of wise, clear thought, most happily expressed, on a subject which is just now more or less in all men's minds. "A Free Churchman's Thoughts about the Church" will, we have no doubt, be carefully read, and will do much to dissipate some hazy thoughts about reunion and other kindred matters. It was listened to with keen, delighted interest from the first word to the last. Mr. Greenhough had the printed copy before him, but he seemed quite independent of it, and looked his audience in the face throughout the whole time of the address. The only other notable fact of this the first session was that Miss Hearn (Marianne Farningham), the second lady who had appeared on the platform of the Baptist Union, moved the thanks of the Assembly to the friends at Portsmouth for their generous hospitality. Of the session in the afternoon of the same day the less said the better, except that the Assembly of the Union is not adapted for deliberation. The motion on the Pope's letter to the English people was discussed, and referred back to the officers; and the conference on "The Children in the Sanctuary" was, to the great regret of many ministers and delegates, postponed to the Spring Meetings in London. As Mr. Punch sometimes says in his "Essence of Parliament," "Business done: nothing."

While this barren session was in progress at Lake Road there was a most interesting meeting at Elm Road, Southsea, in connection with the Zenana Mission, presided over by Mrs. Rickett. An earnest address on methods of work open to women in China

was given by Mrs. Timothy Richards. Dr. Pringle, of the Bengal Army, gave his most emphatic testimony to the need and the value of Christian work among the women in the zenanas of India, and a few farewell words were spoken by each of the young ladies who are leaving for the foreign field. It was a delightful meeting, earnest and devout, and pervaded by a tone of quiet gladness.

The public meeting at the Town Hall in the evening was a great success. It was as full as on the previous evening, and the speech-making was of first-rate quality. Sir John Baker, M.P. for Portsmouth, presided, and spoke with great force on the present position of the Education question, trenching somewhat on the subject allotted to the Rev. W. E. Blomfield. But he gave clear expression to views on the education problem which, if he has an opportunity of advancing them "in another place," will help towards clearing the air of some fogs. The speech of Mr. Blomfield was unquestionably the speech of the evening. A clearer or more incisive discussion of the Education question has seldom been listened to, and listened to it was eagerly, and with enthusiastic response on the part of the crowded audience. The Rev. E. G. Gange followed with an energetic and popular address on "Spiritual Power"; and the final speech was given by Mr. Alderman G. White, J.P., of Norwich, the President of the Baptist Total Abstinence Association, on "The Relation of Total Abstinence Associations to Social Reform," in which he showed how the drink traffic hinders social progress in every direction.

On Thursday there was only one early morning service, conducted by the Rev. F. B. Meyer, in Elm Road Chapel, at which there was a large attendance. The first business at the third session was the formal passing of resolutions on public questions. "Elementary Education," "Disestablishment," and "Temperance Reform" were introduced, not for discussion, but as declarations to the world at large of the views of Baptists. Speaking on such questions to an Assembly of the Baptist Union was, as one of the speakers remarked, "preaching to the converted." Then came a carefully prepared and instructive paper, by Dr. Green, on "Hymnody in our Churches," which others besides the Rev. George Short would like to see printed in pamphlet form.

The Rev. F. C. Spurr followed with a short paper on the same

subject in relation to mission services, intended to open discussion ; but the time was far spent, and no discussion followed, though it was evident that Mr. Spurr did not quite carry the Assembly with him in his plain-spoken criticism of some of the hymns used in evangelistic services. The time had now come to hear the closing address of the session ; and a rare treat it was. The Rev. W. J. Styles took as his keynote the words of Paul, in the Epistle to the Philippians, "Help Clement also." His words were quaintly beautiful, gracious, wise, and tender. He regarded Clement as the type of ministers who, through straitened means or ministerial difficulties, need and deserve the help of their brethren. He portrayed "Clement" and "Clement's wife" with mingled humour and pathos, and an obviously warm-hearted sympathy that greatly delighted the Assembly. He showed how many difficulties "Clement" had to contend against, and how bravely he often met them, and pointed out in how many ways a brotherly thoughtfulness can "help Clement also." The thanks of his brethren are due to Mr. Styles for one of the choicest, most sympathetic, and brotherly utterances that ever came from the platform of the Baptist Union.

The afternoon sermon by the Rev. Charles New, of Hastings, was a great contrast to the sermon of the previous day. It was short, earnest, spiritual, and intensely practical. He showed that the work committed to the Christian ministry was the casting out of evil spirits ; and though the disciples of Christ may, and often do, fail, they ought not to be satisfied with failure. Prayer and self-denial will arm the worker for Christ with a power before whom every evil spirit must flee.

The public meeting on Thursday evening was a magnificent success. Mr. E. Robinson, J.P., of Bristol—"honoured for his father's sake and his own," as Dr. Booth remarked, when proposing a vote of thanks—presided, and uttered many frank and sensible words on the subject of "Reunion." The Rev. J. Owen, of Swansea, discoursed with much persuasive and impassioned eloquence on "An Evangelical Revival." He was followed by the Rev. J. Thomas, of Liverpool, who delivered what can only be described as a brilliant oration on "The Sacerdotal Revival." Mr. Thomas arrested the close attention of the audience at the

beginning by demurring to the use of the word "revival" in such a connection, "as the word 'revival' can only be applied to that which has already some life in it, whereas sacerdotalism is the ghost of a corpse that has been dead for centuries." The scene at the close of his great speech was most exciting. The audience gave loud and long-continued applause, a large proportion rising to their feet and cheering with what seemed to be uncontrollable enthusiasm. The oratory of the week had reached its highest point. One felt a good deal of sympathy with the Rev. W. L. Watkinson, an honoured representative of our Wesleyan brethren, who had to follow, for it is a hopeless task to have to pour more water—however fresh it may be—into a pitcher full to overflowing. Nevertheless, he gave a wise and thoughtful and incisive speech on "The Influence of Sacerdotalism on National Prosperity," showing the deadening influence of priestcraft on national life, and the effect which free religion has in promoting the general progress of a nation.

This sketch of the work of a crowded week, perhaps already too long, must not close without a word about the "Young People's Missionary Meeting" on Friday evening. It was another delightful gathering. There was a large attendance of children and young people, with a sprinkling of men and women who may be young in spirit, but on whose heads are the "snows that summer's sun will never thaw." Mr. Baynes, in his usual style, sounded a genial opening note, and three of our missionaries took the young folk on "personally conducted trips" of fifteen minutes each to the Congo, to Jessore in India, and to China, to their manifest enjoyment. And so ended the engagements of a week which will linger long in helpful and inspiring memories to those who were privileged to take part in them.

W. H. KING.

THREE FISHING BOATS, and Other Talks to Children. By Rev. John C. Lambert, B.D. (Edinburgh and London: Oliphant, Anderson, & Ferrier.) This is the latest addition to the "Golden Nail Series," and contains some twenty-six addresses to children, bright, pithy, and sensible, as pleasant as they are profitable—admirable specimens of how to win the ear and heart of the little ones.

THE EPISTLE OF JAMES.*

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

V.

NOTE ON JUSTIFICATION BY FAITH.

THE Scriptural doctrine as to faith and justification by faith is the great point in dispute between Romish and Protestant theology, and Luther, as is well known, declared it to be "*articulus stantis aut cadentis ecclesiæ.*" All Evangelical Protestants agree in defining faith as personal trust in Christ, and in regarding it as the instrument by which the righteousness of Christ is appropriated by the believer as his own. Justification is similarly defined by all Evangelical Protestants as that judicial act of God (*actio forensis*) by which He imputes to a believer the perfect righteousness of Christ, and so delivers him from the guilt of sin, and restores him to the Divine favour and friendship. This justification is through faith, and as the result of faith (*διὰ-ἐκ-πιστεως*); but it is not on account of faith as its meritorious cause; for the only ground or meritorious cause of justification for sinners is the mediatorial work of Jesus Christ. This is the heart and core of Protestant Evangelical doctrine, and is the unquestionable teaching of Paul in all his Epistles. (See especially Romans and Galatians.) It was also defended elaborately by Augustine against the Pelagians as being both the doctrine of Scripture and the accepted doctrine of the Christian Church up to his day—*i.e.*, A.D. 430.

It must be carefully borne in mind that this justification is not in the least "a legal fiction," nor does the God of Truth declare a falsehood when He pronounces the believer in Jesus free from guilt; for true faith creates a living spiritual and mystical union

* Mr. Rooke delivered at Rawdon College a series of lectures on the Epistle of James, which many of his students urged him to publish. We are enabled, through the kindness of Mrs. Rooke, to present some three or four of these. The retention of Greek words will cause no difficulty to any of our readers, as the English equivalents are invariably given. We are sorry that the lectures in our possession extend no further than chapter iii. 12.—Ed.

between the believer and Jesus by virtue of which Christ's spirit is imparted to us as the beginning of a new and holy life. We are henceforth dead to the old sinful state, and alive unto righteousness through Christ. (Cf. Rom. vi. 4, *et seq.*; Eph. ii. 4—6; Gal. ii. 20; John vi. 48—59; xv. 1—8.) Hence our justification is the necessary beginning of our sanctification; but the two notions are essentially distinct, although they are confounded by Romanists, Socinians, and those adherents of the so-called New Theology who have invented semi-Romanist or semi-Socinian explanations of Atonement. Justification is a single and finished act, and comes upon a believer wholly from without. Sanctification is a progressive state wrought out continually through the Divine power that works within. Justification has reference to past sins and present standing before God. Sanctification has reference to our present and future character in ourselves.

The Romish doctrine on these points differs in every respect from that of Evangelical Protestantism. According to it justification, sanctification, and regeneration all mean the same thing—viz., “the infusion of Divine grace into the soul,” which comes first at baptism, but which may be lost through mortal sin, but restored again through the sacrament of penance. This restoration of grace, if it becomes necessary, depends upon, and is in strict proportion to, a man's own merit, by which he can deserve and obtain the salvation which his mortal sin has forfeited. Justification according to this view is, of course, a progressive thing, capable of increase and diminution according to the man's own works.

The office of faith in this doctrine is to secure an increased and effectual justification, and the Romanists make an important distinction between two kinds of faith, in which they seem, at first sight, to follow James very closely—viz., (1) *Fides informis*, *i. e.*, “unformed faith,” which is mere assent, explicit or implicit, to the teachings of the Church. (Note that by explicit faith is meant belief in something distinctly apprehended by the mind; but implicit faith is belief in something which is not so apprehended—*e. g.*, a man who believes “explicitly” that the Church is infallible believes “implicitly” in every doctrine which that Church teaches, although he may be quite ignorant what those doctrines are). This

unformed faith precedes a man's first justification. (2) *Fides caritate formata*, *i.e.*, faith formed by love, is only another name for "good works," and is regarded as the fruit of a man's first justification, and the meritorious condition of that increased grace in which permanent and complete justification consists. This distinction between *fides informis* and *fides formata* was first elaborated by the theologians of the Middle Ages, termed Schoolmen—*e.g.*, Alexander Hales, died 1245; Thomas Aquinas, died 1274; Duns Scotus, died 1308.

The Socinian doctrine as to justification is a sort of medium between that of Romanists and Protestants. It teaches that God deals with us and regards us as just on the meritorious ground of our faith, which includes obedience, *i.e.*, good works. The objection to this is, that in ascribing "merit" to faith, it entirely perverts the meaning of faith, and destroys the very conception of free grace in our salvation, as Paul has shown in Rom. xi. 6; Eph. ii. 8, 9.

The modern doctrine (which is a kind of reaction against extreme and false presentations of the Protestant view, and which may be found in such writers as Macleod Campbell, and Maurice) is that God pronounces us righteous because He foresees that we shall be righteous; but that we are not really justified until we are really sanctified.

Luther laid great stress upon the point that faith only, *i.e.*, faith without any reference to works, is the instrument and means of justification. He even went so far as to insert the word "only" in his German translation of Rom. iii. 28, in order to make this plainer; and an Article of the Romish Council of Trent anathematizes the doctrinal position thus indicated in the strongest terms. The Antinomian sects, which sprang up soon after the Reformation, made this doctrine one of their standards and watch-words, but in a sense which Luther had never intended; for they taught that if a man believes in Christ, he is justified even though he continues in sin—*i.e.*, saving faith need not bring forth good works; whereas the doctrine of Paul and of Luther clearly is that a real faith such as obtains salvation must produce works, and cannot co-exist with a sinful, unregenerate nature. (Rom. vi.) The name "Solifidian" was given to the advocates of this Anti-

nomian creed, and the Romanists are very fond of employing the term to designate all Evangelical Protestants. One of the earliest of these Solifidians boldly taught that good works are more injurious than conducive to salvation, thus anticipating the dangerous tendency of such modern phrases of indiscreet revivalists as "deadly doing."

The true connection between faith and works is laid hold of at once by every regenerated man. He feels that he is justified freely and by God's grace, not on account of his faith, still less for the merit of any works of his own, but solely for Christ's sake, and that faith is the link between him and that living Saviour whom he can grasp only by believing. But he also feels that this grasp of Christ makes it impossible for him to live any longer in sin, and that the only evidence that his faith has joined him to Christ at all lies in its continual bringing forth of good works.

The general question of James' theology, and its apparent contradiction with that of Paul, is admirably discussed in Godet's "Biblical Studies" (New Testament), pp. 231—245. (*Cf.* Farrar's "Early Days of Christianity," ii., 79—100.)

PARAPHRASE OF CHAPTER III. 1—12.

Do not be eager to assume the responsibilities of teachers. Hard as it is for man to avoid stumbling in action, it is harder still to avoid it in speech; so that to guide the tongue aright may be regarded as a test of Christian maturity. As the movements of the horse or the ship are controlled by the little bit in the mouth or rudder in the stern, so the whole activity of man is directed by the use made of the tongue. Like the spark which sets the forest on fire, the tongue, by some little insignificant word, can boast of setting on fire the wheel of mortality—the whole round of this mortal life. In the microcosm of man's nature the tongue represents the unrighteous world, and is used by Satan as his organ. Man has learned to tame the most savage and venomous of animals; but the tongue is untamable and never at rest, and its venom is the deadliest of all. It is impossible to combine acceptable worship of God with imprecations on man—God's image—as it is impossible for a fountain to send forth sweet and bitter water at

the same orifice, or a tree of one species to bear fruit of another species. (Professor Mayor *in loco*.)

The topic of this chapter is an expansion of the exhortation given already in chap. i. 19, 20; and is suggested naturally by the train of thought concluded in chap. ii. For men who make loud professions of faith which is not evidenced by their works are commonly the same men who are notorious for sins of the tongue, and for a temper of violent contentiousness and strife.

Verse 1.—*μὴ πολλοὶ, κ.τ.λ.*, “do not become (*i.e.*, get into the way of being) many teachers.” Every Christian might be a teacher (1 Cor. xiv. 26—34); but this very liberty was a temptation for self-willed licence. (*Cf.* Our Lord’s prohibition, Matt. xxiii. 8—10.)

μεῖζον κρίμα, “greater condemnation,” because a man who assumes to be a teacher will be judged more severely than others if he fail himself in anything. (*Cf.* Rom. ii. 17—24; Matt. vii. 1—5.) *ληψόμεθα*, “shall receive.” Note the tact and modesty of this use of the first person.

Verse 2.—*πολλὰ*, “much,” “in many things,” “oftentimes”; the last, perhaps, best. *πταιόμεν*, “stumble,” “trip.”

ἅπαντες, “all without exception”; stronger than *πάντες*.

εἰ . . . πταίει, “if any offend.” The indicative implies that the idea is quite possible of realisation. *λόγῳ*, “in word,” *i.e.*, speaking, where self-appointed teachers will be most liable to fail. *τέλειος*, “perfect,” *i.e.*, one who has completed the circle of his virtues. The other sense of the word is inappropriate here, *viz.*, one who has come to the goal of moral excellence, or who is full grown in virtue. *χαλιναγωγῆσαι*, *cf.* chap. i. 26. The word is derived from *χαλάω*, make slack.

Verse 4.—*πηδαλίου*, “rudder,” anciently a broad-bladed oar worked by the foot, whence the name. (But some derive from *πήδος*, fir-wood.) *ὄρμη*, “impulse,” *i.e.*, inward desire, or outward pressure of foot, or hand. *εὐθύνοτος*, “steersman,” *i.e.*, the man who keeps the ship straight.

Verse 5.—*μέλος*, “member” (also, “song.” *Cf.* German, *Glied* and *Lied*).

μεγαλαυχεῖ, “boasts great things” (*αὐχέω*, boast, declare). This is one of Philo’s words, and in Philo are also found compa-

rison of reason in man to a charioteer and to a pilot. N.B.—For the Received text, ὀλίγον πῦρ (A. C.² K. L.), read ἡλικὸν with \aleph B. C.¹. The word calls attention to the magnitude of a thing, and may be translated both “little” and “great.”

ῥῆλην, “forest,” “mass of timber.” (Lat. (s)ilva.) A secondary meaning is “matter” like Lat. materies (lit. “timber”).

Verse 6.—ὁ κόσμος τῆς ἀδικίας, “that world of unrighteousness,” in apposition with γλῶσσα—*i.e.*, the tongue contains all the elements of unrighteousness.

καθίσταται, “is,” “exists,” “has come to be,” not “is set,” for this office is not of its original appointment.

ἡ σπιλοῦσα, “as that which defiles” (“spots” or “stains”), for sinful words verily stain the speaker’s soul.

τροχὸν τῆς γενέσεως, “wheel of nature,” *i.e.*, “orb of creation,” or “the whole course of one’s life from birth,” or (by a strong figure) “the circumference (*i.e.*, totality) of our being,” or (not very likely) “the unshaped material of our birth” (*i.e.*, with reference to the potter’s wheel and its clay). φλογιζομένη.—Note the present tense, “it is (ever) being set on fire.”

γεέννης (𐤂𐤍𐤏𐤃 cf. 2 Chron. xxxiii. 6; 2 Kings xxiii. 10), distinctly shown by Lightfoot (Hor. Heb. on Matt. v. 22) to be the Rabbinical term for “Hell” as the “place of the damned.” (Cf. Jer. xxi. 40; Isa. lxvi. 24; Matt. xviii. 8, 9.) Note the parallel descriptions of the evil and good tongues in Prov. x. 11, 14, 18, 21; xv. 4, &c., &c., and see Arnot’s expositions in “Laws from Heaven for Life on Earth,” Lectures 43, 45, 83.

Verse 7.—φύσις, “nature,” *i.e.*, natural disposition and character.

έρπετων, “creeping things.”—Note the fourfold division of the animal world into beasts (quadrupeds), birds, reptiles, and fishes. δαμάζεται κ.τ.λ.—Note the tenses, “is (habitually) tamed and to this day is tamed by the nature of man.”

Verse 8.—δαμάσαι.—The aorist suggests “not even once.”

ἀκατάσχετον, “uncontrollable” (ἔχω-σχήσω), but a better reading (\aleph A. B.) is ἀκαταστατον, “restless,” “turbulent.”

ῖος, “poison” other meanings are “an arrow,” “rust” (derived from ἰέναι). θανατηφόρου, “death bringing.” For the idea

cf. Ps. cxl. 3 ; see also (for descriptions of the tongue) *Psa.* cxx. 2, 3 ; lii. 2—4 ; lxiv. 3).

Verses 9, 10, are meant to illustrate the fickle turbulence and inconsistency of this “restless member.”

Verse 9.—*ἐν αὐτῇ*, “risk it.” This may mean in the element and sphere of the tongue ; but James is most likely translating a Hebrew idiom, so that the words will be equivalent to “with it,” “by it.” *καταράομαι*, “curse.”—Note the inference as to the present persistence of God’s likeness in men.

Verse 10.—*οὕτως γίνεσθαι*, “so to take place,” “so to occur.”

Verses 11, 12, are illustrations of the unnaturalness of such a state of things.

Verse 11, *μήτι*, always implies an emphatic negative answer.

ἡ πηγὴ, “any fountain,” the article points out the generic both here and in *τὸ γλυκὺ καὶ τὸ πικρόν*.

ὀπήης “orifice, “chink,” *βρύει*, “spurt,” generally intransitive, here transitive. Brackish springs are not uncommon in Palestine. (*Cf.* 2 Kings ii. 19.)

Verse 12.—*ἐλαία*, is both the olive tree and its fruit. *σῦκον*, fig, is a different word from *συκῆ*, fig-tree. *ἄλυκός* (from *ἄλς*), salt. The various readings here are numerous, but unimportant.

TALES OF THE COVENANTERS. By Robert Pollok. Illustrated by H. M. Brock. With Biographical Sketch of the Author by the Rev. Andrew Thomson, D.D. (Edinburgh and London : Oliphant, Anderson, & Ferrier.)—Robert Pollok, author of “The Course of Time,” did, in our estimation, even better work than the poem by which he is generally known, and that better work is found in these “Tales of the Covenanters,” written while he was a student of theology as a means of self-help. They were produced hastily, but bear the indisputable marks of genius, and give us a clear and strong insight into the character of the wild and tumultuous times which they describe, and of the men and women who played so heroic a part in them and submitted, for Christ’s sake, to persecution and death. This is a choicely got-up volume. Mr. Brock’s illustrations help the text, and there is appended to it a famous chapter from Rev. George Gilfillan’s “Martyrs and Heroes of the Scottish Covenant.” In view of the growing sacerdotalism of our day these stirring and memorable “Tales of the Covenanters”—of Helen and William Thompson, of Ralph Gemmill, of James Bruce, and others—should be widely circulated, and Messrs. Oliphant have made us all their debtors by issuing them in so cheap, so solid, and attractive a form.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—HONOUR THY FATHER AND MOTHER.

OF the ten commandments there is one, and only one, which has a promise attached, and therefore we may conclude that it is important. These commands are divided into two groups, the first having relation to God, and the second to man. The first in the second table is, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is evidently intended chiefly for children. They should early learn that to please God they must honour their parents. To their parents they owe their life. Fathers and mothers watch over them with loving care, providing for their wants, and keeping them from harm. It is surely the first step towards living a good and beautiful life to consider those to whom we owe so much and who cared for us when we were too weak and little to care for ourselves. There is a beautiful story told of the great George Washington, the most honoured statesman of America. When quite a lad he had determined to go to sea as a midshipman. Everything was made ready, his trunk was on board, and he went to bid his mother farewell. He found her weeping, for she did not approve of his going. Seeing her tears, he said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother said, "George, God has promised to bless the children that obey their parents, and I believe He will bless you." Now that was a turning point in his history, and in all probability was a step towards his becoming the famous man he was. He honoured his parents, and God honoured him.

The Jews were very particular with regard to this commandment, and the Apostles teach us that Christian children should observe it. Paul says, "Children, obey your parents in the Lord, for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." In another place he says, "Children, obey your parents in all things, for this is well pleasing unto the Lord." So that if you want to please Jesus Christ this is the first thing to attend to. You must be good and obedient to your parents.

There is a very solemn statement in the Book of Proverbs upon this subject. Indeed, there are several, for the wise men of old held it to be of the greatest importance. It forms character. The passage I refer to is this: "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. xxx. 17.) I do not think this is to be altogether taken literally. It means that those who mock at, make game about, or hold in contempt the advice of their parents are in danger of being unable to find their way aright in life. They become like blind people. The wise man states the same truth in another passage: "Whoso curseth his father or his mother his lamp shall be put out in obscure

darkness." You know that there are some men and women who are always going wrong. They seem to be like persons in the dark, or who are blind. They cannot find the way to happiness or success or peace. The reason is that they did not submit to their parents when children. They were self-willed and thought that their own way was best. Had they been submissive to their parents their life afterwards, when they had to choose for themselves, would have been much better. There will come a time, children, when you must choose for yourselves. The best way to prepare for that is, to let your parents choose for you, whilst you are young, and to honour their choice by obedience.

But I think I know what the wise Agur meant. In a little village in Palestine there lived a poor but happy family, for the parents feared the Lord. There was a little bright-eyed girl whom they greatly loved. Her parents gave her direct command that she was not to go into the woods, which were not far away; but some of the boys told her that it was great fun to climb amongst the rocks and look up at the great trees. So one morning she mocked at what her father had said, and despised her mother's orders, and away she went. The day went on; her parents missed her, but thought little of it. When night came they began to be anxious, but could do nothing in the darkness. The next morning a search party went out to seek for her. They found parts of her torn dress on the thorn bushes. At length an awful sight met their gaze. The disobedient little girl had fallen from a rock into the valley. There her corpse lay by the side of the brook. As they approached there flew up with a harsh scream a dreadful eagle, and they saw, too, some unclean ravens. And all the children of that village mourned over the solemn death of their little playmate, and they remembered how she had spoken to them contemptuously of her parents' commandments, and they learned how the solemn words of the Bible had been exactly fulfilled.

When the Lord Jesus Christ was a little boy He obeyed His parents. But—and this is the point I want to bring you to—He knew that besides his earthly father, He had a Father in heaven who was to be chiefly obeyed. That Heavenly Father loves us with more than a mother's love, and cares for us with more than a father's care. Honour Him, and your days will be long in the heavenly land of pure delight. Obey Him, and you will live in holiness and joy for all eternity.

J. HUNT COOKE.

A MESSAGE FOR THE DAY. By J. R. Miller, D.D. London: Hodder & Stoughton.—Dr. Miller has of late published so many books, that it is impossible to describe them without risk of monotony. Happily the excellency of his writing is so well maintained—he is always so fresh, so refined in style, and so soundly practical—that we have no temptation to vary our terms of praise. These "Daily Readings" will be widely profitable, and many of them will, moreover, act as the fruitful germs of effective sermons. The same publishers also send out Dr. Miller's "The Blessing of Cheerfulness," a sure aid to the quality described.

NOTES AND COMMENTS.

THE EDUCATION QUESTION.—This question, which was well to the fore in the Congregational Union at Brighton and the Church Congress at Norwich, as well as at our own Union at Portsmouth, is plainly one that cannot be put by. Mr. Blomfield's masterly speech, at Portsmouth, ought to be circulated far and wide. Such lucid exposition, vigorous reasoning, and trenchant refutation of sectarian sophistry cannot fail to arrest the progress of priestly misrepresentation. The disturbers of the Compromise are, in many cases, beginning to regret their folly, and are troubled with fears as to the final issue of the controversy. Mr. Athelstan Riley, in his hot-headed one-sidedness and arrogant bigotry, has, no doubt, been "too indiscreet by half"; and the bishops and clericals who made use of him as their mouthpiece are shocked at his imprudence! His avowed intention to hinder the promotion of those teachers who reject (what he regards as) the cardinal doctrines of the Christian faith, has not only aroused the indignation of his opponents, but disgusted many of his friends, and on the London School Board he has been practically censured. Although the proposal to remove him from the Teaching Staff Sub-committee was not—out of deference to his friends—persevered with, a resolution, which involves this issue, was carried *nem. con.* to the effect "that any member who cannot conscientiously act in the spirit of Rule 15 should not serve on the Committee." This is the rule which Mr. Riley treated as a dead letter. It is well to have so forcible an object-lesson as to the real drift of the sectarian demands. Indiscreet men often do a service to their opponents which no after explanations can nullify. We are thankful to note in this connection the resuscitation of the National Education League, with Birmingham as its headquarters. It did good service in 1870 and onwards, and will, we believe, be no less efficacious now. There is one occupant of the Episcopal Bench who understands better than most of his brethren the signs of the times, and more wisely counsels Churchmen as to the course they should pursue. The Bishop of Hereford says plainly that "these exclusive dogmatic trusts seem to perpetuate the disabilities of the ancient Test Acts," and affirms that "there is no hope of the Church being permanently allowed to receive any such additional Treasury grant as they (the Bishops) desire while retaining exclusive management of the schools"; and he therefore pleads for a modification of the trust deeds, so as to leave the managers free to appoint teachers of any denomination. Were all Churchmen as wise and fair-minded as Dr. Percival, the religious difficulty would soon disappear, and every just claim would be met. But, unfortunately, he is almost alone in his courageous honesty. So long as Churchmen in such large numbers will ally themselves with Romanists, and allow the honours of the situation to Cardinal Vaughan, as to the meaning of whose claim there can be no mistake, the prospect of a settlement is necessarily remote, and Nonconformists can but make up their minds to "fight to the bitter end." That the victory will ultimately be theirs we cannot doubt,

THE LONDON MISSIONARY SOCIETY CENTENARY.—The Centenary Celebration of the formation of this Society was commenced in London during the last week in September. "Founders' Week" was from beginning to end a brilliant success. The attendance, the speeches and sermons, the missionary enthusiasm, and the generous gifts prompted thereby, were all such as to elicit a feeling of profound thankfulness, and to prove that the policy of the Society must be one of continuous advance. The London Missionary Society has a "bead-roll" of heroes second to none of the saints of Christendom—John Williams, Robert Morrison, Robert Moffat, David Livingstone, and James Gilmour, and, these have moreover, their successors in the ranks of the Society to-day. Such conferences and public meetings as were held in the City Temple on this memorable occasion furnish the best answer that can be given to the shallow and carping criticisms of mission work which we noticed last month, and the best indication of the course which all Evangelical Christians intend to pursue.

THE ARMENIAN REFORMS.—A fortnight ago it was stated that an Imperial Decree had been issued, on the authority of the Sultan, approving of the scheme of reforms drawn up by the British, the French, and the Russian ambassadors, in conjunction with the Porte. It was not all that had been contended for—especially as under it the High Commissioner was to be a Mussulman, and not a Christian. Under him was a committee of control, consisting of three Christians and three Mussulmans. On the principle of the half loaf, this emasculated scheme might be accepted; but have we got even it? We do not know, for the assertions of one day are contradicted the next, and the Sultan is still playing the game in which he is so great an adept. He is a master in the art of "shilly-shally." He is utterly unworthy of confidence. His promises are very good if they are meant to be carried out, but on that point there is room for the gravest doubt. Nothing can be wrung from him except by the earnestness and persistency of the great Powers, and he is evidently doing his best to blindfold them. The riots which have taken place at Constantinople are on every ground to be deplored. We regret them in the interest of the Armenians themselves, but who can wonder that their patience should be exhausted? These long delays on the part of the Sultan declare too plainly his real wishes and intentions. The one hope of reform lies in his being given to understand that the safety of his throne cannot co-exist with this shameful misgovernment, and that the sentiment of civilised Europe will no longer tolerate his cruelties.

THE SITUATION IN CHINA.—So far as we can gather, there has been a decided improvement in the prospects of our missionaries, and of all other "foreigners" in China. The question of compensation for the Ku-cheng massacres has not indeed yet been settled, though negotiations in connection with it are going on. In connection with earlier troubles, it is gratifying to hear of the deposition of the ex-Viceroy of Sze-Chuan, whose supineness and tacit complicity in the disturbances, which led to the murder of a Presbyterian missionary a year ago,

seem to have been fully proved. His degradation is not to be followed by his speedy reinstatement in office, but is to be of permanent effect. The execution of batches of criminals, of whom the Chinese Government may be glad, for its own sake, to be rid, is no satisfaction for outrages with which they have probably had no connection. Such a device is too patent, and will not mislead English statesmen. The responsibility of each of the chief officials for the safety of the British subjects within his own jurisdiction must be distinctly insisted on. Dr. Muirhead stated in his speech at Portsmouth that the difficulties with which our missionaries have to contend proceed from the "scholars," and not from the common people. These "Pharisees and Sadducees of China" are alone responsible for the recent massacres, and there is great timeliness in Dr. Muirhead's suggestion that the Emperor should issue an edict, of which a copy should be placed in all the examination halls throughout the Empire, insisting that the scholars shall treat the missionaries with proper respect, and cease, by their inuendoes and sneers, as well as in more direct ways, to stir up the people against them. Such an edict should be not only issued, but enforced.

THE CONGO FREE STATE.—For many weeks past the papers have been full of disquieting rumours concerning the condition of things in Congo-land. The murder of Mr. Stokes—for, as far as our information goes, it can be described in no other terms—is still fresh in the public mind, and the most unfavourable impressions as to the high-handed proceedings of Captain Lothaire appear to be justified. A Reuter's telegram sends the substance of an interview with a missionary of fourteen years' standing from the Upper Congo (though we have not the remotest idea who he is), to the effect that some four years ago an officer with some black troops arrived opposite the mission station at Lulongo. The natives fled, but the officer sent to the missionary and asked him to use his influence to get the natives back. "Supposing he was dealing with an officer and a gentleman," the missionary consented; but as soon as the natives returned the officer and his men opened fire on them and killed a number. Naturally the natives attributed this treachery to the missionary. When Lothaire sent word that he was about to visit another mission station, the missionary warned the natives not to return if they were sent for. The main object of the Belgians is said to be to get rubber and ivory at any price. Their plundering of the natives and the cruelties they practise towards them are, according to this witness, of the most shameful character. The reports to which we have alluded have gained wide credence, and as yet we have seen no authoritative contradiction of them. None of our Continental neighbours are good colonisers, and it would seem as if even the Belgians, towards whom we hitherto had every reason to cherish kindly feelings, were assaying a task beyond their powers.

AFFAIRS IN MADAGASCAR.—The French have so far succeeded as to have gained possession of Antananarivo, the capital of the Hovas. The Queen

and her husband, the Prime Minister, have fled from the capital to Ambositra, a distance of 110 miles. Her Majesty accuses her army of cowardice, and charges them with having lost her her empire through their jealousies and squabbles. The advance from the coast, which has occupied about eleven months, has cost the French dear. Fever and famine have wrought sad havoc among them. How the French occupation will affect the future of missions on the island remains to be seen. The Rev. W. E. Cousins, who probably knows the situation as well as any living man, has lately reaffirmed his belief, to which we called attention in our recent review of his "Madagascar To-Day," that under the Treaty of Zanzibar religious freedom will be enjoyed, and that the French will make no attempt to persecute or to proselytise by the sword. But we cannot help thinking that in many ways the Roman Catholics will turn recent events into a vantage-ground for themselves.

THE TREATY OF ZANZIBAR, from which Mr. Cousins expects such good things for Madagascar, is one of a class which is not altogether effective in other directions. The British Protectorate of Zanzibar has not resulted, as was expected, in the complete abolition of slavery. By more than one engagement the Sultan has bound himself to make slave-holding illegal, and yet at the present time he keeps some 30,000 slaves, mainly as a source of revenue. Mr. Donald Mackenzie, who lately went out to investigate the matter on behalf of the British and Foreign Anti-Slavery Society, has recently brought some startling facts to light. The slaves have no civil status; their owners can punish them as they please, and even kill them without any check from the authorities. In a tumble-down prison Mr. Mackenzie found male and female prisoners heavily fettered and chained, their only offence being that they had attempted to regain their freedom. This should be no longer tolerated!

OBITUARY.—Among the deaths of the month we note that of *Dr. Durnford, Bishop of Chichester*, who in a few weeks would have entered upon his ninety-third year. He was a strong High Churchman, with a characteristic hatred of Dissent and all its ways; *Mrs. Cecil Frances Alexander*, the wife of the Bishop of Derry, who passed away in her seventy-seventh year. She was well known for her beautiful children's hymns, such as "Every morning the red sun," "There is a green hill far away," "Once in David's Royal city," and for other hymns which the most matured Christians appreciate the most highly. Many years ago her "Hymns for Little Children," introduced by Mr. Keble, had reached its 179th thousand, and for the most part the book deserves its remarkable popularity, though many of its hymns are sadly tinged with sacramentarian teaching. *Dr. Clement Clemance* was a well-known Congregational minister, and a popular writer on theological subjects. He was one of the unfortunate men who lost the savings of his lifetime in the Liberator crash. Among our own brethren who have passed away are the *Rev. J. S. Morris*, formerly pastor of the Leyton Baptist Church, and for some years Principal of Harley College; and the *Rev. J. M. Stephens, B.A.*, best

remembered by his pastorates in Sheffield and Newcastle; a man of inflexible integrity, large generosity, and decided force.

BREVIA.—*The Congregational Union Meetings at Brighton* were among the most successful ever held. The address of the President, the Rev. Urijah R. Thomas, on "Catholicity, not Catholicism," was manly and opportune. The subjects discussed in the various sittings were wide and varied, and prove that our Free Churches are faithfully and successfully grappling with the religious, social, and political problems of the day.—*The Church Congress at Norwich* was in no way remarkable. The sermon of the Archbishop of York on Re-union does not materially advance the question, and is, after all, more favourable Romewards than homewards. Canon Hammond, who is, we believe, an ex-Nonconformist, was as usual loud in his protestations of charity, conceited in his assumption of infallibility, and as offensive as ever in his airs of patronage. He has an unlimited supply of gall and vinegar. The Rev. H. Sutton uttered a well-merited rebuke when he said there were clergy who were as proud as peacocks if they were mistaken for Roman priests, but who would blush for shame if taken for Nonconformist ministers. In the deputation of Nonconformist ministers, who went to the Congress with an address of welcome, the Rev. J. H. Shakespeare, M.A., was the spokesman; and though the *Church Times* ignores his speech it was at once frank, genial, and judicious. The photograph of the Church Congress, which has been reproduced in *Black and White*, was taken during Mr. Shakespeare's speech, and the figure of our young man eloquent, who has thus been made a permanent member of the Congress, can be clearly distinguished!—*At Barry, in Glamorganshire*, the funds of St. Mary's Church are said to have been replenished by a public ball at a restaurant. Imagine an all-night dance, with extension of the hours of the drinking licence, for the support of religion! It is scandalous, though we have heard of theatricals and dances for the same purpose nearer London. We agree with the *Church Times* that, "if instead of a dance and the extension of drinking hours, the clergy and people tried a little fasting and prayer the financial position would suffer no loss and certainly the scandal would be less."

REVIEWS.

A CRITICAL AND EXEGETICAL COMMENTARY TO THE EPISTLE TO THE ROMANS.

By the Rev. William Sanday, D.D., LL.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford, and the Rev. Arthur C. Headlam, B.D., Fellow of All Souls' College, Oxford. Edinburgh: T. & T. Clark, 38, George Street. Price, 12s.

ALTHOUGH a commentary on the Romans is not likely, in the present condition of thought, to excite as wide an interest as a commentary on Deuteronomy, the intrinsic merits of this work are not less conspicuous than those of Canon Driver's successful volume, with which this great international undertaking opened. In point of doctrinal, if not critical, importance the Epistle to the

Romans ranks far higher than the fifth book of the Pentateuch. There is indeed no section of the Old or the New Testament that takes us more manifestly into the very heart of the Christian Gospel, and those who have mastered it have acquired a possession which in doctrinal and ethical discussions, and for the development of spiritual life, is absolutely invaluable. There are, as the writers tell us, already many commentaries of the first rank on this Epistle, some of them so scholarly and luminous in expository power that they can never be superseded. Yet there was room for another; and even with the works of Meyer and Godet, of Gifford and Liddon, in our hands, we should suffer a real loss if we had to surrender this. The thing that has struck us most is the patient care that has been devoted to the study of every paragraph, every phrase, and every word in the Epistle, and the persistent endeavour to view each separate part in relation to the whole. The exegesis is sound and discriminating, and a determined effort has been made to reach, as far as possible, the Apostle's exact thought in its original setting as well as in its implications and tendencies. The Commentary itself is one of the clearest, weightiest, and most practical with which we are acquainted, while the detached notes on ethical and theological points of moment are models of concise and scholarly discussion. The work has a further value as a *history* of theological opinion, and taken altogether we should be inclined to give it the first place certainly among all our English commentaries. A more specific notice of the book is at present beyond our power, but those who study it for themselves will, we are sure, agree with our estimate of it.

DISSERTATIONS ON SUBJECTS CONNECTED WITH THE INCARNATION. By Charles Gore, M.A., Canon of Westminster. London: John Murray. Price, 7s. 6d.

ALTHOUGH we do not agree with those who make the Incarnation rather than the Atonement of Christ the central feature of the Gospel, we believe no less firmly than they do in the reality and the necessity of the Incarnation. To surrender our faith in it would be fatal to all valid conceptions of Christ's personality and work. And, as it is in itself of supreme importance, so is everything connected with it. We, therefore, welcome every fresh attempt to place it in its true light and to vindicate it and its implications as among the things most surely believed among us. Since the publication of "Lux Mundi," Canon Gore has been regarded as the leader of the more liberal Anglican theologians, who, while retaining a firm hold on the articles of the ecclesiastical creeds, fearlessly accept the proved results of modern criticism, and contend that there is no necessary contrariety between the two. The subjects specifically discussed are the Virgin Birth of Our Lord, His Consciousness in His Mortal Life, and Transubstantiation and Nihilianism. In the first essay, Canon Gore addresses himself to believers in the Incarnation, and shows that, if we accept it on independent grounds, the objections which have been urged against the Virgin birth, *ipso facto*, fall to the ground. He contends that the narrative of Matthew must have proceeded from Joseph, and that of Luke from Mary, and accounts, as it seems to us, satisfactorily for the silence on the sub-

ject of Mark, John, and Paul; proving, however, that they all imply the reality of the event. He wisely devotes more time to the exhibition of the positive evidence than to the answering of objections. The essay on the Consciousness of our Lord is a wise and reverent study of a subject encompassed with difficulty, and is specially valuable for its *catena* of quotations exhibiting the history of opinion in the Church from the earliest times to our own. The article on Transubstantiation is a keen and trenchant refutation of the Romish dogma, which, as Canon Gore shows, is based on grossly materialistic conceptions, and on the denial of Christ's real humanity, while it also involves various metaphysical absurdities. What the Canon's own views of the Real Presence are we cannot clearly make out, but, as to the value of this dissertation, there cannot, among Protestants, be two opinions. At the close of the essay we happily find the enunciation of principles which are of far wider application than they here receive, and which go far to prove that Christian ordinances can be fittingly administered only to those who have a conscious and intelligent faith. "It can never be a satisfactory settlement to accept a phrase in a sense so unreal that you are not prepared to apply it anywhere else. Finally, to accept the phrase in regard to the Eucharist is to abandon a great principle which runs through all theology, the principle that the supernatural does not annihilate and supersede the natural. This, as has been shown at length, is the principle of the Incarnation, and it was only the weakened hold of the principle in the sphere of Christology which accounts for its being denied in the sphere of the Sacrament. This is the principle which the development of Biblical criticism is forcing us to reassert in the region of the doctrine of inspiration, when it means that the supernatural action of the Holy Ghost does not destroy the natural processes of literary development. In the application, again, of Christianity to the sanctifying of human character, we are for ever bound to insist that the human character in its most fundamental nature is meant to be developed, not overthrown, by supernatural grace. Finally, all that science has gone to teach us about the Divine action in creation compels us to emphasise the same principle—the respect which God pays to the natural substances which express His own will in creation, and are sustained by His own immanence. In every department of inquiry we are bound to use the phraseology which best expresses the principle which Leontius asserts for us, that 'the supernatural does not destroy the natural.'" The book, as a whole, is a most timely contribution to theological science.

AN INTRODUCTION TO THE ARTICLES OF THE CHURCH OF ENGLAND. By the Rev. G. F. Maclear, D.D., Warden of St. Augustine's College, Canterbury, and Honorary Canon of Canterbury, and the Rev. W. Williams, M.A., formerly Vice-Principal of the Missionary College, Dorchester, and Fellow of S. Augustine's College, Canterbury. London: Macmillan & Co. Price, 7s. 6d.

MESSRS. MACMILLAN'S theological manuals include some of the best works of the best writers. Dr. Maclear worthily takes his place by the side of such

men as Proctor and Hardwick, Westcott and Hort, and others of equal rank. This treatise is an Introduction, and an Introduction only, as it is not intended to compete with various larger works on the same subject. The Articles of the English Church, though not formally subscribed to by Evangelical Nonconformists, express to a considerable extent our conceptions of Christian doctrine and of ecclesiastical discipline. They are decidedly Evangelical in their tone, and averse to the sacerdotal and sacramentarian theories now so rife among High Churchmen. They point away from and not towards Rome. Our own ministers are familiar with the Articles, and find it profitable on various grounds to study them. This work touches but lightly on their origin and sources, and is mainly expository. As such it possesses many valuable and distinctive features. Its analyses, its philological explanations, its Scripture proofs, and its illustrative extracts from the great theologians are of great service, and although, of course, we cannot endorse the whole of the book (the proofs of infant baptism are peculiarly weak), we are thankful for it as a scholarly and suggestive manual of Christian doctrine, as received substantially by Protestants at large.

FOUR ENGLISH HUMORISTS OF THE NINETEENTH CENTURY. By William Samuel Lilly. London: John Murray, Albemarle Street. Price, 10s. 6d.

MR. LILLY'S lectures, delivered before the Royal Institution of Great Britain in January and February last, are here reproduced in book form. They have been reprinted, with additions and corrections, from the shorthand writer's report, and have, necessarily, the defects of their qualities. Dickens, Thackeray, George Eliot, and Carlyle each secure a separate lecture. Dickens is described as "The Humorist as Democrat"; Thackeray, "The Humorist as Philosopher"; George Eliot, "The Humorist as Poet"; and Carlyle, "The Humorist as Prophet." These classifications are not altogether accurate, nor are they complete. There is in them a good deal of overlapping. There was, for instance, as much of the philosopher in Dickens as in Thackeray, and more in George Eliot than in either of them, while it is only in a modified sense that George Eliot can be described as a poet; for, while she was not lacking in "the vision and faculty divine," her verse is formal and stilted. We gain from the lectures, however, an accurate idea of the specific service which these great writers rendered to literature and to life; and if the value of an appreciation is to be judged from the desire it creates for a fuller acquaintance with the works discussed, Mr. Lilly's lively, well-informed, penetrating, and frequently eloquent criticisms must be regarded as completely successful. There was, a few years ago, a tendency to idolise George Eliot, and now we have fallen into the opposite extreme. She will, however, as Mr. Lilly contends, retain her hold on intelligent readers.

THE OLD MISSIONARY. By Sir William W. Hunter, K.C.S.I., M.A., LL.D. London: Henry Frowde, Amen Corner. Price, 1s.

THE Christianisation of our Indian Empire is a question of unfailing interest and has bearings on other than theological and ecclesiastical problems. Its

social and political issues are too patent and momentous to be either overlooked or depreciated. The evidence of an eminent civilian and accomplished scholar like Sir W. Hunter is worth immeasurably more than the frivolous sneers of hasty travellers, who imagine that, because they have set foot on a place, they are competent to describe everything that is in it. The sketch of the old Scotch missionary and his daughter has an idyllic charm. Its tenderness and pathos are irresistible. It has a further value as showing "the extent to which a missionary indirectly influences the native population, and works as a force not only for righteousness in the abstract, but for goodwill and harmony." The Gospel of Christ is a mighty power against lawlessness and disorder. So far from missions endangering our hold on India, they have strengthened it, and more than reconciled the people to our rule. The revolt of the young converted Brahman, who had taken "holy orders," against the old missionary because he did not use the Athanasian Creed, brought on a crisis in which our sympathies are entirely with the old man and against the impatient dogmatism of the young deacon. "High Church young parsons" are apt to work mischief in India as in England, and it would be well if dogmatists at home, who attempt to be wise above what is written, could learn the lesson which is here so practically enforced. The old missionary's plea for a Christian, as opposed to a godless, education is entirely relevant, but we believe that it will be mainly through the work of missions, as such, that the disintegration he deplures will be averted. There are in these pages vivid pictures of Indian life, and the glimpses we obtain of ancient Indian literature will be noted with peculiar zest. We quote the one specimen which Sir W. Hunter gives of it, the poem entitled "A Sanscrit Psalm of Life" :—

" Like driftwood on the sea's wild breast
 We meet, and cling with fond endeavour;
 A moment on the same wave's crest—
 The wave divides, we part for ever.

" We have no lasting resting here,
 To-day's best friend is dead to-morrow ;
 We only learn to hold things dear,
 To pierce our hearts with future sorrow.

" Be not too careful for the morn,
 God will thy daily bread bestow ;
 The same eve that the babe is born
 The mother's breast begins to flow.

" Will He who robes the swan in white,
 Who dyes the parrot's bright green hue,
 Who paints the peacock's glancing light—
 Will He less kindly deal with you ? "

AN ISLE IN THE WATER. By Katharine Tynan (Mrs. H. A. Hinkson).
London: Adam & Charles Black. Price, 3s. 6d.

MRS. HINKSON'S short stories are in keeping with a fashion of the day and well deserve their popularity. Her heart is in Ireland. She understands the dreary, monotonous, struggling life of its peasantry. She sympathises with them in their poverty and their often fruitless aspiration. She is alive to their virtues, and by no means blind to their superstitions. These tales of fisher-folk and peasants are often sad and tragical, relieved, however, by genuine humour and touches of exquisite pathos. Delightful are the reminiscences in "The Fields of My Childhood," nor can anyone read unmoved "Changing the Nurseries," "A Solitary," "The Sea's Dead," and "How Mary Came Home." What a weird and powerful study in temptation we have in "The Death Spancel"! It is as a poet that Mrs. Hinkson has won her laurels, and this volume abounds in prose poems.

JOHN KNOX. By Florence A. Maccunn. Methuen & Co. Price, 3s. 6d.

OPINION is no more unanimous in our day than it was three centuries ago as to Knox's character and the value of his work as a reformer; and so long as there are Protestants and Catholics, worldlings and pietists, the diversity will of necessity continue. But Knox's claim to rank as a leader of religion no one can dispute. He was a greater and far more influential man than any of those whose biographies have thus far appeared in this valuable series. Miss Maccunn is fully alive to his greatness, and must be ranked among his admirers, though she is no blind hero-worshipper, and exhibits Knox's limitations and prejudices unsparingly. She gives sufficient of the history of the times to enable us to understand Knox's surroundings. She presents with bold outline the events of his life—his early training, his residence in England and on the Continent, his opposition to the old superstitions, his relations to the Court, and his interviews with Mary Stuart—and proves that there was nothing in his career of which his staunchest friends need be ashamed. As a popular handbook, Miss Maccunn's monograph is worthy of all praise.

RELIGIOUS TRACT SOCIETY'S BOOKS.

PERSONAL REMINISCENCES OF CHARLES HADDON SPURGEON. By W. Williams. Mr. Williams evidently had exceptional opportunities of association with Mr. Spurgeon, and no less evidently made good use of them. He has produced a book of personal reminiscences which will be prized for its intrinsic value, and also for the side lights it throws on the character of the great Metropolitan preacher, whose greatness and many-sidedness were simply marvellous! Our difficulty in reviewing a work of this kind is in repressing the wish to quote this and that good thing from it. There are in it so many wise and witty sayings, so many unexpected glimpses into Mr. Spurgeon's innermost life, and so many racy anecdotes, that it is difficult not to transcribe them. From the first page to the last the book abounds in good things, and will probably be one of the most popular of the season. Happy was the man who

had such opportunities of free and friendly converse with so great and exuberant a genius, and happy are we who receive his reminiscences and notes. We should not be surprised if the public demand more of them.—EDGES AND WEDGES. A Book for the Young. By Archibald N. Mackray, M.A. Eighteen sermonettes to children, suggested frequently by common familiar objects, such as the Wedge, Goads and Nails, Weights and Wings, Holding our Tongues, &c. Bright and instructive.—SUNSHINE AND CALM: Songs by the Way. By Mary Rowles Jarvis. This will be a welcome companion in quiet meditative hours. Most of the contents of the volume have appeared before, but are well worthy of preservation. The songs are written in sweet musical language, and are marked by truthfulness to nature and human life, by delicacy of feeling, devoutness and geniality of spirit, and harmony of expression.

MR. ELLIOT STOCK'S BOOKS.

ESSAYS ABOUT MEN, WOMEN, AND BOOKS. By Augustine Birrell. A cheap and uniform edition of Mr. Birrell's bright and breezy essays, with their quaint wit and wisdom, will be welcome to a large class of readers. The essays here collected appeared for the most part in the *Speaker*. They have all the merit of brevity without obscurity. Mr. Birrell here writes with a delightful charm on such characters as Dean Swift, Bolingbroke, and Dr. Johnson, and on such subjects as Books: Old and New, Bookbinding, Poets-Laureate, and Poets and Critics. For spare half-hours there could be no more welcome companion.—THE SEVEN CHURCHES IN ASIA, Considered as Types of the Religious Life of To-day. By Alexander Mackennal, B.A., D.D. Dr. Mackennal, who is a close student both of Scripture and of ecclesiastical life, here works out a decidedly effective idea, seeing in the Seven Churches addressed in the Apocalypse types of the religious life of our own day. He speaks of Ephesus as the strenuous church, Thyatira as the sentimental church, Smyrna as the poor church that was rich, Laodicea as the self-complacent church, Pergamum as the incomplete church, Sardis as the fickle church, and Philadelphia as the patient church. Freshness is here mingled with force, and in each section we catch the tones of a present-day message which is greatly needed.—A HANDBOOK OF THEOLOGY: a Homiletical Manual of Christian Doctrine, with an Exhaustive List of Questions for Examination. By the Rev. John Harries. With an Introduction by the Rev. Alfred J. French, B.A. The four lectures, composing this volume have been delivered to local preachers, and printed in the *Local Preachers' Magazine*. They were recommended by a high American authority as "logical, plain, simple, helpful, and scholarly"; and the eulogy is well deserved. There is a good deal of close, concise thinking, together with proofs of wide reading in the volume. The author's position is distinctly evangelical, but he is more than an echo of other men's thoughts.—Mr. Stock also sends out a cheaper edition of THE MASTER'S GUIDE FOR HIS DISCIPLES: being a Manual of all the Recorded Sayings of Jesus, arranged for Easy Consultation and Systematic Reading. With a Preface by Eugene Stock. The sayings of Christ are classified under such headings as "The Devout

Life," "The Practical Life," "The Intellectual Life," with various subdivisions. Great care has been bestowed on the work, which will undoubtedly be helpful in many ways to students of the Scriptures.—**THE GOSPEL PLAN**, in Easy Texts. Drawn up by the late Hugh Taylor, M.A. A useful collection of texts on the salient points of the Gospel. **THE STORY OF THE KINGS OF ISRAEL AND JUDAH**. A Compilation of Bible Narratives Arranged Consecutively. By Henry Hill. Mr. Hill here does for certain of the historical books of the Old Testament—the Kings and Chronicles—what has so often been done with advantage for the Gospels. A consecutive arrangement like this, in which the narratives are carefully interwoven, is of great value to teachers.

MESSRS. JAMES NISBET AND CO.'S BOOKS.

MESSRS. JAMES NISBET & Co. send us a sixth and enlarged edition of Dr. W. G. Blaikie's **FOR THE WORK OF THE MINISTRY**: a Manual of Homiletical and Pastoral Theology. A book that has passed into its sixth edition is independent of criticism. There are more brilliant and, in some respects, more original works than Dr. Blaikie's, but none more comprehensive and practical. It touches on every phase of ministerial life, and its suggestions are always judicious and to the point. Every minister and every student for the ministry would be the better for reading it.—**SALVATION AND SERVICE**; or, Practical Talks about Grace and Godliness, by the Rev. George Everard, M.A., contains a series of simple, effective talks on the primary aspects of spiritual life, by one who has a clear knowledge of human nature and whose mind is well stored with Gospel truth, and knows how to use it with effect. Mr. Everard has a rare power of illustration, and is not only a skilled instructor, but a wise and sympathetic healer of souls. He is a capable spiritual director without a shred of priestcraft.—**HAVE MERCY UPON ME**: the Prayer of the Penitent in the Fifty-first Psalm Explained and Applied. By the Rev. Andrew Murray. The Rev. Andrew Murray has written many works which have become classics in our Christian literature, but, so far as we know, not one of profounder import, more solemn and heart-searching power, and with a greater wealth of consolation than this exposition of Psalm li. We cannot criticise such a book as this. It is to be read with sympathetic and grateful appreciation.—**BIBLE CHARACTER SKETCHES**. By Dean Farrar, the Bishop of Ripon, the Rev. John Clifford, D.D., and others. These sketches of the young men and women of the Bible have already appeared in popular periodicals, but their merits are certainly enough to justify their publication in a volume. They go over the ground of the Old and New Testament, and are marked by vividness and accuracy of portraiture, and a determination to bring out the innermost meanings and lessons of the various lives described.—**THE BIBLICAL ILLUSTRATOR**. By Rev. Joseph S. Exell, M.A. I. Corinthians, Vol. I. The present volume contains material on the first nine chapters of I. Corinthians. As in previous cases this material has been

gathered from many quarters, principally from the best modern preachers and commentators, the cream of whose thought and illustration is given. Nothing of importance has been overlooked, and the utility of the work as an overflowing treasure-store is self-evident.

To their Eversley Series Messrs. Macmillan have added *THE BEGINNING OF THE MIDDLE AGES*, by the late Dean Church, a work that did much to establish its author's fame as a learned and trustworthy historian. Dean Church was not only a close student of the mediæval ages, but was interested in their influence on ecclesiastical history and all its subsequent developments. His picture of the transition from ancient to modern history, of the struggle between the Teutons and the Romans, and of the supremacy of the Franks is finely drawn, and is marked by uniform fairness. Of his peculiarly clear and judicious style, and of his sound and well-balanced judgment, it would be superfluous to speak.—*ESSAYS IN CRITICISM*. By Matthew Arnold, is the first volume of a re-issue of that author's works in the Eversley Series. The Essays have been reprinted eight or nine times, and have thus achieved a fair measure of what Mr. Arnold supposed himself not to possess—popularity. It will be long before their hold over intelligent readers is relaxed. Few writers are more provocative of thought than Mr. Arnold. There are few finer "appreciations" in the English language than those of Maurice and Eugenie de Guerin, Heinrich Heine, and Marcus Aurelius. Neither St. Beuve nor Scherer have given us saner and more luminous criticism than we find here. The present edition includes the admirable essay on "A Persian Passion Play," which did not appear in the earlier editions.

FRED. C. ROBERTS OF TIENTSIN ; or, For Christ and China. By Mrs. Bryson. With Introduction by Rev. F. B. Meyer, B.A. London : H. R. Allenson, 30, Paternoster Row. Price, 3s. 6d.

THE prefatory words with which Mr. Meyer introduces this biography are amply justified by the story which follows them. Roberts of Tientsin, as this young Welshman is affectionately called, is not unworthy to be classed with "Gilmour of Mongolia." Along with his Welsh fire there was a robustness of mind and a refinement of spirit which invested his character with a rare charm. He seems to have been born for medical missionary labour, and strove in the most practical methods to carry out his high ideal. In his death the London Missionary Society suffered a severe loss. Men of his stamp do more to overcome the Chinese aversion to foreigners, and to secure a footing for Englishmen, than any number of traders or of soldiers. We cordially commend the book, especially to our young friends. Mrs. Bryson's simple and unpretentious style, orderly arrangement, and intense missionary fervour make the reading of this biography a pleasure rather than a task, and, apart from its intrinsic value, its appearance at this juncture is peculiarly opportune, because of the recent Chinese massacres and the discussions to which they have given rise.

FOUR LECTURES ON ENGLISH NONCONFORMITY. By Edward Carey Pike, B.A.

London : Bible Christian Book Room, 26, Paternoster Row. Price, 1s. 6d.

MR. PIKE has for some time past devoted himself to lecturing on the subjects discussed in this volume, greatly to the advantage of various congregations in the West of England. He has a broad and firm grasp of principles, and while there is no lack of vivid portraiture, either of men or of events, he is always more concerned with the sources and foundations of life. It would be hard to find a more compact and telling *résumé* of our English Nonconformist history in its origin, growth, and maturity, or a clearer exhibition of the principles which are at stake in the existing controversy with sacerdotalism. These are the sort of lectures we should like to see delivered to the young people of every congregation in England, and we trust Mr. Pike's volume will have a large circulation. Will our pastors note its publication ; and will some of our wealthier members purchase copies for circulation ? They will in this way make the churches their debtors.

"ALL MEN ARE LIARS." A Novel. By Joseph Hocking. Ward, Lock, & Bowden. Price, 3s. 6d.

MR. HOCKING, while not averse to the recognition of the darker and more painful aspects of life, never writes of them in other than a pure and healthful spirit. He has no delight in dirt ; he never gloats over evil. He depicts sin to condemn it and woo men away from its blighting influence, and he has, moreover, a Christian's faith in the power of redeeming love. Stephen Edgcumbe, the principal character of the novel, is robbed of all strength and brightness through contact with a vile cynic, who gains a too complete ascendancy over him. He is deserted by his unprincipled wife, and under the smart of the desertion gives himself up to vicious courses. He is ultimately restored, partly by the fidelity of an old friend, but mainly by the love of a pure and unselfish girl, who, knowing his story, consents to become his wife. The characters are admirably drawn, and the incidents well depicted. Some of the scenes revealing the High Church curate's estimate of Dissent are decidedly amusing and marvellously life-like.

THE ACTS OF THE APOSTLES. With Introductions and Notes by T. E.

Page, M.A., and A. S. Walpole, M.A. London : Macmillan. Price, 2s. 6d.

FOR young readers especially Mr. Page's exegetical notes have a value which cannot easily be over-estimated. Pure and simple exegesis, as independent of doctrinal and homiletical interpretation, lies at the basis of sound Biblical study, and on that ground these notes merit our warmest commendations.

TURNING POINTS IN SUCCESSFUL CAREERS. By William M. Thayer.

London : Hodder & Stoughton, 27, Paternoster Row. Price, 3s. 6d.

MR. THAYER has not secured the approbation of certain of our literary coteries, and would scarcely claim to be an apostle of culture. He has, nevertheless, done much useful work, mainly in the sphere of biography. His latest work consists of twenty-seven chapters, in which he deals with "the

turning points" in the lives of men more or less distinguished. These men are of different calibre, and worked in different spheres of life, but they all had some special opportunity, by seizing which their success was attained. It might be a misfortune, a sickness, a desultory conversation, or some outward calamity. Young men and young women will find in these sketches much to stimulate and encourage them.

MESSRS. S. W. PARTRIDGE & Co. send us HINTS ON PRAYER, REVIVALS, AND BIBLE STUDY. By Charles H. Yatman. Brief and pithy, worthy of the study of all who are interested in the theme of which it speaks.—Also THE MASTER'S MESSAGE TO WOMEN. By Charlotte Skinner. Short and practical chapters on our Lord's words to the women mentioned in the Gospels.

We are glad to welcome THE RELIGIONS OF THE WORLD, by G. M. Grant, D.D., LL.D., as the first instalment of the Church of Scotland "Guild Library," an enlargement of the Guild Text-Book Series, published by Messrs. A. & C. Black, at 1s. 6d. net. We expressed so recently our high appreciation of this work, that a bare reference to this more durable edition will suffice. The whole series is well worthy of a permanent place in every library. To the Text-Book Series, published at 6d., there has just been added THE ENGLISH BIBLE: A Sketch of its History. By the Rev. George Milligan, B.D., of Caputh. Dr. Milligan is well known for his sermons to children; this manual proves him to be equally at home in the very different but not less important work of historical narration. It is a well-written, reliable, and compact little book, covering the whole ground of a subject with which all English Christians should be familiar.

MESSRS. SIMPKIN, MARSHALL, & Co. have sent out BIBLE READINGS FOR THE YEAR. A Book for the Young. By T. S. Henderson. We can cordially commend these short Bible Readings as eminently suitable for young people. They will also be found useful as containing suggestions for addresses to the young.

We hope to issue with our next number an "ILLUSTRATED LITERARY SUPPLEMENT," and to review in it various books, which we are compelled to hold over this month. Among them are "The Gurneys of Earlham," by Augustus J. C. Hare, in two volumes, a book which all the young ladies of England might read with advantage, and "Browning Studies," a series of papers edited by Dr. Berdoe. Both of these works are published by Mr. George Allen, Charing Cross Road. "The Pilgrim Fathers of New England and their Puritan Successors," by John Brown, B.A., D.D. The best and most comprehensive account we have yet of this great religious movement (Religious Tract Society). "Judges," by Professor G. S. Moore, in the International Critical Commentary (T. & T. Clark). "John Knox," by P. Hume Brown, in two volumes (Adam and Charles Black), a brilliant and masterly work. The second volume of the "Baptist Union Manuals" has appeared during the past month—"Hanserd Knollys," by James Culross, M.A., D.D. We cannot in this issue review it, but may give ourselves the pleasure of saying that in its vivid narrative and comprehensive insight, in its fine tone of spirituality and its powerful enforcement of principle, it is exactly such a work as we should anticipate from the revered President of Bristol College.



London Stereoscopic Company.

(Permanent Photo.)

Yours sincerely

Thos Julian

THE
BAPTIST MAGAZINE

DECEMBER, 1895.

THE REV. ROBERT MARTIN JULIAN.

ROBERT MARTIN JULIAN was born in London in the year 1857. He was one of a large family, all too early deprived by death of the care and sympathy of both father and mother. School days were spent partly in London and partly in Devonshire, and these over he entered business in London.

Few young men, surrounded by Christian influences, reach the confines of manhood without being conscious of the strivings of the Spirit of God within them. Mr. Julian was no exception. Long before he made the great choice he had felt those strivings; and the earnest appeals of the Rev. W. Haslam, at the well-known evangelistic meetings in St. James's Hall in 1875, sank into a heart already sympathetic and prepared.

At that time Messrs. Moody and Sankey were in the midst of their first great mission. Young men who had found their souls were being everywhere urged to spend themselves in work for others. Zealous but immature Christian service is only saved from crudeness by careful guidance, and fortunately in Mr. Julian's case circumstances were propitious. He was introduced to "Stafford Rooms," the N.W. branch of the Y.M.C.A., then under the wise leadership of Mr. W. H. Mills, now one of the general secretaries of the Association. Here tract distribution, lodging-house work, and open-air preaching gave scope for the zeal of the new life, and provided a curriculum of service not less important than the subsequent curriculum of study.

During these months of happy companionship and toil Mr. Julian came under the influence of Dr. Clifford, whose ministry, especially to young men, has been for many years one of the

outstanding forces that make for righteousness in London. A casual visit to Westbourne Park Chapel led to acquaintance, then to baptism and membership, and to the beginning of a friendship in which, as in so many similar cases, the senior gave of his abundant stores of knowledge and wisdom, spiritual insight and courageous sincerity, looking for no reward save that of knowing that he had helped to equip another young man as a brave soldier of Jesus Christ. So, gradually, there came to Mr. Julian a vision of wider usefulness, and in 1879 he entered Chilwell College, then served by the Rev. T. Goadby, B.A., as president, and the Rev. Charles Clarke, B.A., of Ashby, as classical tutor. Under the care of these two supremely capable men, each the complement of the other, and both far too little appreciated by the denomination they served so well, Mr. Julian's college course of five years passed happily and usefully, and in 1884 he received a hearty invitation to become co-pastor with the venerable Edward Stevenson, of Baxter Gate Church, Loughborough. For more than forty years Mr. Stevenson had laboured in Loughborough with conspicuous success, had entered into the life of the town, and become an inseparable part of its history. Feeling the burden of years, he desired assistance in the work of caring for a church of over 400 members, with a large Sunday-school and manifold agencies. Here Mr. Julian spent eight years of strenuous work. The advent of a new man with new methods and new ideals into a church that has known but one pastor for nearly half a century is always an experiment—often a hazardous one. But the courtesy of the older man, and the tact of the young one, overcame all obstacles, and the church renewed her youth in a season of spiritual prosperity. Two hundred converts were baptized, school-rooms were enlarged, the chapel modernised, and the influence of the church in the town and district was greatly extended.

In 1885 Mr. Julian entered into closer relations with his honoured principal, by marrying Ada, Prof. Goadby's third daughter. With what care she watched over his health, with what skill she solved the unceasing problem of Baptist ministers—how to make a shilling go as far as a half-crown—with what energy she threw herself into the work of the church, only those who knew the home in Loughborough can tell.

After eight years of earnest and ungrudging service, Mr. Julian was invited by the Baptist Missionary Society, acting on behalf of the church, to accept the pastorate of Circular Road Church, Calcutta. Amid many manifestations of regret he left Loughborough, and sailed with his wife and two little girls in November, 1892. Of the work he found to his hand, and of the energy and wisdom with which he set himself to accomplish it, let another speak. One who has had good opportunities of judging says:—

“Only those acquainted with Indian life know the difficulties attending the pastorate of an Anglo-Indian church. With these Mr. Julian immediately commenced to grapple, and, aided by the sympathy and help of such tried friends as Justice Sale, Rev. Robert Robinson, and others, he had the satisfaction of seeing progress, slow but sure, in the various spheres of the life of the church. The congregations improved, a truer *esprit de corps* manifested itself, the young people gathered around him, while his heart was cheered by additions to membership.

“Mr. Julian had not been in Calcutta many months before he saw the need of carrying out one of the plans of the former pastor, the Rev. C. Jordan—viz., the erection of a hall in the vicinity of the church, to be used for the Sunday-school and for the various weekly meetings, and as a centre of social and religious influence for the neighbourhood. With a determination that nothing could daunt, in the face of not a little opposition, he succeeded in imparting his own spirit to the friends around him. Before Mr. Julian's departure from India he had the privilege of seeing this hall, acknowledged to be one of the best in the city, built, opened, and paid for. In acknowledgment of his zeal and labour in its erection the church decided to call it the Julian Hall, which name it bears.

“Mr. Julian has also made his influence felt outside the boundaries of his own church. He initiated a Ministers' Fraternal, the first of the kind in the city, which, even during the brief period of his sojourn, began to unite the Free Churches of the city more closely than ever before. He accepted the honorary secretaryship of the International Bible Reading Association, and until his departure fostered its aims. He served on various committees in the city, and, in recognition of the warm sympathy he manifested

in all the work of the Baptist Missionary Society, he was elected a member of the Indian Conference. He is especially beloved in the homes of his people, and he returns to his former sphere of work with the assurance that friends, tried and proved, are waiting to rally round him; and with every prospect that upon the foundation of his first two years' work he will yet make the church of which he is pastor a power for good in that great heathen city."

The distressing conditions under which Mr. Julian's work in Calcutta was interrupted at the beginning of the present year are familiar to the readers of this magazine. The death of his younger child from small-pox at Calcutta, followed so speedily by the death of Mrs. Julian in the harbour at Marseilles on her voyage home, evoked many expressions of deep sympathy. For these sorrows reverent silence is best. Mr. Julian is still a young man. Under ordinary conditions we may expect for him many years of service. That these may be even more fruitful than the past, in the quiet, steady edification of the church by example and precept, is the hope of all who have met him and recognised the gentle, manly character that his life reveals.

C. W. VICK.

PASCAL AND OTHER SERMONS. By the late R. W. Church, M.A., D.C.L. Macmillan & Co.—The late Dean Church was with difficulty persuaded to publish the three or four volumes of sermons issued during his lifetime. Free as he was from morbidity, his modesty was excessive, and his own appreciation of the value of his work was far lower than that entertained by his friends. The Cathedral and University Sermons and the two volumes of Village Sermons, published since his death, have revealed more than was previously known of his simplicity and greatness, and his literary executors have taken a step which intelligent readers will not be slow to endorse in the issue of "Pascal and Other Sermons." The three opening sermons are on the "Pensées" of Blaise Pascal, on Bishop Butler, and Bishop Andrewes. The Dean's estimate of Butler is very similar to that of Mr. Gladstone, with whose recent essay, though it proceeds on different lines, it should be compared. Ecclesiastically the Dean was "higher" than we approve, and in his eulogy of Bishop Andrewes we could not unreservedly join. There are doubtless points in the good Bishop's devotions into which Puritanism does not easily join. In the Ordination sermon on the Gift of the Spirit, in those on the Incarnation, on Intellectual Self-sufficiency, on Foreign Travel, and Religious Disappointments we see Dean Church at his best—a clear, strong thinker, devout, cultured, and intensely earnest. The volume is published at 6s.

HANSERD KNOLLYS.*

THE vigorous prosecution of historical study by scholars of repute is a conspicuous and healthful sign of the times. It is a clear indication of a thorough-going spirit of inquiry, which desires to reach the origin of things and to watch carefully the successive steps in their evolution. It has left its impress on Christian thinkers, and affected for good the work of the Church. In no previous age have there been produced so many great histories and so many biographies of conspicuous merit. In every department of historical research we have, moreover, monographs of the highest value, as in the "Stories of the Nations" series, "English Men of Letters," "Men of Action," "English Statesmen," "Leaders of Religion," "Epochs" of History and of Church History. The past has been made to live again before our eyes, and pours its choicest treasures at our feet. There is much that is shallow and pretentious in the cry of certain advanced theologians, "Back to Christ," and it is a sheer exaggeration to speak of "the Rediscovery of Christ" in such terms as many of them employ. But the movement is in its essence neither superficial nor superfluous. Its results will undoubtedly affect the life and thought of all the churches, and those creeds and polities which cannot stand the tests it supplies will be unable to maintain their position as Primitive, Apostolical, and Christian. There has been a corresponding cry in the various sections of Christendom, "Back to our founders and to the leaders of other days." English Churchmen are studying their own history from Augustine of Canterbury downwards for purposes of "Church Defence." The Presbyterians of Scotland are giving special attention to the life and work of John Knox, and to the more recent struggles which preceded the Disruption of 1843. Our Congregational brethren have wisely commemorated the "Early Independents," the martyrdoms of Greenwood, Barrowe, and Penry, and the work of "The Pilgrim Fathers." Baptists, also, have an ancestry of which they have no need to be ashamed; and, while we have no wish to become

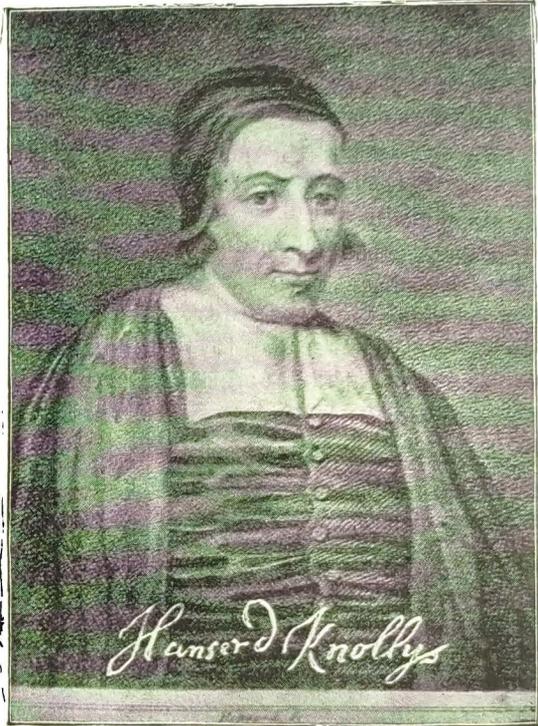
* "HANSERD KNOLLYS: A Minister and Witness of Jesus Christ, 1593-1691." By James Culross, M.A., D.D. London: Alexander & Shephard.

slavish copyists of our fathers, or to reject the fruits of the wisdom born of experience, we cannot but regret that there should be so scanty and inadequate an acquaintance with the past, and that multitudes among us should know practically nothing of men without whom, ecclesiastically, "we had not been." It is not only that their lives would supply us with ideals and incentives which we can ill afford to neglect; nor that we have inherited privileges for which they had to fight and suffer, and should out of sheer gratitude keep their memory green; but that, beyond this, we see in their struggles the play and counterplay of great principles—principles which are still as vital to the development of spiritual life, and as far-reaching and abiding in their issues, as when our fathers were fined and imprisoned, and, in some cases, put to death for upholding them. In these days of easy-going toleration and religious indifferentism, we can get a far more vivid and practical insight into the heart of the controversy between Romanists and Protestants, as well as between State Churchmen and Dissenters, by familiarising ourselves with the details of the Puritan revolution, in its inception and progress, than we could acquire from the most learned and eloquent "exposition of our distinctive principles" in the abstract. The Baptist Union is therefore acting wisely in preparing a series of manuals narrating some of the more striking chapters of our denominational history and dealing with the lives of our leaders. The volume on "Anabaptism," by Mr. Richard Heath, has won wide appreciation, not only in England, but on the Continent; and the new volume on HANSERD KNOLLYS, by Dr. Culross, of Bristol, will prove equally acceptable.

HANSERD KNOLLYS is, we are afraid, a name unknown to the majority of present-day Baptists. It is, as Dr. Culross states, "seldom to be met with in any list of 'eminent men' who have brought renown to England":—

"Yet, in his day, he held no mean place among those of whom the world was not worthy—a man of stainless Christian character, a patient sufferer for Christ's sake, brave, meek, and unselfish; of unflinching steadfastness of principle, and uncommon sweetness of spirit; a powerful preacher of the Gospel, a lover of good men, a faithful witness for Christ in evil times, and one who, by his preaching and life, turned many to righteousness. Throughout a long lifetime his enemies found no occasion against him, except concerning the law of his God."

Knollys was born in 1598, at Calkwell, Lincolnshire, of which parish his father was incumbent. He was educated at Cambridge, where he took his degree. He held for some time the mastership of Gainsborough Free School, and was there introduced to the house of a "Brownist," who gathered together men like-minded with himself for the study of the Scriptures and prayer. In 1629 he was ordained by the Bishop of Peterborough, and in 1631 was pre-



sented to the living of Humberstone, near Scartho, to which latter parish his father had been removed in 1613. In the same year, 1631, Knollys married a holy and discreet woman, Miss Anne Cheney, who for forty years was a true helpmeet to him. As his spiritual life developed he began to entertain doubts as to wearing of the surplice, which was popularly supposed—and indeed was intended—to be a mark of *priestly* authority; as to the use of the cross in baptism; and as to the admission of ungodly

persons to the communion of the Lord's Supper. He therefore resigned his living, though for several years he continued to act as a "lecturer." But he was not at rest, and he determined upon a ministry of silence until he should receive a clear call to preach from Christ Himself. He was led to a fuller knowledge of the doctrines of grace by the help of Mr. Wheelwright, a Puritan minister, and he thus became a "sectary." Persecution dogged his steps, and for some time he was imprisoned. On his release in 1638—for which he was indebted to the unauthorised act of his jailer—he set sail for America. He landed at Boston, and for some weeks supported himself and his family by working with his hoe. A rumour was circulated that he was an Antinomian, and the magistrates, "instigated by the ministers," commanded him to leave the place. Two strangers from Piscataqua (Dover, New Hampshire) accidentally heard of his troubles, and invited him to preach there. At Dover he accordingly settled, gathered a congregation, and remained with it for nearly three years. He was not at this time a Baptist, but in the controversies in which he was involved baptism inevitably came to the fore. A certain Mr. Larkham, an English Puritan, and a graduate of Cambridge, founded another church in Dover, into which he received all and sundry, "even immoral persons who promised amendment. He baptized any children who were offered, and introduced the Episcopal service at funerals." Larkham assaulted Knollys, a tumult arose, and Knollys was prosecuted and fined, though the fine was never exacted. After a fruitless attempt to settle in Long Island, Knollys returned to England at the close of 1641, by which time he had become a convinced Baptist. He had to endure many privations in consequence of his poverty, but at length betook himself to teaching, establishing a school on Tower Hill. He was subsequently appointed master of St. Mary Axe Free School; then he preached for a time to the soldiers of the Parliamentary army. During the Long Parliament the parish churches were open to him, and he freely availed himself of the opportunities thus presented of preaching in them. His preaching was acceptable to the people, but offended those in authority. Because of an attack on infant baptism in Bow Church he was thrown for several days into prison:—

“They at last carried me before the committee, who asked me several questions, to which I gave sober and discreet answers. Among others, the chairman, Mr. White, asked me who gave me authority to preach. I told him *the Lord Jesus Christ*. He then asked me whether I was a minister. I answered that I was made a priest by the Prelate of Peterborough; but I had renounced that ordination, and did here again renounce the same. They asked me by what authority I preached in Bow Church. I told them, after I had refused the desire of the churchwardens three times, one day after another, their want of supply and their earnestness prevailed with me, and I went thither; they opened the pulpit door and I went up and preached from Isaiah lviii. I gave them such an account of that sermon (thirty ministers of the Assembly of Divines, so called, being present) that they could not gainsay, but bade me withdraw, and said nothing to me; nor could my jailer take any charge of me, for the committee had called for him, and did chide and threaten to turn him out of his place for keeping me a prisoner for so many days. So I went my way without any blame, or paying of any fees.”

He thereafter opened a meeting house in Great St. Helen's, and formed a church of baptized believers. His congregation generally numbered a thousand people. The “Churchmen” of the neighbourhood complained that he was too near to them, and his landlord gave him notice to quit. He removed first to Coleman Street and afterwards to Finsbury Fields. Here is the account given by his bitter adversary, the Shallow Edwards of Milton's sonnet:—

“He goes, and in the heart of London, in Great St. Helen's, next door to the publique church, keeps in the time of publique worship his meetings, where for a long time great resort was to him; and when his landlord would suffer him to stay no longer, now in Finsbury Fields he is set up, and hath made a great meeting-house. This Knowls is one of those who dare keep publique disputation with ministers of the City against Pædo-baptisme, and is one of those whose hand is subscribed to the declaration lately put forth concerning the publique dispute which should have been concerning Infants' Baptisme.”

Though residing in London, Knollys undertook various preaching tours. In some of these, being denounced as an Antinomian, he was roughly handled. His meetings were disturbed; at Debenham he was stoned out of the pulpit; at Stradbroke he was prevented from entering the church, and had to preach in the churchyard. He was forcibly apprehended and sent to London, with heavy charges against him, which could not, however, be sustained, so

that he was acquitted. Later on he was summoned to answer in the Queen's Court for preaching without holy orders:—

“Mr. Leigh, the chairman, asked him why he did it; to which he answered that he *was* in holy orders. Some of the committee told the chairman that he had renounced his ordination by the bishop. He said that was so, but that he had been ordained since in a Church of God according to the order of the Gospel of Christ, the manner of which he declared before Mr. Nye and other ministers then present. At last the committee, by their chairman, commanded him to preach no more. He answered that he ‘certainly *would* preach, both publicly and from house to house. It was more equal,’ he said, ‘to obey Christ who had commanded him, than those who forbade him.’ So he went away, and ‘ceased not to teach and preach Jesus Christ and Him crucified.’”

Even the abolition of Episcopacy did not bring universal or uniform relief. Anabaptists and Brownists were, as Dr. Culross points out, classed with heretics, schismatics, blasphemers, and other sectaries:—

“The Presbyterians, who ‘had got into the saddle,’ proved as intolerant as the bishops had been, and as strongly opposed to liberty of conscience. It was the error of the age. When it was suggested that toleration might be granted to ‘the sectaries,’ the Presbyterians objected, and insisted that all should be made to conform to the established worship. ‘Remember,’ says one of their preachers, ‘you are within the bonds of a covenant. For what? A toleration? No; an extirpation of all heresies and schisms and profaneness.’ Great and noble men many of these Presbyterians were—men to whom England owes a debt she has never yet fully acknowledged—but they shared the error of their age, an error natural to and consistent with a State-Establishment of religion.”

In 1648, notwithstanding his pronounced Baptist principles and the ordinance passed that year for the suppression of blasphemies and heresies—the denial of infant baptism being one of these—Knollys was appointed rector of Scartho, his father's parish. How this appointment was made we have now no means of knowing. He does not appear to have resided in the parish, but to have secured for the pulpit a succession of faithful preachers. In 1656 he presented to Cromwell and his Council a petition from the inhabitants of Scartho, who were all poor, praying for the repair of the parish church, which was then in a dangerous condition. He was one of those “Anabaptists” also who sent an address to Cromwell deprecating his acceptance of the offer of the Crown. After the restoration of Charles II. the condition and prospects of the Nonconformists

did not improve. Knollys was apprehended in connection with what should have been only a street riot, provoked by some enthusiasts who rose in arms against the King, and carried a device of "the lion of the tribe of Judah." Knollys had no connection with it. Four hundred innocent people were dragged to Newgate, and lay there for eighteen weeks, because they declined to take the oaths of allegiance and supremacy, and so recognise the King's authority in matters spiritual and temporal alike. Other baseless charges were laid against him and his co-religionists in 1661, but they happily escaped to Holland. In 1662 the infamous Act of Uniformity was passed; in 1664, the Conventicle Act; in 1665, the Five Mile Act. Hence on Knollys' return from the Continent in 1664 it was not to ease. During his absence his house and grounds had been seized in the King's name, and £200 which he had lodged in the Weavers' Company. He had again recourse to his old occupation of teaching, and greatly prospered in it, though he still acted as pastor of the church which his former labours had gathered together. During the time of the Plague, in 1665, he diligently ministered to the suffering and bereaved. In 1670 he was apprehended under the Conventicle Act, and committed for some weeks to prison, though he was permitted to preach to the prisoners. He was again thrown into prison in 1684, when he was eighty-six years old, and remained in it for sixteen months. The last three or four years of his life were spent in unwearied activity. The old man's pastoral labours were incessant. He took part in all the more important controversies of the day, and was a voluminous author (Dr. Culross mentions sixteen of his publications). On September 19th, 1691, at the great age of ninety-three, he passed calmly to his rest, and was buried in Bunhill Fields, "a more sacred place than Westminster Abbey." Such a man could not fail to be revered and loved. By his friends, William Kiffin, Vavasor Powell, Benjamin Keach, and other such worthies, he was held in the highest esteem. In a funeral sermon, preached at Pinner's Hall, the Rev. Thomas Harrison said of him:—

"He walked with that caution that his greatest enemies had nothing against him save only in the matter of his God. That holy life which he lived did command reverence even from those who were enemies to the holy doctrine which he preached. He was a preacher out of the pulpit as well as in it. He

had a great respect to Christ's new commandment, which He gave to His disciples, to love one another. He loved the image of God wherever he saw it. He was not a man of a narrow and private, but of a large and public spirit ; the difference of his fellow-Christians' opinions from his did not alienate his affections from them. He loved all his fellow-travellers, though they did not walk in the same particular path with himself. He cheerfully went about suffering, as well as preaching work. He was not unwilling to take up his cross and follow his Lord and Master in the thorny road of tribulation."

The life of this saintly man was a noble and thrilling testimony to principles of universal and abiding force, and vitally connected with the progress of the Kingdom of God. What are these principles ? Knollys and his brethren insisted that salvation is of grace and not of works—the gift of God realised by faith ; offered to every man in the Gospel, and needing neither the intervention nor the sanction of an ecclesiastical priesthood. They believed in the inwardness of true religion ; that worship is no formal observance of rites and ceremonies, but a spiritual exercise, expressing the penitence and faith, the love, reverence, and obedience of the soul. They held further that the Church is a body of believers and believers only—not a national or political institution, but a spiritual fellowship, based on the reception of a common life in Christ—and that, therefore, only believers should be admitted to its communion and ordinances. They claimed that religion, not being a mere civil function dependent on the State, should be free from State patronage and control, and that every man has the right to follow the dictates of his conscience as instructed by the Word and quickened by the Spirit of God. These principles were assuredly worth fighting for. How much their maintenance has done for the English people we cannot tell. May the Baptists of to-day courageously and faithfully uphold them.

JAMES STUART.

ESSENTIALS OF NEW TESTAMENT GREEK. By John H. Huddilston, B.A. Macmillan & Co.—This is a work of the same class as Dr. Green's "Primer of New Testament Greek," published by the Religious Tract Society. It is drawn up with the view of aiding those who have no time for classical studies, but who, under wise and scholarly guidance, wish to read the New Testament in the original. The plan is simple and effective, and has the recommendation of actual experience. By a series of graduated lessons anyone of ordinary intelligence may master the principles of New Testament Greek, and so be able to carry out the purpose for which the book is designed.

THE "ONE BAPTISM."

THE proceedings of the *Scottish Church Society* have been regarded on both sides of the Tweed with widely differing feelings—feelings of strong approval in some cases, and of intense antagonism in others. The Anglican clergy, whose sacerdotal and sacramentarian proclivities are well known, look on the movement with sympathetic and appreciative interest, believing that it inevitably tends towards Prelacy, the three orders of Ministry, Apostolic Succession, and various other positions which Protestants usually associate with the Church of Rome. Evangelical Churchmen, on the other hand, whether Episcopalian or Presbyterian, regard the Society with suspicion, and fear that it is a backward movement which can only result in a return to the yoke of bondage from which, since the Reformation, we have been happily freed. We see in the movement many things to commend. So far as it is a protest against ecclesiastical indifference and laxity, against coldness, heartlessness, and slovenliness of worship, we are cordially with it. We contend that in all things we should give to God of our best, and adhere as closely as possible to the "pattern shown us on the Mount." In architecture, music, and singing, in the reading of Scripture, in prayer, and in preaching there should be nothing superficial, irreverent, or unseemly. Our services should be worthy of the great and glorious Being whom they seek to honour, and give adequate expression to the emotions we should cherish towards Him. But this is not ceremonialism, nor does it imply in any way the exaltation of the material over the spiritual, of the form over the principle, or of the minister over the believing man. Churches and ministers, sacraments and ceremonies, are, after all, but means to an end, and not an end in themselves.

One of the latest manifestoes in connection with this movement is a sermon by Dr. Cooper, of Aberdeen (published by Mr. J. Gardner Hitt, 37, George Street, Edinburgh), in which he replies to certain strictures of Dr. Marcus Dods on the Sacramentarian teaching of the *Scottish Church Society*. We must say that our sympathies are almost entirely with Dr. Dods, and that Dr. Cooper seems to have missed the point at issue. His position he

thus defines: "My contention—which I believe to be supported alike by Holy Scripture and the standards of this Church—is this, that baptism is the basis of Christian instruction. In other words, that baptism, or rather, to speak strictly, the gift of God—the high privileges and benefits by Him conferred, and sealed by baptism—supplies the ground on which alone an education truly Christian can be built, and that it also yields the surest encouragements to those engaged in this sacred task. I maintain that there is a gift of God—a real gift—which He confers by baptism, and that this gift is nothing less than the engrafting of the person baptized into His Incarnate Son, our Lord Jesus Christ, the True Vine, the last Adam, the Lord from Heaven, the risen, living, exalted Head of the Church, which is His Body, and in Him only has its life." There is no mistake as to the meaning and drift of these words, but we demur to the idea that "Scripture teaches this." With regard to the Shorter Catechism we have here nothing to do, and we must leave that point to be decided by the Presbyterian combatants themselves. But we venture to suggest that, in all cases, so far as the testimony of Scripture is concerned, teaching precedes baptism as well as follows it, and that it is on the ground of teaching, accepted by the understanding and embraced by the heart, that this Christian rite is administered. Without this there is, and can be, no engrafting of the person baptized into Christ, nor is baptism, fairly looked at, ever said to be the means of such engrafting. Teaching precedes, as well as follows, baptism, and ministers of Christ are bound to follow their Master's instruction, and to adhere to the Divine order. To bring the babes to Christ is by no means the same as bringing them to baptism. We are fully in accord with Dr. Dods when he says that to make much of baptism (as at least it is regarded by Dr. Cooper—*i.e.*, in itself, and apart from the qualifications requisite for its due observance) is "to commence a retrograde movement, and to set oneself to undo what St. Paul made it the task of his life to achieve." All Church history testifies to the mischievousness of such beliefs. It is perfectly true that St. Paul speaks of baptism as Dr. Cooper represents, but he forgets that St. Paul invariably associates with the rite the faith that gives to it, inwardly or subjectively, all its force. There can be no doubt, as

indeed Dr. Cunningham, a distinguished Presbyterian theologian, proved thirty years ago, that "the baptism of adults, or at least of believers, exhibits the ordinance in its normal form." Moreover it is quite true that "the baptism of adults is one thing, and the baptism of infants another; and that the strong language of Holy Scripture about the benefits of baptism refers only to the baptism of adults," or, as we should prefer to say, of believers, for the question is not primarily one of age. In this sense, wherever infant baptism is practised, there is not one baptism, as St. Paul declares, but two—a normal and an abnormal, a Scriptural and an unscriptural, an Apostolic and a non-Apostolic. We are, therefore, driven to the conclusion that, as there cannot be more than one Scriptural and legitimate baptism, infant baptism is not allowable at all.

The question as to the admissibility of infants to membership in Christ is quite distinct from their claim to the administration of an ordinance not intended for them and their right to a place in the Church, and happily it stands on its own unassailable grounds. If baptized infants, as such, are members of the Church, they must also be partakers of the Lord's Supper, and of all the duties and responsibilities of membership. The theory evidently will not work, and no one tries to carry it out consistently. It is, surely, strange to find a minister of the Established Church of Scotland quoting as his authorities on this subject Dr. Pusey in "Tracts for the Times," and a writer of "Plain Sermons," whose Sacramentarian and Romanistic teaching is an offence to many even in their own community. It is utterly unscriptural, and a violation of all reason, to say, as these Tractarian authorities, apparently with Dr. Cooper's sanction, say, "These little ones . . . have in them, of His gift in baptism, the source of holiness, adoption, and the love of God, the indwelling of the Spirit." If men will depart from the simple teaching of the Word of God, it is impossible to say where they will end. Reforms which have no other basis than the opinions and traditions of men may be really retrograde. We cannot but regret that the leaders of the *Scottish Church Society* have apparently forgotten to ask themselves on this and several other points, "What saith the Scripture?"

W. H.

THE FAREWELL ADDRESS OF MOSES TO THE CHILDREN OF ISRAEL.

DEUT. XXXII.

THE following attempt to put into English verse the parting address of Moses, in the 32nd chapter of Deuteronomy (his farewell "blessing" being given in the 33rd chapter), is the result of a deep conviction that the poetical passages in the Hebrew Bible ought in general to be rendered into English poetry.

How tame and uninteresting it is to read a literal prose translation of Homer, Virgil, or Tasso, compared with the pleasure of perusing the same in good English verse, whether rhyming or blank. The finest ode or elegy must lose much of its power and beauty by translation into foreign prose. The author of the following lines published some years ago a little volume, entitled "Versions in Verse," consisting mostly of translations of select portions of Scripture—as the Lamentations of Jeremiah, the 53rd of Isaiah, &c.—into blank and rhyme verse, in which the poetical parallelism and (where used) the acrostic order of the original were as far as possible followed. And coming recently, in his perusal of the Hebrew Bible, on this beautiful address of Moses, the thought occurred to him of putting it also into English verse. He has been obliged sometimes (and thought it quite legitimate) to paraphrase and give the true (although not the literal) sense, as far as he could judge (as in verses 8, 13, 26, &c.), and to use the second person plural for the people addressed in general, instead of sometimes the singular and sometimes the plural, sometimes the second and at others the third person, as in the original.

- 1 Thus Moses spake :—Ye Heavens above, give ear !
And thou, O Earth beneath, my language hear !
- 2 My doctrine shall like drops of rain descend ;
Or, as the dew falls—vegetation's friend ;
As from the clouds the gentle rain distils ;
Or like the shower that quick the furrows fills.
- 3 Jehovah's attributes I will proclaim :
O magnify with me His holy name !
- 4 The Rock of Ages He ! Who lives for aye ;
Justice and judgment all His ways display.

- A faithful God—without iniquity—
A God of righteousness and truth is He !
- 5 His chosen people have become defiled,
Not one deserves to be esteemed His child.
- 6 Thus is it that Jehovah ye requite—
Ungrateful race—who know not what is right ?
Your father is He not, who purchased you ?
Yea, your Creator and your Saviour, too ?
- 7 The former days to memory recall—
God's bygone providence and mercies all !
Ask of your fathers—they the facts will show—
Your elders, too, will tell you what they know.
- 8 When the Most High the nations did divide,
And did the boundaries of each decide,
His people's portion He retained in mind,
And Israël's inheritance defined.
- 9 For Israël God's chosen portion is,
And *their* inheritance is also *His*.
- 10 God in a desert land His people found,
With sterile desolation all around :
He compassed them, and taught them from on high ;
And kept them as the apple of His eye.
- 11 As when an eagle stirreth up her nest,
And to instruct her young ones does her best—
She flutters o'er them—spreadeth out her wings,
Bears them thereon (whilst to their dam each clings),
Then to use *theirs* them into mid-air flings.
- 12 Thus did the Lord alone His people guide,
While they by no strange god were turned aside.
- 13 Their foes were made their fortresses to yield,
And Jacob ate the produce of their field.
Wild honey in the forest clefts was found,
While oil exuded from the rocky ground.
- 14 Fat rams and lambs of Bashan were their food,
With milk and butter, plentiful and good ;
Their bread was made of kidneys of fine wheat,
Their wine—pure juice of grapes—both rich and sweet.
- 15 But Israël waxed fat and insolent ;
Their wealth but made their hearts on sin intent.
Their Maker and Preserver they forgot—
The Rock of their salvation set at nought.
- 16 For idol-gods *His* worship they forsook,
And dared His jealous anger to provoke.
- 17 To demons, 'stead of God, they altars reared—
Demons their fathers neither knew nor feared.

- 18 The Rock that made them they remembered not ;
The God of Providence they clean forgot.
- 19 Jehovah saw it, and His anger burned,—
His sons and daughters had His mercy spurned !
- 20 " My face I'll hide," said He, " and watch their end.
This faithless people—will they e'er amend ?
- 21 Their pseudo-gods My jealousy have raised—
How can My wrath with them be e'er appeased ?
Their jealousy I'll rouse by faithless foes ;
Their anger stir by foe-inflicted woes.
- 22 For kindled is Mine anger like a fire,
The effects of which will be both deep and dire.
The earth, with its increase, will it consume,
Inflicting on the mountains a like doom.
- 23 Destruction on My people will I pour,
Mine arrows wreaking on them vengeance sore.
- 24 With hunger-pangs they shall tormented be,
Till burning fevers end their misery.
Of ravenous beasts they shall become the prey,
Or poisonous snakes shall take their life away.
- 25 The sword or sickness shall consume them all—
Young men and maids, old men and infants small.
- 26 'Twas My first thought and threat them all to slay,
And wipe their very memory away ;
- 27 But then I feared its influence on their foes,
Who boastfully might say—if not suppose—
' All this is not the doing of the Lord,
But of our valour is the right reward.'
- 28 My people are a nation void of sense,
Their understanding is obtuse and dense.
- 29 Would they were wise, and only would reflect !
Behaving thus, what end can they expect ? "
- 30 One might a thousand of their foes have chased—
From two ten thousand might have fled in haste—
Had not their Rock, Jehovah, let them go,
And left them to be captured by the foe.
- 31 For not like our Rock are the heathen's Rocks ;
Ours is the living God—theirs stones and stocks.
- 32 Their vines like Sodom and Gomorrah's are ;
From gall their grapes' taste does not differ far.
- 33 Their wines to dragon's foam a likeness bears,
Or to asp's poison we may them compare.
- 34 Think not your sins by God will be ignored ;
All your deserts in memory He hath stored.

- 35 Vengeance and recompense to Him pertain,
Nor shall your sins unpunished long remain.
The day of your calamity draws near,
And soon will come upon you what ye fear.
- 36 But when His judgments He on you hath sent,
The Lord will towards you at last repent ;
When He shall see you of all power bereft,
And that, or free or captive, none is left.
- 37 Then shall the Lord, in taunting language, say :
"Where are your gods ! Your idols, where are they ?
- 38 Those who your sacrifices once ate up,
And quaffed the wine of your drink-offering cup ?
In those ye trusted, let them be your shield,
And, in your danger, their protection yield."
- 39 Thus saith Jehovah, "I, and I alone,
Am the true God—beside Me there is none !
I wound and heal—I kill and make alive ;
None can o'ercome Me—howsoever he strive,
- 40 Swearing, to Heaven I my hand upraise
And say—' Even as I live, and live always.'
- 41 My glittering sword should I unsheath to use
In executing judgment on my foes,
With vengeful blows I all of them would smite,
And thus their hatred and misdeeds requite.
- 42 Blood would Mine arrows make inebriate,
Flesh my devouring sword would satiate—
The blood and flesh of captives and of slain,
When once I ceased Mine anger to restrain."
- 43 Rejoice, O nation, who God's people are !
For now His day of vengeance is not far.
Soon on your enemies revenge He'll take,
And expiation for your sins will make.

GEORGE SMALL, M.A.

ERIC, PRINCE OF LORLONIA ; or, The Valley of Wishes. A Fairy Tale of the Days of Chivalry. By the Countess of Jersey. Macmillan & Co.—The Princess Olga, a charming child, of a sweet, loving, and courageous disposition, is entrusted with the care of her baby brother Eric. To protect him from innumerable dangers she passes through strange adventures, in the course of which she comes to a City of Dwarfs, where she is served by a clever and sagacious monkey. At the end of an exciting chase she arrives at the Valley of Wishes, where the innermost desires are revealed, and where the Queen of the Twilight bestows her favours. This is a delicious fairy story, exquisitely told.

JOHN KNOX.*

IN these two solid volumes Mr. Hume Brown fulfils a purpose in which both historical and theological students have long been deeply interested. It is, indeed, many years since the ecclesiastical literature of Scotland received so valuable an addition. Mr. Brown's monograph on George Buchanan, the scholar and the Reformer, who represented so brilliantly the intellectual side of the revolution of the sixteenth century, has a corresponding value, and contains the most complete and accurate picture which has yet been given of the Scotch Erasmus. "As Humanist and Reformer, respectively, these two fellow-countrymen, children of the same year, deserve to be placed side by side as the two greatest men whom Scotland put forward at the epoch when Reformation and Renaissance together were changing the destinies of Christendom."

Hitherto Dr. McCrie's "Life of John Knox" has easily held the field, and its merits both on the intellectual and spiritual side are so marked and diverse that its hold on the popular appreciation is not likely to be shaken. Its Protestantism is for some critics too pronounced and sturdy, but it is never rancorous. Mr. Hume Brown writes from a different standpoint, but has produced a work of equal value. There is no other biography of Knox for which it may be claimed that it is as indispensable as McCrie's. McCrie had a profounder sympathy with the purely religious aspects of Knox's life and with his ecclesiastical reforms, but we question whether he understood so well the political, as distinct from the ecclesiastical, bearings of the Reformation. He could not at that day present in so striking a light the immense influence which Knox exercised on European politics, nor does he exhibit so forcibly his relation to Puritanism in England. That Knox was the most powerful Scotchman of his age is admitted by historians and critics of the most opposite schools. Nor has any other age produced a man of greater force. Bruce and Wallace are national heroes; Burns and Scott are literary idols; but as a power making for righteousness, who

* "JOHN KNOX: A Biography." By P. Hume Brown. In Two Volumes. London: Adam & Charles Black.

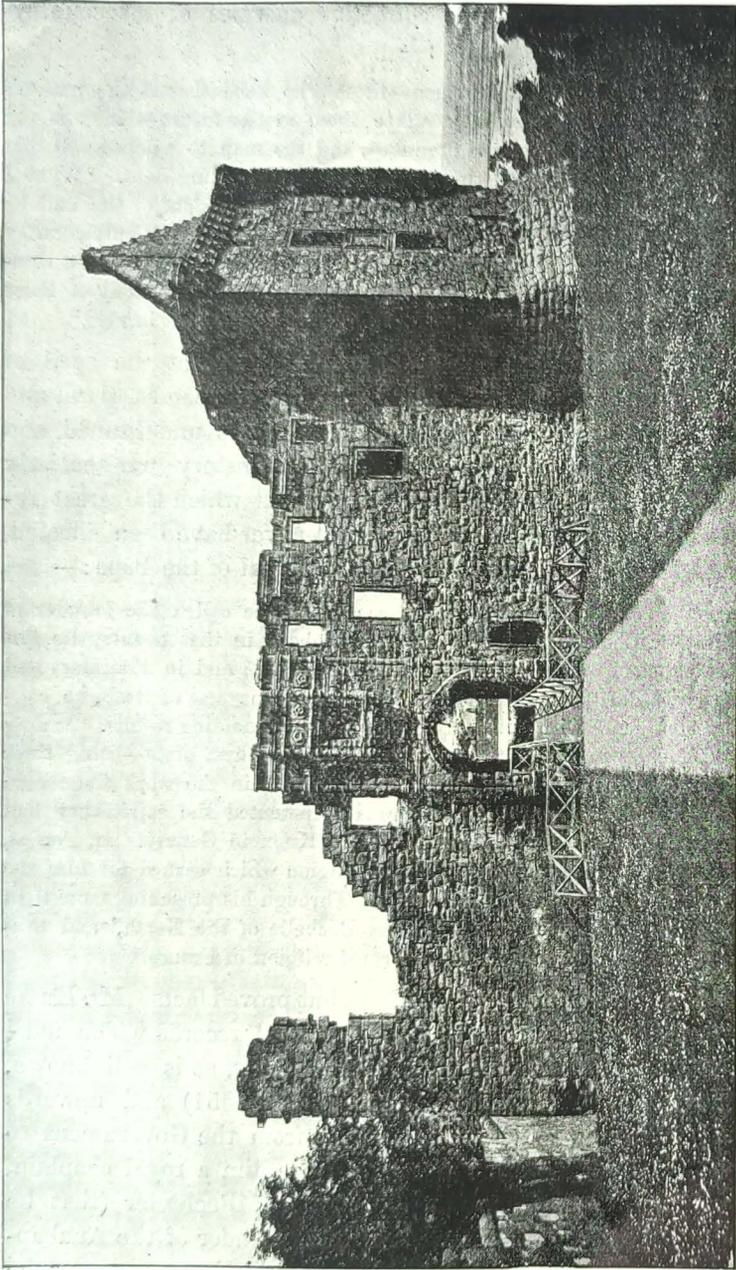
“vitalised and dominated the collective energies of his countrymen,” Knox easily stands first:—

“For the mass of his countrymen—those who have shaped the nation’s destinies in the past as they must shape them in the future—Knox is the greatest person their country has produced, and the man to whom in all that makes a people great they owe the deepest and most abiding debt. ‘What I have been to my country,’ he himself said, when within sight of the end he looked back on the long travail of his life, ‘what I have been to my country albeit this unthankful age will not know, yet the ages to come will be compelled to bear witness to the truth’; and the consenting testimony of three centuries is the evidence and pledge that his assurance was not in vain.”

It was, moreover, through Knox’s influence that the spell of Romanism was broken, that the friendship between Scotland and France, which was so inimical to England, was undermined, and that the course of British and European history was entirely changed. He created the conditions without which the great revolution of the sixteenth century could never have been effected, and England itself might have become a vassal of the Pope:—

“More than any other man, he has a right to be called the founder of Puritanism in England. By his five years’ labour in that country he left a permanent stamp at once on ritual and doctrine; and in Frankfort and Geneva, where Puritanism first gained a clear consciousness of itself, he continued this influence with still more direct and more abiding results. Among the English exiles in both these towns he held the first place—being their minister and teacher and chosen champion; while in the work these men afterwards did in their own country was perpetuated the spirit they had imbibed during the four years they listened to Knox in Geneva. In France, also, he had a part in the development of religion which earned for him the malediction of French Catholic historians. Through his preaching more than that of any other, Dieppe became the ‘La Rochelle of the North,’ and thus materially affected the course of the reformed religion in France.”

These are not unsupported assertions, but proved facts. Mr. Hume Brown has had access to MSS. and historical records which until recently could not have been consulted. Knox, as is well known, was two years in Berwick-on-Tweed (1549-1551) and upwards of one year in Newcastle, with a licence from the Government to preach where he would. Edward VI. made him a royal chaplain, and he had offered to him the Bishopric of Rochester (that he might, among other things, be “a great confounder of the Anabaptists lately sprung up in Kent”). It was at his instance that “the



CASTLE OF ST. ANDREWS.

Black Rubric" was inserted in the second Prayer Book of Edward VI., censuring the posture of kneeling at the Communion, while he further secured a modification of the thirty-eighth—afterwards the thirty-fifth Article—the omission of the clause stating that the *ceremonies* enjoined (one of which was the gesture of kneeling) were in full accord with Evangelical liberty. As preacher before the King his influence was considerable, and he was, when not occupied in this capacity, evangelising in various parts of the country, and promoting the work of Reformation. After the accession of "Bloody Mary" his work in England was rudely interrupted, and he escaped to the Continent with less than ten groats to call his own. But his intercourse with Calvin, his ministry at Frankfort, his preaching in Dieppe, where he did more than any other single person to secure Protestantism a footing, were essential factors in his subsequent work in Scotland. Mr. Hume Brown enables us to look at these years of exile as with the vision of eye-witnesses. At Geneva, where the influence of Calvin was supreme, Knox and Goodman were chosen pastors of a congregation of exiles, and this was one of the first realisations of the Puritan conception of the Church, and Knox's labours helped to give force and substance to the great movement which was afterwards known as Puritanism:—

"The term, so famous in English history, by which the party of Goodman and Knox came to be designated was not yet invented, but in every essential feature the party had already a perfectly definite existence. It is as the first Puritan congregation that the Church presided over by Knox and Goodman in Geneva possesses a historic importance which it is necessary to emphasise. It is to this congregation that the most strenuous 'Nonconformists' belonged, who afterwards refused to accept the religion of compromise established by Elizabeth; and it is in the writings of Knox and Goodman that those doctrines were first unflinchingly expounded which eventually became the tradition of Puritanism."

It must not, however, be thought that Knox, on his return to Scotland, forced on his countrymen an extraneous theological system. Scottish Calvinism is no artificial or *ab extra* growth; it is due to the play of intellectual and moral affinities:—

"In the theology of the Calvinistic system the Scottish intellect found scope for that abstract dialectic which has always been its natural function. The history of Scottish thought since the Reformation leaves us in no doubt

that the intellectual side of Calvinism had a natural attraction for Scotsmen beyond that of any other theological system. It is in abstract thinking in the domain of theology and philosophy that Scotsmen have expended their main intellectual activity during the last three centuries, and in this abiding mental habit we have the best proof that Calvinistic theology did not find a home in Scotland through any mere fortuitous conjunction of circumstances. On the side of dogma the Scottish Reformation was the assimilation of beliefs and of methods of thought which met the highest needs of the national mind."

Of the details of Knox's strenuous warfare with the partisans of superstition and priestcraft, of his relations with the Scottish nobles, of his conflict with Mary of Guise, ending in the Treaty of Leith, and the Book of Discipline (itself, by the way, the product of Knox's genius, and not a mere copy of the Genevan *régime*), of his memorable encounters with Mary Stuart, and of the ultimate triumph of the Reformation in Scotland—all of which are narrated with graphic force—we cannot now speak; nor can we follow the story of Knox's personal life—his wonderful preaching; his work as an ecclesiastical statesman in organising the Scottish Church; his scheme of education, which has proved one of the greatest boons ever secured to a nation. Neither can we touch upon his writings, stamped as they are with his peculiar genius. Happily Mr. Hume Brown gives us an invigorating taste of their quality.

Knox's latest biographer is no indiscriminate eulogist, bent on seeing only one side of his hero's character, and insisting only on points which are confessedly strong. He has written throughout with judicial fairness, and his decisions are uniformly sustained by conclusive evidence. Knox's conduct to Queen Mary has often been canvassed and visited with censure. But Mr. Hume Brown says, as it seems to us with conspicuous justice:—

"Considering the actual relations of the two parties, it is absurd to speak of Knox as a coarse man of the people bullying a defenceless Queen. The truth is that if there was any attempt at brow-beating, it was on Mary's part, and not on that of Knox. When she summoned him to her presence it was with the express purpose of imposing silence on him by force of her own will and the opinion of the Court. As she arranged their interviews, Knox had nothing to fall back upon but his native force of character and the intensity of his conviction."

Mary was the antithesis incarnate of all that Knox valued, of all for which he was fighting and had it not been for his fearless

courage and adamantine strength, the reign of darkness and superstition, of kingcraft and priestcraft, with their intolerable cruelties, would have been indefinitely prolonged. He doubtless had his limitations and weaknesses. He had an inflexible will, and acted with an audacious disregard to compromise. He was convinced of his Divine ordination to a work of supreme magnitude, and believed that, though he were but "a subject born within the realm, and neither earl, lord, nor baron," yet he and his work were more essential to the welfare of the nation than either queen, statesman, or soldier, *and he was right in so believing*. His conception of life might be essentially mediæval; he had a scholastic love of abstract dogmas—his "Blast against the Monstrous Regiment of Women" was a pitiable mistake—but these things cannot destroy our admiration for the character, or quench our gratitude for the work, of one of whom it was truly said that "he never feared the face of man."

Among Mr. Hume Brown's most interesting "finds" is a letter in the Ducal Library at Gotha, from Peter Young, the tutor of James VI., to Beza, describing Knox's personal appearance. The description is not favourable to Carlyle's rejection of the Beza portrait of Knox, which has generally been regarded as authentic:—

"In stature he was slightly under the middle height, of well-knit and graceful figure, with shoulders somewhat broad, longish fingers, head of moderate size, hair black, complexion somewhat dark, and general appearance not unpleasing. In his stern and severe countenance there was a natural dignity and majesty, not without a certain grace, and in anger there was an air of command on his brow. Under a somewhat narrow forehead his brows stood out in a slight ridge over his ruddy and slightly swelling cheeks, so that his eyes seemed to retreat into his head. The colour of his eyes was bluish grey, their glance keen and animated. His face was rather long; his nose of more than ordinary length; the mouth large; the lips full, the upper a little thicker than the lower; his beard black, mingled with grey, a span and a half long, and moderately thick."

In taking leave of this memorable life, written with fulness and accuracy of knowledge, breadth of vision, and grace of style, we must express our pleasure that it appears in so worthy a setting. The illustrations are quaint and beautiful; with one of these, THE CASTLE OF ST. ANDREWS, we are allowed, through the kindness of the publishers, to grace our pages.

THE TRIO WHO LEFT EGYPT WITH MOSES, CROSSED THE JORDAN, AND DIVIDED THE PROMISED LAND.

BY MR. BARLOW, J.P.

CALEB, Joshua, and Eleazar were the three men who were Divinely authorised to take possession of the Promised Land in the name of the Lord. These three I regard as representative men—Joshua for the tribes, Eleazar for the Levites, and Caleb for the stranger and foreigner. While there is not a word said to any one of them as to their duties as clansmen, their appointment shows the care and goodness of God in providing for every emergency or any difficulty that might arise in dealing with so vast a multitude of people. Caleb and Joshua were the only two of the twelve spies who gave a faithful and true account of the goodly land. All the rest dishonoured God, and did much mischief among the people. Eleazar, on the death of Aaron his father, was commanded to ascend Mount Hor and there receive the priestly robes, and thus become the High Priest of the people. These three men were eminently fitted for the onerous and difficult work assigned them. And the choice must have been more than satisfactory to the people, diversified as they were.

Let me speak first of JOSHUA. He belonged to the tribe of Ephraim, but he was too large-hearted to be only a tribesman. He had the welfare of all at heart. When Moses was commanded to go up into the Mount, he had to take Joshua with him, and to lay his hands upon him, and in the sight of all the people give him the charge or authority to act as his successor; and thus Joshua took up the work that Moses laid down, and became the teacher of Israel. And what was the work which Joshua had to do? To divide the land and find homes for, say, three millions of people, and these not the most amiable of people. We shall never know all the perplexities Joshua had in satisfying them, for there were jealousies and airs of superiority cherished by some of the tribes, who no doubt had an eye to the superlatively good. There are two points that help us to clear up a difficulty, showing that Divine Providence had to do with these "bounds of the habitation

of the people." When Jacob was a-dying, 238 years before the crossing of the Jordan, he called his sons together (Gen. xlix. 1), to tell them what would befall them in the last days. Each tribe is spoken to with prophetic foresight. Many of the Patriarch's sayings are poetical and enigmatical, but there is no mystery about the future dwelling-place of Zebulun (verse 13). "Zebulun shall dwell at the haven of the sea." Anyone looking at the map of the tribes will see the inheritance of Zebulun stretching across the country from the Mediterranean Sea to the Sea of Galilee. Now this incident tells plainly that there was an unseen power at work determining the boundaries, "and Zebulun dwelt at the haven of the sea." But there was another incident—viz., the dividing of the land by lot—which was also under the guidance of the Heavenly Father. With these facts before us, we may conclude that the work of Joshua would, to a large extent, be very much assisted in settling the people in their new home. A question here arises, Had Joshua to do more than simply divide the land among the tribes? If it should be contended that Joshua's work went lower and descended to the *family*, even then the work seems within measurable distance. For the technical idea of family among the Israelites was altogether different from what it is with us; for instance, in Num. xxvi. 26, among the tribe of Zebulun there were only *three* families, yet the whole tribe consisted of 60,500. From a passage in Joshua xi. 23, I am inclined to think that Joshua dealt only with the tribes. "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel *according to their divisions by their tribes.*" From another passage we learn (Joshua xiv. 1) that while Joshua kept his eye over the entire distribution of the land, yet the heads of the fathers assisted, probably doing the details of the work. Joshua had one principle to guide him: whether the tribe was large or small, land had to be given accordingly. The tribe of Joseph, which included both that of Manasseh and Ephraim, were the most difficult to please, and their demands the most unreasonable. Whether they presumed on the fact that Joshua belonged to their tribe I cannot say, but Ephraim, all through his history, was arrogant and assuring. Between the two half tribes they had surely more than their share, and much more

than they deserved. The tribe of Dan (the Judas' of the twelve tribes) also complained, and got an additional slice of land in the far north, more than one hundred miles from their first apportionment, while some of the tribes waited patiently till another survey was made, whereon a more equal distribution could be made. In Joshua xviii. 9, the people are commanded to describe the land and enter it in a book, that Joshua might cast lots for them before the Lord. In the 19th chapter, 51st verse, we read: "So they made an end of dividing the country," *i.e.*, after the space of seven years. Let us hope that after so much toil and anxiety many among them would say, "The lines are fallen to us in pleasant places, and we have a goodly heritage." Thus Joshua was for the tribes.

ELEAZAR represented the priests and Levites. Eleazar was the third son of Aaron (Ex. vi. 23). After the death of Nadab and Abihu, who left no issue, he was set over the principal Levites to take charge of the Tabernacle (Num. iii. 32) (Ithamar, the youngest son of Aaron, assisted his brother as a priest during the lifetime of his father), and at the death of his father he was invested on Mount Hor with the priestly garments. One of his first duties was, along with Moses, to attend to the numbering of the people (Num. xxvi. 3). He also assisted at the inauguration of Joshua. After the conquest of Canaan by Joshua, he took part in the distribution of the land (Joshua xix. 51; xxi. 1). Josephus says he lived about twenty-five years after the death of Moses, and was buried in Mount Ephraim. Eleazar, you thus see, became High Priest, and consequently in him lay all the interests, rights, privileges, and emoluments, together with the duties and obligations, pertaining to the privileged tribe of Levi. Up to this time no permanent provision had been made for the tribe which Eleazar represented. In the absence of details, it seems as if the *whole* of the *land* had been appropriated among the twelve tribes. And it was necessary now for the Levites, with their families, to have a settled home among the people. Accordingly we read, in Joshua xxi. 1-3: "Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; and they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give (see Num.

xxxv. 1, 2) us cities to dwell in, with the suburbs thereof for our cattle. And the children of Israel gave unto the Levites *out of their inheritance*, at the commandment of the Lord, these cities and their suburbs." Now it is worth while to note that the commandment here referred to was given about *eight years before*. Eleazar and all the Levites stood quietly by, they saw the whole of the land given away to the people, they raised no murmur, they were in no way disquieted, they trusted in God, and had confidence in the people; and at the proper time they simply reminded the people of the promise of God, and at once the tribes to a man *gave back* to the Levites, "*out of their inheritance, cities and suburbs to dwell in.*" And what did the Levites thus get (Joshua xxi. 13-42)? To the Levites were assigned forty-eight cities, distributed throughout the country, together with certain suburban ground; thirteen of these were specially reserved for the family of Aaron, and the other thirty-five for the Levites. (Edersheim thinks that the six cities of refuge were not included in the forty-eight cities.) So we find that the Priests and Levites had not only lands, and houses to dwell in, *but cities as well*. Remembering that at the second census the male Levites were 23,000, the Levites were most liberally dealt with, whether for their present or their future wants. It would appear that Eleazar's work was carried through with comparative ease, not a single hitch occurring anywhere from Dan to Beersheba. No doubt his moral and spiritual influence, as we should expect, helped him over all difficulties. And thus the Levites would begin their hallowed work in instructing and giving spiritual consolation to the whole of the people.

My readers are well aware that the Levites were shut out from any inheritance among the tribes. The Lord had to be their inheritance; and yet it seems to me that the best lands and the best cities were given them. In fact, as we look at the map, we see that the lines fell to them in very pleasant places, and theirs was the goodly heritage. There was a grand spiritual lesson in all this—viz., "The Lord is my portion, saith my soul, therefore will I trust in Him." Thus Eleazar represented the priests.

CALEB, THE SON OF JEPHUNNEH, represented all who were outside the Covenant, the stranger and foreigner. There is a halo, a real

charm around Caleb. The first time we come across his name is in Num. xiii. 6, when he is appointed as one of the twelve spies who were sent to search the Land of Promise. He is the representative of the tribe of Judah. He is said here to be a *ruler* among the people. I understand by this term that he may have been one of the seventy whom Moses appointed to lessen his own labours (Num. xi. 16), and, if so, would he be one of the wisest and best of the people, and this indeed becomes manifest in his subsequent career. This man belonged to the tribe of Judah, and was their most popular man. But in Num. xxxii. 12, and in Joshua xiv. 6, he is called *Caleb the Kenezite*. Was he one of the old Kenezites mentioned to Abraham in Genesis xv. 19? It must have been so. How he got among the chosen people, and how he became a member of the Covenant of Circumcision, we cannot now ascertain; but there are a few incidental statements which assist us in coming to a reasonable conclusion as to who and what he was. From the above Scriptures we learn that Caleb was a Kenezite, and therefore not a Hebrew. There could by no possibility be any mistake as to his being a Gentile. Had he been a Hebrew of the Hebrews, he would have contemned the very thought of being called a Kenezite. And this is the more remarkable, for when forty-five years after he was sent as one of the spies *he was still Caleb the Kenezite*, and, in all probability, he was known as a Gentile to the day of his death. He never objected to the name, he never concealed the fact. I am inclined to think that he gloried in the Kenezite, as honouring the mercy and love of God, and also as an encouragement to all Gentiles who chose to cast in their lot with the chosen people and follow his example. This man had been adopted into the tribe of Judah. There was no difficulty in this; the law was explicit and elastic enough to admit any outsider if he chose (Ex. xii. 48, 49). "And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and let him come near and keep it; and he shall be as one that is born in the land. *One law* shall be to him that is home-born, and unto the stranger that sojourneth among you." "Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt" (Ex. xxii. 21). But we read in Joshua xv. 13: "And unto Caleb, the son of

Jephunneh, Joshua gave a part," *i.e.*, of both land and dwelling, "among the children of Judah, according to the commandment of the Lord." See also Joshua xiv. 6, 7, where, forty-five years before, at Kadesh-barnea, a promise had been made by God that Caleb should have an inheritance in the Promised Land. Now this circumstance helps us to the conclusion that Caleb was not an Israelite, otherwise he would have obtained his inheritance as all others by natural right, and not by a special edict from the Lord. Caleb's adoption into any tribe gave him no right to any land, so far as I can make out. This could only be obtained by Caleb or his children marrying among the people, and hence the need for special and exceptional legislation for Caleb the Kenezite.

I want now to say a few words about the tribe that was large-hearted enough and spiritual enough to be the means of Caleb's conversion, and then take him by the hand and raise him to be the first man in the tribe. At the numbering of the tribes at Sinai the tribe of Judah counted 74,600 men able to go forth to war. Taking the tribes as a whole, Judah had 24,000 fighting men more than the average. This number is so large, there must have been some cause at work, some reason for this excess above the others. Ewald and others believe that thousands left Egypt at the Exodus who were not Israelites; they were of the same religion, but not of the same blood. So much had the work of proselytising been carried on, that in the palace of the Pharaohs there were among the servants those that feared the Lord (Ex. ix. 20). Can we for a moment believe that these would remain behind? All who had been brought out of darkness into light had cast in their lot with the people of God, and, whether Egyptian or otherwise Gentile, they would say, "Where you go we will go." I am inclined to believe that the tribe of Judah had done a noble work in Egypt, and that the tribe numerically owed its greatness to its religious zeal. Can anyone believe that so good and great a work began and ended with Caleb? Probably there were thousands in this tribe that left home and friends to cross the Red Sea for the Promised Land. More than two hundred years before this time Jacob had prophesied that Judah should be the one tribe whose brethren should praise him, and that his father's children should bow down before him. Then with regard to the liberality of the tribe of Judah in taking so

kindly to Caleb's advancement, it was a wonderful thing for them to do, and would have been wonderful for any people far more advanced in public and enlightened opinion than the Israelites are supposed to have been. This man advanced step by step. There was not a word of jealousy, so far as we read, not a murmur about a Gentile ruling over them, or representing them in the councils of the nation. More than this, the children of Judah came along with Caleb to Joshua in Gilgal, with the view of getting Caleb an inheritance among the people (Joshua xiv. 6). The tribe of Judah was the leading tribe not because of birthright, but on account of its chivalry, wisdom, goodness, and piety. "Judah, thou art he whom thy brethren shall praise." I said at the beginning of this paper that I regarded Joshua, Eleazar, and Caleb as representative men; Joshua for the tribes, Eleazar for the priests and Levites, and Caleb for the Gentiles. How pleasant to know there was no jar; no seeking to take advantage of one another; no working or scheming for parties or friends; no self-seeking on their own part; for these three good men were about the last to get their own homes fixed and settled, after all else had been provided for. "Behold how good and how pleasant it is for brethren to dwell together in unity!" While saying this, I am clear in my judgment that the appointment of these three men was a wise thing, and very likely saved much misunderstanding, as each section of the community knew that their interests were duly cared for and protected—Joshua for the tribes, Eleazar for the Levites, and Caleb for the Gentiles.

FOR DAYS OF YOUTH: a Bible Text and Talk for the Young for Every Day of the Year. By the Rev. Charles A. Salmond, M.A. Edinburgh and London: Oliphant, Anderson, & Ferrier. Price 5s.—The idea of a book of daily readings for the young, if not entirely novel, has not at any rate been worked to death, and Mr. Salmond is practically on virgin soil. He has selected subjects from all parts of the Bible, and writes on them with clearness of vision and sureness of touch. There is in his style nothing conventional, but much that is fresh, robust, and suggestive. His counsels are frequently enforced by wise saws and modern instances, by analogies and anecdotes, and altogether the book will delight equally young people and their elders.

SUNDAY MORNINGS WITH THE CHILDREN.

XII.—“A MERRY CHRISTMAS.”

CHRISTMAS is again upon us. It comes “but once a year,” though it seems but a short time since we last shook each other’s hands with the dear, familiar greeting. Christmas, which, as you know, celebrates the birth of Jesus Christ as a Babe in Bethlehem, is more than a Church festival, honoured because it has a place in the ecclesiastical calendar. It is a time of national rejoicing, observed by people who regularly go to church, and by those who unfortunately never go; by rich and poor, by old and young, in cities, towns, and villages, in palaces and cottages, on land and on sea. “All sorts and conditions of men” are interested in it. Our greeting, “A Merry Christmas,” is expressive of kindly and loving feelings. To be “merry,” in the sense in which wise and sensible people use the word, does not mean to be noisy or riotous, to indulge in laughter or excess, either of eating or drinking; but to be glad, cheerful, and happy, able to rejoice in the good of life, and to conquer its evil. The message which the birth of Christ brought to earth was one of peace and good will to men. He came in love to our souls, to give Himself for our salvation, to live, suffer, and die for us, and the true Christmas spirit is the spirit of Christ. Apart from that spirit, we can never have a happy Christmas ourselves nor secure it to others.

Many of you will welcome Christmas *as a holiday time*. You will have a rest from school and be able to give yourself up to play. There will be delightful games at home on the long winter evenings, and long walks in town and country, and perhaps outdoor games as well. This will be good for you, especially if you play fairly and unselfishly, and try to make others as happy as yourselves.

Not a few of you will be *going home* for your holidays, after a long term at school. How delightful it will be to gather round the old fireside and talk over the things you have seen and done, and to hear what others have seen and done, since you last met! And if any of you are absent from the family group, if father is away on business in India, or China, or Australia; if some of your brothers and sisters are married and have homes of their own far away from you; if others of them have gone to the States or the Colonies, how eagerly you will talk about them, and wish they were with you! What tender and precious memories will entwine themselves with your thoughts, and how lovingly you will look forward to “the good time coming”! In all our homes let the Babe of Bethlehem be present, and let His Spirit sanctify our life and bind all our hearts together by love like His own.

Christmas *will, no doubt, bring gifts and books, pictures and toys*. One boy may have a watch given to him, another a beautiful pocket-book or a gold pencil; and his sister may have a brooch, or something to wear. The Christmas spirit has a wonderful power to open both hearts and purses, and it

sometimes seems as if more things were given away at Christmas than in all the year beside. People cannot always do exactly as they do then, though they should always be kind and considerate and self-denying. Who are the happier at Christmas—those who give, or those who receive? I fancy your fathers and mothers, though they do not show so many signs of it, or talk so much about it, are really happier in making you happy than you are yourselves. Jesus Christ taught us that “it is more blessed to give than to receive,” and thousands of people in all ages have proved it.

You should not be content to lose the happiness of giving. You need not wait till you grow up to know what it is. You can now share some of the good things you get with others. You need not keep everything to yourself. Read the verses which follow, and you will know what I mean.

“Christmas is coming !” the children cry,
 Counting the weeks that are hurrying by ;
 Dear little children, who live at home,
 And do not guess what it is to roam
 From morn to night with stockingless feet,
 Up and down through the ice and sleet.

“Christmas is coming !” thinks little Tim ;
 But what can Christmas do for him ?
 His home is a cellar, his daily bread
 The crumbs that remain when the rich are fed,
 No mother to kiss him when day is done ;
 No place to be glad in under the sun.

“That wonderful fellow, old ‘Santa Claus,’
 Who never is idle a moment because
 He is kept so busy piling the toys
 Into the stockings of rich girls and boys,
 No wonder he sometimes forgets, you know,
 Into the homes of the poor to go.

“But, dear little children, you understand
 That the rich and the poor all over the land
 Have one dear Father who watches you,
 And grieves or smiles at the things you do ;
 And some of His children are poor and sad,
 And some are always merry and glad.

“Christmas will bring to some of you joys—
 Food and plenty, frolic and toys,
 Christmas to some will bring nothing at all ;
 In place of laughing the tears will fall.
 Poor little Tim to your door may come ;
 Your blessings are many—spare him some.

“The Christmas bells will sweetly ring
The songs that the angels love to sing,
The song that came with the Saviour’s birth,
‘Peace, good will, and love on earth.’
Dear little children, ring, I pray,
Sweet bells in some lonely heart that day.”

It is not what we get or gain, not what we have and keep, which makes us really happy, but what we give and use in the spirit of Jesus Christ. The man who thinks and lives for others gets the most out of life, and enters a realm of peace, gladness, and blessing, whose gates are barred fast against all others. Did you ever read the poem of “The Two Pilgrims”? Here is a part of it, which will enable you to understand what I mean :—

“Two pilgrims came to a castle gate,
A gate locked fast and barred ;
They paused aweary, for it was late,
And the journey had been hard.

“Two pilgrims, I say, yet all unlike,
For one with haughty mien
And kingly step paced up and down
The little strip of green.

.

“The warden came to the castle gate—
The gate locked fast and barred—
His glance searched keen the pilgrims thro’,
His voice was cold and hard :

“ ‘None but the rich can enter here’—
A struggling, hopeless sigh,
And he that lay by the castle gate
Sank down as if to die.

.

“Lo, the warden’s voice was hard no more,
His eye had the look of a dove,
‘Thou must be rich, but the coin,’ he said,
‘In my Master’s realm is Love.’

“Then he that paced with a kingly step,
On the little strip of green,
Gathered his gold and went away,
And never more was seen.

“And the gates flew open so wide and far,
That a troop might freely pass,
To him that lay with his wealth of love,
Fainting upon the grass.”

JAMES STUART.

CHRISTMAS CAROLS AND CHRISTMAS CARDS.

AT this season we can appropriately direct attention to "A Book of Christmas Verse," selected by H. C. Beeching, with ten designs by Walter Crane. (London: Methuen & Co., 36, Essex Street, Strand. Price 5s.) Mr. Beeching is an expert in the selection of poetry. The several anthologies he has already published proceed on distinct lines of their own, and both omit and contain many pieces found in other anthologies. The same may be said of the present selection, which is not so much a substitute for as a supplement to Mr. Bullen's "Carols and Poems," and "Christmas with the Poets," by H. V. We are glad that Mr. Beeching rejects altogether the poetry of "Entire," and finds no delight in singing the praises of good ale. Some of the recent Christmas poems are welcome, but Mr. Beeching is mistaken in stating that the fine "Meditation for Christmas Day," by Selwyn Image, on page 132, is here first published. It will be found in that author's "Poems and Carols," p. 25, together with others equally noteworthy. Mr. Walter Crane's quaint and artistic designs add greatly to the charms of the book. It is not easy to select specimens from the more recent verse or carols which Mr. Beeching has collected, but we have been much pleased with Mr. Herbert P. Horne's "A Morning Song for Christmas Day," and venture to transcribe a part of it:—

Wake, what unusual light doth greet
 The early dusk of this our street?
 It is the Lord! It is the Christ!
 That hath the will of God sufficed;
 That, ere the day is born anew,
 Himself is born, a Child for you.

Here is the Lord,
 At thine own door. 'Tis He, the Word;

He is the Lord,
 An outcast lying in a stall;
 For in the inn no room is left,
 While the unworthy feast instead;
 He of all welcome is bereft,
 And hath not where to lay his Head.
 What fitter place could I prepare,
 What better cradle, say, is there
 Than this my heart, if that were fair?
 Thou hast divined! A nobler part
 In man or angel, or of earth, or skies,
 There is not than a broken heart;
 The which thy God may ne'er despise.

CHORUS.—Lord, in my heart a little child,
Now that the snows beat far and wide,
While ever wails the tempest wild,
Good Lord abide.
Nor go Thou if the summer comes,
Nor if the summer days depart ;
But chiefly make Thy home of homes,
Lord, in my heart.”

MESSRS. RAPHAEL TUCK & SONS have long stood at the head of artistic publishers, and their Christmas and New Year Cards for this year are, if possible, more charming than ever. The ingenuity and originality they display in the production of these dainty and fantastic bearers of seasonable greeting seem to be inexhaustible, and the cards and booklets, bearing the old messages of remembrance and goodwill, were never more beautifully designed. Many of them are an artistic education in themselves, and ought to be carefully put away soon after Christmas, to be glanced at now and again. Messrs. Tuck have issued no less than 1,250 distinct sets of cards. Of these, a great many are in black and white ; though, of course, the majority are in colours, warm, glowing, and perfectly harmonised, bringing with them a sensation of cheerfulness which cannot fail to brighten the darkness of our December days. The separate cards, the “Autograph,” and the cards in boxes are unrivalled for variety and finish ; many of them, such as the box of “Memory Ties” and “Festive Hours,” being perfect gems. The books and booklets, conspicuous among which are “Home, Sweet Home,” “Flower Petals,” and “Greetings for Christmastide,” seem to have reached a pitch of perfection. The cards in black and white, which were received with so much enthusiasm last year, have been produced with special care and attention. The hunting scenes and “Three of Landseer’s Famous Dogs” would really form a gallery for lovers of animals. The “Platino Series” is also worthy of special mention. Then what can we say of the wonderful collection of Calendars ? “The Glory of the Year” is of large panel size, with the characteristic flowers and fruit of each month grouped together in hues and forms which prove that the true artist eye and hand have been at work. The “Greek Maiden” calendar is a choice novelty, a dainty production ; as is also “For the Boudoir.” A special feature has been made of the Children’s Cards and Toy-books. Such books as “From A to Z” and the “Three Little Kittens” will be received with delight by the little lords and ladies of the nursery. The “Whole Picture Series” is a box of twelve realistic figures, including a sailor, a postman, a guardsman, a Highlander, Father Christmas, &c. This will be an endless source of amusement to the youngsters who are fortunate enough to receive a box. “Gentle Gladys and her Gowns” will please the motherly little girls who delight in dressing and undressing their dolls. “Gentle Gladys” is provided with an elaborate wardrobe, and looks as

if she had just stepped out of a shop in Regent Street. A very attractive toy is "The Animals Walked in Two by Two," which is a new-fashioned Noah's Ark, an immense improvement, from an artistic view, on the old favourite plaything. The animals, of which there are twelve pairs, are most lifelike, the colouring and forms being successfully caught. Messrs. Raphael Tuck have again placed all those who take any interest in these seasonable messengers under a debt of gratitude. They supply the work of first-class artists at a marvellously low price, and in a style and manner which must win the congratulations of the severest critic.

NOTES AND COMMENTS.

THE COMPLETION OF OUR EIGHTY-SEVENTH VOLUME.—The present issue of the BAPTIST MAGAZINE completes Volume LXXXVII. During this long time the MAGAZINE has held a prominent and influential position in our denominational literature, of which, indeed, it is by far the oldest representative. Notwithstanding the changed conditions of modern life, and the enormous increase in the number of periodicals, we have the satisfaction of knowing that in the esteem of the most competent judges in the denomination the MAGAZINE has never rendered better service than it is doing to-day. One of our ablest and most respected ministers wrote a few weeks ago: "It grows in excellence, and if it were more widely brought before our people, they would more widely support it, as well as benefit by doing so." He suggests that an effort should be made to get pastors, deacons, and Sunday-school teachers to "mark, learn, and inwardly digest," say, the last issue, and he is confident that if more could be done on these lines, "the year 1896 would witness a new departure, and the broad issue would be a real blessing to our people." May we once more appeal to our readers to render us all the help in their power? The Editor and contributors will do all that they can to make the MAGAZINE increasingly worthy of the denomination, but they necessarily rely upon the practical sympathy and help of ministers and other friends to aid them in securing an adequate circulation. Our wealthier members would do a good service by undertaking to supply ministers of village churches with free copies. We have a good programme for 1896, and the promise of articles from most of the best writers in our denomination.

THE TRANSFER OF THE "BAPTIST UNION MAGAZINE."—Our readers will, doubtless, have noticed that the *Baptist Union Magazine* is changing its title, publishers, and editor. Henceforth, it will be issued by the *Christian Pictorial* Company, under the editorship of the Rev. David Davies, of Brighton. It need not here be said that Mr. Davies is sure to secure good articles and stories of a bright and lively character, such as will be appreciated in the family, and help the churches in their evangelistic and other work. Mr. Davies has facilities which few others possess for illustrating the magazine,

such as will enable him greatly to extend and render still more attractive this, its most popular feature. For purposes of localisation, the *Church and Household*—for this is the name under which the magazine is to be published—will rival all competitors. Dr. Booth will retain control of one or two pages for specifically Baptist Union notes. We commend this venture to the generous support of the churches, and trust that its success will be such as to recoup Mr. Davies for his outlay upon it.

THE EDUCATION CONTROVERSY.—The discussion of this great question is still rife, and the combatants on both sides are preparing for a hand-to-hand conflict. The clamour of the Clerical party, heard on every hand, simply amounts to the horse-leech cry, "Give, give, give." The long-talked-of deputation to the Premier has been presented with due pomp and impressiveness. The two archbishops, twenty-two bishops, a host of deans and lesser dignitaries, peers, and M.P.'s, waited on the Marquis of Salisbury and the Duke of Devonshire, and laid before them their grievances. The gist of the whole petition is expressed in the naive remark of the Earl of Jersey, that "they would be grateful indeed if the Government gave what they asked, *without calling upon them to pay for it!*" What they asked! Not what the nation as a whole demands, or what is just and right; and *without paying for it*. This deputation was, indeed, a pitiful spectacle, of which the members of a wealthy and powerful Church should be ashamed. It was neither more nor less than another effort to "capture the Board schools" and use them for sectarian purposes. The Archbishop of Canterbury plainly stated that Churchmen would not be satisfied with unsectarian teaching; they wanted their own religion taught. He pleaded for such a modification of the Act of 1870 as virtually amounts to its repeal, and insisted not only that there should be Church of England teaching, but that the religious bodies should have the choice of the teachers in whose care this most important matter was placed, a demand which would practically, and in many cases is designed to, exclude all Nonconformists. What the Archbishop said the other speakers echoed; there was not a solitary expression of sympathy with those villagers in every part of England who are compelled to send their children to Church of England schools, in which the religion of their parents is spoken of with the utmost contempt, where the children themselves are marked as black sheep if they claim the protection of the Conscience Clause, and where, so far as the teaching staff is concerned, the notice-board virtually bears the warning, "No Nonconformist need apply." The reply of the Duke of Devonshire, from the Departmental standpoint, was not encouraging. The Marquis of Salisbury was decidedly more hopeful. He is evidently in full sympathy with these unjust sectarian demands, and would meet them *if he could*. He seems to be a little doubtful of his power, and we trust that Mr. Chamberlain will make him more so. It cannot be pleasant for the Duke of Devonshire, as a member of Mr. Gladstone's first Government, to listen to some of the remarks to which he was treated.

UNDENOMINATIONAL RELIGION.—The Bishop of London avowedly pleaded for the checking of Board schools, and for more direct assistance to Voluntary schools. He allowed that if the Board schools had satisfied Churchmen with regard to the character of their religious instruction—*i.e.*, if that instruction had been specifically Church of England—the Church would have considered the possibility of universal school boards. But, because the Church cannot get what *it* wants, it will do its best to block the way. The nonsense talked about undenominational teaching as being the religion of Nonconformists, and the assertion that *we* are getting what we want, is simply marvellous. Thus, for instance, the Rev. F. Chenevix Trench writes in the *Guardian*: “Undenominational religion is essentially a State religion. Our objection to it is that the State has no authority to teach religion at all; that it was to the Church, and not to the State, that Christ said, ‘Feed My lambs.’” We should like to bind Churchmen of this type to their own admissions. If the State has no authority to teach religion at all, why all this clamour about religious instruction in State-supported schools, and the demand for definite dogma? And if it is to the Church and not to the State that Christ has committed this great responsibility, why does not the Church undertake it, instead of meanly leaning on the State? These clerical controversialists really mean that the State has no right to teach any religion but theirs, and that they have a right to dictate to the State how it shall feed Christ's lambs. Such narrowness and arrogance are intolerable. We again protest against the idea that Nonconformist religion is taught in the Board schools. The religion taught is common to all churches. Nothing is said in them in favour of Congregational or Presbyterian government *versus* Episcopacy, or in favour of the baptism of believers as opposed to Pædobaptism. The men who raise this cry, as though we demanded for ourselves what we are not prepared to give to all, ought to be ashamed of so miserable a subterfuge. We are quite content that the Board schools should supply that, and only that, which is common to us all. That which is peculiar to ourselves we are prepared to furnish at our own cost. Let our Church of England friends and their Romish allies do the same, and this bitter conflict will cease.

A BLOT ON THE CONGO FREE STATE.—The disquieting rumours to which we alluded last month as to the barbarities practised on the natives of the Congo Free State are unhappily confirmed. The Rev. J. B. Murphy, a missionary of the American Baptist Union, has just arrived in England, and been interviewed by Reuter's Agency. He tells, indeed, a piteous and heart-rending story. The State exacts a weekly tribute of rubber, which it collects by force. The soldiers drive the people into the bush, or if they protest shoot them down, and even cut off their left hands, which they carry as trophies to the State Agents. Men, women, and children alike are involved in this terrible doom. The State Agent receives a commission of about a penny a pound upon all the rubber he gets. In one month last year no less than 1,890 natives were killed; towns have been looted and burned, and some which were flourishing a few years ago are now entirely deserted. The officers of the State seem to be bent on gain and promotion, and if one title of the things which

Mr. Murphy says are true, it is time that European opinion was roused upon the subject and this unrighteous government brought to an end. Such a state of things must make the thought of the white man hateful to the natives, and will materially retard the progress of our missionary work.

TURKEY AND ARMENIA.—There is no need to write a lengthy note on this subject. The cruel and shameful butchery with which we have become so familiar continues, and it is calculated that no less than 20,000 Armenians have been slaughtered during the past month! The Arabs in Yemen are in revolt, with 45,000 well-armed men in the field. Mr. Gladstone's strong and indignant letter is true. It was more than justified by Lord Salisbury's Guildhall speech, which we are thankful to say was a courageous and statesmanlike utterance. It has done much to clear the air. The Sultan, poor man, has been pained by it, and given his word of honour that the promised reforms shall be carried out immediately. They will be if the Great Powers insist—not otherwise. It is stated that Her Majesty has sent out an autograph letter by Sir Philip Currie to the Sultan; we believe she fully shares the feelings of her subjects with regard to the whole of this miserable affair. Whether the rule of the Turk can continue much longer is doubtful. We trust that "the concert of Europe" will allow it only on the conditions which are essential to good government.

URGENT PUBLIC QUESTIONS.—Conferences of great importance have recently been held, both in London and the provinces, on matters of public interest. The revival of the National Education League in Birmingham is especially gratifying, as it ought to be sustained in its protest by Mr. Chamberlain and Liberal Unionists generally; Lancashire has also spoken out boldly on this Education question in a conference at Manchester, and the Nonconformist Council in London is resolutely addressing itself to the same problem.—The London House Conference on THE LIQUOR TRAFFIC of this country, called by the Bishop of London, who presided, and attended by representatives of all Christian churches, is likely to mark an epoch in the history of temperance legislation. We trust that Dr. Clifford's manly and earnest appeal to push forward the Licensing Law Amendment Bill prepared by the Church of England Temperance Society will meet with a wide response; for, though the Bill may not be theoretically perfect, and does not, perhaps, give us all we have a right to demand, it is thoroughly practicable, and supported as it is by bishops and clergy, Conservatives as well as Liberals, the Government could scarcely refuse to accept and pass it.—KHAMA and his two fellow-chieftains have returned to their own country delighted with their reception in England. They have secured from Mr. Chamberlain as much as any of us and more than most of us expected. They are, we understand, to remain under the direct sovereignty of the Queen and not to be absorbed by the Chartered Company, and the dreaded drink traffic is to be stopped. If the natives alone were concerned, it soon would be; but it is the white trader whom we fear. The Chiefs had an audience with Her Majesty at Windsor Castle, and exchanged presents with her.

REVIEWS.

THE PILGRIM FATHERS OF NEW ENGLAND AND THEIR PURITAN SUCCESSORS. By John Brown, B.A., D.D. With Illustrations from Original Sketches by Charles Whymper. London: Religious Tract Society. 10s. 6d.

It is forty-two years since the last history of the Pilgrim Fathers was published, and much has happened since then. The discovery of Governor Bradford's "History of the Plymouth Plantation," in the Bishop of London's library, was a matter of the first moment, and of it, as well as of various State papers, Dr. Brown has made full use. The author of the classic "Life of Bunyan" is thoroughly well qualified by disposition and training for the research he has here undertaken. He has added another wreath to his laurel, and produced a second volume which will augment his reputation as a competent, impartial, and fearless historian. The story of the Pilgrim Fathers forms an epoch in the progress of civil and religious liberty which, for Nonconformists, at any rate, will always possess a singular attraction. Their "Puritan successors," who landed in Massachusetts eight years after the Pilgrims (*i.e.*, in 1628), were not "Separatists," but members of the Church of England, whose Evangelicalism resented the policy of Laud, and who rebelled against all compromise with Rome. The "Separatists," who met first of all at Gainsboro', and afterwards at Scrooby, in the manor-house occupied by William Brewster, and belonging to the Archbishops of York, were subjected to such severe and heartless persecution, and were hunted with such relentless cruelty, that they were compelled to flee to the Continent. They found refuge at Amsterdam and Leyden, where they formed vigorous congregations. There were among them not a few men of note; William Brewster, William Bradford, Edward Winslow, Thomas Brewer, John Carver, and Miles Standish. Of the church at Leyden the learned and devout John Robinson was pastor—how learned and how devout Dr. Brown's pages amply testify. The picture which Dr. Brown presents of the life of these exiles for Christ and conscience' sake is as ably as it is sympathetically drawn. We can easily understand their longings for home, and, when home was forbidden, for some place where they would not be absorbed in a foreign nationality, but could maintain their distinct existence as Englishmen. Their eyes were turned towards America. Negotiations were entered into with the Virginia Company, the King's consent was grudgingly given to their colonising scheme, and in due time they set sail in the *Mayflower*. The resolution was taken on a day set apart for humiliation and prayer, whose proceedings Dr. Brown graphically describes. John Robinson preached from 1 Sam. xxiii. 3, 4. "The sermon ended, and many of the brethren having, one after another, wrestled with God in prayer, pleading as men do plead in great crises and hours of fate, they fell to needful arrangements of business. It was decided, first, that only part of the church should go, the rest remaining at Leyden; that the youngest and strongest should lead the

way, but that only those should go who should freely offer themselves for the purpose. If a majority of the church should elect to depart, the pastor should go with them; but if only a minority, then their tried and trusted friend William Brewster should be the Great Heart of the Pilgrimage. It was further agreed that if the enterprise turned out a failure, those remaining behind should welcome back the returning voyagers to heart and home; but if it were successful, those going forth should afterwards endeavour to help over such as were poor and willing to go. These were the decisions arrived at. Night had already closed in upon that short February day ere those prayers and conferences had reached their end. The stars were shining serenely over Leyden city as the brethren left their place of meeting in the Kloksteeg. A new world was opening before them; new hopes and fears were stirring within them. 'And He brought them forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness.'" The *Mayflower* sailed from Plymouth, September 6th, 1620, and after severe storm and stress, involving much sickness and many deaths, the pilgrims, with additions to their ranks from England, reached Cape Cod at the end of November, and after various soundings and explorings landed on Plymouth Rock December 21st. How they and those who followed them formed themselves into separate communities along the shores of the Bay of Massachusetts and in the valley of Connecticut Dr. Brown vividly narrates—their terrible privations and hardships, their encounters with Indians, their system of government, their assignment and cultivation of the land, their religious life and worship, and all that went to the founding of the great Republic across the sea. The value of the book arises not simply from its clear and effective narrative, but from its masterly grasp of principles and its suggested applications of them to the controversies of to-day; from its luminous appreciation of the characters of the men whose story it tells, and of those with whom they came into conflict. It is a valuable historical survey. The illustrations of Scrooby and Austerfeld are particularly good. Those of our readers who do not know the verses on the Pilgrim Fathers by our venerable brother the Rev. S. F. Smith, D.D., the Baptist Laureate of America, will thank us for transcribing them. They would have been worthy of a place in Dr. Brown's learned volume.

"They left old England's cultured homes,
Its broad green fields, its sunny skies;
Its tall cathedral spires and domes,
As the first pair left Paradise.

"They found a forest, wild and bleak,
Cold, threatening skies and frozen sod;
Brave, noble souls! resolved to seek
Deliverance from the oppressor's rod.

- “ They left the dear, ancestral shrines,
 The altars where their fathers bowed ;
 Graves where their hallowed dust reclines,
 The fields they reaped, the hills they plowed.
- “ They found a stormy, cheerless coast,
 Swept by fierce winds and savage men ;
 Nature’s rude growth, the heathen’s boast,
 The rock-bound shores, the wild beasts’ den.
- “ Yet came they, fearless, bold and brave ;
 Not theirs to bow to men the knee ;
 Unfettered as the ocean wave—
 God’s freemen, whom the truth made free.
- “ The wintry forest’s dim defiles
 Woke their triumphant psalms to hear ;
 And rocks, and hills, and distant isles
 Echoed their pilgrim-hymns of cheer.
- “ Oh, wise to plan ! Oh, justly famed !
 Oh, strong in patient faith to wait !
 These are the noble sires who framed
 And built New England’s early state.”

BIOGRAPHICAL SKETCHES. Being Memorials of Arthur P. Stanley, Dean of Westminster ; Henry Alford, Dean of Canterbury ; Mrs. Duncan Stewart, &c. By Augustus J. C. Hare. London : George Allen, 156, Charing Cross Road. 8s. 6d.

THESE sympathetic and discriminating sketches are the work of a literary artist who long ago won his laurels as a biographer, and has enriched our literature with “*Memorials*” which men will not willingly let die. As the cousin and a frequent companion of Dean Stanley, he had exceptional opportunities of knowing one of the most winning and fascinating characters of our day. Had he been entrusted with the task of writing Stanley’s biography—as, but for the opposition of Sir George Grove he would have been—the task would have been competently and gracefully discharged, though we are not sure that Mr. Hare was wise in referring to the matter here. His ability has been too well proved for him to be troubled about it. The two Deans—men of very different calibre and tastes—are each of them pleasantly portrayed. The sketch of Stanley is the longer and the more carefully finished, and forms, in fact, an exquisite cameo. Mr. Hare does not allow his relationship to blind him to Stanley’s limitations and inconsistencies. In fact, he is, if anything, unduly severe on him. There was, no doubt, ground for Jowett’s criticism that his career at Westminster was “*brilliant but melancholy*,” but we can scarcely endorse the implications of the following paragraph:—“*What his own exact faith was no one knew*

when he was alive, and no one has been able to make out since. That it was highly inappropriate to a Dean of Westminster is the only fact that is quite certain. He certainly disbelieved on historic grounds all the Biblical miracles except the Resurrection, and the expression 'Jesus is the Son of God' was used by him in no doctrinal sense, but only as a summary of the life and character of our most holy example." Lax and latitudinarian as Stanley was, he retained a firmer hold on the contents of the Gospel than these words would indicate. The man who, as Maurice said, had done more to make the Bible a living reality in the homes of the people than any living writer, was not a Unitarian. On p. 80 Mr. Hare speaks of Principals Caird and Tulloch as Nonconformists. This is a mistake. The latter during his lifetime was, and the former still is, a distinguished member of the Established Church of Scotland. Dean Alford was more simply and fervently evangelical than Stanley, and, if he lacked the gift of a picturesque style, he was a more exact scholar, and a man of untiring industry. Nor was he lacking in large-heartedness. His sympathies were broad and generous. His Greek Testament, and the works which grew out of it, did more for the systematic study of Scripture in the original than is to-day generally admitted. His editorship of the *Contemporary Review* also had an influence on our religious life and on the relations of Churchman and Nonconformist which ought to be gratefully acknowledged. The other sketches—of Mrs. Duncan Stewart, and of Paray le Monial and the shrine of Marguerite Marie Alacoque—are in other ways full of interest. The photogravures and other illustrations are all finely executed.

BROWNING STUDIES. Being Select Papers by Members of the Browning Society. Edited, with an Introduction, by Edward Berdoe, M.R.C.S. London: George Allen, 156, Charing Cross Road. 7s. 6d.

EVEN if the Browning cult has been carried to an extreme, the Society to which it gave birth has done good and solid work. It has popularised the study of one of the greatest poets of our own or any other age, and interpreted poems the significance of which is not always upon the surface, and which can only be discerned when men dig for it as they dig for hid treasures. The Society is now extinct, but many of the essays and papers read at its meetings have permanent value, and should not be allowed to perish. Dr. Berdoe has done well to select a number of these, and present them in a substantial form. The Introductory Address, by the Rev. J. Kirkman, gives a good general view of Browning's method and achievement; while such papers as those by Dr. Corson, Miss Beale, on "The Religious Teaching of Browning," Bishop Westcott's on "Browning's View of Life," Mrs. Glazebrook's on "A Death in the Desert," and Miss Stoddart's on "Saul," are among the very best criticisms and interpretations of the poet we know. Mr. Kirkman claims that Browning was pre-eminently the greatest Christian poet we have ever had, and Dr. Berdoe emphasises the claim. It is easy to sneer at this contention, but it may be well to observe that James Thomson,

author of "The City of Dreadful Night," and an atheist, also recognised and admired Browning's Christianity. He said: "I must not fail to note as one of the most remarkable characteristics of his genius his profound, living, triumphant faith in Christ, and in the immortality and ultimate redemption of every human soul in and through Christ. . . . Thoroughly familiar with all modern doubts and disbeliefs, he tramples them under foot, clinging to the Cross; and this with the full co-operation of his fearless reason, not in spite of it and by its absolute surrender or suppression."

THE BOOK OF DEUTERONOMY. Expositor's Bible. By the Rev. Andrew Harper, B.D., Professor of Hebrew and Old Testament Exegesis, Ormonde College, Melbourne. Hodder & Stoughton. 7s. 6d.

DR. ROBERTSON NICOL has again proved his power of "discovering" the right man. After Canon Driver's recent commentary on Deuteronomy, no second-rate work, even if it should appear in the Expositor's Bible, would be tolerated. Mr. Harper's volume appears at a time when it is necessarily subjected to a severe test. Our impression is that it has nothing to fear by the comparison to which it will inevitably be subjected. Its aim and scope are different from Canon Driver's masterly and brilliant commentary, and it is by its very nature intended to have more of a homiletical and practical character. Critical questions are discussed briefly, and with candour; Mr. Harper's conclusions as to the date and composition of Deuteronomy being not dissimilar to those of Canon Driver. The Mosaic elements in the book cannot reasonably be doubted. The groundwork is indisputably Mosaic. Mr. Harper feels constrained by the stress of evidence, which he cannot rebut, to allow that these original elements were presented in new and enlarged forms, and that additions were made to them, but always in harmony with their inherent character. The exposition proper, in which Mr. Harper shows "the bearing of the thoughts and laws of Deuteronomy on the religious history of the race, and on the dangers and duties of our own age," is the ablest and most characteristic part of the volume. He is a strong man, scholarly and cultured, fearless and reverent, and who makes preaching a power.

THE INTERNATIONAL CRITICAL COMMENTARY.—A CRITICAL AND EXEGETICAL COMMENTARY ON JUDGES. By the Rev. George F. Moore, D.D., Professor of Hebrew in Andover Theological Seminary, Andover, Mass. Edinburgh: T. & T. Clark. 12s.

SO far as we are aware this is the first work which, on this side of the Atlantic at least, has borne on its title-page the name of Professor Moore. The editors are to be congratulated on having "discovered" a commentator whose accurate Hebrew scholarship, comprehensive historical knowledge, sound critical judgment, and power of graceful expression are equally conspicuous. The two previous volumes of the "International Critical Commentary" have won general appreciation. The third volume seems to us of certainly not less value. Dr. Moore's standpoint is very similar to that

of Canon Driver. He is so far a disciple of the modern critical school as to allow that the Book of Judges is a composite production, and in analysing its contents he detects two original sources denominated as J, a work of the ninth, and E, a work of the eighth century, while the book received its final form in the sixth century B.C. We are bound to confess that many of Dr. Moore's positions seem to us speculative and "conjectural." His attempts to assign various parts of the book to one source rather than to another are ingenious, but by no means conclusive. Much may no doubt be said in favour of his contributions, but much may also be said against them. We have no leaning towards "the exegetical violence" which is often done to the text, but there is a critical violence which is equally reprehensible, and short of it a critical bias which often acts as a disturbing force on the judgment. On the ethical difficulties raised by the book, the incidents which shock the moral sense of readers of to-day, such as confront us in the story of Jael and of Jephthah and the life of Samson, Dr. Moore takes wise and distinctively Christian ground. It is theologically unscientific and unfair to apply to those rude and early days the standards of a morality which was only manifested in Christ. The childhood of the world could not be on a level with its manhood. "Historical" ideas of revelation are indispensable in the study of Scripture as a commentary on the text. Dr. Moore's exegetical and hermeneutical notes are models of lucid and scholarly work.

THE DAYS OF AULD LANG SYNE. By Ian Maclaren. London :
Hodder & Stoughton. 6s.

IAN MACLAREN has been warned by a thousand voices that it is a dangerous thing for an author who has scored a brilliant success to take his readers again over the old and familiar ground, and that he would inevitably run the risk of injuring his reputation. He has, however, disregarded all such warnings, and we imagine that by this time his courage has been more than justified in the eyes of his severest critics. It is pleasant to meet, under different circumstances, our old acquaintances of the "Brier Bush," and to watch the development of their character and the living of their lives, in many cases to the end. The stories here grouped together in the second section—"For Conscience' Sake"—are a powerfully told narrative, and have their application in England not less than in Scotland. Burnbrae's example as a sturdy Nonconformist is worthy of universal commendation. How exquisite also and full of an old-world charm is "Drumsheugh's Love Story"! Jamie Soutar again certainly stands higher in our esteem from the glimpses of his inner life we here obtain. The author's insight into character, his keen discernment, his broad sympathy and wonderful power of pathos, have rarely been seen to better purpose than in "Past Redemption." If, as rumour tells us, Mr. Watson is now to leave Drumtochty as a field of literary portraiture, he will at any rate carry with him the feeling that he has introduced to thousands of readers men and women of high character and rich human sympathies, whom the world "will not willingly let die."

SPRING'S IMMORTALITY, and Other Poems. By Mackenzie Bell. With New Prefatory Note. Ward, Lock, & Bowden. 3s. 6d.

It is surely a good sign that Mr. Mackenzie Bell's "Spring's Immortality" should have so quickly passed into a second edition. Poetry is not always a drug in the market, and when it possesses the qualities we find here is very rarely so. Mr. Bell has a poet's eye for Nature, and sympathy with her varying scenes and moods. His descriptions are unaffected and lifelike, his narratives vigorous and stirring. Such poems as "The Taking of the Flag," and "The Keeping of the Vow." The sonnets on "Browning's Funeral" are particularly good. The following, on "Old Year Leaves," is appropriate to the season :—

"Tossed by the storms of Autumn chill and drear,
 The leaves fall auburn-tinted, and the trees
 Stand rest and bare ; yet on the silent leas
 The leaves lie drifted still—while cold, austere,
 Grim Winter waits—while early snowdrops cheer
 The woodland shadows—while the happy bees
 Are wakened by the balmy western breeze,
 And birds and boughs proclaim that Spring is here.

"So lost hopes severed by the stress of life
 Lie all unburied yet before our eyes,
 Though none but we regard their mute decay ;
 And ever amid this stir and toil and strife
 Fresh aims and growing purposes arise
 Above the faded hopes of yesterday."

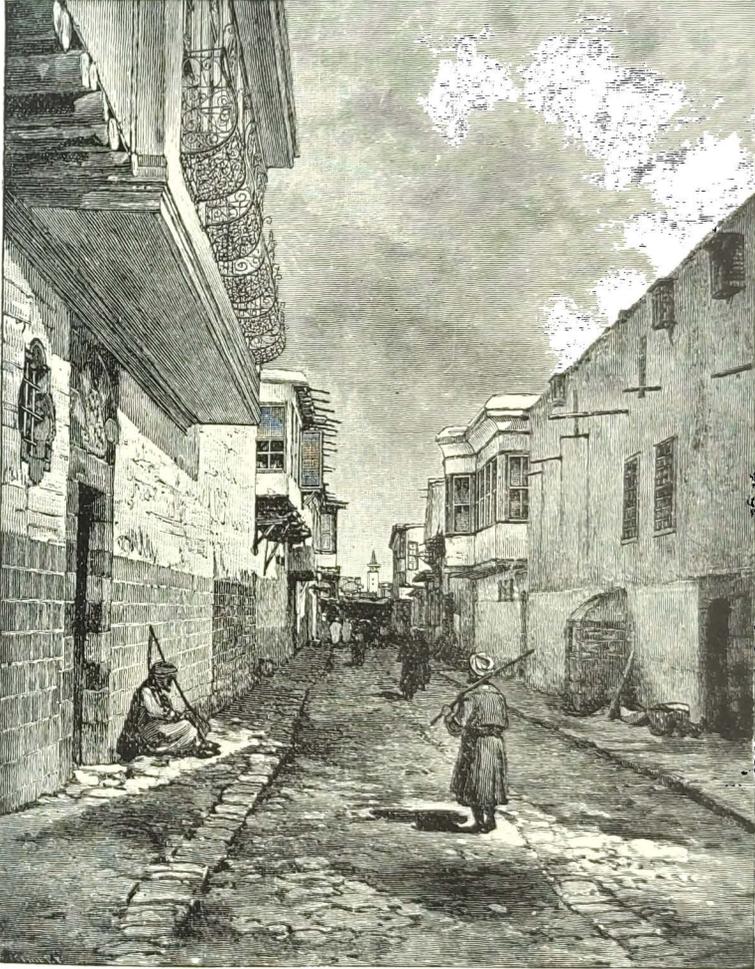
MESSRS. WARD, LOCK, & BOWDEN have rendered an invaluable service to ministers and Sunday-school teachers, and indeed to Bible readers generally, by the issue of THE POETS' BIBLE, Selected and Edited by W. Garrett Horder, in a new and cheaper edition. The work is in two volumes, dealing respectively with the Old and the New Testament. It has already gained the hearty recognition of Biblical scholars, and is highly prized by all who are familiar with its contents. The idea of using the poets as interpreters of Scripture is decidedly a happy one, and Mr. Horder has brought forth from a wide range of reading treasures of poetical thought and expression which cannot fail to be of the highest hermeneutical and practical value. Apt quotations, if not too long, are a powerful ally to the Christian preacher. "A verse may find him whom a sermon flies." Many a sermon will be made more effective by the quotations which are here ready to hand. The volumes are now published at three shillings and sixpence each, and it is the baldest truth to say that they are worth many times that amount.

ROSEBUD ANNUAL. London : James Clarke & Co., 13 and 14, Fleet Street. THIS volume, with its 250 illustrations, is always welcome to the young folk in the nursery. A brighter, more amusing book for children it would be impossible to conceive.

LITERARY SUPPLEMENT.

PALMYRA AND ZENOBIA, with Travels and Adventures in Bashan and the Desert. By Dr. William Wright. London : Thomas Nelson & Sons. 7s. 6d.

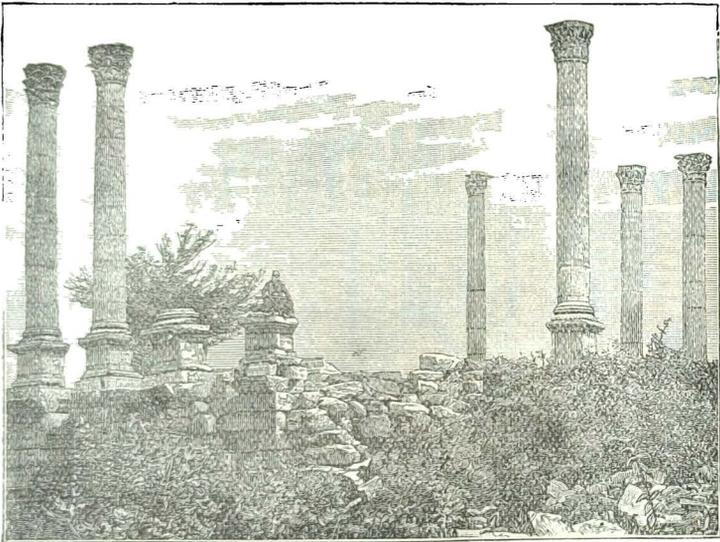
Few recent books of travel are as lively and picturesque as this of Dr Wright. It contains a record of explorations and events during nine stirring



STRAIGHT STREET, DAMASCUS.

years of residence in Syria, the record being written during the progress of the events, though it has since been revised in the fresh light of new inscriptions

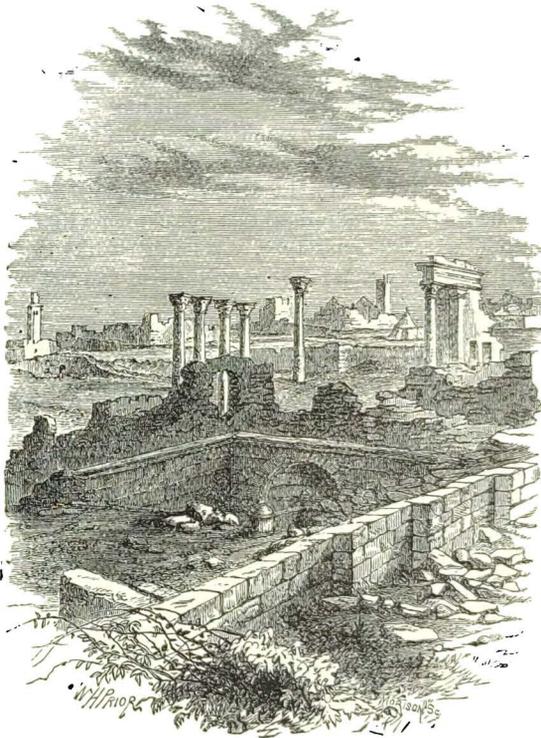
and fuller investigation. There is a singular fascination in contemplating, even from a distance, the ruins of this ancient city, Tadmor or Palmyra, as it is variously called, said to have been built by Solomon, and associated with that brilliant Oriental queen whose career is one of the wonders of Oriental history. Dr. Wright started from Damascus—first in March, 1872, and again in May, 1874—and found that travelling was accompanied with very serious risks. “In the desert . . . no law is recognised but that of the strong arm and keen blade, and opportunity is often the occasion of violence. The Arabs will not enter into a contest lightly, unless the chances are greatly in their favour; but, being two to one, and fortified with all the orthodox weapons of their calling, they thought they saw a fine opportunity for transferring to



PERIPTERAL TEMPLE AT KANAWAH.

themselves my mare, my clothes, and my arms, with pocketfuls of money besides.” “I well knew what Shallih meant. ‘Shallih!’ (stop) shouted again one of my would-be despoilers, the words hissing from between his white teeth, as we sat on our steeds staring at each other. Keeping my finger on the trigger, and my eye on the robbers, I said, very slowly and calmly: ‘You are both absolutely in my power. I can fire twenty shots with this gun and six with this revolver before you have time to lift a hand. Ask pardon from God, and plant your spears instantly in the ground, and I will spare you.’” The scoundrels were no match for the cool-headed doctor, and saw that their game was up. Their subsequent submission is amusing enough. Amusing stories are also told of the way in which collectors of curios are sold. The collecting passion becomes a perfect fever, and there are not wanting

rogues to take advantage of it for their own corrupt gains. The first view of the ancient city must be perfectly enchanting. Dr. Wright says :—"As we approached closer to Palmyra, the ruins on the hill-tops came safely out of the mirage, and assumed their permanent forms. Every hour new structures rose into view, and through the pass, to which we were hurrying, we could see the tops of the colonnades within. Perhaps there is no view of Palmyra which gives so much excitement as this. After the bare monotonous desert, we come gradually on a scene of enchantment, and though we have come expressly to see the scene, it breaks upon us with surprise ; not all at once, but increasing at every step—castle, and tower and temple, and serried lines of



BOZRA.

Corinthian capitals, seen in part, and in such a way as to suggest more—lead up with the most dramatic effect to the most splendid *dénouement*. The thrill of expectancy and delight is a rich reward for all our fatigue." It is difficult for us to picture to ourselves the magnificence of its ruins, the Great Colonnade, the Temple of the Sun—a mile in circumference, and whose columns, if placed end on end, would stretch over six miles—the Castle and

towers, the statues, and other objects, are all vividly described in Dr. Wright's brilliant pages. The book is, in point of printing and binding, one of the choicest of the season, while its illustrations are a delight. We are enabled, through the kindness of Messrs. Nelson, to reproduce three:—STRAIGHT STREET, DAMASCUS (see Acts ix.), PERIPTERAL TEMPLE AT KANAWAH, and BOZRA.

MODERN KNIGHTS-ERRANT, and Other Sermons. By the Rev. George Hay Morgan, B.Sc. London: J. Clarke & Co., 13 and 14, Fleet Street. 3s. 6d.

MR. MORGAN is one of the Welshmen who have so largely taken possession of the London pulpits by a title which they have in various ways made good. He is a man of well-informed and refined mind, in thorough sympathy with all that is good and strong in modern thought and aspiration, and while retaining a firm hold of the doctrines of grace, he is resolutely determined to apply them to the various problems of social and commercial life. The title which he has selected for his volume accurately indicates its drift. One or two of the sermons are especially attractive, such as "Our Colours," "Everyday Religion," "Christian Work as a Fine Art," "All our Faculties for Christ." It is a matter of sincere thankfulness that our churches in London are being served by men of Mr. Morgan's type. A ministry like his must result in vigorous aggressive work against the sins of the soul and the evils of society.

THE BROTHERHOOD OF MANKIND. A Study Towards a Christian Philosophy of History. By Rev. John Howard Crawford. T. & T. Clark. 5s.

MR. CRAWFORD has the advantage of addressing himself to a subject which is, so to speak, in the air. Believing that "the proper study of mankind is man," he strives to show that the elements of human nature are based upon, and give scope to, the principle of brotherhood, and point to the realisation of that principle as the ideal state. In religion, and especially in the Christian religion, he sees the most potent factor, and, indeed, the only factor which ensures this realisation. He justly says that "Jesus came to this world to establish and perfect the brotherhood of man. The human race was, at His coming, a collection of separate atoms, divided from each other by many causes. His life and love were given in order that they all might be brought into one great unity. The sum of the processes by which that unity was to be attained is the Christian religion, embodied in the Christian Church. The operations and efforts of the Church will continue till the human race are brought into a perfect unity, when the ideal of the creation of man will be reached and made permanent." His main position is virtually a working out of the assertion of the late Macleod Campbell, that we cannot be in Christ the sons of God without becoming by that fact the brothers of men. The purpose of Jesus has often been obscured, misunderstood, and misrepresented, and it is well to restate it in the light of His own words. Mr. Crawford has made a notable contribution to a pressing present-day subject, and, without endorsing all his arguments, or thinking, as he seemingly does, that the formal and outward

organic unity of the Christian Church is a *sine quâ non* to the realisation of the spirit and power of brotherhood, we most heartily commend his book to careful and sympathetic attention.

THE ACTS OF THE HOLY SPIRIT. By A. T. Pierson, D.D. Morgan & Scott
 IN his sub-title Dr. Pierson states that his book is an "examination of the active mission and ministry of the Spirit of God, the Divine Paraclete, as set forth in the Acts of the Apostles." It thus presents us with a special aspect of the subject on which the author's intimate friend and co-worker, the late Dr. Gordon, of Boston, has written with remarkable insight, unction, and power. Dr. Pierson is a man of kindred sympathies with his lamented friend, while his skill as an interpreter of Scripture has never been more manifest than in this valuable treatise.

LIFE'S BYWAYS AND WAYSIDES. By J. R. Miller, D.D. London :
 T. Nelson & Sons. 3s. 6d.

DR. MILLER is so voluminous a writer, and his works have commanded so large a circulation, that any description of them would be superfluous. The chapters in this book have probably been delivered as sermons. Their grasp of central truth, their clear and pellucid style, their knowledge of life in all its aspects, their power of quick and diverse sympathy, and last, but by no means least, their wealth of illustration will commend them to all thoughtful readers. Though some of the subjects have been treated in Dr. Miller's previous volumes, he never indulges in vain repetitions.

THOMAS BOSTON OF ETRICK: His Life and Times. By Rev. Andrew Thomson, D.D., F.R.S.E. T. Nelson & Sons. 2s. 6d.

DR. THOMSON has certainly no need to apologise for writing a memoir of the saintly man and great theologian whose life is here recorded. The author of "The Fourfold State" has left an imperishable name and taken his place among Christian classics. The story of his conversion, of his ministry at Simprin and at Ettrick, is not so widely known as one might expect. Dr. Thomson's book fills a gap in our biographical literature, and it is written with such ease and grace of style, and with so profound an evangelical fervour, that it carries us pleasantly on from the first page to the last. Ministers especially will find this book of great service.

A PASTORAL MEDLEY. By V. D. M. London : James Clarke & Co. 3s. 6d.

THESE papers discuss, in a racy, sensible, and altogether practical manner, points of primary moment in Christian life and work, and especially in the relations subsisting between ministers and deacons, as well as between ministers and the Church at large, points which cannot be well introduced into more formal and stately treatises. Such familiar talks, the fruit of wide observation and experience, followed by earnest and manly reflection, are invaluable, and many a young man will learn from them lessons for which he will be thankful all his life.

NATURE'S STORY: Science Talks to Young Thinkers. By H. Farquhar, B.D.
Edinburgh and London: Oliphant, Anderson, & Ferrier. 2s. 6d.

MR. FARQUHAR is well versed in the facts and laws of nature, looks at them in their symbolical and spiritual bearings, seeing in all the common objects of life means of enforcing the great principles of the Gospel. Young folk will value this book, first of all as an exposition of natural history, and then as a storehouse of ethical and spiritual wisdom.

LONDON IDYLLS. By W. J. Dawson. Hodder & Stoughton. 5s.

MR. DAWSON, who is already known as a successful preacher, essayist, and novelist, has followed the prevalent fashion of writing short stories, devoted in his case to the portraiture of London life, by which—like most of those who come in contact with it—he is evidently fascinated. The life he describes is diversified, both in its moral fibre and its social status. Nothing in the volume is more touching than "Jim and his Soul," or, in another way, "The Chilled Heart." There is great strength, too, in "The Shadow Between Them"; while "The Footfall" is a drama, tragic in its interest, on the power of conscience and the misery which dogs the steps of guilt. The publication of this volume will enhance a literary reputation already high.

MESSRS. MACMILLAN'S BOOKS.

THE new volume of the library edition (3s. 6d.) of the "English Men of Letters" contains GIBBON, CARLYLE, and MACAULAY. The GIBBON and MACAULAY are written by the late J. Cotter Morison, and the CARLYLE by Professor John Nichol. Mr. Morison's monographs have been before the public many years, and have, as we should expect, passed through several editions. The criticism of Macaulay—whom he certainly does not idolise—is keenly discriminating, but not unjust. That on Gibbon is perhaps more sympathetic, but in each case we have literary workmanship of the first order. Mr. Nichol's THOMAS CARLYLE we noticed in detail at the time of its publication, and, though three years have elapsed since then, we certainly know of no better work on the Sage of Chelsea.—THE POETICAL WORKS OF ALFRED LORD TENNYSON are being issued in a people's edition, in twenty-three one shilling volumes, the edition opening with two volumes, entitled "Juvenilia," and "The Lady of Shalott, and Other Poems." They are got up in a particularly choice and convenient fashion, and can easily be carried in the pocket. Lovers of Tennyson, even if they have other editions, will gladly avail themselves of this, and the popularity of the late Laureate will be further increased by it.—HISTORICAL ESSAYS. By Bishop Lightfoot. In the "Eversley Series." 5s. The lectures comprised in this volume present the late Bishop Lightfoot's character in a somewhat new light. Three lectures, delivered in St. Paul's Cathedral as far back as 1872, deal with the Christian life in the second and third centuries, its worship, its social aspects, its political relations, its

manifold trials and temptations. There is a useful chapter on "The Comparative Progress of Ancient and Modern Missions." Two lectures, on "England During the Latter Half of the Thirteenth Century," were delivered before the Philosophical Institution of Edinburgh, and depict the conflict between the King and Barons in the reigns of Henry III. and Edward I., as well as the intellectual development of the people, the philosophy and dialect of the period, and, above all, the achievements in architecture, which the Bishop looked upon as almost unique. There is also included in the volume a fine lecture, which sounds the depths of human nature, on Donne, the Poet Preacher.—CARVED LIONS. By Mrs. Molesworth. This is, in its outline, a commonplace story of a little girl sent to boarding school when her parents went abroad, and of her unhappiness there, culminating in her running away; but every page of the book is graced by the touch of genius and abounds in exquisite pathos. Geraldine, after running away from school, falls in with kind friends, and during her illness in their home is carefully tended, and at last returns to her own home. Her reflections on her experience, after many years, give us a fine insight into the workings of a child's mind, and are at once amusing and instructive.—THE SONGS OF THE HOLY NATIVITY: Considered as Recorded in Scripture and as in Use in the Church. By Thomas Dehany Bernard, M.A., Canon of Wells. 5s. Canon Bernard has the advantage of a subject attractive in itself, and, so far as systematic treatment is concerned, practically untouched. During recent years nothing of consequence has been published on these early sections of the third Gospel (i. 5—ii. 41) except Canon Liddon's sermons on the "Magnificat." The plan followed in this volume is simpler, more scientific, and more comprehensive, including, as it does, a careful exegesis of the text, a presentation of the salient features of the events narrated, a vindication of their authenticity, an interpretation of their significance and their influence on the thought and worship of the Church. Nothing could be more appropriate for Christmas meditations than these richly suggestive chapters, while the dainty get up of the book, in white parchment and red edges, gives to it an added charm.

RELIGIOUS TRACT SOCIETY'S ANNUALS.

It is impossible to attempt a description of THE LEISURE HOUR, THE SUNDAY AT HOME, THE BOY'S OWN ANNUAL, and THE GIRL'S OWN ANNUAL, which we again unhesitatingly place at the head of this class of serials. These 1895 volumes are the most excellent we have yet seen. Each has a coloured frontispiece and a monthly coloured plate. In all of them the literary contents are worthy of careful perusal and of preservation in permanent form. The "Scripture Studies" in the *Sunday at Home*, its short stories and sketches, the serials in the *Leisure Hour*, the biographies and natural history papers, are among the most striking of the contents. The *Boy's Own Annual* contains five leading stories, with a large number of short stories and articles on boys' pets, &c. The *Girl's Own Annual* is perhaps the most attractive of

any of the volumes in point of binding, and the contents are certainly not less attractive. What an admirable household library we here have !

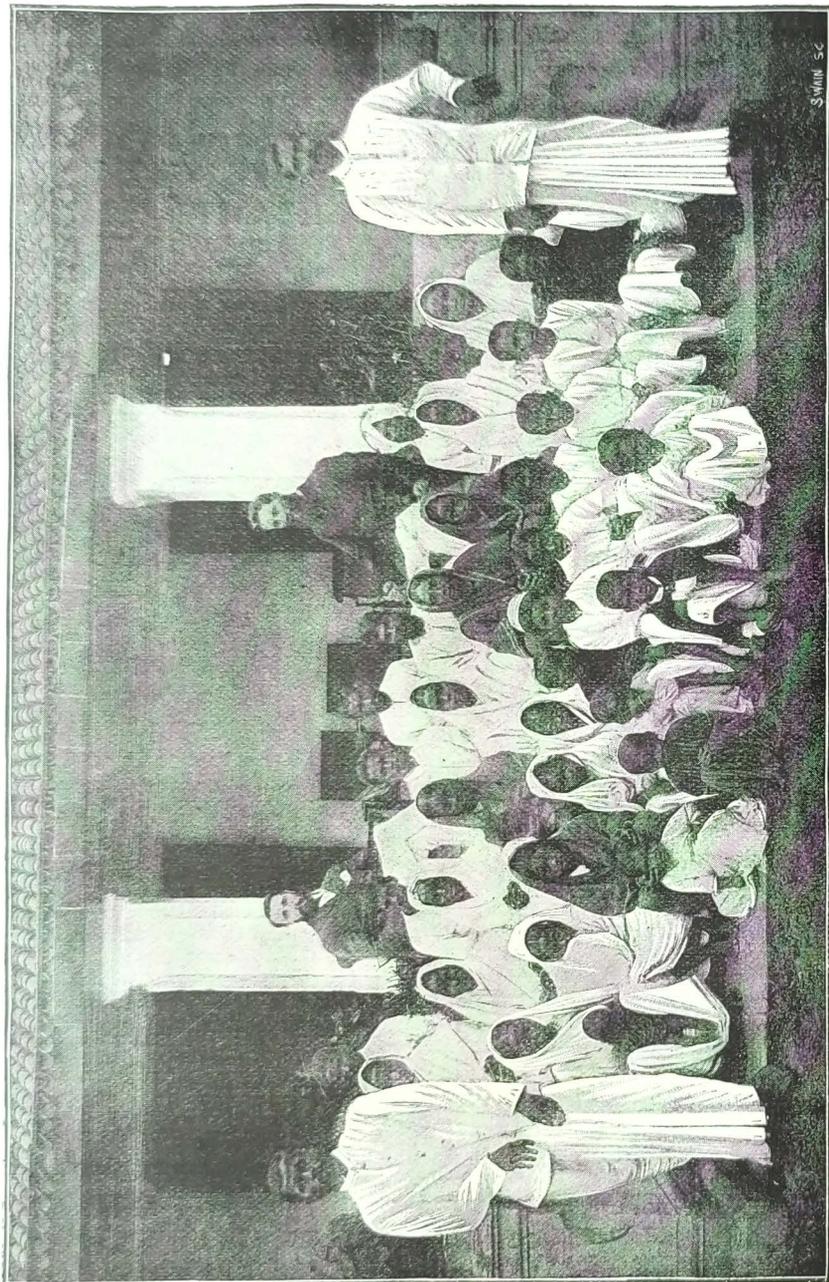
WE have received from Messrs. William Blackwood & Sons the new volumes of the Standard Edition of the works of George Eliot, comprising *MIDDLEMARCH*, three volumes, and *DANIEL DERONDA*, three volumes (2s. 6d. each). In the estimation of many critics, "Middlemarch" is this great writer's greatest work. There is no cleverer sketch anywhere than Mr. Casaubon. Dorothea also is a wonderful creation. As a picture of our complex nineteenth century life, with its varied lights and shadows, its strain of circumstance and conflict of feeling, the book is a masterpiece. "Daniel Deronda," a later work, is not of equal merit, though it also is a remarkable book. As a discussion of the Jewish problem, it has raised an interest which is still eager and fruitful. Though the name of Christ does not occur in it (the omission being an artistic, as well as a spiritual, defect), a well-known theologian says: "If it were necessary to point out any one work in which the spiritual laws described by St. Paul are best illustrated—I mean the animalism of the 'life according to the flesh,' the purifying pangs of the awakening to a consciousness of sin, the Divine but painful power given to human beings of bearing one another's burdens, of imputing righteousness, and of remitting sins, and, in a word, the whole process of the Atonement—then I should say that in no work of modern days are the invisible processes by which Christ has conquered, is conquering, and is destined to conquer the world so clearly exhibited as in 'Daniel Deronda.'" No one who has studied the book can fail to feel the force of this.

MESSRS. BLACKWOOD also send out *THE ENTAIL*; or, *The Lairds of Grippy*. Edited by D. S. Meldrum, with introduction by S. R. Crockett. Illustrations by John Wallace. Two vols., price 3s. net. This is one of the longest of Galt's novels, though perhaps not the most popular. It is somewhat faulty in its structural arrangement, and a little confused in the flow of its narrative. It lacks artistic finish, but it abounds in characters that will live—such, for example, as Cornelius Luke, the elder of the Tron Church; Mr. Kilfuddy, the rubicund cleric; Mr. Keelevin, the kind-hearted lawyer; the poor half-witted Walter; and, above all, Leddy Grippy, for whose sake Byron read the book three times, as did also Sir Walter Scott, though Mr. Crockett does not mention the fact here.

MESSRS. ALABASTER & PASSMORE send out two volumes containing short articles by the late Rev. C. H. Spurgeon, entitled *WORDS OF CHEER FOR DAILY LIFE*, and *WORDS OF WARNING FOR DAILY LIFE*, of which we need say nothing more than that they have all the characteristics of Mr. Spurgeon's robust and vigorous genius, and his intense passion for the salvation and spiritual growth of man. There is also a new edition of *THE CLUE OF THE MAZE*, a really strong book, in defence of our Christian beliefs. *SPURGEON'S ILLUSTRATED ALMANAC* for 1896 will not be less welcome than in previous years.

THE QUIVER FOR 1895. Cassell & Co.—This magazine steadily holds on its way as an illustrated magazine for Sunday and general reading, with an increasing constituency of its own. It contains sermons, essays, devotional papers, descriptions of religious work in our cities and towns, and has a series of short paragraphs on religious, moral, and practical subjects which are invariably of great value. It is, moreover, copiously illustrated.

[THE MISSIONARY HERALD
JANUARY 1, 1896.



GROUP OF NATIVE CHRISTIANS.—(From a Photograph.)

S. W. H. S. C.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THOUGHTS FOR THE NEW YEAR.



ANOTHER year gone, still further to lengthen the long distance of time since Jesus Christ bade His disciples go and evangelise the nations. What more calculated to arrest attention and to compel solemn inquiry than the amazing fact that, notwithstanding nearly nineteen hundred years have passed away, the Saviour's Great Commission should be to so small an extent obeyed, and by the Christians of to-day be so imperfectly understood, yea, it is to be feared, so very little considered? Why is it that, in nearing the close of the nineteenth century, millions upon millions of our fellow-creatures should not only not have heard "the glad tidings of great joy," but should be denied the opportunity of doing so? Do not let us plead that our missionary societies are but of comparatively modern date, and that time is needed for their operations, lest the plea force the sad rejoinder as to what might have been if only the missionary zeal of the early Christians had been perpetuated—if but the churches of Jesus Christ from their beginning had retained their pristine power and glory. The pathetic regrets which reflection awakens are, however, idle, except as they create a desire for the recovery of the better spirit and truer policy of the primitive era.

It is said we are just now entering upon an age when, the Biblical criticism of recent times having mainly done its intended work, the results of its labours being largely secured, Christian people will be able to see the Personal Christ more clearly, and to hear, no longer deadened by the sound of other voices, *His* voice more distinctly. We devoutly trust this is the case, for the more intimate the communion of the disciple with his Lord, the more certainly His will is known, the more missionary in his sympathies must the Christian necessarily become.

The evangelisation of the world is no impossible task, or it had never been enjoined; let but the followers of Jesus Christ truly hear in their souls the authoritative and loving voice of their Divine Redeemer calling them to service, and fully realise what the promise of His almighty and all-sufficient presence with His faithful servants means, and the task, great as it is, will be hopefully attempted, and be ultimately and perhaps speedily accomplished.

Now what we wish on the threshold of the New Year to say is this—just this—that it will be in the consideration of this great missionary question, as a question pre-eminently between the believer and his Divine Master, that deliverance will be found for our Society from its present financial embarrassment. Once let the members of our churches seek in prayerful earnestness guidance from the Lord Himself as to their individual obligation; once let them feel that He is bidding them share His joy of ministering mercy, purity, hope to dark and weary heathen hearts, and the present monetary difficulties will speedily vanish.

It seems bitterly sad—lamentable beyond expression—that cause, reasonable cause, should exist for some of the best friends of the Society to be asking in all seriousness whether the present operations of the Mission are not too extensive and too expensive for our churches to maintain; whether retrenchments, involving recall of missionaries, is not the honest, though painful, course for the Committee to pursue? In sorrowful reluctance we are driven to agree with these faithful advisers, if expenditure should continue so seriously to exceed income. But, oh! the welcome relief which the hypothetical *if* admits. Never did New Year open so darkly and so disastrously for our churches at home, and for the missionaries and their work abroad, were the only alternative before us the retirement from fields where “the glorious Gospel of the blessed God” has begun to be, but must soon no longer be, proclaimed.

Are there, we would ask, none in our denomination who from their stored-up wealth could help to avert such a calamity? Are there no treasures laid up on this earth that might be transferred to the heavenly store-house? Is it wise, is it right so to provide for kindred that the divinely appointed law of toil should in their case, and probably to their great hurt, be superseded? Ought those who are heirs of God and joint heirs with Jesus Christ to aim at amassing fortunes when their gifts to God are altogether out of proportion to their circumstances, and this at a time when men whom the Redeemer would have go and preach His Gospel cannot, if sent, be supported, and when souls are perishing for lack of knowledge? And is it true, as we are sometimes told, that there are actually ministers of

Christ and other leaders in His Kingdom—and these not always connected with our poorest churches—who are afraid to encourage the missionary spirit lest their own church resources should thereby become straitened? If this should be so, no wonder there should be this hindering lack of means.

But how is a reformation to be effected; how can the better, the more Christian sentiments and purposes prevail? *Only in one way.* Special visitation of the churches—improved organisation—appeals for pecuniary help from the Mission House, however important and urgent, are but of secondary moment—but means to an end. What is needed supremely—needed above all else in connection with this missionary enterprise—is for the individual Christian to realise, in fellowship with his Lord and Redeemer, the debt of obligation he personally owes, and to learn in His presence the joy of self-sacrificing love.

As the Lord when on earth took His disciples apart, even so may He take His disciples apart now, that alone with Him the claims of His work amongst the heathen may be duly pondered. Thus will the New Year, from one of dark foreboding and narrowed service, be turned into a year of joyous and larger ministry.

NEW YEAR'S DAY PRAYER-MEETING.



IS this number of the HERALD may reach our readers before Tuesday, New Year's Day, we would again call attention to the Morning Prayer-meeting held in the Library of the Mission House, Furnival Street, Holborn, at eleven o'clock. The Rev. D. J. East, late Principal of Calabar College, Jamaica, will preside.

In our last issue, after referring to the present grave financial position of the Society, the following appeal occurred: "We would venture to ask our friends whether it is not in their power to send us by the first day in the New Year timely assistance in the form of generous donations? During the Centenary effort—as was to be expected—the donations to the Society for the general purposes of the Mission very considerably fell off. May we not hope that they will not now be lacking? If at the New Year's Day Prayer-meeting it could be announced that substantial sums sent up by our better-circumstanced friends had been contributed to prevent our present debt growing larger, how the hearts of the missionaries abroad, and the Executive at home, would be relieved, and inspired with new hope and courage."

FOR sale, for the benefit of the Congo Mission, part of a valuable collection of Butterflies from Central Africa. Any friend desiring to inspect this collection with a view to purchase should kindly communicate with Mr. A. H. Baynes, at the Mission House, Furnival Street, London.

THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.



HIS Calendar is now ready. Will the secretaries of the Prayer Union Branches, and all members not connected with these branches, apply for copies if they have not yet done so? The Calendar possesses certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it contains a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps also appear. We may add that an alteration has been made as to the supply of the Calendars. Instead of charging for them separately, and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

Applications to be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

NEW MISSIONARY BOOK.



UE have much pleasure in calling attention to the publication of the new missionary volume, entitled "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering nearly 200, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a gift-book at this time of the year. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

MISSIONARY LOTO.



MUMEROUS applications are being daily received for this instructive game of "Missionary Loto," which has been designed with a view to impart missionary information to our young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the holidays, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Furnival Street, Holborn, E.C.

IN MEMORIAM.

JOHN CHAMBERLAIN PAGE.



N Thursday, November 22nd, one of the best of missionaries, and the oldest on the Society's staff, passed peacefully away.

His life closed with fifteen years of seclusion and mental darkness. He had so long waited for the Beautiful Gate to open, that men who knew him during the thirty-seven years of his ceaseless missionary toil almost forgot to think of him as still on the earthly side. To many, in all parts of the world, the news of his death will come as a welcome relief. The valley of the shadow is past, gloom and loneliness and tears have given place to God's sunlight on the celestial hills, the glory of Christ's presence, and the joy of recognition from dear human faces now as the angels in heaven. He has entered through the gates into the city—the city of perfect service and eternal peace. We can but praise the Saviour as we try to think what *that* means to *him* of emancipation for heart and brain.

The main facts of his life are soon told. He was born at Monghyr, on the banks of the Ganges, November 28th, 1822. His mother was the daughter of a Colonel; his father a Captain in the East India Company's service, and Fort Adjutant at Monghyr.

Captain Page owed his conversion to the faithful friendliness of William Moore, one of the Society's missionaries stationed at Dinapore, to whom he ever afterwards clung with a passionate love. In later years he was the friend of John Chamberlain—perhaps the greatest itinerant evangelist ever sent to India—whose memory he desired to honour in the name and life of his youngest son. He died, aged only forty-five, when this son was only seven years old.

Soon after his father's death John was sent to a school for officers' sons in Clapton, where he remained seven or eight years. On his return to India, he attended the ministry of the Rev. Andrew Leslie, of Monghyr, at the little chapel which his father was chiefly instrumental in building, and to this ministry—coupled with the "tender and earnest entreaties" of one of his sisters—he attributed his saving knowledge of Christ. His baptism took place in August, 1838.

Directly after his baptism, the same sister encouraged him to begin missionary work. "In her own conduct," he says, "she showed me what she wished me to do." They studied the Hindi Testament together, and began to teach the people about their doors. His pastor helped him by private instruction and by taking him with him on his frequent preaching excursions. Subsequently he left Monghyr for Serampore, and was employed as a school assistant under John Mack. A few months later, in April, 1841, he offered himself to the Society for regular mission work, and was immediately accepted. His first charge was that of the village churches south of Calcutta, and there, at the very outset of his career, he manifested that abandon of self-interest, that fervid apostolic zeal, for which he was ever afterwards distinguished. Impatient of the plan then in vogue, by which the missionary resided in

Calcutta and made occasional journeys thence through the churches, he wrote to the Secretary begging for leave to put up a house and live nearer his flock. "No church can prosper," he avers, "while it is superintended at a distance. Our churches must have their pastor near them, his eye ever on them, and his hand ever ready to defend and befriend them. I have been most anxious, ever since I have had charge, to go and live among my people, and devote my whole time and energies to their spiritual welfare."

In March, 1848, he was requested to remove to Barisal, and to take the oversight of the converts in that district under circumstances of peculiar difficulty. He shrank from the task. The risk of personal obloquy and the certainty of bitter opposition moved him less than the conviction which a first visit stamped upon his mind, that the people were unlovable and unresponsive to the truth. Nevertheless, the persuasions of his brethren prevailed, and he proceeded to the scene of his greatest labour and holiest triumphs. Twenty years later, when he left the district, worn out with privations, exposure, constant attacks of fever, and excessive toil, it was with "agony of mind" at the thought of separation from his "beloved people." It is not possible, in this brief notice, to attempt any review of his work during those twenty years. He found a scattered flock, no churches formed, no schools even, no regular stations, but one chapel, and not more than four or five native preachers living without their families in an unsettled state of mind. He left an organised community of church members numbering a thousand souls, fifteen well-appointed stations, and a large number of schools. He was the idol of his people, a tower of strength to the timid and the oppressed, a judgment swift and sudden to the evil-doer. That very impetuosity of spirit which was his greatest weakness was also his greatest strength. He identified himself at all times with the wrongs of the poor peasant—whether Christian or Hindu—and proved himself over and over again a true knight-errant of the Cross on their behalf. Withal, he moved among his flock in the happiest familiarity of Christian love. No mask would he wear to hide the kindliness of face or heart. What he was, they saw him. What he had—and often more than he had—was freely theirs for Christ's sake.

Two deputations from the Home Committee came to India, and visited the district while Mr. Page was there. In each case the brethren of the deputation placed on record their high sense of his value and toil, their entire approval of his method of conducting the Mission. On his return to England, the Committee acknowledged with gratitude to God the services he had rendered and the sacrifices he had made. Those who knew him best among his brethren in the field, loved him with a love which was as beautiful as it was rare. That he was almost morbidly sensitive, that he was petulant under fancied provocation, that he sorely tried and wounded the feelings of his friends, makes it all the more remarkable that he established himself so firmly and fully in their affectionate esteem.

The people for whom he spent the best years of heart and life love him with a deathless love, and know him to have been a man sent from God. Their tears will make the grass ever green that grows on his grave. Their faith in the Saviour is his life's richest reward.

His restless activity, was never seen to better advantage perhaps than when,

on a visit to Australia, after prostration from small-pox, he kindled so large a flame of missionary zeal, that three separate colonies are now doing missionary work in three separate districts of Eastern Bengal as the result; or when, compelled to leave Barisal, and settle in the hill tracts of Darjeeling, he made long journeys into independent Sikkim, formed both an English and a native church, and set himself down to learn a new language that he might preach to the Lepchas. "My nature leads me," he was wont to say, "if I do a thing, to do it as though there were but that one thing to be done. Even so have I wished to give myself to the work."

On Wednesday, November 28th, "his first birthday in heaven," his body was laid quietly to rest in the Chingford Cemetery, the Rev. J. H. Anderson conducting the ceremony at the grave. Mr. Baynes, the Secretary of the Mission, and a little group of relatives and missionary friends stood around with mingled feelings of sorrow and joy. No record of his sterling worth may ever mark that quiet spot, but, amid the swamps and shifting sands of East Bengal, and in the hearts of hundreds of people whom he taught the way of life, he has left graven an imperishable name.

He leaves a widow whose strength of sympathy cheered him all the years of his so many toils and cares, and who now looks on to renewed fellowship in the land of love.

WILLIAM CAREY.

Barisal, East Bengal.

THE HAMLET OF HOPE, SAMBALPUR, ORISSA.

(See *Frontispiece*.)

"Sambalpur, C.P., July 23rd, 1894.



Y DEAR MR. BAYNES,—“By the kindness of a friend (W. Pasley, Esq.), we are able to send you two photographs recently taken at Sambalpur. The one is our Christian village, and the other a group, including most of the Christian natives resident here.

“The village is called ‘Assapoli.’ This name, like most in the East, has a meaning. It is, being interpreted, ‘Hamlet of Hope.’ With us it is still the day of small things, of the ‘mustard seed’ and the ‘little leaven,’ things small in themselves, but rich in promise, and big with hope. This village is one of these. It is on the outskirts of the town, within easy reach of our bungalow, the school-house which we use as a chapel, and the railway crossing. In general appearance, save in the matter of cleanliness, it differs little from other villages in the neighbourhood. There are the same mud walls to the houses, and roofs of tiles or thatch; children play in the street, and animals sometimes block up the doorways. But the difference is really great, as great as that between light and darkness, summer and winter. From within its houses the sound of worship, and not brawling, is heard. Under its roofs no heathen rites, ‘making hideous the

darkness of night,' are ever performed. As the village shelters in the lee of a rocky hill, so the inhabitants take refuge in Him who is for them 'a hiding-place from the wind, and as the shadow of a great rock in a weary land.'

"For a fuller acquaintance with the dwellers in the 'Hamlet of Hope,' one must glance at the group arranged before our bungalow. Daniel, our senior preacher, who has lately been greatly owned of God while working in the neighbourhood of Bolangir, stands on the left. He is distressed because his son and heir, owing to too much energy, can scarcely be said to have come out 'with distinction.' His daughter has taken care that a like fate should not befall the second child, for I see that she is firmly holding her head. The figure standing on the right is our junior preacher, John Pal. He has come to us straight from college at Cuttack, and has already done



OUR NATIVE CHRISTIAN VILLAGE.—(From a Photograph.)

some good work in our midst. Of the row of women, the one behind John is Pilee (a Bible-woman), and the one in the centre is Paluni, who helps her to make known in the homes of the heathen the story of redeeming love. Behind Paluni sits Simeon, our colporteur. The young man on the left, between Daniel and myself, is the village schoolmaster. My colleague (Brother Heberlet) has no need of an introduction to the readers of the HERALD.

"Hoping that all those who see these photographs will pray earnestly for the workers and work at Sambalpur, with much love, I remain, my dear Mr. Baynes, yours sincerely,

"GORDON S. WILKINS.

"A. H. Baynes, Esq."

LACE MAKING IN CHINA.

“ Tsing Chu Fu, Shantung.



Y DEAR MR. BAYNES,—This little photograph represents a group of pillow-lace pupils, which I thought the readers of the MISSIONARY HERALD might like to see.

“ On my return to China last year, I began to teach this industry to a few of our Christian girls, having always felt very keenly the crushing poverty in which they live, and a desire to introduce something by which they might help themselves to



LACE MAKING IN CHINA.—(From a Photograph.)

make things better. I started in a small way, being uncertain both as to their power of working the lace nicely, and as to the sale it might command; but the girls proved quick and deft; and a firm in Shanghai has given us a large order, with promise of more, so I hope we may make something of the venture.

“ The owner of the pillow belongs to the sterner sex—the son of one of our native pastors, who had him taught that he might teach others. This pastor has manufactured bobbins from bamboo, and pins from Chinese needles, in the most ingenious way, and is so in earnest about the whole

thing that my sense of the ludicrous gives way before my appreciation of his motives.

“ Just before I left, I was much pleased by the father of one of my girls bringing me word that, during the Chinese New Year holiday time, some hundreds of women and girls had been to his house to see the wonderful pillow and still more wonderful lace. The room where his daughter worked being only small, the visitors went in in batches, while he ‘preached the doctrine’ to those outside.

“ LOTTIE COULING.”

THE BIBLE TRANSLATION SOCIETY.

A STATEMENT AND AN APPEAL.



T seems that considerable misapprehension still exists with regard to the arrangements recently made between the Bible Translation Society and the British and Foreign Bible Society. Not only amongst church members, but even amongst Baptist ministers, an impression prevails that former differences have been settled, and that now the Bible Society, which is so often spoken of on public platforms as the friend of *all* missionary societies, supports the versions by Baptist missionaries in common with those of all other evangelical societies. As this is an entire mistake, a mistake that is operating detrimentally to the interests of the Bible Translation Society, we venture once more to state the real facts of the case, and shall be greatly obliged if all friends of the Society will aid us in endeavouring to correct this mistake, and remove this wrong impression.

In all probability this misapprehension largely arose from the arrangements made with regard to the printing of Mr. Bentley's Congo version. To quote from a paper by Dr. Underhill, which appeared in the *Baptist Magazine* for June last:—

“ The proposal of the Bible Society to print the Congo version was hailed as a step towards harmonious co-operation, and was cheerfully acceded to, after consultation with the Baptist Missionary Society, by the Bible Translation Society. The plan adopted was to leave the Congo word signifying ‘immersion’ in the text, but to follow it with the insertion, in brackets, of the words [*Greek, baptize*]. It was further arranged that the Greek word ‘*baptizo*’ should be accompanied by the grammatical inflections of the Congo tongue. At the same time it was determined that the bracketed words should appear in every case where the words implying immersion might occur. The Greek word was, in fact, to be Congoised.

“ It may interest our readers to have before them, as a specimen, a passage from the Congo New Testament. We take the 38th and 39th verses of the tenth chapter of the Gospel of St. Mark. The Congoised word is marked by italics.

“ ‘Nga lenda Kweno o nu’ e mbungwa ina nu’ e? ovo, o vubwa [*e Kingrekia, baptizwa*] e mvubwa [*e Kingrekia, mbaptizwa*] ina mvubwa [*e Kingrekia, mbaptizwa*]? Bamvoese vo Lenda kweto. O Jizu ubavoese vo, Embungwa ina nua, nua munna yo, e mvubwa mpe [*e Kingrekia, mbaptizwa*] ina mvubwa [*e Kingrekia, mbaptizwa*], vubwa [*e Kingrekia, baptizwa*] mvubwa yo [*e Kingrekia, mbaptizwa*].’

“This uncouth and awkward transfer of the Greek word was, with some hesitation, accepted by the Bible Translation Society.

“The new departure did not, however, meet with the unanimous approval of the friends of the Bible Society. Dr. Robert Cust, an eminent linguist and scholar in the African languages, entered his protest against it in *The Record* of February 17th, 1893.”

Nor has this new departure received the approval of all Baptists. A minister in Cambridgeshire, whose assistance had been solicited on behalf of the Translation Society, under date of November 14th, writes: “I think I have grasped the situation now. The concessions made certainly create a difficulty in pleading the claims of our Society. Baptists are generally more kind to others than wise to themselves. I am afraid I cannot feel so decided and enthusiastic for the work as I thought, and as I like to be in anything I undertake. I will not come to any hasty conclusions, but thoroughly weigh the matter.”

Other friends have written and spoken in the same strain, and have regarded it as a great mistake, however good the intention, that the first edition of the New Testament in the Congo language should be marred and mystified by those uncouth, awkward, and unknown words which appear within brackets, and which, it is feared, some of the natives may regard as a kind of fetish connected with the ordinance of baptism.

“For the present (observes Dr. Underhill), the arrangement only concerns the Congo version. The Bible Translation Society is free to pursue its path, and to give in all our missionary fields a true and complete version of the Holy volume. It continues to publish, in various forms, such editions of the Scriptures as, by their adaptation to the circumstances of every nation, will render their perusal intelligent and useful. The need of their labours is not lessened by the ‘cumbrous scaffolding,’ but rather increased in order to remove such a strange obstacle to the apprehension of Divine truth by simple and uneducated minds. The wants of our missionary brethren are increasing. Everywhere there is a demand for the Scriptures, and we should be ready to meet it. If we must continue to labour apart from the Bible Society, it is a consolation that the fields of operation are so large, and the best exertions of all Christian churches are required to answer the call.”

As regards our Indian versions, matters stand just as they did sixty-five years ago. True, the Bible Society uses our versions as it has done from its formation in 1804; but since 1829 it has removed the native terms for baptism signifying immersion, and inserted the Indianised Greek terms similar to those which appear within brackets in the Congo version. Why Dr. Cust should condemn in Africa what he supports in India we fail to understand.

Moreover, it seems strangely inconsistent that the Bible Society should assist Roman Catholic versions, and versions prepared by non-Baptist mis-

sionaries, and refuse aid to versions by Baptist missionaries simply and solely because they render the terms for baptize and baptism by native words which mean *immerse* and *immersion*.

In one Indian version, a translator, subsidised by the Bible Society, has rendered the terms for baptism by *snän*, a native word which, in its ordinary sense, means to cleanse or wash, but in its religious sense means, and is understood to mean, to purify or to *wash away sin*, and that, not symbolically, but actually. "By bathing in the Ganges a person will remove at once the sins of a thousand births." This is what the natives consider to be the meaning and effect of *snän*—holy washing—in other words, baptismal regeneration.

Then, again, the same translator has rendered the Greek prepositions for *in* and *into* by native words which mean *to*; so the impression is left upon the minds of the people that, in our Saviour's time, the candidates did not go *into* the water, but *to* it.

Further, and worse still, not only have the words for baptism been mistranslated, but the order of the Commission has been tampered with, and our Divine Lord's last command is made to read: Go—baptize—disciple—teach—not as in the original and revised English version, "Go ye therefore and make disciples of all nations, baptizing them," &c. According to this Indian version, they are first to *snän*—that is, wash away their sins—be regenerated, and so made Christ's disciples, Christians. Usually the religious rite of *snän* is observed by dipping in sacred tanks or rivers; when that is impracticable by pouring, but never by sprinkling.

If translators can so wrest the Scriptures, in order to make them square with the ordinances and traditions of men, upon them must rest the responsibility. Thus to tamper with God's Word our missionaries steadfastly declined, and in this decision they were upheld by the churches at home. We deeply regret the action of the Bible Society sixty-five years ago, and cannot but hope that it may yet revert to its former position of assisting versions by Baptist missionaries just as it does those of every other religious denomination, even the Douay version of the Roman Catholics.

In the meantime we trust that all those who love faithful and complete versions of the Holy Scriptures will be true to their convictions. In the language of Dr. Underhill, "We hope and pray that a work so wonderfully commenced by Dr. Carey and his coadjutors, continued so successfully by their successors, Yates, Wenger, Lewis, Rouse, Sutton, and Buckley, in India; by Saker and Bentley, in Africa, will receive, as it deserves, the ample support of the churches, so that every man in these wide regions may read in *his own tongue* the wonderful words of God."

Contributions for the Bible Translation Society are urgently needed, and should be forwarded to the Secretary, Rev. W. Hill, 9, St. Julian's Road, Kilburn, N.W., or Baptist Mission House, 19, Farnival Street, Holborn, E.C.

Collecting books, boxes, and cards, also copies of the annual report and of occasional papers, may be had on application.

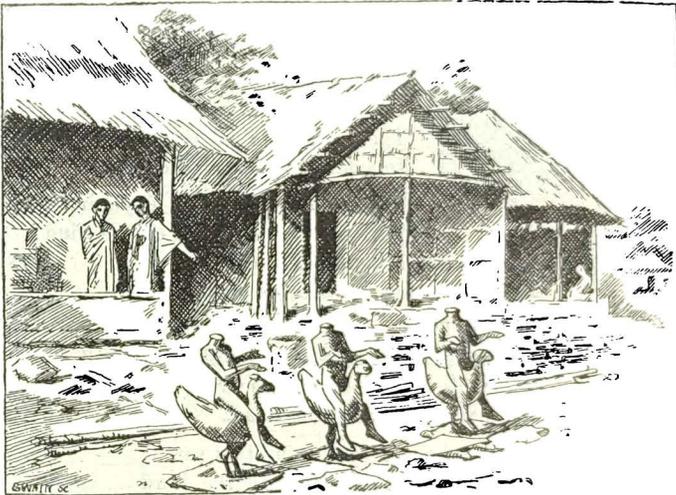
W. HILL.

AN INDIAN IDOL MAKER'S SHOP.

BY THE REV. G. H. ROUSE, M.A., D.D., OF CALCUTTA.



FEW months ago I visited Kali Ghat, the most important Hindu shrine in Calcutta, from which some derive the name of the city. Close by there I saw a small hut in which idols were being made, and I send a picture of it. It was near the time of the annual worship of Kartick, the Hindu Mars, the god of war. He is always represented as seated on a peacock, as is seen in the images in the picture. It will be observed that each image is without a head ; I suppose that important



AN IDOL MAKER'S SHOP.—(From a Photograph.)

member was made separately, and stuck on afterwards. The images are made of common earth. It is very sad to think that so many millions of people in the world should be so foolish as to worship images which they may see in the very act of being made. Idolatry is not only something very wrong, which dishonours God ; but also something very foolish, so that in some parts of Scripture, such as Isaiah xlv. 12—19, idolatry is held up to ridicule by God's prophets. We see the folly of idolatry well brought out in Psalms cxv. 4-8 : "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not ; eyes have they, but they see not ; they have ears, but they hear not ; noses have they, but they smell not ; they have hands, but they handle not ; feet have they, but they walk not ; neither speak they

through their throat. They that make them are like unto them," as senseless as the very images themselves. Have any of you ever seen anything which is like the description given in the psalm just quoted? Surely you have; is not the above the exact description of a doll? It has eyes, but cannot see; ears, but cannot hear. I believe the word *doll* is in its root the very same as *idol*. Fancy hundreds of millions of grown-up men and women worshipping dolls, and thinking that dolls can curse or save them! How God is dishonoured when a doll is worshipped instead of Him! Will you not do what you can to send the Gospel to these dark lands, that men may learn to believe in Jesus, and to worship God alone?

THE WORD OF GOD.



THOU, whose Spirit ever plays
On souls of men in many ways,
The working of whose power we trace
In saint and sage of every race,

We read the witness of Thy mind
Wide as the wandering of the wind;

In every truth mankind has known
The presence of Thyself we own.

We give Thee thanks for every light
Thy hand has lit in Nature's night;
But while for all our praises swell,
We thank Thee most for Israel.

Praise for the Prophet-soul that soar'd
O'er time and space, and saw the Lord
Ruler of all, and won for Thee
The children of captivity.

Praise for the Psalmist be, whose sight
Read God eternal Truth and Right,
Who saw man's sin, yet saw above
The sphere of sin a God of love.

Praise for their words ourselves may read
In hours of weariness and need,
For thoughts that fire, and gleams that bless
The darkest season of distress.

But, ah! what praise can e'er be done
For Him, the Living Word, Thy Son,
In whom 'tis given to us below
Thy nature and Thyself to know?

A. M. D. G.

CALABAR COLLEGE, KINGSTON, JAMAICA.



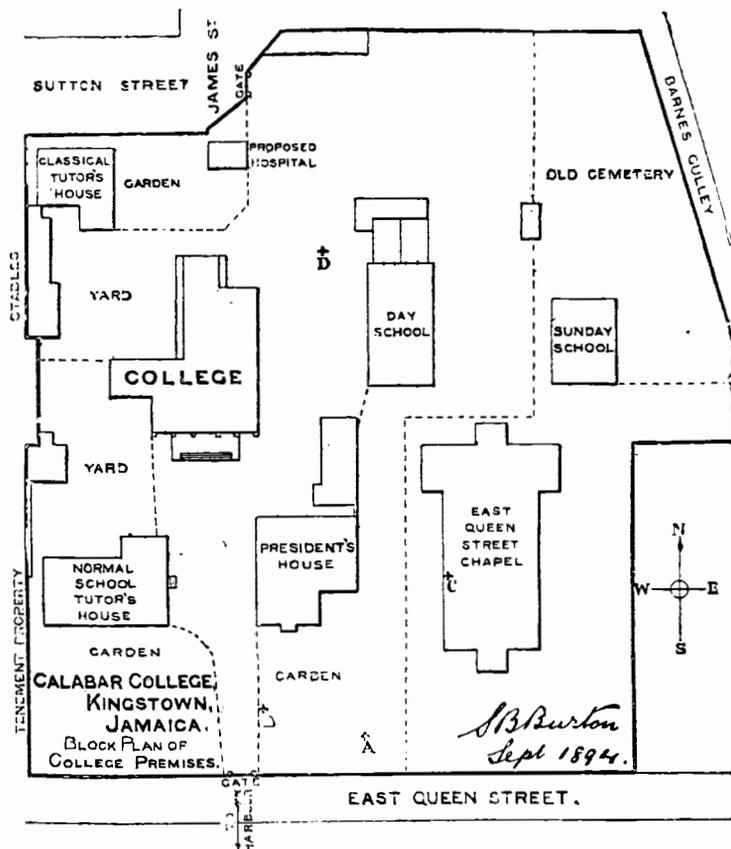
THE following graphic letter from S. B. Burton, Esq., F.R.G.S., of Newcastle-upon-Tyne, will be read with great interest :—

“ Newcastle-on-Tyne,
“ December, 1894.

Royal Mail s.s. *Elbe* on July 18th last.

“ DEAR MR. BAYNES,—The request of the Finance Committee, through

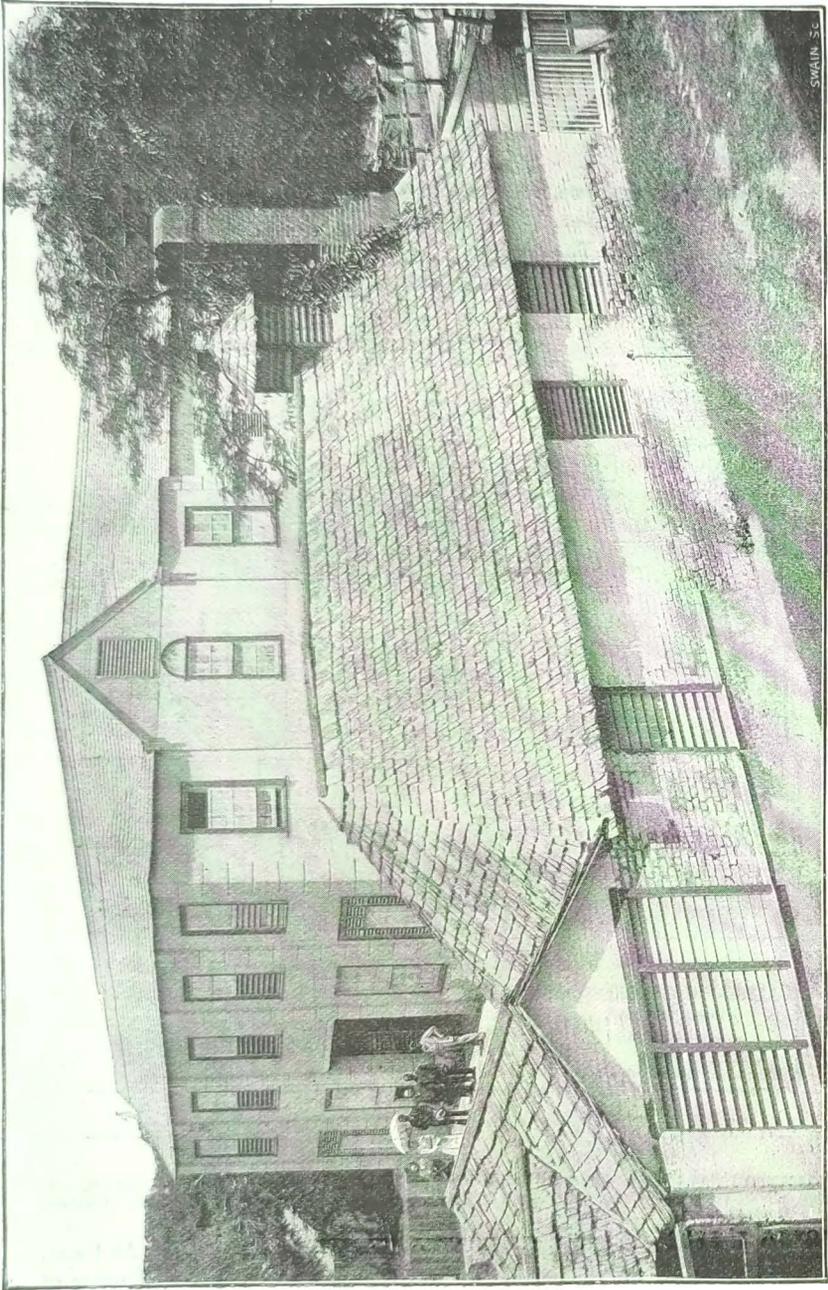
“ On the twelfth day out we passed through shoals of flying fish, and next



The accompanying photographs were taken from the following points :—President's House, + A. Normal School Teacher's House, + B. College, from an upper window in the Chapel, + C. Classical Tutor's House, + D.

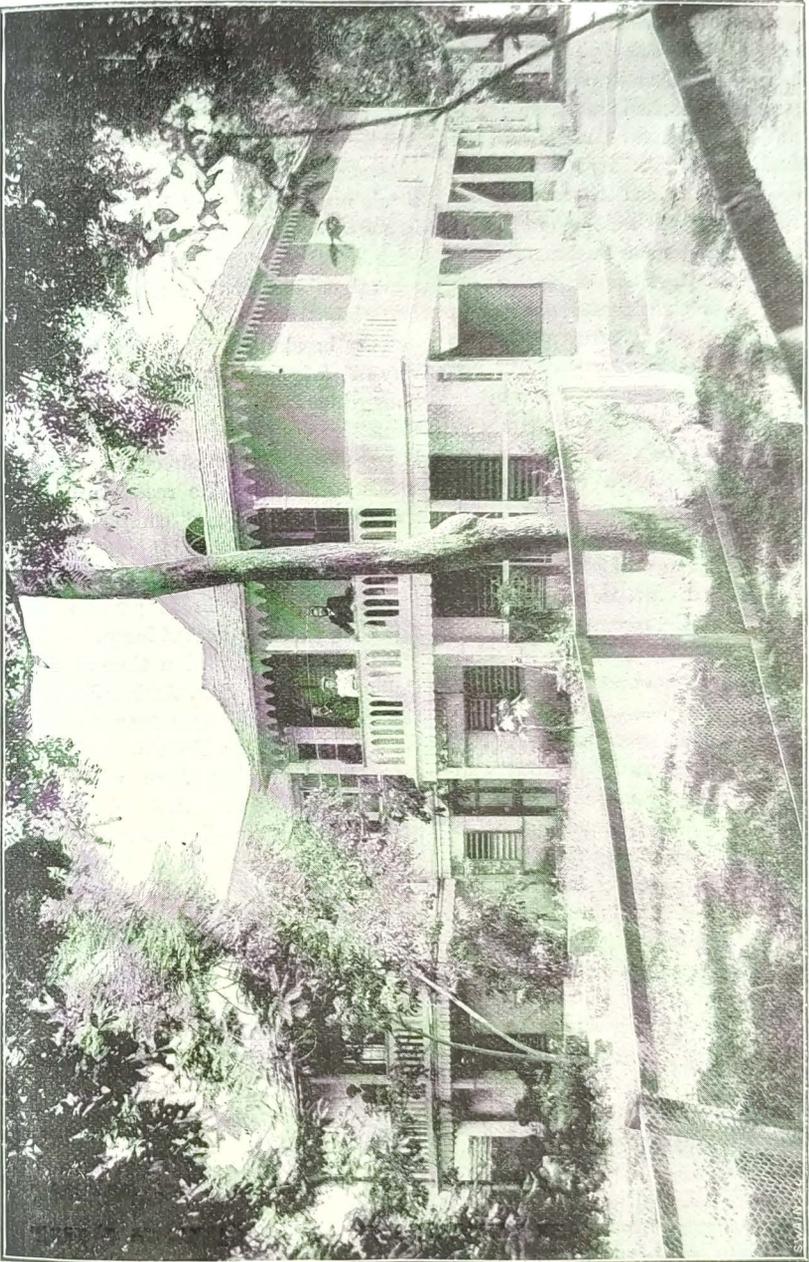
you, that I would go to Jamaica and examine and report on the condition of the Calabar College buildings, resulted in my leaving Southampton by

day arrived at Barbadoes. At 4 a.m. on the sixteenth day the glimmer of the Plumb Point light indicated that Jamaica was at hand, and as daylight



SWAIN 55

CALABAR COLLEGE: FRONT VIEW.



CALABAR COLLEGE : NORMAL SCHOOL TUTOR'S HOUSE.

came on we saw the grand range of the Blue Mountains, and, sailing alongside the Palisadoes, came into Port Royal, and took a pilot on board. Then, steaming slowly up the harbour, we presently reached the R. M. landing stage, where I saw Mr. Balfour, the classical tutor, and Mr. Pratt, pastor of the East Queen Street Baptist Church, waiting to welcome me.

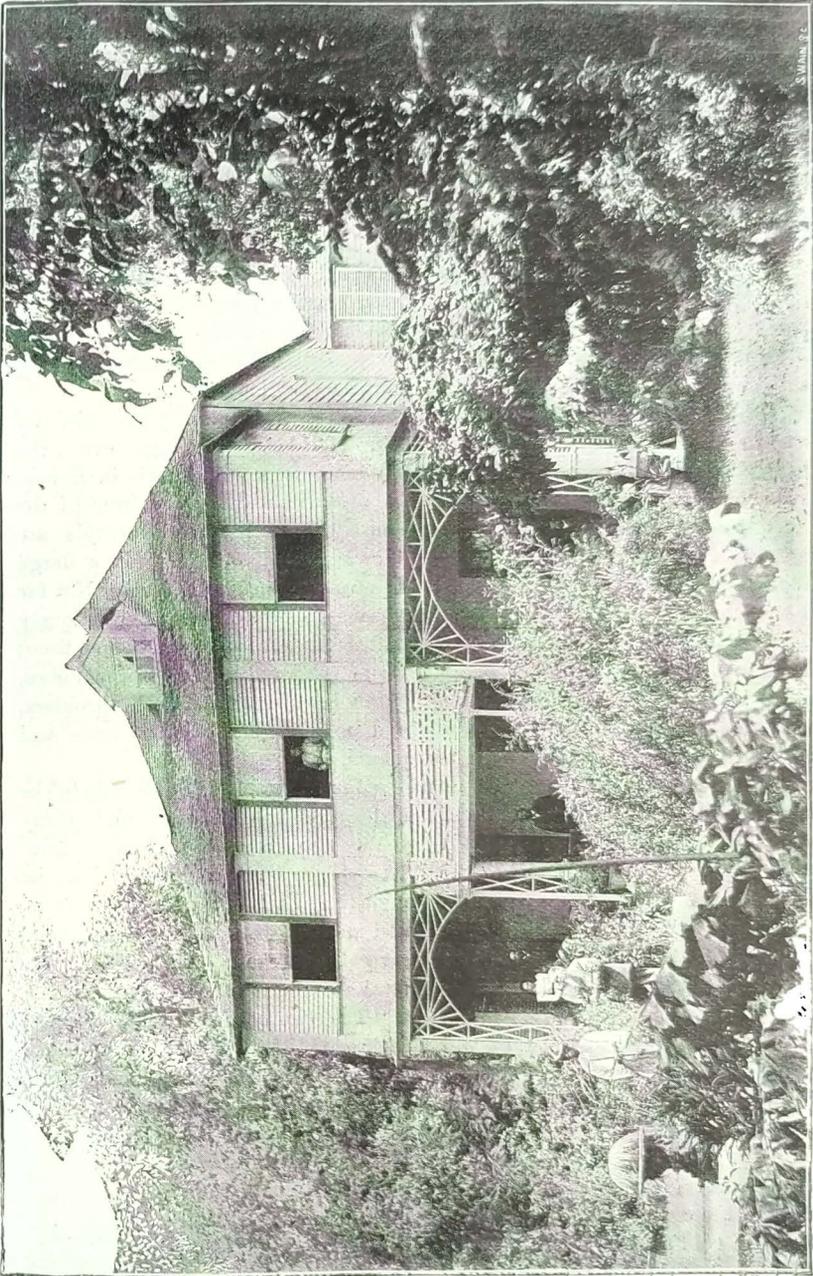
"After passing the Customs (where the inquiry, instead of being for 'tabac,' as in Continental *douanes*, is for new goods and presents, there being an *ad valorem* duty of 12½ per cent. on nearly all imports), we drove to Mr. Balfour's residence in a buggy, the Jamaican cab, a light four-wheeled vehicle, open on all sides, with leather roof, and curtains to drop in case of rain.

"In consequence of the insanitary surroundings of Mr. Balfour's house in the College Compound, he is living temporarily in Elletson Road, and I thus had a good opportunity of examining the ordinary West Indian dwelling. Like others of its class it is low, and built mostly of wood, and with a spacious verandah; there are no fireplaces. The thermometer in summer reaches ninety-two degrees in the shade, and seventy in the cooler months, so that fire is not required except in the kitchen, which is detached and at a considerable distance from the house. The garden is large, and among other trees and shrubs were the orange, mango, star-apple, calabash, bread-fruit, cocoa-nut palm, ginep, akee, and the gorgeous *ponisiana*. Pretty green lizards were running about the trees and bushes, humming-birds darting through the flowering shrubs, immense butterflies fitting from flower to flower, while stately 'John Crow' was sitting idly on the fences and outhouses.

"On the trunk of almost every tree, and over brick walls, were the roads of the wood ant. These marvellous insects cover their road with a continuous vaulting of fine earth, in section about ½ in. by ⅓ in. Hundreds, and possibly thousands, of yards are constructed in connection with a single nest, which must be looked for in a tree or bush in some shrubbery or plantation near, and consists of several cubic feet of earth and other material.

"On breaking a piece of the archway off, I found the ants travelling in both directions, and in a few minutes some hundreds of them came to the breach, and, under direction of the architectural staff, the reconstruction was commenced, and completed in six or seven hours. At night the garden was illuminated by fireflies, far more brilliant in proportion to size than an incandescent lamp.

"It was now vacation time at the College, and the Rev. Arthur James, the president, and successor to our veteran friend, Mr. East, was absent on a brief holiday, from which he returned to meet me. Assisted by him and Mr. Balfour, I at once commenced my survey. Some five or six days after I met the College Committee, composed of native pastors, who have been trained in the College, and English pastors of native churches. I found that there was a strong desire to remove to a more spacious site and healthier surroundings outside Kingston; but this was felt to be altogether impracticable at present, and we discussed the problem of how to make the present buildings last some years longer, with the smallest outlay. The Baptist Missionary Society own the College buildings, and pay the salaries of the president and two tutors; all other



CALABAR COLLEGE : PRESIDENT'S HOUSE.

expenses are provided for in the island.

"My report has been laid before our Committee in London; and to enable them to better understand the position, I prepared a large plan of the site, including also the adjoining East Queen Street Baptist Church premises, and had photographs taken of the College and houses, reduced copies of which you have.

"I will briefly describe the buildings and surroundings. The site is on the north side of East Queen Street, with not altogether sanitary surroundings, but open to the sea breeze.

"No. 1, the College—this building was erected by Mr. East some twenty-five years since on removal of the institution from the north of the island.

"It has accommodation for about twenty Theological, and the same number of Normal School teacher students, all residential. Until recently there was in front of the hall (see Centenary Volume) an imposing portico of wood, but it came to grief through the industry of the wood ant, and some months since was taken down. It is proposed to erect a smaller one in its place to protect the vestibule and relieve the present bare appearance. I could only get a view from one of the upper windows of the chapel. Standing in front are Mr. and Mrs. James, Mr. Balfour, Rev. Mr. Williams, Mr. Stephenson, the schoolmaster, and the junior student, Mr. Shaw.

"No. 2, the president's house, was erected possibly in the days of slavery. The trees and plants in the garden are of tropical and sub-tropical character. I noticed an alemanda in full flower growing as an ordinary bush. In the centre is a fountain with black and gold fish, so tame that they will take bread from the hand, and nibble the fingers when placed in the

water. After sunset you may see a bull-frog or two on the rim of the basin, and late in the evening they commence trumpeting, and their noise can be heard hundreds of yards away.

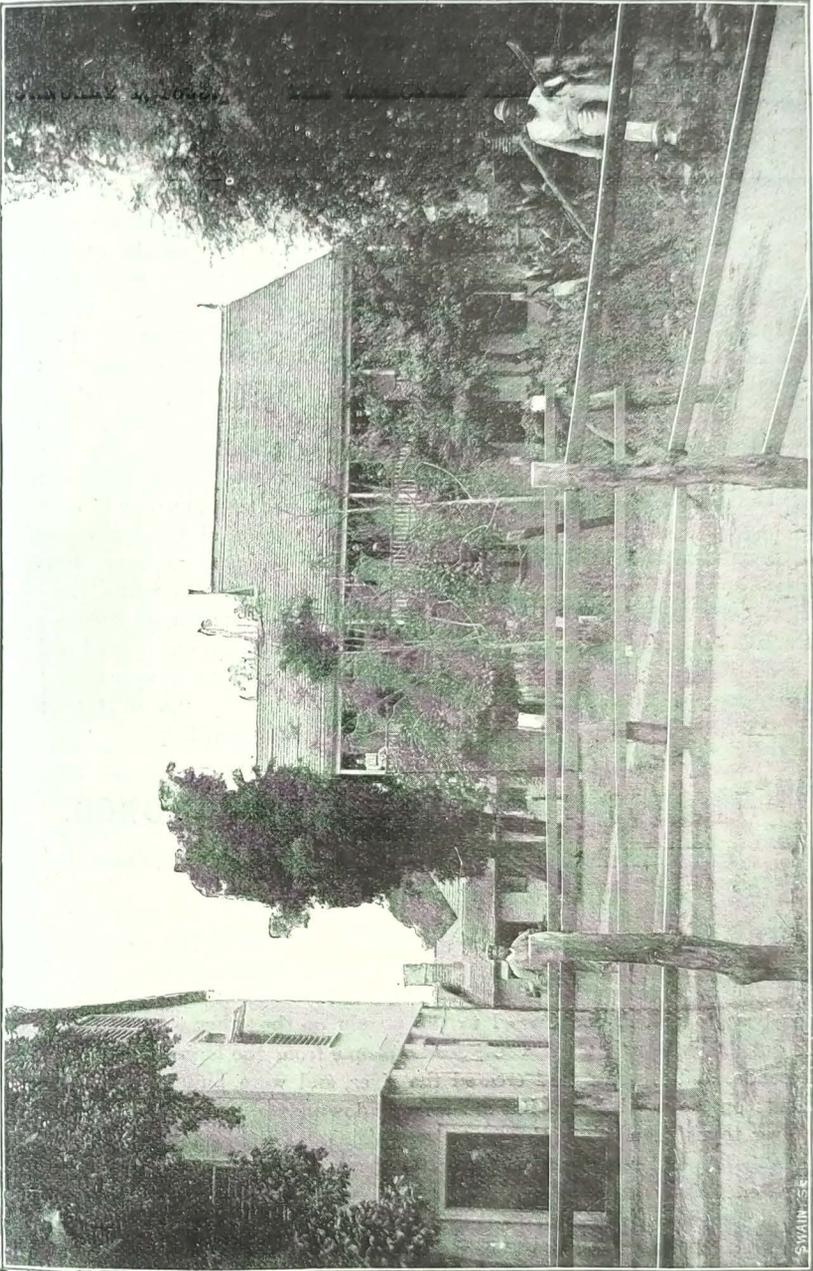
"No. 3, the Normal School tutor's house, was built, and for some years used, as a higher grade school. It is occupied by Mr. Tucker, is in a somewhat ruinous condition, and much too large for a bachelor; part is occupied as classrooms, and the west wing must be taken down. A tree on the left side of the picture is about forty feet high, and covered with gorgeous scarlet flowers.

"No. 4 was recently occupied by Mr. Balfour. Trailing over the verandah is a stephanotis in flower. In a tree immediately in front of the house some beautiful orchids are growing, and close by is a large tamarind loaded with fruit. Not far away is a pomegranate, with lovely crimson flowers and fruit at one time; while scattered about are mangoes, palms, bread-fruit, calabash, oleanders, and many other strange trees and plants.

"Jamaica was occupied early in the history of the Mission, and many years ago became self-supporting. There are about sixty Baptist ministers, half of whom are native, and many pastors have to superintend several churches. All ministers are total abstainers and non-smokers.

"The churches not only support their pastors, but raise £400 per annum for the College, and about £2,400 for Home and Foreign Mission.

"On Sunday, at East Queen Street, I found the congregation large, and, saving the families of the minister and college staff, entirely black and coloured; five-sixths remained to the Communion; the service on all occasions was bright and hearty.



CALABAR COLLEGE ; CLASSICAL TUTOR'S HOUSE.

“Pure-bred negroes, of which there are many, prefer to be called ‘blacks’; ‘coloured’ is anything between white and black.

“Mr. Stephenson, a fine specimen of an African, acts as choirmaster, superintendent of the Sunday-school, and head master of the day-school; he evidently believes in making use of visitors, and at his request I addressed native audiences on three occasions, and, whatever the merits of the speaking may have been, the listening was all that could be desired, and the ‘bucra’ man had many thanks. The Christian Endeavour movement is acclimatised, a native lady was leading the meeting I attended; she was baptized more than fifty years since.

“Mr. Pratt was chaplain of the State prison at the time of my visit, and, when attending a service with him, I briefly addressed a large audience of coloured convicts. Four or five English prisoners were there through strong drink.

“Many of the readers of the HERALD know the Rev. J. J. Fuller,

a native of Jamaica, and whose memory goes back to slave days and emancipation. His mother is still living at Spanish Town, and I called on her with Mr. Tucker, the native pastor. She is blind outwardly, but there is bright light within, and she spoke in a happy way of her loving and beautiful Saviour.

“I must conclude with the briefest reference to the very great kindness of friends, and the hospitality offered (much of which I could not accept for lack of time), so that, notwithstanding the large amount of work I had to do, I saw some of the beauties of this wonderful island, the memory of which will remain for many days. If any travelling readers of the HERALD are tired of Continental scenes and hotels, let me advise them, by way of change, to try Jamaica, at the right season, with its beautiful scenery, foliage, and flowers, and to make the acquaintance of our Baptist friends, and I feel sure visitors and visited will be benefited.—I am, yours very truly,

“S. B. BURTON.

“A. H. Baynes, Esq.”

TIDINGS FROM THE UPPER CONGO.



HE Rev. Jas. A. Clark, of Lukolela, on the Upper Congo, under date of September, 1894, writes:—

“MY DEAR MR. BAYNES,—It is some time since I wrote to tell you how our work is progressing here. I intended to write you an account of two intinerations I made with our boat to preach the Gospel to the people on the other side of the river. In June, hearing that the whole of the people from the large towns of Irebu, Bosende, and Botunu had crossed the river, and were building fresh settlements on the north bank, but much lower down river, and consequently much nearer to us than when they were on this side, I determined to go to visit them. They all received me in a very friendly way, and were, for the most part, exceedingly attentive and interested when I, and the Christian lads who accompanied me, preached to them. We had remarkably good meetings at all three places. While on this visit, I met M. Dal, of the French Government, who has charge of the district opposite us. He courteously accorded

me full permission to cross the river, and conduct meetings for the natives whenever I pleased.

“In July I made another trip, going this time first to Bonga, a large town, or rather collection of towns, on the Sanga, the important tributary which joins the Congo somewhat to the south of Lukolela. Here I had my tent put up and stayed three days, holding frequent meetings, some of which, especially those conducted in the spacious shed of one of the principal chiefs, were attended by crowds of people. From Bonga I went to Likuba, of which I had heard much, but which greatly surprised me in spite of my being partly prepared for it. Entering a narrow creek from the Congo, and ascending for about an hour, we then came out upon a noble river, the Likuba, with towns thick along its banks. We made for one of these towns and put up the tent. The people were most curious, and thronged round and in the tent nearly all day. A white man is almost a novelty to them, so much so that the children and many of the women would run away and hide themselves when I walked through the streets. One would have no idea that there was so fine a river here, as it seems to divide up into narrow creeks and channels, and so reach the Congo. One day I went up some distance, and saw that there must be a very large population indeed upon the banks. The higher I went up the more timid I found the people, almost the whole of them taking to their heels if they saw me about to land. I hope to go again before long, but I am afraid the whole district is extremely swampy most of the year. It was the dry season when I was there, and the river was low, but it seemed as if the water must come up all round the houses at times. The people, in fact, said so, and that they could only go about in canoes at high water. Leaving Likuba, and entering the Congo again, we went down as far as Nronda, about half-way between here and Bolobo, or perhaps nearer Bolobo than here. The people received us with great friendliness, and we had some good meetings. We stayed two days, and then started for home. Getting a good breeze, we sailed up the river very pleasantly. We were away a fortnight.

“Here at Lukolela we have now but a small population. The great majority of the people have at last done what they have long threatened to do, and have gone across the river, preferring the French side to that of the Congo State. A few of the people, however, instead of crossing the river, have only removed to come closer to us. They are building a new village close to the boundary of our station, their desire being to live as near us as possible. Their proximity brings them to our meetings much more regularly than they used to come, and they seem generally to desire to really learn of us how to do aright and live aright. A few days since we understood that two young people were about to be married. We suggested a religious service; they agreed, and accordingly we assembled in our schoolroom, and Mr. Whitehead conducted a very interesting service. The bride was rather coy, and did not at first seem inclined to make the responses, but finally summoned up her courage and went through bravely. After the service the register was signed—that is, we entered a record of the interesting event in a book which we shall keep for similar items—the bride and bridegroom made their respective marks, and two other young natives, who can write, signed as witnesses.

“Our church has commenced a system of monthly offerings, or rather we

have two in a month. The first offertory is taken after the monthly Communion service, and is specially intended for the members of the church. The second is after the morning service on the third Sunday of each month, and all who like are invited to contribute. The amount contributed last month, which was the first occasion on which a general offertory was taken, was sixty brass rods; and yesterday, which was the second time, sixty-nine. To what special object these contributions are to be devoted has not been definitely decided yet, but most likely they will go to the support of one of our church members as an evangelist. I should add that the missionaries contribute nothing to these collections, as we think it far better that the natives should give what they think right for themselves, and not be at all influenced by the largeness or smallness of the missionaries' donations.

"We hope to baptize two lads, who have given good evidence of a change of heart, in the course of a few weeks.

"I am glad to be able to add that the health of all of us is remarkably good.

"A. H. Baynes, Esq."

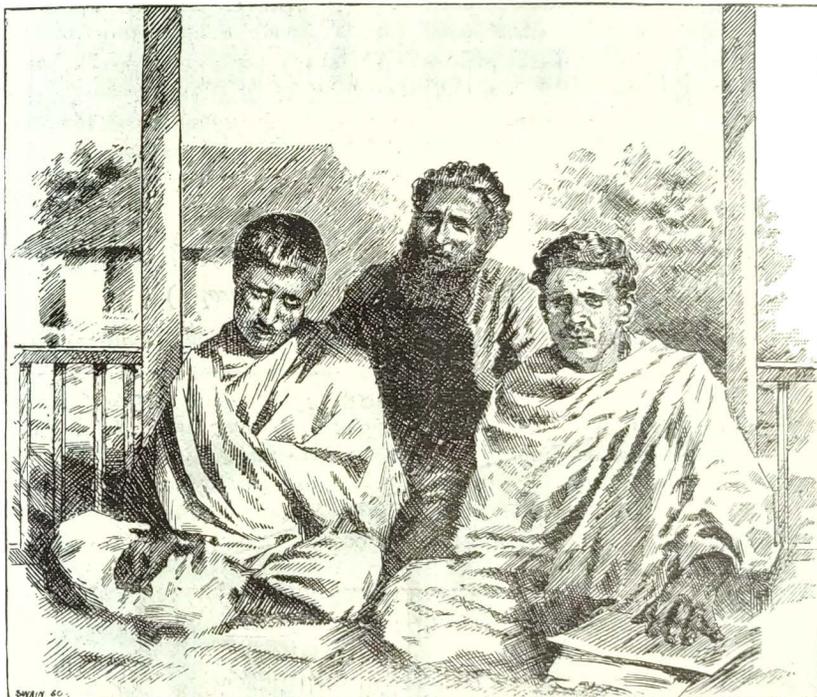
"JAMES A. CLARK.

"COME AGAIN!"



PUTNAKALI is by no means a barbarous town. Besides its bazaar, it has a weekly market, at which a great crowd of buyers and sellers gather. It has a public dispensary, and a Government opium store. An armed policeman keeps sentry over a yellow-ochred treasury, and a couple of rooms surmounted by a thatch roof, containing a couple of bedsteads, does duty for a hotel. A fine new court-house is being erected, in which the law-loving peasants will delight to disport themselves, and a strong gaol waits to receive for a time those who have shown themselves unworthy of the glorious liberty which England has bestowed upon this country. A daily steamer connects this interesting little town with the rest of the world. Mr. Spurgeon has a great liking for this place, and when, by his kindness, I joined him in the *Zillah*, for a missionary trip to the south, it was no wonder he turned her prow towards Putnakali. My friend's enthusiasm infected me a little, but soon my heart began to burn. As we sailed onward he told me how only once or twice a year any missionary of our Society could reach this place, and that the town and district were without any other means of learning the Gospel. He told me, too, how it formed one of the towns which go to make a circle round Barisal; that Madaripore was the first of these towns in which a missionary had been stationed, and that he hoped the day would soon come when some servant of Christ would take up work in this lonely station. When we had seen the town, we hurried off to find a site for a mission-house. There it was all waiting for us.

Should we photograph it, and try what could be done at once to fill that photograph with a house, and, best of all, with a living soul in which the Gospel shone? No! it is of no use. We reflected how this place was only a sample of many others in this part. How it must wait, and wait! Are there not in other places houses empty, and boats idle, and work languishing for want of Christian hands to do the work that angels long for? Some day, it may be, a missionary will live in Putnakali. God speed him thitherward!

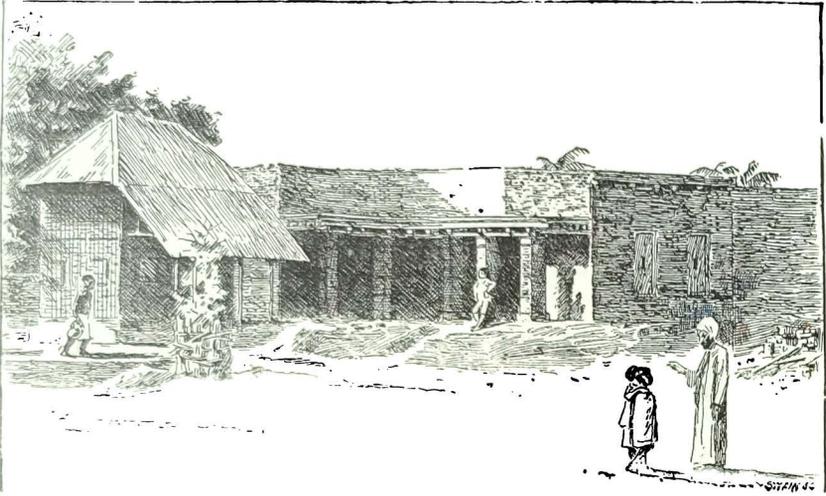


PUTNAKALI SOLICITORS.—(*From a Photograph*).

The people of the town bought our Gospels and Christian books with eagerness. They listened with attention to the addresses in the morning, and, when we sat in the shade in the afternoon, they lingered to examine our literature, and to hear the conversation and hymns of that little missionary company.

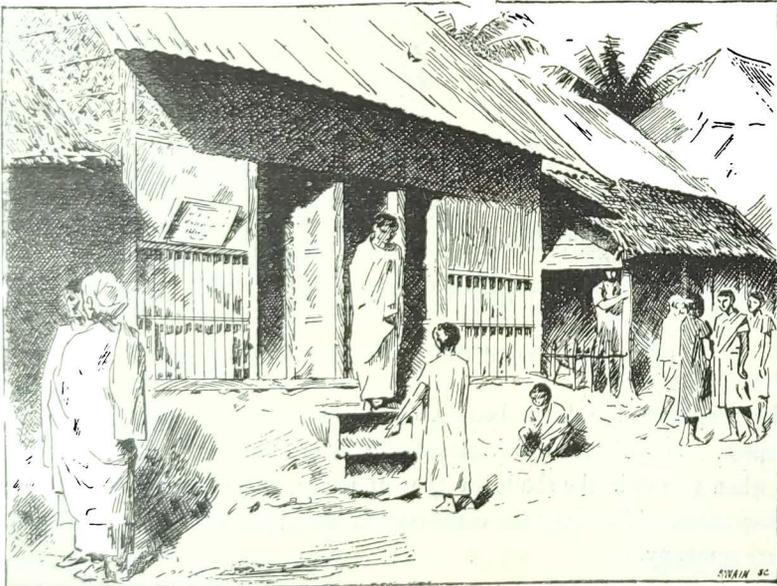
In the evening a crowd of men and boys came to see the magic lantern, and were entranced by the never-failing story of the Prodigal Son; and next day some gentlemen came and asked us if in the evening we would be so good as to make a special discourse to them on the subject of our

religion. Our pulpit was the steps of the dispensary From that auspicious vantage-place we tried to heal the diseased minds of that people. Mr.



THE GAOL, PUTNAKALI.—(From a Photograph.)

Spurgeon took them from the place where we have common ground—viz.,



A CORNER OF THE BAZAAR, PUTNAKALI.—(From a Photograph.)

in the common belief that Jesus was the best of men, onward to the point that He must be, according to His claim, the "Lamb of God." The words

were strange in my ears, but I knew he spoke my heart, and I pray it may result in salvation to some. Many of the native gentlemen could speak English, so I had an opportunity to declare Christ in a language familiar to myself. As we preached, the river rolled on to the sea, the Mohammedan bowed before God, within sound of the name of Jesus, in the name of Mahomet, and the night fell upon us all. A few men accompanied us to the boat, and besought us to come again. We said we would try. But as we left them it was still night.

DAVID DONALD.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

Clothing and toys from Academy Street Church Sewing Meeting, Aberdeen, by Mrs. J. Murray, for the Congo Mission; parcels of cards from Morice Square Chapel, Devonport, by Mr. W. H. Gill, for Rev. H. T. Stonelake, Upper Congo, and Miss Fletcher, India; parcels of scarfs from Mrs. Stock, Churchill, Somerset, and of clothing from the Hillsley Working Party, per Mrs. Goulter, for Rev. H. J. Thomas, Delhi, India; box of dressed dolls from Girls in Acton Lane Sunday School, Harlesden, by Miss Bonell, for Rev. C. E. Wilson, B.A., Jessore; a box of toys from the Junior Section of the King Street, Wigan, Y.P.S.C.E., by Mr. and Mrs. Starr, for the Rev. G. Hughes, of Barisal, India; a box of dolls from Miss Way and Friends, for Mrs. Jordan, for the children in the Orphanage, Calcutta; a camera, clothing, and books from Miss Hallett, Fivehead, for Dr. Mead, India; magazines from Mrs. Johnston, Manchester, for Rev. J. Ellison, Rungpore; a case of clothing and toys from Haddon Hall Sunday School, by Mr. H. K. Olney, and box of toys, &c., from Mr. Elgar's Young Women's Bible Class, Devonshire Square Chapel, Stoke Newington, for Rev. R. Spurgeon, Barisal, India; woollen cuffs from Mrs. Corfield, Bristol, for Mrs. Wall, Rome; and Christmas cards and one shilling from "Little Gilbert, of Coleford, who likes to hear the MISSIONARY HERALD read to him"; some leaflets from the late Miss Elizabeth Lloyd, of Porth, Glamorganshire; a parcel of dolls and native garments from Young People at Friar Lane Chapel, Leicester, through Miss Packer, for Miss Barrass, Cuttack; a parcel of fancy articles and other goods from the Young Women's Christian Association, Twickenham Branch, per Miss Creed, for sale for the Mission funds.

The Committee cordially join with Mr. and Mrs. Forsyth, of Shantung, North China, in acknowledging with warmest thanks the following further gifts:—A quantity of soap from Mothers' Meeting, Shiloh Hall, Glasgow; a box of soap, fancy cards, scrap-books, &c., from Miss Maggie Bell, Glasgow; two lengths of sateen, from Miss A. O. Deacon, Leicester; 5s. from Miss Mercer, Glasgow; two boxes of soap, three dozen handkerchiefs, and a number of fancy articles, scrap-books, &c., from Mrs. Fleming's Sewing Class, Glasgow;

£5 0s. 4d. from John Street Bible Class, proceeds of lecture by Miss Airlie; 1s. from a Poor Widow earning 3s. 6d. per week.

Mr. R. C. Forsyth also desires to acknowledge with best thanks:—Birds and animals for Museum, from Mr. A. McLean, Greenvale; three half-models of ships from Mr. Barrie, Dundee, for Museum; magic lantern and slides from Friends in Paisley, per Miss Baldwin and Miss Gibb; parcel of magazines for Mr. Whitewright, from Miss A. O. Deacon, Leicester; articles for Museum from Mr. W. L. Ireland, Kirkcaldy; toys, cards, &c., from Blackheath Sunday School, per Mr. Lamb, for Chinese children, and seventy specimens of rock, minerals, &c., from Mr. A. E. Lamb, of Blackheath.

THE LORD LOVETH A CHEERFUL GIVER.



WE are most grateful to donors for the following gifts:—Five small rings from a Christian Endeavourer, at Hay Hill Chapel, Bath; a gold locket from "A. B. C. D., Hereford," for Jesus' sake, to help and clear off the deficit of £4,000; a gold ring and silver brooch from a Friend; a silver knife from a Poor Widow, who "reads the HERALD with the greatest delight"; an old coin from a Sailor, who "thanks God he was converted by a missionary in India"; a few silver trinkets from a School Girl, who feels she "ought to give them up for the good of the heathen"; and a silver bracelet from a Sunday-school Teacher for the Congo Mission. The Committee are also most grateful for the following most welcome and timely contributions:—A Friend, Yarmouth, Congo, £80, China, £20, and General Funds, £5; The William Taylor Trust Fund for Calabar College, £50; Mr. D. Thomas, £50; A Friend, £20; A Friend, £18 5s. 4d.; "Anonymous," London, £10; Miss Carmichael, for repair of Lal Bazaar Chapel, Calcutta, £10.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—On Friday, the 7th of December, the Rev. William and Mrs. Carey left London by the P. and O. steamship, *Mirzapore*, on their return to Barisal, Eastern Bengal; and on Friday, December 14th, Dr. Vincent Thomas, of the Edinburgh University, left London for Calcutta in the British India steamer, the *Dunera*. Dr. Thomas will work in the Kharrar and Kalka District, in association with the Rev. Geo. Anstie Smith.

Indian Reinforcements.—The Revs. C. E. Wilson, B.A., and Thos. Watson have safely reached the land of their adoption. Mr. Wilson writing from Calcutta, under date of November 19th, says: "MY DEAR MR. BAYNES,—I write to report my safe arrival in India, after a most happy voyage in the *Chusan*. We made a remarkably smooth passage, and, with the pleasant companionship I had on board, it could not be other than a happy time. As

you have already heard, we spent two days in Colombo on the way, and were privileged to stay on shore with Mr. and Mrs. Waldock and Mr. and Mrs. Stockley. I very much enjoyed those two days, being specially glad to be with my friend MacCallum when he settled in his new home. Mr. and Mrs. Julian, of Circular Road, joined the *Chusan* at Colombo, to return with us to Calcutta, after their holiday, but regretfully enough, Mrs. Julian, for whose sake the trip had been taken, was still an invalid. I have received great kindness from the friends in Calcutta since our arrival, and the first week in India, although crowded to confusion with new sights and sounds, has filled me with a more real and intelligent desire to know the country and the people and their language than I ever felt before; and has given me great joy in the hope that God may, of His grace, permit me to spend all my life in labour for souls in this great land.

“The Triennial Missionary Conference begins to-day. I am very fortunate in having this early opportunity of seeing all the brethren. My first service in India was taken last Sunday evening at Entally, when Mr. Jewson asked me to conduct the Babu's English service. There were about thirty present. I have been out with Mr. Anderson at one of his open-air services, but as it was all conducted in the vernacular, all I could do was to stand there and long for the power of speech. I am in excellent health, and am looking forward to going up to Jessore with Mr. Norledge next Wednesday.”

Rev. Alfred T. Teichmann writes also from Calcutta:—“MY DEAR MR. BAYNES,—I hear from Mr. Kerry that he has informed you already of our safe arrival; we are thankful to God for the very happy and prosperous voyage we had, and for His great goodness to bring us back to India in health and strength, and greater love than ever towards the work He has called us to do. It was a great pleasure to us to be present at Mr. MacCallum's recognition service at Colombo. The in itself pleasant break of the voyage there was thereby made pleasanter still. We trust that that dear brother may find all the needful grace for the ardent work at the beginning of his missionary career. Messrs. Wilson and Watson are with us at the Conference, which began this morning, so also Miss Leigh. Miss Oakland was married to Mr. Palgrave Davy last Monday, and will come back with her husband to-night for the Conference. I ran up to Pirojpur last Thursday night, where I found the bungalow, thanks to the care of the brethren, in a very good condition. The memory of our visit home and all the kindness received will long remain with us.”

Christmas and New Year's Cards for the Native Preachers and Evangelists' Fund.—The Christmas Cards have now been sent out, and we desire to call the special notice of our friends to this most interesting and important Fund. The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute among them tracts and copies of the Scriptures. We are confident our young friends will put forth earnest and generous efforts to raise

a good sum for this most important branch of mission work. The amount collected by cards last year was £826 5s. 4d. Will our readers try and increase their gifts so as to raise this year £1,000?

Zenana Mission Appeal.—We gladly insert the following appeal from Miss Elith Angus, Hon. Sec. of the Zenana Mission:—"In the growing medical work at Bhiwani, which is proving so helpful to our Mission generally, several cases of paralysis, both in infants and adults, have lately occurred, and our lady doctor, Miss Farrer, M.B., is very anxious to have a *galvanic battery*, which would greatly assist her in treating these sufferers. Will any kind friend respond to this need, and, by the timely gift of a battery, help on this branch of our work?"

An Appeal for Prayer.—The Rev. A. J. McLean, of Chittagong, writes:—"May I ask readers of these lines to remember in their approaches to the Throne of Grace some young Hindus at Chittagong who have asked for baptism? One man has been with us for some time, and we hoped that not only he but his wife and perhaps his children might have accepted Christ, but suddenly a few weeks ago he left us, and has, I understand, taken up the post of teacher in a Brahma school. It has been a sad disappointment, but I trust and pray that this man may soon be brought to a saving knowledge of the truth. The other two are young men who have been reading the New Testament with me very diligently, both at the Bible-class as well as every morning at my house. They are waiting to be able to support themselves before taking the final step. I would also ask earnest prayer for a young man from Barisal who is working as an apprentice in the Magistrate's Court, who desires to be a Christian, and has even asked for baptism, but who has latterly been kept back through fear of man and persecution. We are cut off from the Christian fellowship at our station which some of our brethren and sisters enjoy, hence I trust that this appeal for the prayers of God's children will not be made in vain."

A Good Season at Kharar.—The Rev. G. Anstie Smith writes from Kharar:—"The first mass meeting of the season was held at Koral, an out-station, last Saturday, and in point of power and spiritual results, so far as we are permitted to see, has been the best we have had in the district. The prayers often showed deep spiritual perception, and were marked by faithful pleadings for souls and thanksgiving for God's personal loving-kindness and spiritual enlightenment. The most encouraging feature of the year's work is the starting up of five or six workers into a fuller realisation of the 'exceeding greatness of His power towards us who believe,' and of the possibilities of a life spent day by day in abiding communion with Christ. And this first meeting, in which all the workers in our own and some of the American Presbyterian Mission were present, was just the occasion to show forth the reality of the work of God in their souls by the power and depth of their utterances. I don't think any one could have been present and not have been convinced that a real endowment of power has been given to some of them. Rev. Puran Uppal Chand, of the Presbyterian Mission, afforded us most

efficient help in speaking; otherwise all the preachers were from amongst ourselves. We had five set sermons, followed in three cases by a fifteen-minute address by three men who have recently received very strong impressions; besides a marriage and the Lord's Supper, between Saturday night and Sunday night. It was a most solemn time, reaching the climax at the Lord's Supper, when nearly the whole congregation, by standing up together, solemnly desired to be re-anointed for service by the power of God. It was a time never to be forgotten. The remark of more than one was, 'We never heard such truths before.' 'We never understood these things before.' May the Master give us many more such times of refreshing from His presence during this season, and grant that the blessing may spread to the uttermost rim of the main body of converts and their families speedily. For this, will the reader pray?"

Tidings from the Congo.—The Rev. G. D. Brown, writing from Bopoto Station, reports:—"MY DEAR MR. BAYNES,—Nearly four months have now elapsed since I left England, and I have only just reached Bopoto. Pending my arrival, Mr. Kirkland had taken up the work here, and happily I found both him and Mr. and Mrs. Forfeitt in excellent health. After passing through the wild waste of the Lower Congo, it was agreeably surprising to find the country so much more fertile and cultivated than it is in that region, and this particularly applies to the station enclosure, for it seemed to me almost a marvel of successful agriculture. Our station, you know, is situated on the north bank of the river, and as a site for mission work seems all that could be desired. Planted in the centre of a large town, the streets of which stretch some distance along the river's bank, we can at any time command a good audience. People in going from one half the town to the other pass through our ground, and while doing so curiosity often prompts them to stay here a while and observe all that goes on, and in this way we are constantly kept in touch with them. Of course, the belief in charms so common on the Congo is strongly prevalent here. The charm is thought to exercise its power not so much by virtue of what it is as by virtue of the faith placed in it; hence, after all, even according to native belief, salvation is by faith, though not the faith that cometh by hearing the Word of God. The roots of this superstition, strengthened by past generations, have struck too deeply in the native mind to be easily supplanted. But the greatness and strength of the evil should be the measure of our effort for its destruction. It has choked every healthy religious sentiment among its adherents, and so overshadowed their mental faculties as to keep out the truths of even natural religion, thus leaving no hope that anything but the Gospel can penetrate the native conscience and heart. Yesterday, being Sunday, the usual service was held on the station, and not only was the building itself full, but numbers peered in through the apertures that serve as windows, listening and gazing intently at our worship of God. Here, then, is an opportunity for preaching the Gospel, and in Bopoto this is done to-day; but what of the hundreds of towns that for miles surround us on every hand? Who shall carry the Gospel to these? If it is to be done—and it certainly must—let more God-sent men, who shall be

heartily supported by gifts and prayers, come forth from the Church of God. et the work of foreign missions be more vigorously taken in hand, for yet the harvest is great.'”

Proceedings of Committee.—Having to go to press this month much earlier than usual, in consequence of the Christmas holidays, we are compelled to postpone our record of the Committee's proceedings until our next issue.

CONTRIBUTIONS.

From November 13th to December 12th, 1894.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.* for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		
Baldwin, Mrs. A.	0 10 0	
Barker, Miss	0 15 0	
Bowman, Rev. W. R., B.A.	0 10 0	
Butlin, Rev. J., M.A.	2 2 0	
Chapman, Mr. Jas. L.	3 3 0	
Ewart, Mr. Wm.	0 19 0	
Feigussou, Miss M. M., for India	1 1 0	
Do., for China	1 1 0	
Do., for Co go	1 1 0	
Do., for Italy	0 5 0	
Gilford, Mr. W., Redhill	2 0 0	
Gissing, Mr. S.	0 10 6	
Greenstreet, Mrs.	5 0 0	
Hicks, Mrs. F.	2 0 0	
Do., for W & O	0 10 0	
Inglis, Mrs.	1 10 0	
Inglis, Miss	1 0 0	
Knight, Mr. R.	0 10 0	
Massey, Mrs. S. E.	1 0 0	
Mayo, Rev. W., for Congo	0 10 0	
Mitchell, Miss C., St. Andrews	3 0 0	
Morgan, Mr. R.	3 0 0	
Do., for Congo	3 0 0	
Oldrieve, Mr. W. T.	0 10 0	
Self, Mr. Wm.	0 10 0	
Severs, Mr. A. E., for Congo	0 10 0	
Slater, Mr. Jas.	2 2 0	
Do., for Congo	1 1 0	
Taylor, Mr. Benj., Bristol	1 1 0	
Wilkinson, Mr. Randle	1 0 0	
Winter, Mr. T. B.	2 2 0	
Under 10s.	0 11 0	
DONATIONS.		
A Friend	18 15 4	
A Friend	20 0 0	
An Old Subscriber	1 0 0	
Anon., London	10 0 0	
Anon.	0 10 0	
A Well-wisher	1 10 0	
Bacon, Miss E. R., for Debt	5 0 0	
Barker, Miss, for Debt	1 0 0	
Brown, Mrs.	5 0 0	
Bull, Mr. B.	0 10 6	
Carmichael, Miss, for Lal Bazaar Chapel	10 0 0	
C. B.	0 10 0	

Clifford, Miss E., Chel- tenham, for Congo ...	0 10 0	
Coats, Sir Thos. Glen, Bart.	200 0 0	
Davy, Mr. E.	1 1 0	
F. H. T. O., for Debt ...	1 0 0	
Friend, Bedford, for Debt	5 0 0	
Friend, per Rev. R. Glover, D.D., for Debt	5 0 0	
Friends, Leicester ...	3 3 0	
G. O., per Colporteur S. Barlett	0 10 0	
Halford, Mr. T. H.	0 10 0	
Hine, Miss (Christmas offering)	0 10 0	
James, Miss S. B.	1 10 0	
Kelsey, Mr. H. R.	5 5 0	
Massie, Mr. Robert ...	1 0 0	
McIvain, Misses, for Congo	10 0 0	
N. S.	2 0 0	
Olney, Mr. T. H., for Lal Bazaar Chapel	5 0 0	
Overstone, Miss M. S., Newport, for Mr. Hay's Hall for Young Men's Class	2 0 0	
Parkinson, Mr. W. C., L.C.C., for Lal Bazaar Chapel	1 0 0	
Poole, Mr. Arthur L., for Congo	1 0 0	
Porter, Mr. J. G., Old- ham, for Congo	1 0 0	
Reed, Miss S. A.	1 0 0	
Scott, Mrs. Jane, Dundee	1 0 0	
Smith, Mr. J. J., J.P., for Lal Bazaar Chapel	2 0 0	
Stokes, Mr. & Mrs. G. I.	2 10 0	
The William Taylor Trust Fund, for Calabar, College.	50 0 0	
Thomas, Mr. Daniel ...	50 0 0	
Wade, Mr. Geo.	0 10 0	
Under 10s.	2 8 6	
Do., for Mission to Khonds, Orissa ...	0 8 0	

LEGACIES.	
Compton, the late Mr. Robert, of Wolvey, by Mr. J. Newborough	50 0 0

McIntosh, the late Mr. Henry, of Edinburgh, by Mr. Alex. Mackie	90 0 0
Sturge, the late Mr. George, on a/c Resi- dence by Messrs. Bell, Stewards, May, and How.	103 0 0

LONDON AND MIDDLESEX.	
Arthur-street, Camber- well-gate	1 15 5
Brockley-road Chapel	15 11 3
Chelsea, Lower Sloane- street Sunday-school	4 0 0
Childs Hill	0 10 0
Hampstead, Heath-st. Juvenile Association for support of Congo boys at Wathen Sta- tion	6 1 6
Harlington	4 8 6
Honor Oak	2 18 0
Islington, Salters Hall Sunday School, for Native School, India	10 0 0
Maze Pond, Sun.-school	10 0 0
North Finchley	15 0 0
Pockham Rye-lane Sun- day - school for N. P. India, under Mr. Anderson	15 0 0
Do., for N. P. China, under Mr. Wills.	15 0 0
Do., for Barisal Schools	2 0 0
Do., Sumner-road Sunday-school, for China Schools	3 0 0
Stockwell Sun.-school, for support of N. P. Bent, under G. C. Dutt	15 0 0
Do., for Bengali Schools	2 8 5
Do., for support of Congo boys	10 0 0
Stoke Newington, Devonshire - square, for W & O	7 7 0
Twickenham-green ...	2 15 0

Upper Holloway Chapel	49	3	5
Do., for India	0	4	6
Do., for Congo	0	4	0
Do., Y.P.S.C.E., for support of Bindu Noh Sirkar, Dacca	0	19	0
Vernon-square Chapel	40	0	0
Y.M.M.S.	40	0	0
Victoria-park, Grove-road, for support of Ram Soonder Dey, Bvrisal	3	0	6
Do., for School Books for Ram Soonder Dey's daughter	0	7	6
Do., Sunday-school Christian Band, for support of Ram Soonder Dey	0	10	6
Wandsworth, East-hill	11	19	10
Wandsworth-road, Victoria Chapel	13	0	0
West Green	12	0	0
Wood Green, Sunday-school, for Bengali School	2	10	2
Do., for support of Congo boys	2	10	0
BEDFORDSHIRE.			
Cranfield	2	12	6
Wootton	1	15	0
BERKSHIRE.			
Reading, King's-road	28	8	7
Do., for China	0	2	0
Do., for Congo	0	5	0
Do., Wycliffe Chapel	2	12	10
Sunningdale	0	10	6
Wokingham	3	10	0
BUCKINGHAMSHIRE.			
Stony Stratford	2	12	6
CAMBRIDGESHIRE.			
Cambridge, St. Andrew's-street, for Roman Mission	0	10	0
Mildenhall	6	1	5
Wisbech, Ely-place	26	6	10
CHESHIRE.			
Birkenhead, Cathcart-street, Sunday-sch.	5	0	0
Do. for N.P.	1	1	6
CORNWALL.			
Liskeard, Dean-street	4	16	0
Penzance	5	3	7
CUMBERLAND.			
Great Broughton	1	9	3
Maryport	22	8	4
Do., for Congo	0	5	0
DEVONSHIRE.			
Bampton	2	0	0
Bratton Fleming, for Congo	1	10	0
Brayford	0	10	0
Brixham	18	6	3
Ohudleigh	2	6	7
Hatherleigh	3	11	2
Kingsbridge Y.P.S.C.E.	1	0	0
Newton Abbott	7	17	0

Plymouth, George-st.	41	10	2
Do., Lower-street Sunday-school, for support of Congo boy, Charles Harvey	5	0	0
Do., for support of Congo girl, Fanny Louise Freeman	5	0	0
Thorverton	0	9	0
DORSETSHIRE.			
Bridport	2	19	3
Buckland Newton	3	0	0
Dorchester	1	0	6
Pyddlestrethide	1	16	10
Sherborne	0	7	0
DURHAM.			
Hamsterley	5	3	1
ESSEX.			
Barking-road Tabernacle	0	15	5
Do., Y.P.S.C.E. for support of Congo boy under Rev. A. E. Scrivener	1	8	9
Iford Sunday-school	0	17	9
Rayleigh	0	14	0
South Woodford, George-lane	1	3	0
GLOUCESTERSHIRE.			
Avening	11	14	10
Bourton, Shrivensham	0	10	0
Chalford	0	1	2
Cheltenham, Cambray	16	0	0
Maiseyhampton	3	13	10
Stow-on-the-Wold	3	9	2
HAMPSHIRE.			
Andover	7	7	0
Brockenbust	9	10	0
Christchurch, Bible-class, for Congo	1	5	0
HERTFORDSHIRE.			
Boxmoor	30	0	4
Hitchin, Salem	20	6	0
Kings Langley	0	13	6
St. Albans, Dagnall-st.	37	0	0
KENT.			
Blackheath School for Sons of Missionaries	0	10	0
Brasted	1	0	0
Deal	7	0	0
Do., for Italy	1	0	0
East Greenwich, Azof-street Sunday-school	5	13	9
Folkestone	9	0	9
Tunbridge Wells	24	0	3
LANCASHIRE.			
Accrington	67	5	4
Do., Bethel, Barnes-street	6	11	3
Bacup, South-street	1	0	0
Blackpool, Union Ch.	1	12	0
Briercliffe, Hill-lane	5	14	0
Burnley, Collections	36	1	6
Do., Enon	15	1	6
Do., Brierfield	4	8	3
Do., Haggate and Angle-street	40	6	0

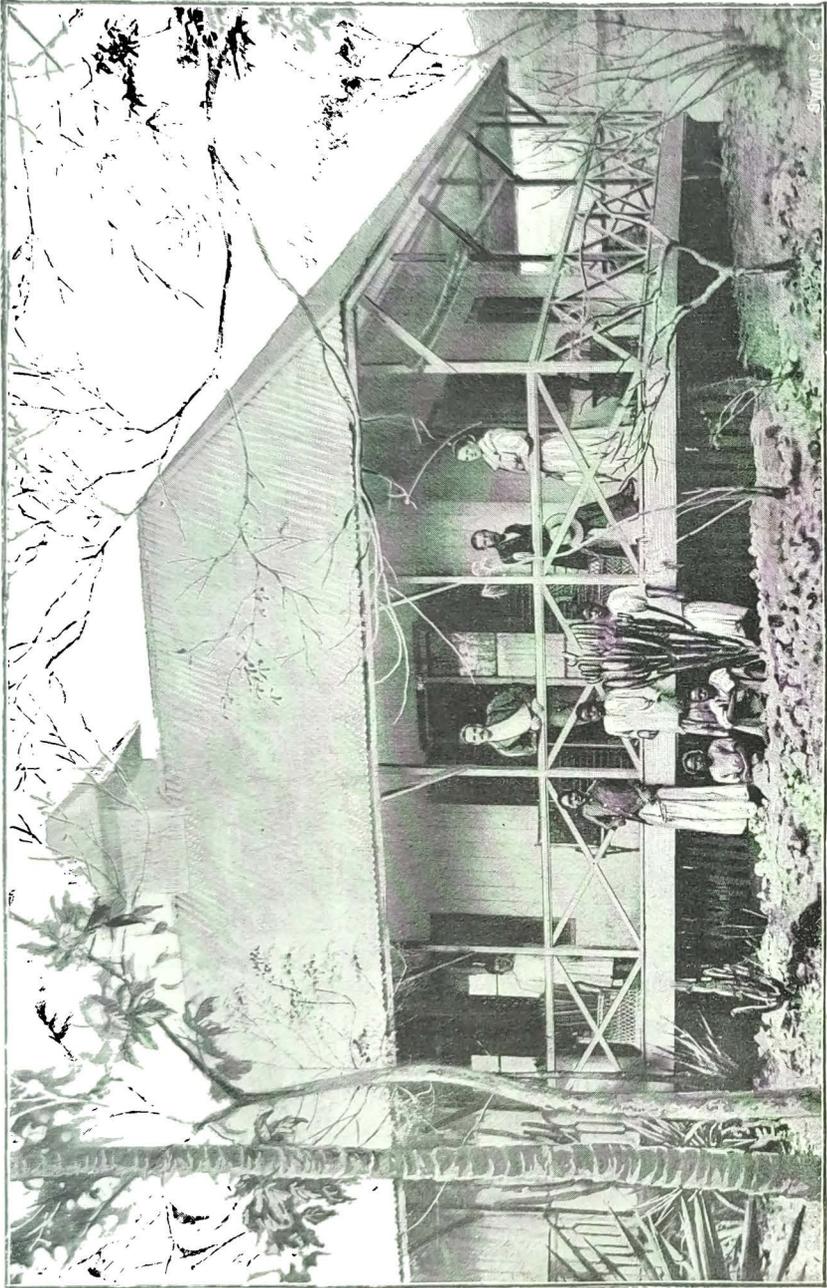
Clayton-le-Moors	19	15	4
Clowbridge	1	14	6
Hollinwood, Benlah	2	4	6
Liverpool, Everton-village Welsh Ch.	11	15	6
Do., Richmond Ch.	7	3	8
Do., Kensington Ch.	12	10	3
Do., Walton	2	11	3
Do., Carisbrooke	2	19	0
Lumb	10	13	2
Nelson, Carr-road	15	0	0
Oldham, King-street	3	8	9
Padiham, Pendle-street	1	11	8
Preston, Pole-street	13	12	0
Royston, Oldham-road	8	3	0
Sabden	20	10	6
Do., for W & O	2	0	0
Stalybridge, Wakefield-road	23	18	9
Tottlebank	0	19	8
Ulverston	0	13	8
LEICESTERSHIRE.			
Ashby-de-la-Zouch and Packington	17	12	1
Aylestone	1	4	0
Foxton	5	6	8
Loughborough, Woodgate, for W & O	2	0	0
LINCOLNSHIRE.			
Long Sutton	3	10	8
NORFOLK.			
Great Yarmouth, St. George's-park	22	10	0
Do., for Congo	80	0	0
Do., for China	20	0	0
NORTHAMPTONSHIRE.			
Bradfield-on-the-Green	7	0	0
Middleton Cheney	9	19	5
Do., for W & O	1	1	7
Milton	5	0	0
Moulton and Pitsford	1	16	3
NORTHUMBERLAND.			
Alnwick	1	0	0
Newcastle-on-Tyne, Westgate Road Sunday-school	6	13	4
Do., Bible-class	0	4	0
Do., Arthur's Hill Sunday-school	1	15	7
OXFORDSHIRE.			
Chadlington	9	12	0
Charlbury	4	17	9
Chipping Norton	21	4	10
Little Tew	0	15	0
SOMERSETSHIRE.			
Bristol Aux., per Mr. G. M. Carlile, Treas.	65	8	8
Bridgwater	24	6	8
Fivehead & Isle Abbots	1	16	0
Fivehead, Sunday-sch.	0	12	8
Isle Abbots, Sunday-school	0	7	10
Minehead	13	15	5
Do., for N.P.	2	10	5
North Curry and Stoke St. Gregory	3	9	5
Shepton Mallet	1	3	0
Stogumber	13	11	8
Stoke St. Gregory Y.P.S.C.E.	1	2	0

Taunton, Silver-street	36 18 4	YORKSHIRE.		PEMBROKESHIRE.	
Twerton, Sunday-school for support of Um- bango, Congo	8 2 0	Bedale	5 3 0	Newport	5 0 0
Watchet	3 1 3	Bradford Auxiliary per Mr. John G. Best	80 0 0	Pembroke Dock,	
Wells	4 4 9	Do. Y.M.B.M.S. for support of Congo Missionary	20 0 0	Bethany	22 0 0
STAFFORDSHIRE.				Sutton	0 17 3
Longton	4 0 0	Bramley, Salem	1 15 2	RADNORSHIRE.	
West Bromwich	5 1 9	Huddersfield, Lindley Oakos Chapel	2 16 1	Rock, Penybont	1 11 11
SURREY.		Do., New North-road	21 14 6	SCOTLAND.	
Balham, Ramsden-road	5 9 7	Hull, George-street, for Congo	1 0 0	Aberdeen, Academy- street, for Congo	0 5 0
Do., Y.P.S.C.E.	0 10 0	Idle	6 3 2	Paisley, Victoria-place, for Congo	0 2 6
Cheam	11 13 2	Keighley District	64 18 11	Selkirk, for Congo	0 17 0
Godalming, for N.P.	0 11 0	Leeds, South Parade	18 11 9	Do., for China	0 10 0
Lower Norwood, Gipsy-road Sunday- school for Debt	0 15 0	Do., Burley-road	2 1 7	ISLAND.	
Redhill	1 10 0	Do., Hunslet Tab	17 3 8	Athlone, for Congo	1 16 0
South Norwood, Holmes- dale-road Sunday- school	6 13 7	Less Expenses	37 17 0	Belfast, Regent-street	8 7 3
SUSSEX.			11 4 0	Brannoxtown	1 1 0
Portslade	0 10 6	Ossett	26 13 0	FOREIGN.	
WARWICKSHIRE.		Redcar	1 0 0	FRANCE.	
Coventry, Gosford-street Sunday-school	3 5 0	Rodley, Bethel	4 15 9	Croix	4 0 0
Do. St. Michaels	48 19 11	Shipley	3 18 0	SOUTH AMERICA.	
Do. for W & O	3 3 0	Do., Rosse-street	19 15 5	Vron Deg, Chubut,	
Leamington, Warwick- street Sunday-school	3 15 6	Do., for W & O	2 10 0	Patagonia	0 10 0
Longford, Salem	12 7 10	Staincliffe	2 5 0	Do., Sunday-school	3 15 0
Stratford-on-Avon	33 8 0	Steep-lane	10 2 0	CONTRIBUTIONS FOR CENTENARY FUND.	
WILTSHIRE.		SOUTH WALES.		Johnson, Rev. C., Fal- mouth	1 0 0
Downton, South-lane	41 18 7	BRECONSHIRE.		Phillips, Rev. T., B.A., Kettering	25 0 0
Do., for support of Congo, <i>Irhi, Awoiya</i> under Mrs. Harri- son	2 3 3	Llanfrynach	0 14 0	Prickeft, Mr. A., Bir- mingham	4 2 6
Do. for Congo	0 10 0	CARMARTHENSHIRE.		Robinson, Mr and Mrs. Edward, Bristol, for <i>Gotch Robinson Col- lege in China</i>	250 0 0
Kettleton	1 4 10	St. Clear's	12 2 6	Upper Holloway Chapel	45 0 0
Swindon	14 10 0	GLAMORGANSHIRE.		Birkenhead, Cathcart- street Sunday-school	2 1 8
Trowbridge, Back-st	26 0 0	Cardiff, Tredegarville	1 6 0	Bristol Auxiliary	76 0 6
Westbury, West End	8 0 0	MONMOUTHSHIRE.			
Do. Sunday-school	3 6 0	Blaenavon, Horeb	1 7 0		
Winterslow	2 9 0	Llanvihangel, Cru- orney, Zeor	0 12 0		
WORCESTERSHIRE.		Pontnewydd, Richmond- road	0 5 0		
Worcester	£0 0 0	Talywain Junior Boys' Christian Band	0 4 4		
		Usk	4 14 11		
		Whitebrook	1 16 0		

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD.
FEBRUARY 1, 1896.



No. 5.
MISSION HOUSE AT UNDERHILL STATION, LOWER CONGO RIVER.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

“THY KINGDOM COME.”



IN view of the serious condition of the finances of the Society, the Rev. J. R. Wood, of Upper Holloway, moved the following resolution at the quarterly meeting of the Committee on the 16th ultimo, of which he had given due notice at the previous monthly meeting :—

“That, obeying the Apostolic rule, which blends supplication and thanksgiving, the Committee acknowledge the goodness of God in the past history of the Society, and the generous kindness of its friends and supporters shown in their contributions to the Centenary Fund and to current income. At the same time, in the serious crisis now existing in the Society’s financial affairs, the Committee recognise an urgent call to united prayer, that God who has given us the command of ‘open doors’ abroad, may place at our disposal the income required to enter them. Impressed with the supreme need of appealing to God in present difficulties, we hereby resolve to set apart time for special prayer at our next meeting in February ; and to suggest most affectionately to our brethren, the pastors and deacons of our churches, that Sunday, February 24th, should be observed in all congregations as a day of prayer for this object.”

After a very sympathetic discussion, this resolution was unanimously passed, and in pursuance thereof the following letter has been sent to the pastors and deacons of the churches in our denomination :—

“Mission House,

“19, Funnival Street, Holborn, E.C.,

“January, 1895.

“DEAR BRETHREN,—We beg to forward you a resolution of the General Committee of the Baptist Missionary Society, passed at its quarterly meeting on the 16th ultimo. [Here follows the text of the

resolution as given above.] The grave anxiety which the condition of the Society's finances occasions naturally seeks relief in prayer. It is to 'Our Father in Heaven,' for the coming of whose Kingdom the Lord Jesus hath taught His disciples to pray, in the instinct of the child-heart we would bring our burden. The Committee ask their brethren at home to unite in doing this, and our missionaries abroad, so far as we can reach them in time, will be invited to join us. 'The Lord will hear when we call upon Him.'

"It is not the intention of the Committee to suggest any change in the Sunday services of February 24th other than this:—That the prayers, public and private, should be directed on this day to the urgent financial need of the Society, and at some convenient hour a meeting of the congregation should be held for special prayer.

"We do not think prayer ought to stand alone, but we think that concert in prayer, the union of devout hearts in one appeal to God, is the supreme need of the time. Other things which we all desire to see will assuredly follow.

"We would further add that the Committee have resolved to set apart the morning of their next monthly meeting, on Tuesday, the 19th of February, for special prayer, the necessary business of the Mission usually taken at that time being transacted in the afternoon.

"We have much pleasure in enclosing you a copy of the address delivered by the Rev. D. J. East at our New Year's Day Prayer Meeting, which, through the kindness of a member of the Committee, has been supplied us for distribution.

"Feeling persuaded you will very heartily comply with this request, and humbly but confidently anticipating that, in response to our united supplications, the Lord Himself will appear as our Helper,

"We are, dear Brethren,

"Yours in the Gospel of Jesus Christ,

(Signed) { "WILLIAM R. RICKETT, Treasurer.
"ALFRED HENRY BAYNES, General Secretary.
"JOHN BROWN MYERS, Association Secretary.

"P.S.—We should be pleased to receive a reply intimating your readiness to comply with this appeal."

NEW YEAR'S DAY PRAYER MEETING.



AN unusually large number of friends gathered at this deeply interesting meeting. The Rev. D. J. East, late President of Calabar College, Kingston, Jamaica, presided. As by the kindness of a member of the Committee his address has been printed and sent to the pastors of our churches, there is no occasion to reproduce it in these pages. We would earnestly suggest that it might, with much propriety, especially in view of the appeal for united prayer, be read at a week evening service. The devotions were led by Revs. Daniel Jones, of Patna, North India; W. Major Paul, of the British and Foreign Bible Society; B. La Trobe, of the Moravian Mission; E. H. Jones, of the London Missionary Society, and Mr. Hugh Matheson, of the Presbyterian Mission; Dr. Underhill offered the concluding prayer.

THE NEW MISSIONARY BOOK.

"INDIAN AND SINGHALESE MISSIONARY PICTURES."

A SUGGESTION.



Y DEAR MR. BAYNES,—Will you kindly permit me, through the pages of the HERALD, to say a few words in favour of the volume entitled "Indian and Singhalese Missionary Pictures," which has been recently issued by the Baptist Missionary Society? I think I may say, without fear of contradiction, that, for young people, it is the most interesting and instructive book that has ever been sent forth from the Mission House. Its "get-up" is quite artistic; its pictures are true to the originals; and its descriptive accounts of the illustrations are both clear and correct. If I were a missionary inspector, against these and other qualities I should write—EXCELLENT. As a volume on Indian and Ceylon people, their daily life and religious customs, it is suitable for any drawing-room table; ought to be in every Sunday-school library; and, as a birthday present, or reward for good conduct, it can scarcely be surpassed.

There is, however, another way in which I think it may be turned to good account, and I venture to suggest that it be utilised as a prize for juvenile missionary collectors. It is not the custom, I know, for the Baptist Missionary Society to give a book to anyone who collects a certain sum of money; and possibly it is better for the Society, and better for the collectors, that they should be taught to work from higher motives; still, I am inclined to think that if, in our Sunday-schools, a copy of this beautiful book were offered as a prize to the boy and girl who collected the largest amount during the year, it would have a most stimulating effect. The cost of the book is only 2s. 6d., with 4½d. extra for postage; and I venture to say there are not many churches or schools where this amount could not be easily raised. I know schools where, by rewards, free teas or picnics, the young people have been thus encouraged, with the most beneficial results, and where

for years the amount realised has been from £50 to £100 a year, and all by the children and young people of the working-classes. Unfortunately the children of the better-to-do class of our people are not often found in our Sunday-schools, and are not trained to the art and joy of giving and denying themselves for the good of others. If this highly important but sadly neglected part of the education of our well-to-do members could be attended to, I am certain we should have more sympathetic and self-denying men and women. I know a lady who used to send her little girl with her servant, who was a tract distributor, into the poor parts of the town, in order that she might learn to feel and plead for others. That little girl of former days is now a collector for the Missionary Society.

AN OLD MISSIONARY.

OPINIONS OF THE PRESS.

The *Freeman* says:—"The volume is beautifully got up, the paper and printing being remarkably good. The pictures are from photographs, and are really excellent. To the Baptist this work is one of the most interesting published for years. It ought to be found in every home in our body, and Sunday-school and church library."

The *Baptist* observes:—"The book is beautifully illustrated throughout. The cover is an elegant one, and altogether the volume—which is published at the very low price of 2s. 6d.—will form an admirable gift. The Rev. G. H. Rouse, of Calcutta, the editor, has within its pages imported a large amount of interesting and profitable information concerning the countries, peoples, and mission work of India and Ceylon."

The *Christian Pictorial* says:—"Few books have been published of late years which have given as interesting an account within so small a compass of the peoples and countries of India and Ceylon as the volume which we have just received from the Baptist Missionary Society. . . . It is a charming book, and is a marvel of cheapness. The Society in publishing it has evidently a far higher object in view than any possible direct profit upon the sale of this book. Much profit there cannot be, save in an intenser interest in, and a warmer love for, missions on the part of all who will read this alluring volume."

The *Christian World* says:—" 'Indian Missionary Pictures' has been brought out from the Baptist Mission House to awaken the interest of young people in mission work. It is edited by the Rev. G. H. Rouse, M.A., printed on hot-pressed paper, and profusely illustrated from photographs. Various phases of the work in Ceylon and India are depicted, and the articles have all been brought up to date."

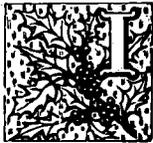
The *British Weekly* says:—"This beautiful volume ought to be in the hands of all who are interested in missions. It is full of interesting information about the countries, people, and mission work of India and Ceylon. At half-a-crown *net* the book is a marvel of cheapness, and the name of Dr. Rouse on the cover guarantees the value of its contents."

The *Baptist Magazine* says:—"A choice and admirably got-up volume. The letterpress is clear and terse, while the illustrations bring vividly before us the physical features of the country, some of its principal buildings, the people in their native costumes, in their ordinary pursuits, at religious services, &c. It

would be difficult to find any book which, in an equal compass, gives so good an idea of Indian, and especially of missionary, life."

In size the book is crown 4to, and consists of 220 pages, illustrated by nearly 200 pictures, and is bound in an elegant cover. As the object in publishing this work is not to gain profit, but to circulate information, it is issued at the low price of half-a-crown *net*, the postage being fourpence half-penny extra. Application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Farnival Street, Holborn, London, E C.

THE BRITISH AND FOREIGN BIBLE SOCIETY AND ROMAN CATHOLIC VERSIONS.



IN the appeal on behalf of the Bible Translation Society, which appeared in the HERALD for January, there occurred this sentence:—

"We deeply regret the action of the Bible Society sixty-five years ago, and cannot but hope that it may yet revert to its former position of assisting versions by Baptist missionaries just as it does those of every other religious denomination, even the Douay version of the Roman Catholics."

Since the above appeal was published we have received a tract, entitled "The Case Plainly Put," in which there is the following remark:—

"The only version hitherto circulated by the Society in *English* has been the Authorised Version."

As the tract is without signature, and does not bear the imprint of the Bible Society, we are unable to tell whether it is, or is not, authorised or approved by the Committee; but assuming that the Bible Society does *not* circulate the "Douay," or English version of the Roman Catholic Bible, it does issue and circulate versions authorised by the Pope, or translations of the Papal Latin Vulgate, in France, Germany, Belgium, Switzerland, Poland, Portugal, Canada, South America, and many other countries. Why the Bible Society, being *British* as well as *Foreign*, should provide Bibles for Roman Catholics in foreign languages, and not for the many millions speaking our mother-tongue, we fail to understand. If it is right to do the former, wherein is it wrong to do the latter? Not to do so is to "strain out the gnat and swallow the camel," and is strangely inconsistent.

Equally inconsistent is the action of the Bible Society with reference to the rendering of the word *baptizo*; for, while it assists versions in Germany, Sweden, Denmark, and other countries, in which it is rendered *immerse*, it refuses aid to print versions in which it is so rendered in India. Surely, what is right in Europe cannot be wrong in Asia.

Considering the above, and other facts that might be mentioned, is it not time that the ill-advised rule of sixty years ago, with regard to Baptist translations, was rescinded? Why should the English Baptists, who, by their versions of the Holy Scriptures and in various other ways, have rendered such signal service to the Bible Society, be debarred of that assistance which is rendered to every other denomination?

W. HILL.

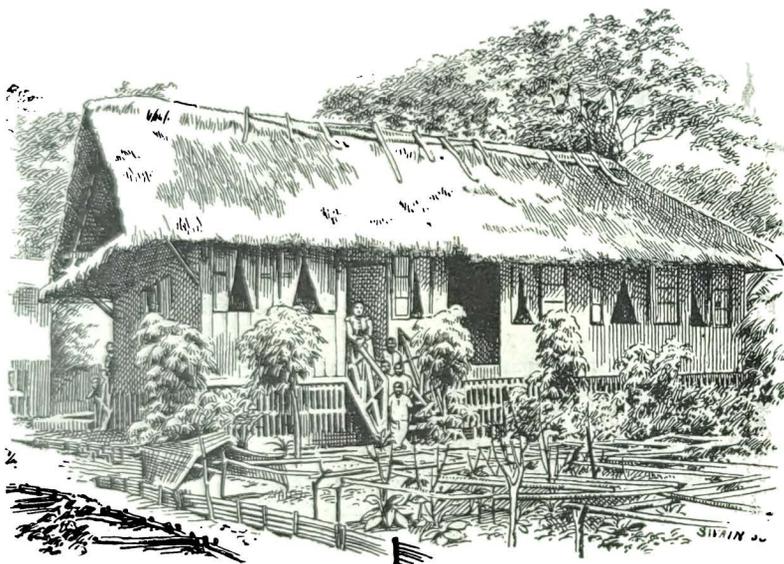
PICTURES FROM THE CONGO.



THE Rev. W. L. Forfeitt, of Bopoto Station, on the Upper Congo River, sends home some very interesting photographs (which we have had engraved), with the following letter :—

“MY DEAR MR. BAYNES,—You will, I know, be interested to receive a few photographs, in accordance with my long-standing promise.

“No. 1 is our Bopoto home. The house was erected by my late colleague, Mr. Balfern, during my furlough in England. I hope soon to add



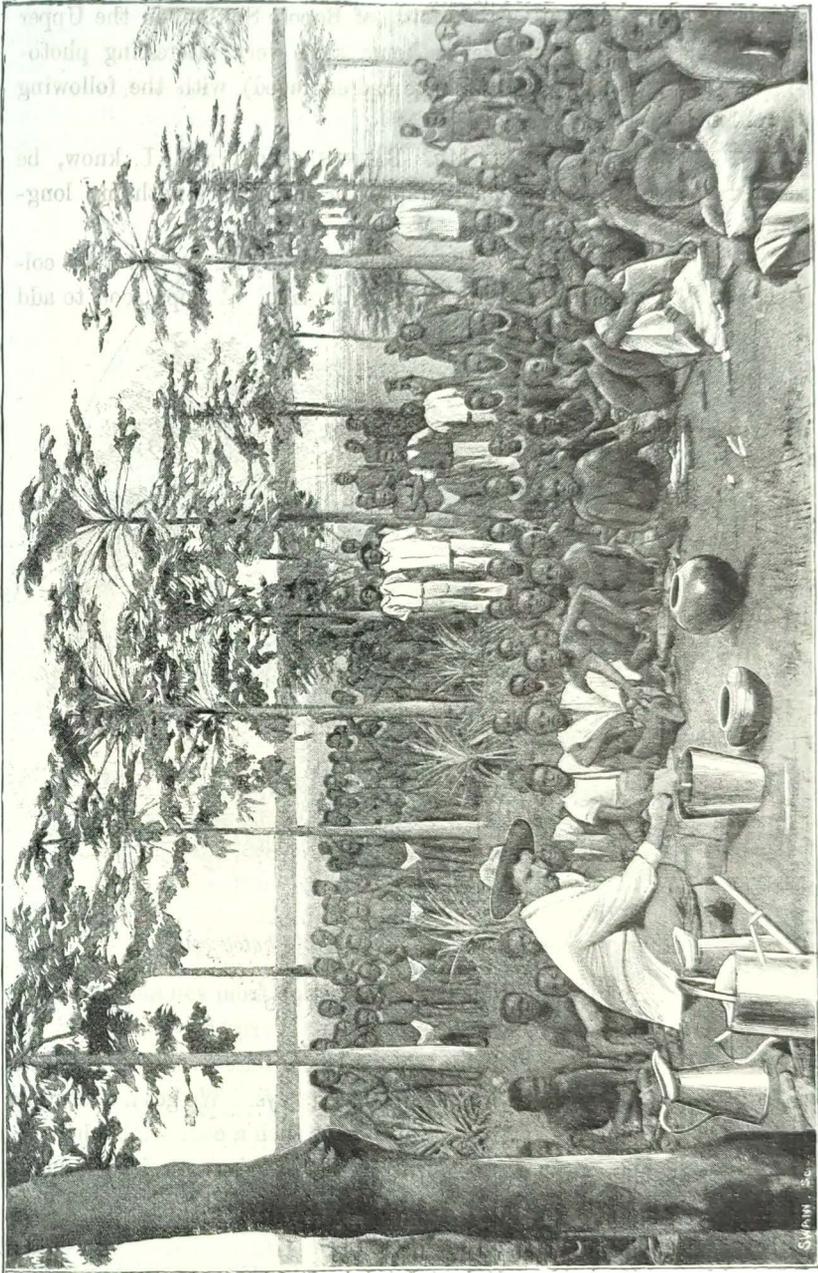
No. 1.

BOPOTO MISSION HOUSE.—(*From a Photograph.*)

a verandah to it, to give the walls better protection from sun and rain. It is divided into three apartments—bedroom on the right, sitting room in the centre, and dining room on the left. Mrs. Forfeitt is standing on the steps, accompanied by some of her domesticated boys. We get a charming view of the river, and are very thankful to have such a comfortable home.

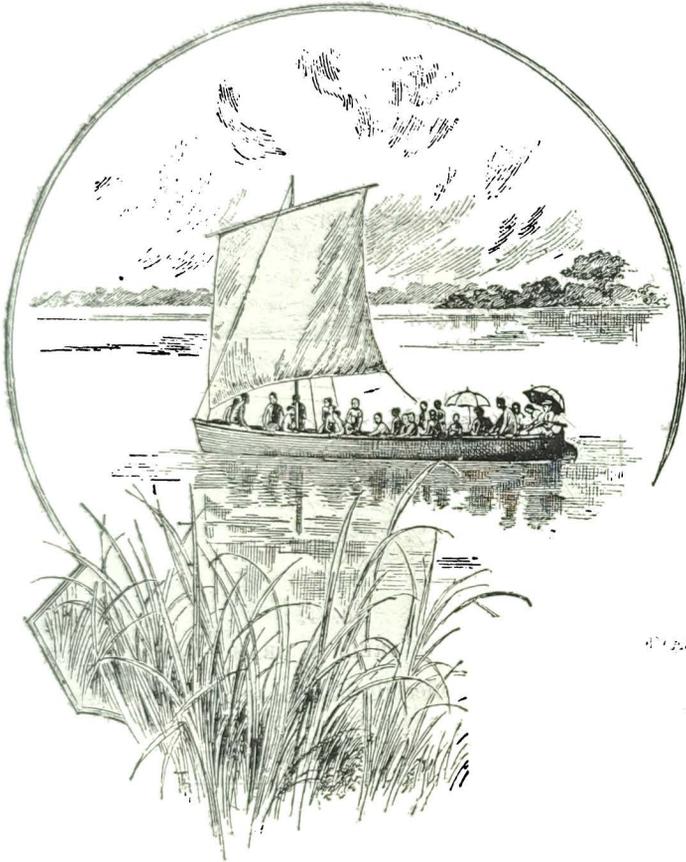
“No. 2 represents our new boat, with which we are greatly delighted. The kind donor will be pleased to know that it is now fulfilling its mission, and is so much appreciated.

“No. 3.—Our most recent noteworthy event here is the celebration of our School Festival. For some days it was a question with us how we



No. 3.
SCHOOL FESTIVAL, BORORO.—(From a Photograph.)

should find meat enough for so many, for it is not a matter of cake and tea out here, as at home. In the afternoon of the day prior to the feast, Mr. Kirtland and I went out in search of game to a neighbouring sand-bank, where flocks of birds congregate, and were soon successful in securing a hundred small birds, a very favourite dish with our scholars. Soon after that I shot a large heron, and on our way home fortune favoured our search, and brought within range of my gun a fine monkey. The shouts that rose immediately from our crew were tremendous, and the anticipation



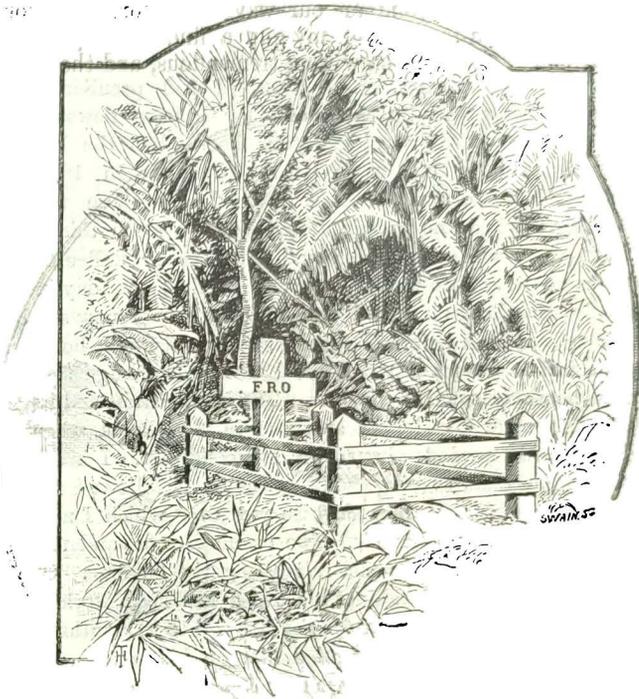
No. 2.

NEW CONGO MISSION BOAT AT BOPOTO.—(From a Photograph.)

of the morrow's feast ran high. Next day the cooks were busy plucking birds and skinning monkey, and all went into two large pots (which are in the foreground of the picture), together with palm oil, kwanga, maize, &c., &c., and long before the feast was ready, bright-faced boys and girls were running to and fro holding tightly their little ticket of admission which regular attendance at school had secured to them that morning. At the appointed hour none were missing, and a large crowd gathered to witness

the feast. Some enjoyed monkey, others bird, and all seemed happy. The fun of the afternoon finished up with a capital canoe race—Girls v. Boys—the latter just winning only by a hard struggle.

“No. 4 needs no words of mine.



No. 4.

GRAVE OF THE LATE REV. FRED. R. OBAM.—(From a Photograph.)

“No. 5 is a picture of Underhill Station, our first station on the Lower Congo River, with my brother Lawson and his wife and Mr. Pople under the shade of the verandah.” (See Frontispiece.)

THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.



HE Calendar possesses certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it contains a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps also appear; and instead of charging for them separately, and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

CHEERING TIDINGS FROM THE UPPER CONGO.



THE following more recent intelligence has also been received :—

“MY DEAR MR. BAYNES,—I feel peculiar pleasure in writing you by this mail, for I have news to tell that will not only rejoice your heart, but the hearts of all who take an interest in our work on the Congo. In 1890 we commenced work at Bopoto, and the seed sown during these four years is already beginning to yield the promised harvest. To some this may seem a long time, but those who can understand the peculiar difficulties of such pioneer work as we have here will rejoice with us that ‘the day breaketh’ so soon. Two beloved colleagues who desired to see what we now see have been called to their reward just before the dawn; a circumstance, however, which we cannot but feel is inseparably connected with the change that has been wrought in the hearts of some of our lads. The work manifested itself two or three Sundays ago, after I had been speaking in the chapel, when two lads came to me afterwards, anxious about their lost condition. I invited them to meet me in my room that evening, whither they had followed me after the service. When the first momentary surprise was over which I must confess I experienced, my joy knew no bounds. The evening came, and the lads also, when their troubled hearts found peace in trusting the Saviour. One of these was Mr. Oram’s personal boy, but since his death has been working for me; the other lad is Mr. White’s boy, but for the last eighteen months he had been working for Mr. Balfern, and accompanied him on his homeward journey as far as the coast. How rejoiced these two departed ones must be if they know in heaven what God hath wrought on earth! But this is not all. The next evening these lads came again for further conversation and prayer, and brought two or three others with them. Each evening the numbers increased, until our house was too small and we had to adjourn to the chapel. Two of my lads were amongst the number, one of whom told me for the first time that he gave his heart to Jesus while awaiting my return from England at Underhill.

“Several others of our station lads, and not a few from the towns, have received good impressions, and all are frequently meeting together for testimony, prayer, and praise. Their faces are brighter and their hands more willing, and we truly believe that the work is of God. Time, however, alone will prove; and a few months hence I trust I may be able to confirm what I have now written. We enter upon a new stage in our work here, and need more than ever the prayers and sympathy of all our churches. The care of these ‘lambs,’ amid the sorest temptations it is possible to conceive, makes us feel more than ever how weak we are; but more than ever that ‘all power’ is with our Great Shepherd, who has promised to be with us all the days.

“You will be glad to learn that Mrs. Forfeitt keeps wonderfully well and remarkably free from fever, and that I, too, continue to enjoy first-rate health.

Mr. Brown, too, is very well indeed, and has just got comfortably settled in the new house. We learn with very great pleasure that Mr. Kirkland is coming back to join us in our work here, and hope ere long to welcome him again.—With our united kind regards, believe me, dear Mr. Baynes, yours very sincerely,

“To A. H. Baynes, Esq.”

“WILLIAM L. FORFEIT.”

IN MEMORIAM.

THE LATE MRS. ELIZA B. BROOKS.

“Help those women, for they laboured with me in the Gospel. . . . whose names are in the book of life.”—PHIL. iv. 3.



N modern as in ancient days, some of the most devoted and useful servants of Christ have been *women*. Especially has this been the case in foreign mission-fields. There, far from kindred and native land, and amid scenes and sacrifices which cannot be imagined, godly women, not a few, have been true yoke-fellows with their husbands in the Gospel.

To the Christian public they have been almost unknown. On platforms they have been but seldom seen; in public assemblies their voices have been but rarely heard; and in missionary publications their works have been but occasionally recorded. Even in the Centenary volume only the names of *men* missionaries are recorded. From some cause or other the names of our “honourable *women*,” and who, not less devotedly and usefully than their husbands, have laboured in the Gospel, have been omitted. Happily their record is on high: their names are written in the Lamb’s Book of Life. Though comparatively unknown and unnoticed in this world, yet in the world to come not a few will shine as the brightness of the firmament and as the stars for ever and ever.

Mrs. E. B. Brooks, the subject of the present sketch, was the widow of the Rev. William Brooks, who for nearly forty years had charge of the Mission Press at Cuttack, Orissa, India. She was a native of Leicester, and along with several sisters, one being the late Mrs. A. J. Mundella, was brought up under the ministry of the Rev. Thomas Stevenson at Archdeacon Lane Chapel. In the year 1841 Mrs. Brooks accompanied her husband to India, and, with the exception of two furloughs to England, was never out of the Province of Orissa during her forty years’ missionary life. In 1882 Mr. and Mrs. Brooks were to visit England for the third time. Owing, however, to the heavy affliction of a widowed daughter, in Leicester, whose husband had died in India, it was arranged for Mrs. Brooks to come by herself, and her husband to follow a few months later. Sad to relate, however, in about a week after her embarkation, Mr. Brooks died suddenly at the house of Dr. Stewart at Cuttack. It fell to the painful lot of the writer to meet Mrs. Brooks on her arrival in England and to accompany her to Leicester. On the way she put into his hand a letter which she wished to have posted to her husband, little thinking that for a month or more he had gone to the house not made with hands, eternal in the heavens. Nor was it until the next morning that she was made acquainted

with her unspeakable loss. Nor was this her only trial, as some time after her arrival in England her daughter passed away, leaving to her care five orphan children, with scarcely any provision for their support and education. With very limited means, advancing years, and a constitution seriously impaired by residence in India, she nobly undertook the task of bringing up these grandchildren, for whose sake she denied herself the rest, change, and comforts which she so much needed.

Though her body was in England her heart was in Orissa, and never was she so happy as when in the company of missionaries, and in talking about the land in which the best years of her life had been spent. Missionary services were to her as days of heaven upon earth, and she joyfully anticipated the meeting of the great multitude, of all nations, and kindred, and people, before the throne of God, and before the Lamb. For several years her health had visibly declined, but the end was somewhat sudden and unexpected. Her only living daughter, who happened to be on a visit to her mother at the time of her decease, says: "She longed to go home. She has indeed left us all a beautiful example to live. She died most peacefully. Had she lived until February she would have been seventy-seven." She died on Monday, December 3rd, 1894, and on the following Friday her mortal remains were laid in the cemetery at Leicester, not far from those of three brethren—Henry Wilkinson, Isaac Stubbins, and William Bailey—with whom she had long been associated in mission work in Orissa. The Rev. W. Y. Fullerton, of Melbourne Hall, officiated at the funeral. Could our departed friend have had her choice she would have preferred to be interred in the cemetery at Cuttack, near to her beloved husband and several of their children—a spot which, in connection with the Orissa Mission, possesses the most hallowed associations, and where many brethren and sisters, far from friends and fatherland, await the resurrection of the just. Amos Sutton, author of the hymn, "Hail! sweetest, dearest tie that binds" (which was sung with such wonderful effect after Dr. Maclaren's sermon at Newcastle), sleeps there; Charles and Ann Lacey, John Buckley, John Orissa Goadby, Mary Guignard, Mrs. Thomas Bailey, and other missionaries and their children have there found their last earthly resting place. These all died in faith.

The first time the writer saw Mr. and Mrs. Brooks was at the end of the year 1855, when, on their arrival at Cuttack, he and his wife were most heartily welcomed into their hospitable home. Ever since then he has esteemed them highly in love, for their own and their work's sake. To a large degree they were given to hospitality, and to the younger sisters of the Mission Mrs. Brooks was delighted to act the part of hostess, mother, and nurse. Her house was often jocosely called "The Missionary Hospital"—an unspeakable blessing in a heathen land; and all who took shelter therein were sure of every attention that a loving and generous heart could suggest. For a considerable portion of her missionary life Mrs. Brooks, in conjunction with her husband, had charge of a boys' or girls' orphanage, and in teaching the girls and native Christian women how to make lace and crochét work she was very successful. Gentleness and genuineness were marked features in her character, and she had no hesitation in esteeming others more highly than herself. In referring to the self-sacrificing devotion of a missionary sister many years ago, she remarked to

the writer : " I often think our sister's heavenly crown will be far brighter than mine."

When Mrs. Brooks left for England in 1881 it was the first time in forty years that she and her husband had been separated. To this Mr. Brooks referred more than once after her departure, and the separation was most keenly felt. The Orissa Conference was held soon after she had left, and at one of the closing meetings our brother gave out Dr. Sutton's hymn, " Hail ! sweetest, dearest tie," &c. The meeting being in the open air, and darkness having come on, he was requested to give out, by the light of a lamp, verse by verse. This was his last public act in connection with the Mission, and in the light of subsequent events how strikingly appropriate the words :—

" What though the northern wintry blast
Shall howl around our cot ;
What though beneath an eastern sun
Be cast our distant lot ?
From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's Land,*
We hope to meet again.

" No lingering look, no parting sigh,
Our future meeting knows ;
There, friendship beams from every eye,
And love immortal grows.
It is the hope, the blissful hope,
Which Jesus' grave has given ;
The hope when days and years are past
We all shall meet in heaven."

In the minute of the Committee relating to Mr. Brooks's death the reference to Mrs. Brooks was as follows :—" That we tender to our beloved sister, Mrs. Brooks, our deep sympathy in the heavy loss she has sustained, especially under the very trying circumstances in which it occurred, and earnestly pray that she and her family may be graciously sustained by the Divine consolations of the Gospel. Mrs. Brooks, in consequence of her beloved husband's death, having retired from the foreign field, the Committee embrace this opportunity of placing on record their estimate of the valuable service which their sister, along with her devoted husband, has, for nearly forty years, rendered to the Mission. The Committee do not forget the death of their youngest daughter, some years ago, when in Calcutta on her way to England for her education ; nor the more recent death of their only son from cholera, when away from Cuttack on Government service ; nor the death of her beloved husband, at Cuttack, while she was at sea *en route* to England. The Committee trust that with their highly-esteemed sister it may be light at eventide, and that she may enjoy the constant and comforting presence of that Saviour whom she has so long and longingly served in India."

W. HILL.

* The author's first wife died soon after their arrival in India, and was buried at Puri, in May, 1825. His second wife was the widow of an American missionary, whose husband died, and was buried, in Burmah. The author himself lies in the cemetery on the banks of the Mahanuddi, at Cuttack ; and his second wife sleeps in " Columbia's Land," her native country.

TIMES OF REFRESHING AT UNDERHILL STATION, LOWER CONGO RIVER.



HE Rev. John Pinnock writes from Underhill Station under date of December 6th last:—

“We have been having times of rejoicing. The last Sabbath in November we baptized two lads at Underhill, Manteya (our head boy) and Nsaku, who is learning carpentering. Both are San Salvador lads, and have heard the Gospel from childhood. At the service they both spoke. Manteya tells of his journey to Lunda with Mr. Grenfell, how a number died in that expedition. He said, ‘And why did God keep me? It was not for any good in me, for I had a very hot temper, and I had not given Him my heart.’ Again he said, ‘Many of my relations are dead, but here I am; God has kept me to this day, so that I may come to Him and have my sins forgiven; and that I may tell you, my brothers, that Jesus loves you too, and gave Himself for you.’ He then urged them to ‘come to Jesus, for in Him alone is salvation.’

“We have now a class of five inquirers. Three of them are from San Salvador, and the other two are from the North Bank; one of these two had served one year at Underhill, and returned to his town with his year’s wages. He came back a few months ago to work for another year. We hope that when his term of service is over he will be able to take back the glad tidings of great joy to his people in his town in company with the other.

“I am sure you will rejoice with us in our rejoicing, and unite with us in thanking our Heavenly Father, ‘who giveth the increase.’ His Name be praised!”

GOOD NEWS FROM DACCA.



THE following letter from the Rev. R. Wright Hay will be read with thankful interest:—

“MY DEAR MR. BAYNES,—It is with deep gratitude to God that I report our safe arrival in Dacca. The *Pekin* reached Calcutta on the afternoon of Thursday last; and on Friday we left Calcutta, arriving here on Saturday evening. The voyage, after we left the Bay of Biscay, had been very pleasant, and tokens of the Lord’s presence and working granted in the services held on board had quickened our anticipation of blessing on resuming our work in Dacca, so that we completed our journey with even a greater joyousness of heart than possessed us as we set out from England. The two days that have passed since our return have been filled with gladness, thanksgiving, and happy service. It has been a great joy to have a renewal of fellowship with the brethren Morris, Bimal, and others, to meet old friends for whom prayer has long been a part of one’s daily Christian living, and to grasp the hand of brothers added to the household of

faith during our absence. And then the Communion service on Sunday morning, so full of the power of the Holy Spirit, and the evening Gospel meeting, with its impressive congregation of earnest listeners, brought back vividly the memory of blessing vouchsafed in bygone days, and faith was strengthened that 'He who has blessed will bless.' Yesterday brought a succession of inquirers and others to the Mission House, and I do not remember ever having spent a day in closer fellowship with Christ. In the morning a Mohammedan gentleman, whom we have known for years to be under impressions of the truth of the Gospel, and for whom we have been uniting in prayer, came to see me. He had been in the meeting the previous evening, and was manifestly moved by the Spirit; and now his avowal of faith in Christ was such as to make it plain that it was by the Holy Ghost that he called Jesus Lord. I put the Lord's will in regard to baptism before him. It was no new thing to him. He saw the way in which he ought to walk; but he still shrank from the decisive step because of the possible, almost inevitable, temporal consequences. He is an elderly man, the head of a household, and concern for his family held him back from the path of open Christian discipleship. Bimal and I conversed with him. We prayed together, and as God's Word was tenderly commended to the trembling spirit of the hesitating believer, it seemed as though the Holy Spirit literally fell upon him, and he was empowered and impelled to declare his readiness and his desire to be baptized. It was now close upon one o'clock. At one o'clock he was due at the Madrassah, in which he is acting as a teacher; but his request was, 'Let God's will be done *now*'; and forthwith we baptized him, and full of rejoicing he went straight from the solemn act of implicit obedience to his Saviour to his duties in the Mohammedan college near by. You will join us, I know, in praising God for His grace given to this brother, and in praying that he may be filled with the Spirit (according to his own earnestly expressed desire) unto such witness-bearing to Jesus as shall issue in great glory to His Name.

"There is no time to write more, but our hearts are full, and I prefer sending you this hurried letter to delaying until another mail. With our united kindest regards, I am yours affectionately,

"R. WRIGHT HAY.

"The Mission House, Dacca, East Bengal, December 18th, 1894."

MISSIONARY LOTO.



NUMEROUS applications are being daily received for this instructive game of "Missionary Loto," which has been designed with a view to impart missionary information to our young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. We doubt not, many of the children

in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Furnival Street, Holborn, E.C.

WOMEN'S WORK IN CALCUTTA.

BY THE REV. R. M. JULIAN, Pastor of the Circular Road Baptist Church, Calcutta.

"And now also the axe is laid unto the root of the trees."



O a new-comer to India and an outsider, one of the most interesting departments of Christian work is that in which the ladies of the Zenana Mission are engaged. Without wishing in any degree to depreciate the work that is being done by men in the mission-field, we do not hesitate to say that there is no work that is so thoroughly undermining the old religious systems of this country as is the work of the Zenana Mission. It was one



CALCUTTA ZENANA SCHOOL.—(From a Photograph.)

of the most splendid inspirations of the present century when English women were led to devote themselves to the highest interests of their less fortunate sisters. Let us only get the mothers, and India will be won for

WOMEN'S WORK IN CALCUTTA.

BY THE REV. R. M. JULIAN, Pastor of the Circular Road Baptist Church, Calcutta.

"And now also the axe is laid unto the root of the trees."



O a new-comer to India and an outsider, one of the most interesting departments of Christian work is that in which the ladies of the Zenana Mission are engaged. Without wishing in any degree to depreciate the work that is being done by men in the mission-field, we do not hesitate to say that there is no work that is so thoroughly undermining the old religious systems of this country as is the work of the Zenana Mission. It was one



CALCUTTA ZENANA SCHOOL.—(From a Photograph.)

of the most splendid inspirations of the present century when English women were led to devote themselves to the highest interests of their less fortunate sisters. Let us only get the mothers, and India will be won for

charge in the city, with an average attendance of about 500 scholars. In addition to these there are seven other schools in the villages that lie to the south of the city, with 220 scholars, giving a total of sixteen schools and about 720 scholars.

It is not simply secular instruction that is given in these schools. The children hear the Bible read; they are taught to sing hymns; and I have heard two or three of them offer their own extempore prayers at the close of school, and in the presence of their fellow-scholars.

What the ladies strive to do is to follow the scholars when they are taken away from the school, and to continue their religious training in the zenana. These ten ladies have no less than 1,000 homes open to them in Calcutta, where they may go and preach the Gospel. It is hardly necessary to say that the Mission urgently needs reinforcements, and that the missionaries are over-worked.

The conditions under which they have to carry on their work are such as to make that work doubly arduous. The photograph of one of the Calcutta schools we send represents a very comfortable, almost palatial, building, and we understand that it is one of the most comfortable of our schools in the city. But photographs, however true they may be to life, do not show many defects. This school is situated in a narrow entry, so narrow that a cab cannot enter it. The picture does not show the cowsheds on one side of the little yard into which the school looks, or the heap of filth that had been swept up into a corner in honour of the photographer's visit. Nor does it show the stifling heat that beats down into that yard, where no breeze of less importance than a cyclone can find its way. We cannot speak of the zenanas except from what we have been told by those who have visited some of them out of simple curiosity. A few such visits have sufficed to send the visitor home, wearied by the heat and sickened by the smells. And yet this work, in the close, stuffy schools and in the dirty, foul-smelling zenanas, is the heroic work that is being done day after day here in this great city and in other parts of India. Such work would be impossible unless actuated by the highest motive; and the motive of those who are doing it is best expressed in the Apostle's words—"The love of Christ constraineth us."

Eastern Bengal, Barisal.—The Rev. T. Watson reports from Barisal:—"After a very pleasant voyage, I arrived at Calcutta, and stayed there for the Triennial Conference. I left there with Mr. and Mrs. Spurgeon on Friday night, November 30th, and reached Barisal on Saturday evening. I am commencing a Bible-school for the students here, that has been dropped since Mr. Carey left, also a lecture on Saturday evenings. This work will, I trust, prove helpful as a relief from Bengali, out of the depths of which I write unto you. My health is very good, and I have gained flesh since I left England."

BUDDHISM IN CEYLON.

BY THE REV. WALTER D. HANKINSON.



Y DEAR MR. BAYNES,—I am sending with this letter a portrait of a Ceylon Buddhist priest. It is not very good. I have no time to practise photography. This priest is one of the 9,950 at present in Ceylon. Each wears a long yellow robe, and possesses an alms-bowl in which he receives his food. From house to house he moves, and silently takes his stand before each, and with his alms-bowl in front of him, waits for a small gift of rice or plantains, &c. The giver often does obeisance to the priest, and in the case of one sect the priest pronounces a blessing before departing. Priests of the other sects depart in silence.

No priest must take a meal after twelve o'clock noon. When my friend called in to see me the other day, one of his attendants several times tested the hour by the length of his shadow, lest the priest should be too late to partake of his breakfast. From time to time these priests read the sacred books to the people, and in some cases give a little instruction to the children of the villages. Of the character of many of these priests, competent authorities speak in a way which shows that the religion of which they are the chief representatives, while containing many good moral precepts, offers no such cleansing and ennobling "power" as men need in order to raise them from ignorance and sin.

At the same time it is no doubt true that, owing to certain influences (among which by no means the least is the permeating influence of Christianity), an improvement among them is going on. Indeed, this improvement may be considered to be part of a *remarkable revival of Buddhism* with which we have now to deal. Whatever moral improvement this revival brings with it we shall surely gladly welcome, but at the same time it is not difficult to understand that any permanent elements there are in it are mainly the result of Christian teaching and influence. This influence is seen in many of the forms which this revival has taken. Buddhist schools have been established, catechisms compiled, out-door preachers appointed, the "birth-day of our Lord Buddha" is celebrated with decorations, lamps, processions, and even carols by night, the priests are called the "reverend," and so on through a long list of imitations.

Bound up, however, with this revival is, of course, a strong spirit of opposition to Christianity. The people are being stirred up to a determined attitude of resistance.

At present I am living, as you are aware, in a strong Buddhist district. I found the attitude of the people of such a nature that I felt it right to depart somewhat from ordinary methods. I felt that before we could hope to influence these people by oral preaching, we must try to show them what kind of lives Christianity could produce. The people soon learned that they were welcome to come and see us ; and although I have shown them various things to interest and instruct them (which is in itself a sacred duty towards these people, who have seen so little), we have not enticed them unawares. They all know that we shall speak to them about Christ and His Gospel. At first one or two came, and numbers have gradually increased, so that during the eight weeks we must have had 700 or 800 visitors. Thus we have been enabled to exert a wide influence. My companion, Mr. M. H. Perera, one of our oldest native preachers, deals very well with the people, both the ignorant and the educated. We feel very thankful that so many have come within our reach, for ever since I came to the district the Buddhist preachers (one a very bitter hater of God) have been stirring up the people. Several threats have reached our ears, but so far we have received no harm except the loss of our front-door key. Some days ago a man who came to see us was bitten by a poisonous serpent, and now many are saying that it was a punishment. He suffered very much. I went to his home and saw the native treatment. I was certainly touched at the willing help given by the neighbours. Since his partial recovery he has again been to see us, so he evidently does not believe the superstitious notion that he was bitten for coming to see us.

About a week ago, Mr. Dharmapala, who was representative of the Buddhist religion at the Parliament of Religions, preached to about 700 people within one and a half miles of our house. He is a man of ability, and is now endeavouring to raise a large sum of money in order to purchase a place in India, sacred to Buddhists as the spot where stood the memorable Bo-tree, under which Gautama is said to have sat absorbed in contemplation when he attained the Buddhahip.

Mr. Dharmapala may be looked upon as a strong leader in this modern movement, which has for its object the advancement of the Buddhist religion. He created a favourable impression at Chicago, and presented Buddhism, of course, in a very favourable light. I wish all the people who attended the Parliament of Religions could pay a visit to these countries, where Buddhism has existed for 2,000 years. They would then be able to judge of the tree by the fruit.

Nevertheless, it is true that now, owing chiefly to outside influences, a revival of activity of a remarkable nature is being aroused in this important

centre of the Buddhist world. In my opinion it is the beginning of a movement which will demand from us a very high standard of missionary life and work and teaching, as well as a revision of methods.

When we consider that in one form or another this religion is professed in Siam, Burmah, China, Thibet, and other Asiatic countries, and that in Ceylon it is probably of the most permanent type, and that at the present time we are at the fountain-head of a revival of activity, we may, to some extent, realise the serious responsibility which rests upon us as Christian missionaries.

In endeavouring to fulfil this responsibility we must, of course, be willing to recognise all elements of truth and good moral teaching to be found in Buddhism, and to assign to these their proper place and origin and value. It is neither right nor wise to do less than this; at the same time I feel how necessary it is to be equipped with all possible additions of wisdom and knowledge and spiritual power from the Divine storehouse, in order to uphold calmly and reasonably, yet faithfully and effectively, those great truths which are the special objects of the Christian faith, and of which Buddhism knows nothing.

Until this revival of activity, due mainly to external influences, ignorance and degradation were the significant fruitage of 2,000 years of Buddhism in Ceylon. Its history has shown that it possesses no such regenerating and ennobling power as we confidently ascribe to Christianity. We judge of the tree by its fruit, not by its reputation; and, turning from the fruit to the root, we may discern that its weakness and poverty are traceable to causes that are fundamental—root-weaknesses, as the Singhalese language would express it. It has no God, no personal Creator, no personal Providence of a Heavenly Father, no image of "God in man," no due sense of sin, no living Saviour, no Divine help for human weakness, no Divine sympathy, no hope of release from pain, sorrow, and the "evils of existence," except through an all but endless succession of births, during which all degrees of suffering are possible, and the end thereof, if ever it be reached, Nirvana. What the eternal state of Nirvana is it is difficult to understand, but certainly it is no such union of spirits in perfect love and purity and joy as we look for with sure and certain hope.

To meet the needs of a people devoted to this religion of their forefathers, to understand its philosophy and history and moral teachings, to meet its leaders on reasonable ground, to recognise and appreciate its elements of worth, to discern its weaknesses, are duties which we must earnestly seek to fulfil.

But while this is so, every day's experience teaches, often by keen

centre of the Buddhist world. In my opinion it is the beginning of a movement which will demand from us a very high standard of missionary life and work and teaching, as well as a revision of methods.

When we consider that in one form or another this religion is professed in Siam, Burmah, China, Thibet, and other Asiatic countries, and that in Ceylon it is probably of the most permanent type, and that at the present time we are at the fountain-head of a revival of activity, we may, to some extent, realise the serious responsibility which rests upon us as Christian missionaries.

In endeavouring to fulfil this responsibility we must, of course, be willing to recognise all elements of truth and good moral teaching to be found in Buddhism, and to assign to these their proper place and origin and value. It is neither right nor wise to do less than this; at the same time I feel how necessary it is to be equipped with all possible additions of wisdom and knowledge and spiritual power from the Divine storehouse, in order to uphold calmly and reasonably, yet faithfully and effectively, those great truths which are the special objects of the Christian faith, and of which Buddhism knows nothing.

Until this revival of activity, due mainly to external influences, ignorance and degradation were the significant fruitage of 2,000 years of Buddhism in Ceylon. Its history has shown that it possesses no such regenerating and ennobling power as we confidently ascribe to Christianity. We judge of the tree by its fruit, not by its reputation; and, turning from the fruit to the root, we may discern that its weakness and poverty are traceable to causes that are fundamental—root-weaknesses, as the Singhalese language would express it. It has no God, no personal Creator, no personal Providence of a Heavenly Father, no image of "God in man," no due sense of sin, no living Saviour, no Divine help for human weakness, no Divine sympathy, no hope of release from pain, sorrow, and the "evils of existence," except through an all but endless succession of births, during which all degrees of suffering are possible, and the end thereof, if ever it be reached, Nirvana. What the eternal state of Nirvana is it is difficult to understand, but certainly it is no such union of spirits in perfect love and purity and joy as we look for with sure and certain hope.

To meet the needs of a people devoted to this religion of their forefathers, to understand its philosophy and history and moral teachings, to meet its leaders on reasonable ground, to recognise and appreciate its elements of worth, to discern its weaknesses, are duties which we must earnestly seek to fulfil.

But while this is so, every day's experience teaches, often by keen

THE LORD LOYETH A CHEERFUL GIVER.



THE grateful thanks of the Committee are given to the following donors for most welcome proofs of deep interest in the work of the Society:—"Two Well-wishers," for a silver egg cruet, a Christmas offering for the Mission; "A Sister in the Lord," Bath, by Mrs. Thomas, for a silver locket and chain; "A Bath Hay Hill Christian Endeavourer," five rings, for the Mission; "K. C.," a small silver brooch, for the Congo Mission; "A Friend, M. C. F.," for a small box of trinkets, to be sold, to help clear the Mission debt; "A. B. C. D., for Jesus' sake," a gold diamond locket, to help clear off the debt of £14,000; "F. C.," Young Women's Bible-class, Baptist Chapel, Warwick Street, Leamington, a ring, for the Congo Mission; "A woman, whose husband is out of work"—and this is all she has to give—a coral necklace, for the Mission; "A Girl Friend," Bathampton, a silver watch, for the Mission; Rev. R. Glover, D.D., Bristol, who writes:—"A lady's gold albert has been sent me, for the Mission debt;" the Rev. H. Reid, Wellington, Salop, for 7s. 6d., who writes:—"I have much pleasure in forwarding postal order for 7s. 6d., from a poor member of the Baptist Church, which she wishes to be devoted to Foreign Missions. I may freely say this is one of those cases that should move the hearts of those who are rich. This poor woman is of the humbler labouring class. She has had terrible trouble, with a variety of family griefs, and she is now almost despairing, on account of her husband taking to drink; and yet, with the heroism of a martyr, this brave soul not only holds on; but manages to send a trifle now and again to the Lord's work. These precious ones need encouraging! Pray for her!" "One who loves Jesus," for five pounds, who writes:—"Dear Mr. Baynes, —It is with much pleasure I send you enclosed my grateful offering of love to Jesus at this Christmastide. I trust and humbly ask the dear Lord to accept it from my hand. I am sorry it is not more, but could not bear the thought of sending less, so made it up, as I have been ill nearly all through this year; but God has graciously blessed me and helped me, and I am pleased to send my thanksgiving offering for Congo and China for His dear love; it is so extremely interesting to me to read in the HERALD of God's work in heathen lands. Oh, for more earnest-hearted ones to hasten on the coming of our dear Lord's Kingdom! Please do not publish my name on any account." "Hitherto hath the Lord helped us," one pound. The donor writes:—"Like so many others, I am one of the Liberator sufferers—not only myself, but an aged sister who has been a widow for the past ten years. We each lost all the savings of over thirty years, save a small annuity of £24. Since the Liberator failure my only income of £24 per annum has to serve to *maintain my dear sister and self*. But we find by strict economy we can still contribute our weekly contribution to the Foreign Mission. Small though it is, all helps to count. Should you think any part of this letter would stimulate others to go and do likewise you are at liberty to use it, only withhold my name, please." And Daisy Hope, Camberwell, one pound, to help liquidate the Mission debt.

The best thanks of the Committee are also given to the undermentioned contributors for most timely and much-needed help:—Mr. S. B. Burton,

Newcastle, £105; Mr. Geo. Ed. Foster, J.P., Cambridge, £100; W. W., £100; Mr. John Marnham, J.P., £92 10s.; Mr. G. Brugmann, Brussels, £40; Mrs. Wm. Thomas, Llanely, £30; Mr. D. Rees, Llandeloy, £25; Mr. J. B. Mead, for *Mr. Wall's work*, £25; Mr. Edward Rawlings, £21; Mrs. Edward Rawlings, £21; Xmas Thank-offering, £20; Mr. Geo. Shepherd, Bacup, £20; Mr. E. Dawson, J.P., Middlesborough, £20; Sir John Barran, Bart., M.P., £20; Lady Barran, £10; Mrs. J. Barran, £10; Anonymous, New Year's Thank-offering, £10; Rev. J. Turland Brown, Northampton, £10; Mrs. Barnhill, £10; Mr. Paxton, Harrogate, £10; Mr. J. Mitchell, Dewsbury, £10.

RECENT INTELLIGENCE.



MISSIONARY ARRIVALS.—We are glad to report the arrival of the Rev. J. G. Pike and the Misses Pike, of Cuttack, Orissa. Mr. Pike writes:—"When we entered the Bay of Biscay, there was a very high sea and one tremendous wave struck the ship, breaking down the front railing of the quarter-deck, bending some of the iron supports of the bridge, besides crashing through two empty cabins on upper deck and sweeping away one side of the wheel-house and chart-house, and ending by breaking through the skylights of the second saloon and pouring tons of water into our cabins. I suppose there could not have been less than fifty tons of water landed on the ship, and it struck us with a force that made the ship shiver (one officer estimated the quantity of water at double that I have mentioned). In a few seconds the passengers were wading through water knee-deep. The officers of the ship did everything for us, and very soon we got dry blankets for the ladies and got them put to bed in the first-class saloon, and in a very little time the ship was made trim again. Some eight men of the crew or stewards were more or less injured, and one poor fellow was killed by the falling wood and iron. It was rather a serious shock to the lady passengers, but I do not think any are really injured. I feel full of gratitude that the event did not occur in the night."—We are also glad to report the safe arrival in Paris of Mrs. Timothy Richard and her daughters from Shanghai. Mr. Richard hopes to leave China ere long, but for the present is detained by special literary work which he is anxious to see through the press.

Congo Tidings.—The Rev. W. H. White writes from on board the *ss. Angola*, off Sierra Leone, December 30th, 1894:—"The voyage so far has been most pleasant all through, and I am in splendid trim. Certainly I never have felt better. And the fact of being on board ship has not deducted nearly such a discount from my normal condition this time as last, for which possibly I have to thank the several rougher trips I made whilst at home. We are a happy company on board. And I am by no means lonely. My lack of colleagues is amply made up for by the companionship of a C.M.S. veteran, Rev. — Wood, of Abeokuta, that great negro-town behind Lagos, that Dahomey's raiding habits has driven together in self-defence. He counts thirty-eight years from his beginning work in Africa. He and Mrs. Wood have in charge two single ladies for Sierra Leone district. Then we have a missionary and lay agent for the Factory of the Basle Mission going to Accra. I have not failed to let these

brethren know how greatly we have been indebted to their Mission's Industrial Schools at Aocra. For, as you know, nearly every one of our Congo houses has been built—in fact all our carpentry work done—by young men taught in their schools, who have also handed on some of their skill to a Congo lad here and there."

Monsempi Station.—The Rev. H. T. Stonelake writes from Monsempi Station under date November 20th, 1894:—"Since leaving Stanley Pool it has been my privilege to spend a fortnight with the brethren at Lukolela, and to see something of their work. They welcomed and entertained me with the greatest kindness. The steamer experiences were very happy ones for various reasons. At all the mission stations we were more than well received, and this, together with the many pleasures inseparably connected with a steamer excursion on such a noble river as the Congo, made the time pass all too rapidly. On arriving here pleasures of another kind commenced at once. It was very refreshing to be face to face with one's work at last, and to enter upon it under such pleasant conditions as Monsempi affords. Brethren Weeks and Stapleton have put the result of their labours in the language entirely at my service, and I am hopeful of soon beginning to understand the people and of being understood by them. Until I reach that stage my reports of work done will be very meagre, but my hopes and expectations are strong for the future. With the exception of two slight attacks of fever I have enjoyed excellent health ever since coming into the country."

Missionary Trading.—The Rev. Joseph Cornish, pastor of Harvey Lane Church, Leicester, in the following letter gives a most interesting account of missionary trading by the young people at Harvey Lane. He writes to Mr. Baynes:—"You may perhaps be interested to learn that twenty-six of our young friends at Harvey Lane were influenced by the March HERALD to take a penny each, and see how much they might make for the Society by trading on its behalf. To-night they met, and, after a social cup of tea, gave in an account of their stewardship. We were delighted to learn the twenty-six pence had gained a total of £6 1s. 9d. Most of the workers are of tender years and are in the Sunday-school. They worked hard and persevered against many discouragements. A report was given by each, and this was a very pleasant part of the meeting. One lad said, 'I bought a pennyworth of radish seed and made 3½d.; this I spent in cauliflower seed, and earned 2s.' Another lad bought 1d. worth of mustard seed, and supplemented its earnings by errands, which brought him 1s. 9d. A little maid bought cotton, 1d., made lace, 6d.; with this bought wool and made a scarf for 1s. Out of this 3½d. was spent in cotton, and 2s. 3½d. was earned for lace, total 3s. Another earned 6s. 1d. Her 1d. spent in cotton fetched 6d. in lace; then 5d. of this brought 3s. 7d. for lace. A friend gave her a bit of wool, with which she made an iron holder, 4d.; then 1s. 9d. spent in wool was knitted into mats, which were sold for 3s. 10d. Another, by trading, gained 2d. on some sweets. With this she bought wool and earned 2s. 6d.; then she made 4s. 8d. of this by pillow cases, denied herself indulgences that amounted to 2s. 7d., and obtained 5s. 4½d. from friends; total 12s. 7½d. Another gained 2d. by dressing a doll, added 2s. 11d. to this by self-denial, and with 4s. 3d. given

by friends interested in her work she bought wool and worked it up into stockings and skirts that sold for 14s. 4d. One worked so well that her balance-sheet showed receipts, £1 10s. 7d.; materials, 18s. 2d.; profit, 12s. 5d. Another bought daisy roots for 1d., sold them for 2d.; mended boots, 10d.; bought screws, 6d., and made brackets, 2s. 8d., and soap dishes, 1s. 6d.; bought leather and made laces, 8d., and other shoe work, earning a total of 6s. 6½d. The smallest sum earned was 1s. So you will see not one was an unprofitable servant. All have taken a penny again, and we are hoping next December to have an even larger and more encouraging account to present to you. The superintendent, Mr. H. O. Bridgewater, will be sending you the £6 1s. 9d. with other school money. shortly."

Margoorah, Jessore.—Our good native brother, Sat Soron Mookerjee, who is now labouring as an evangelist at Margoorah, in the Jessore District, writes:—"Although this is comparatively a small place, there are splendid opportunities of work, and the Lord is using us every day for His glory. The people listen to the glad tidings of the Cross attentively, and there is much in our work to thank God. My predecessor, Koylash Babu, had been doing very good work by dispensing medicine to the poor people. Almost every day people come to me for medical help. I feel I could do much work if I had a good chest of medicine. I could then very easily make friends with many, and obtain entrance to villages with the old story of Christ's love for perishing souls. Would you kindly publish my request in the MISSIONARY HERALD, and try to induce some kind friend interested in the Lord's work to supply me with a good chest of homœopathic medicine?"

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the meeting of the General Committee, on Tuesday, December 18th, 1894, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Mr. J. J. Smith, J.P., of Watford,

The Minutes of the last meeting were read and confirmed.

The Secretary reported the decease, at Claybury, on Thursday, November 22nd, of the Rev. John Chamberlain Page, formerly of Barisal, Eastern Bengal, and stated that he had attended the funeral on Wednesday, November 28th, at Chingford Cemetery, the Rev. J. H. Anderson, of Barisal, conducting the service.

Mr. J. B. M. Stephens, of Bournemouth, was, on the recommendation of the Candidate Sub-Committee, accepted for Congo Mission work.

An encouraging Report as to the Progress of the Church Visitation Scheme was considered and adopted.

The Rev. J. R. Wood, of Upper Holloway, gave notice that at the quarterly meeting of the General Committee on January the 16th, he should move a resolution recommending a Sunday in February to be set apart for special prayer on behalf of the Society.

Special Prayer was then offered by the Rev. T. Graham Tarn, of Cambridge, and Mr. Alfred Barran, J.P., of Leeds.

The Secretary reported that he had just received a letter from the Rev. A. G. Jones, of China, dated "150 miles S.W. of Chefoo, October 6th," to the following effect:—"DEAR MR. BAYNES,—You know Japan is waging war at China's very gates, and, so far, is winning and likely to win till this nation is shaken up thoroughly from its false confidences and pride. At first the war was on a farther-off field, Corea, but the probability is it will come nearer and nearer to Peking. This is possibly fraught with danger to our missionaries in the interior, and very much so the English Ambassador told me he thought. The main reasons are that reverses create disorder, panic, and slackening of the central powers, by which we are protected ordinarily; next that the populace make no distinction between any foreigners, and may take us for Japanese or their friends.

"This being certainly so, before I left Chefoo I asked Messrs. Ferguson and Co., our agents (and also Lloyds' agents, &c.), to use their discretion in keeping us in the interior advised of important *events*, by wire if possible, if not by special fast courier. Matters began to look as if things might happen that would call for exceptional action on our part; for instance, an occupation of Chefoo, or an invasion of the metropolitan province, &c., &c.

"I did not apply to the British Consul for this aid, because this would become his duty in any extreme case; because we did not want *advice* or *orders*, or other people's accumulated nervousness and *fears*, but just war facts. I found Chefoo nearly all the time in a state of effervescence and excitement, which seemed to me absurd, and therefore guarded against this.

"I had no opportunity of consulting with colleagues. I acted as I thought events might demand, and now I report what I did—first, that you and the friends of missionaries may know some responsible and intelligent persons are watching for our safety; secondly, that in case any expense arises on the head of these telegrams, &c., you may be prepared for it.

"It is, of course, recognised that the present is the most exceptional state of things in China's foreign relations since 1859.—Believe me,

"Very faithfully yours,

"A. H. Baynes, Esq.

"ALFRED JONES.

"P.S.—Since writing the foregoing, I have travelled some 200 miles inland—*i.e.*, six days' journey—and find the country and people perfectly tranquil.

The meeting closed with prayer by the Rev. Alfred Tilley, of Cardiff.

QUARTERLY MEETING OF COMMITTEE.

WEDNESDAY, JANUARY 16TH, 1895.

THE TREASURER, W. R. RICKETT, ESQ., IN THE CHAIR.

After singing a Hymn and reading a portion of Scripture, prayer was offered by the Rev. Samuel Vincent, of Plymouth.

The Minutes of the last meeting were read and confirmed.

The best thanks of the Committee were given to J. M. Bartlett, Esq., of Newcastle-upon-Tyne, for the gift of a framed photographic copy of a hand-bill, dated 1813, announcing the first public meeting of the Missionary Society in Newcastle.

The Revs. J. G. Pike, of Cuttack, Orissa, and S. S. Thomas, of Delhi, met the Committee (the former on arrival in England on furlough, the latter on the eve of his return to India after furlough), and after a few hearty and affectionate words from the Chairman, were commended in special prayer to the blessing and care of Almighty God by the Revs. W. Landels, D.D., of Edinburgh, and J. Jenkyn Brown, of Birmingham.

The return to England on Furlough of the Revs. John Pinnock and G. R. Pople, of Underhill Station, Lower Congo River, in the approaching spring, was sanctioned, medical opinion advising this change.

In pursuance of notice, the Rev. J. R. Wood, of Upper Holloway, moved a resolution appealing to the pastors and deacons of churches throughout the

denomination to set apart Sunday, February 24th, as a season for special prayer on behalf of the Mission, which was unanimously adopted. (See first article in this issue of the HERALD.)

The following Report of the 1895 Annual Services Committee was presented, received, and adopted:—

REPORT OF 1895 ANNUAL SERVICES COMMITTEE.

Thursday, April 18th.—**Introductory Prayer Meeting**, in the Library of the Mission House. Chairman—Rev. W. Landels, D.D., of Edinburgh.

Friday, April 19th.—**Quarterly Meeting of Committee.**

Sunday, April 21st.—**Missionary Sunday** throughout the churches of the Metropolitan District.

Tuesday, April 23rd.—**Annual Members' Meeting** in the Library of the Mission House, at 10.30 a.m. Chairman—Joseph Russell, Esq., of Port Glasgow.

Tuesday, April 23rd (evening).—**Annual Missionary Soiree, Cannon Street Hotel.** Chairman—J. J. Colman, Esq., M.P., of Norwich. Speakers—Rev. J. G. Pike, of Cuttack, Orissa; Rev. Charles Joseph, of Portsmouth; and the Rev. R. D. Darby, of the Congo Mission.

Wednesday, April 24th.—**Zenana Mission Breakfast.**

Wednesday, April 24th, 12 o'clock noon.—**Annual Missionary Sermon in Bloomsbury Chapel**, by the Rev. James Stalker, M.A., D.D., of Glasgow.

Wednesday, April 24th, 7 o'clock p.m.—**Annual Missionary Sermon to the Young** in Regent's Park Chapel. Preacher—Rev. Joseph Parker, D.D., of the City Temple.

Thursday, April 25th, 6 p.m.—**Annual Meeting in Exeter Hall.** Chairman—The Right Hon. the Lord Overtoun, of Dumbarton, N.B. Speakers—Rev. Daniel Jones, of Patna City, N.W.P.; Rev. Dr. Berry, of Wolverhampton, and (it is hoped) the Rev. Griffith John, D.D., of Hankow.

Friday, April 26th.—**Missionary Breakfast Conference in Exeter Hall.** Chairman—W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper by the Rev. C. W. Skemp, of Bradford, Yorkshire.

Friday, April 26th, 7 a.m.—**Young People's Annual Missionary Meeting** in Exeter Hall. Chairman—George Kemp, Esq., J.P., of Rochdale. Speakers—Rev. Philip Davies, B.A., of Wathen, Lower Congo River; Rev. James Stuart, of Watford; and the Rev. Herbert Anderson, of Calcutta.

Satisfactory Reports were presented as to the results of the first examination in the vernacular of Brethren Hasler (Delhi), Collier (Bankipore), and Hale (Agra).

Important Correspondence was reported between the Committee of the Baptist Missionary Society and the Committee of the Society for the Propagation of the Gospel, relative to Barisal and Furreedpore.

The Secretary reported the sudden decease of the wife of the Rev. H. E. Barrell, of Bombay, on December the 7th, leaving an infant daughter only five days old; also on the 9th of January, at Stratford, the death of the widow of the late Rev. W. H. Gamble, of San Fernando, Trinidad, after a brief illness.

Resolved.—"That the Secretary be requested to forward to the Rev. H. E. Barrell and to the family of the late Mrs. Gamble sincere expressions of the deep sympathy of the Committee with them in this time of sore trouble and bereavement, assuring them of earnest prayer for their solace and support."

The Meeting was closed with prayer by the Rev. Thomas Barrass, of Peterborough.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A Christmas donation of pharmaceutical products from Messrs. Burroughs, Wellcome, & Co., Snow Hill Buildings, London; a parcel of clothing and dolls from the Hillsley Working Party, by Mrs. Goulter, for the Rev. Herbert Thomas, Delhi; a parcel from Friends at Devonport for the Rev. S. S. and Mrs. Thomas, Delhi; parcels of cards from Stoke Newington and from Little Gilbert, Coleford, for the Rev. W. Carey, Barisal; a parcel of clothing from the Heath Street Zenana Working Meeting, Hampstead, by Mrs. Bickett, for Miss Thorn, Delhi; a parcel of clothing for the Rev. A. Jewson, Calcutta; parcels of clothing from Mrs. Underhill, Hampstead, and from the Y.P.S.C.E., Deacon Road, Widnes, by Miss Lloyd Jones, for Mrs. Bentley, Wathen, Congo; a box of clothing, school stationery, and toys, from the Spare Minutes' Society, The Park Chapel, Great Yarmouth, by Miss Aldred, for Rev. W. H. Stapleton, Monsempi, Upper Congo; a parcel from Worcester for Mrs. Lawson Forfeitt, Underhill; two pieces of calico and other articles from Friends at Nelson, by Mr. Stanley, for Rev. H. Ross Phillips, San Salvador; a writing case from Mrs. Daniell, Birmingham, for Bungudi, Bolobo, Upper Congo; pocket-knives from Mrs. Clarkson and another Friend, Crosshills, Keighley, for Mvungi, Wathen Station, Congo; a map of the world and a weighing-machine from Melbourne Hall Sunday-school, Leicester, by Miss E. Walker, for Rev. J. L. Roger, Stanley Pool, Congo; a parcel of magazines from Mr. T. Clements, Sleaford, for the Congo; and a parcel of coloured print from Mrs. Elkington, Balham, and a box of dolls, scissors, needles, cottons, &c., from Mrs. Davies, Bangor, for Miss El Karey, Nablous, Palestine.

Also a handsome silk patchwork quilt, measuring 5 feet by 3 feet 10 inches, from Mrs. John Penny, of Honor Oak, worked by Misses Mary Watts and Emily Cole, for sale, for the benefit of the Mission. It can be seen at any time, at the Mission House, Furnival Street.

The Committee join with the Rev. R. C. and Mrs. Forsyth, of Shantung, China, in gratefully and heartily acknowledging the following gifts:—

Set of cards showing process of manufacture of various articles from Mr. Geo. Pavitt; £1 from Mrs. Lang for the Museum; a parcel of pictures from Mr. J. S. Forsyth for the bookshop at Tsing Chou Fu; and £2 from Mr. T. Cowie, £1 from the Misses McIlvain, and £1 11s. 3d. from the Church at Shooter's Hill Road, Blackheath, for Mrs. Forsyth's work in China.

The Committee also cordially join with the Rev. W. A. Wills, of China, who desires gratefully to acknowledge the receipt of the following welcome and useful gifts:—

Two medical books from the Rev. W. Y. Fullerton; two medical books from the Rev. W. Usher, M.D.; a medical book from the Congregational Chapel, Painswick, near Stroud; four medical books from Y.P.S.C.E., Edith Road, Nunhead; a pocket surgical dressing-case from the Scholars of Norfolk Street, Peckham, Sunday-school; a magnetic battery from the Bible-classes, Norfolk Street; an emergency case filled with tabloids from the Y.P.S.C.E., Norfolk Street; a musical-box and ophthalmoscope from his three daughters' sale of work; also a number of Christmas cards from different schools and friends.

Brockley-road Chapel for W & O	11	17	0
Do., Y.C.U.	0	15	0
Brompton, Onslow Chapel	1	15	0
Do., Sunday-school	0	15	8
Do., for Mrs. Hay's Girls' School, Dacca	6	0	0
Brondesbury, Senior Girls' Class for Mr. People's work, Congo	2	0	0
Camberwell Cottage-green Sunday-sch., for Congo	5	0	0
Do., Donmark-place, Chapel	1	4	0
Do., for W & O	8	3	2
Do., Y. M. B. C.	0	6	0
Child's-hill Sunday-school	1	16	0
Chiswick, for W & O	1	1	0
Do., Sunday-school	3	5	0
Clapham, Grafton-sq.	4	0	0
Do., for W & O	1	2	6
Do., for N.P.	3	0	0
Dalston, Queen's-road, for W & O	1	0	0
Dalston Junction Sunday-school	10	0	0
Do., Young Men's Bible-class	0	0	6
Ealing, Haven-green	28	13	0
Do., for W & O	6	11	8
Do., Sunday-school	16	17	6
Enfield Highway, Totteridge-rd., for W & O	1	2	3
Ferne Park Chapel, for W & O	6	0	0
Finsbury Park Congregational Church Y.M.C.U., for support of Congo boy under Rev. W. H. Bentley	3	0	0
Forest Gate, Woodgrange	8	1	0
Do., for support of Congo boy Mansendi	1	2	8
Fox-court Ragged-schl.	0	8	6
Fulham, Daves-road Sunday-school	7	5	5
Harlesden, for W & O	2	12	6
Do., Sunday-school	3	7	8
Hawley-road, St. Paul's Chapel, for W & O	2	19	3
Highbury Hill	8	11	6
Do., for W & O	8	11	0
Do., Sunday-school	7	16	3
Islington, Cross-street Chapel	1	7	10
Do., Sunday-school	6	13	5
Do., for Barisal-schl.	5	0	0
Metropolitan Tabernacle Sunday-school Missionary Union, for Barisal	5	5	0
North Finchley	5	10	0
North London Auxiliary L.B.A., collection at Meeting at Cross-street, Chapel	1	10	0
Notting Hill, Ladbrooke-grove Chapel	2	5	0
Nunhead, Edith-road	8	8	6
Do., for W & O	1	11	6
Peckham, Norfolk-st., for W & O	0	15	6
Do., Park-road	21	11	3
Do., Rye-lane, for W & O	7	0	0
Do., Miss Chubb's class	2	2	0
Do., Y.P.S.C.E.	0	7	6

Poplar and Bromley Tabernacle, Sunday-school	0	10	0
Putney Union Church, 1894	0	7	7
Do., for W & O (1894)	6	4	8
Regent's Park Chapel Tuesday Class, for Congo	1	1	0
Southall, for W & O	0	10	1
Stephen-street Sunday-school	2	3	7
Stoke Newington, Devonshire-sq. Chapel	21	0	0
Stratford, Major-road	0	5	0
Do., Sunday-school	1	0	0
Stratford-grove Sunday-school	4	12	0
Do., Y.P.S.C.E.	2	5	3
Teddington, Y.W.B.C.	5	0	0
Do., for support of Congo girl Nankula, under Mrs. Lewis	5	0	0
Twickenham, for W & O	1	8	0
Upper Holloway Ch., for W & O	6	10	4
Vernon Chapel, Mothers Meeting, for Congo	0	15	6
Walworth, East-street	1	13	5
Do., Sunday-school	5	4	2
Walworth-road Chapel	10	19	10
Wandsworth, East-hill, for W & O	5	6	8
Do., Victoria Chapel, for support of Orphan girl Dormishta Da, at Cuttack	2	10	0
Wealdstone, for W & O	0	12	8
Westbourne Park Ch.	27	10	1
Do., for Orissa Bible Women	0	10	6
Woodberry Down	26	17	11
Willesden-green, for W & O	0	14	9
Do., Sunday-school	1	12	1

BEDFORDSHIRE.

Amphill, for W & O	0	10	6
Bedford, Mill-street, for W & O	2	6	6
Blunham	0	8	0
Luton, Union Ch., for W & O	2	1	
Do., Park-street	5	0	0
Do., Y.P.S.C.E., for support of Bible-woman, Cuttack	3	10	0
Stevington	1	10	3
Do., for W & O	0	3	5

BERKSHIRE.

Faringdon, for W & O	0	16	2
Newbury, for W & O	3	3	0
Reading, united collection for W & O	1	18	1
Do., King's-road	12	11	7
Do., for W & O	11	14	5
Windsor, for W & O	2	17	11

BUCKINGHAMSHIRE.

Chenies, for W & O	1	1	0
Do., Sunday-school, for N.P.	0	15	0
Chesham, Broadway Chapel, for W & O	1	15	0

Doonshunger Sunday-school	0	10	0
Dinton, for W & O	0	2	6
Great Missenden, for W & O	0	10	0
Haddenham, for W & O	0	10	0
Princes Risborough, for W & O	1	6	0
Speen, for W & O	0	10	0
Stantonbury	0	12	0
Wendover, for W & O	1	0	0
Wraysbury	19	15	4

CAMBRIDGESHIRE.

Cambridgeshire Auxiliary, per Mr. G. E. Foster, Treasurer	179	19	10
Harston, for W & O	0	15	8
Soham	3	13	6
Waterbeach, for W & O	1	0	0
West Row	6	7	0
Wilburton	0	11	0
Willingham, for W & O	0	12	6
Wisbech, Hill-street	57	10	0

CHEESHIRE.

Andlem, for N.P.	0	5	0
Altrincham, Tabernacle	2	9	3
Do., for W & O	0	14	6
Do., Sunday-school	2	12	9
Nantwich, for W & O	1	4	6
Onston, for W & O	1	6	0
Tarporley, for W & O	1	2	0
Warford and Bramhall, for W & O	0	8	0

CORNWALL.

St. Austell	13	10	5
-------------	----	----	---

CUMBERLAND.

Workington	2	9	2
------------	---	---	---

DERBYSHIRE.

Clay Cross, for W & O	0	8	0
Riddings	0	15	9
Swanwick	2	0	0

DEVONSHIRE.

Appledore, for W & O	0	10	0
Cullompton	11	3	10
Devonport, Hope Chpl., for W & O	1	0	0
Do., Pembroke-street	0	12	3
Dotton District	2	7	0
Exeter, Bartholomew-st	2	1	6
Kilmington, for W & O	0	6	0
Paignton	4	1	0
Plymouth, George-st.	63	13	1
Torquay, Upton Vale, for W & O	5	0	0

DORESSETSHIRE.

Bridport, for W & O	0	17	0
Dorchester	0	15	0
Gillingham	0	11	3
Lyme Regis, for W & O	0	10	0
Do., for support of Congo girl under Mrs. Lewis	0	11	1
Pydetrentside	0	6	0
Upper Parkstone, Tabernacle	1	5	9
Weymouth, for W & O	1	10	0
Do., Sunday-school	6	7	0

DURHAM.

Hamsterley	0 10 0
Do., for <i>W & O</i>	0 5 0
Monkwearmouth, Enon	1 1 4
South Shields, Westoe-	
road	0 5 0
Do., for <i>Congo</i>	3 4 1
Stockton - on - Tees,	
Northcote-street	7 16 10

ESSEX.

Asbdon	4 17 10
Do., for <i>W & O</i>	0 17 2
Barking Tabernacle,	
for <i>W & O</i>	1 1 0
Colchester, Eld-lane ..	5 10 0
Do., for <i>W & O</i>	1 10 0
Leyton Sunday-school ..	0 5 6
Loughton, for <i>W & O</i> ..	3 7 0
Maldon, for <i>W & O</i>	0 8 6
Saffron Walden	39 13 2
Do., for <i>W & O</i>	1 1 0
Do., for support of	
<i>Congo boy, Mpungi,</i>	
<i>under Mr Harrison</i>	5 0 0
Woodford Green, Union	
Chapel	2 12 6

GLOUCESTERSHIRE.

Bourton-on-the-Water,	
for <i>W & O</i>	3 3 6
Cheltenham, Cambray	
Ch., for <i>W & O</i>	2 2 0
Cirencester, Sunday-	
school, for <i>Evangelist</i>	
<i>in China</i>	2 10 0
Eastcombe	1 14 10
Do., Christian Band ..	4 11 2
Fairford	4 13 0
Do., for <i>W & O</i>	1 0 0
Nailsworth, for <i>W & O</i> ..	2 4 4
Tetbury	3 17 4
Do., for <i>W & O</i>	0 6 2
Wotton-under-Edge, for	
<i>W & O</i>	0 10 0

HAMPSHIRE.

Andover, for <i>W & O</i> ..	1 6 8
Hoscombe	2 13 0
Do., Sunday-school ..	4 8 6
Do., Y.M.B.C., for	
support of <i>Congo</i>	
<i>boy, Lusaka</i>	5 0 0
Emsworth, for <i>W & O</i> ..	0 10 6
Portea, Kent-street,	
for <i>W & O</i>	1 15 0
Romsey	10 0 0
Whitechurch, for <i>W & O</i> ..	0 15 0
Do., for <i>N.P.</i>	1 11 0

ISLE OF WIGHT.

Sandown, for <i>W & O</i> ..	0 10 6
----------------------------------	--------

HEREFORDSHIRE.

Kington	0 10 0
---------------	--------

HERTFORDSHIRE.

Boxmoor, for <i>W & O</i> ..	4 13 8
Do., Sunday-school ..	2 6 9
Hemel Hempstead	0 6 0
Do., for support of	
<i>Congo boy</i>	2 10 0
Hitchin, Walsworth-rd.	
.....	2 0 0
Sarratt, for <i>W & O</i>	0 13 3

KENT.

Ashford, Sunday-schl.	1 18 6
Beckenham	2 4 6
Bromley, Farwig Wesleyan	
Mission	2 2 0
Catford Hill	20 0 0
Do., Sunday-school ..	8 16 10
Do., for support of	
<i>Congo boy</i>	5 0 0
Chatham, for <i>W & O</i> ..	2 15 5
Crayford, for <i>W & O</i> ..	1 2 6
Dartford, for <i>W & O</i> ..	1 0 0
Faversham	2 3 0
New Brompton, for	
<i>W & O</i>	1 10 6
Orpington	48 14 8
Ramsgate, Cavendish	
Chapel, for <i>W & O</i> ..	2 10 0
Savcnocks	21 1 6
Shooters' Hill-road, for	
<i>W & O</i>	3 0 0
Sittingbourne, for	
<i>W & O</i>	3 5 1
Salton-at-Hone	0 17 6
Do., Iron-room, Sun-	
day-school	5 7 7
Tunbridge Wells	18 15 8

LANCASHIRE.

Accrington, for <i>W & O</i> ..	8 14 5
Bacup, Ebenezer	80 2 8
Do., for <i>W & O</i>	5 0 0
Do., for <i>N.P.</i>	0 1 0
Do., Doals, for <i>W & O</i> ..	2 0 0
Sarrow-in-Furness	1 5 2
Blackburn, Montague-	
street	9 6 3
Do., for <i>Mr. Shor-</i>	
<i>rock's Work, China</i>	0 10 6
Blackpool, Sun.-school,	
for <i>N.P.</i>	0 17 6
Briercliffe, Hill-lane ..	4 0 0
Do., for <i>W & O</i>	1 14 6
Burnley, Mount Pleas-	
ant	10 0 8
Bury, Knowsley-street ..	7 0 0
Do., for <i>W & O</i>	0 10 10
Church, Ernest-street ..	14 10 1
Do., for <i>W & O</i>	2 7 0
Colne	16 8 0
Do., for <i>W & O</i>	2 10 0
Disley	1 13 0
Edgeside	2 0 0
Do., for <i>W & O</i>	0 10 0
Farnworth	2 14 8
Haslingden, Bury-rd.,	
Do., for <i>W & O</i>	1 8 1
Lancaster	24 9 0
Liverpool and District	
Welsh Churches	4 0 0
Liverpool Auxiliary,	
Richmond Chapel,	
for <i>W & O</i>	13 6 6
Do. Birkenhead	
Grange-road	27 5 0
Do., Sunday-school ..	17 2 7
Do., Jackson-street	
Sunday-school	1 4 8
Do., Egremont Sun-	
school	17 0 0
Do., New Brighton ..	3 2 6
Do., for <i>Congo</i>	1 0 0
Do., for <i>W & O</i>	1 4 6
Do., St. Helen's Jubilee	
Chapel	3 17 3
Littleborough, for	
<i>W & O</i>	0 5 0
Manchester, Brighton	
grove, for <i>W & O</i> ..	1 17 6
Middleton	2 0 0
Millgate, for <i>W & O</i> ..	0 11 0

Nelson, Carr-road	3 0 0
Do., for <i>W & O</i>	2 0 0
Newbold, Ebenezer ...	6 13 11
Do., for <i>W & O</i>	1 0 0
Oldham, Pitt-street ..	2 0 0
Do., Royton, Bethesda	
Ch., for <i>W & O</i>	1 2 0
Do., Royton, Oldham-	
road, for <i>W & O</i> ..	0 10 6
Oswaldtwistle	35 0 9
Padiham, Burnley-rd.,	
Sunday-school	3 6 8
Preston, Fishergate,	
for <i>W & O</i>	1 4 6
Do., Pole-street, for	
<i>W & O</i>	1 1 6
Southport Tabernacle	
Sunday-school	5 10 3
Stacksteads, Acro Mill	
Sunnyside	1 0 0
Ulverstone	0 14 3
Do., for <i>W & O</i>	0 13 9
Waterbarn	5 0 5
Do., for <i>W & O</i>	16 14 4
Do., for <i>W & O</i>	2 0 0
Wigan, King-street, for	
<i>W & O</i>	15 0 0
Withington	7 10 0

LEICESTERSHIRE.

Hathern, for <i>W & O</i> ..	0 8 6
Hugglescote, for <i>W & O</i> ..	1 4 0
Kogworth	4 7 6
Leicester, Belgrave-rd.	
Tabernacle	0 17 6
Do., for <i>W & O</i>	0 10 0
Do., Sunday-school ..	2 3 8
Do., Belvoir - street	
Chapel	8 3 0
Do., Charles - street	
14 13 1	
Do., Clarendon Hall,	
Bible-class	4 2 4
Do., Dover-street, for	
<i>W & O</i>	3 0 0
Do., Emanuel Gh.,	
for <i>W & O</i>	1 1 0
Do., Harvey-lane, for	
<i>W & O</i>	1 16 0
Long Whatten	1 3 9
Market Harborough ..	1 0 0
Melton Mowbray	0 10 0
Rothley, for <i>W & O</i> ..	0 5 0

LINCOLNSHIRE.

Boston, High-street ..	0 10 6
Coningsby, for <i>W & O</i> ..	0 6 0
Grimsby Tabernacle ..	1 10 6
Louth, Eastgate	1 2 0
Do., Northgate	0 10 6
Do., Sunday-school ..	0 6 6
Sutton, St. James', for	
<i>W & O</i>	0 3 6

NORFOLK.

Attleborough	4 11 3
Diss, for <i>W & O</i>	1 1 0
Foulsham, for <i>W & O</i> ..	0 10 0
King's Lynn	3 14 6
Ludham, for <i>W & O</i> ..	0 5 0
Neatishead, for <i>W & O</i> ..	0 10 0
Stalham, for <i>W & O</i> ..	1 1 0
Thetford, for <i>W & O</i> ..	0 6 0
Yarmouth, Park Chapel	
.....	0 10 0

NORTHAMPTONSHIRE.

Blisworth, for <i>W & O</i> ..	1 0 0
Earls Barton, for <i>W & O</i> ..	0 12 6

Guildenburgh, for W & O	0 10 0
Hackleton, for W & O	1 0 0
Do., for N.P.	0 11 0
Kingsthorpe	6 15 2
Peterborough, Queen-street, for W & O	5 10 0
Thrapstone, for W & O	3 0 0
Woodford, for W & O	0 6 0

NORTHUMBERLAND.

Newcastle-on-Tyne, Jesmond Chapel	105 0 0
-----------------------------------	---------

NOTTINGHAMSHIRE.

Carrington, Sherborne-road Sunday-school	1 4 0
Hucknall Torkard, for W & O	0 10 6
Newark, for W & O	1 0 4
New Lenton, for W & O	0 10 0
Nottingham College	0 10 0
Nottingham, George-st. Do., Arkwright-st., for W & O	1 1 0
Do., Carrington, for W & O	0 5 0
Radford, Prospect-pl.	4 4 0
Retford, for W & O	0 11 4

OXFORDSHIRE.

Banbury	5 4 8
Do., Sunday-school	6 14 0
Caversham	3 9 8
Coate	27 4 6
Little Tew	9 0 8
Cleveley	1 4 0

SHROPSHIRE.

Oakengates, Sunday-school	1 5 6
Do., for N.P.	0 16 6
Shrewsbury, Claremont Chapel	6 11 5
Do., for W & O	1 1 2
Do., Sunday-school	9 1 0

SOMERSETSHIRE.

Bridgwater	18 19 9
Do., for support of Congo Boy	0 15 0
Do., Y.P.S.C.E., for N. P. Prania Mandel, at Rung-pore	6 0 0
Bristol Auxiliary, per Mr. G. M. Carlile (Treasurer)	103 5 10
Do., for W & O	3 13 3
Cheddar Association—Cheddar	5 9 2
Do., Sunday-school	1 0 0
Allerton	0 14 1
Rooksbridge	7 9 0
Crickham	1 12 1
Less Expenses	16 4 4
	0 5 0
Crewkerne	15 19 4
Do., for W & O	3 18 9
Do., for W & O	0 10 0

STAFFORDSHIRE.

Bilston, for W & O	1 0 0
Cheadle	2 12 0
Newcastle-under-Lyme, for W & O	0 8 0
Stoke-on-Trent	27 3 0
Do., for W & O	1 10 0
Tamworth, Sun.-school, for N.P.	0 9 0
Wolverhampton, Waterloo-road	9 1 5
Do., for W & O	2 11 3

SUFFOLK.

Bradfield St. George, for W & O	0 10 6
Ipswich, Burlington Chapel	7 8 2
Sudbury, for W & O	1 2 6
Tunstall Common, for W & O	0 7 0

SURREY.

Balham, Ramsden-rd., for W & O	2 7 6
Dorking	9 4 10
Do., for W & O	1 1 0
Dormans Laud	5 0 7
Lower Tooting, for W & O	1 5 0
Do., Summers Town Sun.-sch.	0 14 6
Redhill	18 10 0
Richmond, Duke-street	3 13 2
Do., for W & O	1 6 0
Streatham, Lewin-rd. Y. W. B. C., for Orphan Girl at Cutoff	1 1 0
Surbiton, for W & O	1 9 0
Sutton	1 0 0
Do., for W & O	3 7 8
Do., for N.P., India	1 16 8
Wallington	6 11 8
Do., for W & O	1 4 0
Do., Sun.-sch. for support of boys Kushol and Gokabadi in Barisal School	5 12 1
Upper Tooting, for W & O	3 3 0
West Norwood, Chatsworth-road	4 2 5
Do., for W & O	0 10 0
Do., for Congo	4 15 7
Do., Gipsy-rd. Sun.-sch., for Mr. Wills' Work in China	1 10 0
Wimbledon	10 18 0
Yorktown Y.P.S.C.E.	0 17 4

SUSSEX.

Shoreham, for W & O	0 15 0
Worthing Sunday-sch.	3 0 0

WARWICKSHIRE.

Attleborough Sunday-school	2 8 6
Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	294 17 1
Henley in Arden	1 6 0
Leamington, Warwick-street, for W & O	2 12 6
Nuneaton	3 9 6
Umberlade, for W & O	1 4 0

WESTMORELAND.

On account	28 10 0
------------	---------

WILTSHIRE.

Bratton	4 0 0
Do., for Congo	2 7 8
Do., for N.P.	1 5 7
Corsham	15 10 8
Pewsey	1 6 6

WORCESTERSHIRE.

Astwood Bank	32 14 6
Bromsgrove New-road for W & O	1 10 0
Cinderbank, Messiah Chapel for W & O	0 7 6
Inkberrow Sunday-sh.	1 3 6
King's Norton	1 6 0
Malvern	4 0 0

YORKSHIRE.

Barnsley, Park-st.	1 9 0
Bradford Y.M.C.A. Foreign Mission Band	0 10 0
Do., Leeds-road Sunday-school	20 12 0
Do., Sion and Caledonia-street Sunday-school	6 5 2
Do., Trinity Chapel for W & O	4 10 0
Bramley Zion Chapel	8 3 0
Do., for W & O	0 10 0
Bridlington	8 5 3
Do., for China	0 5 0
Do., for Eome	0 5 0
Do., for Congo	0 15 0
Crigglestone	0 7 10
Dewsbury	39 16 5
Do., for W & O	3 0 0
Doncaster	6 8 0
Do., for W & O	0 9 0
Driffield Sunday-school for N.P.	0 6 3
Goiclar for W & O	1 0 0
Halifax, Pellon-lane	37 4 9
Do., Sunday-school	5 3 8
Harrogate	43 15 7
Do., for W & O	7 0 0
Do., Sunday-school, for support of Chinese Evangelist Yang L-Sin	4 0 0
Horsforth, for W & O	1 0 0
Hull, South-street, for W & O	1 0 0
Hunslet Tabernacle, for W & O	1 10 0
Idle, for W & O	0 13 0
Leeds, United Collection, South Parade and Barley-road, for W & O	11 16 6
Do., South Parade	7 1 3
Do., Beeston-hill Ch.	8 5 3
Do., North-street, for W & O	1 0 0
Do., York-road	3 2 6
Do., for W & O	0 10 6
Do., Sunday-school, for support of Mr Clark's Congo boy	6 12 11
Lockwood, for W & O	2 10 0
Long Preston, for W & O	0 10 0
Malton, for W & O	0 10 0
Masbam	1 15 4
Middlesborough, Newport-road	73 5 9

Morley.....	8 19 8	Penrhilwceiber, Bethesda.....	13 19 10	Govan, Sunday-school, for China.....	4 2 8	
Pudsey, for W & O.....	0 12 4	Swansea, York-place... ..	1 5 0	Do., for Congo.....	4 2 8	
Rawdon, for W & O.....	4 8 5	Wauanarlwyd, English	1 7 3	Do., for N.P.....	4 2 7	
Rodley, for W & O.....	0 12 0			Irvine.....	1 15 0	
Scarborough, Ebenezer, for W & O.....	1 7 0	Less expenses.....	34 5 2	Kirkcaldy, Sun.-school, for support of Congo boy.....	1 5 0	
Sheffield, Profit on Missionary Breakfast.....	11 7 0		1 2 6	Kirkintilloch.....	10 0 0	
Sheffield, Attercliffe.....	5 13 4	MONMOUTHSHIRE.			Do., Missionary Party, part proceeds of Sale of Work.....	5 0 0
Do., Dronfield.....	7 10 0	Glascod.....	1 1 0	Leven, Sunday-school.....	0 13 0	
Do., Glossop-road.....	15 0 0	Llangwn.....	0 6 0	Montrose.....	6 10 0	
Do., for W & O.....	3 4 10	Llanwenarth.....	2 15 0	Pitlochrie.....	4 16 0	
Do., Sunday-school.....	2 5 3	Magor.....	11 5 0	Prestwiock Bible Class.....	1 0 0	
Do., Hillsbro'.....	1 5 4	Maudee, Summerhill, Sunday-school.....	12 0 0	Wick Sunday-school, for N.P.....	1 10 8	
Sunny Bank.....	0 3 6	Peterstone.....	0 11 2			
Todmorden, Roomfield, for W & O.....	0 10 0	Raglan.....	4 6 0	IRELAND.		
Wainsgate, for W & O.....	0 8 0	Tintern.....	0 5 0	Brannoxtown, for W & O.....	1 13 1	
Wakefield, for W & O.....	1 10 0			Dublin, Harcourt Ch. Grange Corner, for Congo.....	1 0 0	
West Vale, for W & O.....	0 15 0			Limerick, for W & O.....	3 4 6	
	460 4 4	PEMBROKESHIRE.				
Less expenses.....	6 15 6	Cold Inn, Ebenezer... ..	3 1 0	ISLE OF MAN.		
	453 8 10	Honeyborough.....	4 1 4	Douglas, for W & O.....	0 7 0	
NORTH WALES.		Milford Haven, North-road.....	2 0 0			
ANGLESEA.		Mynachlogddu, Bethel Neyland, Bethesda.....	12 14 0			
Holyhead, New Park-st.....	0 10 6	Pembroke Dock, Bush-street.....	7 18 9			
DENBIGHSHIRE.		Sardis.....	13 15 1			
Wrexham, Chester-st., for W & O.....	1 0 0		4 0 0			
FLINTSHIRE.		SCOTLAND.				
Daisy Hill.....	0 5 0	Aberdeen, Crown-terr.	17 5 7	CONTRIBUTIONS FOR CENTENARY FUND.		
Nantmawr.....	0 11 6	Arbroath.....	1 1 0	A Friend, on Account 500 0 0		
SOUTH WALES.		Ardbeg.....	1 0 0	Benham, Mr. W. J., B.A., Bloomsbury... ..	25 0 0	
CARDIGANSHIRE.		Branderburgh.....	0 9 8	Briggs, Rev. Jas., Longton.....	2 10 0	
Talybolr.....	0 15 0	Do., for W & O.....	0 10 4	Dobson, Mr. W., Birmingham.....	6 13 4	
CARMARTHENSHIRE.		Burray, Sunday-school, for N.P.....	0 16 1	Gray, Rev. R., Birmingham.....	5 0 0	
Langhorne, Bethel Plasbet.....	8 18 7	Camtitslang, for W & O.....	1 0 0	Morley.....	2 10 6	
Newcastle Emlyn.....	11 9 11	Dundee, Rattray-street.....	17 18 8	Salisbury.....	6 0 0	
GLAMORGANSHIRE.		Do., for India.....	3 0 0	Scott, The late Mr. Hugh, Rochdale.....	100 0 0	
Bridgend.....	0 10 0	Do., Girls' Penny Mission, for Congo.....	1 15 9	Stephens, Mr. J. R. M., Boscombe.....	10 0 0	
Cardiff, Bethany.....	1 10 6	Falkirk, Sunday-school Edinburgh, Duncan-st., for W & O.....	6 0 0	Wilson, Mr. Thomas, Exeter.....	10 0 0	
Do., Splott-road Sunday-school.....	6 19 4	Fraserburgh.....	10 18 0			
Do., Woodville-road.....	0 5 0	Do., for W & O.....	1 14 6	<i>Correction.</i> —Burnley contributions acknowledged in January HERALD should have been as follows:—		
Landore, English.....	0 9 0	Glasgow, Cambridge-st., Y.P.S.C.E., for support of Congo boy under Mr. Lewis.....	2 10 0	United Meetings (less expenses).....	6 18 6	
Manselton.....	0 5 0	Do., Frederick-street Y.P.S.C.E., for support of Congo boy under Mr. Cameron.....	5 0 0	Enon.....	21 14 6	
Merthyr Tydvil, High-street.....	4 16 3	Do., John-street.....	14 0 0	Ebenezer.....	10 16 6	
Mumbles, Bethany... ..	1 5 0	Do., Springburn, for W & O.....	0 11 6	Sion.....	9 17 3	
Neath, Christchurch... ..	0 5 0			Mount Olivet.....	1 17 3	
Do., for N.P.....	1 8 0			Haggate.....	29 4 10	
				Angle-street.....	11 1 2	
				Brierfield.....	4 8 3	

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & CO., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD.
MARCH 1, 1895.



THE FIRST SHANTUNG MISSIONARY CONFERENCE.—(From a Photogr. ph.)

[MARCH 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1895.

ANNIVERSARY SERVICES IN APRIL NEXT.



THURSDAY, APRIL 18TH.—Introductory Prayer Meeting. Rev. W. Landels, D.D., of Edinburgh, to preside and deliver an address.

FRIDAY, APRIL 19TH.—Quarterly Meeting of Committee.

SUNDAY, APRIL 21ST.—Annual Missionary Sermons throughout the Metropolitan district.

TUESDAY MORNING, APRIL 23RD.—Annual Members' Meeting, in the Mission House. Chairman: Joseph Russell, Esq., of Port Glasgow.

TUESDAY EVENING, APRIL 23RD.—Annual Soiree in the Large Hall, Cannon Street Hotel. Chairman: J. J. Colman, Esq., M.P., of Norwich. Speakers: Rev. J. G. Pike, of Cuttack, Orissa; Rev. Charles Joseph, of Portsmouth; and the Rev. R. D. Darby, of the Congo Mission.

WEDNESDAY NOON, APRIL 24TH.—Annual Missionary Sermon in Bloomsbury Chapel. Preacher: Rev. James Stalker, M.A., D.D., of Glasgow.

WEDNESDAY EVENING, APRIL 24TH.—Annual Missionary Sermon to Young Men and Young Women in Regent's Park Chapel. Preacher: Rev. Joseph Parker, D.D., of the City Temple.

THURSDAY EVENING, APRIL 25TH.—Annual Public Meeting in Exeter Hall. Chairman: The Right Hon. the Lord Overtoun, of Dumbarton, N.B. Speakers: Rev. Daniel Jones, of Patna City, N.W.P.; Rev. Dr. Berry, of Wolverhampton; and, it is expected, the Rev. Timothy Richard, of Shanghai.

FRIDAY MORNING, APRIL 26TH.—Annual Missionary Breakfast Conference, Exeter Hall. Chairman: W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. C. W. Skemp, of Bradford, Yorkshire.

FRIDAY EVENING, APRIL 26TH.—Young People's Annual Missionary Meeting, Exeter Hall. Chairman: George Kemp, Esq., of Rochdale. Speakers: Rev. Philip Davies, B.A., of Wathen, Lower Congo River; Rev. James Stuart, of Watford; and the Rev. Herbert Anderson, of Calcutta.

THE BIBLE TRANSLATION SOCIETY.



THE annual public meeting of the Bible Translation Society will be held in the Library of the Mission House on Monday evening, April 22nd, to commence at half-past six. Chairman: Rev. J. Angus, D.D. Speakers: E. B. Underhill, Esq., LL.D.; Revs. Gethin Davies, D.D., President of Bangor Baptist College; J. D. Bate, F.R.A.S., of Allahabad; and J. G. Pike, of Orissa.

THE ZENANA MISSION.



THE annual members' meeting will be held at the Mission House on Thursday, April 18th, at half-past twelve, the President in the chair. Business: To approve the constitution, to receive and adopt the balance-sheet and report, and to elect the officers and committee for the ensuing year.

The Zenana Mission Breakfast will be held on Wednesday, April 24th, at a quarter to nine o'clock, in the King's Hall, Holborn Restaurant, when Howard Bowser, Esq., of Glasgow, will preside, and Miss Angus, Hon. Secretary, will give an account of her work as seen in her deputation visit; and Miss C. Gurney, who has recently returned from India, will speak.

YOUNG MEN'S MISSIONARY ASSOCIATION.



THE annual meeting of the Young Men's Missionary Association will be held in the Library of the Mission House on Friday, April 19th, at seven p.m. Further particulars in our next issue.

MISSION SUNDAY AFTERNOON, APRIL 21ST.—For the Special Missionary Services to be held in the various Metropolitan schools on the afternoon of Mission Sunday, speakers will, as far as possible, be appointed to all those whose officers apply in time to the "Secretary, Young Men's Association," 19, Furnival Street. Special hymn-papers will also be provided, *gratis*, to all who apply for them, and will be sent, carriage paid, to all affiliated schools.

THE SPECIAL PRAYER MEETING.



THIS special prayer-meeting, which it was resolved should take place on the morning of the Committee meeting, the 19th ult., was duly held. It will be remembered that this meeting was arranged in view of the serious state of the finances of the Society, the members of the Committee remaining to transact the business the after part of the day. There was a large attendance. The Treasurer, Mr. W. R. Rickett, presided, and a number of brethren took part in the devotions. An earnest and most devout spirit prevailed. It was announced that from all parts of the United Kingdom most sympathetic communications had been received, responding to the request of the Committee to set apart some portion of Sunday, February 24th, to special prayer. When the matter of the finances of the Society came up for consideration at the business meeting, it was decided that the question how best to deal with the debt, and so give practical effect to the prayers of God's people, should be reconsidered at the next meeting of the Committee in March.

THE CLOSE OF THE FINANCIAL YEAR.

MARCH 31st, 1895.



WE desire to call the urgent attention of all our friends, specially of Treasurers and Secretaries of our Missionary Auxiliaries, to the approaching **close of the financial year of the Mission on the 31st of the current month.** We shall be thankful if all remittances can be forwarded by that date.

We urgently need all the help our friends can send us.

OUTSTANDING CENTENARY FUND CONTRIBUTIONS.



HERE are still many Centenary Fund contributions that have not been paid in. We respectfully appeal to the kind friends who have not yet redeemed their promises to do so at the earliest convenient date, so that the Fund may be closed and the final account adjusted.

Remittances should be sent to Alfred H. Baynes, and all drafts, post-office orders, and postal orders made payable to his order, crossed Barclay & Co., at the Mission House, 19, Farnival Street, Holborn, London, E.C.

THE FIRST SHANTUNG MISSIONARY CONFERENCE.

(See *Frontispiece*.)



THE printed report of the first Conference held by the missionaries in the province of Shantung, China, has just recently come to hand, and a short account of it may be of interest to the readers of the *HERALD*.

It was held in the city of Ch'ing Chow Fu, where some of our brethren are working, as being a convenient centre for all the missionaries working in the province.

The Conference was held from November 11th to 15th, and was attended by forty-one delegates, representing various societies, as follows:—

American Presbyterian Mission (North)	...	19	delegates
American Baptist Mission	... ..	4	„
American Board of Commissioners for Foreign Missions (Congregational)	... ..	2	„
Swedish Baptist Mission	... ..	1	„
Canadian Presbyterian Mission (Honan)		1	„
China Inland Mission	... ..	2	„
English Methodist Mission	... ..	1	„
English Baptist Mission (B.M.S.)	... ..	11	„
		41	„
14 ladies and 27 gentlemen	=	41	„

The representative from the Canadian Presbyterian Mission (Honan) was the only delegate outside the province of Shantung, and the work of that Mission is so close to the borders of Shantung as to be practically one with the other Missions represented.

THE OBJECTS OF THE CONFERENCE.

1. A better comprehension of the several methods of work now carried on throughout the province.
2. Mutual encouragement in the one great mission—the Christian enlightenment of the people of Shantung.

THE OPENING SERVICE

was conducted by Rev. G. P. Bostick, of the American Baptist Mission, who preached from Col. i. 27—29, “Christ in you.”

At the subsequent sessions of the Conference the papers read and subjects discussed were as follows, in the order in which they were taken, viz. :—

“The Poverty of Shantung: Its Causes and Remedy,” by Rev. A. G. Jones, B.M.S., and another on the same subject by Rev. W. P. Chalfont, of the American Presbyterian Mission.

“The Attitude of the Native Church to the Chinese Government,” by Rev. J. L. Nevins, D.D., of the American Presbyterian Mission.

“Theological Education,” by Rev. J. S. Whitewright, B.M.S.

“Primary Schools for Girls,” by Rev. R. M. Mateer, of the American Presbyterian Mission.

A discussion took place on “How may the Native Church become Self-supporting.”

On Tuesday evening, November 14th, a devotional service was held, conducted by Rev. C. H. Judd, of the China Inland Mission, the subject being “Sanctification through the Blood of Christ.”

On the next day the Rev. C. H. Judd, of the China Inland Mission, addressed the Conference on “The Methods and Spirit of Evangelisation,” followed by a paper on the same subject by Rev. J. Murray, of the American Presbyterian Mission; later on the same day a paper was read on “The Training of Medical Evangelists,” by Dr. J. Russell Watson; and another on “Physical Healing as a Means of Grace,” by Rev. H. D. Porter, M.D., of the American Board; and subsequently, “Woman’s Work for Women” was discussed, more especially by the ladies of the Conference.

From this “bill of fare” you will see that the subjects discussed were wide and various, and all bearing practically on the great work on hand.

It were, perhaps, invidious to name any paper where all attained such a high standard of excellence, but the subject of “The Poverty of Shantung and its Causes” seems to have been eminently suggestive, and to have attracted special notice both in the Conference and outside of it.

One incident cast a gloom over the proceedings—that was the sudden and altogether unexpected death of Dr. Nevins, of the American Presbyterian Mission, while actually preparing to leave home with the expectation of attending the Conference meetings. Before the paper on “The Attitude of the Native Church to the Chinese Government,” which he had prepared, was read, a memorial service was held, and expression was given to the unanimous feeling of heavy loss which the missionary body in Shantung and in China had sustained, and a resolution of sympathy with Mrs. Nevins was drafted and forwarded.

Most of the members of the Conference visited the new buildings of the Gotch Robinson Theological Training Institute and Boys’ School, lately erected in connection with our Mission in Ch’ing Chow Fu, and expressed

themselves highly pleased with their suitable style and adaptability for the purpose intended.

The meetings were, on the whole, a most conspicuous success, and all expressed themselves as highly delighted, especially with the hospitality shown by the ladies of the Mission, who had to cater for and entertain—and did so heartily and successfully—the large number of delegates.

R. C. FORSYTH.

THE STORY OF HAN MENG PAO AND HIS FRIEND.



HE Rev. G. B. Farthing, of Tai Yuan Fu, sends the following deeply interesting letter:—

TAI YUAN FU, the beginning of winter 1889. Fur-dealers who disappear altogether during the summer were busy opening up their shops and getting their stock into order for the customers whom they deemed the increasing cold could not fail to drive to them. Of the number were many Chiao Cheng men, and among them the one about whom I would tell you.

HAN MENG PAO.

Han Meng Pao had come up with his friend, Pai Hsiao Ken, to reap some profit for the labours of the past months from the winter's market. Whilst the chief object of their visit to this provincial capital was to turn their furs into money, yet away in the back of their minds was another thing which they wished to do should opportunity present, and that was to inquire about "a new doctrine" which had been interesting them for some time.

Christian books, of which they had, to use our human speech, accidentally got hold, had been read at first to no purpose, but had led eventually to the awakening of a serious curiosity as to their meaning and truthfulness. They

were conscious of no deep thirst for God. For that a more real knowledge of their need was required. It found to be quite convenient, and no hindrance at all to their other work, it would please them to pursue the subject which had moved them, as one of them put it, "as a dream from which upon awakening one wished to know if anything real like it was to be found." This was their mood.

SUNDAY SERVICE.

One day Han Meng Pao met a man who was in the employment of our Mission. Few words passed between them. What Han learnt from the meeting was the date of the next Sunday and the situation of our place of worship. He told his friend what he had learnt, and the two put in an appearance at the service. They were not impressed by it. What they had expected they did not quite know, but somehow the service was a disappointment.

When they discussed it between themselves they all but concluded that it would be waste of time to again attend. They allowed the following Sunday to pass unheeded. Still it

was hard to forego the hope of finding some reality about their dream, and a further talk led them to the decision to pay a second visit, and see whether it confirmed them in their poor opinion of the value of such worship. Prepared for the strangeness—to a Chinaman exceedingly strange—of the form of the service, they were this time able to yield themselves more fully to the spirit of it, and, thanks be unto God, His Spirit was present in power to begin the work of conversion within them. They came in doubt, but went away believing; they came perplexed, but went away enlightened. From that day they began to feel that their dream was to prove true after all. They were most regular in their attendance during the next three months, and came not only to the Sunday services, but to the Friday prayer-meeting, and the Tuesday evenings for the study of the Pilgrim's Progress which begun at that time. The opium habit, to which they were both in bondage, they of themselves found to be a hindrance to devotion and a crime against God. They asked us to help them to get quit of it. Help was promised, and from February 15th to March 4th, 1890, they lived on our premises for the purpose. The first few days of weaning from the habit were full of torture and agony, which is always the case with the Chinese when they would be free, however easy (?) the Anglo-Indians may find it to make the break. The latter part of their stay they were weak, but comparatively free from pain, and simply devoured our Christian books. That the Chinese remember everything and forget nothing is well known, and so the great good which their course of reading was to them will be appreciated. The Gospel continued to win upon them. It had

to overcome in them what it has to overcome in all of us—human pride.

THE FLESH AND THE SPIRIT.

The flesh rebels at being humbled into nothingness by God's grace. It is therefore not strange that it did so in these two men. In Han the rebellion of the flesh against the spirit was specially the Chinese flesh which rose up, not so much against the grace of God itself, as against being beholden to foreigners for bringing it. It would have been so much more easy for him had it come through Chinese channels. For more than a year the Chinaman in Han was ever ready to show that God's redemptive plan, and indeed the whole truth of God, though somewhat overlaid and forgotten, was not by any means unknown to them as a nation.

The proofs he adduced were ingenious. They were based upon an analysis of Chinese characters. For instance, the character which means *fundamental source* probably represents a tree planted in the earth. Han chose to dissect it more closely, and said it was plainly made up of the cross with a man suspended upon it and the earth in which it was erected. From this he reasoned that the sages and ancients of China, who invented characters, knew that duty meant yielding ourselves to one who was nailed to a cross set up on the earth. Another character made up of a lamb above the first personal pronoun—a *lamb for me*—which means righteousness, was also produced, as were many others, to soften his national prejudice against receiving anything through a foreign medium and for the behoof of the missionary. Our British pride enabled us to understand his Chinese prejudice, and his keen sensibilities were treated with tender consideration.

As our intention was not to boast either of our nationality or of ourselves, as though we could claim to be anything, any fears he may have had were baseless.

He did not demolish us, yet he must have slain his foe—or was it God's Spirit which slew the selfish self within his own breast?—for it came to pass that he gave up his contention for the claim to a prior revelation of the Gospel to the Chinese, and yielded himself humbly and whole-heartedly to the Saviour.

His theme now is that man's need is unspeakably vast since he is lost in sin, from which there is release only through the gracious aid of God's Spirit, and that God's grace has come and is here to be accepted with thanksgiving.

THEIR BAPTISM.

In May, 1891, Han and his friend with another put on Christ by baptism. From the time they came to the Saviour themselves they began to seek others. God has blessed them in their deed. Our station at Chiao Cheng is an outcome of their zeal. But this is so well known that it need not be dwelt upon here. Han is a born preacher, and he loves to preach. A courageous man he is, very faithful in his dealing with individuals. He does not speak smooth words only. His home-thrusts are very direct. Then he is a clear thinker. All that that means anyone acquainted with Oriental modes of thought will understand.

When Han first began to preach he was much given to allegorising and spiritualising. In this he was only like all his countrymen. The ruling notion was, no doubt, to be original, which is not altogether unknown in Britain, though I defy a Westerner to

proach, let alone equal, a Chinaman in straining out a meaning where none was intended.

Han was very original indeed, and the forced interpretations he gave to passages very often extremely ludicrous. Han has, however, to a large extent outgrown this sort of thing, and his Gethsemane illustration, which a lady has charged me to relate whenever I tell of Han, is not an example of the wretchedly crude kind of which I have been speaking.

GETHSEMANE.

When preaching one day, Han took up his spectacles—of which the glasses are fully one and a half inches in diameter—and adjusted them with becoming deliberateness, thus announcing that he was about to say something more than ordinarily good. By way of showing how very hidden and subtle and altogether new the instruction he was about to impart was, and to better fit his hearers for its reception by deepening their sense of ignorance, he began to interrogate them.

“What,” he inquired of the oldest church-member present, who really ought to have known if anybody did, “is the meaning of Gethsemane?”

In our Chinese New Testament the proper names are reproduced in sound by a combination of characters as nearly as possible. This is an attempted transliteration, but as the Chinese language has no alphabet, every character being a pictured idea, transliteration, instead of translation of names, creates much difficulty. Gethsemane is represented by four characters, *R'ö*, guest; *hsi*, west; *ma*, horse, and *ni*, a nun.

The individual whom Han addressed read over the characters—guest, west, horse, nun—looked up and repeated them, but no meaning leaped out of

the awkward combination; looked down and repeated them, with a similar barrenness of result; then looked in many other directions, his face all wistful, but still without enlightenment, until he at length looked straight forward to the preacher, and bashfully confessed his ignorance. The congregation as a whole was then challenged. Everyone remained dumb. The faculties of those present were unequal to fetching the right answer out of such a jumble of characters. Han then, with something of triumph in his tones, told them that the name meant either "olive-garden" or "oil-press." This point cleared up, Han proceeded: "Why did Christ choose an olive-garden with an oil-press in which to be betrayed? All Christ's actions were eloquent. All His acts were parabolic. The choice of this garden for the betrayal was significant. Christ would teach us that He was to receive treatment similar to that of an olive, and would bestow similar blessings. Olives were gathered, and from them, by harsh means, an oil was expressed, after which the lees were cast out as despised and worthless. But the oil wrung from the olives? That served a large purpose. It was used as a food, it was burned for light in the dwelling, and it was rubbed upon the body for refreshment. What a likeness to the case of Christ, who was so sorely bruised that His blood flowed down in streams, after which His body was hidden away in the grave, removed from the sight of men as a dead and useless thing. But what of that life-blood which He shed? Ah! that was precious beyond all count. To all who will avail themselves of it, it has become light upon the pathway, bread for their sustenance, and refreshment for all their weakness." Arrived at

this point Han slowly removed his giant spectacles from their position, and laid them upon the table beside him, as one who, after such an effort, must descend again to the commonplace.

THE ROMAN CATHOLICS.

The Roman Catholics, as if by design, generally manage to meet with those who come about us and show any interest. They met with Han. We preach Christ, and do not discuss the various religious systems any more than we are compelled. The proclamation of the grandly certain facts of redemption is our concern. So Han had received no warning against the errors of Roman Catholicism, nor been put on his guard against the wiles of its adherents. The Word of God, though, was for him the sole standard of truth—the touchstone to which all opinions must be brought. Well, the Roman Catholics fell in with Han, and began at once about the insufficiency of Protestant teaching for the salvation of the soul, and said that the ignorance of the pastors and others could only hurt those who followed them. Han readily admitted that human teachers, whether Catholic or Protestant, might err, but urged that, since we have the Word of God as our guide, there was no need why anybody should be led astray.

"Very good," said they, "but there are things vital to salvation which are not contained in the Bible, and which the Church's Emperor (*i.e.*, the Pope) can alone tell us, for he knows the mind of God."

"What things are they?"

"Well, there is purgatory."

"Purgatory, whatever is that?"

"There you are you see, your Bible does not tell you about it. It is a

place of trial and torment where believers receive the punishment of their sins before they enter heaven. Whoever enters hell is utterly without hope, but from purgatory, as they are cleansed from sin, believers are passing constantly into heaven."

"That cannot be," broke in Han, "because God could not have said one thing at one time and a quite different thing at another. The Bible tells us that 'the blood of Jesus Christ cleanseth us from *all* sin!' and that He is able to save to the uttermost them that come unto God by Him! Why, the Bible is full of Christ's power to save, readiness to save, and death to save; yet, though our sinless Lord suffered for our sin, you want me to believe that man has still to bear some part of the punishment of it because Christ's was not enough. God may have spoken, that I do not know, but I know that He could not say in the Bible that Christ did it *all*, and afterwards say Christ only did a part of it. No, I cannot believe what you say about purgatory."

"Well, you are a long way from the truth. Of course Christ did not do it *all*. His mother, the Holy Virgin, who is equal with her Son in honour, did a great deal of it."

"Ai Ya, what are you saying? Christ was God's Son and therefore Divine; Mary only human like ourselves!"

"What! You Protestants surely worship the Holy Mother?"

"Certainly not."

"Was she not the mother of Jesus?"

"Yes."

"Then she ought to receive equal worship with Jesus, for Jesus could not be greater than His mother." (The

descendant is not greater than his ancestor.—A Chinese argument.)

"Indeed! What was the name of Mary's mother?"

"That we do not know."

"Who was her grandmother?"

"We have not heard."

"But you surely worship them?"

"No, we do not."

"How is that? If Mary must be worshipped because she was the mother of Jesus, then Mary's mother must be worshipped because she was the mother of Mary who is worshipped, and similarly her grandmother and other ancestors."

The Roman Catholics began to get ruffled, and as the discussion went on got downright angry, for Han kept showing their statements to be contrary to God's word as contained in the Bible, and held strongly to the position he had at first taken up, that it was possible God might speak, but He could never contradict what He had already given us in the Bible. That is, Han took the stand of a Protestant, without being specially drilled into doing so.

WORK AFIELD.

Han has succeeded in getting together a larger gathering in his native village of Yang Chu for worship. When I was last there, a fortnight ago, we had more than twenty to evening worship, and worship is held daily. The place of meeting goes round in turn, so that the women of the three different places may have a chance of hearing the Gospel.

Two women, Mrs. Han and Mrs. Liu, are to be baptized next month. They have been led into light by these services and their husbands' training. God, willing to bless our long-barren field, directed Han and Pai to us as instruments which He had chosen to

open fast-locked doors, and give His truth an entrance. All thanks be given unto His Holy Name.

PRAYER FOR THE PERSECUTED.

May we ask the prayers of all who read this for Han and Pai and their work, and specially just now as they are called upon to pass through a storm of persecution? Trial is the lot of all who leave heathenism. "Thou shalt not" has to be applied to a whole host of things directly a man becomes a Christian. There is the land-tax for idolatry. A Christian cannot pay it with a good conscience. Whilst he would need to refuse in any case, an Imperial edict happily grants him exemption from the claim. Still, the village folk who will have the idols, and will keep up the tremendous expenses of worshipping them—and let it be known that idolaters in China pay more in proportion than Christians for the support of their religion—insist upon Christians giving a share, so that there is constant friction, and frequent references have to be made to the magistrate for adjustment. Han and his friends were not at first molested. The justice of their refusal to pay was admitted.

But the quiet and orderly elder who had thus peacefully accepted the situation died, and the one elected to serve in his place decided that Christians must bear some share of the costs of idolatry. To enforce his decision he rejected their contributions towards the general expenses for the public weal, and even had the hardihood to take the bold step of proscribing them and their lands and property. This interdict was posted all over the place, and was an invitation to the evil-disposed to loot their premises. A

representation was made to the county magistrate, who put out a proclamation to the effect that Christians could really claim exemption from all charges for idolatry, but as good citizens would pay the ordinary rates for irrigation, watching, &c. The magistrate also sent a note to the elder (a degree man), in which he showed his own scorn as a Confucianist for the idols, advising him to give his attention and strength to things of large and general benefit, and not to waste his energies upon senseless idolatry. But the elder would not heed, and began a more earnest persecution. Our friends are joyful in the midst of it. Another petition has been put into the court at Chiao Cheng concerning the matter, and lest village funds were being used to hinder justice I myself presented it, and would not leave until I had seen the deputy-magistrate and stated the case. A statement that failure this time would mean our putting it into a higher court in Ta'i Yuan Fu—which would make the Chiao Cheng magistrate spend money—brought a very satisfactory reply. "Without delay, the disobedient elder should be called and made to recall his proscription terms, and to allow the Christians, as good citizens, to all village privileges." I had to come away before this adjustment could be made, and I have had no news since. If this be done, admittance to village privileges and rights is all that the law can do. Hate, malice, and all unkindness, these are things which the Christians will be called upon constantly to meet; so do pray for them that everything may tend to their sanctification through the gracious aid of God's Spirit.

GEORGE B. FARTHING.

Tai Yuan Fu, Shansi.

TIDINGS FROM SHENSI.



THE Rev. A. G. Shorrocks, B.A., writing from San Yüan Hsien, Shensi, under date of November 10th, 1894, reports:—

“MY DEAR MR. BAYNES,—We are kept in peace so far amid the ferment caused by the war. Most of the soldiers are being called out from the interior provinces, and everybody is beginning to feel that this conflict with the hitherto despised Japanese is a serious business. Fortunately for us many of the natives of the two large cities where we have opened up work are familiar with the names and distinguishing characteristics of the chief foreign kingdoms, and so, while the hatred to Japan is intense, England is regarded rather as a friendly ally, and so we go on with our work undisturbed.

“A SERIOUS AFFAIR.

“A rather serious affair, however, has just happened only fifty-five miles away to the west. A Swedish missionary paid a visit to the district magistrate to protest against the punishment of the landlord of a house which some Swedish brethren had recently rented. On presenting his card in the usual way, he was offensively told it was not wanted, and soon afterwards three or four well-dressed men came out of the Yamen (the official residence), bringing with them a number of Yamen runners. The gates were then closed, and the cry was raised: ‘Beat the foreign devil!’ Unable to take refuge in the Yamen, the only resource of the missionary was flight; and being a strong man, he succeeded in flinging off his assailants, and fled to his house, pursued by a howling mob. His door

was soon forced, but he scaled the walls behind, and got out of the city gate under cover of darkness. His coat had been torn off, and he had lost his shoes in a pool of mud in his race for life. The nearest place where he could see a friendly foreigner was twenty-six miles off, and he made this distance during the night barefooted. The serious point in this affair is that the magistrate’s Yamen was closed in the missionary’s face, and he was attacked by Government employees. It seems as if China can only learn by bitter experience the necessity of dealing justly with foreigners in the interior. A similar experience befell two Roman Catholic priests seven months ago in a district also about fifty miles away. They were actually inside the Yamen when they met with a severe mauling from the underlings, and were finally imprisoned. After the first day, the magistrate urged them to leave the place, but they refused without some sort of apology or satisfaction. This was not forthcoming, and so, for fifteen days, they stayed in the Yamen, and only left when they were assured by telegraph from Peking that the English or French ministers were interesting themselves on their behalf. Whether anything effectual will be done in either of these cases is extremely doubtful.

“DANGERS OF INTERIOR LIFE.

“We in the far interior are left pretty much to the will of the of-

ficials, and if, as often happens, the magistrate in office is ignorant of everything outside China, we have little to expect in the way of intelligent, righteous dealing. The people round about us seem to be more friendly than ever. We are now often pleasantly saluted on the roads, whereas formerly we were regarded by almost every native with dark, sullen suspicion. When Mr. Duncan was seriously ill of typhus, not only was great solicitude shown by our own Christians, but also by people whom we never before suspected of real friendliness. Of course, all this may be suddenly changed, but we are thankful at such a time as this to be able to go on with our work free from abuse or molestation.

"The famine from which this district has suffered for so long seems at length to be at an end. In spite of the failure of the autumn harvest, food is cheap, and everybody seems immensely relieved.

"GOOD WORK IN SHANTUNG.

"I greatly enjoyed my visit to Shantung. The church in Ching Chou Fu is well organised, and is being carefully instructed. The Training Institute and the Boarding School especially interested me. Unfortunately, Mr. Whitewright and the students were away, but I saw and heard enough to make me feel the vast importance of this Institute. The new buildings are admirable for convenience and taste, and instead of being a source of irritation to the people, are regarded as an ornament to the city. The school under Mr. Couling is conducted on excellent principles. About fifty pupils, many of whom are from sixteen to twenty years of age, are constantly under Christian instruction.

"Most of the boys contribute towards their board, and ideas of self-support are strongly inculcated. The talks I had with some of the boys greatly pleased me, and showed in them mental and spiritual promise. The brethren, both at Ching Chou Fu and Chou Ping, were extremely hospitable, and I met with the greatest kindness from American missionaries, both Presbyterian and Baptist.

"DIFFICULTY OF TRAVELLING.

"My journey from Shantung to Shensi, *via* Honan, occupied twenty-five days. The roads were unusually bad, owing to the heavy rains, and it was quite a common thing for the cart to be axle-deep in water and mud. During this journey I didn't come across a single missionary or established station between Chi-nou-fu and here, though once I was within fifteen miles of the Canadian Presbyterian Mission, but was prevented from visiting them owing to the flooded state of the country. So China is far from being evangelised yet! In this part of Shensi we are far removed from most other missions, and we are glad of the privilege of preaching in these 'regions beyond.' We have two Swedish missions near us now; but until quite recently Mrs. Duncan was the only lady within a radius of four days' journey, and even now we are at least *ten* days' journey from the nearest qualified medical man. We have just had here an epidemic of typhus, of which several Christians and inquirers have died. Mr. Duncan himself had a very narrow escape. Our stations and schools have suffered greatly from famine and pestilence; but now that the stress is past, we are hoping for a good winter's work.



CHILDREN IN THE FEMALE ORPHANAGE, CUTTACK, SUPPORTED BY FRIENDS IN ENGLAND.—(From a Photograph.)

“WHO WILL HELP?”

“I heard by last mail of the death of Mrs. Hawkes, who took such a deep interest in the welfare of our Girls’ Boarding School, and contributed to its support so generously. We feel sure other helpers will be raised up, for the school has been begun and carried on entirely by special funds. In a few days the first-fruits of this school work will be gathered into the church by the baptism of the senior girl and a former pupil. We greatly need in our church earnest, godly, well-trained women, and the estab-

lishment of such a school seems the only effectual means of securing such. We have in all thirty-six girls, and several others will be admitted at New Year. The average cost of each pupil is less than £3 a year, including tuition and everything. This good work is capable of large extension, and anyone who is minded to help may be assured that his contribution will go towards infusing light and peace and joy into the homes and villages of this people.—With affectionate regards, I am, sincerely yours,

“A. G. SPORROCK.

“A. H. Baynes, Esq.”

CHILDREN IN THE FEMALE ORPHANAGE, CUTTACK, SUPPORTED BY FRIENDS IN ENGLAND.



“MY DEAR MR. BAYNES,—I am sending you two photographs of a number of children who are generously supported by friends in England. If you can put them in the MISSIONARY HERALD I shall be glad. It is almost impossible to send a separate photograph for each child—we so seldom see a photographer. These photographs will give an idea what the children are like.

“I also send a large picture of nearly the whole school. Miss Gleazer is in the middle of the group, and on her left are Lily and Laboni—two teachers. Mr. Pike has taken these views.

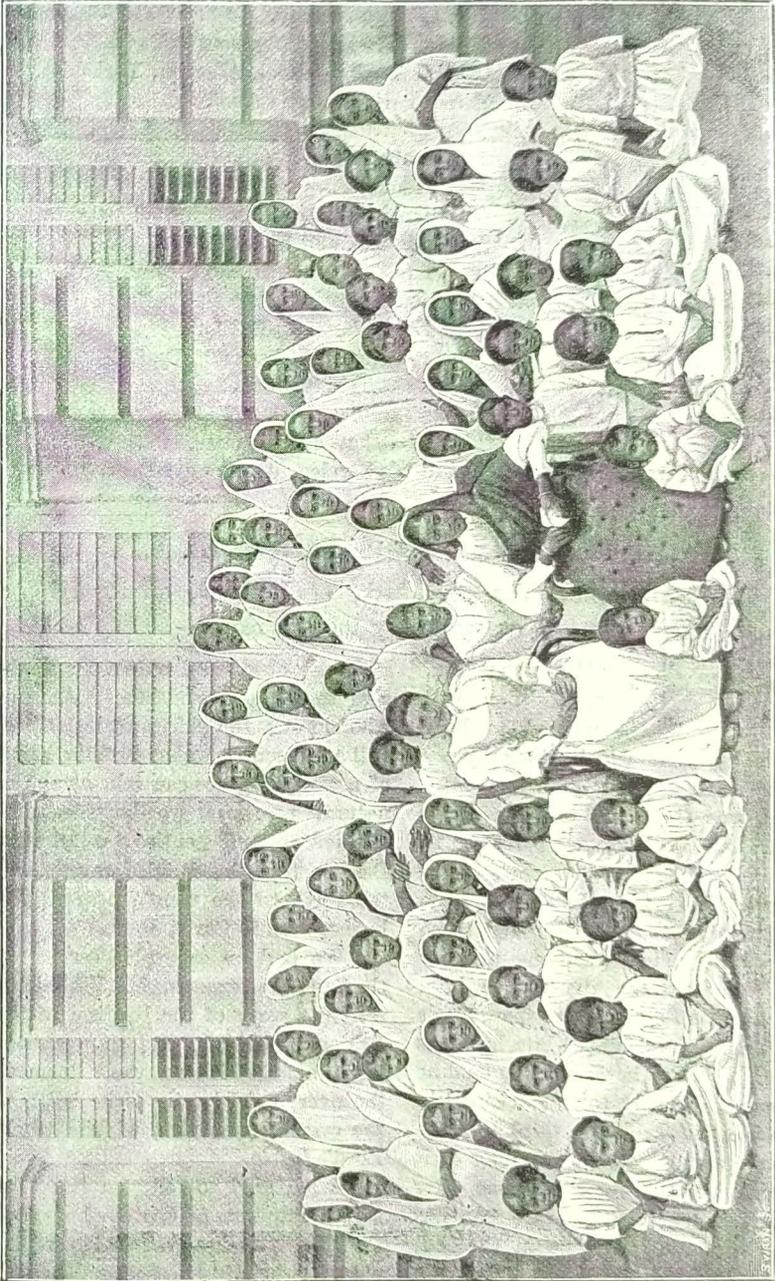
“Mission Home, Cuttack, Orissa.”

“JOHN VAUGHAN.

NAME OF CHILD.	BY WHOM SUPPORTED.
1.—Bhagiaboti	Westbourne Park Working Party.
2.—Kundana	Caversham Working Party.
3.—Ujwala (married)	Castle Donnington School.
4.—Imogene	Hall Park Sunday-school.
5.—Jessie	Dover Street School, Leicester.
6.—Larboni	Westbourne Park Working Party.
7.—Ratnamoni	Caversham Working Party.
8.—Minika	Mrs. Thorpe’s Bible-class, Reading.
9.—Jeannie	Miss Lucy Ward, Leicester.
10.—Marloti (married)	Caversham Working Party.
11.—Priscilla	Westbourne Park Working Party.
12.—Susannah	Westbourne Park Working Party.
13.—Chandrabadane	Castle Donnington School.



CHILDREN IN THE FEMALE ORPHANAGE, CUTTACK, SUPPORTED BY FRIENDS IN ENGLAND.—(From a Photograph.)



FEMALE ORPHANAGE, CUTTACK.—(From a Photograph.)

NAME OF CHILD.	BY WHOM SUPPORTED.
1.—Seboti	Rev. I. Watts, Derby.
2.—Sati... ..	Children's Service, Westbourne Park.
3.—Ollie	Central Sunday-school, Allerton, Yorkshire.
4.—Lydia	Ferne Park Sunday-school.
5.—Molika	Young Women's Bible-class, Lewin Road, Streatham, S.W.
6.—Dhormishta	Mrs. Henderson, Clapham.
7.—Chandrama	Occasional Subscriptions.
8.—Susila	Jean, Maudie, and Elsie H. [Trent-
9.—Lucy	The late Mr. Grose's Bible-class, Stoke-on-
10.—Lily	Westbourne Park Children's Service.
11.—Juliana	Miss Kate Warwick, Halifax.
12.—Bidhu	Sunday-school, Wirksworth, Derby.
13.—Esther	Friends at Trinity Chapel.
14.—Naomi	Ladies' Monitors'-class, Todmorden.
15.—Mukta	Mrs. Waltshaw's Bible-class, Halifax.
16.—Sara	Children's Service, Westbourne Park.

GOOD NEWS FROM LUKOLELA.



THE Rev. Jas. A. Clark, of Lukolela, on the Upper Congo River, writes by the last mail :—

“MY DEAR MR. BAYNES,—You will be pleased to hear of a baptism which took place on the first Sunday of this month. It is true there was only one baptized, but we have good reason to believe that many more are soon to follow. The lad baptized was the one who was with me in England three years ago, and it gave me peculiar joy to administer the rite to him. His name is Bayinenge (some friends at home will remember him better as ‘Ben’). When he was in England he expressed his wish to follow Christ in baptism, but I did not think he sufficiently understood the meaning of it then, or, indeed, for some time after his return here. But of late there has been a marked change in the lad, especially in his quickened interest in and attention to his daily work—he is employed in the printing-office—in

his ready obedience, and in his kindness to those around him. Anyone who knows the African disposition will agree with me that nothing short of a work of grace can take away the natural proneness to laziness, disobedience, and entire selfishness. Besides that, he is glad to go and tell forth to the people near us the love of God in Christ Jesus.

“We had an enjoyable service on the Sunday afternoon. Mr. Whitehead read the story of the baptism of the Ethiopian eunuch, and gave an address, after which we went down to the river, and I baptized the lad. In the evening we welcomed him to the Lord's Table.

“I am glad to tell you there are several inquirers among our boys, and that Mr. Whitehead conducts a weekly class for their instruction and help.

“JAMES A. CLARK.

“A. H. Baynes, Esq.”

PRESENTATION TO THE DOWAGER EMPRESS OF CHINA.



RS. TIMOTHY RICHARDS, of Shanghai, sends the following deeply interesting letter:—

“MY DEAR MR. BAYNES,—As I happened to be on the Committee for the presentation of a New Testament to the Empress-Dowager of China on the occasion of her sixtieth birthday, it has occurred to me that the readers of the *HERALD* might be interested in knowing some particulars regarding the matter.

“Mrs. Swallow, of the Wesleyan Mission, Ningpo, has the honour of first suggesting the idea. Her fellow lady missionaries warmly took it up, and, as it was impossible to carry out the plan in Ningpo, they wrote a joint letter—one to Mrs. G. F. Fitch and one to myself—naming a committee formed of representatives of various missions in Shanghai. The Committee, who took up the matter with great energy, and worked together from first to last with complete unanimity, was composed of the following:—Rev. J. L. Stevenson, China Inland Mission, Chairman; Mrs. G. F. Fitch, American Presbyterian Mission, Secretary; Mrs. Timothy Richard, Treasurer; Mr. S. Dyer, British and Foreign Bible Society; Rev. J. H. Hykes, American Bible Society; Rev. W. Muirhead, D.D., London Mission; Archdeacon Thomson, American Protestant Episcopal Mission. The proposal reached Shanghai early in February of last year, and, as everything had to be done within nine months (the birthday being on the 10th of November), a circular was at once issued jointly by the Secretary and Treasurer, and sent to all the missions scattered over the Empire. It stated that the gift was to be from the women of the Protestant churches, but that foreign ladies were allowed to contribute also. The Christian women everywhere took it up with great enthusiasm, and soon funds began to pour in—first from near, then from far—and continued to do so until the middle of November; for it must be remembered that communication is very slow over China for want of good roads, not to say railways. The letters that accompanied the donations all testified to the great pleasure with which the mites were given, and the earnest prayers that followed the gifts. In all, 1,152 Mexican dollars were contributed.

“The first idea of the Committee was to have both the covers of the New Testament and also the casket which was to enclose the volume in carved ivory, with gold plates and ornaments. A sub-committee, consisting of the Secretary, the Treasurer, and Mr. Dyer, was appointed to fix on patterns. They committed the workmanship of boards and casket to Luen Wo, one of the best dealers in such things in Shanghai. Luen Wo sent his chief assistant to Canton to superintend the work. Soon, however, he telegraphed that there was not enough good ivory in Canton to execute the order. It was then decided that boards and casket should be in silver, with gold plates for inscriptions, and the four Chinese characters forming the name to be also in gold, each about a square inch large. The silver was to have bamboos and birds on a frosted ground. The Committee afterwards learned that the bamboo, according to Chinese notions, means peace; so that the complete meaning was that the

birds were bearing the Empress a message of peace, which certainly was appropriate in the circumstances, and which I am sure all your readers will fervently pray may be brought to the heart of the Empress by the perusal of the sacred volume, whatever the outcome of this war may be.

“As the Chinese character for ‘Testament’ also means a ‘Treaty,’ besides the ordinary four characters used for the name of the book, and put as usual in the upper left-hand corner, there was a gold plate put in the centre of the board with four characters inscribed on it, signifying ‘The Sacred Classic for the Salvation of the World.’ This was thought advisable, as giving a better idea of the general purpose of the book than ‘New Treaty’ could possibly convey. The casket had a still larger gold plate, on which was engraved an inscription, telling by whom the gift was presented—viz., the women of the Protestant Christian churches in China.

“The volume—a new edition of what is known as the ‘Delegates’ Version’—was printed at the American Presbyterian Mission Press, in Shanghai, in large Chinese characters, each page having a gilded ornate border. The binding at the back was covered by old-gold plush. A general introduction, prepared by the Rev. Dr. Muirhead, was bound up with the volume. The casket was padded and lined with old-gold plush; the volume was wrapped in a cushion of the same; the casket was put in a box covered and lined with the same plush, and that again was put into a strong teak-wood box. There were four keys, two in silver, and other two more common strong ones. A congratulatory letter was, at the request of the Committee, drawn up by the Treasurer. Besides being congratulatory, the letter also told what blessings had been brought to individuals and to nations by following the teaching of the Sacred Book.

“When all was completed, an opportunity was given in Shanghai, in Tientsin, and in Peking, before presentation, for the contributors and others to inspect the book and casket, and very general satisfaction and admiration were expressed at the chasteness and beauty of the design and workmanship.

“The British and American Ministers, Mr. O’Conor and Colonel Denbigh, kindly undertook the task of presentation. By a very happy coincidence, the gift went into the palace along with that of Queen Victoria.

“The presentation took place very early in the morning of November 12th, and a few hours afterwards the Emperor sent out one of the chief eunuchs to the book store of the American Bible Society to procure a copy of the Old Testament, another copy of the New, and other books explanatory of the ‘Jesus’ religion.’ So very soon the simple but earnest prayers of our Chinese believers have been to some extent answered. May they be abundantly answered soon in great good, not only to the Empress-Dowager, but to the whole needy Empire.—Trusting that your readers will earnestly join your China missionaries and Chinese Christians in praying for a blessing on this humble effort for the establishment of Christ’s Kingdom in China, I remain, dear Mr. Baynes, yours very truly,

“MARY RICHARD.

“A. H. Baynes, Esq.”

Old Missionary Boxes.—It is requested that old and worn-out Missionary Boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Farnival Street, Holborn, London, E.C.

DEATH OF MAKUNDA DAS, OF ORISSA.

"Cuttack, Orissa, India,

"January 19th, 1895.

"EAR MR. BAYNES, With the opening of the New Year we have lost one who for many years has been associated with us in the work of the Lord in Orissa, and whose name will be familiar to all readers of the Orissa Mission reports. On Wednesday morning, January 2nd, our brother, Makunda Das, was called to his heavenly rest. He was almost the only survivor of a small band of specially-gifted men who were trained under the late Dr. Sutton, and raised up in the Providence of God for the service of the Mission. Makunda occupies the foremost place as a writer of beautiful hymns, and the number and popularity of these have been so great that he has been called by some the Dr. Watts of Orissa. Few, indeed, have sung more sweetly in any language of the person and work and glory of Christ. His glowing words have served, and still serve, to express the choicest devotional sentiment of great numbers of our native Christians, and in the form of tracts, as an evangelistic agency, have done much to make the name of Christ honoured and beloved amongst the Hindus of the province. It is probably not too much to say that for his hymns alone Makunda's name will be gratefully remembered as long as the Oriya language continues.

"His further contributions to our Christian literature are also of great value, especially his poetical tracts. Some of these have had an immense circulation. 'Jagannath Tested,' a scathing exposure of abuses connected

with the pilgrimage to Pooree, and of idol-worship in general, has passed through many editions, and has been largely sold in every part of the province. 'What is Christianity?' a non-controversial tract, has been specially useful as an attractive exposition of distinctively Christian doctrine and practice. His poetical versions of the four Gospels, the Psalms, and Proverbs are very true to the Oriya prose originals, and as they are rendered in the metre of the most popular Hindu Shastras, are easily read by the common people, and have been freely purchased by them. A few of his sermons have been printed, and are included with others in a small volume for village use.

"Our brother was also an eloquent preacher. I knew him first in 1862. He was then in the prime of life and in the fulness of his power, and I shall never forget the avidity with which, as a young student of the language, I followed his glowing rhetoric. The exceeding choiceness of his language, his fluency, profusion of illustration, and close acquaintance with both the text and spirit of Scripture rendered his preaching exceedingly inspiring and delightful.

"As a preacher in the bazaar he was also very effective, though, as his addresses were carefully prepared, he was impatient of interruption, and seldom replied to objections at the time they were made. I have seen Hindu audiences moved both to tears and laughter by his powerful appeals.

"Of late he has been very feeble, though so late as on Sunday, the 23rd of December last, he preached a characteristic and spirited sermon in the mission chapel on the nature of

true conversion, from Luke xv. 24—
'For this my son was dead, and is alive again.'

"His end was affectingly sudden. He became unconscious on New Year's Day, and died in peace the following morning, at half-past seven o'clock. The funeral took place in the evening

of the same day, when a large congregation gathered to pay the last offices of respect to his remains.

"Our brother was born May 21st, 1828, so that he was in the sixty-seventh year of his age.—I am, yours very truly,
"THOS. BAILEY.

"To A. H. Baynes, E-q."

"WANTED—FOR THE SERVICE OF THE KING."

"OR the service of the King—
Wanted!" Let the summons ring!
Wanted over Afric's strand,

O'er the burning desert land!
Wanted out on India's plain,
'Way in China and Japan,
In the market, on the river,
Wanted now and wanted ever!

Let again the echo ring:
"Wanted, wanted for the King!"

Wanted, men of faith and fire,
Men whose zeal will never tire,
Men whose hearts are all aglow,
To the world the Christ to show;
Christ uplifted, souls to save
From the gloom of death's dark wave;
Men who dare leave father, mother,
Business, pleasure, sister, brother.

Louder let the summons ring:
"Wanted, wanted for the King!"

Wanted, women, tender, true,
Women's work none else can do.
Women sit in darkness yonder,
While we hesitate and wonder;
Women, cursed with bands that tighten,
Bands of caste which nought can lighten.
Sisters! give a helping hand;
Take God's peace to sin-cursed land.

Hear ye not the echo ring?
"Women wanted for the King!"

Am I wanted, blessed Lord?
Have I heard aright the word?
I who am so weak and poor,
Nought can bring of earthly store;
Empty vessel though I be,
Canst Thou make me meet for Thee?
Use me as Thou wilt, my Saviour;
In Thy presence grant me favour.

Help me now my life to bring
"For the service of the King!"

EMILY SPURGEON.
Barisal, East Bengal.

The Rev. Daniel Jones, of Bankipore, during the last few months, has been visiting the churches in the Principality on behalf of the Mission, and has been much cheered by his hearty reception.

RECENT INTELLIGENCE.



MISSIONARY NEWS.—Dr. Vincent Thomas has safely reached Calcutta. Writing under date of February 1st, he reports:—“I landed in Calcutta on the 17th of January, and all being well, I go on to Kharrar on the 4th. I am looking forward with eager interest to my new work.” Cheering tidings have also been received from Mr. Ross Phillips and Mrs. Graham, on their voyage to the Congo from “on board the s.s. *Coomassie* off Grand Canary.”

Changes of Address.—Friends would greatly oblige by intimating their changes of residence as early as possible, so that the necessary alterations may be made in our address books.

Dr. Vincent Thomas, of Kharrar.—In reporting the acceptance for Mission work in India of Dr. Vincent Thomas by our Committee, we regret it was not mentioned that Dr. Thomas received his medical training as a student of the Edinburgh Medical Missionary Society, an institution which has rendered splendid service to the missionary enterprise, and which should certainly receive a larger measure of support than it does. Dr. E. Sargood Fry is the Resident Director, and his address is, The Medical Mission House, 56, George Square, Edinburgh.

Institution for the Education of the Daughters of Missionaries, “Walthamstow Hall,” Sevenoaks.—The Committee of the above Institution feel that they must make a special appeal to their Baptist friends on behalf of the school, which now has eighty-three children as inmates. As the parents only pay about half the necessary amount, the remainder has to be supplemented by voluntary contributions, and annual subscriptions are now much needed, from the removal by death of many old friends, and also from many unexpected demands which must arise from time to time. The late visitations of measles and scarlet fever have necessitated great outlay in disinfecting, cleaning, &c., besides medical and nursing expenses, and have pressed the conviction, which has long been felt, of the necessity of providing a sanatorium, so as to lessen the anxiety of those on whom the responsibility chiefly rests. £300 have already been given, and liberal contributions for this special object are very earnestly asked for from Baptist friends, so many of whose missionaries have children at Walthamstow Hall. It is proposed to hold a bazaar at Bromley, at the end of May or beginning of June, and the Committee will be very grateful if missionaries abroad can send any articles of foreign interest for sale, while any contributions from collectors and friends in England will also be very welcome, and should be sent early in May to Miss Unwin, Walthamstow Hall, Sevenoaks, Kent.

The Bible Translation Society.—Will the friends and supporters of the Bible Translation Society please note that the official year closes at the end of

March? It is, therefore, respectfully requested that, before or by this date, all moneys and lists for the next annual report may be forwarded to the Secretary, at his residence, 9, St. Julian's, Kilburn, London, N.W., or to the Baptist Mission House, 19, Furnival Street, Holborn, E.C. The demands upon the Society's funds are more important and urgent than ever; and to all those Christians who desire to provide and circulate faithful and complete versions of the Holy Scriptures, the Committee earnestly appeal for help.—WILLIAM HILL, Secretary.

The New Missionary Book.—Indian and Singhalese Pictures. Edited by Dr. Rouse. Price, 2s. 6d. Postage, 4½d. extra. We published last month a suggestion from an old missionary, that friends of the Society might render very good service by presenting a copy of this beautiful volume as a prize to juvenile missionary collectors. It may be interesting to state that even before the publication of this suggestion, an order was received from one friend for seventy copies for the very purpose suggested. Are there any other friends who in a like manner would scatter the seeds which shall bear missionary fruit in days to come? For the opinions of the Press as to the value of this volume, see last month's HERALD.

The Missionary Loto.—Price 1s. Post free, 1s. 3d.; and the Prayer Union Calendar, published at 1s., supplied to members of Prayer Union at 9d., can still be obtained. Applications for the above to be sent to Mr. A. H. Baynes, 19, Furnival Street, Holborn, London, E.C.

ACKNOWLEDGMENTS.



THE Committee desire very gratefully to acknowledge the receipt of the following welcome and useful gifts:—

A parcel of large pictures from Mr. Archard, Bath, for Babu Joshua, Palwal, Delhi, India; a galvanic battery from Dr. Beilby, of Edinburgh, for Miss Farrer, Bhiwani, India; box of dolls, &c., from Mrs. Nicholl, of Redruth, for the Zenana work in India; parcel of dolls, &c., from Miss Edith Neville, of Shipley, for the Rev. A. E. Collier, Bankipore, India; medicines from the Young People's Society of Christian Endeavour, Richmond Chapel, Liverpool, per Miss Atkinson, and from Mrs. Young, of Helensburgh, for Sot Soron Mookerjee, Margorah, Bengal; copies of the *Baptist Magazine* for 1894 from Mrs. Seymour, of Lincoln; box of clothing from the Young People's Missionary Association, Beechen Grove Chapel, Watford, per Miss E. S. Smith, for Mrs. Lewis, San Salvador, Congo; a parcel of scrap-books from Mrs. Hunt, of Derby, for the Congo Mission; and a box of articles from the Y.P.S.C.E., Upper Holloway Chapel, per Mr. John Bowie, for the Rev. R. Wright Hay, of Dacca, India.

Also 200 yards of calico from Mr. Shalders, of Ipswich, for Mrs. Drake, Shantung, China, in response to her appeal made some months since for five

such gifts of calico needed every year in connection with "Dorcas work," carried on by Mrs. Drake among the Chinese women in Chouping. The Committee would be thankful for the aid of other friends, and will be happy to carry out the purchase of suitable calico. Mrs. Drake wrote:—

"The women who come in to learn to sew in the autumn and winter could, between them, make 100 garments. Now, if any ladies, feeling interested in these poor people, would like to help them, they might do so by sending calico to be made into clothes. The poor in China wear but two garments—a loose jacket and trousers. For the winter these are lined clothes, thickly wadded with cotton wool; the warmth of the garment depends on the amount of wool used, not on the quality of the calico they are made of; so a thin unbleached calico, of a good width, about 2d. a yard, does very nicely for this purpose. Two hundred yards of such calico would make twenty garments. We could get the calico dyed here, and would also gladly provide the cotton-wool. If five friends would each send 200 yards of calico, we should then be able to make the 100 garments.

"'Dorcas work' commends itself very highly to the Chinese who are not interested in Christianity at all, as well as to the Christians, being a practical form of Christianity that they can understand. It also enlarges the sympathies of our converts, and teaches them to do something for those in distress. Last June I commenced a class for little girls on Sundays. I have now thirteen names on my book, and an average attendance of nine or ten; they are committing to memory Christian hymns, and a small book giving the outline of Christian doctrine."

THE LORD LOYETH A CHEERFUL GIVER.



THE grateful thanks of the Committee are given to the following donors for most welcome proofs of deep interest in the work of the Society:—A small box of trinkets, from "L. B., Derby"; a parcel of jewellery, for the Congo Mission, from "Jack and Jenny"; a small silver brooch, from "K. C."; a small box of trinkets, "towards helping to clear off the debt, from a Friend, M. C. F."; seven shillings, from one who signs herself "For Jesus' Sake," and writes:—"Owing to greatly reduced circumstances I cannot send as much as I formerly did. I do pray that the funds may be greatly enlarged, and encourage your heart, and bring glory to God. This is the last that will come from me, for I am far gone in consumption, and I shall soon join that countless throng around the throne of God in Heaven, through the merits of my dear Redeemer. That you may be greatly helped and blest in the work is my earnest prayer." Ten shillings from "L. W. O.," who writes:—"With heartfelt pleasure I am now able to send you my little donation for the Congo Mission. I was rather fearing at one time I should fail to do this. But, through the tender mercy of our gracious Father, who has hitherto supplied my need, and of His riches in Christ Jesus, in a very unexpected way, I am now able to send it as a grateful offering. May His blessing attend it. I am so sorry there is such a debt clogging the Society's work. May

Christian England be aroused to her duty, and divert some of those millions which are now spent on that terrible enemy—strong drink—which is destroying soul and body, and be used for the salvation of souls, to spread the glorious tidings to earth's remotest bounds. I earnestly hope the new plau of personal effort will tend to a deeper personal interest in sending the glad tidings of salvation to the poor benighted ones who are dying without hope. The Lord bless your efforts with great success in the glorious cause of missions." A small silver pencil, from a School-girl, "Who loves mission work, and hopes to become herself a missionary." An old silver watch, from a Blind Widow, who "has the HERALD read to her every month, and greatly delights to hear of the cheering progress of the Saviour's Kingdom." And an old silver coin, from an Old Soldier, who "Earnestly longs that he could do something more to help on the work in heathen lands."

The grateful thanks of the Committee are also given for the following most helpful and timely gifts:—The Treasurer, Mr. W. R. Rickett, £250; Mr. C. E. Webb, for *Congo*, £100; Mr. W. Mathewson, £25; "A Friend," £25; "N. B.," £25; "G. W. R.," £20 9s. 10d.; "A Friend," per Rev. J. H. Atkinson, £20; "Anonymous," Taunton, £20; Mr. T. Penny, £10 10s.; Mr. T. S. Penny, £10 10s.; Mr. and Mrs. Henry Martin, Southsea, £10; Mr. W. S. Churchill, for *Congo*, £10; "A Friend of Foreign Missions," Letham, £10; "Of Thine own have I given Thee," £20.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



T the meeting of the General Committee, on Tuesday, February 19th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. Joseph Angus, M.A., D.D.,

The Minutes of the last meeting were read and confirmed.

The Secretary reported the death of Mr. John Edward Tresidder, of Walworth, one of the Honorary Secretaries of the Sunday School Union, and for many years a most active member of the Mission Committee. A resolution of respectful sympathy with the bereaved relatives was unanimously adopted.

In compliance with a request from the Directors of the London Missionary Society that the Baptist Missionary Society should appoint a delegation of two or three of its members to represent the Baptist Mission at the forthcoming Centenary Convention of the London Missionary Society, to be held from 21st to 27th September, 1895, it was unanimously resolved that the following brethren be requested to attend the various meetings in connection with the Centenary Celebration during the Founders' Week, as representing the Baptist Missionary Society, viz.:—"The Rev. Richard Glover, D.D., of Bristol; the Rev. J. G. Greenhough, M.A., of Leicester, and the General Secretary of the Baptist Missionary Society, Mr. A. H. Baynes."

The Finance Sub-Committee presented a Report on the Receipts and Expenditure of the Society up to January 31st, 1895, exhibiting an increase in the receipts of £1,695, as compared with the same period for 1894; and a decrease in the expenditure of £169. Prolonged deliberation followed as to the financial position of the Society, and the wisest steps to be taken with a view to meeting the present emergency. It was resolved to defer the further consideration of this important question until the March Meeting of the Committee, by which time the Brethren felt they would be in a better position to ascertain the exact financial position of the Mission.

The China Sub-Committee reported that they had had under their consideration letters from the following brethren in China, viz., the Rev. A. G. Jones, of Chow P'ing, dated December 12th; Rev. S. Couling, dated T'sing Chu Fu, December 10th; and extracts from a letter from the Rev. Moir Duncan, M.A., of Shensi, addressed to his brother-in-law, the Rev. T. W. Lister, of Dundee, and dated December 12th. From these communications the Sub-Committee gather that on December 12th considerable uneasiness was felt in T'sing Chu Fu, Shantung, Mr. Couling reporting that robberies were frequent, that bands of lawless people were going from village to village, and committing great excesses, that the city was overflowing with refugees, and that there was a widespread feeling of uneasiness. From Shensi Mr. Moir Duncan reports that he feared that should the Japanese reach Peking, the numerous and powerful secret societies in China would rise in rebellion, expel the foreigners, and use their utmost endeavours to overthrow the present Government. The whole Shensi district was in a very unsettled state, and it was impossible to say what might occur. From Shansi Mr. Farthing reports that the outlook was rather better, that the missionaries were free from personal molestation, and were well treated by the majority of the people, although, of course, it was impossible to say what might happen at any moment. The Sub-Committee reported that their Secretary months ago had sent letters to all the centres of the Mission in China, urging the brethren to take such action as they might deem wisest and best, and assuring them that whatever expense might be involved the Committee would gladly meet any outlay with a view to secure the safety of the missionaries, their wives, and children.

An important Report from the Joint Finance, and India and Ceylon Sub-Committees, was presented relative to the Minutes of the Triennial Conference, Bengal, North-west, and Orissa Missionary Conferences, held in Calcutta from November 21st to 29th, 1894.

With regard to the Rev. R. M. Julian, Pastor of the Circular Road Baptist Church, Calcutta, it was reported that in consequence of the grave illness of Mrs. Julian, it was absolutely imperative that Mrs. Julian should leave for England early in March. Mrs. Julian had been ill for over five months from dysentery; she had taken a voyage to Colombo, but had returned no better, and the doctors united in the judgment that it would be wrong for her to remain in India during another hot season. Mr. and Mrs. Julian therefore had felt compelled to take their passage to England in the P. & O. Steamer *Coromandel*, leaving Calcutta on the 4th March, and due in England

about the second week in April. Mr. Julian also reported the death of their younger daughter from small-pox.

The Committee unanimously passed a resolution of sincere sympathy with Mr. and Mrs. Julian in their sore trials, and gave expression to their earnest hope that a change to England would restore Mrs. Julian to health.

The Western Sub-Committee reported that the health of Rev. Thomas Lewis, of San Salvador, had again failed, and that it was absolutely necessary for him to voyage to a more temperate climate. Mr. Lewis contemplated leaving the Congo for Madeira, and remaining there for a short time to avoid the cold weather in England, and the Committee cordially approved this arrangement.

The request of Mr. Joseph Booth that the Baptist Missionary Society would find a place for his proposed work in Nyassa-land, and make it auxiliary to their larger work, was respectfully declined, and the following resolution adopted:—"That in view of the rapidly extending needs and successes of the Congo Mission, and having regard to the present financial position of the Baptist Missionary Society, the Committee feel they would not be justified in entertaining any proposals for undertaking additional work on the Continent of Africa."

A letter was presented and read from the President and Secretary of the Canadian Baptist Missionary Society, dated Cocanada, India, urging the Baptist Missionary Society to use every effort at their command for the suppression of the opium traffic. Resolved: "That the Baptist Missionary Society have received with much pleasure this communication from their brethren in Cocanada, and heartily sympathise with the desire of the Canadian brethren as expressed in their letter."

The meeting was closed with prayer by the Rev. Charles Williams, of Accrington.

INCIDENT TOLD BY MRS. ROUSE.

(SEE LIFE OF L. M. ROUSE, BY REV. G. H. ROUSE, D.D.)

ON the yellow Ganges strand,
Round the dying, kindred stand,
Bidding her, ere darkness fall,
On her life-long gods to call.

Strange the Brahmin-taught should miss
That one link to doubtful bliss;
All she asks, a last embrace,
And her daughter's loving face.

Hush! She comes, and, bending low,
For the last words soft and low,
On the strain'd ear, clear as bell,
"None but Jesus" faintly fell.

E. R. T.

CONTRIBUTIONS.

From December 13th, 1894, to January 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.	
Aldis, Mrs., Walsall ...	0 10 6
Allgood, Mr. Thos.....	1 0 0
Butterworth, Mr. R. H.	2 2 0
Chester, Mr. W., Aylesbury.....	1 1 0
Cockbill, Miss M.....	0 10 0
Colton, Mr. Richard, Helston.....	5 0 0
Deacon, Mr. Henry ...	1 1 0
Dowson, Mr. J.....	2 2 0
Fearnall, Mr. W.....	1 0 0
Forsyth, Mr. J. S.....	0 10 6
Fraser, Mrs., Bourne-mouth.....	2 2 0
Griggs, Mr. B.....	1 1 0
Hall, Mr. E., Luton ...	0 10 0
Horton, Mr. & Mrs. W. Do., for Congo.....	1 1 0
Hoy, Mr. and Mrs. F.	1 1 0
Irish, Mr. F.....	1 1 0
Moore, Rev. J. H.....	3 0 0
Morrant, Miss S.....	1 0 0
Pennell, Mrs.....	2 2 0
Pewtress, Mr. H. W....	2 2 0
Poole, Miss.....	1 1 0
Do., for Naples.....	0 12 0
Do., for China.....	0 12 0
Do., for Congo.....	0 13 0
Reichel, Mrs.....	1 0 0
Rust, Mrs., Leicester, for <i>Kivond Mission</i>	1 1 0
Salter's, Miss E. K., Bible-class, for support of <i>Nobin Chunder Dutt</i>	4 0 0
Do., for Congo.....	0 7 6
Sayce, Mr. Geo.....	5 0 0
Sharma, Mr. W. J. ...	2 2 0
Do., for <i>W & O</i>	0 10 0
Smith, Rev. Jas.....	1 1 0
Smith, Miss R.....	1 1 0
Starkey, Mr. P. J. ...	1 0 0
Tarring, Mr. and Mrs. C. J.....	5 0 0
Thomas, Mr. F. J.....	0 10 0
Tillotson, Mr. W., Lowestoft.....	0 10 0
Turley, Mr.....	1 0 0
Underwood, Mrs., for <i>Orissa</i>	2 0 0
Ward, Mr. C. W. R., per Mrs. Johnston ...	0 10 0
Whitaker, Mr. Lawrence	1 6 0
White, Rev. F. H.....	1 0 0
Williams, Mr. W. S. ...	0 19 0
Winsford, Mr. and Mrs. Do., for <i>W & O</i>	5 0 0
Under 10s.....	1 1 0
DONATIONS.	
A Friend for <i>Congo</i> ...	2 0 0
Do., for <i>China</i>	2 0 0
Do., for <i>W & O</i>	2 0 0
A Friend for <i>Debt</i>	0 16 8
A Friend of Foreign Missions, Lotham ...	10 0 0
A Friend, per Rev. J. B. Myers.....	1 0 0
Anonymous, A New Year's Thankoffering	10 0 0
Broowood, Rev. T.....	1 0 0

British and Foreign Bible Society, for <i>Bible Women in Orissa</i>	37 10 6
Do., <i>Bible Women, Madaripore</i>	10 0 8
Bushill, Mr. T. W., for <i>Mr. Walker's work, Naples</i>	0 10 0
C. C.....	5 0 0
Cockbill, Miss M. (box)	1 0 0
Cole, Rev. T. J., for <i>Congo</i>	5 0 0
Cole, Mr. W. R., for <i>Congo</i>	1 0 0
Crowe, Mrs. S. C.....	0 10 0
"Daisy Hope".....	1 0 0
French, Mrs., H. (box)	1 10 0
F. W., Cheshire.....	1 0 0
Grove, Mr.....	1 0 0
G. W. R.....	20 9 10
Hackney, Rev. W. M. A.	2 0 0
Haynes, R. & S.....	0 10 0
Hiley, Mr. Lemuel.....	5 0 0
Jones, Mrs., for <i>Texts in Calcutta Tramcars</i>	0 11 0
McLaren, Miss Janet...	0 10 0
Marlin, Mr. and Mrs. Henry, Southsea.....	10 0 0
Meredith, Mr. J. B., for <i>Rev. R. Walker's Naples Special Appeal Defence Fund</i> ...	2 2 0
Paterson, Mr. J.....	5 0 0
Pewtress, Mr. H. W. ...	2 2 0
Proceeds from Sale of Butterflies collected by W. P. B.....	5 0 0
Rees, Mr. D., Llandeloy	25 0 0
Pye, Miss, Chester—Family Contributions	1 3 6
Thankoffering.....	0 12 0
Webb, Mr. C. E., for <i>Congo</i>	100 0 0
Wise, Miss Annie, for <i>Congo</i>	0 10 0
Y. S. G.....	1 1 0
Under 10s.....	3 11 0
Special Donations for <i>Expenses of New Scheme</i> , per the Treasurer—	
Rawlings, Mr. E.....	50 0 0
Olney, Mr. Thos.....	60 0 0
Smith, Mr. J. J., J.P.	50 0 0
Baynes, Mr. A. H. 2)	0 0 0
Mounsey, Mr. E., J.P.	20 0 0
Clarke, Mr. D., J.P.	10 10 0
Payne, Mr. W.....	10 0 0
Penny, Mr. T.....	5 0 0
Penny, Mr. T. S.....	5 0 0
Baynes, Mr. W. W., J.P., D.L.....	5 0 0
Whitley, Mr. Thos.....	5 0 0
Barran, Mr. A.....	5 0 0
LEASOY.	
Smith, the late Mr. Job, of Arnsby, by Messrs. Burgess & Doxter, for <i>Orissa</i>	10 0 0

LONDON AND MIDDLESEX.	
Abbey Road Chapel, for <i>W & O</i>	6 6 0
Arthur Street Sun.-sch., Camberwell Gate ...	3 9 6
Battersea Park Tabernacle, for <i>W & O</i> ...	1 1 0
Bermondsey, Haddon Hall.....	62 2 1
Do., Sunday-sch., for support of <i>Prabhat Chansa Das</i>	20 0 0
Bloomsbury Chapel ...	7 11 8
Do., for <i>W & O</i>	12 1 0
Do., Sunday-sch., for support of <i>Yang Tang Shan under Mr. Harmon</i>	5 0 0
Do., Y. M. B. C.....	1 0 0
Bow, High-street ...	3 1 6
Do., for <i>W & O</i>	1 2 3
Bretford Park Chapel, for <i>W & O</i>	1 3 1
Brixton, Gresham Ch., for <i>W & O</i>	1 0 0
Do., St. Ann's-road Sunday-school.....	0 8 1
Do., Wynne road, for <i>W & O</i>	2 10 0
Do., Sunday-school...	8 17 11
Do., for <i>Barisal-schls.</i>	6 0 0
Brixton-hill, New Park Road, for <i>W & O</i>	3 2 4
Brookley-road Chapel	65 11 6
Do., Sunday-school...	0 2 10
Do., for <i>W & O</i>	3 10 0
Brondesbury.....	3 0 0
Do., for <i>W & O</i>	6 7 0
Camberwell, Cottage-green, for <i>W & U</i>	1 1 0
Do., Denmark-place	13 16 8
Do., Mansion House Chapel.....	0 12 6
Castle-st., Welsh Ch.	3 14 0
Do., for <i>N.P.</i>	4 16 0
Clapton, Downs Chapel	73 0 7
Do., for <i>Congo</i>	93 1 4
Commercial-road Ch.	20 6 7
Dalston Junction.....	4 12 6
Ealing Dean.....	16 5 9
Do., for <i>W & O</i>	2 2 10
Do., Sunday-school...	12 18 1
Do., for <i>N.P.</i>	1 2 3
Enfield.....	29 0 0
Do., for <i>W & O</i>	2 11 4
Forest Gate, Wood-grange.....	6 0 0
Do., for support of <i>Congo boy Mansendi</i>	1 3 3
Fulham, Dawes-road, for <i>W & O</i>	0 12 6
Gunnersbury, for <i>W & O</i>	1 9 3
Hackney, Hamplden Chapel Y.W.B.C.	1 0 0
Do., Y.M.B.C.....	0 12 8
Do., Sunday-school...	4 4 1
Hammersmith, West End Chapel.....	5 5 0
Do., Sunday-school for <i>Boys' School, India</i>	2 10 0
Do., for <i>Girls' Sch., Chiqui</i>	2 10 0

Hampstead, Heath-st.	30	0	0
Do., for <i>W & O</i>	28	0	9
Harringay, Emanuel Chapel Sunday-schl.	0	15	6
Harrow-on-the-Hill	1	15	6
Do., Sunday-school, for support of <i>N.P.</i>			
<i>Prashanna, India</i>	2	10	6
Hayes, Salem, for <i>W & O</i>	0	10	0
Hendon	21	10	6
Highgate-road	46	9	4
Do., for <i>India</i>	5	0	0
Do., for <i>China</i>	6	15	6
Do., for <i>Congo</i>	9	6	2
Do., for support of <i>James Showers</i>	33	0	0
Islington, Cross-street, for <i>W & O</i>	3	15	0
Do., Salters' Hall	3	15	2
Do., for <i>W & O</i>	4	0	0
John-street, Edgware-road, Trinity Chapel	6	3	6
Kilburn, Canterbury-road Sunday-school, for <i>N.P.</i>	0	7	6
Kingsgate-street Sunday-school	2	3	4
Lower Edmonton, for <i>W & O</i>	2	7	6
Metropolitan Tabernacle Sunday-school for <i>Mr. West's work, Congo</i>	6	5	0
New Southgate, Y. M. Evangelical Society	1	5	0
North Finchley	22	13	1
Do., for <i>W & O</i>	2	2	4
Peckham, Melon-road Sunday-school	0	7	6
Do., Park-road Sunday-school, for <i>N.P.</i>			
<i>P. E. C. Ghose, Kholmra</i>	23	0	0
Do., <i>N.T. John Paul, Agra</i>	6	0	0
Do., Rye-lane	14	18	6
Peckham Rye, Barry-road Sunday-school	0	11	10
Putney, Wether-road	5	6	3
Do., for <i>W & O</i>	2	10	0
Regent's Park Chapel	31	7	5
Do., Y.P.S.C.E.	1	1	0
South London Tabernacle for <i>W & O</i>	3	13	0
Spencer-place Sunday-school	2	2	6
Stockwell, for <i>W & O</i>	2	2	2
Do., Sunday-school	12	7	8
Do., for <i>Jana Schools</i>	5	0	0
Twickenham Sunday-school	3	11	9
Do., for <i>G. C. Dutt's School</i>	12	0	0
Do., St. Margaret's Sunday-school	4	12	6
Upper Holloway Sunday-school	12	5	4
Do., Y.P.S.C.E., for support of <i>Binder Nath Sirkar, Dacca</i>	6	0	6
Vauxhall Chapel	3	10	5
Vernon Chapel, for <i>W & O</i>	3	13	8
Victoria Chapel, Wandsworth-road	15	19	0
Do., for <i>W & O</i>	5	2	3
Victoria Docks, Union Chapel, for <i>W & O</i>	0	15	0
Victoria Park, Grove-road Sunday-school	5	0	0
Do., for support of <i>Ram Soonder Dey</i>	20	0	0
Walthamstow, Boundary-road	11	14	7

Walthamstow, Wood-st.	2	1	11
Do., for <i>W & O</i>	1	10	0
Walworth, East-street	3	0	6
Walworth-road Y.W. B.C.	1	0	0
Wandsworth Common, Northcote-road, for <i>W & O</i>	4	8	0
Westbourne Grove Ch. for <i>W & O</i>	2	17	10
West Green	11	0	0
West Kilburn Sunday-school, for <i>Congo</i>	2	1	9
Wood Green, for <i>W & O</i>	3	3	3
Do., Sunday-school, for support of <i>Congo boy</i>	2	10	0
Do., for <i>Bengali Sch.</i>	3	0	2

BEDFORDSHIRE.

Amptill, Union Ch.	3	4	0
Do., for <i>N.P.</i>	0	18	8
Bedford, Mill-street	3	13	0
Leighton Buzzard, Lake-street	15	5	9
Shefford, for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	6	3

BEEKSHIRE.

Beech Hill, for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	3	6
Reading, Balance of Collections at United Week of Prayer	4	15	6
Reading, Carey Chapel	40	12	10
Do., for <i>W & O</i>	5	0	0
Do., for support of <i>Congo boy</i>	5	0	0
Do., King's-road	3	4	6
Sandhurst, for <i>W & O</i>	1	1	0
Sunningdale, Missionary Circle	3	12	9
Wallingford, for <i>W & O</i>	2	12	0
Wokingham, for <i>W & O</i>	3	0	0

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for <i>W & O</i>	1	0	0
Bierton, for <i>W & O</i>	0	7	8
Chesham, Lower Ch., for <i>W & O</i>	2	2	0
Fenny Stratford, for <i>W & O</i>	1	0	0
Long Crendon, for <i>W & O</i>	1	0	0
Princes Risborough, Sunday-school	3	0	0
Quinton, for <i>W & O</i>	0	8	8
Stantonbury, for <i>W & O</i>	0	10	8
Towersey, for <i>W & O</i>	0	4	6
Wendover, for <i>N.P.</i>	0	3	3

CAMBRIDGESHIRE.

Burwell	4	19	10
Do., for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	4	4
Cambridge, St. Andrews-street, for <i>Mr. Sumner's School, Serampore</i>	17	0	0
Caxton, for <i>W & O</i>	0	5	0
Do., for <i>N.P.</i>	1	1	2
Chesterton, for <i>W & O</i>	1	0	0
Cottenham, Old Church, for <i>W & O</i>	1	0	0
Histon, for <i>W & O</i>	0	18	6
Landbeach, for <i>W & O</i>	0	10	0

March, Centenary Ch., for <i>W & O</i>	2	2	0
Melbourne, Y.P.S.C.E., for <i>W & O</i>	0	11	7
Mildenhall, for <i>W & O</i>	0	10	0
Prickwillow, for <i>W & O</i>	0	6	0
Do., for <i>N.P.</i>	1	5	0
Wisbech, Ely-place, for <i>W & O</i>	1	1	0

CHESHIRE.

Audlem, for <i>W & O</i>	0	4	0
Chester, Grosvenor-park	4	5	5
Macclesfield, St. George's-st., for <i>W & O</i>	0	10	0
Onston	14	8	0
Poynton	8	2	6
Do., for <i>W & O</i>	0	7	6

CORNWALL.

Launceston, for <i>N.P.</i>	1	3	4
Penzance, for <i>W & O</i>	1	0	0
Truro	3	16	6

DEBYSHIRE.

Belper, for <i>W & O</i>	0	10	0
Duffield, for <i>W & O</i>	1	0	0
Ilkington, Queen-street, for <i>W & O</i>	0	5	4
Measham, for <i>W & O</i>	0	19	0
Riddings, Sunday-sch.	3	12	2
Sawley, for <i>W & O</i>	0	7	6
Swanwick, for <i>W & O</i>	0	12	0

DEVONSHIRE.

Bovey Tracey, for <i>W & O</i>	0	5	0
Do., for <i>N.P.</i>	0	11	0
Bradinch, for <i>W & O</i>	2	7	2
Brixham, for <i>W & O</i>	0	10	6
Cullompton, for <i>W & O</i>	0	10	0
Dartmouth	7	13	8
Do., for <i>W & O</i>	0	15	0
Devonport, Morice-sq.	3	15	0
Fritchlestock	5	0	0
Hatherleigh	1	5	9
Do., for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	0	5	0
Ilfracombe, Sunday-school	4	9	11
Kingsbridge, for <i>W & O</i>	1	16	0
Do., for <i>Debt</i>	1	10	0
Moretonhampstead, for <i>W & O</i>	0	6	0
Do., Sunday-school, for <i>N.P.</i>	0	8	4
Okehampton, for <i>W & O</i>	0	10	0
Paignton	2	0	0
Do., for <i>W & O</i>	0	19	0
Do., for <i>N.P.</i>	1	1	0
Plymouth, Mutley Ch.	23	8	4
Swimbridge, for <i>W & O</i>	0	10	0
Totnes, for <i>W & O</i>	2	2	5
Yarcombe	0	5	0
Do., for <i>N.P.</i>	1	4	0

DORSETSHIRE.

Buckland Newton, for <i>N.P.</i>	1	0	0
Dorchester	2	5	1
Do., for <i>Mr. Wall's work, Romes</i>	1	0	0
Do., for <i>W & O</i>	0	14	9
Henley, for <i>W & O</i>	0	6	6
Iwerne Minster	2	18	8

Poolo	11	1	11
Do., for <i>W & O</i>	1	8	8
Do., for <i>N P</i>	5	0	0
Upper Parkstone Tabernacle, for <i>W & O</i>	0	8	0
Weymouth and Putton, Proceeds of Lecture	0	7	0
Wimborne, for <i>W & O</i>	0	10	0

DURHAM.

Gateshead, Durham-road, for <i>W & O</i>	1	11	9
Jarrow, Grange-road, for <i>W & O</i>	1	10	0
Do., for <i>N P</i>	0	8	6
Middleton-in-Teesdale for <i>W & O</i>	0	6	5
Do., for <i>N P</i>	1	7	7
Stockton-on-Tees, Wellington-street	7	14	1
Do., Sunday-school	5	12	0
Sunderland	0	17	6
Do., for <i>N P</i>	0	2	6
Do., Lindsay-road Sunday-school	2	0	0
Wolsingham, for <i>W & O</i>	0	5	0

ESSEX.

Blackmore, for <i>N P</i> ..	0	3	0
Earls Colne, for <i>W & O</i> ..	1	0	0
Halstead, North-street, for <i>W & O</i> ..	1	5	0
Harlow, for <i>W & O</i> ..	2	0	0
Ilford, for <i>W & O</i> ..	1	0	0
Leytonstone Sun.-sch. Southend, Clarence-road Sunday-schl. Do., Tabernacle, for <i>W & O</i> ..	15	1	10
Do., Tabernacle, for <i>W & O</i> ..	1	5	6
Do., for <i>N P</i> ..	1	9	6
Saffron Walden ..	3	3	0
Theydon Bos, for <i>N P</i> ..	0	4	0

GLOUCESTERSHIRE.

Arlington, for <i>W & O</i> ..	0	12	0
Blockley ..	7	2	3
Cheltenham, Canbury Sunday-school, for <i>N P</i> ..	1	3	2
Chipping Sodbury ..	6	18	6
Cirencester, for <i>W & O</i> ..	1	10	0
Do., Sunday-school, for <i>N P</i> ..	5	1	2
Kingsstanley, for <i>W & O</i> ..	0	10	0
Do., for <i>N P</i> ..	1	15	0
Naunton and Guiting, for <i>N P</i> ..	0	17	0
Nupend, for <i>W & O</i> ..	0	5	0
Stow-on-the-Wold, for <i>W & O</i> ..	1	10	0

HAMPSHIRE.

Andover	20	12	4
Beaulieu	1	4	0
Do., for <i>N P</i> ..	1	9	0
Blackfield Common, for <i>W & O</i> ..	0	5	0
Do., for <i>N P</i> ..	1	5	0
Boscombe, for <i>W & O</i> ..	2	10	0
Do., Sunday-school, for <i>N P</i> ..	1	17	4
Bournemouth, Lansdowne Chapel, for <i>W & O</i> ..	3	3	4
Do., Westbourne Tabernacle ..	17	0	0
Do., Prayer Union, for support of Mr. Hale, India	26	3	3

Brockenhurst	0	12	0
Christchurch, for <i>W & O</i> ..	0	8	0
Cosham, for <i>W & O</i> ..	0	5	0
Eastleigh, for <i>W & O</i> ..	0	8	0
Do., for <i>N P</i> ..	0	6	6
Fleet, for <i>W & O</i> ..	1	6	0
Mottisfont	4	10	2
Poulner, for <i>W & O</i> ..	0	6	6
Do., for <i>N P</i> ..	1	8	8
Southampton, Carlton Chapel, for <i>W & O</i> ..	1	5	0
Southsea, Elm Grove, for <i>W & O</i> ..	5	0	0
Sway, for <i>N P</i> ..	1	7	0

ISLE OF WIGHT.

Ryde, George-street ..	8	8	1
Do., for <i>W & O</i> ..	3	12	0
Do., Sunday-school ..	10	0	0
Do., Park-road Sunday-school ..	3	7	0

HEREFORDSHIRE.

Ross, for <i>W & O</i>	1	4	0
----------------------------------	---	---	---

HERTFORDSHIRE.

Abbotts Langley, for <i>W & O</i> ..	0	7	0
Barnet Tabernacle ..	3	12	0
Do., for <i>China</i> ..	1	0	0
Do., for <i>Congo</i> ..	0	10	0
Do., for <i>N P</i> ..	0	8	2
Hitchin, Walsworth-rd. Do., for <i>W & O</i> ..	0	2	9
Do., for <i>W & O</i> ..	0	10	2
Hunton Bridge, for <i>W & O</i> ..	0	5	2
Do., for <i>N P</i> ..	0	8	10
King's Langley, for <i>W & O</i> ..	0	4	0
Do., for <i>N P</i> ..	0	17	6
Northchurch, for <i>W & O</i> ..	0	16	0
Rickmansworth, for <i>W & O</i> ..	2	1	2
Do., for <i>N P</i> ..	1	5	3
Tring, New Mill, for <i>W & O</i> ..	1	5	6
St Albans, Dagnall-st ..	16	18	10
Do., for <i>W & O</i> ..	4	15	10
Do., for <i>N P</i> ..	3	5	2
Watford, Beechen-grove ..	45	0	0
Do., Y.P. Missionary Association ..	5	0	0
Do., for support of <i>Congo boy, Veza, at San Salvador</i> ..	5	0	0
Do., for support of <i>Hari Ram's daughter Dhanwanti, Agra</i> ..	4	0	0
Do., for <i>China Medical Mission</i> ..	1	0	0

HUNTINGDONSHIRE.

Godmanchester, Sun. School	0	10	6
----------------------------------	---	----	---

KENT.

Ashford, Sunday-sch., for <i>N P</i> ..	2	8	10
Beckenham, Elm-road ..	52	2	1
Do., for <i>W & O</i> ..	4	3	2
Bessell's-green, for <i>W & O</i> ..	1	5	1
Do., for <i>N P</i> ..	3	10	11

Bexley Heath, Trinity Ch. Sunday-school ..	6	0	0
Bromley, for <i>W & O</i> ..	0	15	0
Do., Sunday-school ..	4	10	0
Canterbury ..	43	2	0
Catford Hill ..	16	5	10
Dartford, Highfield-rd. Do., Sunday-school ..	2	17	6
Do., for <i>N P</i> ..	1	19	5
Deal, for <i>W & O</i> ..	3	0	0
Faversham ..	0	10	0
Foots Cray ..	15	0	0
Do., Sunday-school, per Mr. John R. Creasey ..	7	2	0
Forest Hill, Sydenham Chapel ..	8	16	10
Do., for <i>Congo</i> ..	0	13	6
Hawkhurst Sunday-school ..	0	16	6
Kingsdown, Sunday-school, for <i>N P</i> ..	1	12	2
Lee, High-road, for <i>W & O</i> ..	3	0	0
Do., Missionary Association, for <i>Indian Schools</i> ..	6	0	0
Do., for <i>China Schools</i> ..	1	1	0
Do., for <i>Congo</i> ..	0	10	0
New Brompton, Sunday-school ..	0	18	8
Pembury, Union Ch., for <i>W & O</i> ..	0	11	6
Ramsgate, Ellington Chapel ..	7	15	3
Do., for support of <i>Congo Boy, Mbamba, at San Salvador</i> ..	5	0	0
Rochester ..	14	0	9
Do., for <i>N P</i> ..	2	13	3
Sandhurst, for <i>W & O</i> ..	1	12	6
Do., for <i>N P</i> ..	1	19	0
Shooter's Hill Road Sunday-school ..	31	0	7
Sevenoaks, for <i>W & O</i> ..	1	10	6
Sidecup, for <i>W & O</i> ..	1	7	1
Sittingbourne Y.P.S.C.E. for <i>Shantung Mission</i> ..	2	0	0
Smarden, for <i>W & O</i> ..	0	3	0
Tonbridge ..	15	6	9
Do., for <i>W & O</i> ..	1	2	10
Do., for <i>N P</i> ..	2	5	5
Tunbridge Wells ..	2	2	0
Do., for <i>W & O</i> ..	2	2	0
Uphill, nr Folkestone, Men's Bible Class, for <i>Congo</i> ..	1	8	2
Whitstable ..	3	1	0
Woolwich, Parson's-hill Sunday-school ..	1	10	0

LANCASHIRE.

Bacup, Doals	0	15	0
Do., Irwell-ter, for <i>W & O</i> ..	1	0	0
Do., for <i>N P</i> ..	0	16	7
Blackburn, for <i>W & O</i> ..	1	13	11
Blackpool, for <i>W & O</i> ..	1	18	0
Bootle, Brasenose-rd Sunday-sch, for <i>N P</i> ..	0	12	6
Burnley, Ebenezer ..	0	6	0
Do., for <i>W & O</i> ..	1	0	0
Clayton-le-Moors, for <i>W & O</i> ..	1	0	0
Clitheroe ..	2	7	10
Do., for <i>W & O</i> ..	0	4	6
Do., for <i>N P</i> ..	2	14	4
Cloughfold, for <i>W & O</i> ..	1	13	3
Garston Tabernacle ..	4	1	6
Do., for <i>W & O</i> ..	0	8	6
Goodshaw ..	9	17	0
Do., for <i>W & O</i> ..	1	5	0

Haslingden, Trinity Ch., for <i>W & O</i>	2 0 0
Hollinwood, Beulah, for <i>W & O</i>	0 12 0
Hurstwood, for <i>N P</i>	3 13 5
Lancaster, for <i>W & O</i>	4 2 10
Liverpool Auxiliary—	
Liverpool, Fabius Chapel, for <i>W & O</i>	1 2 0
Do, Pembroke Ch., for <i>W & O</i>	2 7 7
Do., Prince's Gate	0 10 0
Do., Richmond Ch.	20 0 0
Do., Toxteth Tab. Sch.	150 0 0
Do., Birkenhead, Grange-rd. Sun-school	2 17 5
Do., Welsh Chapel, for <i>W & O</i>	0 6 0
Do., for <i>N P</i>	4 0 4
Do., Egremont	11 9 2
Do., do., for <i>W & O</i>	1 18 2
Do., Seacombe Welsh Ch. Sun-school, for <i>N P</i>	0 11 11
Manchester Auxiliary—	
Manchester, Union Ch., Oxford-road	123 18 1
Do., for <i>Congo</i>	10 0 0
Do., for <i>W & O</i>	19 16 10
Do., Coupland-st.	1 18 6
Do., Gorton C.owes-st.	1 9 8
Do., do., United Schools	2 17 8
Do., Wellington-street	2 8 1
Do., for <i>W & O</i>	1 0 6
Do., Sunday-school	4 12 11
Do., Longsight, Slade-lane	3 5 2
Do., Sunday-school	8 8 4
Do., Lower Broughton, for <i>W & O</i>	0 14 0
Do., Eccles	10 15 3
Do., for <i>W & O</i>	2 10 0
Do., Openshaw	0 12 11
Do., Pendleton	5 10 10
Do., Juv. Miss. Soc.	1 9 7
Do., Salford, Great George-street, for <i>W & O</i>	2 2 5
	203 10 9
Less Aux. expenses	5 2 10
	198 7 11
Oldham, King-street	16 1 8
Do., for <i>W & O</i>	4 0 3
Morecambe, Sion	3 6 10
Do., for <i>W & O</i>	0 9 4
Ogden	9 0 0
Oldham, King-street	22 1 4
Do., for <i>W & O</i>	4 0 3
Ramsbottom	32 12 5
Do., for <i>W & O</i>	2 15 7
Do., for <i>Bengali sch.</i>	6 0 0
Do., for <i>Debt</i>	1 0 0
Do., for <i>N P</i>	0 10 0
Rawtenstall	3 13 0
Do., for <i>W & O</i>	0 16 0
Do., for <i>N P</i>	0 18 1
Rochdale, West-street, for <i>W & O</i>	10 18 5
Sabden, for <i>N P</i>	4 13 4
St. Helen's Jubilee Ch.	0 13 4
Do., for <i>W & O</i>	0 10 0
Southport Tabernacle	1 0 0
Do., for <i>W & O</i>	3 0 0
Do., S-sch. for <i>N P</i>	1 6 9
Do., Hoghton-street	60 6 1
Do., for <i>W & O</i>	5 0 0

Widnes	1 0 7
Do., for <i>Congo</i>	0 2 6
Do., for <i>N P</i>	0 7 7
Wigan, Scarisbrick-st	9 14 6
Do., for <i>W & O</i>	1 4 6

LEICESTERSHIRE.

Arnesby, for <i>W & O</i>	1 0 0
Blaby and Whetstone for <i>W & O</i>	1 19 6
Coalville, Ebenezer, for <i>W & O</i>	0 10 6
Do., London-rd.	7 4 3
Hinckley, for <i>W & O</i>	0 5 0
Leicester, Carley-st.	27 3 9
Do., for <i>W & O</i>	1 3 0
Do., Friar-lane, for <i>W & O</i>	2 0 0
Do., Melbourne Hall, for <i>W & O</i>	3 0 0
Loughborough, Baxter Gate, Sunday-school, for <i>N P</i>	0 5 0
Market Harborough, Sun-school, for <i>N P</i>	0 12 4
Melton Mowbray, Sun-school, for <i>N P</i>	2 5 0
Monks Kirby and Pailton, for <i>W & O</i>	0 12 3
Oadby	4 5 9
Do., for <i>W & O</i>	0 14 7
Woodhouse Eaves	7 0 0
Do., for <i>W & O</i>	0 7 0

LINCOLNSHIRE.

Bourne	3 2 0
Do., for <i>W & O</i>	1 10 0
Gosberton, for <i>W & O</i>	0 5 0
Grimby, New Clew, Sunday-school	2 9 0
Do., Zion Chapel, for <i>W & O</i>	1 13 9
Kirton Lindsey, for <i>W & O</i>	0 9 8
Long Sutton, for <i>W & O</i>	0 8 0

NORFOLK.

Buxton	0 12 0
Costessey	1 10 0
Do., for <i>N P</i>	0 14 6
Diss, for <i>N P</i>	0 11 9
Drayton	0 13 3
East Dereham	8 1 0
Do., for <i>W & O</i>	1 5 0
Fakenham, for <i>N P</i>	0 10 8
Felthorpe	2 0 0
King's Lynn, Stepney Chapel, for <i>W & O</i>	2 10 0
Do., Sunday-school	4 9 0
Norwich, Unthanks-rd for <i>W & O</i>	2 2 0
Ringland	0 6 9
Shelfanger, for <i>W & O</i>	0 10 0

NORTHAMPTONSHIRE.

Blisworth, for <i>N P</i>	1 12 6
Braunston, for <i>N P</i>	0 18 8
Denton	1 15 2
Desborough, for <i>W & O</i>	0 8 0
Ecton, for <i>N P</i>	1 0 0
Far Cotton, for <i>W & O</i>	0 10 0
Kettering, Nelson-st, for <i>W & O</i>	0 10 8
Kings Sutton, for <i>N P</i>	0 9 6
Kislingbury, for <i>W & O</i>	0 8 0
Moulton & Pitsford	3 2 6
Do., for <i>W & O</i>	1 0 0

Northampton, College-street	16 10 11
Do., for <i>W & O</i>	12 8 9
Do., Grafton-street	0 18 4
Do., for <i>W & O</i>	0 10 0
Do., Mount Pleasant	5 11 8
Do., Princes-street	13 13 11
Ringstead Sun-school, for <i>N P</i>	0 10 0
Stanwick, for <i>W & O</i>	0 4 0
West Haddon Sunday-school, for <i>N P</i>	0 8 8
Wollaston Sun-school, for <i>N P</i>	0 15 0
Woodford Sunday-sch.	0 15 0
	64 7 3
Less Auxiliary expenses	0 16 2
	C3 11 1

NORTHUMBERLAND.

Fenwicksteads, for <i>Congo</i>	5 4 0
Newcastle-on-Tyne, Rye Hill	1 4 6
Do., for <i>W & O</i>	1 16 6
Do., Sunday-school	1 0 2
Do., Jesmond, for <i>W & O</i>	3 0 0
Do., Westgate-rd, for <i>W & O</i>	4 2 10
Do., Heaton, for <i>W & O</i>	0 10 0

NOTTINGHAMSHIRE.

East Kirkby, for <i>W & O</i>	0 10 0
Kirkby Woodhouse, for <i>W & O</i>	0 10 0
Mansfield, for <i>N P</i>	0 12 6
Nottingham, Broad-st, for <i>W & O</i>	2 10 0
Do., Derby-rd	23 8 9
Do., Juvenile Auxly.	8 0 0
Do., George-st	7 7 2
Do., Juvenile Auxly.	13 4 1
Do., Mansfield-road, for <i>W & O</i>	2 2 0
Southwell	2 1 0
Do., for <i>W & O</i>	0 13 3
Do., for <i>N P</i>	1 13 5

OXFORDSHIRE.

Chipping Norton, for <i>W & O</i>	1 15 0
Henley-on-Thames	4 13 6
Do., for <i>W & O</i>	0 13 0
Hook Norton	5 11 8
Do., for <i>W & O</i>	0 15 0
Do., for <i>N P</i>	0 9 4
Little Tew, for <i>W & O</i>	0 11 0

RUTLANDSHIRE.

Morcott and Barrowden, for <i>W & O</i>	0 10 0
Oakham and Langham, for <i>W & O</i>	1 4 3

SHERBORNESHIRE.

Dawley	4 14 0
Wellington, Senior Y.P.S.C.W., for <i>Congo</i>	0 15 0

SOMERSETSHIRE.	
Bath, Bethesda, for	
<i>Congo</i>	0 2 6
Bristol Auxiliary, per	
Mr G. M. Carlile,	
Treasurer	02 17 2
Do., for <i>W & O</i>	13 19 2
Boroughbridge	14 7 0
Do., for <i>W & O</i>	0 5 6
Cheeddar	0 6 0
Do., for <i>W & O</i>	0 15 0
Do., for <i>Congo</i>	0 6 0
Fivehead, for <i>N P</i>	0 5 8
Pill, for <i>W & O</i>	0 17 8
Shirehampton, for <i>W</i>	
& <i>O</i>	0 7 0
Taunton, Albemarle Ch.	6 7 5
Do., Silver-street	64 11 0
Do., for <i>W & O</i>	2 2 0
Do., for <i>N P</i>	0 8 1
Wntchet, for <i>W & O</i>	1 10 0
Do. Sun.-s., for <i>N P</i>	1 7 6
Wells, for <i>W & O</i>	0 1 0
Weston-super-Mare,	
Bristol-rd., for <i>W & O</i>	2 2 0
STAFFORDSHIRE.	
Burslem, for <i>N P</i>	1 2 6
Burton-on-Trent Tab.	7 9 6
Cnadsmoor	0 7 3
Walsall, Stafford-street	30 6 9
Do., for <i>W & O</i>	1 1 0
SUFFOLK.	
Aldeburgh, Union Ch.,	
for <i>W & O</i>	0 8 0
Ipswich, Burlington Ch.	21 16 4
Lowestoft	24 5 10
Do., for <i>W & O</i>	1 5 7
Rattlesden, for <i>W & O</i>	2 11 9
SURREY.	
Croydon Memorial Hall	
Sunday-school	1 16 0
Croydon, West, for	
<i>W & O</i>	6 0 0
Do., Ladies' Assocn.	5 9 7
Do., Juvenile Auxiliary,	
for <i>West Croydon School, Delhi</i>	12 0 0
Do., for support of	
<i>Congo boy</i>	10 0 0
Dulwich, Lordship-lane,	
for <i>W & O</i>	1 1 0
New Malden, Friends	
at Congl Church	6 6 0
Penge Tabernacle Sun-	
day-school	23 17 0
Do., for support of	
<i>Congo boy</i>	5 0 0
Redhill	2 1 0
Do., for <i>W & O</i>	7 17 10
Do., for <i>N P Babu</i>	
<i>Hararando Mondol, at Kungpore</i>	10 0 0
Do., for <i>N P</i>	8 18 11
South Norwood	1 18 5
Do., Sunday-school	6 7 0
Strentham, Lewin-rd.,	
for <i>W & O</i>	1 2 7
Do., Girls' Home Class,	
for <i>India</i>	2 1 6
Do., Sunday-school,	
for support of <i>N P</i>	
<i>Kopil Eshwera</i>	
<i>Das, Cuttack</i>	10 0 0
Thornton Heath, for	
<i>W & O</i>	0 10 6

Upper Norwood, for	
<i>W & O</i>	4 0 0
West Norwood, Gospy-	
road Sunday-school,	
for <i>N P</i>	0 12 4
Wimbledon, Queen's-rd	2 9 8
Do., Sunday-school,	
for <i>N P</i>	1 6 7
Woking	20 0 0
Yorktown, for <i>N P</i>	1 12 0
Do., for <i>W & O</i>	0 15 3
S SSEX.	
Brighton, Holland-rd.,	
for <i>W & O</i>	5 7 0
Burge-s-hill, for <i>W & O</i>	0 10 6
Cuckfield	0 10 0
Eastbourne, for <i>W & O</i>	4 1 0
Henfield	0 10 0
Do., for <i>W & O</i>	0 5 0
Shoreham	5 0 0
St Leonards-on-Sea	2 7 0
WARWICKSHIRE.	
Attleborough, for <i>W & O</i>	0 10 6
Birmingham Auxiliary,	
per Mr Thomas	
Adams, Treasurer	140 12 6
Do., Clark-st, Adult	
School Class 9	0 12 0
Do., Erdington, Men's	
Bible Class, for	
support of <i>two</i>	
<i>Chinese Evan-</i>	
<i>gelist</i> s	9 0 0
Coventry, Gosford-st.	0 7 6
Do., for <i>W & O</i>	0 10 6
Nuneaton, for <i>W & O</i>	0 10 0
Stratford-on-Avon, for	
<i>W & O</i>	2 16 0
Studley, for <i>W & O</i>	0 11 0
WILTSHIRE.	
Calne, for <i>W & O</i>	2 10 0
Do., for <i>N P</i>	2 7 3
Chippenhams, Station-	
hill, for <i>W & O</i>	0 14 3
Devizes, for <i>W & O</i>	1 7 6
Swindon, for <i>W & O</i>	2 4 6
Trowbridge, Back-st.	5 0 0
Do., for <i>W & O</i>	5 0 0
Warminster, for <i>W & O</i>	1 10 0
Westbury, West End,	
for <i>W & O</i>	1 5 0
WORCESTERSHIRE.	
Droitwich, for <i>W & O</i>	0 6 0
Evesham	8 6 5
Do., for <i>W & O</i>	1 10 0
King's Norton, for <i>N P</i>	0 11 0
Redditch	0 12 0
Shipston-on-Stour, S.S.,	
for <i>N P</i>	0 10 5
Worcester, Young Peo-	
ple's Meeting	0 4 0
YORKSHIRE.	
Armley, for <i>W & O</i>	0 12 7
Barnsley, Parker-st,	
for <i>W & O</i>	6 4
Do., St. field-rd.	20 7 0
Do., for <i>W & O</i>	1 17 6
Bradford, Allerton	
Bethel, for <i>W & O</i>	0 8 0
Do., Central Ch.	11 9 0
Do., for support of	
<i>Orphan Girl, Cut-</i>	
<i>tack</i>	3 0 0

Bradford, Infirmary-st.,	
for <i>W & O</i>	0 15 0
Do., Tetley-street	11 3 7
Do., Westgate, for	
<i>W & O</i>	7 10 0
Cowling Hill, for <i>W & O</i>	0 4 6
Do., for <i>N P</i>	1 12 10
Denholme, for <i>W & O</i>	0 4 0
Duncaster, Sun.-school	0 8 6
Farsley, for <i>W & O</i>	4 0 0
Guiseley, for <i>W & O</i>	0 10 0
Halifax United, Com-	
munion Service, for	
<i>W & O</i>	7 0 0
Do., Trinity-road	3 1 0
Do., Sunday-school	4 4 3
Hebden Bridge, for	
<i>W & O</i>	4 0 0
Heptonstall Slack, for	
<i>W & O</i>	1 1 0
Do., Sunday-school,	
for <i>N P</i>	1 7 9
Hull, George-street, for	
<i>W & O</i>	0 1 0
Do., for <i>N P</i>	0 18 4
Idle, Sunday-school	0 10 6
Leeds, South Parade	52 12 6
Lineholme, for <i>W & O</i>	0 8 0
Lindley, Oakes Chapel,	
for <i>W & O</i>	1 12 0
Long Preston Sunday-	
sch., for <i>N P</i>	0 18 6
Lydgate, for <i>W & O</i>	0 11 0
Morley, for <i>W & O</i>	0 15 0
Polemoor, for <i>W & O</i>	0 10 0
Rishworth, for <i>W & O</i>	1 9 6
Do., for <i>N P</i>	1 8 6
Rotherham	5 17 0
Do., for <i>N P</i>	1 0 6
Do., for support of	
<i>Congo boy</i>	3 15 0
Scarborough, Abem-	
marle, for <i>W & O</i>	2 0 0
Do., for <i>N P</i>	0 3 0
Sheffield, Cemetery-rd.	53 3 10
Do., for <i>W & O</i>	2 2 0
Do., Glossop road	65 10 4
Do., Hillsboro'	4 3 1
Do., Postmahon	10 7 1
Do., Townhead-street	8 9 6
Do., for <i>W & O</i>	2 0 0
Do., Walkley	2 4 0
Do., for <i>W & O</i>	0 10 0
Skipton, Belmont Ch.	2 7 10
Do., for <i>W & O</i>	0 12 2
South Bank, Sun.-sch.	1 14 4
Do., for <i>N P</i>	0 19 10
Sowerby Bridge	1 10 7
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 9 9
Staincliffe, for <i>W & O</i>	0 9 0
Sutton-in-Craven, for	
<i>W & O</i>	1 15 0
NORTH WALES.	
CARNARVONSHIRE.	
Glanvddon, for <i>N P</i>	0 7 8
Portmadoc, Berea Ch.	0 12 6
DANBIGHSHIRE.	
Cefn Mawr, Zion, for	
<i>N P</i>	0 10 3
Llangollen, English	
Chapel, for <i>W & O</i>	0 5 0
Moss, for <i>N P</i>	0 13 0
Wrexham, Chester-st	7 7 0
MERTONETHSHIRE.	
Trawsfnydyl, for	
<i>W & O</i>	0 10 0

[THE MISSIONARY HERALD,
APRIL 1, 1895.



BOOBO NATIVE SCHOLARS.—(From a Photograph.)

[APRIL 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

AN IMPORTANT COMMUNICATION.



VERY important communication has just been forwarded to the pastors of our churches. We have received several letters of inquiry as to the steps proposed to be taken with a view to the removal of the debt of last year and the prevention of a further debt at the close of the present financial year, ending nominally on the 31st of March. Reports have reached us bearing testimony to the earnestness with which, at the suggestion of the Committee, special prayer has been offered throughout the churches on behalf of the needs of the Mission. These reports encourage the belief that there are very many friends who are now waiting for an opportunity to present at this time of urgency their free-will offerings to the Lord.

We respectfully and fervently commend the course suggested to the sympathy of the churches.

The following is the communication referred to :—

“BAPTIST MISSIONARY SOCIETY.

“19, Farnival Street, Holborn, London,

“March 26th, 1895.

“DEAR FRIEND,—We recently forwarded you a resolution of the Committee of the Baptist Missionary Society suggesting that, in view of the serious crisis existing in the finances of the Mission, Sunday, February 24th, should be observed as a day for special prayer. The Committee have been much encouraged by the hearty and widespread response to their suggestion, churches all over the United Kingdom, with one heart and mind, joining in the concert of prayer.

“Finding a feeling extensively prevalent that it would be appropriate and right to afford those who have thus united in prayer an opportunity to lay

their gifts upon God's altar, the following resolution was unanimously agreed to by the Committee at its meeting held last Tuesday, the 19th inst. :—

“ That the Committee, recognising that concert in prayer prepares the way for and should be followed by concerted action, venture to make to their brethren, the pastors, and officers of Baptist churches in the United Kingdom the following suggestions :—

“ That as any effective plan must meet the entire present financial difficulty of the Society—that is, extinguish the debt of £14,183 8s. 10d. of last year, and prevent the creation of a nearly similar debt on the operations of the current year—they intimate :—

“ (a) That in regard to the extinction of last year's debt they are prepared to move, at the Annual Members' Meeting in April, a resolution sanctioning the withdrawal of the unpledged surplus, contributed to the Centenary Fund for this purpose, in the confident hope that the churches, on their part, will, by generous gifts, prevent the recurrence of debt at the end of this financial year, which will be reached in the course of a few days.

“ (b) And for this most desirable object they respectfully and earnestly urge that on some early date in April, before the Spring Meetings of the Society, the pastors of our churches should sit in their vestries, or elsewhere, as may be most convenient, to afford a special opportunity to members of their congregations to make free-will offerings, for the purpose of preventing a deficit on the current year; these offerings to be promptly remitted to the Mission House *some time before the date of the Annual Meetings, which begin with the Introductory Prayer Meeting on Thursday, the 18th of April.*

“ (c) And, further, that an appeal be made to the young men and women in our Churches to meet and confer together as to what part they can take in promoting the double object of freeing the Society from debt, and also of increasing its regular income.’

“ We most earnestly trust you will be willing to comply with this proposal. We think the method by which it is thus hoped to meet the deficit remaining, after the application of the unappropriated surplus of the Centenary Fund, since it does not involve any special Sunday collection, or personal canvassing for subscriptions, will commend itself to your judgment. We ask you, therefore, kindly to arrange a given day when you yourself will meet in the way suggested those friends, who being desirous to come to ‘ the help of the Lord ’ at such a time may present their offerings.

“ Feeling assured you will sympathise with us in the desire to begin the New Missionary Year quite free from an embarrassing debt, and believing this desirable end can be attained if all our pastors of churches will heartily co-operate with us,

“ We are, Yours in the Gospel of Jesus Christ,

“ WM. R. RICKETT, *Treasurer.*

“ ALFRED HENRY BAYNES, *General Secretary.*

“ JOHN BROWN MYERS, *Association Secretary.*”

MISSIONARY ANNIVERSARY SERVICES, 1895.

THURSDAY MORNING, APRIL 18TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. W. LANDELS, D.D., of Edinburgh, will preside and deliver an Address.

Service to commence at Half-past Ten o'clock.

THURSDAY AFTERNOON, APRIL 18TH.

THE ZENANA MISSION IN INDIA AND CHINA
ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN,

At Half-past Twelve o'clock,

The President, Mrs. W. R. RICKETT, in the Chair.

Business: To approve the Constitution; receive the Balance-Sheet and Report; and elect Officers and Committee for the ensuing year.

NOTE.—All Annual Subscribers of 5s. and upwards, Donors of £5, and Pastors of Churches making Collections during the current year for the Mission, are, as Members, entitled to attend and vote.

FRIDAY EVENING, APRIL 19TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

ANNUAL MEETING

Will be held in the

LIBRARY OF THE MISSION HOUSE, 19, FURNIVAL STREET.

H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, President, will take the Chair at Seven o'clock.

Speakers: Mrs. WILLIAMSON, of Barisal; Revs. W. W. HOULDSWORTH, of Mysore (W.M.S.); PHILLIP DAVIES, B.A., of Congo.

Ladies specially invited.

SUNDAY, APRIL 21ST.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE
METROPOLIS.

For particulars see following pages.

LORD'S DAY, APRIL 21st.
BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Acton, Church Road	Rev. L. G. Carter ...	Rev. L. G. Carter.
Addlestone ... ..	... .. Collections	April 14th.
Alperton ... ..	... .. Collections	later.
Balham	Rev. G. Freeman ...	Rev. G. Freeman.
Barking Tabernacle ... ..	... .. Collections	April 7th.
Barnes ... ..	... .. Collections	later.
Barnet, New	Rev. J. J. Fuller ...	Rev. R. F. Handford.
Battersea, York Road	Rev. J. H. Atkinson	Rev. Carey Bonner.
Battersea Park Tabernacle	Rev. W. Stott ...	Rev. W. Stott.
Beckenham	Rev. G. Short, B.A.	Rev. G. Short, B.A.
Belle Isle ... ..	... .. Collections	April 28th.
Belvedere	Rev. G. Charlesworth	Rev. G. Charlesworth.
Bermondsey, Drummond Road	Rev. W. A. Hobbs ...	Rev. H. Hardin.
Bethnal Green Road	Rev. W. H. Smith ...	Rev. W. H. Smith.
Bexley Heath	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. G. D. Evans ...	Rev. W. A. Wills, [M.A.]
Bloomsbury	Rev. R. D. Darby ...	Rev. J. G. Greenhough,
" Meard Street ... ..	... .. Collections	April 7th. [B.A.]
Borough Road... ..	Rev. W. Hill ...	Rev. W. V. Robinson,
Bow, East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
" High Street	Rev. Levi Palmer ...	Rev. Levi Palmer.
Brentford	Rev. Colin Chrystal	Rev. Colin Chrystal.
Brixton, Gresham Ch.... ..	... .. Collections	April 14th.
" Solon Road ... ..	... .. Collections	later.
" Wynne Road	Rev. J. P. Williams	Rev. J. P. Williams.
Brixton Hill, New Park Road	Rev. W. Emery ...	Rev. A. M. Nickalls.
" " Raleigh Park	Rev. F. Carter ...	Rev. F. Carter.
Brockley Road... ..	Rev. T. M. Morris ...	Rev. T. M. Morris.
Brompton, Onslow Ch.	Rev. J. J. Hargreaves	Rev. J. J. Hargreaves.
Bromley, Park Road	[B.A., B.D.]	
Brondesbury	Rev. W. E. Blomfield,	Rev. R. Lewis.
Camberwell, Cottage Green	Rev. H. F. Gower ...	Rev. H. Knee.
" Denmark Place... ..	Rev. B. Bird ...	Rev. W. Ross.
" Gate, Arthur St.	Rev. A. M. Nickalls	Rev. W. Emery.
Camden Road	Rev. C. Joseph ...	Rev. J. Bailey, B.A.
Catford Hill ... ..	... .. Collections	April 28th.
Chadwell Heath	Rev. D. Taylor ...	Rev. D. Taylor.
Chalk Farm ... ..	... .. Collections	later.
Chelsea	Rev. W. H. J. Page	Rev. W. H. J. Page.
Child's Hill ... ..	... .. Collections	later.
Chiswick ... ..	... .. Collections	later.
Clapham, Grafton Square	Rev. H. Hardin ...	Rev. H. Anderson.
Clapton, Downs Chapel	Rev. J. T. Forbes, M.A.	Rev. D. Jones.
Commercial Road ... ..	... .. Collections	April 28th.
Croydon, South	Rev. W. F. Harris ...	Rev. W. F. Harris.
" West	Rev. S. Vincent ...	Rev. S. Vincent.
Dalston Junction	Rev. J. Bailey, B.A....	Rev. W. Hill.
Dartford	Rev. H. Spendelow	Rev. H. Spendelow.
Deptford, Octavius Street	Rev. W. Ross [M.B.]	Rev. E. Morley.
Dulwich, Lordship Lane	Rev. J. R. Watson,	Rev. W. H. Harris.
Ealing, Haven Green... ..	Rev. R. Glover, D.D.	Rev. W. Landels, D.D.
Ealing Dean ... ..	... .. Collections	April 28th.

PLACES.	MORNING.	EVENING.
Edmonton, Lower ... ..	... .. Collections	later.
Enfield Tabernacle ... ..	... .. Collections	in December.
Enfield Highway	Rev. G. H. Kilby.	Rev. G. H. Kilby.
Esher ... ..	... .. Collections	later.
	[B.D.]	[B.D.]
Finchley, North	Rev. D. P. McPherson,	Rev. D. P. McPherson,
Finsbury, Eldon Street	Rev. H. C. Williams.	Rev. H. C. Williams.
Forest Gate	Rev. R. F. Jeffrey.	Rev. R. F. Jeffrey.
Forest Hill	Rev. J. C. Whitaker.	Rev. J. R. Watson, M.B.
Fulham, Dawes Road... ..	Rev. C. B. Chapman	Col. Griffin.
Goswell Road, Spencer Place... ..	Rev. P. Gast ...	Rev. P. Gast.
Greenwich, Lewisham Road... ..	Rev. G. F. Owen ...	Rev. H. V. Hobbs.
Gunnersbury ... ..	... .. Collections	later.
Hackney, Lauriston Road	Rev. W. T. Adey ...	Rev. W. T. Adey.
„ Mare Street	Rev. J. E. Bennett, B.A.	Rev. J. Thew.
Hammersmith ... ..	... .. Collections	later.
Hampstead, Heath Street	Rev. J. G. Green-	Rev. J. G. Pike.
	[hough, M.A.]	
Hanwell ... ..	... .. Collections	later.
Harlesden	Rev. J. D. Rees ...	Rev. D. J. Hiley.
Harlington	Rev. F. T. Smythe... ..	Rev. F. T. Smythe.
Harrow	Rev. J. McCleery ...	Rev. J. McCleery.
Hawley Road	Rev. R. H. Tregillus	Rev. J. P. Tetley.
Hendon... ..	Rev. T. Hancocks ...	Rev. T. Hancocks.
Highbury Hill... ..	Rev. J. Culross, D.D.	Rev. A. E. Scrivener.
Highgate, Archway Road	Rev. J. E. Roberts,	Rev. J. T. Forbes, M.A.
	MA.	
„ Southwood Lane	Rev. J. H. Barnard	Rev. J. H. Barnard.
„ Road	Rev. G. Wainwright	Rev. G. Wainwright.
Holborn, John Street... ..	... .. Collections	April 28th.
„ Kingsgate Street	Rev. H. Thomas ...	Rev. J. H. Anderson.
„ Little Wild Street... ..	... .. Collections	later.
Holloway, Upper	Rev. J. O. Dykes, D.D.	Rev. J. J. Fuller.
Honor Oak	Rev. R. Lewis ...	Rev. B. Bird.
Hornsey, Ferme Park Road	Rev. W. Landels, D.D.	Rev. R. Glover, D.D.
Hornsey Rise, Hazelville Road	Rev. H. Edwards ...	Rev. R. D. Darby.
Hounslow	Rev. J. E. Barnes ...	Rev. J. E. Barnes.
Ilford ... ..	... .. Collections	April 28th.
Islington, Cross Street	Rev. J. Scilley ...	Rev. E. C. Pike, B.A.
„ Salters' Hall	Rev. H. Knee ...	Rev. H. F. Gower.
Kilburn... ..	Rev. H. B. Murray... ..	Rev. H. Edwards.
King's Cross, Vernon Square.	Rev. J. T. Mateer ...	Rev. J. T. Mateer.
Kingston-on-Thames... ..	Rev. R. M. Julian ...	Rev. R. M. Julian.
Lambeth, Upton Ch.	Rev. N. Dobson ...	Rev. N. Dobson.
Lee, High Road	Rev. Carey Bonner... ..	Rev. W. A. Hobbs.
Leyton	Rev. J. Pugh ...	Rev. J. Pugh.
Leytonstone, Cann Hall Road	Rev. J. M. Hamilton	Rev. J. M. Hamilton.
„ Fairlop Road ... ..	... .. Collections	in February.
Loughton ... ..	... .. Collections	in March.
Marylebone, Church Street	Rev. E. Morley ...	Rev. J. Tucker.
„ John Street	Rev. J. C. Carlile ...	Rev. A. Long.
„ Oxford Market... ..	Rev. W. Morris ...	Rev. W. Morris.
Maze Pond, Old Kent Road	Rev. F. Pugh ...	Rev. F. Pugh.
Newington, Metropolitan Tab.	Rev. T. Spurgeon ...	Rev. T. Spurgeon.
New Malden	Rev. A. J. Parry ...	Rev. A. J. Parry.
Norwood, Gipsy Road	Rev. W. H. Harris... ..	Rev. J. C. Whitaker.
„ South, Holmesdale Rd.	Rev. W. C. Minifie... ..	Rev. W. C. Minitie.

PLACES.	MORNING.	EVENING.
Norwood, Upper	Rev. S. A. Tipple ...	
„ West, Chatsworth Rd.	Rev. J. Meredith ...	Rev. F. Durbin.
Notting Hill, Ladbroke Grove	Rev. R. O. Johns ...	Rev. R. O. Johns
Nunhead, Edith Road ...	Rev. C. B. Sawday...	Rev. C. B. Chapman.
Paddington Westbourne Park	Rev. J. G. Pike ...	Rev. J. H. Atkinson.
Peckham Park Road	Rev. W. A. Wills ...	Rev. W. Townsend.
„ Rye Lane	Rev. J. W. Ewing, M.A.	Rev. J. W. Ewing, M.A.
„ S. London Tabernacle	... .. Collections	later.
Penge ... ..	... .. Collections	April 28th.
Plaistow, Barking Road Tab.	... .. Collections	April 14th.
Plumstead, Conduit Road ...	... .. Collections	later.
„ Park Road	Rev. J. W. Cole ...	Rev. J. W. Cole.
„ Station Road	Rev. T. Henson ...	Rev. T. Henson.
Poplar and Bromley Tab.	Rev. W. K. Chaplin ...	Rev. W. K. Chaplin.
Poplar, Cotton Street... ..	Rev. C. Stanley ...	Rev. C. Stanley.
Putney, Union Ch. ... ..	... .. Collections	in May.
„ Werter Road	Rev. W. Townsend ...	Rev. G. Davies, D.D.
Regent's Park	Rev. E. G. Gange ...	Rev. E. G. Gange.
Richmond, Duke Street	... .. Collections	later.
Romford	Rev. T. R. Dann ...	Rev. T. R. Dann.
Shepherd's Bush Tabernacle...	Rev. G. A. Webb ...	Rev. G. A. Webb.
Shoreditch Tabernacle	Rev. J. B. Myers ...	Rev. J. J. Turner.
Southgate, New	Rev. R. Jones ...	Rev. R. Jones.
Stockwell, South Lambeth Rd.	Rev. A. Mursell ...	A. E. Fletcher, Esq.
Stoke Newington, Devonshire	... .. Collections	later.
Square		
St. John's Wood, Abbey Rd...	Rev. J. P. Tetley ...	Rev. R. H. Tregillus.
Stratford, The Grove ... ..	... .. Collections	later.
Streatham	Rev. F. Durbin ...	Rev. J. Meredith.
Stroud Green	Rev. A. Tilly ...	Rev. A. Tilly.
Sutton ... ..	... .. Collections	later.
Tooting, Upper	Rev. H. Oakley [B.A.	Rev. H. Oakley.
Tottenham, High Road	Rev. W. V. Robinson,	Rev. R. Richard.
„ West Green	Rev. A. Long ...	Rev. J. Culross, D.D.
Twickenham ... ..	... .. Collections	later
Upton Cross Chapel		
Victoria Park, Grove Road ...	Rev. R. F. Handford	Rev. J. D. Rees.
Waltham Abbey	Rev. A. W. Welch ...	Rev. A. W. Welch.
Walthamstow, Boundary Road	Rev. W. Murray ...	Rev. W. Murray.
„ Wood Street	London Missy. Socy.	this year.
Walworth Road	Rev. R. Richard ...	Rev. J. E. Roberts, M.A.
„ East Street ... ..	... .. Collections	April 14th. [B.A., B.D.
Wandsworth, East Hill	Rev. D. J. Hiley ...	Rev. W. E. Blomfield,
Wandsworth Common, North-		
cote Road	Rev. W. C. Bryan ...	Rev. J. D. Evans.
Wandsworth Rd., Victoria Ch.	Rev. G. Davies, D.D.	Rev. W. C. Bryan.
Westbourne Grove	Rev. E. C. Pike, B.A.	Rev. J. Scilley.
Westminster, Romney Street	... .. Collections	April 14th.
Wimbledon	Rev. J. Gyles Williams	Rev. J. Gyles Williams.
Wood Green	Rev. W. Baster ...	Rev. W. Baster.
Woodberry Down	Rev. D. Jones ...	Rev. C. Joseph.
Woolwich, Anglesea Road ...	... .. Collections	April 28th.
„ Parson's Hill	Rev. J. Rankine ...	Rev. J. Rankine.
„ Queen Street	Rev. H. V. Hobbs ...	Rev. G. F. Owen.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, April 21st, 1895 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the MISSIONARY HERALD and *Young Men's Missionary Journal* in time for print, and if those against the blank spaces will apply to the Secretary AT ONCE, speakers will, if possible, be sent.

Special Hymn-papers are sent gratis on written application to the Secretary, Y.M.M.A.

NAME OF SCHOOL.	SPEAKER.
Abbey Road	Mr. J. Everett.
Acton	Rev. L. G. Carter.
Ann's Place	Mr. F. Tull.
Arthur Street, Camberwell	Mrs. Watson, M.D.
" King's Cross	
Balham	Mr. F. C. Redford.
Battersea, York Road	Rev. Carey Bonner.
" Park Tabernacle	Mr. E. Stannard.
Belle Isle	Collections, April 28th.
Bermondsey, Drummond Road	Rev. W. A. Hobbs
" Abbey Street	
Bethnal Green Road	Mr. T. O. Ransford.
Blackheath, Shooter's Hill	
Bloomsbury	Rev. R. D. Darby.
Bow, High Street	Rev. Levi Palmer.
Brixton, Wynne Road... ..	Rev. J. P. Williams.
" Gresham Ch.	Collections, April 14th
" Hill	Mr. J. A. Francy.
" Kenyon Ch.	Collections later.
" Raleigh Park... ..	Collections later.
Brockley	Rev. J. R. Watson.
Brompton, Onslow	Collections later.
Brondesbury	Rev. G. R. Pople.
Borough Road	Mr. J. Maynard.
Camberwell, Cottage Green	Mr. G. H. Judd.
" Denmark Place	R-v. W. Ross.
Camden Road	Mr. S. W. Ennals.
Castle Street (Welsb)	Rev. W. Morris.
Catford Hill	Mr. C. J. Ingle.
Chelsea	Rev. W. H. J. Page.
Church Street	Mr. J. Samuel.
Clapham, Grafton Square	Rev. H. Anderson.
Clapton Downs	Rev. J. H. Anderson.
Commercial Road	Collections, April 28th.
Crouch Hill	
Croydon, West	Mr. F. E. Tucker.
" South... ..	Rev. W. F. Harris.
Chalk Farm	Collections later.
Dalston	Rev. J. B. Myers.
Deptford, Octavius Street	Mr. G. L. Foreland.
Devonshire Square	Collections later.
Ealing Dean	Collections, April 28th.
Ealing, Haven Green	Mr. R. R. Clifford.
Edmonton	Collections later.
Enfield	In December.
Esher	Collections later.

NAME OF SCHOOL.	SPEAKER.
Finchley... ..	
Forest Gate	Rev. R. F. Jeffrey.
Forest Hill	Rev. J. C. Whitaker.
Ferne Park	Mr. H. Williams.
Goswell Road	Mr. L. A. Mumford.
Greenwich, Lewisham Road	Rev. J. T. Owen.
Hackney, Mare Street... ..	Mrs. Williamson.
" Banpsden Ch.	Rev. W. T. Adey.
Haddon Hall	Mr. W. R. Lane.
Hammersmith	Collections later.
Hampstead	Rev. J. G. Pike.
Harlesden	Mr. H. Schlencker.
Highbury Hill	Rev. A. E. Scrivener.
Highbgate	Mr. W. W. Parkinson.
" Road... ..	Rev. R. H. Tregillus.
" Archway	Mr. E. T. Kirby.
Holborn, Kingsgate Street	
Holloway	Rev. J. J. Fuller.
" (Young Men)	
Honor Oak	Mr. P. Pring.
Ilford	Collections, April 28th.
Islington, Cross Street	Mr. T. Hadwill.
" Salters' Hall	Mr. F. L. Newton.
John Street, Redford Row	Collections, April 28th.
" Edgware Road	Mr. H. L. Staines.
Lambeth, Regent Street	Mr. T. Hosgood.
Lee	
Leytonstone, Cann Hall Road	Rev. J. M. Hamilton.
Maze Pond	Rev. F. Pugh.
Meard Street (joins with Bloomsbury)	
Metropolitan Tabernacle	Mr. Oliver Millard.
Norwood, Chatsworth Road	Mr. H. H. Hardy.
" Gipsy Road... ..	Mr. A. Sheffield.
" South	Rev. W. C. Minifie.
Notting Hill	Rev. R. O. Johns.
Nunhead... ..	
Peckham Rye	Rev. W. A. Wills.
" Park Road	Rev. W. Hill.
Penge	Collections, April 28th.
Poplar, Cotton Street	Rev. C. Stanley.
" and Bromley Tabernacle	Mr. J. B. Page.
Regent's Park	Mr. A. J. Shepheard
Richmond	Collections later.
Rotherhithe New Road	Mr. T. Harrison.
Shepherd's Bush Tabernacle	Rev. G. A. Webb.
Shoreditch Tabernacle... ..	Rev. J. B. Myers.
South London Tabernacle	Collections later.
Stockwell	Collections later.
St. Luke's, James Street	
Stratford, Major Road... ..	Mr. A. Matthews.
" Upton Cross	
Streatham	Mr. F. Beale.
Sutton	Collections later.
Tooting, Upper... ..	Mr. A. Law.
Tottenham, High Road	Mr. W. Hart.
Tottenham, West Green	Rev. A. Long.

NAME OF SCHOOL.	SPEAKER.
Upton, Lambeth Road	Mr. J. Blomfield.
Vernon Square	Mr. W. J. Wintersgill.
Victoria Park	Rev. J. J. Turner.
Walthamstow, Wood Street	L.M.S. this year.
" Boundary Road	
Walworth Road	Mr. A. Burns.
" Victory Place	Mr. B. Etherington.
" East Street... ..	On April 14th.
Wandsworth, East Hill	Mr. H. Bird.
" Bennerley Hall... ..	Mr. H. L. Staines.
" Road, Victoria Road	Mr. A. C. Pensam.
Westbourne Grove	Mr. R. C. Nicoll.
" Park	Mr. F. H. Richardson.
Westminster	On April 14th.
Woodberry Down	Rev. D. Jones.
Wood Green	Rev. W. Baster.
Woolwich, Parsons Hill	Rev. J. Rankine.
" Queen's Street	Rev. H. V. Hobbs.

MONDAY EVENING, APRIL 22ND.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING IN THE LIBRARY OF THE MISSION HOUSE.

Rev. JOSEPH ANGUS, D.D., will take the Chair at Half-past Six o'clock.

Speakers : Revs. J. D. BATE, F.R.A.S., of Allahabad ; GETHIN DAVIES, D.D., President of Bangor Baptist College ; J. G. PIKE, of Orissa ; and E. B. UNDERHILL, Esq., LL.D., Treasurer.

TUESDAY MORNING, APRIL 23RD.

ANNUAL MEMBERS' MEETING,

IN THE MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chairman : JOSEPH RUSSELL, Esq., of Port Glasgow.

Meeting to commence at Half-past Ten o'clock.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

TUESDAY EVENING, APRIL 23RD.

PUBLIC MISSIONARY SOIRÉE,

IN THE LARGE HALL, CANNON STREET HOTEL.

Chairman : J. J. COLMAN, Esq., M.P., of Norwich.

Speakers : Revs. R. D. DARBY, of the Congo ; CHARLES JOSEPH, of Portsmouth ; and J. G. PIKE, of Orissa.

Tea and Coffee from Half-past Five o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,
19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets
is requested.

WEDNESDAY MORNING, APRIL 24TH.

THE ZENANA MISSION IN INDIA AND CHINA.

ANNUAL MISSIONARY BREAKFAST

IN THE KING'S HALL, HOLBORN RESTAURANT,

At a Quarter to Nine o'clock.

HOWARD BOWSER, Esq., of Glasgow, will preside.

Speakers : Miss ANGUS, who will give an account of her recent visit to
India, and Miss C. GURNEY, also lately returned from India.

The Missionaries elect will be introduced by A. H. BAYNES, Esq.

Tickets 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY NOON, APRIL 24TH.

ANNUAL MISSIONARY SERMON,

IN BLOOMSBURY CHAPEL.

Preacher : Rev. JAMES STALKER, M.A., D.D., of Glasgow.

Service to commence at Twelve o'clock.

WEDNESDAY EVENING, APRIL 24TH.

ANNUAL MISSIONARY SERMON

TO YOUNG MEN AND YOUNG WOMEN,

IN REGENT'S PARK CHAPEL.

Preacher : Rev. JOSEPH PARKER, D.D., of the City Temple.

Service to commence at Half-past Seven o'clock.

NOTE.—As a large attendance is anticipated, early application for Tickets
is requested.

THURSDAY EVENING, APRIL 25TH.

ANNUAL PUBLIC MEETING IN EXETER HALL.

Chair to be taken at Six o'clock by the Right Hon. the LORD OVERTOUN,
of Dumbarton, N.B.

Speakers : Revs. DR. BERRY, of Wolverhampton ; DANIEL JONES, of
Patna City, N.W.P. ; and, it is expected, TIMOTHY RICHARD, of
Shanghai.

The London Baptist Choir Union will assist in the Singing.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY MORNING, APRIL 26TH.

ANNUAL MISSIONARY BREAKFAST CONFERENCE,

LOWER ROOM, EXETER HALL, AT NINE O'CLOCK.

Chairman: W. R. RICKETT, Esq., Treasurer. Introductory Paper by the
Rev. C. W. SKEMP, of Bradford, Yorkshire..

Pastors, Deacons, and all Officers of Missionary Associations—Congregational,
Sunday School, and Juvenile—are invited to be present.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn

FRIDAY EVENING, APRIL 26TH.

YOUNG PEOPLE'S ANNUAL MISSIONARY MEETING,

(For Sunday School Teachers, Senior Scholars, and Young People.)

IN EXETER HALL.

Chair to be taken at Seven o'clock, by GEORGE KEMP, Esq., of Rochdale.

Speakers: Revs. HERBERT ANDERSON, of Calcutta; PHILIP DAVIES, B.A.,
of Wathen, Lower Congo River; and JAMES STUART, of Watford.

The Young People's Contingent of the London Baptist Choir Union will
assist in the Singing.

Tickets may be obtained at the Mission House, 19, Furnival Street.

CLOSE OF THE FINANCIAL YEAR.

WITH a view to meet the special needs of certain Country Auxiliaries in
which annual missionary services are about to be held the Books will be
kept open until

FRIDAY, APRIL 5th.

OUTSTANDING CENTENARY FUND CONTRIBUTIONS.



HERE are still many Centenary Fund contributions that
have not been paid in. We respectfully appeal to the
kind friends who have not yet redeemed their promises
to do so at the earliest convenient date, so that the Fund
may be closed and the final account adjusted.

Remittances should be sent to Alfred H. Baynes, and all drafts, post-
office orders, and postal orders made payable to his order, crossed
Barclay & Co., at the Mission House, 19, Furnival Street, Holborn,
London, E.C.

BIRTHDAY PRESENTATION OF NEW TESTAMENT TO THE DOWAGER-EMPRESS OF CHINA.

LETTER FROM MRS. TIMOTHY RICHARD, OF SHANGHAI.



DEAR MR. BAYNES,—I herewith send you the photograph of the Casket, also a cutting from the *North China Herald* that has come to hand since I wrote my account for your HERALD. By next mail from China I hope to have copies, both in Chinese and English, of the reply through the Tsung-li Yamén to the British and American Ministers, which my husband characterises as “simply splendid.” That, I think, ought to be published, as indicating the change of attitude towards Christianity that will soon result, we should hope, in the effacing from the Chinese “Blue Books” all the terrible accusations regarding the horrible things said to be committed by Christians—foreign and native. If this should result from the humble effort of the Protestant Christian women in China, my husband’s hopes will be realised, for his first words on hearing of the proposed presentation were—“That gift will do more to bring about a better understanding with the Chinese Government than a dozen memorials from the missionaries as a body.”

Yours very truly,

M. RICHARD.

“EMPRESS-DOWAGER APPRECIATES THE BIRTHDAY TESTAMENT.

“*To the Editor of the SHANGHAI MERCURY.*

“China Inland Mission, Shanghai, 19th December, 1894.

“DEAR SIR,—I beg to forward for publication the copy of a letter which will be read with interest.

“I am, yours truly,

“J. W. STEVENSON,

“Chairman, Empress-Dowager Presentation Committee.”

[Copy.]

“Peking, 11th December, 1894.

“DEAR MR. MUIRHEAD,—I told you in my last letter that the Empress-Dowager had requested to know the names of the subscribers to the birthday gift. Dr. Lowry and I could not supply such a list, so we decided to hand in the names of the Ladies’ Committee—viz., Mrs. Richard and Mrs. Fitch, and a selection of twenty ladies from the several Missions who, according to the lists published in the *Recorder*, stood at the head of the largest number of subscribers. Yesterday, Colonel Denby received from the Tsung-li Yamên a note saying that the Yamên had received from the Empress-Dowager a number of articles for presents to the ladies whose names had been handed in in connection with the Presentation New Testament, and begged Colonel Denby to forward the same to the ladies mentioned: To Mrs. Richard and Mrs. Fitch, each one piece of silk, one piece of satin, two handkerchiefs in case, one set of embroidered requisites (watch-case, fan-case, tobacco-pouch, &c., &c.). For each of the other twenty ladies, one handkerchief in box, one piece of crape.

“The things are in Dr. Lowry’s hand, and he will take the earliest opportunity of forwarding the presents to Shanghai, except such as may belong to ladies in the North.

“These presents are valuable as showing the appreciation and kindly feeling of the Empress-Dowager. You will, I am sure, be glad to hear the news, and I hasten to send it.

“Yours sincerely,
(Signed) G. OWEN.

“To the Rev. Dr. Muirhead, Shanghai.”

MRS. GLENNIE AND THE REV. J. A. A. FULLER, AT BOLOBO.

(See *Frontispiece*.)

THIS is an engraving from a photograph, just sent home from the Congo, of Mrs. Glennie and Mr. Fuller, and their Congo school children, at Bolobo Station, Upper Congo River.

Bible Translation Society: Closing of Accounts.—To meet the convenience of friends the annual accounts will be kept open until Tuesday April 9th, by which date at the latest it is earnestly requested that all contributions may be forwarded to the Secretary, W. Hill, 9, St. Julian’s Road, London, N.W.

MISSION WORK IN THE DELHI DISTRICT.



THE Rev. J. J. Hasler, of Delhi, in the following letter, gives some of his first experiences in district evangelistic work :—

“DEAR MR. BAYNES,—I have just had my first experience of a visit into the surrounding district, or rather into that part of it which adjoins the Agra road. In the larger cities of India one sees traces of a sort of Anglicised atmosphere, so to speak, and hence it was very interesting to a new comer like myself to be living for a few days in towns almost wholly unacquainted with modern improvements, themselves the centre of purely native life. I spent most of the time at Palwal, calling in, however, at Faridabad and Ballabgarh en route, and passing on to Hodal for two days’ stay there.

“PALWAL.

“Palwal itself is a quaint old place — ‘a city set upon a hill’ — with narrow streets and intricate passages winding up and down. The more respectable houses are built of small bricks; the poorer are simply mud huts. I accompanied Joshua, our evangelist working in that place, in his daily preachings. He utters the Gospel message to high caste and low caste, townfolk and villagers. At one time we would be standing in the bazaar; at another in some quieter street, or seated in a chamár basti; or, again, wending our way to a neighbouring village. Once he took me into the courtyard of a Hindu temple, and his uttered hope that that place might one day contain a Christian sanctuary led the way to a talk with the attendants and some worshippers there. Another time, when

he was speaking to the chamárs—the leather-workers—he heard of some of them being gathered together in a small out-of-the-way basti for gambling. Just at that time a Hindu festival was being celebrated, which is a noted occasion for indulgence in that vice. So, coming upon the men rather unexpectedly, he got them to stop their play and remain to listen to a Christian hymn, after which he had a plain chat with them, upsetting their arguments, and getting them, and others who had subsequently crowded in to listen, to bow their heads while he offered prayer. Their own consciences seemed to rebuke them for what they had been doing. They made no serious opposition, and, when we were about to proceed elsewhere, asked us first of all to sing another hymn.

“APOSTOLIC EXPERIENCES.

“After having had the experience of meeting such different audiences both at Palwal and at Hodal, and thus coming into contact with all sorts and conditions of men in this land, the records in the Acts of the Apostles, as to the reception the Gospel met with in those early days, seem not only to be specially appropriate to the present, but to be more full of meaning and more suggestive than ever they had appeared to be when read in England. Life in a land like this casts fresh light on those first missionary travels, and on the missionary epistles which follow. I have been unable to speak much

myself. The rustic dialect, and the predominant element of Hindi that is met with away from Delhi, makes me feel more than ever at sea as far as language is concerned; but it has been an education to note how our native brethren address themselves to their fellow-countrymen, and to feel how much has yet to be learnt by a foreign missionary ere the Gospel can be presented with an Indian rather than an English setting and illustrative phraseology.

“On the whole, it would seem as if in Palwal there was no strong general opposition to the Gospel of Christ. In one street two brothers allow Joshua to sit in or by their shop and speak to passers-by. Another gathering we held was in the courtyard of the house of one of the chief men of the town. I was introduced to a cloth merchant, having a shop in the bazaar, whom Joshua regards as convinced of the truth at heart, but without the courage to break with all his old associations. In a *chamár basti* one evening, after Joshua had been speaking, some of the boys from our school, who happened to be present, sang very nicely one or two hymns they had learnt. So I trust the Truth as it is in Jesus is working like leaven amidst the various classes in the town. May it go on till the whole is leavened. Perhaps one day there will come more of a general than merely an individual turning to Christ; I mean people believing in numbers rather than in ones and twos.

“HODAL.

“At Hodal I happened to meet a Christian villager who had come into that town on business. He is living alone as regards Christian fellowship, and, being unable to read, is debarred from learning more and more of the

Word of God amid his heathen surroundings. He believes in the efficacy of prayer, however. He was telling us that, some time ago, when some soldiers were passing by on march, and obtaining supplies from the country folk, he became very anxious lest they should seize and carry off his bullock-cart. So he made it a matter of prayer, and his face quite glowed as he informed us it was not taken away.

“SUNDAY-SCHOOL WORK.

“I must not omit to mention the Sunday-school work recently set on foot in Palwal. Sunday is largely given up to teaching the children, and at present four schools in different parts of the city are held; not simultaneously, for the number of available conductors of them does not admit of that, but at different times of the day. The first is held in the early morning, just outside the city, in our schoolhouse, and a number of *chamár* boys and girls from that neighbourhood are brought together to it. They are taught Christian hymns, the Lord's Prayer, and, by means of a catechism, the main facts of Bible history, and of the life and work of Jesus. The second is held in the city, in Joshua's own house and courtyard, and Mohammedan and high-caste Hindu children come to it. Miss Fletcher (of the Zenana Mission) has adopted a very good plan for the advanced class of boys which she takes when she is in Palwal. She states the main facts or points of the lesson in three or four short sentences, thoroughly explaining them, and then her scholars proceed to write on paper a summary of the lesson, which is afterward corrected and marked. This practice has still been kept up during Miss Fletcher's absence in

England, the class having been taught by Joshua, and the papers afterwards sent to her.

"I have not touched on the medical or school work at Palwal, nor the work in the other towns, none of which I have seen so fully. I was pleased to find mention made once or twice in *chamâr basti* or village of Mr. Stephen Thomas. The people had not forgotten his preaching among them when he has been camping out in or visiting these parts. Let me, in conclusion, ask the churches at home to remember frequently at the Throne of Grace our native brethren working in these different towns and country

places. They are often almost alone in the midst of a non-Christian population; and this short visit of mine has made me realise how much they need our sympathy and our prayers, besides making me feel the full usefulness of a training institution such as we have at Delhi, where men whom God has called can be instructed, helped, and equipped, before going out into some rural district, away from their relatives and clansfolk, to do pioneer work for Him.—With kind regards, I am, yours very faithfully,

"J. J. HASLER.

"A. H. Baynes, Esq."

A HINDOO ASCETIC.



HE heathen suppose that infliction of pain on the body will help to save the soul. The old question comes up, "What shall I give (or do, or suffer) for the sin of my soul?"

We see here a poor deluded *fakeer* sitting in a *mela*—or religious fair—with arms lifted up, and the people admiring him. The man with the feop-cap on his left is his servant, by whom he is fed by the offerings of the people. The idea is, that if the hands are kept up for twelve years, the merit is so great that he can save others as well as himself. After twelve years expire, an effort is made by a long process of oil-rubbing to restore circulation to the withered arms. I am told that this is not always successful, in which case the poor victim is helpless for life. It is generally done to fulfil a vow, or to gain a favour of the gods, but there is no virtue if it is not kept up for the *full* twelve years. The nails are not cut, and they often grow *into* the hand till they protrude clean through the hand and come out the other side.

They are well fed, and, more than that, they gather a large sum of money in the course of the twelve years; and very likely many of them go through the process for that very purpose.

How thankful *we* should be that we are taught better through the **W**ord of God and the preached Gospel, by which we learn that salvation is not through pain or of works, but through the *grace* of God in Christ Jesus our Lord.

Mussoorie, N.W.P.

THOMAS EVANS.



A HINDOO ASCETIC,—(From a Photograph.)

“OUR UNDEVELOPED RESOURCE.”



Y DEAR MR. BAYNES,—Among the contributions reported in the *HERALD* for March, the £82 2s. 1d. handed you personally on February 6th at the ‘first missionary demonstration’ at Haddon Hall, Bermondsey, may well be placed prominently before our Society and the churches generally for their stimulus and encouragement.

“Haddon Hall is situated in a poor and densely populated neighbourhood, and was erected some eleven years ago at a cost of £6,500 (all raised at the time); and, as a mission church in connection with the Metropolitan Tabernacle, is an important centre of evangelisation. The work, under the presidency of Mr. William Olney, who preaches on each Sunday, comprises various Christian agencies too numerous to specify.

“The Sunday-school reports an average afternoon attendance of 733 scholars, and, having been trained in systematic giving, has for many years contributed large amounts towards foreign and other missions, the total distributed under this heading in 1894 being £68 19s. 4d. In addition to this, however, about a year ago, as the outcome of a revived missionary spirit, the church and congregation unanimously adopted a scheme for collecting a penny a week with the following rather startling results:—

First quarter, April 24th to July 23rd, 1894	£16	0	0
Second quarter, July 24th to October 23rd, 1894	19	10	0
Third quarter, October 24th, 1894, to January 23rd, 1895...	20	17	10
	<hr/>		
	£56	7	10

A collection was also made on Sunday, February 3rd, amounting to £5 14s. 3d.

“In the joyful report of the great and progressive success of this penny-a-week effort, in the current number of the *Haddon Hall Evangelist* the following pregnant sentence appears:—‘Doubtless, we are specially fortunate in being provided with collectors who know how to make their subscribers feel the little weekly gifts no burden. But, apart from this personal element, we believe the penny-a-week system is a veritable gold-mine which the Missionary Societies have scarcely “tapped.”’

“Perhaps the most inspiring feature of this ‘forward movement’ is Mr. Olney’s emphatic testimony that, so far from its injuring his home-work, this has proved more satisfactory since the scheme was adopted, both in its spiritual life and its financial development.

“Nearly eight years ago I gave from the platform at Exeter Hall, and, subsequently, both in the *Freeman* and *Baptist*, details of our experience at the Brockley Road Chapel, where, without any machinery beyond placing a missionary box in each Sunday-school class, we receive from our home and mission schools from £50 to £60 per annum, and I then, as continuously since, pointed out that this simple expedient, if generally adopted and meeting with equal success, would probably produce from £12,000 to £15,000 of additional annual income. I notice the average contribution from many schools is larger

than from ours, but I cannot trace in the Mission House books any appreciable increase from this source, so obviously available and yet so strangely neglected in very numerous churches.

“The summary of the number and amount of subscriptions, placed on official record, reveals another and probably equally extensive ‘undeveloped resource.’ I do not refer to this beyond pointing out how humiliating this summary is to our denomination as a whole :—

Not more than 2,000 between 10s. and 20s. ;

Not more than 2,500 between 20s. and 30s. ;

&c., &c.

“I am increasingly persuaded that we are, and have been, perfectly able, without strain, to meet easily, not only the present expenditure, but any reasonable increase involved in the urgently required extensions; and the question forces itself on all, ‘Why, with all the efforts made, is not this realised?’

“We must be slow to impute or apportion blame, but from the painfully inadequate amounts from many churches of importance, both in town and country, the conclusion forces itself that all our pastors cannot in this matter be leading their people with a realisation as to their responsibility, from which there is no discharge, or of the great reward in keeping the last command of the Captain of our Salvation. If each pastor used his influence and opportunities as many do, deficits and financial difficulties would be things of the past. Let us hope that among the good result of our annual meetings next month, this much-desired and attainable one may be realised.—Yours truly,

“Brockley, March 14th, 1895.”

“JOSEPH B. MEAD.”

THE MISSIONARY CALENDAR OF THE PRAYER UNION.



THE Calendar possesses certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it contains a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps also appear; and instead of charging for them separately, and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

Old Missionary Boxes.—It is requested that old and worn-out Missionary Boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Furnival Street, Holborn, London, E.C.

THE LIGHT OF THE WORLD.



ATHER of Lights, when erst the earth
 Forth from chaotic night
 Thou calledst by Thy mighty word,
 "Let there be light,"—Thy voice was heard,
 And there was light.

When Abram watched his sacrifice
 Till darkness fell at night,
 A burning lamp passed o'er the place,
 Type of Thy covenant of grace,—
 Thou wast his light.

Long ages passed ;—to Moses then
 Appeared a radiant sight ;
 Mid Horeb's desert's peaceful hush
 He saw Thee in the burning bush.
 Thou gav'st him light.

Thine Israel thro' the wilderness,
 Lord, with Thine arm of might,
 Thou leddest by Thy cloud by day,
 By night Thy fire marked out their way,
 And gave them light.

To prophets, priests, and kings of old
 Came rays of glory bright
 From Thee, their trusting hearts to cheer,
 And make their hopes more sweet and clear ;—
 Thou gav'st them light.

But in the fulness of the times
 Thine own full glory bright
 Shone forth in Jesus Christ the Lord,
 The Way, Truth, Life, th' Incarnate Word,
 The One True Light.

And down the ages still He shines
 To guide our steps aright ;
 Oh, spread the knowledge of His name,
 Till every land shall own His claim,
 The whole World's Light !

* * * * *

And in the heavenly city, fair
 With untold radiance bright,
 The source of light is still the same,
 For God Almighty and the Lamb
 Shall be her Light.

HINDUISM, BUDDHISM, AND ROMANISM.



THE following letter, addressed to the readers of the *MISSIONARY HERALD*, is from the pen of Mrs. T. R. Edwards, of Serampore College, and will, doubtless, be read with much interest :—

“Serampore, January 15th, 1895.

“DEAR FRIENDS,—I have several times noticed many similarities between Hinduism and Romanism, and I thought it might interest you to hear of a few.

“The latter in much of its teaching is far more pagan than Christian ; for though Roman Catholics believe in Christ, it is not the Christ of the Gospel, but either a wafer god manufactured by the priests, or a stern judge ready to punish the guilty (in the same way that the Hindus regard many of their gods), and only to be approached through His tender-hearted Mother, or some other merciful saint or intercessor.

“Perhaps, placed in parallel columns, the comparison will be understood more readily.

“HINDUS

are subject to the Brahmins, on whom they rely in the performance of all religious rites, and whom they are taught to reverence and bow down to.

Are not allowed (except Brahmins) to read the sacred books ; these may only be read and explained to them by the priests.

Regard Sanskrit as the religious language ; it is used in worship and ceremonies, though not understood by the people.

Bathe in the Ganges and certain sacred rivers to wash away sins.

Use Ganges water in various religious ceremonies.

Bow down to and utter prayers before idols.

Dress the idols in fine and showy and sometimes costly raiment.

At certain festivals have great processions, carrying the idols.

“ROMAN CATHOLICS

are under the power of the priests, by whom they are taught exactly what they must believe, and through whom they receive forgiveness of sins and all the benefits of religion.

As a rule are forbidden to read the Bible, which the priests alone may read and explain.

Regard Latin as the sacred language ; it is used in worship, though unknown to the majority of the people.

Are taught that they are regenerated by water in baptism.

Use holy water in the churches.

Bow down to and say prayers before images and pictures.

Clothe the images of saints in gorgeous apparel.

At certain festivals in Roman Catholic countries have great processions, in which sacred images are carried.

- | | |
|---|---|
| Pray to various gods and goddesses. | Pray to saints and angels and especially to the Virgin Mary. |
| Offer sacrifices. | Offer the sacrifice of the Mass. |
| Say that when the priest utters certain words, the image they have made becomes alive by the indwelling of the deity invoked. | Say that when the priest utters certain words, the wafer becomes the very Christ. |
| Are taught that there is a great merit in making pilgrimages to various sacred places and shrines. | Are taught that it is meritorious to go on pilgrimages to Rome and other sacred places. |
| Believe that at certain shrines miracles of healing are performed by this or that god. | Believe that at certain churches and places miracles of healing are performed by this or that saint. |
| Have great faith in amulets and charms as a protection against various misfortunes. | Wear medals blessed by the Pope as charms against misfortunes. |
| Are enjoined to fast on certain occasions. | Observe prescribed fasts. |
| Count beads in repeating the names of gods and goddesses, to invoke their assistance. | Count beads in saying prayers, especially to Mary. |
| Use lighted lamps in certain ceremonies, even in daylight. | Use lighted candles in religious worship, even in daylight. |
| Use incense in worship. | Use incense in worship. |
| Some priests (chiefly a wandering order) are not allowed to marry. | Priests are not allowed to marry. |
| Some Hindu religious orders consider that the highest ideal here is the extinction of all desire and all feeling, such as joy, sorrow, hunger, pain. | The aims and ideal of monks and nuns is to become like a corpse in the hand of the superior. |
| When death is imminent they are taken to the river-side, and the face smeared with the sacred mud of the Ganges. | When death is imminent, they send for the priest to administer extreme unction, which includes anointing parts of the body with oil. |
| After the death of relatives, in order to assist the spirit in the next world, they perform Shradha; it consists of various ceremonies, and especially large presents to the priests. | After the death of relatives, in order to liberate the spirit from purgatory, and take it to heaven, they pay considerable sums to the priests for masses to be performed |

“ Much more might be written on the subject ; I have but briefly indicated various points.

“ Comparison might also be made between Romanism and Buddhism, as there is much in common, as the veneration of relics, forbidding priests to marry, large houses of monks and nuns, &c. ; but enough has been said at present.

“ To love and study God’s Blessed Word will be the greatest safeguard to keep us from being led into such degrading superstition.

“ Let us stand fast in the liberty wherewith Christ hath made us free.—Yours sincerely,

“ To A. H. BAYNES, Esq.”

“ CLARA EDWARDS,

JEHOYAH JIRAH.

(See January HERALD.—“THOUGHTS FOR THE NEW YEAR.”)



RETRENCH! When the heathen are dying?
 Recall! When the fight is begun?
 When men for the Gospel are crying,
 And nations have yet to be won?

Bring back from the fields of their labour
 The men who have answered *His* call?
 Are taking to “every creature”
 The love which can pardon them all?

The doors of all countries stand open!
 The Cross is uplifted on high!
 Can *we*, who have raised it, abandon
 The heathen to perish and die?

Is it gold that you tell me is lacking?
 Then list, to the accents Divine!
 “The cattle which graze on the mountains;
 “*The gold and the silver is Mine.*”

The God who has bid us go forward
 And tell of *His* wonderful love,
 To consecrate cheque-books and purses
 The hearts of *His* people can move.

Then help us ye poor with your pennies!
 Ye rich ones withhold not your pounds!
 The Lord will reward with *His* blessing,
 Where love for the heathen abounds.

Retrenchment will never be needed;
 The Lord will appear in *His* might;
 The year which begun in such shadow
Must end in a glorious light.

TIDINGS FROM MONSEMBI, UPPER CONGO.



THE Rev. W. R. Stapleton, of Monsembi Station, sent by the last mail the following interesting letter :—

“MY DEAR MR. BAYNES, — I have been thinking that some of the supporters of our loved Congo Mission might be interested in the native stories taken down from the lips of lads at Monsembi. Readers of the **HERALD** are familiar with many of the customs of the natives of the Upper River, their thoughts expressed in deeds have been often described and photographed for their special benefit, their folklore is a new subject, and I think a deeply interesting one.

A GREAT PROBLEM.

Of the great problems of missionary life, one of the greatest perhaps is how to find out how and what the native thinks, so as to translate in terms understandable to him the glorious message we bring. I have just got through a translation of Mark's Gospel, and often, when trying to make my boy understand a difficult passage, have thought, as I looked into his puzzled face, it would be worth a year or two of my life just to understand the working of your mind, and to see how the grand realities of our faith appear to you. People in England can hardly understand how eagerly we look for any expression of heart-hunger for God, or how delighted we would be to find in any soul an altar, however meagre, erected to the unknown God, so that one might declare, as did Paul at Athens, ‘What therefore ye worship in ignorance that set I forth unto you.’ Any native custom that will serve to illustrate our message is pressed into service; but the reason for many of these is as great a mystery to us

“Monsembi, Upper Congo River. now as when we first observed them. To many inquiries for the reason why they follow certain practices, the reply comes: ‘Oh, we don't know, we have always done so!’

THE BANGALA.

“Is the Bangala native, then, the unreasoning, unthinking being this answer supposes? Surrounded as he is by the mysteries of life, its joys and sorrows, its toil and pains, its birth travail and death pang, is he content to say these things have always been and always will be? Have the imperious questions how and why never forced an answer from his lips, however inadequate that answer may be? These native stories are his answer to these questions. When I was home on furlough, Mr. Weeks gathered a number of these stories; since my return I have collected others; if agreeable to you I will translate some of them for the **HERALD**. The first is one which I was able to use as a text a few Sundays ago. We had just finished our new chapel—a building with a wooden floor and bamboo walls. On the Saturday night we opened it with a magic-lantern exhibition. The building was crowded with a most enthusiastic and noisy audience, thoroughly appreciative of our efforts to please. Towards the close Mr. Weeks showed some views of the life of Joseph, and I tried to explain; but it was rather a difficult task, the people were so excited. At the close we explained why we had put up this new building, and gave a cordial invitation to all to attend our Sunday services. One of my boys

near the door overheard one man say to another as they were going out: 'Why should we come? Can these white men give us everlasting life?'

THE NEXT DAY.

"It was my turn to take the service the next day, and I took as my subject, 'The desire for everlasting life, and how that life may be obtained.' I began by stating what the man was overheard to say the night before, and showing that the desire for everlasting life was universal. This I illustrated by the following story, well known to them all:—'Nkengo, the son of Libuta, when he dwelt on earth, saw that the people were dying on every hand; so he called to the people in heaven, saying, "You people above, throw me down a rope." They heard his cry, and threw down a rope; he caught the end of it, and they pulled him up. Reaching heaven, he stayed there one day and one night. In the morning the people came to him and said, "You have come to get everlasting life, we will tell you how you may get it: stay here with us, don't close your eyes in sleep for seven days and nights, and at the end of that time we will give it you." Nkengo kept awake bravely six days and six nights, but the seventh day his eyes grew heavy and he fell asleep. The people came along and woke him, saying, "You have failed in your task; go back and die with your people." They grew very angry, and drove him

away. When he reached the earth his people gathered about him, and inquired the result of his mission. He told them the task that had been set him, and how he had failed, and that the people above had driven him out, saying, "Go back to your people, you shall not receive everlasting life, and all your people will die; death will reign on earth continually." They all jeered him on his folly, and left him to himself, saying, "Nkengo went to get everlasting life and couldn't keep awake seven days; he lost the gift by going to sleep." From this it was easy to point out how all attempts made by men in all ages to obtain this great boon were equally fruitless, and to declare this life which you all desire is the gift of God through Jesus Christ our Lord. He that believeth on the Son hath everlasting life.

OUR INQUIRERS' CLASS.

"You will be glad to learn that six months ago we formed an inquirers' class for the further instruction of three lads and a girl, who expressed their intention to follow the Saviour, and that we purpose, God willing, baptizing them on confession of their faith on the first Sunday of the New Year—the first-fruits gathered for our Master amongst the Bangala people. Pray that this may be but the earnest of the harvest to be.

"Yours, with kindest regards,

"WALTER R. STAPLETON.

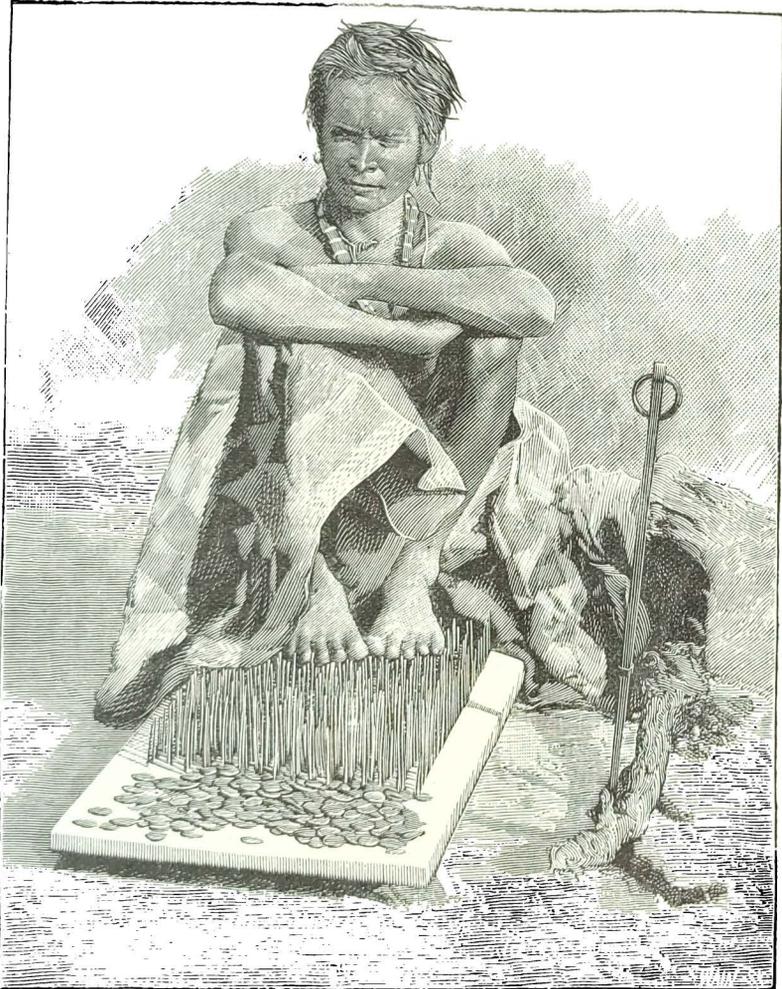
"A. H. Baynes, Esq."

The Blackheath School for Sons of Missionaries was represented in the recent London University Matriculation Examination by three candidates, all of whom passed at the early age of sixteen. Their names are S. R. Ellis, S. G. Peill, and G. K. Williamson. One old pupil, E. H. Williams, was placed in the First Division. Also, all the five candidates passed in the recent Cambridge Junior Local Examination, two obtaining Third Class Honours. Four others (three of whom passed last year) were prevented by measles from sitting in the Examination.

A HINDOO ASCETIC SITTING ON SPIKES.



HE poor ignorant people of India have the idea that any man who wilfully inflicts pain on the body must be a very holy man, and that this penance which he endures gives him great power with the gods. This power means that he can get from them whatever he wants, both for himself and for others. He can invoke either a curse or a blessing, and secure



A HINDOO ASCETIC SITTING ON SPIKES.—(From a Photograph.)

a frown or a favour. The people, therefore, adore these ascetics, but all from selfishness. The "holy (?) men" want the money—and they get a

great quantity, as we can see on the mat before this one—and the donors of the money want some special favour from the gods. One man has an enemy, and he wants the gods to burn down his foe's house, or to kill his son. Some want children, and they give freely for a son and heir; others want success in trade, and they give for that purpose. This is the very essence of all heathenism, and it is well expressed in the words of one of themselves, in these words: "Lōbhi gōoroo, lālchi chelā"—*i.e.*, "The greedy teacher and the stingy scholar." As in days of old, the greatest gods of India are *Mammon* and *Self*. No wonder the Saviour puts such stress on *self-denial*.

The sight here before us I have often seen, and how they manage to preserve the body from harm, I know not; but, somehow, they can do it. It is a grand trick for making money. Such scenes as these should inspire our young men at home to come out to try to dissipate the dense darkness of heathenism.

Mussoorie, N.W.P.

THOMAS EVANS.

THE LORD LOYETH A CHEERFUL GIVER.



HE grateful thanks of the Committee are given to:—"G. A.," Luton, for a small box of jewellery, to help to clear off the Mission debt; "E. P.," for a number of copper coins, a ring, and sixpence, who has had much joy in doubling his annual subscription to the Mission; "E. J.," "A Poor Widow," by Miss J. Williams, for five shillings for the Congo Mission; "A Friend," Canterbury, for a gold ring, "to be sold to help on the glorious work of making known the way of salvation amongst heathen peoples"; "An Old Lady in Edinburgh," for a small parcel of jewellery for the Congo Mission; "W.," Carmarthen, for a small pistol, for sale for the Mission; "An Old Pensioner," for a silver coin for the China Mission; and "A Widow," a small ring for the Congo Mission.

The cordial thanks of the Committee are also given to the undermentioned friends for most welcome contributions:—Mr. E. Rawlings, £372; Mr. A. Robinson, J.P., £100; A Friend, £100; Mrs. M. A. Gover, £99 19s. 11d.; Mr. A. A. Rose, £75; Anonyma, per Rev. G. Davies, Redhill, £100; Mr. W. Greenway, £60; "Meg," for *India* and *Congo*, £50; Mrs. Slack, £30; Mr. R. Cleaver, £25; Dr. and Mrs. Underhill, £20; Miss Dawbarn, £20; Mr. C. F. Foster, for *N.P.*, *China*, £20; Mr. G. Kingerlee, £15 10s.; Mr. A. Gourlay, £15; Mr. and Mrs. A. H. Baynes and Family, £12 12s.; Miss C. Noble, for *Training N.P.*, *India*, £12; Mrs. Bell, for *Congo*, £10 10s.; "Two and One," for *Debt*, £10; A Friend, £10; E. S. C., £10; Mr. H. and Miss Clark, £10; R. G., £10; Rev. T. and Mrs. Lewis, £10; Rev. J. L. Roger, £10; Mr. Saywin Lucas, £10; H. G., £10.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the meeting of the General Committee, on Tuesday, March 19th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. E. Henderson, of Wandsworth Road,

The Minutes of the last meeting were read and confirmed.

Letters of thanks for recent resolutions of the Committee were presented and read from Mr. J. W. Gilbert, of Sheffield; the Rev. Henry J. Tresidder, of Clapham; and Mr. W. H. Gamble, of Port of Spain, Trinidad.

The decease of the Rev. T. Davies, D.D., of Haverfordwest Baptist College, for many years a very active member of the Executive Committee of the Mission, and more recently an Honorary Member of the Committee, was reported, and a resolution of deep sympathy with the bereaved family adopted.

The decease of the Rev. R. W. Dale, M.A., D.D., of Birmingham, was reported, and resolutions of deep and respectful sympathy with Mrs. Dale and the family, and with the church at Carr's Lane, were adopted.

The decease of Mr. Charles Holliday, the earnest and able Secretary of the Young Men's Missionary Association, was reported, and, after a few sympathetic words from F. J. Marnham, Esq., the Treasurer of the Young Men's Missionary Association, a resolution specially commending the widow and children to the care and comfort of the Divine Saviour was unanimously adopted.

The cordial thanks of the Committee were given to the Honorary Secretary, E. B. Underhill, Esq., LL.D., for the gift to the Mission Library of sixty volumes of rare and valuable Pamphlets and Documents relating to the history and work of the Baptist Missionary Society, and it was resolved to have these volumes placed in a separate case in the Mission Library.

The Treasurer, in the name of the Committee, warmly welcomed Miss Angus, one of the Honorary Secretaries of the Zenana Mission, on her return home from visiting the various stations of the Zenana Mission in India.

The China Committee reported the receipt of two telegrams from China. The first was delivered in London on the 25th February, dated Tientsin, 3.20 p.m., and signed by Mr. Bruce, to the following effect:—"Missionaries retiring to Tientsin. Drakes, Mrs. Harmon and family, Whitewrights, Bruces, Couling, Paterson, all Zenanas arrived safely. Please inform friends." The second telegram was dated Tientsin, and was received in London on 4th March, also from Mr. Bruce, and to the following effect:—"Jones, Harmon, Smyths, Burt, remaining at Chow Ping. Rest arrived safely." The Committee have received no further communication throwing any light upon these telegrams.

Rev. Evan Morgan, of Shensi.—The Committee have had before them a letter from Mrs. Morgan, dated South Wales, March 6th. In this letter Mrs.

Morgan writes:—"I heard this morning of the safe arrival of my husband in Shensi, and he asks me to let the Committee know." Mr. Morgan writes:—"I have reached this most distant field of the Baptist Missionary Society at last, after a journey of 105 days. I travelled up in the company of Mr. Gould, of the China Inland Mission; found Mr. Shorrock at home, and Mr. Duncan in T'si Nan. Mrs. Duncan was out in a village. I had a very warm welcome. The country looks desolate, but the Chinese Christians who have already called have greatly warmed my heart."

Special prayer was then offered by Mr. F. J. Marnham and the Rev. James Owen, of Swansea.

The Finance Committee presented a Report on the Receipts and Expenditure of the Society up to February 28th, 1895, exhibiting an increase in the receipts of £1,759 as compared with the same period for 1894; and a decrease in the expenditure of £297. Prolonged deliberation followed as to the financial position of the Society, and the wisest steps to be taken with a view to meeting the present emergency.

The Rev. J. R. Wood, of Upper Holloway, in pursuance of notice, then moved the resolutions, which are referred to further in the earlier pages of this issue of the HERALD, and, after sympathetic consideration, they were unanimously approved and adopted.

The Rev. T. W. Norledge was requested to take the oversight of the work of the Mission in the Jessore District.

The India and Ceylon Committee presented an important report on the minutes of the recent meeting of the Ceylon Mission Conference, which was approved and adopted.

The departure of the Rev. Thos. and Mrs. Lewis, of San Salvador, for Madeira, was reported, the health of Mr. Lewis requiring an immediate change.

The meeting was closed with prayer by the Rev. Samuel Vincent, of Plymouth.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

A parcel of books, from Mr. Glaisher, for the Rev. T. R. Edwards, Serampore; parcels of magazines from Mrs. Braden, Redhill, for the Congo, and from a Friend in Glasgow for Miss Kirkland, Shantung, China, and Rev. R. H. Kirkland, Upper Congo; a roll of pictures from Miss Colman's Class, Peterborough, for Rev. G. D. Brown, Bopoto, Upper Congo; parcels of clothing from Miss Knight, Horsham, for Mrs. Whitewright, Shantung, China; and from the Members of the Women's Bible Class, St. Mary Street, Bridgewater, by Mrs. Whitby, for the Zenana Mission; cards from Miss Osborne, Bow, and scrap-books from Miss Poole, for the Mission; and a parcel, from a Friend, for Mrs. Wall, Rome.

CONTRIBUTIONS.

From January 13th to February 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter T is placed before the sum when it is intended for *Translations*; N. P. for *Native Preachers*; W. & O., for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Addenbrooke, Mr. J. S.	1	10	0
A Friend	25	0	0
A Friend	1	1	0
Beale, Miss, Bath	5	0	0
Blyth, Miss P. A.	1	0	0
Boffey, Mr. J.	0	10	10
Braden, Mrs.	1	1	0
Burrow, Mr. F., LL.D.	5	5	0
Butlin, Rev. J., M.A.	5	5	0
Carpenter, Captain	1	2	0
Conran, Major H.	5	0	0
Cowley, Rev. Dr.	1	0	0
Cox, Mr. T.	0	10	6
Daniel, Mrs., Luton	0	10	6
East, Rev. D. J.	2	0	0
Edwards, Mrs. R.	0	10	0
Flower, Mrs., York	1	0	0
Foster, Misses, Sadden	8	8	0
Gourlay, Mr. Alexander	15	0	0
Grayson, Mr. E. J.	1	1	0
Greenway, Mr. W. P.	10	0	0
Greet, Miss	0	10	0
Griffiths, Mr. M. H., Exmouth	1	0	0
Hancock, Mr. W.	1	0	0
Haynes, Mrs. Thirza	2	2	0
Hepburn, Mrs.	2	0	0
Hepburn, Miss S.	1	10	0
Holder, Mrs. F.	0	10	0
Imeary, Mr. R. K.	2	0	0
Johnson, Mr. G. W., M.A.	3	0	0
Johnson, Mr. J., Wigan	5	5	0
Lockwood, Mr. J. S.	0	10	6
L. W. O., for Congo	0	10	0
Miller, Rev. W.	2	0	0
Pattison, Mr. S. R.	1	1	0
Phillips, Mrs.	2	2	0
Pierce, Mr. J. J.	5	0	0
Rawson, Miss, for Mrs. Wall's work in Rome	5	0	0
Sargent, Mr. E. G.	1	1	0
Sargent, Mr. S.	1	0	0
Sharpe, Mr. W.	1	1	0
Slack, Mrs.	30	0	0
Smith, Miss M.	0	10	0
Smith, General Nepean	1	1	0
Smith, Mr. T., Harrow	1	1	0
Soundy, Miss S.	0	10	0
Steer, Mr. A.	4	0	0
Stokes, Mrs. C.	0	10	0
Swan, Mr., Bystock	1	0	0
Walker, Mrs.	2	2	0
Wilkinson, Mrs. T. L.	1	1	0
Wilshire, Misses	1	1	0
Young, Mrs., Brighton, for China	1	10	0
Under 10s.	0	1	0
Do., for Debt	0	2	6

DONATIONS

Acworth, Mr. Jas., for <i>Lal Bazaar Chapel</i>	2	0	0
A Friend	100	0	0
A Friend	5	0	0
A Friend	5	0	0
Do., for W & O	0	10	0
Do., for Congo	2	0	0

A Friend, for Italy	0	10	0
A Friend, for Debt	1	0	0
A Friend	10	0	0
Allport, Mr. S.	1	1	0
Anon.	0	10	0
Anonyma, per Rev. G. Davies, Redhill	100	0	0
Appleton, Mrs., for <i>Lal Bazaar Chapel</i>	1	0	0
A Wellwisher	1	0	0
Bell, Mrs., for Congo	10	10	0
Benham, Mr. W. J., B.A., for <i>Lal Bazaar Chapel</i>	1	1	0
Blackheath Mission School	2	7	0
Blake, Miss Millie, for Congo	0	10	6
Chapman, Mr. A., for Mrs. Shorrocks Girls' School	2	0	0
Clark, Mr. H. and Miss	10	0	0
Cleaver, Mr. Richard	25	0	0
Collier, Ernest W. (box)	1	15	0
E. M. W., for Rome	0	10	0
E. S. C.	10	0	0
Ferne, Mr. H. B.	5	6	6
Foster, Mr. C. F., for support of N.P. under Rev. H. Dixon, China	2	0	0
Gover, Mrs. Mary Ann	99	19	11
Greenway, Mr. W. P., in loving memory of Mrs. Greenway, for Debt	50	0	0
H. H. K.	1	18	0
Do., for Debt	1	0	0
Hill, Miss J.	5	0	0
Hepburn, Miss	2	0	0
Do. (box)	9	15	8
"Hunslet"	1	0	0
In Memoriam	5	0	0
Do., for Congo	2	0	0
Do., for Italy	0	10	0
Do., for W & O	0	10	0
Lucas, Mrs. A. G.	1	1	0
Mackenzie, Miss M.	0	10	0
Matt. vi. 3	5	0	0
Marnham, Mr. John, J.P., for <i>Medicine Chest for Mr. Stubbs, India</i>	3	11	9
Matthewson, Mr. W.	25	0	0
M. E., per Rev. A. T. Head	0	10	0
"N. B."	25	0	0
"Of Thine own have I given Thee"	20	0	0
Phillips, Mr. W. A.	1	1	0
Pryor, Miss M., for <i>Medicine Chest for N.P. Satsooran Moo- kerjee</i>	0	10	0
Readers of the "Chris- tian"	11	19	3
Do., for India	1	12	0
Do., for Congo	2	0	0
Do., for <i>Khond Mis- sion</i>	0	1	1
Robinson, Mr. Alfred, J.P.	10	0	0

Robinson, Mr. W. L., Coventry, for Mr. <i>Walker's work, Naples</i>	5	0	0
Scott, Mrs., Cardiff, for <i>Africa</i>	1	0	0
Smith, Mr. J. E. T., for <i>Congo</i>	0	10	0
Tilley, Miss M.	0	10	0
The William Taylor Trust Fund, for <i>Calabar College</i>	50	0	0
Underhill, Dr. & Mrs.	20	0	0
Walker, Miss E., for <i>Weighing Machine & Carriage to Congo</i>	1	5	0
Watt, Mrs. Robert, for <i>Congo</i>	0	18	0
Wickworth, Mr. E.	0	10	0
W. J.	0	10	0
Wood, Mr. Thos.	0	10	0
Woolings, Mr. S. K., amount collected	3	0	0
"Zimri," for support of girl in Mr Shor- rock's School	0	10	0
Under 10s.	2	9	0

SPECIAL DONATIONS

For Expenses of New Scheme.			
Parkinson, Mr. W. C., L.C.C.	50	0	0
Rickett, Mr. W. R.	105	0	0

LEGACIES.

Barker, Trustees of the late Mr. A. C., propo- sition of Residue, by Messrs. Morlice & Wilson	100	0	0
Cearns, the late Mr. Samuel, of Liver- pool, on account, by Messrs. Lewis & Mounsey	250	0	0
Coxeter, the late Mr. S., of Newbury, by Mr. C. Coxeter	4	4	10
Culverhouse, the late Miss Alice, of Red- hill, by Rev. G. Davies	12	9	1
Thomas, the late Mr. Thomas, of Ealing, by Rev. G. G. S. Thomas	450	0	0

LONDON AND MIDDLESEX.

Alperton	5	3	9
Do., for W & O	1	4	0
Arthur-street, Camber- well-gate	1	13	5
Bermondsey, Drum- mond-road Chapel	18	7	8
Do., Sunday-school, for support of Dr. Saul, Agra	11	15	0

Borough-road Chapel	3 18 0
Brixton, Kenyon Chapel	0 12 0
Brixton Hill, New Park-road	2 2 0
Brockley-road Chapel	1 12 2
Cambarwell, Denmark-place Juvenile Auxiliary, for <i>Indian Normal Class</i>	2 0 0
Do., for <i>Chunder Dutt's Medicine Chest</i>	1 0 0
Camden-road Sunday-school, for <i>Barisat School</i>	10 0 0
Do., for <i>N.P.</i>	5 0 0
Child's Hill, Y.P.S.C.E., for <i>Congo</i>	0 5 0
Dalston Junction, for <i>W & O</i>	5 0 0
East Finchley, for <i>W & O</i>	1 10 0
Enfield Highway, Sunday-school	2 13 0
Ferme-park Chapel	6 0 7 6
Hackney, Mare-street	38 8 10
Do., for <i>W & O</i>	3 0 0
Do., for <i>Rojabar School</i>	20 0 0
Do., for <i>N.P.</i>	0 19 0
Do., Hampden Chapel Y.P.S.C.E.	0 7 6
Hammersmith, West-end, for <i>W & O</i>	5 0 0
Hampstead, Heath-st. Do., Juvenile Assn., for support of boys at <i>Wathen Station</i>	10 6 1
Do., Christian Endeavour Society, for <i>do.</i>	2 8 2
Harlesden, for <i>N.P.</i>	2 1 7
Harrow-on-the-Hill, for <i>W & O</i>	1 0 0
Higgate, Southwood-lane, for <i>W & O</i>	2 0 0
Honor Oak	8 18 6
Hornsey, Campsbourne-road Sunday-school, for <i>N.P.</i>	0 9 1
Islington, Salter's Hall Chapel	4 0 11
Do., Sunday-school, for <i>Congo Native School</i>	5 0 0
Kensal Rise, Sun.-sch.	4 1 6
Lansdowne-place Ragged-school Christian Band	2 12 6
Maze Pond, for <i>W & O</i>	5 0 0
Parsons Green Mission	1 10 0
Peckham, Rye Lane Sunday-sch., for <i>N.P.</i>	1 0 0
Putney, Union Chapel Sunday-school	4 4 0
Do., for support of <i>Shudamene in Italy Orphanage</i>	4 0 0
Praed-street Chapel	13 12 6
Regent's Park Chapel	38 12 8
Do., for <i>W & O</i>	12 13 0
Do., for <i>N.P.</i>	1 8 11
Rotherhithe New Road Sun.-sch., for <i>China Schools</i>	1 8 1
Twickenham	0 10 0
Do., Y.W.B.C.	0 14 3
Upper Holloway Y.M.B.C.	0 17 4
Do., for <i>Congo</i>	5 14 0
Walthamstow, Wood-st.	6 18 8
Walworth, East-street Christian Band, for <i>China</i>	0 10 0

Walworth, Ebenezer Sunday-school	3 12 6
Wandsworth, East-hill Sunday-school	4 3 10
Wandsworth, North-cote-road	19 14 10
Westbourne Park Sunday-school	18 5 7
Do., for support of <i>Lottie, Tara, John and Jonathan Das, Cutlack</i>	16 0 0
Westminster, Romney-street	8 18 7
Do., for support of <i>Congo Boy</i>	5 0 0
Whitton Gospel Hall Sunday-school	1 8 10
Woodberry Down Chapel	1 1 7
Do., for <i>W & O</i>	7 0 0

BEDFORDSHIRE.

Dunstable	14 6 7
Do., for <i>W & O</i>	1 0 0
Luton	20 1 10
Ridgmount	6 1 1
Do., for <i>W & O</i>	1 0 0
Do., for <i>N.P.</i>	5 10 3
Riseley, for <i>W & O</i>	0 10 0
Thurleigh, for <i>W & O</i>	0 6 0
Do., for <i>N.P.</i>	1 2 0
Toddington	1 14 6
Do., for <i>W & O</i>	0 10 0

BREKSHIRE.

Fifield Village Mission Sunday-school	3 11 8
Maidenhead	14 4 9
Do., for support of <i>Congo boy under Mr. Davies</i>	5 0 0
Reading, King's-road	57 13 0
Do., for <i>China</i>	0 2 0
Do., for <i>Congo</i>	0 15 6
Do., for <i>N.P.</i>	3 2 1
Do., Hurst Chapel	1 10 0
Do., for <i>N.P.</i>	2 1 8
Do., Wycliffe Chapel	33 16 2
Do., for <i>W & O</i>	7 0 0
Do., for <i>N.P.</i>	5 14 4
Do., for <i>Congo</i>	1 0 9
Do., for support of <i>Congo boy under Mr. Lawson Forfeitt</i>	5 0 0
Do., Y.P.S.C.E.	1 3 0

BUCKINGHAMSHIRE.

Mursley, &c., for <i>W & O</i>	0 11 0
Oulney, Sutcliffe Chapel	1 16 6
Do., for <i>W & O</i>	1 9 0
Speen	1 14 9

CAMBRIDGESHIRE.

Chatteris, for <i>W & O</i>	1 0 0
Cherryhinton, for <i>N.P.</i>	0 11 6

CHEESHIRE.

Frodsham, Union Ch.	4 10 3
Hill Cliffe	4 0 0
Little Leigh	4 4 6
Macclesfield, S. George's street Sunday-school	7 10 8

CORNWALL.

Falmouth	8 0 0
----------	-------

CUMBERLAND.

Workington	1 0 0
------------	-------

DEBBYSHIRE.

Claycross	14 15 0
Derby, St. Mary's Gate, for <i>N.P.</i>	1 12 0
Hearon	2 0 6
Swadlincote	30 2 11
Do., for <i>W & O</i>	1 8 4

DEVONSHIRE.

Appledore	8 5 2
Hatherleigh	3 14 3
Do., for <i>N.P.</i>	1 10 3
Paignton, Juvenile Aux.	4 4 5
Torquay, Upton Vale Sunday-school, for support of <i>Bimal, N.P. at Dacca</i>	18 0 0

DURHAM.

Bishop Auckland	4 16 4
Do., for <i>W & O</i>	0 7 6
Do., for <i>N.P.</i>	2 1 4
South Shields, Westcote-road, for <i>W & O</i>	1 8 7
Do., for <i>Congo</i>	2 3 6
Do., for <i>N.P.</i>	2 0 4
Do., Sunday-school	0 8 0
Spennymoor, Sunday-school, for <i>N.P.</i>	0 14 0
Waterhouses, Y.P.S.C.E.	0 15 0
West Hartlepool	10 2 0
Do., for <i>W & O</i>	0 15 0
Wolsingham, for <i>N.P.</i>	0 11 2

ESSEX.

Brentwood, Sunday-school	1 11 6
Burnham, for <i>W & O</i>	0 12 5
Do., for <i>N.P.</i>	1 9 5
Colchester, Eld-lane	14 10 0
Halstead	16 0 0
Maldon	2 2 6

GLOUCESTERSHIRE.

Blockley	0 6 0
Bourton-on-the-Water	1 2 2
Burford	0 7 9
Chalford, Sunday-sch., for <i>N.P.</i>	1 7 1
Charlton Kings, Sunday-school, for <i>N.P.</i>	0 7 0
Cheltenham, Salem Ch.	17 0 0
Do., for <i>W & O</i>	6 0 1
Elmstone Hardwick, Sunday-school	0 14 0
Gloucester, Sunday-sch.	15 13 3
Do., for <i>Jessore</i>	5 0 0
Do., for <i>China</i>	4 0 0
Do., for <i>Congo Boy and Girl</i>	10 0 0
Do., for <i>N.P.</i>	5 0 0
Naunton and Guiting	0 15 0
Do., for <i>W & O</i>	1 0 0
Nupend	1 13 0
Stow-on-the-Wold	1 2 6

HAMPSHIRE.

Ashley.....	7 12 4
Christchurch.....	0 10 9
Do., for Congo.....	0 18 6
Lockerley, Sunday-sch.,	4 13 0
Do., for N P.....	4 9 6
Milford, for W & O.....	0 15 0
Do., for N P.....	2 17 1
Portsmouth District.....	50 0 0
Shirley, Union Chapel,	
for W & O.....	0 10 0
Wallop.....	4 16 7
Do., for W & O.....	1 3 4
Do., for N P.....	1 12 10

ISLE OF WIGHT.

Wellow.....	3 3 0
-------------	-------

HEREFORDSHIRE.

Fownhope.....	5 7 2
Do., for W & O.....	0 10 0
Do., for N P.....	2 10 0
Gorsley.....	8 8 0

HERTFORDSHIRE.

Gt. Berkhamstead, for	
W & O.....	1 0 0
Hitchin, Walsworth-	
road.....	24 6 7
Tring, High-street.....	9 13 0
Do., for Congo boy	
under Mr. Staple-	
ton.....	2 0 0

HUNTINGDONSHIRE.

Bluntisham, for W & O	1 0 0
Huntingdonshire Aux-	
iliary, per Mr. G. D.	
Day, Treasurer.....	70 0 0

KEPT.

Ashford.....	2 3 6
Canterbury.....	4 8 0
Do., for W & O.....	3 11 6
Do., for N P.....	0 0 0
Crooken Hill.....	3 5 0
Do., for W & O.....	0 10 0
Do., Sunday-school	1 10 0
Deal.....	46 18 3
Do., for Congo.....	2 10 0
Do., for Debt.....	1 0 0
Edenbridge.....	19 0 1
Do., for W & O.....	1 1 0
Do., for Congo boy...	5 0 0
Eynsford, Sunday-sch.	2 0 0
Smarden.....	0 14 0
St. Peter's.....	1 0 0
Woolwich, Queen-street	
Sunday-school, for	
N P.....	1 2 5

LANCASHIRE.

Accrington.....	40 9 7
Bacup, Ebenezer, for	
N P.....	5 7 0

Bolton Auxiliary—

Bolton, Claremont	
Chapel.....	53 11 2
Do., for W & O.....	3 18 1
Do., Zion Chapel.....	9 15 8
Do., for W & O.....	0 12 0
Do., Astley Bridge.....	17 8 0
Do., Farnworth,	
Carlton-street.....	1 5 6
Do., Horwich, Enon	
Chapel.....	1 11 3
Do., for W & O.....	0 5 0
Less expenses.....	68 7 2
	5 1 1

83 0 1	
Bottle, Derby-road.....	10 17 1
Do., for W & O.....	0 8 7
Do., for N P.....	0 6 0
Burnley, Enon Ch.....	5 0 0
Do., for W & O.....	1 5 6
Do., Sion.....	7 1 7
Do., for W & O.....	2 0 0
Clayton-le-Moors.....	5 2 0
Cloughfold, Sun.-sch.,	
for N P.....	0 13 0
Colne.....	1 0 0
Eccles, for W & O.....	2 10 0
Leigh.....	7 0 0
Liverpool, Princes-gate	1 11 6
Do., Richmond Ch.....	7 12 11
Do., Birkenhead,	
Jackson-st. Sun-	
sch., for W & O.....	0 10 7
Do., Egremont Sun-	
sch.....	3 0 6
Manchester, Moss-side,	
for W & O.....	5 0 0
Do., Grosvenor-st.,	
for W & O.....	1 8 8
Do., Brighton-grove	11 2 6
Do., Sale.....	14 3 0
Do., Hyde.....	2 3 4
Do., Rusholme-road	
Congregational Ch.	
Sunday-sch., First	
Class Girls, for	
Congo.....	6 13 4
Do., Stretford, Union	
Ch., for W & O.....	2 2 6
Oswaldtwistle.....	6 18 4
Do., for W & O.....	1 18 2
St. Helens, for N P.....	0 4 6
Southport, Hoghton-	
street.....	0 5 0
Ulverston, Sun.-sch,	
for N P.....	0 3 4
Warrington, Golborne-	
street.....	1 8 6
Do., for W & O.....	0 14 4
Wigan, Scarisbrick-	
street.....	1 6 0

LEICESTERSHIRE.

Husbands Bosworth...	2 4 8
Do., for W & O.....	0 0 6
Kegworth.....	2 0 0
Kirby Muxloe, Sun-	
day-sch., for Congo	
Leicester, Archdeacon-	
lane, for W & O.....	1 10 0
Do., Sunday-school	8 0 0
Do., Belvoir-street...	63 17 11
Do., do., for W & O...	7 10 9
Do., Abbey Gate	
Sunday-school.....	3 0 0
Do., Clarendon-hall	0 7 6
Do., Emanuel Ch.....	3 3 0
Do., Harvey-lane...	4 10 0

Leicester, Victoria-rd.

Sunday-school.....	6 10 3
Do., do., for N P.....	2 5 5
Loughborough and	
District Y.P.S.C.E.	1 0 0
New Humberstone,	
Sunday-school.....	0 5 0
Rothley.....	0 10 3

LINCOLNSHIRE.

Burgh and Monks-	
thorpe, for W & O...	0 5 0
Epworth.....	2 16 1
Do., for W & O.....	0 9 0
Gosborton.....	0 15 0
Grimsby, Tabernacle,	
for W & O.....	1 0 0
Lincoln, Cooper Mem-	
orial Chapel Sun-	
day-school, for N P	1 0 0
Sutton St. James.....	0 18 0

NORFOLK.

Fakenham.....	5 17 2
Do., for W & O.....	0 1 0
Do., for N P.....	0 10 8
Foulsham.....	7 0 0
Great Ellingham.....	1 11 6
Norwich, St. Clement's,	
for W & O.....	0 12 0
Do., Surrey-road, for	
W & O.....	1 10 0
Swaffham.....	21 16 3
Do., for W & O.....	1 5 2
Do., for N P.....	0 6 5
Thetford.....	7 5 11
Do., for N P.....	1 11 3
Worstead, for W & O...	1 7 0
Do., for N P.....	4 10 0
Upwell.....	0 18 0
Do., for W & O.....	0 8 6
Do., for N P.....	0 11 0

NORTHAMPTONSHIRE.

King's Sutton.....	4 4 10
Kingsthorpe, Sunday-	
school, for N P.....	0 4 2
Long Buckley, for W & O	2 0 0
Stanwick.....	1 2 2

NORTHUMBERLAND.

Broomley, for W & O...	1 2 0
------------------------	-------

NOTTINGHAMSHIRE.

Bulwell.....	10 11 4
Daybrook.....	12 6 10
East Kirkby.....	21 5 4
Mansfield.....	7 14 6
Nottingham, United	
Meetings.....	11 15 11
Do., Arkwright-st.,	
for Debt.....	1 1 0
Do., Broad-street.....	32 15 1
Do., Chelsea-street...	15 10 8
Do., Derby-road.....	10 19 10
Do., for Debt.....	59 0 0
Do., Sunday-school...	4 18 3
Do., Independent-st.	7 10 10
Do., Palin-street.....	27 9 7
Do., Woodborough-rd.	6 10 3
New Basford, Palm-st.	
Sunday-school.....	0 0 0

Old Basford, High-st...	57	5	5
Do., Queensbury-st.	42	15	7
Ruddington	3	11	4
Sutton-in-Ashfield	11	15	1
Sutton-on-Trent, for W & O	0	5	0

363	1	10	
Less expenses	2	7	8
360	14	2	

OXFORDSHIRE.

Banbury	0	6	11
Burford	0	7	9
Bloxham	0	3	1
Chipping Norton	0	12	10
Chadlington	0	5	3
Charlbury	0	11	0
Coate, for W & O	0	12	6
Woodstock	4	0	8
Do., for W & O	0	6	0
Do., for N P	0	8	0

SHERIFFS.

Bridgnorth	16	14	1
Do., for W & O	0	10	0
Do., for N P	3	19	11
Craven Arms	1	7	6
Oakengates	0	10	0
Wellington	2	11	4

SOMERSETSHIRE.

Bath, Bethesda Chapel, Walcot, for N P	1	0	4
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	108	3	4
Do., for W & O	14	18	4
Do., for N P	3	3	10
Chard, Sunday-school, for N P	2	7	5
Frome, Sheppards Barton, for W & O	4	0	0
North Curry and Stoke St. Gregory	5	0	0
Shepton Mallet, for W & O	0	5	0
Do., for N P	0	10	1
Street, for N P	1	7	0
Wellington, Y. P. S. C. E.	0	10	0
Weston-super-Mare, Y. P. Mission Band	2	3	3
Wincanton, for W & O	1	1	1

STAFFORDSHIRE.

Brierley Hill	2	0	10
Do., for W & O	1	0	6
Burton-on-Trent, New- street	90	13	11
Do., for N P	2	15	1
Hanley, Welsh Church	0	6	0
Do., for N P	1	12	8
..amworth for W & O.	0	5	0

SUFFOLK.

Bardwell	1	0	0
Ipswich, Burlington Ch.	49	9	4

SURREY.

Cheam, for W & O	1	17	0
Do., for N P	1	17	0
Chiddingfold, Fisher- lane Mission	2	17	4
Do., for N P	3	3	8
Godalming	2	12	6
Guildford	18	0	2
Do., for W & O	1	0	0
Do., for N P	5	6	11
Lower Tooting, Long- ley-road	7	1	0
Merstham, Sunday- school, for N P	0	18	0
Outwood	7	4	2
Redhill	2	2	0
West Norwood, Chats- worth-road	19	4	0
York Town	1	0	0

SUSSEX.

Brighton, Bond-street	4	12	0
Cranley	4	15	7
Eastbourne	2	7	7
Rye, for N P	1	0	4

WARWICKSHIRE.

Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer, for W & O	13	9	3
Do., for N P	0	9	3
Do., for Congo	27	8	2
Do., for Rev. D. Jones' Sch., Patna	9	0	0
Birmingham, Selly Park Sunday-school, for N P	0	10	3
Coventry, Queen's-road	3	10	0
Do., for W & O	7	10	0
Henley-in-Arden	8	13	0
Do., for W & O	0	4	0

WILTSHIRE.

Bratton, for W & O	1	5	0
Bromham, for W & O	0	5	0
Do., for N P	0	8	3
Cursham, for N P	2	2	3
Downton, for W & O	1	0	0
Do., for N P	1	0	3
Redlynch, for N P	0	13	3
Trowbridge, Back-st., for Mrs. W. R. James' Sch., India	5	11	0
Do., Bethesda	7	0	8

WORCESTERSHIRE.

Pershore	27	0	0
Do., for Congo	1	0	0
Do., for W & O	0	10	0
Worcester	20	0	0

YORKSHIRE.

Batley	2	6	6
Do., for W & O	0	8	6

Bradford Auxiliary, Public Meeting	8	13	6
Do., Westgate	11	13	6
Do., Gillington	13	15	1
Do., for W & O	3	0	0
Do., Trinity Chapel	29	13	6
Do., Hallfield	6	5	2
Do., for W & O	1	14	2
Do., Leeds Road	6	0	9
Do., for W & O	2	0	0
Do., Ripley Street	2	15	8
Do., Clayton	2	3	5
Do., for W & O	1	0	2
Do., Zion Chapel for W & O	4	8	7
Do., Tetley Street, for W & O	1	10	0
Do., Eccleshill	1	0	6
Do., Charlestown	1	4	6
Do., Heaton	3	10	0
Do., Queensbury	3	17	0

113	5	6	
Less expenses, £107s. 3d., and £80 already ac- knowledged	90	7	3

22	13	3	
Brearley, for W & O	1	0	0
Crigglistone, for W & O	0	3	6
Eccleshill, Sunday- school	0	13	0
Gildersome, for W & O	1	1	0
Leeds, Meanwood Road Juvenile Auxiliary	14	16	11
Do., Burley Road Juvenile Auxiliary	27	0	0
Queensbury, for W & O	0	7	6
Scarborough, Albe- marle for N P	0	5	0
Do., Ebenezer Sunday- school	4	1	9
Do., for support of boy in Mr. Cou- ling's School, China	5	0	0
Sheffield, Glossop-road	11	15	0
Do., Attercliffe	13	8	4
Do., for W & O	0	10	3
Do., for N P	0	5	5
Shore, for support of Prabhu Dan Singh	4	1	4
Slack Lane	0	10	0

NORTH WALES.

DENBIGHSHIRE.

Denbigh, Sunday-sch., for N P	0	12	1
----------------------------------	---	----	---

FLINTSHIRE.

Rhyl	4	12	9
------	---	----	---

SOUTH WALES.

CARDIGANSHIRE.

Cardigan, Bethany, for W & O	0	5	0
---------------------------------	---	---	---

CARMARTHENSHIRE.		Pembrokeshire.		CHANNEL ISLANDS.	
Llandeibie, Saron	1 16 0	Llangwm, for <i>N P</i>	0 5 8	JERSEY.	
Llandyfan, for <i>N P</i>	2 2 4	Martletwy	10 5 0	St. Helier, Vauxhall ...	11 8 8
Meincian	0 16 5			Do., for <i>W & O</i>	2 0 0
Rhidwylm	0 10 0			Do., for <i>N P</i>	7 17 0
GLAMORGANSHIRE.		SCOTLAND.		FOREIGN.	
Barry, English Church	1 0 0	Arbroath	1 1 0	BELGIUM.	
Bridgend, Hope Chapel	23 7 5	Cambuslang, Bible-class, for support of Congo boy	2 10 0	Belgium Sunday-schs., 2 years' support of Congo boy, "Tini," under Mr. Bentley	
Do., for <i>W & O</i>	0 5 0	Edinburgh, Bristo-place, for <i>W & O</i> ..	13 5 0	10 0 0	
Do., for <i>N P</i>	2 7 9	Do., Dublin-st. Ch., for <i>W & O</i>	0 10 0	TRINIDAD.	
Briton Ferry, Jerusalem	1 10 0	Fraserburgh	1 6 3	Port of Spain, for Congo	
Brynnaman, Siloam ..	1 13 4	Galashiels, Stirling-st.	25 9 6	5 0 0	
Cardif, Canton, Hope Chapel	2 14 2	Do., for <i>W & O</i>	1 14 2		
Do., Tredegarville ...	10 11 9	Do., for China	1 10 10		
Dowlais, Beulah	14 6 3	Do., for support of Congo boy	5 5 0		
Do., for <i>W & O</i>	0 13 9	Do., for <i>N P</i>	2 9 1		
Do., for support of Congo boy	5 0 0	Glasgow, Adelaide-pl.	130 11 10	CONTRIBUTIONS FOR CENTENARY FUND.	
Gwaelodygarth, Salem	0 7 6	Do., Hillhead, for <i>W & O</i>	28 7 7	Bowden, Mr. George,	
Penarth, Penuel Welsh Chapel	1 0 0	Helensburgh, for <i>W & O</i>	1 7 0	Newbury	
Do., Plassey-street		Irvine, for <i>N P</i>	0 10 0	6 13 4	
Tabernacle	4 15 2	Kirkintilloch	1 6 6	Bright, Mr. A., Nottingham	
Do., for <i>W & O</i>	1 12 5	Do., for <i>N P</i>	1 3 6	10 0 0	
Do., Stanwell-road...	8 8 4	Leven	7 0 0	Douglas, Rev. J., Nottingham	
Penyfai	0 17 8	Peterhead	8 16 6	5 0 0	
Do., for <i>N P</i>	0 16 4	Do., for <i>W & O</i>	0 15 9	Haley, Mr. Edward,	
Resolven, Bethany	0 5 0	Do., for <i>N P</i>	1 17 3	Halifax	
Swansea	0 7 4	Ratho	4 8 0	5 5 0	
Ton Pentre, Zion	1 6 0	Rutherglen	2 8 0	James, Mr. Russell, Woodberry Down ...	
Wautreoda, Ararat ...	2 12 0			2 5 0	
Ystalyfera, Soar	2 2 9			Bristol	
				10 0 0	
				Yeovil	
				27 0 0	
MONMOUTHSHIRE.		IRELAND.		CORRECTIONS.	
Abergavenny, Bethany, for <i>W & O</i>	1 2 0	Dublin, Harcourt-st., for Congo	10 16 0	R. and S. Haynes, in March HERALD, should have been £1, not 10s. £10 of the Contributions from Bloomsbury Chapel in the February HERALD should have been specially acknowledged as a "Thankoffering."	
Tredegar, Armagedon	0 11 0	Mullycar & Aughnacloy	2 11 0		
Do., Church-street...	4 3 0	Tandragee	4 9 0		
		Do., for <i>N P</i>	7 12 6		

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,
MAY 1, 1895.



NEW MISSION HOUSE, BOPOTO STATION, UPPER CONGO RIVER.—(From a Photograph).

[MAY 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ONE HUNDRED AND THIRD ANNUAL REPORT.



HE year just closed has been to the Committee and the friends of the Society throughout the country one of unusual anxiety.

Commencing with a large Debt it seemed clear that plans for extension of the work and for much-needed increase in the staff would have to be held in abeyance until the finances of the Society would justify enlarged outlay.

Nor were the prospects of increased resources at home of a hopeful character.

Widespread distress, consequent upon diminished foreign commerce and home trade, the critical condition of agriculture, failures and frauds, strikes and competition, induced the fear of a diminished rather than of an increased income.

Happily this fear has passed away, and the Committee thankfully record the fact that the gifts from the churches for the year just closed exhibit an increase over the receipts for the previous year.

Still the Committee are greatly straitened by the present financial position of the Society. They are not only unable to meet the urgent appeals that reach them by almost every mail for reinforcements, but the maintenance in efficiency of present fields of work is a perplexing problem. Whichever way they turn their eyes to scan the harvest-field, the signs of the times betoken the paramount duty of "putting in the sickle." Work afield to-day is advancing as never before. The final triumph of the Gospel is as sure as are the promises of God. What we need to realise is, that duty

is ours, results are God's. "We are not responsible for *conversions*, but *we are for CONTACT.*"

The clear call that comes to us is to go "everywhere" and preach the Gospel to every creature.

Some may cry "retrench," but the Master bids us go FORWARD. The last command and promise of our LORD, which have inspired all true service and sacrifice in the past, echo with constantly accumulating force and emphasis, louder and clearer, in face of the marvellous openings of to-day, and happy indeed shall we be if, like Paul, we are "not disobedient unto the heavenly vision."

If, however, the Committee record special anxieties at home, they also thankfully chronicle special encouragements on the field.

From all three of the great continents to some extent occupied by the Society, India, China, and Africa, the brethren report manifest tokens of the Divine blessing; numerous conversions, notwithstanding, in some cases, bitter persecution; a more widespread appreciation of individual responsibility to spread the Gospel on the part of those who have received it; a growing spirit of self-support and independence; and the opening up and the evangelisation of new fields by native Christians themselves, entirely at their own cost.

MISSIONARIES ON FURLOUGH.

The following missionaries are at present in this country on furlough seeking health and refreshment by a season of rest and change:—

From INDIA.—Revs. H. Patterson, Patna City; R. H. Tregillus, Jessore; Denham Robinson, Serampore; J. D. Bate, Allahabad; Daniel Jones, Patna; J. G. Pike, Cuttack; A. Long, Russell Khondah; Herbert Anderson, Calcutta; and W. S. Mitchell, Patna City.

From CHINA.—Revs. W. A. Wills, Chouping, Shantung, and Dr. Russell Watson, Tsing Chu Fu, Shantung.

The following brethren are also expected in this country shortly:—The Revs. Timothy Richard, Shanghai; E. C. Nickalls and S. B. Drake, Chouping, Shantung; and G. B. Farthing, Tai Yucu Fu, Shansi.

From the CONGO.—The Revs. A. E. Scrivener, Lukolela; F. G. Harrison, Bolobo; Philip Davies, B.A., Wathen; S. C. Gordon, Stanley Pool, and G. R. Pople, Underhill.

The following missionaries have ceased their connection with the Society during the past year:—Revs. George Hughes, of Perizpore; T. Rutland, of Orissa; J. F. Hill, of Cuttack; F. A. Jefferd, Bolobo; and W. S. Thomson, Ceylon.

[Rev. R. D. Darby, in consequence of Mrs. Darby's health, is unable to resume his labours on the Congo.]

MISSIONARIES RETURNED TO THEIR FIELDS OF WORK.

The undermentioned workers, after furlough, have resumed work in renewed health and strength.

In INDIA.—Miss Leigh, Cuttack; and the Revs. A. Teichmann, Perizpore; R. Wright Hay, Dacca; W. Carey, Barisal; Thos. Bailey, Cuttack; H. E. Crudgington, G. J. Dann, and Stephen S. Thomas, Delhi.

In CHINA.—Revs. F. Harman, Shantung; and Evan Morgan, Shensi.

On the CONGO.—Revs. W. H. White, Bopoto; and R. H. Carson Graham and H. Ross Phillips, San Salvador.

The following brethren have during the past year paid brief visits to England, and have returned to their stations:—The Revs. Lawson Forfeitt, Underhill, Congo; Alfred L. Jenkins, Morlaix; and W. K. Landels, of Turin.

The following changes have also been made during the year:—Revs. W. J. Price, from Delhi to Bankipore; J. G. Kerry, from Dacca to Barisal; E. P. Davey, from Agra to Patna; A. E. Collier, from Delhi to Bankipore; G. W. Bevan, from Maldah to Calcutta; W. Davies, from Maldah to Serampore College (*pro tem.*); and Babu B. N. Banerjea, from Baraset to Maldah.

REINFORCEMENTS.

During the past year the following reinforcements have been sent out:—

To INDIA.—Revs. Chas. E. Wilson, B.A., Jessore; Thos. Watson, Barisal; and F. Vincent Thomas, B.A., M.B., Kharrar and Kalka.

To the CONGO.—Revs. H. T. Stonelake, Bopoto; S. M. Field, Bolobo (in charge of Mission steamers), Upper Congo River; and J. R. M. Stephens, Underhill, Lower Congo River.

GONE HOME.

Early in the year the sad tidings reached England of the almost sudden death of the Rev. F. R. Oram, at Bopoto Station, on the Upper Congo. The Rev. George Grenfell, who was with Mr. Oram during his illness, wrote:—

“His last articulate words uttered just before I relieved Mr. Clark were words of prayer: ‘May my testimony be made a blessing, for Jesus Christ’s sake.’ Then came a pause, and last of all: ‘And now, dear Lord, take me.’”

"I shall not soon forget the sorrow of the poor boys whom our dear brother had so lovingly and faithfully taught, when they realised that their good 'mondele' was dead. These wild Bopoto lads had never before known such a friend—so good, so patient, so wise—to help and lead them. He bore these lads in his heart, and so laboured with them and for them that they know he loved them, and in their hearts his memory will be very sweet for long years to come. God grant that they may take to heart the lessons he tried so hard to teach them."

"Our hearts are very, very heavy, but not for our dear brother's sake, for with him it is far better than with us. We are sad because we have lost a brave and warm-hearted comrade—a comrade well-equipped, and one whose help at this juncture we sorely need. Such a loss at such a time is especially trying. But it comes as yet another call to labour on, and to wait in readiness; and to you at home may it come as yet another call for help from Congoland."

His sun has gone down while it was yet day; but the memory of his labours, his love, and his whole-hearted devotion to the highest good of the Congo peoples, will live for long years to come in their hearts, revealing in practical form the spirit of the Master he loved so well and served so faithfully.

To the worldly disciple, the Mission-field seems one great Necropolis; one vast sepulchre of blighted lives, and buried hopes.

Hundreds have died in Africa's pestilential land, in the early days of their work; while, in the cannibal islands of the South Seas, scores of saintly souls have laid their bodies on the martyr-altar of love and devotion to Christ, while the worldly disciple stands by, and asks, "To what purpose is this waste?" Vainly does the selfishness that clutches the prey of temporal advantage, wait for an answer; for the spirit of missions is the spirit of Christ, BECAUSE its essence is UNSELFISHNESS; it gives to those from whom we cannot hope to receive, and bids to the feast, those who cannot bid us back again. The carnal mind must die if the spiritual is to live, and the miser spirit expires when the missionary spirit is born.

In November, John Chamberlain Page, of Barisal, Bengal, entered into rest. One of the noblest missionaries ever given to India.

In the beautiful words of the Rev. W. Carey:—
His life closed with fifteen years of seclusion and mental darkness. He had so long waited for the Beautiful Gate to open, that men who knew him during the thirty-seven years of his ceaseless missionary toil, almost forgot to think of him as still on the earthly side. To many, in all parts of the world, the news of his death will come as a welcome relief. The valley of the shadow is past, gloom, and loneliness, and tears, have given place to God's sunlight on the celestial hills, the glory of Christ's presence, and the joy of recognition from dear human faces now as the angels in heaven. He has entered through the gates into the city—the city of perfect service and eternal peace. We can but praise the Saviour as we try to think what that means to him of emancipation of heart and brain.

The main facts of his life are soon told. He was born at Monghyr, on the banks of the Ganges, November 28th, 1822. His mother was the daughter of a Colonel; his

father, a Captain in the East India Company's service, and Fort-Adjutant at Monghyr. In April, 1841, he was accepted as a missionary of the Baptist Missionary Society, and some time afterwards was stationed in Barisal, in Eastern Bengal. Twenty years later when he left the district, worn out with privations, exposure, constant attacks of fever, and excessive toil, it was with 'agony of mind' at the thought of separation from 'his beloved people.' He found a scattered flock, no Churches formed, no schools even, no regular stations, but one chapel, and not more than four or five native preachers living without their families in an unsettled state of mind. He left an organised community of church members numbering a thousand souls, fifteen well appointed stations, and a large number of schools. He was the idol of his people, a tower of strength to the timid and the oppressed, a judgment swift and sudden to the evil-doer. That very impetuosity of spirit which was his greatest weakness, was also his greatest strength. He identified himself at all times with the wrongs of the poor peasant—whether Christian or Hindu—and proved himself over and over again a true knight-errant of the Cross on their behalf. Withal, he moved among his flock in the happiest familiarity of Christian love. No mask would he wear to hide the kindness of face or heart. What he was, they saw him. What he had—and often more than he had—was freely theirs for Christ's sake.

"The people for whom he spent the best years of heart and life, love him with a deathless love, and know him to have been a man sent from God. Their tears will make the grass ever green that grows on his grave. Their faith in the Saviour is his life's richest reward.

"He has left for a brief space a wife, whose unflinching sympathy and unselfish devotion cheered him through his years of toil and conflict, and who now only waits for the call of the Master to renew that perfect friendship in the land of light and love."

The pastors of two most important Baptist churches in India, the Revs. R. M. Julian of the Circular Road Church, Calcutta, and A. E. Barrell, of the Bellasis Road church, Byeullah, Bombay, have during the past year been sorely stricken by the loss of their wives.

Both these earnest servants of Christ leave behind them blessed memories of unselfish service and loving sympathy, in all efforts for the spiritual interests of the people of the two great cities in which they lived and laboured.

The names also of two other devoted workers who have entered into rest during the past year should be recorded here, viz. —Mrs. Eliza B. Brooks, widow of the late Rev. Wm. Brooks, of the Cuttack Mission Press, Orissa, and Mrs. Gamble, widow of the late Rev. W. H. Gamble, of Port of Spain, Trinidad.

The churches in Jamaica have suffered a great bereavement by the death of Mr. Thomas Oughton, Solicitor, of Kingston, Jamaica, and son of the late Rev. Samuel Oughton, for many years pastor of East Queen Street Baptist Church, of which Mr. Oughton was a member at the time of his death. The *Jamaica Reporter* writes:

"In early life Mr. Oughton intended to follow his father's steps, and give himself to the work of the ministry, but afterwards his plan was altered, and he undertook the

study of law, with the success that is so well known in the island, and which has been repeatedly acknowledged by the high appointments conferred on him by the Government. Though in his latter years the claims of his profession left him little time for other work, some years ago, when East Queen Street Church was without a pastor, Mr. Oughton was most actively engaged in supplying the vacant place, and in keeping together the church in the time of its need. During his long and useful life his unswerving integrity impressed itself upon all who became associated with him, and made the firm of which he was the head a guarantee for 'an honourable and pure administration of the law.'

The Committee have also been saddened by the removal of generous and attached friends at home—Mr. Thomas D. Paul, J.P., of Leicester, County Treasurer of the Society; and Thomas Davies, D.D., of Haverfordwest. Both these honoured brethren were for many years active members of the Executive of the Mission, and for some years past honorary members of Committee. Mr. John Edward Tresidder, of Walworth, for many years a member of the Mission Committee, one of the founders of the Young Men's Missionary Association, and one of the Honorary Secretaries of the Sunday School Union, will long be remembered as a warm friend of the Society, and deeply interested in its growth and prosperity; and Mr. Charles Holliday, for ten years Secretary of the Young Men's Missionary Association, and closely identified with the work of the Society. "BLESSED ARE THE DEAD THAT DIE IN THE LORD."

THE ZENANA MISSION.

Early in the year an important conference was held between delegates duly appointed representing the Zenana Mission and the Baptist Mission, with a view to see if some practical steps could be suggested to bring into closer concert the two organisations.

As the result of this conference the delegates reported to their respective committees:—

"That in the unanimous judgment of the delegates it is highly desirable that such an arrangement should be instituted between the Baptist Missionary Society and the Zenana Mission, as at present subsists between the Baptist Missionary Society and the Bible Translation Society, by which the officers of each Mission shall be *ex-officio* members of both Committees, and this Conference of Delegates therefore unanimously recommends to their respective Committees the following resolution for adoption, viz. :— 'That the Zenana Missionary Society be received as an auxiliary of the Baptist Missionary Society, and its officers fully recognised as members of the Baptist Missionary Society's Committee, in pursuance of the regulations of the Society relative to members entitled to vote at meetings of Committee, it being also distinctly understood that the officers of the Baptist Missionary Society shall also be recognised as full members of the Zenana Missionary Committee, and entitled to attend and vote at all meetings of the Zenana Committee.' "

Subsequently, this recommendation was adopted and confirmed by the Committees of both organisations, and during the larger part of the year just closed the arrangement has been in active operation, to the mutual advantage of both institutions.

The Committee desire to express their devout thankfulness at the safe return of Miss Angus, one of the Honorary Secretaries of the Zenana Mission, from her recent visit to India—a visit the results of which they confidently anticipate will prove of signal and lasting advantage to the churches at home, as they are well assured it has already proved a great blessing and refreshment to the workers abroad.

THE YOUNG MEN'S MISSIONARY ASSOCIATION.

The Committee sincerely sympathise with the Committee of the Young Men's Missionary Association in the loss they have sustained by the death of their secretary, Mr. Charles Holliday.

They are glad to bear testimony to the valuable work done by the Association amongst the Sunday-schools and Juvenile Auxiliaries of the metropolitan districts.

The publications of the Association have been of wide-spread influence, and their missionary lectures, illustrated by dissolving views, have been much appreciated.

The Committee trust that arrangements for the future conduct of the Association, now under consideration, may result in the adoption of plans which may result in yet larger blessing and extended usefulness.

COLONIAL MISSIONARY SOCIETIES.

The Committee greatly rejoice in the growth and vigour of the missionary organisations of the Colonial churches, and they are devoutly thankful to learn that the past year has been one of signal blessing and success.

These five societies are at present working in Eastern Bengal :—

The SOUTH AUSTRALIAN OR FURREEDPORE MISSIONARY SOCIETY, in the Furreedpore and Pubua Districts : President—Rev. S. Faircy, Frewville ; Vice-president—Mr. J. Viner Smith, Adelaide ; General Secretary—Rev. J. Price, Mount Barker ; and Treasurer—Mr. J. H. Cheetham, Grenfell Street, Adelaide.

The QUEENSLAND MISSIONARY SOCIETY, in the Noakhali District : President—Rev. W. Whale, City Tabernacle ; Secretary—Rev. W. Poole, South Brisbane ; and Treasurer—Mr. Geo. Grimes, Queen Street.

The **NEW SOUTH WALES MISSIONARY SOCIETY**, in the Commillah District : Secretary—the Rev. E. Hibberd, Horton Street, Ashfield.

The **NEW ZEALAND MISSIONARY SOCIETY**, in Northern Tipperah District, Brähmanbaria, &c. : President—Rev G. D. Cox, Auckland ; Treasurer—Mr. S. G. Martin, Wallington ; Secretary—Rev. H. H. Driver, Dunedin.

The **TASMANIAN MISSIONARY SOCIETY** in connection with the South Australian Mission, in the Furreedpore and Pubna Districts : President—Wm. Gibson, Esq., Perth ; and Secretary—Pastor H. D. Archer Langford.

These Societies, while working in association with the parent Society, are quite independent, and are directed and financed by their own Boards of Management.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra, Maldah, Purneah, Barisal, Madaripore, Perizpore, Chittagong, Soory, and Jamtara.

ORISSA.—Cuttack, Pipli, Puri, Sambalpore, Berhampore, and Russell Khondah.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Karrar Kalka.

STATIONS	178
Missionaries—European and Native (15 in England)	77
Native Evangelists	108

It has been well said of India that—

“It has a much greater population, diverse in race, language, and religion, than any of the great empires of antiquity. Comparing it with modern great territorial dominions, it is next in extent to British North America, the United States, Russia, and China. But it is far more fertile and forty times as populous as the first ; it has four times the population of the second ; three times that of the third, and stands second only to the last. Africa has a greater area, but a less population. Europe, excluding Russia and Scandinavia, has about the same area and population, but not an equal diversity of race, religion, or language. It has an area thirteen times that of Great Britain and Ireland, and almost eight times their population. It is rich in

natural endowments—in stupendous mountains, great rivers, fertile plains, and can produce almost anything in abundance that human ingenuity and civilisation may demand, while its inhabitants generally are industrious, peaceful, and intellectual. It is eight thousand miles away from our own coasts, and fourteen thousand as it has usually been reached. We went there with no thought of conquest and possession. History proves that we did not dream of these, and that not seldom we have shrunk from forward movements with dismay. The people are alien to us in almost every feature of nationality—in race, language, colour, religion; and yet with apparently the most inadequate resources, and no strain but twice on our power, we have marched on, absorbing kingdoms, states, tribes, until directly or indirectly our empire includes one-sixth of the human race, speaking a hundred different languages and dialects. And these great nationalities and numerous tribes are governed with marvellous ease and with the slightest display of forces. Such is India physically and racially.”

It is in this Empire the Christian Church is working to-day, as those men worked who built the superb palaces and tombs which still dominate the cities and towns of the Mohammedan conquest. Far down into the foundations they sank—with what infinite patience we may imagine—vast masses of dull red sandstone, and built them up into mighty walls, that only lose their gloom when glowing in the setting sun; but on the summit they placed, as if to last for ever, some structure of fair, white pierced and fretted stone, so fitting and beautiful, so airy and delicate, as to look like a marble dream.

Let us only be patient and unfaltering, working bravely at the foundation of a Christian India, casting into it true hearts and noble lives—the named and the nameless together—treasures of thought and treasures of the priceless years; for already there is rising up on that sure foundation the vision of our faith and hope; once the dream, but to-day, to some extent at least, the fair and stately fact of a regenerated Christian India, a fragment of that great city, the Holy Jerusalem, which descends out of heaven from GOD, where the nations of the saved walk in the light of His glory.

THE WORK OF THE PAST YEAR.

The Rev. George Kerry, of Calcutta, the Indian Financial Secretary of the Society, reporting on the work of the past year, writes:—

The Lord who promised, when He sent forth His disciples on their great evangelistic Mission, ‘to be with them to the end of the age,’ has not failed to fulfil His promise. The number gathered into the visible and organised churches is not so great as we could wish; but the evidence that the Word of God is mighty, and that the Spirit of God is working, wherever the Word is preached and read, increases on every hand. In many districts the people are being awakened to take an unusual interest in the Person, Work, and Teaching of the Lord Jesus Christ. Christian teaching and doctrine are being accepted in a remarkable way, in modification of old-established Hindu beliefs and practices. Christian truths are gradually being accepted, not quite in the form of

Western Christianity, but in such a way as gives new meaning to old Hindu notions. Thus, recently, a distinguished Indian orator and scholar, in addressing more than a thousand of his educated countrymen, explained the old Pantheism as being consistent with the belief in a personal God, as being the Divine immanence and transcendence in regard to all things. He further explained transmigration as meaning the degradation or elevation of man by wickedness or goodness, and in other ways endeavoured to give a new meaning to corrupt and foolish popular Hinduism.

"There can be no doubt that the wide and growing diffusion of the Word of God is working a marvellous change in the beliefs and practices of multitudes of the more thoughtful and educated people of India. Unconsciously they are drifting towards the Christ of God."

CHEERING SIGNS.

The Rev. G. H. Hook, of the Lal Bazaar Church, Calcutta, writes:—

"Sometimes I am struck with the way in which Christianity gets mixed up with the religions of this country. For the natives are quite clever in grafting on English words to their own language, and adopting a dress half English and half native; and so, in like manner, they get into the way of mixing up Christianity with Hinduism and Mohammedanism. Thus the Brahma Somaj puts Christ among its prophets, and the Hindus class Him among their gods. 'And,' said a Mohammedan to me one day, 'we want Jesus Christ, and we want Mohammed too, only *you* do not want Mohammed.' 'Ah! that is because Jesus only is enough for me,' I said. 'Perhaps you will one day dispense with Mohammed, as the Jews did with Moses when they accepted Christ, and find Christ to be all and in all.' Then said another man: 'Ah! the day is coming when we shall all be *one* religion. Our sacred books tell us that, but they do not say what that religion will be. Some think it will be Christianity, for it is making rapid strides.' So that by this you see that some of them look forward to a great change that is coming on. Said one man to me the other day, 'The times are getting old, and the earth is wearing out, and God is going shortly to make a new earth; for I believe a great Prophet is yet to come, the last of all, and that is Jesus Christ, and you believe that Christ is coming again to cleanse the earth.' Yet these men were not Christians who said and thought in this way.

"In a hundred different ways Christianity is permeating and leavening native society, and the unconscious influence that *Christian* men and women have upon the natives is a great factor in the winning of the people's hearts for Christ. One day I was surprised to hear a Christian hymn in a part of the land where there were no Christians, and, listening deeply, the words came out clearly—

" 'What a friend we have in Jesus,
All our sins and griefs to bear?'

"And when I came near I found a band of young men, all heathens, sitting down and singing this hymn, and others, who were trying to learn the words, were grouped around them. So I said: 'Do you like that hymn?' And they replied: 'Oh yes! the words are so sweet, and so we sit and sing them in the evening-time.' And one of the men told me that he had learnt it as a little boy in the Sunday-school, and had sung it to the others, and they had learnt it of him. And then they began to sing again—

" 'Can we find a Friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer!'

“ And in that eventide, before the sun went down, I told them of the Friend we have in Jesus, and of the yearning there is in His heart to be friends with us. And whether these men yielded to the claims of Jesus I shall not know till ‘He maketh up His jewels;’ but in the distance far away, after I had left, I could hear the sweet strain come floating over and over again, and rising and falling with the evening breeze—

“ ‘Do thy friends despise, forsake thee?

Take it to the Lord in prayer;

In His arms He’ll take and shield thee,

Thou wilt find a solace there!’ ”

The Rev. Herbert Anderson, of Calcutta, referring to the apparently slow progress of Christianity, writes :—

“ ‘The conversion of India is yet to try the faith and patience of the Church of Christ in Great Britain.’ So wrote an aged missionary, after a life-long service in this vast heathen city, and we who, year by year, try to sum up in brief reports the progress of the work, have but to echo and re-echo the truth of the above words. Professed conversions are painfully few, baptisms still fewer, except in those favoured districts of the Empire which lie outside the boundaries of conservative Hindu influence; and yet there is not one disheartened missionary, or one disbelieving worker whose mind forebodes failure in bringing India to the feet of Christ. And the reason is not far to seek. Face to face with the forces against them, they understand, as others cannot, the need of quiet, patient preparation for the day of victory, and they alone can realise something of the powers of the ‘spiritual hosts of wickedness,’ against which the fight is waged, in a way that those not present cannot; being on the field, every token of good cheer, every hopeful influence working without as well as within the sphere of their immediate evangelistic labours, aids in establishing faith and perpetuating zeal; and they are constantly seeing and hearing something which reveals the silent and mighty influence at work below the surface of Hinduism, which one day must inevitably result in the great advance of the Kingdom of Christ. For example, a Babu came to me for a Bible two or three years ago. A month or two ago I met him on the street, and asked him if he was reading it. ‘Yes, regularly,’ he replied, ‘and what is more I could tell you of numbers who, unknown to any Christians, are reading their Bibles and praying to Christ every day they live.’ Or again, only to-day I visited a temple of the great god Narayan, and in conversation with the priest, learned that the name of Christ is on the lips of worshippers at Hindu shrines. ‘Your Christ, our Khrisna,’ is a phrase one hears from thousands of lips. ’Tis false, but the name will give way to the reality when the lifted One draws all men unto Himself. And, once again, the same truth is exemplified in the work that is going on among the children of India. One day this year we had seven or eight hundred Hindu boys and girls in the largest church in the city, regular attendants at city Sunday-schools, and permitted by their parents to attend a huge mass meeting to receive still more of that truth which, when once it enters into the young heart, will bear fruit to life eternal. The devil must be extra busy in some other part of the earth, or else he has lost the balance of his mind to permit the work of to-day among the children of India. Nay, rather a stronger than he is repeating the call, ‘Suffer the little ones to come,’ and Satan is powerless to prevent it.”

The Rev. Benjamin Evans, of Monghyr, reports :—

“ Just as the hot weather set in, the district was greatly agitated by the ‘tree-daubing scare,’ concerning which our dailies wrote *ad nauseam*. Our district magistrate in his annual report, attributes the strange movement to a ‘religious revival’ :

be it that or otherwise, that there is an awakening among the people goes without saying. During my career as a missionary, I have never known such a spirit of inquiry as has been manifested during the past year. Many have been the inquirers that have come to the Mission House, some, doubtless, from motives other than the best; whilst not a few have been moved by desires intense to know the truth as seen by the way in which they have sat far into the night conversing on those things that pertain to salvation."

The Rev. Chas. Jordan writes from Calcutta :—

"The results of the year's work are not equal to our wishes and longings. But no one can mingle with the people without perceiving and feeling that Christ is an ever-growing centre of attraction and power in India. Here, in the midst of difficulties and trials to faith, His own word is being fulfilled, 'I, if I be lifted up, will draw all men unto Me.' If there be as yet but few baptisms, there are large numbers in this city alone who have lost all faith in Hinduism and idols. A Bengali gentleman, who is postmaster in Dharamatola, not long since said that there were numbers of educated Bengalis who, although outside of and unknown to the Christian Church, yet read the Bible and pray to God daily. If Christ's servants abound in faith, hope, and love, the Lord of the harvest will see to the ingathering."

VERNACULAR PREACHING.

"Preaching," wrote Henry Martyn, "from its very nature and from the testimony of history, must ever be the chief means of leading men to conviction and decision, and every other method of making known the Gospel must be but an aid."

By the roadside, in bazaars and streets, villages and hamlets, in native fairs, by river ghaut, at sacred festivals, and in public conveyances, has the good seed of the Kingdom been cast during the past year.

Reporting upon this special department of Mission work, the Rev. J. Ellison, of Rungpore, Northern Bengal, writes :—

"Towards the end of the cold season I was led to visit a small mela, about twenty miles from the Civil Station, where I found some low-caste people who for over ten years had been wanting to know more of Christ. They had heard of Him from one of their religious leaders, who, many years ago, having listened to the preaching of the Gospel in Dinagepur, and being greatly impressed by the story of Jesus, returned to his home, and told his disciples to renounce the names of the Hindu gods, and use the name of Jesus. He passed away, but his successor continued to use the name as a charm against all manner of disease, and, I was told, with manifest success, for many whom the village doctor failed to heal were restored from sickness by using the name of Christ. Be that as it may, this religious leader and his disciples we found very anxious to know more of Christ. He and some of his disciples came and stayed until nearly midnight in my tent, just drinking in the Water of Life. Since then we have frequently visited them, and on one occasion several of them walked twenty-eight miles in one day to hear more of the good news."

The Rev. T. R. Edwards refers to his vernacular itinerant work in the Serampore district as follows :—

“A special feature of our work this year was, that we took round with us a magic-lantern, with a number of beautiful views on the Life of our Lord. It is difficult to give an idea of the sensation this produced. Police inspectors, zemindars, babus, and doctors all came to us with pressing invitations to show the lantern at their houses. Consequently we had the joy of preaching Christ in the halls of zemindars' palaces, in specially constructed booths, in tents erected on the public roads, in school-houses, and many other places.

“In one case we gave the exhibition in a large booth, constructed specially for one of the annual *Pujahs*. For such occasions a zemindar goes to great expense to erect a large booth of bamboos and mats in front of the idol-temple. Room is provided for many hundreds of people. A part is screened off for the sole use of the ladies. Then invitations are issued to the whole neighbourhood to come and join in the fun and singing attending the *Pujah*, or worship. Occasionally a company of actors is hired from Calcutta, to come and act a religious play for the delectation of the assembled multitudes. It was in such a booth, and on the very day of the *Pujah*, that we had the pleasure of exhibiting the Life of Jesus Christ by means of the lantern. The *Pujan* was hurried to make way for our pictures and preaching and singing. The hall was filled with eager and delighted hearers, and the portion reserved for the women was also crowded. Thus it came about that, in a booth specially constructed for devout idolaters to pay their devotions to an idol, the people heard, instead, of God's great love to them in Christ. We heard afterwards that the promoters of this *Pujah* had engaged a Calcutta Theatrical Company to come and give a religious play, but that they had been disappointed by their non-appearance, and this was the cause we were so urgently requested to exhibit our lantern. Whether this be so or not, it gave us a grand opportunity of testifying for Christ to hundreds of people who probably had never heard His Name. We hope the time will soon come when Jesus Christ will take the place and suppress all idol worship throughout the land.”

The Rev. J. G. Potter, of Agra, reports that

“while out in the district preaching to the people he observed one man especially who appeared to be greatly interested in the address. He followed us and heard several more evangelistic addresses. He then came forward, and publicly confessed his personal faith and trust in the Saviour. We therefore took him down to the river, when, in the presence of the people who crowded the riverside, he made his confession of faith. His testimony was very simple, and, we believe, sincere. Looking toward the many temples thronged with worshippers, he said, ‘I regard them and their contents as stone’; and then pointing to the sacred River Jumna he said, ‘I regard that as only water.’ He then declared, ‘I am a great sinner, but my faith is in Christ who came to save sinners, whom I believe has saved me.’ It was a fine object-lesson for the people, to whom we explained baptism as setting forth death, burial, and resurrection. I read a passage of Scripture, gave an address, and offered prayer, and one of the preachers with me baptized the man. We have the man's name and address, and can follow him with our prayers; but since he lives far away from us, possibly we shall be able to do little more for him. Last Sunday I baptized four people after the morning service. First, the wife of one of our preachers, who has long been waiting thus to confess Christ. After this woman I baptized a young Mohammedan of fairly good education, and then two lads belonging to our Christian community. It is a great joy to baptize such young men, who give promise of great usefulness in the future. To-

morrow I hope to visit the Agra leper asylum, where I hear of more candidates for baptism. We rejoice in the privilege of being sowers, still more when the Lord of the harvest gives us also the joy of reaping."

The Rev. P. E. Heberlet gives an interesting account of a preaching tour with his evangelist helpers, Daniel Das and John Pal, amongst the Gondas, in the Pulna State. Mr. Heberlet writes :—

"When Daniel proceeded to exhibit the pictures of the Life of Christ, all the Gondas came together, men, women, and children, and as the story proceeded their interest deepened. A great impression was produced by the Crucifixion and the Ascension; and, when the story ended, some others flung away their necklets in token of their renunciation of idolatry and acceptance of the Gospel message. Two women also, one being the wife of the man who first received the truth, and the other a widow, declared that they gave themselves to the service of Him who had died for them.

"Feeling that a good work had begun among these people, Daniel pitched his tent hard by, and set himself joyfully to instruct them further, John also helping. The newly-made converts told Daniel that they were the disciples of a Guru, or religious guide, in a neighbouring village, who had a number of followers, and whom they would call to hear the new doctrine. This they did, and the man came next day, bringing some of his favourite followers with him. Believing that the secret of the Lord was with him, he came not to be instructed but to instruct Daniel, and began by making a display of his knowledge. When Daniel began to speak, however, the man found out that there were some things he did not know, and as the doctrine of Christ crucified was set forth he listened in perfect silence. At the end he quietly took his leave without another word, his disciples, who had sat by in silence, going quietly after him. The following day he came back again to say that he was convinced of the truth of the things he had heard, and that he had determined to become a follower of Christ, adding that he would lead all his own disciples to become disciples of the True Guru, Jesus. Those of them who were present with him were already persuaded of the truth in Christ Jesus, they said, and needed no further exhortation to believe in Him.

"Daniel's joy was unbounded. He wrote urging me to come down there, for he knew that it was my intention to travel in other directions; and after a few days set out himself to fetch me. His new friends were exceedingly sorry to let him go; but he comforted them with the assurance that he would soon be back in their midst.

"On his return to Budipadar, I went with him. The people were waiting for us, and received us gladly. Proceeding to question them, I soon found that, though ignorant of many things, seven of them, including the two women, had laid firm hold of the truth that Jesus was crucified for our sins and raised again for our justification, and this made me glad. The first convert, Jadab the Guru, and his favourite disciple Gobinda, seemed never to weary of hearing more and more about the new faith they had embraced, and of singing Christian hymns. We baptized eight converts in three days."

The Rev. W. Bowen James, of Jalpaiguri, writes :—

"In Jalpaiguri, the burden of our work has been the proclamation of the Gospel to the Hindus and Mohammedans, and the distribution among them of the Word of God. Daily in the bazaar, when in the station, and in the neighbouring markets, the love of Christ has been made known, and we have reason to believe that His love has touched many a heart. A few weeks ago, in the Jalpaiguri bazaar, a woman was seen in the crowd, listening attentively to our preaching. In that same crowd

were also seen a number of men glancing contemptuously at her, and some were making coarse jests at her expense, evidently regarding her as a fallen character. In spite of this cruel attitude, she kept her place, and remained listening to the close of the preaching, and when our Scriptures were offered for sale, she came forward, and glancing over them said, 'I want the Life of Jesus Christ,' referring to the title-page of the Gospels which, in the Bengali version, is printed on the cover in large type. Even in Jalpaiguri, where women, especially the Rajbonshi women, enjoy more freedom than their sisters in some districts do, they often come in for a large amount of criticism and censure when seen in the crowd listening to the preaching of the Gospel. But the little some of them know of 'The Life of Jesus Christ' has made an impression deep enough upon their minds to make them long and strive, in spite of censure and opposition, to know more of Him."

THE NATIVE CHRISTIAN CHURCHES.

The Rev. Robt. Spurgeon, referring to the exceeding poverty of most of the church members in Barisal, and their great sufferings during the recent visitation of famine, has been much cheered by the evident and earnest desire of these churches, poverty and want notwithstanding, to do their utmost to support their own church ordinances. He writes :—

"It was with great trepidation that I commenced my annual tour among the churches. I had hoped that the distress was over; but even in June terrible accounts of suffering and want reached me. Only a few rupees were left for distribution. God Himself had prepared our way before us however; for everywhere a remarkable spirit of gratitude manifested itself by gifts. God's great goodness in preserving all during the season of want was the theme of almost every conversation and address. Babus Premanondo, Prio Nath, and Dyal Sirkar spoke with telling effect. Instead of appeals for relief we saw the people bringing the produce of their fields and gardens into God's house. What a change! And around us everywhere the fields were waving with the promise of an extra fine harvest, where last year only a wide stretch of water rippled in the sunlight. No wonder that gratitude sprang up in every heart! And I must not forget to mention the special expenditure incurred by some of the churches this very year. At Bakal the chapel has been rebuilt by the brethren. At Chabikapar the long-desired plank wall has been put up at a cost of Rs. 80. At Rampotee our brethren have completely furnished their little place of worship with seats and a table; a far more respectable appearance being thus given to the interior. Our chapel at Barisal was entirely re-thatched at a cost of Rs. 100; and over Rs. 500 was raised for various objects. The Katira Church also rebuilt their chapel, making it larger, and thus providing better accommodation. Nothing of this is remarkable except to those who witnessed the season of want, suffering, and distress, and watched the efforts of the people to give what was evidently needed for the worship of God."

The Rev. W. R. James, of Madaripore, reports :—

"The terrible famine distress is now over, and this year the harvests are exceptionally good. People say that during the last twenty years or so they did not have such good crops as they are now gathering. Many, however, have been reduced for a time to absolute penury; and it will take another year, at least, before they can be fairly on their feet again.

"For fully six months nearly all our time was taken up with relief work.

"While the distress lasted, the churches suffered also from spiritual want. Thank God, this also is passing away, and the time of the singing of birds is come, and the voice of the turtle-dove is already heard in some parts of the land. We hope, indeed, that the time to favour our Zion, yea, that the set time is come. Quite a spirit of revival has broken out in one of the churches, and we had the pleasure the other day of receiving thirty-two persons into the church by baptism. There have been several baptisms in some of the other churches, too, and altogether between seventy and eighty persons were baptized last year, and we hear that there are many more inquirers ready to be received into the church. A deeper interest is felt in religion, and a warmer feeling seems to possess a considerable number of our people, and in Koligram the attendance at the Sunday services has been so good that many have frequently had to stand out in the verandah from want of room inside the chapel. It is to be hoped that this spirit will prove contagious, and that it will spread throughout the rest of the churches.

"The influence of the churches is slowly, yet surely, telling on the surrounding populations. We have reason to believe that Hinduism has only the slenderest hold on thousands of Hindus who live in the neighbourhood of our churches. As usual, a few have come over and have joined the Christian community this year, but the number is not large. During the distress we could have made hundreds Christians for a rupee each, if we had only made nominal conversion to Christianity a condition of help. But rather than get conversions by such means, we prefer waiting till we see the people influenced by more spiritual motives. As showing how the Gospel affects outsiders, I may mention the fact that a well-to-do family—consisting of about a hundred persons—in the neighbourhood of Dighaliya have given up idol worship for more than five years, and they are holding meetings on Sundays among themselves, when addresses are given and songs sung in honour of the one true God. During the last rainy season we paid two visits to these very interesting people, and were greatly encouraged by what we heard and saw. It was a case of very genuine heathen piety, getting dissatisfied with idolatry, and of men searching for the true God, if haply they may find Him."

The Rev. W. Bowen James, of Dinagapore and Jalpaiguri, referring to the native Christians in his district, writes:—

"Where there is life there must be either progress or decay. If we compare these people with what they should be, we must at once admit that they are still far from reaching the goal. We should like to see more earnestness and zeal manifested in the cause of Christ, especially by the Bengalis, some of whom, on account of their intelligence and education, might be a great power for good if they only yielded themselves more fully to Christ. Still, with all their faults, and they are many, these people supply us with abundant reason to thank God and take courage. The progress made by some of them is truly great. It is not idolatry only they have given up, but gross immorality, foul language, and the desecration of the Sabbath; and with these many have had to give up their relations and friends, which means a great deal.

"Any observant person passing through one of our Christian villages on the Sabbath cannot help noticing the contrast between it and the heathen and Mohammedan villages around. The people in the latter are seen at their various occupations on the Sunday like any other day, ploughing, sowing, reaping, trading—everything goes on just the same. But over the Christian village there breathes the peaceful calm which the Lord's-day brings with it to the Lord's people in all lands, and which here is only broken by the sound of the drum or the bell, as the case may be, calling the people to worship, and

by the songs of praise which rise on high to Him who loved them, and gave Himself a ransom for them.

"There have been during the year, in Dinagepore and Jalpaiguri, nineteen candidates for baptism, of whom ten only have been baptized; six at Mukrampore, all in the bloom of youth, and all members of Christian families; one in the town of Dinagepore, a convert from Hinduism; and three at Jalpaiguri, the three being converts from among the heathen."

Mr. McLean records a marked growth in the spiritual tone of the Chittagong Church. He reports:—

"There have been seventeen baptisms during the year. The Lord has added to His Church here, and for this our hearts are full of praise. Of these seventeen it becomes us to speak with all humility, as Satan is ever ready to turn our praise into a song of mourning. Of these, nine are converts from Buddhism, five were Roman Catholics, one is a convert from Hinduism, and the remaining two were nominal Christians. Eight of the above were baptized at different times from among the Maghs of the Hill Tracts in the Karnaphuli River. The Hindu who was baptized was the first-fruits from the tea-garden work at Chandpur. The stand he took—for he was only a coolie working for weekly wages—before his baptism was a very firm and decided one, especially when a *panchayet* was called to outcaste him if he decided to be a Christian. In their own fashion he was summoned to a solemn conclave of his fellow-workmen, and putting the question to him a betel-nut was held in the hand of the headman, who said he would cut it in two as a sign of his being for ever outcasted should he reply in the negative. The man quietly, but boldly, said he would no longer worship after their fashion. He has been subjected since to annoyances and persecution, sometimes amounting to boycotting. His wife was taken away from him for a time, and he was obliged to seek a home for himself elsewhere. She has since returned, but I believe he is still without a proper home of his own."

The Rev. Herbert J. Thomas, writing from Delhi, reports:—

"Our Central native Christian church has not yet seen its way to the choice of a pastor in the place of Benjamin Ali, whose death I reported last year. I have been endeavouring to throw the pastoral responsibilities upon the deacons, at whose meetings I am always present as a co-worker. They look after the church members and inquirers, visit the absentees and the sick, advise the church when monetary aid can be appropriately rendered from the church funds, and, in fact, unite the pastoral with their own duties as deacons. The church continues to support Paul as their own home missionary. Thirteen have been baptized this year, and two more of those who fell away in the great temptation of 1891 have been restored; but death and revision have removed twenty-nine; the present number in fellowship, exclusive of Europeans, is 265."

The Rev. Imam Masih mentions a cheering incident of bread cast upon the waters and found after many days. He writes:—

"I have visited two stations—viz., Jhagjar and Rohtak—after twenty-seven years. On this occasion I came across an old man, named Jamna Dass, to whom I had given a New Testament in Hindi some years ago. What was my joy to find him a true believer of the Lord Jesus Christ. He had been baptized by some of the missionaries of the Cambridge Mission.

"No sooner had he heard my voice than he asked me: 'Are you Padri Imam

Masih?' and said, 'I took a book from you long ago, and the Word of God has opened my eyes. Since my views changed, the whole village rose against me and turned me out. Now I am living in a hut in the jungle.' This is cause for great thankfulness to the Lord of the harvest, and we ought to take great encouragement from it. I was allowed to see the fruits of my labour after twenty-seven years. Brethren, let us not be discouraged if we do not see immediate results of our labours, and if our efforts to further the Kingdom do not seem to be successful!"

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

SERAMPORE.

The Principal of the College, the Rev. E. S. Summers, M.A., writes:—

"We again have reason to rejoice in a year of successful work. The two most noticeable and interesting features are the very considerable increase of the Vernacular Theological Class, and the dismissal to work in the mission-field of the first students of the newly-formed Normal Class, after a three years' course. The new students number some young men of considerable attainments and power; and the three young men who pass out from the Normal Class to become teachers are young men of some ability and decided Christian character, and will, we expect, be of great service in the places to which they are going."

At the close of the year the Rev. T. R. and Mrs. Edwards, at the request of the Committee, returned to Serampore from Jessore, and Mr. Edwards has now resumed work in the College, Mr. Norledge taking the oversight of the Jessore district.

Referring to the various departments of work in the College, Mr. Summers refers first to

"THE THEOLOGICAL CLASSES.

"(1) *The English Theological Class.*

"The five young men who were in this class last year have continued their studies with industry and success. The results both of the Midsummer and Final Examinations were satisfactory; but, owing to illness before and during the last examination, the marks obtained by Anukul Chunder Ghose and Rai Koomar Rai were not so good as otherwise they would have been. The other three students showed by their marks that they had considerably improved.

"The course of study this year has been as follows:—

I.—BIBLE INTRODUCTION.

1. Stoughton's History of the Progress of Divine Revelation. (The Prophets and the New Testament.)
2. Outlines of Life of Christ. (Death and Resurrection.)

II.—APOLOGETICS.

1. Paley's Evidences (all 40 pages).
2. Row's Evidences (all 100 pages).
3. Paley's Horæ Pauline (to the end of Galatians).

III.—EXEGESIS—Epistle to the Romans (Revised Version).

IV.—ETHICS—Wayland's Moral Science.

V.—LITERATURE AND LANGUAGE.

Greek—Smith's Principia.

Greek History—Fyffe's Primer.

Milton's Paradise Lost, Book I.

VI.—REPETITION—(the Revised Version). 1 Peter, and Romans v.-viii.

VII.—EXAMINATION IN LOGIC, The Book of Acts, and Genesis.

“In addition to their studies, the students have taken an active part in preaching in their own language, with the students studying in the Vernacular Class.

“(2) *The Vernacular Theological Class.*

“We began the year with seven students, four of whom were entering upon their third year and three upon their second. The new entries were twelve in number—subsequently reduced to eight—some of whom had been studying on trial for some months in the preceding year. Four of the new students came from Jessore and Khoolna; three came from Backergunge and Furreedpur, and five from the South Villages.

“It will be noticed that the admissions have been much larger than usual, but the students are above rather than below the average. Of the ten who presented themselves for the final examination, all, save one, obtained over forty per cent. of the marks, and five obtained over fifty per cent. This is very promising, as it proves that the quality of students outside is improving, and that quality has not been sacrificed, on this occasion, to quantity.

“The number of books that can be studied in the vernacular is limited, and the study is necessarily largely confined to the study of the Bible. A fair proportion of Bible-books have been studied, and theology, geography, and history have had their claims attended to. The following is the list of subjects studied:—

“A.—Books of the Bible:

(i.) With printed Commentary—Ephesians, Colossians, and Philippians.

(ii.) Without printed Commentary, but lectured upon in class—1st and 2nd Samuel, 1st and 2nd Kings, Ezra and Nehemiah, Jeremiah (i.-xx.), Ezekiel (i.-xxiv.; xxxiii.-xxxix.), Luke.

“B.—Theological and other Books:

Rouse's Theology (*Shikya Shar*), Scripture Geography, History of the Hindus.

“C.—Repetition—1st Peter, 2nd Timothy.

“At the close of the session the four senior students were accepted for work by the Conference—viz., Benjamin Baroe and Dianath Boiragee, from Backergunge; Manmata Bannerjea, from Baraset; and Russik Chunder Mandol, from the South Villages.

“(3) *The Normal Class.*

“There were nineteen students in the Normal Class at the beginning of the year, of whom three formed the first division, and were studying Bengali literature, and some of the subjects of the third year Government Normal Course. During the year thirteen students have entered, but several of them were of an unsatisfactory character, and after a time, more or less short, left or were dismissed. Altogether eight students left or were dismissed without completing their course. The three young men forming the first division have completed a three years' course, and though they might have benefited by a fourth year, yet, as positions of usefulness were ready for them to fill, and they were desirous to enter on the active work of teaching, they have been accepted for teaching work in Backergunge and the South Villages. One of them will take an

important post in connection with the Boarding School at Bistapur. It is a matter of satisfaction that they are not only qualified for teaching, but are young men of tried Christian character, and fairly familiar with the Scriptures.

“(4) *The Boarding School.*”

“There is nothing of a special kind to record about the Boarding School this year. The number of boys has been about sixty during the year. Mr. Ghose has managed the school with his usual ability and earnestness. One boy will be sent up for the Entrance Examination in February next, and we have every expectation of having an unusually good entrance class for the coming year. One student from the Theological Class, and two students from the Normal Class, who are entering on active work at the beginning of next year (1898), received their first training in the school, and doubtless owed their success later on to the foundation that was laid in the Boarding School. This remark specially applies in the department of Christian knowledge and character.

“(5) *English Preaching.*”

“The English service has been carried on regularly throughout the year. The congregations have been fairly good. They consist of a European element from the residents of the town, and more particularly from the people connected with the jute mills, and of a Bengali element mainly consisting of our students who understand sufficient of English to be able to profit by a service in that language. The students of the English theological class, two or three of the vernacular theological class, and about a dozen of the school boys are expected to, and do, attend regularly. It is felt that such attendance is a most profitable thing for them, as it trains them in a service that is of a more solemnising, and intellectually and spiritually more stimulating, kind than the ordinary service carried on in the Bengali language.”

“(6) *Evangelistic Work.*”

The Rev. T. R. Edwards writes :—

“My report has necessarily to be divided into two parts. The one relates to work in the Serampore district, and the other to work in Jessore.

“The months of November, December, January, and a part of February were spent in taking itinerating tours in the country districts around Serampore. In my report for the previous year I gave a detailed account of the towns and villages I had visited, and of the kindly reception the people had given to me. This cold season, I again visited the same places, and spent many days at each, renewing the acquaintances made and seeking to deepen the impressions left on their hearts. Again we had the same favourable reception on the part of the people; and again we were urged to establish mission stations at some of the places. Again inquirers declared, ‘Unless you send Christian teachers to come and live amongst us and to instruct us in the truths of this new religion, how can you expect us to embrace your faith?’”

ORISSA TRAINING INSTITUTION,

CUTTACK.

The Committee are glad to report the return to Cuttack of the Rev. Thos. Bailey, after a season of rest and refreshment at home.

Mr. Bailey has now resumed charge of the Cuttack Training Institution.

During his absence Brethren Young and Vaughan, assisted by Brethren Shem Sahu and Niladn Naik have carried on the work of the Institution.

The Rev. A. H. Young, M.A., reports :—

“The senior student left at the close of last session, and two new students joined us at the beginning of the session now ended. The present number is eight. The subjects of study were part of the Epistle to the Romans, Acts of the Apostles, Butler's Analogy, Lectures on Theology, Whateley's Christian Evidences, Church History, the Gospel of Mark in English, an initiatory English Grammar, and some English Selections. A sermon and a skeleton-sermon were prepared weekly by two of the students, and, in the criticising of them, special attention was given to the instruction of the students, as to how best to prepare their sermons and to set forth the truths of the Gospel in such a way as to attract the attention and reach the hearts of those to whom they may in future minister. In addition to this, the students had frequent practice in preaching in the bazaars, and while itinerating with missionaries and experienced evangelists. The work of the past session was not so satisfactory as that of the previous year, because of the frequent absence of the students from fever and other ailments, which not only necessitated their absence from the classes, but so reduced their strength that they could not for some time after their return give proper attention to their studies.”

THE NORTH-WEST PROVINCES NATIVE CHRISTIAN TRAINING INSTITUTION.

DELHI.

During the absence of the Rev. Stephen S. Thomas, the Principal of the Institution, on furlough at home, the Rev. W. J. Price superintended the work; and on his removal to Bankipore, at the close of the year, the Rev. G. J. Dann was in charge until the return of Mr. Thomas in February, 1895. Mr. Price, reporting on the work of the Institution, writes :—

“I took over charge of the Institution from Mr. S. S. Thomas before he proceeded to England in February, 1894.

“At its session, on the 5th and 6th of March, the Consulting Committee accepted Domingo and Ganpat, two brethren sent from Agra by Mr. Potter, for training as evangelists. The latter, after four months' reading, abruptly left, being influenced thereto, no doubt, by the death of his child, and by the fact that he found the work too difficult. Domingo has continued steadily at his work, and has read Genesis and Exodus, and the geography of Palestine in Urdu; the Harmony of the Gospels, Badnibaran, and Hindādharma-prasidhakaran, in Hindi. He has also been examined in Genesis and Exodus by Mr. Shubh of Patna, gaining 68 per cent. marks, and in Scripture Geography by Mr. H. J. Thomas, gaining 62½ per cent. marks. A severe attack of fever prevented his taking other examinations.

“The Boarding School boys numbered forty-nine, but three having recently left there are now forty-six. These are divided into eight classes. At the annual examination, conducted by the Government School Inspectors, twenty-one of the boys were advanced to higher classes.

“Joel Lal has passed the Entrance Examination of the Panjāb University, in the first

division, besides carrying off several prizes in St. Stephen's College, where he has been studying. He has since entered on the Intermediate course, and hopes in due time to take his B.A. degree. A Bible-class has been held for the boys twice a week. The older boys have studied topically such subjects as Sin, Repentance, Faith, &c., and have also consecutively read portions of the Acts of the Apostles. In the month of May one of them, Jawahir, of Palwal, aged about fourteen, died of pneumonia. He was one of our best boys, and we have solid ground for hope that death to him was gain. Generally the conduct of the boys has been good.

"Mr. I. Masih left for Calcutta early in September, and his place has been taken by Mr. J. Sampson, who gives promise of being the right man in the right place."

The Rev. Imam Masih, now removed to Calcutta, but who for several years past has done very valuable work for the Institution, writes:—

"I had the supervision of the Persian Reading, Writing, and Grammar, of the 4th, 5th, 6th, and 7th Middle Classes, and also held a Bible-class twice a week after school.

"I took the whole of Genesis and twenty chapters of Exodus.

"I regret to say that one of our boarders, a boy of sixteen years, named Jawahar, died from pneumonia this year, after an illness of three days. Finding his case hopeless, I called in the Principal. He came and asked him: 'Do you rest on the Lord Jesus Christ?' He gave a prompt answer: 'My spirit is united with the Lord's; I am only separated from Him in body. Lo! Angels are present to take me to my Heavenly Father's arms.' So saying he breathed his last.

"After a few days his eldest brother, Inyat Masih, who passed his examination in the Theological Institution and was working at Chaprauli, died from consumption. When I went on my missionary tour to Palwal, I saw the father of these two boys, and was struck with his Christian submission and resignation. He quoted to me the text of Job: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

For some time past the Committee have been anxious to secure a more healthy location for the Institution, and they are glad now to report that very suitable premises have been acquired outside the Cashmere Gate, where the students will have the advantage of a large compound for exercise and a building well adapted to meet all needful requirements.

CHRISTIAN ELEMENTARY DAY SCHOOLS.

There were at the close of last year

6,115 children

in regular attendance in the Christian elementary day schools in India belonging to the Society, taught by a staff of

221 native Christian teachers.

These figures exhibit an increase on those of the previous year, and these figures would have been still larger had the returns from the Kharrar and Kalka districts been received and included in the totals now given.

Reporting upon the work of the

BISHTOPORE BOARDING SCHOOL,

the Rev. Khristanga Biswas writes :—

“The work of the Bishtopore Boarding School has been well conducted. The number in the boarding school during the year has been twenty-three; among them twenty boys are supported by the Birmingham Young Men's Missionary Association. The boys are regularly instructed in each subject with care, and they have also been well instructed in Scripture knowledge, and they have studied the Sunday-school subjects, and joined in the Scripture Union Reading Association. At the end of the year 1893 six boys appeared in the Scripture Union examination, and four passed in the third division. At the beginning of the year four boys were sent to Serampore. The boys are divided into three classes. Four boys read in the first class, eight boys read in the second class, and the rest are in the third class.”

In September Mrs. A. Williamson visited Bishtopore, accompanied by Miss Taylor, and examined the boys, and remarks as follows :—

“I visited the Bishtopore Boys' Boarding School, and examined the pupils in their various studies. They are evidently well taught, especially in Scripture. They answer readily, and seem to understand what they read.”

The Rev. A. H. Young, M.A., the Headmaster of the Cuttack High School, reports :—

“At the close of the year the number of pupils on the roll was 182, and during the last six months of the year the numbers varied from 182 to 193. Two of the pupils passed the last Matriculation Examination of the Calcutta University, and about six months ago one of our former pupils obtained the degree of B.A., making the second graduate from our Christian community here. About the same time another of our former scholars passed out of the Cuttack Medical School.

“NORMAL SCHOOL FOR VERNACULAR TEACHERS.

“This school has now been in existence some fourteen months. Two of those who were admitted were found to be qualified as teachers in elementary schools because of an examination they had previously passed, and they were sent, after a few months, to take charge of our village schools. Other three from various reasons ceased to attend the classes. Only three are now in attendance, but we hope to begin another class soon.

“PROTESTANT EUROPEAN HIGH SCHOOL.

“The number of pupils on the roll at the end of September was fifty-one. In February last the school was visited by Sir Alfred Croft, Director of Public Instruction, Bengal, and was examined by the Inspector of Schools in the same month. The payment of grants-in-aid by results—i.e., on the result of individual examination of the pupils in all standards and subjects—has been abolished, and a new system, which, it is hoped, will prove beneficial, has been adopted. The usual annual Government report not being necessary, it is now not given to us.

“Four of our pupils were presented at the Middle Scholarship Examination for European schools and six at the Primary, all of whom passed successfully.”

With regard to the Circle School work in Jessore, the Rev. T. R. Edwards writes :—

“Let it be borne in mind, then, that these schools all belong virtually to the

villagers, who provide the school-houses and pay the major portion of the teachers' salaries. They have come under the superintendence of the Baptist Mission at the special request of the villagers and schoolmasters. One reason for this is that the villagers feel the entire support of the schools too heavy for them, and are glad to hand over their superintendence to us, with full permission to us to introduce our Christian books, and to give regular Christian instruction in return for a small monthly grant. This is a plan which works to the entire satisfaction of the villagers and teachers, as well as of the Mission. We thus get the superintendence of a large number of children, whom we have the grand opportunity of training in the truths of Christianity.

"The superintendence of the schools is carried on by Christian Circle teachers. This means that each Christian teacher has a circle of schools, generally consisting of six, to superintend. He is expected to visit each school as often as possible during the month, and to give religious instruction to the scholars, as well as to see that their other studies are not neglected.

"In addition to the visits of the Circle teacher, the superintending missionary goes round as frequently as he can and examines the boys in their studies, giving special attention to the Christian subjects. On such occasions the school-house and yard are generally crowded with villagers who have boys in the school. They listen with great interest to the examination of their sons, and are pleased when they do well. Especially is this the case when the yearly distribution of prizes takes place. Always after these examinations a splendid opportunity is afforded of preaching Christ to the villagers. The fact that we are taking trouble in the education of their children, and spending money on that account, convinces them that our motives are good, and produces the most friendly feeling. And when people are in this state of mind it is easy to understand that they will accord ready hearing to the truth as it is in Jesus.

"It is difficult to overstate the importance of this school work as a means of evangelising in the villages. In these schools, as I have pointed out, we have no less than 816 boys under our care. All of these are learning the rudiments of Christianity, and are getting regular instruction in the great truths of our religion. Moreover, in connection with these schools large numbers of villagers are brought constantly under the sound of the Gospel whose minds and hearts are predisposed to the truth. Does not all this show that a grand field for work is presented to us in the Jessore district?"

The Rev. Herbert J. Thomas reports on school work in Delhi:—

"We have now eight schools in and around the city, and eight in the district; the number of boys on the rolls is 418. At our Scripture examination, last Christmas, there was a capital muster, and the prizes of caps, coats, pictures, &c., were fairly earned. The annual examination by the Government Inspector, too, was more encouraging than usual. Two more baptisms this year point to seed sown in these schools."

The Rev. C. Jordan, of Calcutta, reports:—

"The Tresidder School, which owes its existence to the liberality of the late Mr. J. E. Tresidder, of London, has been carried on during the year. The boys who compose it belong, for the most part, to the low castes. They are the children of shoemakers, sweepers, and porters. Some, who did not know a single letter of the alphabet when they came to us, can now read and write well, and have made progress also in arithmetic. The children are bright, and come to school with glee. On Sundays they come to Sunday-school, and have gained much knowledge of the life of Christ and the way of salvation, besides having committed to memory various portions or verses of Scripture.

"The Brahmanical High School Sunday-school has also been carried on throughout the year. The teacher of these boys during the week is a Brahman by caste. He gives us the use of the school-room on Sundays gratuitously, and himself takes his place as a scholar with the small class that have been reading the Gospel of Matthew in English during the past year. This man declares himself a Christian; but, alas! like many more, shrinks from baptism. Three boys have each professed themselves believers in the Lord Jesus, and one of them has written me letters indicating much knowledge of the way of salvation, and of the work of Christ. I entertain the hope that by-and-bye, when free from dependence and the trammels of their surroundings, they will formally profess their faith in the Saviour. One little lad belonging to this school met with an accident. He was the child of a sweeper. During the time that he was laid up, he used regularly to pray in his home, and was, so far as I could learn, unmolested by his relatives."

SUNDAY SCHOOLS.

There are now **5,313** Sunday-school scholars and **313** Sunday-school teachers connected with our native churches in India—a very large increase on the returns for the previous year, when they stood at **3,572** scholars and **290** teachers; and these returns do not include the totals of the Kharrar and Kalka districts, which have not yet been received. Referring to Sunday-school work, the Rev. Arthur Jewson, of Calcutta, writes:—

"There are 250 boys in the eight Sunday-schools which I superintend. One of these is taught by a Bengali gentleman, who is employed as a clerk in the General Post Office. During the past two years he has seldom been absent from his class. His love and tact are so great that no hope of treat or reward is held out to the scholars. Some fifty or sixty little Hindu boys gather about him Sunday after Sunday; and full many a lesson in teaching have I learned by watching him at his work. The scholars are all taught by voluntary, unpaid Christian young men, and often when returning from their inspection my heart has rejoiced with the glad consciousness that the Kingdom of God is indeed at hand.

Being Secretary of the Bengal Sunday School Union, I have had to arrange for committee meetings, social meetings, prayer meetings, mass meetings, both of English and of Bengali children, and a three days' convention. These meetings have, without an exception, been such as to cheer, stimulate, and instruct, and the large audiences have shown how popular they have become.

"Last year I reported having written fifty-two Lessons on the Life of Christ; during the current year I have brought out twenty-six similar Lessons in English, and hope to complete the set early next year. These Lessons have supplied me with a splendid reason for visiting Bengali gentlemen in their homes. I had previously met with many rebuffs. Tracts were despised, the publications of the Christian Literature Society had been seen before, and Englishmen are not held in the same esteem in Calcutta as in country places; but notwithstanding these disadvantages, when armed with my Lessons, I have gained admittance and consideration everywhere. I have had many interesting talks about the Saviour, and have sold many copies of the first thirty Lessons on the Life of Christ.

"I have also regularly held a Bible-class for Bengali students in the Albert College,

and have superintended the weekly English service which is held in the Intally Chapel for Bengali students and others."

The Rev. J. Stubbs, of Patna, reports :—

"We have been successful, through God's blessing, in starting, in some outhouses in our compound, what will, I trust, become a flourishing Sunday-school. We commenced at the beginning of the year, with fifty-three children, whom we personally invited to attend, and the school has steadily grown in numbers and interest. At present we have nearly a hundred boys and thirteen girls. As much prejudice against this kind of effort, especially amongst the girls, has been excited in Gulzarbagh in days gone by, and as this prejudice still continues, we hold the children with a slender grasp, and so we need much special prayer on the part of our friends at home, that we may have much wisdom and grace in carrying on this most important branch of our work. Since the school began, we have had three quarterly week-evening examinations, when we have tested the progress made by the children in learning Scripture, catechism, and *bhajans*, and the result has delighted not only ourselves, but other Christian European friends whom we have invited to be present.

"I am convinced that in this Sunday-school work we are, by the instruction imparted every week, undermining heathenism in the most effective way. We are not only inserting in the minds of the children themselves Scriptural truth, but we are making every child a missionary, for they go home and sing and repeat our message to their parents and brothers and sisters. Some of the boys have accompanied me sometimes to the bazaar, and have stood by my side through the service. They have sung the *bhajans* with us, and have counted it an honour to hold our umbrella or book while we have been speaking. Amid all the din of the *Muharram* procession, I heard one of them singing lustily the praises of Jesus in a *bhajan* he had learned at the school. I trust that in more ways than one our school-work may be a means of blessing to many.

"During the year I have had the privilege of translating into Hindi one of the late Mr. C. H. Spurgeon's sermons. It is No. 1,500, on 'The Uplifting of the Brazen Serpent,' and sets forth the way of salvation in an interesting and forcible manner. In English it has been the means of leading many into the light. Some years ago a friend paid for the insertion of it, as an advertisement, in English, in a Calcutta newspaper. Mrs. Spurgeon especially asked me to translate the sermon, and she has borne the entire cost of printing an edition of 5,000. Many of them have already been sold, not only in Bengal and the North-West Provinces, but in the Central Provinces, on the one hand, and Burmah on the other. I hope they will all be sold in due time, and then the proceeds will be used to pay for the printing of the translation of another suitable sermon."

It is evident that far greater interest is being exhibited in Sunday-school work than ever before, and there is a growing sense of its value in leading the young to the Saviour.

In the next Report the Committee hope to give more detailed information in view of the fact that at the recent Triennial Meeting of the Indian Missionary Conferences, in Calcutta, it was resolved to appoint three Sunday-school secretaries, one for Bengal, one for Orissa, and one for the North-West Provinces, who shall be specially charged with the collection

and presentation to the annual meetings of Conference of accurate statistics, such information to be printed with the Conference proceedings.

ORPHANAGES.

CUTTACK, ORISSA.

Mrs. Buckley, notwithstanding her advanced age, devotes herself with rare devotion to the work of the Cuttack Orphanage.

The return of Miss Leigh, after a season of furlough at home, will doubtless be a great comfort to Mrs. Buckley.

Miss Gleazer, who had taken the place of Miss Leigh while on furlough, writes :—

“During the year nine girls have been baptized, and ten have left the school on their marriage. Those who leave in this way are scattered over a considerable area—Calcutta, Balasore, &c., besides our different Christian villages. These girls have it in their power to exert a wide influence for good in their new homes, and, important as the educational work is, it is mainly so as a means to this end. Our great desire is to see our girls, while under our care, becoming true followers of Christ, and growing in Christian grace and character, that they may, when they leave us, become in their turn missionaries to their less favoured sisters.

“Ten children have been received this year. Two of them came under very sad circumstances. The elder of the two was brought in by her mother, a very poor widow. On the way back to her home the woman took a chill and died in a few days. Poor little Ruth felt the departure of her mother very keenly, and was only just beginning to settle down among her new companions when the sad tidings came. The child was almost broken-hearted, and refused to be comforted until the arrival of her tiny three-year-old sister, Sontosh, when the necessity for being ‘school mother’ to the little one seemed to turn the child’s thoughts from her great sorrow. The children were left almost entirely friendless, so the younger ones were taken into the Orphanages until other arrangements could be made for them.

“One of our monitors has had a heavy trial to bear. Just before Christmas she left us to be married. After two brief months of wedded life her husband died. And the poor little two-months’ bride was left a homeless widow, for her father-in-law was very poor, and almost refused to keep her. She had been an exceptionally useful monitor, and we were just then in great need of teachers, so, contrary to our usual custom, we, after a short interval, received her back into the school at her own earnest request, and she is now quietly going on with her former work.

“Besides the sixty-three of our own girls who appear in the school-room, fifteen others come from the Christian villages near.

“At the examination in October, 1893, one of our pupils gained the gold medal given by the Rani of Kanika to the girl who obtains a higher number of marks than any other in the whole of Orissa. This was gained in what is known as the Minor or Middle English Examination; and this is the first time in the history of the school that a candidate has been sent up for it. In the January examination one candidate gained a scholarship of Rs. 2 per mensem for two years. At the examination held in September, 1894, one pupil passed in the Middle English Examination, four in the Middle Vernacular, and four in the Upper Primary.

"The hearty co-operation of the teachers in the school has rendered the work of the year much more easy than it would otherwise have been, and much credit is due to them for the way in which their own share of the work has been performed."

The Rev. John Vaughan also reports :—

"The number on the Orphanage roll is eighty-seven, precisely the number reported last year. The children suffered from fever and other ailments in the spring of the year, but since that time have, we are thankful to say, enjoyed fairly good health. Their behaviour has, on the whole, been good. Rice has been exceptionally dear for some time past, but is a little cheaper now. Mrs. Buckley—well known and beloved—has suffered acutely during the rains, but is now improving. Mrs. Vaughan has rendered all the help she could in the care of the children. Nabakumar has been specially useful in several departments, and has worked most heartily. Lily Prohoraj, adopted many years ago by Dr. and Mrs. Buckley, laboured for part of the year as a teacher in the school, but has now married Mr. Baptist, one of our most promising and helpful young men. She leaves with the best wishes and most earnest prayers of the orphans she loved. When Miss Leigh returns she will resume her accustomed duties in the school, and Miss Gleazer will devote herself to work among Hindu and Christian females. Whilst a very hearty welcome will assuredly be accorded to Miss Leigh, the girls will ever retain a grateful sense of Miss Gleazer's labours during the past two years."

THE BOYS' ORPHANAGE, CUTTACK.

The Rev. J. G. Pike reports :—

"The number on the roll this year is thirty-six; of these, twenty-seven are resident, and nine live with their widowed mothers; the latter are not fully supported, but receive help to the extent of one rupee per month; one boy only, an epileptic, getting as much as one rupee eight annas.

"Of the twenty-seven resident boys, six are working at the Mission Press, and four are being trained as domestic servants.

"The conduct of the boys generally has been very good. They have a little Association amongst themselves, and hold meetings from time to time, and once a year they invite a few friends to join them in a pleasant evening gathering. A report is read and a few brief addresses given, winding up with tea and sweetmeats.

"It is a continued cause for thankfulness that the health of the children has been good throughout the year; although, as I write this report, we are anxious about one lad who has had a fit, which, I am afraid, looks like epilepsy. The boy is at present in the general hospital, and we are hoping for the best."

WORK AMONGST ENGLISH-SPEAKING NATIVE STUDENTS.

The Rev. R. Wright Hay has now returned to Dacca, thoroughly restored to health by his prolonged furlough in England, and the native student community has warmly welcomed back their friend and teacher.

The Rev. J. D. Morris, who has been carrying on, during the absence of Mr. Hay, special work amongst native students, writes :—

"During the past year students have been to read the Bible with me, both in English and Bengali. The most hopeful part of our work is among the students, of

whom there is a considerable number in Dacca. I have had some very encouraging cases, both among students and others whom I had the privilege of instructing in Divine truths.

“ One young man, a Mohammedan, living in the premises of the Nawab, along with a Moulvie, and attending the Nawab's Free School, came to read the Bible with me about April or May last. Being a searcher after the truth, he was soon led to see that Christ was God's Son and his Saviour. On the great festive day of the Mohammedans, the *Id*, he came to me with a letter written partly in English and partly in Bengali, containing an account of his faith in Christ. Soon after it was arranged that he should be baptized. Just when he was expected to come for his baptism, the Moulvie with whom he was staying, possibly getting to know his intentions, sent him away from Dacca on an errand to a distant place. We lost sight of him for nearly a month, after which he appeared and told us the cause of his absence. Soon after this—viz., on July 27th—he was baptized in our Mission chapel. Immediately after his baptism he went at our request to tell his friends that he was a Christian. These friends at first would not believe him; but when he assured them that he was baptized, they brought him to the Moulvie, with whom he was staying, who got so enraged that he was about to whip him, when his little daughter, to whom Abdul, the convert, had acted as tutor, begged that he might not be so treated. The Moulvie then ordered him to be shut up in a room without food, the food that was prepared for him being given to a dog. The little girl took pity on Abdul, and gave him a couple of guavas, which was all the food he had that day till the evening, when the servant who had locked him up came and opened the door, and said that he was not going to serve in that house any more, and told Abdul to do as he pleased; whereupon Abdul came on to us and had some food. He slept in the Mission House that night, and early next morning left for his village home, with a good supply of Gospels and tracts, a Bengali New Testament, and a copy of Dr. Pfander's 'Mizan-ul-haq,' or 'Balance of Truth.' He distributed some of the Gospels and tracts in his village, and gave the last named book to his father to read. The latter showed some displeasure at his son becoming a Christian; the mother fearing that he might be harmed by remaining there, told him to look out for himself. He accordingly took the hint, and returned to us. He has been staying with us, and attending his school as before. The Moulvie of the school tried by kindness as well as by argument to make him recant, but Abdul, knowing somewhat of the Koran, silenced him. Some of Abdul's Mohammedan friends in school were intending to follow his example, but were deterred by threatenings they received from the school Moulvie and others. Lately, Abdul was taken home by his father, who came all the way from his village, having heard of his illness, from which he had, long before his father's arrival, recovered. Seeing that he was firm in his adherence to Christ, and that he was desirous of returning to us, the father paid his boat hire, and sent him back to us, after keeping him at home for three days.

“ Another encouraging case is that of an intelligent young Hindu, who read the Bible with me in English for some months, and then declared his faith in Christ, but did not express any desire for baptism. I did not like to press the subject on him, because he was instructing his wife in Christian truth. I thought it would be well for husband and wife to be baptized together. He has lately expressed a desire to be baptized, and said that his wife was ready to follow him.

“ Another case still is that of a learned Mohammedan gentleman, a Munsiff here some time, lately transferred to Aungabad, in the Gya district. He read the Bible with me for a short time. He was greatly influenced towards Christ while he was in England studying law, for he used often to hear Mr. Spurgeon preach in the Tabernacle. He told us that he could not understand how any intelligent man could believe

in Mohammedanism, but that his faith in Christ was not yet perfected. I have written to Brother Prem Chand, of Gya, to see him."

The Rev. C. Jordan, of Calcutta, has also been engaged in special work amongst the native students of that great University city. He writes:—

"Some of the native student class have been visited regularly in their lodgings in the students' quarter of the city. I have had Bible-classes with them in Panchanon Tola, Mir Jaffir's Lane and Ram Kant Mistry's Lane. My visits have been welcomed. The students have most readily united with me in prayer, and some have added a hearty 'Amen' at the end. During the year two of these students have died. With one of these I used to pray during his long illness. The other, whom I visited in hospital, died from an accident. In addition to these domiciliary visits I have had an opportunity, at intervals, of addressing some two or three hundred at a time at the General Assembly's Institution on week-days, also, on Sundays, a smaller number at Bhowanipore, Intally, and the afore-mentioned Institution of the General Assembly's Mission. One student, by the name of Hari Madav Sen, declared himself a believer in Christ. The day for his baptism was fixed. But the outcry and turbulence of his friends prevented his baptism at the last moment. I have since seen this young man. He was in great distress of mind, and was seeking employment as a teacher in a mission school."

MISSION MEDICAL WORK.

Without question Mission Medical work is a great factor in overcoming prejudice, and in opening closed doors to the free entrance of the Gospel message.

The missionary who is able to go about "healing the sick" is literally following in the footsteps of his Divine Lord and Master.

By this means he not only gains a listening ear, but he commends Christianity as "a benediction to all men." Our brethren during the past year have done good work in this direction.

The Rev. Gogon Chunder Dutt, of Khoolna, writes:—

"During the year thousands of patients have received medicine from me, and heard the Gospel of Christ in this district, and in the district of Dacca. I am thankful to Dr. Lazarus, of Benares, and my friends both in India and England, for their kindly supplying me with funds and medicines. Medicine is a great help to introduce the Gospel in the country. In Dacca, while I was the guest of Messrs. Kerry and Morris, I visited a friend one day who was suffering from fever; and on my way to his house I found a poor Mohammedan woman suffering from a terrible attack of fever, and lying near the drain. I gave her suitable medicine, and induced a neighbour to give her shelter. After an hour or so the fever left her, and a great crowd gathered around my gharry. I preached the Gospel, and told them that 'I am also a Dacca man.' I then told them of my conversion, and the people seemed to listen to me with breathless attention. After the cure of this woman, patients began to come to me to the Mission House of Dacca, and when I found that the Mission House was about to be converted into a hospital, I hired a boat.

"I visited my native village in the district of Dacca, carrying with me the sword of the Gospel, and preached and distributed medicine to my countrymen. After my

return to Dacca, I spent nearly two months in my hired boat. The poor patients used to come to my boat for medicine, and the well-to-do men used to send their carriages for me to visit them in their houses. Thus I became very popular there, and had many opportunities for preaching the Gospel; and at the time of my departure, a well-to-do Hindu gave a splendid dinner, and the rich Hindu ladies who had been benefited by my medicine showed their gratitude by sending valuable clothes for my wife."

During the absence of the Rev. H. E. Crudgington on furlough in England, Saul David has had charge of the Delhi Dispensary and the Medical Mission.

Reporting on this work, the Rev. Herbert J. Thomas writes :—

"Our brother, Saul David, has been called upon to pass through deep waters, his two dear little boys in quick succession having been taken from him. Right bravely have he and his wife witnessed to the sustaining power of Christ, both in the long patient weeks of nursing and suspense, and in the resignation to the better will of God that was twice called for. This, of course, interfered with the regular working of the Dispensary, which, in fact, was obliged to be carried on for one month by Joshua. Still the report-book shows a total of 15,794 visits paid by 5,207 patients, averaging 56 a day throughout the twelve months ending 31st October. In addition to these Saul David paid 1,207 visits to patients in their own homes, and gave 438 prescriptions to such as could afford to buy their own medicines. Nearly 55 rupees was received from patients supplied from our own stock. We are again indebted to the Delhi Municipality for their grant of Rs. 150, and also to the District Board for a valuable gift of quinine.

"Each morning, on the assembling of the patients, a short service is conducted by Saul David, and a large number of Gospels and leaflets have been distributed."

Many other brethren send reports showing the great blessing that has followed Medical Missionary work, in some instances resulting in direct conversion.

TRANSLATION AND LITERARY WORK. THE CALCUTTA AND CUTTACK MISSION PRESSES.

CALCUTTA.

The Rev. G. H. Rouse, M.A., D.D., gives the following report of Literary and Translation work during the past year :—

"I have not much to report as to work done during the year, except that the revision of the Bengali Bible has been continued and the printing of it has been commenced.

"One important change decided on during the year has been in regard to the use of what is called the 'honorific form of the third person' in the narrative portions of the Bible. In Bengali there are two forms of pronouns and verbs, the ordinary and the honorific, in the second and third person. In the case of the second person, there is no difficulty; if God's Word states that a certain man said so and so, we give the words he would have said had he spoken Bengali. But in the case of the third person, the writer himself is responsible for the form used, and hence we need to consider carefully what form God's Spirit would approve. Formerly the honorific was not so much used as at present, and the custom introduced by Dr. Carey, and continued by Dr. Yates, was to use the honorific only of God, and the ordinary form of all other

persons. Dr. Wenger, in his last version, used the honorific also of angels, and in some parts of the Bible he used it of kings, prophets, and so forth; but no alteration was made in the historical parts. The tendency in current Bengali has been to use the honorific more and more; and it therefore grates much upon the Bengali ear to hear the ordinary form used of persons like Noah, Abraham, Daniel, and so forth, whom the sacred writers would have spoken of with so much respect. On the other hand, the difficulty has been where to draw the line in regard to the use of the two forms. Ordinary Bengali, being written by those who are not Christians, honours men chiefly according to their worldly position: it would use the honorific of the rich, the great, the learned, but not of the poor, however good they might be; and it would honour the self-righteous ascetic, in spite of his dirt, pride, and selfishness, but it would despise the godly peasant. To follow current usage absolutely would, therefore, appear to be unworthy of the Word of God. At the same time, in a version prepared exclusively for the use of Bengalis, it is important to make it as pleasing as we can to the Bengali ear. I have endeavoured to strike the mean in the matter, following current usage as far as possible, but deviating from it where it would seem to give a wrong impression as to what is really 'honourable' in the sight of God.

"The new edition is in type up to Exodus xxxii., and we shall proceed with the printing as rapidly as possible.

"A small edition is being struck off on better paper and in quarto size, containing at the bottom of the page references and alternative readings selected from the English Authorised or Revised Bible. This edition will be suitable for students and others, who will be able to consult the references, and to use the wide margin for manuscript notes. It will also be useful as a pulpit Bible.

"As the Committee of the Bible Translation Society has approved of the recommendations made by the last Bengali Conference in regard to the Bengali Bible, we propose to print in Hebrew poetry form all those parts of the Old Testament which are put in this form in the English Revised Bible. I also hope, when the present edition without notes is printed off, to somewhat enlarge the notes and references which appear in the Bible Translation Society edition of the Bible published in 1892.

"In my last report I referred to my having brought out a selection of Scripture extracts in Bengali, giving a connected view of the life and teaching of Christ, called 'The Joyful News of the Lord Jesus Christ.' We printed 5,000, and the edition was soon exhausted. We are printing a new edition, and hope soon to stereotype it. In accordance with a resolution passed at last year's N.W.P. Conference, at Monghyr, we have brought out an edition of the same book in Hindu, under the title, *Mangal Kathā*. The work was done by Brethren Jones, Prem Chand, and myself.

"The Commentary on Genesis, in Bengali, is now being printed, and is in type to about the middle of the book. The notes are partly Brother Allen's, and partly my own."

SCRIPTURES AND TRACTS, &c.,

PRINTED AT

THE CALCUTTA MISSION PRESS,

UNDER THE SUPERINTENDENCE OF THE REV. JOSEPH W. THOMAS.

	<i>For Bible Translation Society.</i>	Beng. : New Test., Fep. 8vo	1,000
Beng. :	Glad Tidings	5,000	,, Bible, Demy 8vo (in Press)
,,	History of Joseph	5,000	,, Bible, Demy 4to. (in Press)
,,	Genesis i.—ix.	5,000	Mus. Beng. : Matthew
,,	Psalms	(in Press)	,, Luke
			5,000

Hindi : Glad Tidings 5,000	Beng. : Acts 5,000
,, Matthew... .. 5,000	,, Proverbs 5,000
,, Mark 5,000	Kaithi : Mark 5,000
,, Luke 5,000	,, Acts 3,000
,, New Test., Cr. 8vo (in Press)	Beng. : New Test., Fcp. 8vo ... 6,000
Kaithi : Mark 3,000	,, ,, Demy 8vo ... 2,500
,, Ac's 2,500	

For American Baptist Mission Union.

Garò : Titus to Revelation ...	
Assamese : Matthew 5,000	
,, Mark... .. 5,000	
,, Luke 8,000	
,, John 5,000	
,, Liles Left Out ... 1,000	

Periodicals.

English : I.S.S. Journal ... 15,750	
,, Evangelist	
,, Darjeeling News and Notes... ..	
,, Our Bond 3,650	
Beng. : Khristiya Bandhab ... 7,200	
Hindi : Dut Patrika 4,800	
Garò : Achikin Repang 2,000	

For Bible Society.

Beng. : Mark 10,000	
,, Luke 20,000	
,, John 10,000	

For Calcutta Tract Society and C.L. Society, &c.

English : The Flood... .. 1,000	
,, My Sin and My Saviour... .. 5,000	
,, Moral Dynamic of Christianity... .. 5,000	
,, What Jesus said of the Kingdom of God ... 5,000	
,, Recent Progress of the Rest Day Question ... 1,500	
,, History of the Repeal of the Lord's Day Act 2,000	
,, Sunday School Influence on Health and National Prosperity 1,000	
,, The Teaching of Jesus Christ 5,000	
Bengali : Monthly Messenger and Zenana Leaflets ... 4,020,000	
,, Twenty-nine Free Distribution Leaflets ... 2,016,000	
Mussalmani-Bengali : Five ,, ,, ... 30,000	

For various Societies or Individuals.

BENGALI.

B S.S. Lessons 60,000	
Standard S.S. Lessons	
Gospel History of Jesus Christ, Parts I. and II., each... .. 500	
Discussion between a Moultvi and a Missionary 2,000	
Debt 5,000	
Common Prayer 500	
A Letter to Policemen, and four other Tracts 10,000	
Life of Christ 1,000	
Power from Heaven 1,000	
Life of Dr. Carey... .. 5,000	

TIBETAN.

Tracts (three) 7,000	
Catechism 1,000	
Songs 500	

MANIPURI.

Tracts (three) 6,000	
-----------------------------	--

CUTTACK.

The following report on the progress made in the revision of the Orissa Bible is from the Rev. J. G. Pike, who writes :—

“In connection with my colleague, Brother Shem Sahu, I have, for the greater part of the year, given rather more than three hours each morning to this work. Even during the cold season, when I went on a preaching tour, the work did not stop, for we

travelled by river and spent a part of most days in the boat at our revision, whilst we availed ourselves of every opportunity for preaching in the numerous villages that we passed. In the same way, when spending a month at Pooree, in order to superintend the building of our new mission bungalow, part of each day was devoted to revision. We have then lost no time, and yet cannot report a very large number of pages completed. We began the year with the sixth chapter of Judges, and we have just finished the Second Book of Samuel. The importance of the work grows upon me daily, and I do not see how quicker progress can be made, unless our brother Shem Sahu could be freed from his college and other duties, so that he, with the missionary in charge of the work, might devote more hours per day to it. I feel strongly that it would be wrong to hurry the work much, as we want a new supply of Bibles; and, other reasons apart, to hurry it through the press now would mean work having to be done over again in the near future. When we speak of wanting Bibles, it should be understood, however, that we have always a good supply of New Testaments, single Gospels, and separate books of the Old Testament, as Psalms, Proverbs, and Isaiah, in hand. We have also, in separate form, all the early books of the Bible, as far as revised.'

CUTTACK PRESS.

The Rev. J. F. Hill, the Superintendent of the Cuttack Press, supplies the following report as to work done during the past year:—

“During the past year we have printed 36,000 Scriptures portions and 72,250 tracts and books. In addition to the above, 3,000 copies of the ‘Life of Christ,’ as far as page 128, have been printed, also 1,000 copies of ‘Church History,’ as far as page 48. The edition of the Bible passing through the press has advanced from page 233 to page 320 (1 Sam. xx. 8). The Book of 1st Samuel in separate form has also been printed as far as this chapter. The following is the year’s list of publications:—

	<i>Scripture Portions.</i>	Pages.	Copies.
Joshua		111	3,000
Judges		114	3,000
Ruth... ..		16	3,000
1 Samuel (in part)			
Proverbs		78	2,000
Bible (in part)		319	11,000
	<i>Bible Translation Society.</i>		
Matthew (Prose)		94	4,000
Luke... ..		106	4,000
Mark (Verse)		78	5,000
Luke... ..		134	4,000
Acts		104	3,000
Psalms (Verse)		278	3,000
Scripture Lessons, Part II.		121	2,000
Life of Christ (in part)		915	25,000
	<i>Orissa Tract Society.</i>		
Miracles of Christ		36	3,000
Catechism of Nonconformity		44	1,000
Epitome of True Religion		24	3,000

	Pages.	Copies.
Divine Alphabet	12	5,000
Way of Salvation	12	8,000
Jagannath Tested	32	10,000
True Refuge	24	5,000
True Christian	12	3,000
Destroyer of Delusion	24	3,000
Strictures on Hinduism	28	3,000
Objections Refuted	28	3,000
Idolatry	26	3,000
Way of Salvation Tested	26	3,000
Won by Kindness	26	3,000
Flowers of Fable	13	3,000
The Redeemer	12	1,000
Current Sayings	14	250
Elementary Catechism	36	5,000
Leaflet, "The Saviour"	2	5,000
Selection of Poetical Tracts	192	2,000
Church History (in part)	623	72,250

The Committee report, with much regret, that Mr. Hill has been compelled, by the continued ill-health of his daughter and her inability to live in India, to resign his connection with the Society and return home.

They record with grateful appreciation the faithful services rendered by their friends, Mr. and Mrs. Hill, to the Orissa Mission, and especially by Mr. Hill in the management of the Cuttack Press.

ANGLO-INDIAN CHURCHES.

CIRCULAR ROAD, CALCUTTA.

Reporting upon the work of the past year, the Rev. R. M. Julian writes :—

"The work of the church has been carried on throughout the year with regularity. The congregations up to the breaking of the rains were good, but during the wet season there has been the usual falling off in numbers. The work of the Sunday-school has been steadily prosecuted. 'The Young People's Guild' was continued up to the rains, and many useful and interesting lectures were given. The session which closed last June was certainly the most successful the Guild has yet had.

"The attention and energy of the church has been turned principally in one direction. In the last report it was stated that efforts were already being made to raise funds for the erection of a hall in the chapel compound, and the hope was expressed that the hall might be finished in time for the Triennial Conference. It has called for an unusual effort to accomplish this; but it is a great pleasure to report that it has been most satisfactorily accomplished. Not only has a very pretty and commodious hall been built, but it is *paid for*.

"The Church is certainly able to look back upon a year of unusual temporal prosperity, but evidences of spiritual good have not been wanting. Though there have been few additions to the membership of the church during the year, we are pleased to report that, as the year closed, there were seven candidates for church membership."

LAL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook, the pastor of the Lal Bazaar Church, Calcutta, reports :—

“ Our church work has given us great pleasure this year : not because it has been any easier—it has been harder—but because it was the channel through which rich spiritual blessings came to our souls. On some Sabbath days, like Paul, we hardly knew whether we were in the body, or out of the body, while breaking the Bread of Life to God’s people. We held evangelistic services in the early part of the year for three months, with a service five days in the week. The chapel was often crowded to excess. Sixteen have been baptized in the year, and our membership is 150, and yet our church is still a poor church, in the poorest part of Calcutta. We want to repair the chapel premises shortly, if the Lord wills. All that we need is in His hand, and we know He will give it to us, and we are trying ‘ to be conformed to the image of His Son,’ that we may lack nothing ; for He has said He will withhold no good thing from them that walk uprightly.”

AGRA, N.W.P.

With regard to the Havelock Baptist Church, Agra, the Rev. J. G. Potter reports :—

“ After three years of faithful and earnest work, Mr. Day left for England in April last. The friends of Mr. and Mrs. Day testified to their respect and esteem by a substantial gift of money on the occasion of their departure. After Mr. Day had resigned his position as pastor, Mr. Potter, as the senior missionary of the station, was elected to fill the vacancy till a successor to Mr. Day should be found.

“ With the valued help of Messrs. Davy and Hale, all the Sunday and week-evening meetings have been sustained throughout the year.

“ Our prayers and efforts in the matter of securing a successor to Mr. Day have been crowned with success, and in October the Rev. G. R. M. Roche undertook the charge of the church and congregation. Already we see signs of revived interest in all the services, and therefore look forward hopefully to the future. With regular and systematic visiting, bright services, and patient, persevering work, we hope yet to see the Havelock Chapel filled as in days gone by.”

ALLAHABAD.

The Rev. J. R. Hewison, pastor of the Cannington Baptist Church, Allahabad, in his annual letter, writes :—

“ Let us be encouraged by the many evidences we have of God’s blessing upon our work.

“ Let us go forward in still greater effort to greater blessings and mightier victories.”

The Church reports :—

“ We bless God for His great goodness to us during another year. For nearly two years we were without a pastor. On the 7th March, 1893, our present pastor and Mr. Hewison arrived in Allahabad, and met with a very warm welcome.

“ The past year has been one of real progress, and very good work has been done quietly and unostentatiously.”

DINAPORE.

The Rev. S J Jones, the pastor of the Dinapore Baptist Church, contemplates voyaging to England this spring for a season of rest and change, his return to Dinapore being somewhat uncertain.

As a temporary arrangement, the missionaries at Bankipore and Patna will undertake to make the best arrangements possible for the continuance of the services at Dinapore until the return of Mr. Jones or the arrival of a new pastor.

BOMBAY.

The Rev. H. E. Barrell, the pastor of the Bellasis Road Baptist Church, Bombay, has, during the past year, had many tokens of the Divine blessing on his ministry. The church is prospering, and all departments of Christian effort are in active operation.

Mr. Barrell contemplates visiting England during the next few months for a short season of rest and refreshment.

The Committee heartily rejoice in the prosperity of these independent, self-supporting Baptist churches in India, and they pray that they may continue to enjoy in the future, even in yet larger measure than in the past, manifest tokens of the Divine benediction.

THE CEYLON MISSION.**COLOMBO DISTRICT.****PRINCIPAL STATIONS:—**

Colombo, Kandy, and Ratnapura.

STATIONS ... ..	..	--	99
Missionaries (1 in England) ...	..	..	4
Native Evangelists ... ..	..	..	24

It is matter for sincere regret that one of the three new brethren recently sent to reinforce the Ceylon Mission, Mr. W. S. Thomson, has felt himself compelled by pressing family afflictions to retire from the field.

Mr. Thomson keenly regrets having to relinquish "the one great desire of his life," but in loyalty to what he is convinced is his clear path of duty, no other course appeared open to him.

Mr. W. D. Hankinson, who has almost completed his probationary

course, has made striking progress in the acquisition of the Singhalese vernacular, and already has greatly endeared himself to all classes of the Island community.

Mr. A. McCallum, M.A., has entered upon the study of the vernacular with great earnestness.

Mr. Waldock writes :—

“It has been a very great pleasure to welcome our brother, Mr. McCallum, who, we sincerely trust, will long be spared to use his gifts and learning in the Master's service in Ceylon. He, I need scarcely say, is pursuing the study of the vernacular with the diligence and docility without which it cannot be acquired.”

Reporting upon the work during the past year, the Rev. F. D. Waldock writes :—

“Personally, the administration of this and the Sabaragamuwa district has supplied me with abundance of work. In addition, a good deal of attention to the self-supporting churches in their new start has been demanded. During the latter part of the year as much time as could be secured has been spent in work for the revision of our New Testament, which we trust Mr. Carter, the translator, who is now in New Zealand, will effect, with the help of suggestions from the Committee of our Conference here. Besides, I have lately been engaged in assisting the studies of one of our agents to qualify him for taking the status of a full evangelist.

“The Day-schools have 2,438 scholars, a slight increase on 1893; and the Sunday-schools 1,052, as compared with 927 only in 1893, and 84 teachers as compared with 69.”

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldock, who for so many years past has conducted this most important institution with signal blessing, writes :—

“This school, which has been established more than forty years, has accommodation for forty girls, many of whom are the daughters of Buddhist parents. The past year closed with a full number of pupils, although, through the prevalence of a mild epidemic, some of them had to return to their homes before the term closed. This sickness also, in some measure, interfered with the Government examination, of which the report was not quite so favourable as usual.

“We are glad to be able to state that we have not been without tokens of the Divine blessing during the year, two of the girls having made a profession of their faith by baptism in November last. Several more desired to be baptized, but for various reasons we thought it better they should wait a little longer. One of these was the daughter of Buddhist parents, who refused their consent to her baptism. She remains in the school, and her conduct is most exemplary. The parents say that when she is of age she can do as she likes, so that we hope, when the time comes, she will have courage to confess Christ.

“One of the girls who left last year has begun a Sunday-school in her village which is increasing in numbers, and comprises boys as well as girls. One of the old girls died at the close of last year. She was the teacher of the Matakooly Girls' School. She was always to be found at the women's prayer-meeting held in the

village, and was a punctual and earnest Sunday-school teacher, and on several occasions accompanied me to the Leper Hospital. She was ill for some time, and was visited by the missionary and other friends. Being absent from Colombo, I had not the opportunity of seeing her, but almost her last words to Mr. Waldock were a kind message to myself. A few minutes before her death, she asked the girl who lived with her to sing the favourite hymn—

“ ‘There is a fountain filled with blood’—

and joined with her feeble voice, and while singing passed away.

“I cannot help expressing my gratitude to friends in England for their many proofs of interest and sympathy with the school; especially to Miss Vickers, who keeps up a regular correspondence with two of my girls, from which they derived great profit, both mental and spiritual.”

CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

During the interval between the departure of the Rev. Frank Durbin, the former pastor, at the end of November, 1893, and the arrival of the Rev. T. J. Stockley, the present pastor, on June 12th, 1894, the English services at the Cinnamon Gardens Church were conducted by the missionaries of the Society, the Rev. F. D. Waldock, at the earnest request of the church, temporarily undertaking the pastoral oversight.

The Rev. T. J. Stockley has kindly furnished the following report :—

“An English-speaking church in the midst of a large heathen population should surely be an interesting living and missionary church. This was what I felt when I was led to think of English work in a foreign land; and now, after seven months' residence here in Colombo, I feel it more deeply still. I shall therefore be profoundly grateful if I may be used of the Master to lead His people into the reception of much of the Holy Spirit's power, and then out to the heathen in loving missionary labour. The need is immense. With a population of 130,000 people, and not more than 30,000 at the most even nominally Christian, we are constantly face to face with the overwhelming need. And when one sees the ignorance and superstition of most, and the wickedness and sufferings of many of the people, one just longs for the day when every church member shall be an earnest missionary. Beyond all things, we pray that God may save His people here from falling into the condition of so many 'Christians'—a condition in which the heathenism of the heathen produces no pang of grief, and leads to no prayerful effort to save. With yearnings such as these, we are seeking to do our little best amidst many difficulties.

“Among our direct missionary labours we have the work of a Singhalese Bible-woman, supported by the Baptist Endeavourers of the Sheffield District. She takes different districts weekly, visits from house to house, speaks the message of the Gospel wherever she can get a hearing, and conducts little meetings of women and children in the homes of some of the people. Her work is very difficult, but her visits are finding more favour with the people than at first, and we know that her constant sowing of the 'good seed' cannot be in vain.

“Then our Christian Endeavour Society carries on a weekly open-air meeting in Singhalese and Tamil. With the aid of our baby-organ, and some Tamil lyrics and Singhalese choruses, we are able to secure a good audience. The attention is devout, and the tracts given away at the close of the meeting are most eagerly asked for.

"Thus, in various ways, we are seeking to carry out the great commission to preach the Gospel to every creature. The results are with the Lord, but we trust that from this field we may be honoured to reap large sheaves of golden grain to the glory of the Great Husbandman."

The COLOMBO GRAND PASS NATIVE CHURCH, which for now more than thirty-one years has held on its way as an entirely self-supporting church, reports—by its pastor, the Rev. J. S. Perera—a year of happy and successful service, and has a present membership of 124.

The Sunday-school exhibits cheering results from the increasingly earnest work of the teachers, and recently a Buddhist family has been most regular in attendance at the services, the husband wishing to publicly profess his faith in the Saviour by baptism.

From SOUTH COLOMBO Mr. Henry de Silva reports :—

"The Sunday services in the Cinnamon Gardens Church have been well sustained.

"Evangelistic meetings have been held in many neighbouring villages, as well as a series of cottage services in many more.

"An open-air service is held every week opposite the Cinnamon Gardens Church, and special evangelistic visits have been paid to hospitals and houses, and other places in the city, and a large number of tracts distributed.

"Two converts have been baptized, and two more are now waiting."

DISTRICT STATIONS.

Encouraging Reports have also been received from twenty-four stations in the outlying districts. A full list of these stations will appear in the Ceylon statistics of the large Annual Report to be issued shortly. As will be seen from the following Report from the Rev. W. D. Hankinson, a new station has recently been opened at Chilaw, a town on the sea-coast.

Mr. Hankinson writes :—

"While residing in Colombo it was my privilege to visit almost all our occupied districts, and to preach often to both Christians and non-Christians either in 'lame' Singhalese, or by the help of an interpreter. One of the native brethren generally accompanied me on these trips, interpreted for me when required, helped me to understand the people, and taught me a good deal of Singhalese into the bargain.

"During the early part of June I was able to visit our occupied district in the North-Western Province. This visit was paid chiefly at the invitation of the self-supporting church at Madampe, the only church we have in the province. Though solitary, the church has many signs of prosperity about it. It has its day-schools close by, and good Sunday-schools connected with them, and may become, we hope, in future days, quite a missionary church in that needy province. The pastor, Mr. J. R. Perera, who, in spite of frequent fever, has stuck well to his post, accompanied me to various parts of the district. We visited Chilaw, a sea-coast town, where the people are in much need of the Gospel. We were able to do work among the Singhalese and Tamil speaking people, and since that visit I am glad to say we have been able to spare an Evangelist for the work there, and we hope that through his instrumentality a good work may be begun in Chilaw. Having been able to visit the same district

during the last month, I find that the former visit was not in vain; and there is every hope of a successful work as soon as we are able to meet the need more adequately. One difficulty is that the district is very feverish, and this is trying to the health of our workers.

"The work in Colombo city I found to be full of interest, and I may speak especially of the agricultural students, among whom a good work has been begun. Mr. Stockley, taking up work after his arrival, found much encouragement among them and signs of definite blessing."

SABARAGAMUWA DISTRICT.

RATNAPURA.

Ratnapura, the head station of the Sabaragamuwa District, is fifty-six miles from Colombo, and during the past year the work in this district has been in charge of Mr. Aponso, under the general superintendence of Mr. Waldock, of Colombo.

The Committee hope, during the coming year, to be able to place a European missionary in charge of this large and important field, the urgent needs of which can only be very inadequately met by occasional visits from Colombo.

During the past year Mr. Waldock, Mr. Hankinson, and Mr. Thomson, have all visited the stations in this district.

With regard to Ratnapura, Mr. Aponso reports:—

"Our school work has been most energetically maintained. Weekly evangelistic visits are paid to the Hospital and the Jail. Numerous villages are systematically visited, and the Gospel message delivered from house to house and individual appeals made, while a large number of tracts have been carefully distributed."

There are four additional out-stations in this district.

THE KANDY DISTRICT.

The Rev. H. A. Lapham sends the following encouraging details relative to the present policy of ceasing to pay pastors of native churches by funds from the Society, and throwing the privilege of maintaining these brethren by contributions raised by the churches themselves.

NATIVE CHURCHES.

Mr. Lapham writes:—

"All our native churches are now self-supporting, and as yet we see a great deal of benefit, but absolutely no loss, arising from the enforcement of the system, in spite of

prognostications of disaster. Kandy Church has done wonderfully well this year. The church has sustained its own services throughout the year entirely, holding four services a week in the chapel (besides cottage meetings), with help from me only once a month. It has collected altogether Rs. 282.92. Its total increase in membership was thirteen (eleven by baptism). Through its young men it evangelises a good deal in the surrounding villages.

“Matale Church has been steadily pursuing its way under the pastorate of Mr. Dharmakirtti. Mr. Dharmakirtti is the only pastor we have in this Kandyan District, and he is without stipend. Our aim is to induce the churches to minister to themselves, the luxury of a paid pastor being entirely beyond their means in most cases. No paid and trained minister could more competently fill the pulpit than Mr. Dharmakirtti, and, as he has now retired from government service, he will have more time than heretofore for pastoral work.

“Gompola Church has sustained a regular morning service on Sundays throughout the year, chiefly by the help of Mr. Ranisinghe. A secretary, treasurer, and committee have been elected, and I think that they will soon make arrangements for carrying on their services through paid ‘supplies.’

“MATALE BAZAAR PREACHING ROOM

has been doing good service, and has gained a footing as the centre of our work in Matale and a general place of concourse for religious conversation and discussion. Our Bible-woman, who, with her family, lives in the back part of the premises, is an energetic worker and cheerful talker, and is able to keep the place (which is open all day, with large coloured pictures on the walls, and papers and booklets on the table) going ordinarily. As leisure offers, the evangelist, or a student, or the missionary drops in and spends half-an-hour or an hour there. The coming of one of them is generally followed, within ten minutes or so, by the collection of some few (often many) for conversation, inquiry, or discussion. The place is fast taking its place among the institutions of the town. We sell books there too, and though we do not push this side of the institution much, we make enough there to pay for all the books and tracts we give away gratuitously, and to have a small balance in hand.

“TRAINING OF STUDENTS.

“Messrs. Markus and Peiris have studied with me since the 1st of September. Up to the 15th of December they had usually two hours a day with me for five days a week. We have taken up the subjects prescribed by Conference for first-year men. They have been very attentive and diligent, and appear already to have much profited. It has been a pleasure to teach them, though it has greatly increased the pressure of work upon me. For in view of the remarkable intellectual progress going on in Ceylon in these days, almost rivalling that of Japan, we dare not be content with giving our men a mere smattering. With the view of raising the general standard of Biblical knowledge among the younger members of our Churches, I have a fortnightly workers’ training class both in Kandy and Matale, there being in each place some eight or ten members of the class.”

Encouraging reports of Evangelistic work in Kandy, Kalugastota, Kaduganuwa, Gampola, and Matale have been received. Numerous baptisms have taken place, and Christian Elementary School work has been well maintained. There are also a considerable number of inquirers awaiting baptism.

THE CHINA MISSION.

PRINCIPAL STATIONS:—

SHANTUNG—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu, Chan Shan and Chouping.

SHENSI—Hsi-an-Fu, San Yuan Hsien.

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

STATIONS	198
Missionaries (2 in England and 1 in Shanghai)	21
Native Evangelists	53

The year just closed has been one of special trial and anxiety with regard to our work and workers in China. With heartfelt thanksgiving we record the fact that, notwithstanding manifest danger, consequent upon the war, our brethren and sisters, with their children, have hitherto suffered no harm.

In the words of one of our missionaries,

“We have been kept in great peace of mind, even in the presence of tumult and disorder, and the Chinese about us appear to trust and befriend us in a way they have never done before.”

As all the tidings that have been received by the Committee have at once been made public in the *MISSIONARY HERALD*, it will not be needful to repeat here what has already been put before the churches. Notwithstanding the unsettled and agitated condition of the country, a careful perusal of the following reports will reveal the fact that the past year has been one of special blessing and progress amongst the Chinese Christian community. There has been a large number of conversions, a growing development of aggressive self-supporting church life in the converts, and a widespread spirit of inquiry and trustfulness on the part of the people, notwithstanding war, famine, pestilence, and poverty.

On all hands the prospects are stimulating, and it is quite evident to those who are best able to read the signs of the times in China, “that out of the present strife, conflict, and confusion will come a future the like of which has never yet dawned upon that vast Empire.”

In the words of the Rev. Dr. Griffith John, of Hankow, written to the Secretary of this Society only a few weeks ago:—

“We are, I confidently believe, on the eve of very marvellous developments in China. The old civilisation is about to break up, and a new order of things is at our doors.

"Should it be my privilege to be at home in 1896, and able to declare the fact that the whole of China, not excepting Hunan, was really and truly open, and that the gates of Tibet were no longer shut, it would indeed be intense gladness to me.

"This war is going to be a source of great blessing to China. It is an awful chastisement, but China needed it, and will be all the better for it.

"God is dealing with these nations in His own way, and I, for one, am looking to the future with boundless hope.

"Be prepared, my friend, for the new era in the Far East. Your missionaries are doing a noble work in the North, but believe me, you will soon have a louder call from China, and you will have to obey, financial difficulties notwithstanding. You will have to enlarge the place of your tents."

Most regretfully the statement has to be repeated which for two years past has appeared in the Annual Report :—

"No reinforcements have been sent out to China during the past year,"

and yet Shansi has been promised two additional brethren for more than four years, and the two missionaries there to-day are overburdened with the work, and are wistfully turning their eyes homewards and wondering how it is the churches in this land do not supply the help so urgently needed to gather in the harvest sheaves, and Shensi and Shantung are also longing for additional labourers.

SHANTUNG PROVINCE.

TSING CHU FU.

THE NATIVE CHRISTIAN CHURCH.

The following Report as to the progress and work of the Native Christian Church in Tsing Chu Fu has been supplied by the Rev. Percy Bruce, B.A. :—

"In describing the work of the year, I would say that its chief characteristic is an appreciable advance in the direction of consolidation. The methods adopted in the previous years for more adequate instruction of the members have been patiently persisted in, and there is on the part of both men and women a deepening desire to understand the Scriptures.

"During the year, classes for Christian women have been held in the spring and autumn. These have been of a less limited character than the classes of 1893, a third class, composed of young unmarried women, having been formed. Forty women, in three distinct classes, have been under regular instruction. The same women are invited to return each season, and thus a more thorough and more systematic course of study is followed than would otherwise be possible. The senior class, consisting of twelve elderly women, most of whom are over fifty years of age, have, in the

course of the four classes they have attended since January, 1893, completed the study of Mark's Gospel.

"The total membership of the church now stands at 1,340. Since the last report 88 have been baptized, and there are now 144 candidates under instruction with a view to baptism, besides 321 other inquirers who worship regularly with us. This year there are no particular stations with very large additions to their numbers. But this is no discouragement. I have noticed that when there is a large and sudden increase in the number of inquirers at the station, there is a considerable proportion of them who have no enduring faith, but are carried away by the enthusiasm of the hour, and soon lapse into heathenism. This has an injurious effect on the rest. The period of diminishing numbers is so trying that often the station which a year or two ago was buoyant with success has become one in which hope and faith have almost died out. I am glad to say that the increase this year has been more general and healthy. All over the church they are coming forward in twos and threes to throw in their lot with the people of God.

"This year a modification has been made in the arrangement for the support of the pastors. Hitherto the contributions brought in at the half-yearly meetings have all gone into one fund, from which the pastors have received fixed and equal salaries. Henceforth, whatever any one district subscribes will go to the pastor of that district, while a new Pastors' Salary Augmentation Fund has been started, subscribed to by the richer men of the church, the object of which is, in the first instance, to supplement the salaries of pastors in poorer districts; and, secondly, to increase the salaries of all, so that instead of being in part depending on their farms, they may be able to give their whole time absolutely to the work of the church. The new fund has been heartily supported, and the subscriptions to the old fund, instead of being in any way diverted, are more this year than in any previous year.

"The total contributions for all purposes during the year are 1,070 dols. Of this 350 dols. is for the support of the ministry, including the entertainment of the pastors when fulfilling preaching appointments; 530 dols. is the amount subscribed from this district for boys in village schools and the City School, and for students in the Training Institute, expenses which in most other missions are borne entirely by the parent society; the rest of the above sum has been contributed for incidental church expenses, the Poor Fund, and evangelistic work.

"As you know, part of my work is that of teaching Old Testament in the Institute. Since the Institute was reopened, a little over a year ago, we have gone through the history up to the end of the period of the Judges; introductions to the books from Genesis to Judges, and the Book of Job; with an exposition of Genesis and half of Exodus."

THE GOTCH-ROBINSON NATIVE CHRISTIAN TRAINING INSTITUTION.

An event of singular and unique interest in connection with the Shantung Mission has been the Conference of Missionaries held in Tsing Chu Fu, which was attended by forty-two workers, representing, besides those of our own Society, American Baptist, English Methodist, China Inland, Canadian Presbyterian, Swedish Baptist, and American Independent and Presbyterian societies.

The Conference was remarkable as being the first held in Shantung, and it was striking that so large a number of foreigners could assemble

in an interior city without disturbance. Tsing Chu Fu, in all its long history, has never seen so many "foreign devils" within its walls; yet men and women in Chinese dress, or in English dress, were allowed to go about in peace and perfect safety.

The objects of the Conference were (1) a better comprehension of the several methods of work now carried on throughout the province (Shantung); and (2) mutual encouragement in the one great mission—the Christian enlightenment of the people of Shantung.

Papers were read and discussed on the following subjects: "How may the Native Church become Self-Supporting?" "The Poverty of Shantung: its Causes and Remedy"; "The Attitude of the Native Church toward the Government"; and on Theological Education, Medical Work, and Woman's Work for Women. "Boys' Schools" and "Church Music for Chinese" were on the programme, but were crowded out for want of time.

The Conference was an unusually helpful and successful one: none seemed to go away disappointed; those especially who work in the interior, in isolated positions, were cheered and stimulated by meeting with so many fellow-workers, and by hearing of the progress of the work in other parts of this great province.

Referring to the new building for the Gotch-Robinson Training Institution, one of the delegates to the Conference wrote:—

"Inside the ancient walls of Tsing Chu Fu City has recently been built up a novel building, in Chinese style of architecture externally, beautifully arranged without and within. It is the handsome gift of a Christian gentleman at Bristol, Ed. Robinson, Esq., to the English Baptist Mission of that city, and is called the Gotch-Robinson College. It contains a good chapel, rooms for classes, theological and scientific, pretty little dormitories for about sixty students, a missionary house, and, the most novel of all for an inland city, a beautiful museum of stuffed birds, beasts, and fishes, chiefly native; a collection of fossils, shells, and various things of interest, and for general instruction in the works of God and in Western science. This being open to the public free of charge, is greatly appreciated by the more intelligent part of the populace, and is not without its value in helping forward mission work in some lines."

GOTCH-ROBINSON COLLEGE.

Reporting on the work of the Institution during the past year, the Principal, the Rev. J. S. Whitewright, sends the following details:—

"The number of students in the Training Institution was increased this year from 27 to 46. With regard to their work, I am glad to be able to report that the progress made by the great majority has been good. They have continued their evangelistic work, taking part in turn in the daily preaching to the heathen in the city chapel, in visiting the villages round about the city, distributing pamphlets and preaching, and in helping some of the weaker Christian stations in the neighbourhood.

"We recently called for volunteers to do special evangelistic work in the city and

suburbs on Sundays. Fourteen responded, and the city and suburbs have been marked out in districts for systematic visitation. The Christians of the city are working with them in this effort, introducing them to homes where, without their help, they might have difficulty of access.

"With regard to their studies, the students taking the full course have completed the study of Mark, with Dr. Faber's Commentary, begun last year. They are now engaged in the study of 1 Corinthians. The first half of the 'Chi-tu shih lu' ('Life of Christ'), by the late Dr. Williamson, has been read, together with the 'Philosophy of the Plan of Salvation.' Mr. Bruce has continued his work on the Old Testament to the end of Judges. Mr. Couling has taken two classes per week on General History.

"The 'Lay Preachers' section has also studied Mark, Corinthians, and Old Testament as above, but in a more elementary way. Homiletic and other classes have been held, as in former years. We have been indebted to the Rev. F. Chalfant, of the American Presbyterian Mission, Wei-hsieu, for kind services rendered in assisting at examinations and in addressing the students on several occasions.

"The Leaders' Classes were held in the spring and autumn. The new buildings which were completed this spring for their accommodation enable us to carry on these classes with more convenience and efficiency than formerly. The men showed that they appreciated our attempts to keep them as leaders and workers in their stations.

"With regard to work, in the city, in spite of the many hostile reports that are being circulated (we as foreigners being supposed to be in some way connected with the Japanese in the war now going on), we have been able to go on with our work without any difficulty. In the spring special work was done among the students attending the prefectural examinations. It would take too long to give a detailed account of this. It is a matter for great thankfulness that many thousands of these young men respectfully listened to the preaching of the Gospel."

THE NATIVE CHRISTIAN BOYS' HIGH SCHOOL.

The following report has been received from the Rev. Samuel Couling as to school work during the past year :—

"As regards the CITY BOARDING SCHOOL, this is the first year's work since the enlargement of the school and the building of the new premises. In accordance with Chinese usage we have given the school a fine-sounding name, with the difference, however, that we shall try to act up to it: the name is *Kuang-te Shu-yuan*, which means Dissemination of Virtue College.

"We began with sixty scholars, but several have fallen out during the year. The work has been satisfactory. Examinations have been held in the various classes at intervals by different brethren of this and other missions, and certificates have been given to the successful scholars in each subject. The boys value these certificates very much, and work hard for them, and will treasure them up in the hope of thus passing through the whole course of study, and obtaining a special certificate to that effect. That the examinations are not a mere name may be proved by the fact that half the boys, on an average, have failed in each first examination in each subject. I think that henceforth the best way to report the amount of work done will be by giving the number of certificates granted. For this year they are as follows :—Geography, 30; Geography—Physical, 7; Astronomy (Primer), 7; Life of Christ, 23; Geometry I., 12; Geometry II., 2; Geometry III. and IV., 5; Chemistry (Elementary Practical), 8.

"Unfortunately, the Chinese year-end, when the other examinations take place, is not yet. I expect a good number to pass in all or some of the following subjects:—Life of the Apostle Paul, Old Testament History, General History, Elementary Chemistry, Arithmetic, Algebra.

"The results of these further examinations must be reported next year.

"The friends who have taken all the trouble of these examinations are Messrs. Bruce, Smyth, Shorroek, and Dr. Paterson, of our own Mission, and Rev. F. H. Chalfant, of the American Presbyterians.

"I may say that I have been giving special attention to the teaching of the Bible; all the younger boys have been taught the Life of Christ; a large class has been taught Old Testament History three times per week; another large class is working for the second time through the Life of Paul. This last class is held on Sunday afternoons in the chapel, and is attended by a good many besides the school-boys.

"I am glad to say that the amounts paid this year bear a higher proportion to our expenditure than ever before, very close upon one-half of the food bill having been paid by the parents. It must be remembered that this is about equivalent to the full support of the boy if living in his own home, besides which they lose his labour. In this matter we still lead the van and set an example to many schools.

"To show that the school is appreciated by the native church, it may be mentioned that I have forty applicants to examine for the six or eight vacancies which have to be filled next year.

"With regard to the VILLAGE DAY SCHOOLS, I cannot write so satisfactorily. Considering the scarcity of good teachers, and the poverty of the people, the schools have been as numerous and as well attended as could be expected. There have been schools in 36 stations, with 367 children on the books. How to get the village children *effectively* and *regularly* taught is, however, a problem not yet solved by this or any mission; though of course a great deal of good is effected in the attempt. The war will probably cause the next year's schools to be much fewer in number than this year's."

CHOUHING.

DISTRICT WORK.

In the previous report it was stated that the Rev. E. C. Nickalls was suffering from a very grave attack of fever, contracted during a brief visit to Shanghai. In consequence of this illness he was unable to resume work in the Chouping district for several months in the earlier part of the year. During such time, however, the Rev. Alfred G. Jones undertook the general superintendence of the district work.

Mr. Nickalls reports :—

"During the past year many of us have been ill, two or three dangerously ill. God has been very merciful to us; of our workers we lost none, though Dr. and Mrs. Watson were bereaved of their little daughter. Much of the illness was contracted through weakness, the direct result of overwork. When will the churches strengthen your hands, so that you can send us the much-needed reinforcements? Will they be delayed until some of us are lost through the overstrain? Two facts should ever be clearly before the denomination: (1) Shantung is one of the most fruitful fields in all the world on which to sow the Word; (2) the work of this Mission is *not one which can be contracted or expanded according to the strength of the staff*. Without forcing, it is ever increasing; whenever a worker is withdrawn, his responsibilities must be instantly laid on others. If we were doing simple evangelistic work among an indifferent people, the withdrawal of a worker would not increase the labours of those remaining. But this Mission must carry daily the burden of many increasing churches, which is joyous when the burden-bearers are many, but crushing when, as now, they are few.

"The counties of Chi-tung, half of Chouping, Ching-cheng, half of Pu-tai, and Pin-chow have been my charge. Work was also undertaken in Li-chin county, one of the most liturary of the province. We hesitated long before beginning new work. With shrinking numbers and increasing cares, it was what men often call foolish. But to some of us the leading of God was manifest, so it was undertaken in faith.

"The work in Pin-chow, Pu-tai, and Ching-cheng, though it has, of course, suffered much from the lack of Mr. Harmon's care, has more than maintained its position. In Pin-chow and Ching-cheng there have been several new stations opened. But in Pu-tai the work has greatly increased, and the whole prospect is very encouraging. This is due not to any efforts of mine, for my visits have been very rare and always hurried. But we have an evangelist there, Chaoihsin, who is a very earnest Christian and an interesting man. He is under thirty years of age, and his inexperience, added to an impetuous disposition, leads him into positions at once awkward and ludicrous. But his ability, enthusiasm, and real devotion to the work of the Gospel endear him to the Christians, and make him useful to the conversion of the heathen.

"When I gave an account of my stewardship to Mr. Harmon, I found that in the two and a half counties of his field under my care nearly all the old stations were in existence, and fifteen new ones had been established. Mr. Harmon's district has now been transferred to him.

"Classes for the 'leaders' have again been held this winter. Messrs. Drake, Harmon, and I explained portions of the New Testament. Lectures on Natural Theology and Astronomy were given by natives. The first chapter of Colossians was memorised."

Referring to the progress of the work in the district in charge of the Rev. W. A. Wills, but temporarily taken over by the Rev. E. Burt, B.A., during the furlough of Mr. Wills in England, Mr. Burt writes:—

"I have visited Mr. Wills' district since coming back from the coast, and held the annual Presbyteries, or Association meetings. Most of the male members from our seven little churches were present. We first took the Lord's Supper together, and then the leaders and deacons reported on the work of the past year. In Chih-Chu'an county the churches have hardly yet recovered from the effects of the persecution which broke out early in the year, just on the eve of their pastor's departure for England.

"We get the brightest and most earnest of Christians under our personal influence for, say, half a month, and you will understand how much more satisfactory this is than an occasional visit of a few hours only to their station. This time there were upwards of 150 men in together, and, to make the teaching effective, they were divided into three groups. All the men have had the benefit of being taught by three different missionaries—Mr. Drake, Mr. Harman, and Mr. Nickalls. Native evangelists have also assisted in the teaching, and the magic lantern has been put to good use to illustrate the truths of Christianity and the elements of astronomy. Besides all this, there have been other and more informal meetings between the missionaries and the men, when trial sermons have been given and criticised, or hints given on the proper way of reading the Scriptures in public, or passages of Scripture been learnt by heart and recited."

MEDICAL MISSION WORK.

Without question mission medical work is a great object lesson to the heathen. Well has it been said: "Just what Jesus Christ's miracles of healing did for the world more than eighteen hundred years ago to

excite gratitude, to allay race-hatred, to lessen the bitterness of opposite religions, to overcome evil by good, so now, though in a modified degree, does the mission medical work reach the hearts of men and lead them to think better of the religion of Jesus Christ."

In the words of Sir Rutherford Alcock: "Medical mission work in the Empire of China is the golden key to open up that vast land to the spirit and aims of the Christian religion. Already the ministration of mercy and relief has produced marvels, and cannot fail to bring about still more striking changes."

During the past year Dr. and Mrs. Russell Watson have been at home on furlough, and Dr. T. C. Paterson has been conducting and superintending the medical mission work in Tsing Chu Fu city.

He reports as follows:—

"Notwithstanding the absence of Dr. and Mrs. Watson, and my long illness since their departure, the medical missionary work here has continued without intermission during another year, owing, to a great extent, to the very competent and reliable service which the hospital native senior assistant now renders, and to the devoted way in which the hospital evangelist attends to his duties. Thus, without a break, the Gospel of Christ has been preached in His own appointed way, by 'healing the sick and saying unto them, the kingdom of God is come nigh unto you,' and has received His blessing.

"The medical class continues its work for another year. Six months ago sickness and death stepped in and claimed one of its number.

"I send you a statement in figures, in the form that I see you are annually supplied with.

"Hospital in-patients:—

Men	...	...	...	222
Women	...	...	...	33
				255

Dispensary out-patients:—

Men	...	...	...	...	11,687
Women	...	..	...	...	3,174
					14,861

Poisoning cases treated (of these 55 recovered)	57
---	-----	-----	-----	----

Special visits made to patients at a distance	40
---	-----	-----	-----	----

Total 15,213 "

From Chouping the Rev. E. C. Smyth sends the following report of Chouping Dispensary and Hospital for 1894:—

"We are getting well established in this city and district, and curiosity to see the foreigner and his drugs is reduced to a minimum. Of course, there is still considerable prejudice against us and superstition concerning us, such as fear of becoming a learner of the doctrine through the action of Western medicine on the heart, and the belief that our drugs are a compound of children's hearts and eyes. In a new district it is unwise to be too affectionate with, or pay too much attention to, little children, owing to superstition and rumour; where we are well known this is very different. Our object is to undermine this prejudice and superstition by using the many opportunities

this work affords of proclaiming the Gospel of Jesus Christ. We trust that the in-patients whilst with us, under Christian influence and instruction, may receive correct ideas of Christianity, and be led by the Holy Spirit to surrender themselves entirely to its life-saving and soul-satisfying benefits. It is impossible to tell in a report the results of our work upon the hearts of our patients, for I am convinced that the practical exhibition of the spirit of benevolence which the Gospel inspires, appeals more forcibly to them than our exhortations. For them to see us care for, wait upon, and sympathise with the helpless, full of disease, is an object lesson, and makes more impression upon them than our preaching and pleading.

“During the year, I have visited Ching yang tien tzu, in the county of Chang Chiu twice a moon and Chow Tsun three times a moon to dispense medicine and speak to the people about the Gospel. In the spring, I visited the county of Li Chang, more than a day’s journey from this city, to baptize eight candidates examined last autumn. The village, Meng Chia Chuang, being amongst the hills where stone is plentiful, the Christians set to work to build a baptistry, and made a very good job of it. On my arrival, quite a crowd of people had gathered together, and I improved the occasion by explaining the ordinance of baptism, and urging all to serve the true and living God through faith in our Lord Jesus Christ. In the afternoon, we had a communion service. Amongst those baptized is a bright old woman of seventy, nearly blind, who is able to repeat about twenty hymns, catechism, and many passages from the New Testament. She is taught by her son, who was also baptized, and whom she once bitterly persecuted. There were also four members of one family baptized. The father, a farmer, is a very strict vegetarian of thirty years’ standing, and neither indulges in smoking nor drinking. Am sorry to say he is very proud and inclined to trust too much to his morality, although he confesses the Gospel satisfies the long-felt need of his heart. We ask your prayers on behalf of these Christians that they may be strengthened and fruitful in every good work, and increasing in the knowledge of God.

“ANNUAL REPORT OF CHOU P'ING DISPENSARY AND HOSPITAL FOR 1894.

					Males.	Females.
November, 1893, dispensed to	..	..	..	..	261	144
December	..	..	..	..	297	124
January 1894	..	..	..	..	290	106
February	..	..	..	..	355	136
March	..	..	..	..	362	171
April	..	..	..	..	373	188
May	..	..	..	..	519	271
June	..	..	..	..	321	216
July	..	..	..	..	335	162
August	..	..	..	..	548	286
September	..	..	..	..	336	224
October	..	..	..	..	365	167
					4,362	2,195
Poisoning Cases	..	..	..	..	52	18
In-patients	..	..	..	..	74	12
					4,488	2,225

Total number of Patients, 6,713.

*Table of Attendance, indicating Growth of Work.

					Out-patients.	In-patients.
November, 1889, to October, 1890	..	..	..	..	2,904	—
” 1890	..	..	..	..	4,125	11
” 1891	..	..	..	..	5,080	43
” 1892	..	..	..	..	6,960	58
” 1893	..	..	..	..	6,713	86

“REPORT OF THE WORK IN CHOU-TS'UN FOR 1894.

“During the furlough of Mr. Wills, the work in this important town is entrusted to my care, with the help of medical assistant Cheng tac Fan and the evangelist.

“Am happy to say the year just closed has been one of steady growth. I knew it would be impossible to do much in the way of extension, so determined to hold and strengthen existing advantages.

“As before, Chou-ts'un has been regularly visited three times a month and frequently on Sundays. The attendance at the dispensary has not been so large as last year, owing to the war and other reasons, but still we have dispensed to about 2,000 patients, visited sick homes, and saved many attempts at suicide.”

WORK IN THE COUNTIES.

The Rev. S. D. Drake, who has charge of the work in the northern counties, writes :—

“Another year has passed away, and in some respects a very trying year it has been. The northern districts have again suffered from floods, and many people have not gathered a harvest during two years. This circumstance has forced many to leave home in search of work, and among them some whom I had hoped to baptize.

“Again, the war with Japan has presented an opportunity for the circulation of anti-foreign and anti-Christian reports, such as foreigners were all to be banished from the country, and native Christians to lose their heads. These reports have terrified some of the newer learners, and so reduced the numbers attending worship. I am, however, glad to report that hitherto I have not heard of any of the baptized discontinuing their attendance on this account.

“Trying though the year has been, yet progress has been made, and you will be glad to learn that 105 men and women have been baptized.

“It is now barely six years since I began the work in Kao Yuan and Hsin Cheng counties. At the present time there are 228 Church members.

“During the past year a pleasing event has taken place—viz., the Christians under my care have made a start at providing themselves with something like pastoral oversight. They have not provided pastors, but they have selected four Christian men to act as teaching elders.

“These elders have each a separate district, and each is to visit the Christians living in his district four times a year. The Christians contribute a fixed sum of money to defray travelling expenses and to meet the loss involved through absence from home.

“This agency, it is expected, will be fruitful of good, and ultimately result in a native pastorate.”

SHANSI.

TA'I YUEN FU.

For years past our brethren have been earnestly labouring in the Ta'i Yuen Fu district amid difficulties and discouragements that would have depressed and disheartened men less devoted, persistent, and confident. Nor have the promised reinforcements for which our brethren have pleaded so earnestly for years past, and which the needs of the work demand so urgently, been sent out, owing to the painful pressure of financial exigencies.

Yet, amid all discouragements and disappointments, the following report

from the Rev. G. B. Farthing cannot be read without thanksgiving and hopeful expectation of larger blessings in the immediate future :—

“The report of another year’s work is due. One is thankful to say that though it has been a year of great difficulty, it has been one of no small success. The mere success which is marked by additions to the church-roll would have been larger but for the persecution which broke out in the two fields of P’ing To’u and Chiao Ch’eng, which are specially in my charge. The increase of membership for the year has been: Ta’i Yuan Fu City, 1; P’én To’u, 4; Chiao Ch’eng, 14; a total of 19. When the deputation reported concerning Ta’i Yuan Fu, they sadly told of the poor church-roll, which only had four names inscribed upon it. That was a shock to them, but even that was not the worst. After they had gone it seemed right to remove two of the four names, as the men were opium sets, one of them being a gambler. Thus we were reduced to a membership of two only, and felt far happier than with the four. It was the early spring of 1891 when Dr. Glover and Mr. Morris were with us, and they, after inquiry, had much faith in the missionaries, but little hope of the work. It is not surprising that they felt thus. But now, at the end of 1894, how do we stand? Forty have been baptized in the interval, an average of ten for each year. Our membership, exclusive of Shih T’ieh and Hsiao Tien, which were not then included in the T’ai Yuan Fu Church, is now 41, there having been one death. Of the 41, Chiao Ch’eng has 25; T’ai Yuan Fu City, 12; and P’eng T’ou, 4. I have been moved to put these figures forward, because I wish friends at home to realise the way in which God’s blessing has been vouchsafed to us. The additions will multiply with an ever increasing ratio. The body of adherents which we have gathered around us is many times larger than our membership. ‘Forty in four years!—a small enough increase, and nothing of which to be proud,’ somebody may say. ‘Just so,’ we respond; ‘we are not proud—but humbly grateful.’ There are fields from which hundreds, perhaps thousands, may have been gathered; but nearly all of these forty were redeemed from the ‘lower depth beneath the depth.’ Sunk in the opium vice, having lost even those remnants of truth and justice which are usually retained and prized by wanderers from God, this was their state. Helpless, hoping nothing; in bonds which they were powerless to break, our Saviour visited them, and by His Almighty strength wrested them from their enemy, healed them by His grace, and set them on the way of truth, with their faces towards the light of Heaven. It has been the Gospel, or rather the living Christ of the Gospels, which has effected their cure and salvation. The grand old Gospel is ever winning for itself the hearts of men, and weaning them from sin, and so attesting itself the power of God unto salvation.

“T’AI YUAN FU CITY.—The opium refuge in this city has never once been without patients through the year. In all ninety-three men have been treated. Of these five only broke away and failed to make a complete cure. Thus eighty-eight have gained freedom from this degrading habit.

“The patients learn of Christ, are taught to pray, and pointed to the only One who can redeem and save. They yield to His claim, and there are many who have ceased to worship idols, and are feeling their way into the light.

“Our *City School* has been carried on through the year with much encouragement. The average attendance has been fifteen, the numbers on the books twenty-three. This school has never been more popular than at the present time.

“CHIAO CHENG.—The work at this station has passed through a period of trial. Our helper, Pai Hsiao Kên, was taken seriously ill at the beginning of the year, and has only just lately sufficiently recovered to resume his full duties. Yu Hsien Tung took charge of the refuge work and daily services, and Han Mêng Paq volunteered for the

Sunday public preaching when the missionary could not be present, and so things were happily carried on without injury to the work.

"In the Opium Refuge 135 men have been under treatment. Of these, twenty-two broke from restraint, and the return home of another was sanctioned because of the distressing tidings which came from his home that his mother and wife having quarrelled, the mother in her rage had taken opium and ended her life. Thus 112 men have been discharged free from craving. Besides these, twelve women were helped by our Christians and successfully gave up the habit at their own homes. Imagine what it means to a prisoner to have the fetters knocked off and be led out of his dungeon into freedom—that is just what this change means to these people. How full they are of laughter and praise! How they rejoice in their new lease of life! Best of all is it to find that so many of them give the glory to God as being—what it really is—His own gracious and marvellous work.

"The total cost of Chiao Cheng for the past year was £26 19s. 8d. Subscriptions and opium refuge receipts realised the sum of £22 7s. 7d.; the charge to the Society for this station was, therefore, only £4 12s. 1d. The illness of Pai Hsien Sheng naturally increased our expenditure, otherwise, I believe, this station would have fulfilled my expectations concerning it, and have raised all the funds necessary for carrying it on. No work will ever win my sympathy that does not find a fair portion of its expenses. There is nothing easier than to open and run stations when the money is all supplied by the Mission.

"It is my wont to constantly urge the claims of God upon the resources of His people, and to lay upon the consciences of the Christians the real meaning and use of mission funds; that they are to be viewed as a match to kindle the fire, and not as fuel to feed the flame; as a key to open the door, and not as a perpetual endowment for all the needs of the house; as nourishment for infant weakness, and not as support for manly vigour; and as a stimulus to generosity, and not as encouragement to niggardliness. It is our experience that when a man puts down something for God's cause, he retains his self-respect, and makes a better Christian.

"The *T'ai Yuan Fu* church has done fairly well this year. After paying the station expenses of P'ing T'ou, or, rather, that part of the expense which remained after what the people there did themselves, there is still a balance in hand of £4 5s. 2d. The P'ing T'ou work is carried on apart from mission funds. Of course, we have no grand premises there—only two rooms and a kitchen in the house of a family named Li. These are amply sufficient for our present needs. Some of the subscriptions made by the people themselves have been in kind—a form by a carpenter; potatoes, eggs, &c., by the farmers. 'According to what a man hath' they read in Scripture, and act upon it. The evangelist, Liu Ching Hsüan, who itinerates in the neighbourhood of P'ing T'ou, and makes it his headquarters, is supported by the Sunday-school at Harrogate. We were much cheered by the offer which came to us from the Harrogate friends to support an evangelist in our field. At P'ing T'ou, four men were baptized this year. There has been a case of persecution in that district, but the magistrate quickly put things straight for us."

SHIH TIEH AND HSIAO TIEN TZU.

The Rev. Arthur Sowerby, jointly with Mr. Farthing, has carried on the work in Tai Yuen Fu city, while taking sole charge of Shih Tieh and Hsiao Tien Tzu.

Reporting on both these centres of work, Mr. Sowerby first refers to

SHIH TIEH.

He writes:—

"At *Shih Tieh*, our old friend Mr. Hu is still working faithfully, but he is getting on in years; he is now sixty-five, and has been in poor health, and is not able to do so much as formerly. We have with him as caretaker and cook, for the opium patients, another man of the same name (Hu), a good Christian man, who also does what he can in the work. My wife and I spent five weeks here in the spring, and a good many people came round us, especially women and children. Our friend, Miss Shakleton, who went with us, and her Bible-woman elder, sister Wang, gave us a great deal of valuable help in teaching them. If only one could spend six months a year in this place, instead of six weeks, a good harvest of souls might be hoped for.

"The Christians here are anxious to have their children well taught, and two little girls, the children of Mr. and Mrs. Chang Hai Ch'uan, both church members, have spent some months at *Shih Tieh* under Mr. Hu's instruction. Five boys, the sons of Christians, have also had the same advantage. The cost to the Mission has only been a few shillings.

"The opium patients have not been so many this year as formerly, but that is largely accounted for by the war, the rumours of which have reached Shansi, and scare the village people considerably. The common report around the villages near *Shih Tieh* is that the foreigners have rebelled, the missionaries have gone home in consequence (some people believe they have gone to manage the war), and all the Christians are to be killed, and therefore they are fighting shy of us just now.

"Our landlord is outwardly as deaf as a post, but with his inward ears opened, he has entered the Church by baptism."

HSIAO TIEN TZU.

"The attempt to establish an opium refuge here has failed; the reason mainly being that the patients who wish to be cured prefer to come up to *T'ai Yuen Fu*, and be directly under our own treatment. In other respects the work is going steadily forward. In the autumn I baptized three men. Two of them were inquirers before I returned to England in 1890; the other is a doctor in a village called *Ta Ts'un*, five li distant from *Hsiao Tien Tzu*. This is one of the largest villages in the district, and I am hopeful that it may become a centre of Christian light."

T'AI YUEN FU.

"The work in this city has been much the same as in previous years, but the special feature I would notice has been the number of hearers we have had in our shop on the main street. In no previous year have I seen anything like the same number of attentive listeners, and ever since my return from *Shih T'ieh* I have spent a large time in the shop. Mr. Farthing and I have worked together in this city, and his return to England next spring will leave a very large amount of work on my hands. His presence here will be very much missed, and I cannot look forward to the work to be done next year without considerable anxiety.

Opium Patients —

Hsiao Tien	...	...	...	...	...	...	1
Shih Tieh	...	...	...	...	...	...	9
„ „ (out-patients)	...	...	...	...	...	...	4
							<hr/>
Total	...	...	...	...	...	...	14

HSIN CHEO.

The Rev. Herbert Dixon, reviewing the work of the past year in the *Hsin Cheo* district, writes :—

"I am thankful to be able to report solid progress—progress not merely in numbers,

but also in quality of our Church members. The year has been the most unsettled one since we commenced work here, owing to the outbreak of war with Japan, and it was with some amount of apprehension that we heard of the various defeats of the Chinese armies. But instead of injuring our preaching, the war has given us increased opportunities of approaching the people; the density of their ignorance as to any country, or even province, outside their own, leading, or rather compelling, them to turn to the foreigner for information. And thanks to the attractions of a terrestrial globe, which a lady in England kindly presented to me, our book-shop has been more frequented than ever before, not only by farmers, but by business men and scholars and a lesson in geography has afforded a splendid opportunity to proclaim the wisdom and power of the God of the whole earth.

"During the summer we had the joy of baptizing seven men, all of whom had given evidence of change of life, and two of whom had given up their old employment rather than be entangled in idolatrous customs.

"Our out-stations have continued steadily at work. That at *Chi Tsun* has not, however, fulfilled its early promise of rapid progress, and no additions to the Church have come from there this year. But our two flourishing schools at Pan Shihtzn and Yao Chih are both the outcome of our work there, and, as will appear under our school report, some ten inquirers have come in connection with those schools. Our *Ting Heiang* out-station has furnished one addition to the Church—a kindly, gentle old man, who broke with idolatry some three years since. Tso Mo Chen station there has had to pass through a time of trial, but has come out unharmed. One convert there has been ill-treated on account of non-payment of temple dues. Being summoned to appear before the heads of the temple, he firmly refused to comply with their demands for immediate payment of the dues, and, in accordance with a pre-arranged plan, was suddenly seized by seven powerful men, and thrown from the temple platform into the court below; there he was kicked and beaten unmercifully, and finally dragged out into a stony river-bed, where one bully proposed smashing his head with a boulder, and thus ending all future temple disputes. But the policeman of the place now interfered, and, instead of killing him, they decided to tie him up inside the temple, and starve him into submission. However, the policeman fearing the proceedings might involve him in trouble with the magistrate of the district, offered to stand security for the payment of the dues, and our convert, Mr. Wang, was released. An attempt at conciliation having failed, an appeal was made to the district magistrate. This at once brought the offenders to their knees, ready to do anything he might direct. We assured them of our friendliness, promised to overlook the past on condition that a suitable apology were made to Mr. Wang, and that his name was at once struck off the temple books. The result was that half-a-dozen other inquirers have all refused their temple dues, and trouble that was brewing in another district all quietly passed away.

"Our schools, like other parts of the work, have given us much cause for praise and thanksgiving, though, in one or two instances, we have felt disappointment.

"Our three schools at Ting Beiang, Pan Shihtzn, and Yao Chih, stand out splendidly. A few days ago I accompanied Mr. Chao to examine two of these schools. The boys are a bright, intelligent lot, and all of them passed their examinations with credit. At Yao Chih the teacher has been of much service in spreading a knowledge of the truth amongst the villagers generally, and he now reckons some dozen of them have been impressed with the Gospel."

SHENSI.

The record of the year's work in the distant province of Shensi is largely a story of famine and fever, poverty and pestilence.

Mr. Moir Duncan early in the year was smitten down by a violent attack of typhoid fever, and for many weeks his life was despaired of.

But the brethren in Shensi are full of hope, as will be seen from the following reports, and the recent arrival of the Rev. Evan Morgan has greatly cheered them.

The Rev. A. G. Shorrocks, B.A., writes :—

“The famine from which this district has suffered more or less for the last three years continued up till June, when a bountiful harvest was reaped. The price of grain was at once reduced one-fourth, and as there is every prospect of a good spring harvest, the people are immensely relieved. The long continuance of the drought, however has had a most distressing effect. In many cases where, two or three years ago, there were groups of neat straw-thatched cottages, filled with hopeful and hard-working immigrants, there are now only bare walls and general desolation.

“The deaths this year from famine, fever, and other causes have been very numerous. Among those who have passed away are two Church members, and several promising adherents. Some of these bore a remarkably clear testimony to a living faith in Christ. A man named Chang, who had worshipped with us for two years, had a premonition that his end was near, though, to all appearance, as well as usual; and so, calling together his children and grandchildren, he solemnly exhorted them to be faithful believers in Christ, and on no account to be intimidated by enemies to the truth. He then went peacefully to rest, and never woke again. A young Shantung immigrant, a candidate for baptism, seemed particularly bright one Sunday evening, reading and singing until an unusually late hour. In the night he was taken ill, and died the following day.

“Year by year we are radiating out further from the Shantung immigrants, and are now getting a secure footing in places entirely occupied by the native population. Regular preaching is now carried on in the densely-populated cities of Hsi-an-fu and San Yüan, and we shall gradually become more occupied with work in these important centres. From these places the Word of Life is being sounded forth to the surrounding country districts.

“Our Evangelistic Association is proving of undoubted value in developing the gifts of Christians, and putting upon *them* the onus of spreading the Gospel by *voluntary* effort, instead of depending upon paid agencies. The members of the Association now number forty-two. They meet every three months for devotional purposes and transaction of business, and also to be examined in the prescribed course of study. They are individually pledged (1) to devote at least one day a month to evangelistic work; (2) to study the course prescribed; and (3) to contribute funds for sending workers further afield. At our last meeting, in October, most were examined on the first nine chapters in Acts, and many others on Christian Evidences and the Religions of China. Reports were also given in of voluntary work done by the various members, with special reference to experiences calling for deliberation, thanksgiving, or prayer. Eleven men were also appointed by the members to preach in more remote districts, for from five to forty-five days, according to the number of votes received by each. The sum of two pounds odd, contributed during the previous three months, was divided among them, 100 cash—or about threepence per day—being allowed for inn and food expenses. This work is entirely voluntary, travelling expenses only being allowed to those elected for service in more distant places, such funds being provided entirely by the Association. When it is remembered that the famine is barely over, and that even now many are in great poverty, it will be seen that the work of this Association speaks of no little self-denial. Even the women and children have helped. From their scanty earnings at the

spinning-wheel the women have given their mite, and the children have cheerfully gathered baskets of dry grass and firewood, with the proceeds of which they have contributed their few cash.

“In November last we invited about forty men from our various stations for ten days’ special instruction. The gathering together in this way not only brings us all into close contact with each other, but the sense of unity and strength creates brotherliness and enthusiasm. Mr. Duncan and I lectured daily on Introduction to New Testament and Epistle to Romans respectively, while our trained helpers, Lui and Sun, took up parts of Acts and Genesis. The evenings were occupied with devotional, missionary, and other meetings. Would that all our leaders might be mighty in the Scriptures, and possessed of the life and light that come from intimate acquaintance with God’s Word! Only so will our church be a pure and living church—the abode of the mighty Spirit of God.

“Not the least important and promising of our work is among the young. In our nine boys’ schools there have been about 140 scholars during the year. It is only on condition that the boy remains in the school two years at least that we consent to receive and help him. We thus secure that every scholar shall not only learn to read, but also become acquainted with the main facts of Christian truth. In the first year early Old Testament history, Catechism, hymns, and elements of geography are taught, in addition to the books of the ordinary schools, while scholars of two and three years’ standing study the Gospels, Christian Evidences, Old Testament history, physical science, and geography. Mr. Duncan and myself have taken part in the instruction of the more advanced boys, Mr. Duncan taking the Parables and physiology and arithmetic, and the Old Testament history and astronomy. These boys vary in age from thirteen to twenty, and there is every reason to believe that some, at least, have yielded to Christ. In all cases we seek that the teachers be in thorough sympathy with us in aiming first at the spiritual welfare of the scholars. We look upon our schools not so much as educational institutions as effective evangelistic agencies.

“Our girls’ boarding school has now been established nearly three years, and the conviction grows upon us that it supplies a very real need. It is a great rarity to meet with a woman who can read and write in this part of China. Her mind is usually undisciplined and ignorant, and it is almost impossible for her to follow and remember an orderly address. Our girls’ school is doing away with this. The girls are proving themselves as capable in every way as the boys, and their bright, intelligent faces contrast greatly with their less favoured sisters.

“The horrid custom of footbinding is receiving its death-blow among us. We have always sought to inculcate a strong sentiment against this practice in the church and schools. Out of thirty-six girls twenty-eight have unbound feet. The remaining eight would gladly remove their bandages if their mothers or future mothers-in-law were willing. Christianity is proving here, as elsewhere, a special boon to woman. A few months ago the first-fruits of the school were gathered into the church, when one of the former pupils was baptized. We expect some other of the senior girls to follow her example before long.

“Let me say in closing how impossible it is to tabulate results. It may seem a small thing to have added only some ten names to our church-roll, but this says nothing of the increasing spirit of inquiry among promising natives. The seed has been sown broadcast these two or three years, and it seems now to be taking hold in various districts. May it bring forth fruit abundantly! Now that Mr. Morgan has arrived, we shall be able to extend operations to regions further afield. We are all of one mind in seeking to establish a thoroughly spiritual and self-supporting church in which Christ shall reign.

“The dangers of the past year have not been few. Wolves still abound, and we

sometimes see them in the country, skulking behind village walls or trotting leisurely to their haunts. We have heard many disquieting rumours of war and rebellion, and of threatened violence; famine and fever have wrought havoc among us, and some few who were formerly adherents have become enemies to the truth. But from all perils the Lord has delivered us, and here we are, hopefully looking into the future, knowing that in this far interior province there is being raised up a people to be the eternal glory of Christ."

HSI-AN-FU.

Rev. Moir B. Duncan, M.A., reports:—

"The work here can only be understood by knowing something of the conditions under which it has been conducted. Of this great plain it can truly be said:

" 'Affliction is enamour'd of thy parts,
And thou art wedded to calamity,'

for poverty and persecution, famine and fever—mere words in the vocabulary of most people—have been the overshadowing realities of daily life. On to April dire distress continued to scatter the people and supplant our work.

"The end of famine saw the beginning of famine-fever. An epidemic spread like a prairie-fire. Every hamlet and nearly every home suffered. In Hsi-an and San Yuan cities many dead lay where they died on the streets—the stench of the decomposing corpses filling the noisome air. It is at such a time that the utter night of heathenism is known. Fear, despair, agony, death—for these the faiths of China have no alleviation or antidote. We rendered whatever assistance our limited means enabled, but that was like a loaf of bread to a perishing multitude. Our supply of antipyretics was soon exhausted, but not before we had the joy of knowing that there were circles of saved around the centres of our help. For the next three months a severe attack of typhoid fever laid me aside. Then our two pastor-evangelists were unfit for duty—Sun from fever and Liu from an abscess. For a time it seemed as if both the workers and their work had irretrievably suffered. It is impossible, therefore, to report much progress. We have been holding the field more than fighting the foe, and if we have not conquered it may be something not to have capitulated.

"As an instance of the faith and earnestness of some of the Christians I may mention that when the fever was at its height, and there seemed no hope of my recovery, they met on four successive days for united intercessory prayer. The crisis once past, they again assembled for thanksgiving, and, in evidence that their gratitude was not mere empty words, contributed 12,000 cash to form a Poor Fund, an offering prompted by thankfulness and made by sacrifice.

"Generally speaking the work this, as compared with last, year has been less extensive, but more intensive—less in superficiality, but more in depth. Within the Prefecture of Hsi-an there are sixteen stations, with an average attendance of about 650 worshippers. Singly these stations are poor and inconspicuous, but together they form lines of Christian light—feeble, flickering, yet luminous compared with the surrounding darkness. These are evidences of light from the Light of men.

"The Church of over sixty members is little in advance of the incipient stage. The progress we long to see has been retarded by the famine and its consequences. Nevertheless, something has been done towards consolidating an indigenous and aggressive church that shall exist to actualise the Kingdom of God.

"Self-supporting Efforts have again been largely abortive—not from any fault in either their plan or principle, but simply from their being chiefly barren fields instead of fruitful harvests. At four stations land was cultivated—the proceeds being intended for church funds. At one station nothing was reaped; at another a loss was incurred;

at another only a small sum was realised ; while at the fourth there was a fairly large yield. Given ordinary circumstances their united labour ought to have reached £11 18s. ; whereas, owing to failure in crops, they only received £1 16s. In other words, their labours this year have been potentially the equivalent of the sum sufficient for the maintenance of the pastors we are anxious to see their support.

“ *Extension.*— Three new stations have been opened during the year but as evidence of a progressive spirit we can point to the fact that at six stations a building suitable for school and chapel has been either built or bought ; the entire cost of land, labour, and material being defrayed by the Christians, excepting a contribution of 8s. or 10s. per chapel towards the cost of timber. In addition, these extremely poor people contributed over £8 to the various schemes of the church. That small amount is relatively a large sum, and is positive evidence of vital growth ; mere accretion would be as easy as useless.

“ *Increase.*— The increase has not been large, partly because famine scattered and fever cut off some of our best converts ; partly because we determine we would have a qualitative—and not only a quantitative— increase ; so that while over thirty applied for baptism, only ten were received. We would like to see health combined with knowledge in those who are admitted into membership.

“ *Medical Work* has been prosecuted this year with less systematic vigour, partly from interruption, partly because our hope of a qualified man has been disappointed ; but chiefly because it has outgrown our empirical resources and limited energies. So, instead of being able to extend, we have had to retrench, and the opium work to almost entirely abandon. The results, however, have been increasingly encouraging, and more than ever convince us of the imperative need and grand opportunity for a medical missionary. So long as our duty is written in the faces of the suffering poor, so long shall both conscience and compassion alike compel us to continue our inadequate exertions.

“ *Hsi-an-fu.*— During the year a house has been rented and peaceably occupied as a centre for work in this important city, likely, if report be true, to become again the capital of the Empire. Sickness broke the continuity of my efforts, but various agencies have been in operation.

“ *The Book Shop*, during the twenty-one months of its existence, has sold £321 worth of books—surely a fairly large circulation of light. Owing, however, to heavy and unforeseen losses caused by the shrinkage of silver and the excessive rates for freighting on account of the war, this useful agency for the propagation of truth must, I fear, be closed. It has been an invaluable medium of intercourse with officials and scholars ; several times I have been invited to state the principal facts of Christianity to companies of leading men, who would not have dared to countenance me elsewhere.

“ *Preaching* has been carried on in various quarters of the city to Mohammedans, Manchus, and Chinese. A movable tent afforded a *locus standi* on the crowded marts or busy squares, where we sang hymns, declared our message, and scattered books. Thousands have thus heard the three R's of the Gospel. Since September a regular service has been held on Sundays, and daily preaching continued at the house.”

WOMEN'S WORK.

Mrs. Moir Duncan writes :—

“ Work amongst the women is now extensive and still extends. The means at present adopted for helping them are :—

“ (1) *Weekly Bible-classes.*— Twice a week, as last year, I conduct a Bible-class at two centres, easily accessible by the women of five villages. The united membership is fifty-eight. Our text-book is Matthew's Gospel, which many of them can now read with fair fluency, and some with intelligent interest—a great advance on what obtained two years ago, when the simplest book was to them a mere blank.

"(2) *Bi-monthly Conferences.*—Many of the women in our distant stations would gladly attend such a class, but as I cannot possibly meet this demand, we seek to help them in another way. The whole church-area we have divided into three districts, in each of which we hold a bi-monthly meeting, to be attended by all who care to come from the surrounding villages. A course of lessons is prescribed, which the women are expected to prepare during the two months' interval. Portions of Scripture, hymns, catechism, are committed to memory, characters in common use recognised, and Old Testament history read by the more advanced. Each woman is submitted to a careful examination on however much of the curriculum she has attempted, and the results are afterwards written in large characters and fixed on their chapel walls. When first we suggested this plan to these poor ignorant women their one answer was, 'Impossible, impossible, we can never learn to read'; but now in almost every station we find a little group of earnest learners, eager to advance, and thirsting to know more fully the Way of Life. It fills my heart with joy to meet them at their bi-monthly conferences and see how intently they listen to addresses given.

"(3) *Special Class for Promising Women.*—This autumn we had our first class for promising women from our out-stations. Some twenty came, and remained a week. My husband and Mr. Shorrock, Sun, and Liu all helped me in this work, each taking up a different subject. Lessons from Old Testament history, the most important points of the Gospels, lessons from the Parables, singing, and explanation of hymns were amongst the subjects treated. The women gave rapt and intelligent attention throughout. In private conversation I elicited much that gave me joy and hope.

"These are our present plans of work. *What direct results have we seen?*

"I cannot see right into their hearts—a privilege not often offered us by the Chinese; but I think many have been touched, if not turned. Twelve applied for baptism, three of whom we accepted. All of them expressed a desire to follow Christ, and all except three gave clear testimony of faith, but we thought it better to submit most of them to further test, and to give them fuller instruction before receiving them into the Church. Others, while they have not asked for baptism, can tell of spiritual help received during the year.

"The work waiting to be done here is more than I can overtake. I rejoice to think that in another year the women will meet in Mrs. Morgan a friend so well equipped in the language and so full of zeal for their salvation. In all my work this year, as last, I have had the constant help of my husband and our indefatigable evangelist, Sun.

"In closing, let me add a little about our girls' school. Necessarily most of my time is devoted to it. This year has been one of almost unbroken peace—the girls, with few exceptions, entering heartily into their studies, submitting more willingly to our strict discipline, passing their examinations with credit, and, best of all, showing an increase of love for the truth. Not a few of the senior girls manifest a real devotion to Christ, and two or three of them strive, by prayer and personal appeal, to win others to His service. Just yesterday the eldest girl—an enthusiastic Christian—told me how she and two like-minded companions were conferring one with another this week on how to get their unconverted school-fellows to come out for Christ. She seemed possessed with a burning impatience to see them saved. They concluded to set apart more time for special prayer on this behalf. May God answer them abundantly!"

SHANGHAI.

CHRISTIAN LITERATURE FOR CHINA.

The Rev. T. Richard reports that "the past year has been one of special encouragement, notwithstanding the widespread havoc of war."

Perhaps the most significant event has been that the high Chinese mandarins have commenced to publicly recognise the value of the work of the Christian Literature Society, and to contribute towards its expenses.

The Report states that :—

“The Viceroy, Chang Chih-tung, in Hankow, Central China, the next in importance to Li Hung-chang, the great Viceroy in Tientsin, has sent us a subscription of 1,000 taels (about £150); and two others—the Taotai Nieh of Shanghai, and one of the managers of the China merchants—have sent us smaller sums of 100 and forty dollars, respectively. The three native dailies in Shanghai published *in extenso* our Chinese Annual Report for last year. We have never had any subscription from the Chinese for this work before, and therefore feel much encouraged by this beginning of interest. Above all, we have received letters from the interior, even as far as the province of Szechuen, assuring us that our books have been the means of removing prejudice and suspicion, and of increasing friendliness between the mandarins and the missionaries.

“LARGE INCREASE IN NEW PUBLICATIONS.

“This year we have been able to publish a larger number of religious and general books than in any previous year. These—though not large in size—are of superior quality, and the editions are of 2,000 each book.

“Dr. Allen is preparing ‘The Witnesses, or Portable Evidences of Christianity,’ which is coming out serially, comprising the conversion and Christian experience of representative men from the great religions of the East, giving the reasons why they found Shintoism, Confucianism, Taoism, Hinduism, Buddhism, and Mohammedanism unsatisfactory; and why they found Christianity satisfactory. Two of the above are already in the press.

“FREE DISTRIBUTION OF LITERATURE.

“Besides the free distribution of books amongst the Chinese University students, the missionaries in Nanking selected from our catalogue \$100 worth for free distribution in that great centre, from which our literature would be carried home by the students to all parts of three provinces. Altogether, in all the provinces, there were 260,000 pp. distributed gratis. If the number of pages in Dr. Faber’s work on ‘Christian Civilisation’ be added, which we are this year distributing gratis to each of the higher mandarins of the Empire, through the liberality of Pastor Kranz, and which alone amounts to 3,260,000 pp., that would make a total of 3,520,000 pp. This record, we believe, surpasses anything of the kind hitherto done by any Book or Tract Society in China.

“SALE OF BOOKS.

“Though we are glad to be able to make large free distributions, our chief hope in influencing the Chinese mind is from the sale of our publications. We are glad to report increase in this direction also.

In 1890-91 the sales amounted to \$561.72

This year 1893-94 they amounted to..... \$2,184.00

“A Chinese gentleman, seeing our list, has lately sent in orders for \$20 worth of them for his own reading. 2,000 copies of our publications were bought in order to distribute them gratis among the students of Honan.

“The Viceroy of Tientsin recently asked, ‘What is the good of Christianity?’ A book answering that question was prepared and published by our Society. Last year he offered a prize on ‘How to Reform Chinese Religions.’ This is full of significance, indicating that the mind of the great Viceroy is not satisfied with the present state of the religion of China, which till recently all mandarins considered the best in the world

“OUR AIM.

“Our aim is to reach the higher and the educated classes of China, men and women, so that the countless poor in China may be delivered, and to bring about a *renaissance* of a fourth of the human race by following principles which are as certain in their action as those which make water flow downward and sparks fly upward. Instead of selfish principles, which in the end only destroy nations as well as individuals, we intend to base all enlightenment on Christian principles of love and goodwill to all.

“What we greatly want, then, is for Christians to hear God’s call to them in this new and marvellous opening of His Providence in China to-day. Hitherto the Chinese have been asleep, now they are beginning to wake up by the thunder-clap of war, which threatens their conservative and non-progressive civilisation. £100 annually for each of the twenty-one provincial capitals, and £20 annually for each of the 200 prefectures, will enable us to systematically reach all the active leaders of the empire with the best Christian literature. Who will become responsible for raising funds for one of the larger or one of the lesser lights? Such persons shall verily shine like stars in the heaven of the Chinese mind.”

During the current year Mr. Richard contemplates taking furlough in this country, and during his visit many of our churches and congregations will have the opportunity of hearing from the lips of Mr. Richard himself of the marvellous progress and success of this Christian literature work throughout the length and breadth of the Chinese Empire.

PALESTINE.

PRINCIPAL STATION:—Nablous.

STATIONS	7
Missionary	1

The Rev. Youhannah El Karey, reporting on his work in Nablous and district during the past year, writes :—

“Our Nablous work is divided into two branches—the mission house and our own house. The mission house consists of the chapel and schools for boys and girls; it is placed in the principal street of the town where our work is carried on. Every Lord’s-day morning our chapel is filled up with our members and hearers, these consisting of our church members and nominal Christians. Being in the town, no Mohammedan dare enter or be seen about the mission house; thus we reserve our house for the meetings, so that Mohammedans may attend and listen to the Word of Life, and still go home unobserved.

“We have had the addition of a whole family—father, mother, and children; they were of the Greek Church; now they have joined our Church, having, we trust, tested how good the Lord is, and have accepted His Gospel, as it is in our Lord Jesus. They attend all our services attentively.

“The **DAY SCHOOLS**—boys and girls—are in the mission premises, beneath the chapel. The boys, many of them, have left, and others have filled up their places. Some have either left for business, or moved to a higher school. There are eighteen boys—Samaritans, Jews, and Christians. We do not give our scholars any secular learning—simply Christian instruction. Our school girls consist of Jews, Samaritans, Christians, and a few Mohammedans, who come secretly, altogether numbering thirty-four.

Every girl is taught the Gospel as it is in Jesus; in the afternoon they are taught needlework and knitting.

"THE SECOND WORK IS IN OUR PRIVATE HOUSE. As I have already said, we live at present outside the city; I am thankful for it, as our Mohammedans can attend our meetings undisturbed, nobody seeing them, to give the Government report of their attending the forbidden service. We have a large room prepared for the purpose, with every comfort. It is opened every-afternoon till midnight, when I speak and pray with those who attend.

"Our sub-station, RAFDIA, opened in 1892, had this year another family added to the four others. The teacher holds evening services every Sunday and Thursday. Every Sunday morning our people come to our chapel, where we hold the service together at Nablous. Sunday evenings they hold their own meeting in the room which also serves as our schoolroom. We have twenty children, boys and girls; we only teach these simply the Word of our Lord.

"Of our second sub-station, SAMARIA. Here the Greek Church opposed us by opening a school. Now I am thankful to write that they have left with their school, and those who joined them have returned back. By His grace we have six families meeting every Lord's-day in the same house.

"In BATE IMREEN I regret to say we have no addition to the little church this year.

"In BURKA we hired a room to preach in, and a good work is going on there.

"The little church in JERUSALEM still holds on, and every Lord's-day they meet together in their dwelling."

In a more recent letter Mr. El Karey reports a promising evangelistic work amongst a number of travelling Arabs, who exhibited great interest in the Gospel message, and urged him to pay them regular visits. They gladly accepted books and tracts, and promised to read them carefully.

Western Missions.

AFRICA.

THE CONGO FREE STATE.

UPPER AND LOWER CONGO RIVER STATIONS.

PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), Bolobo (Liverpool), Lukolela, Munsembi, Bopoto, and Mojembo.

Missionaries 27

The following is a list of the stations established and occupied by the Society on the Lower and Upper Congo River:—

ON THE LOWER CONGO:

San Salvador.—Mr. and Mrs. Lewis (en route for England), Mr. and Mrs. Carson Graham, and Mr. Ross Phillips (Mrs. Phillips in England).

Underhill.—Mr. and Mrs. J. Lawson Forfeitt (Mr. and Mrs. John Pinnock and Mr. Pople en route for England) and Mr. J. R. M. Stephens.

Wathen.—Mr. and Mrs. Bentley (Mr. Philip Davies, B.A., in England), and Mr. George Cameron.

Arthington.—Mr. and Mrs. J. L. Roger (Mr. S. A. Gordon in England).

ON THE UPPER CONGO :

Bolobo.—Mr. and Mrs. George Grenfell, Mr. and Mrs. R. V. Glennie, Mr. J. A. Fuller.

Lukolela.—Mr. James Clark, Mr. and Mrs. J. Whitehead (and Mr. and Mrs. A. E. Scrivener in England).

Munsempi.—Mr. and Mrs. J. H. Weeks (en route for England), Mr. and Mrs. Stapleton, and Mr. Stonelake.

Bopoto.—Mr. and Mrs. William L. Forfeitt, Mr. G. D. Brown, and Mr. Kirkland.

Mojembo.—Not yet occupied. Mr. H. White (Mrs. White in England).

Ss. *Peace* and *Goodwill*.—Mr. and Mrs. Harrison (in England) and Mr. S. M. Field.

The work of the Mission, during the past year, on the great Congo River, and in the territory of the Congo Free State, has made steady progress; and the reports sent home by the brethren indicate clearly that the Gospel is taking hold of the people, and producing results in their lives and habits of a most cheering character.

Having received Christ for themselves, the native converts are earnestly anxious to make HIM known to their fellow-countrymen; and their aggressive evangelistic labours have been followed by much of the Divine blessing.

This evangelistic work is carried on, moreover, entirely at their own cost, their evangelists being wholly supported by the contributions of the native church.

Much valuable work has been done in translating and printing; and the Mission Press at Lukolela—the gift of Mr. Wade, of Halifax—has been in constant use during the past year.

School-work, also, exhibits real progress, as will be specially seen from the following reports.

If the progress of Christianity in Africa be deemed by some to be slow, let us never forget the centuries of utter neglect that have been the lot of this "Dark Continent," the deep moral degradation in which the natives have been, and still are, sunk, and the cruel wrongs inflicted on them for generations in connection with the accursed slave trade.

Let us remember, too, that Africa has had none of the uplifting help

with which Christians in this country are favoured. No noble ideals, no refining influences, no restraining or upbuilding laws, no sense of moral obligation to God, the main end of life being the gratification of purely animal instincts and tastes. And then to all this let us add the havoc and ruin wrought in more recent times by the infamous liquor traffic, one of the greatest stumbling-blocks to the progress of the Gospel in Africa to-day.

Well, indeed, might King Maliki write :—

“Imported gin has ruined my country. It impels my people to violence and madness. I have been compelled to issue an edict that any dwelling where gin is sold is to be burned to the ground, and every drunken person to suffer death. I have told the Christian European traders that I will agree to everything except the importation of gin.”

And adds the late Sir Richard Burton :—

“It is my sincere and deliberate conviction that if the hateful slave trade were revived with all its horrors, and Africa could get rid of the white man with his rum, gin, and gunpowder, which he only has introduced, Africa would be a great gainer by the exchange.”

The statement recently made in the magazine of the American Baptist Missionary Union, on the authority of one of their Congo missionaries, that “Congo natives who work or supply produce for the trading companies are COMPELLED by law to receive a large part of their pay in rum or gin,” is of so astounding a character as to demand immediate inquiry, it being impossible to suppose, if it be true, that His Majesty King Leopold is aware of such practices carried on by the officers and representatives of the Congo Free State Government.

LOWER CONGO RIVER.

UNDERHILL STATION.

At Underhill Station all goods for the Congo Mission are received and forwarded by caravan carriers to Stanley Pool, for shipment by the *Peace* or *Goodwill* for the distant up-river stations.

This work demands incessant care and involves great responsibility. During the past year the Rev. Lawson Forfeitt and Mrs. Forfeitt, Mr. and Mrs. John Pinnock, and Mr. G. Pople have discharged these onerous duties, and by their business capacities, sagacity, and tact have overcome many threatening and embarrassing difficulties.

Reporting on the work of the station, Mr. Lawson Forfeitt writes :—

“In the transport service of the Mission—except on the San Salvador road—the past has been a very trying year. On two occasions for lengthened periods, at the beginning, and now at the end of the year, there have been serious difficulties and hindrances, the causes of which have been fully explained in the course of my regular

correspondence. The situation remains unchanged at the present time, but we earnestly hope that the representations of the Committee to the King at Brussels may result in an improved condition of affairs. The attitude of the Governor-General when the representatives of the Protestant Missions had an interview recently with him on the subject was, however, anything but reassuring. We are endeavouring to obtain porters from the San Salvador district, in Portuguese Congo, but as yet not many consent to carry in Free State territory.

"The railway is being steadily pushed forward towards Stanley Pool. The hope is expressed that in another year the half-way point, Kimpese, will be reached. It is satisfactory to know that the laying of the remaining portion of the line will be much less difficult than has been the case with the first section. Two years ago 500 Chinamen were brought to work on the railway, it being thought they would prove suitable as labourers in this trying climate. The last steamer which left Congo took away those who were left of the party—180. A few ran away from the railway works, but all the rest died within the two years. I do not think the experiment will be repeated. The completion of the railway will so entirely change the condition of the transport service that we may well pray for its successful and speedy accomplishment.

"In February I received a letter from the Governor-General, asking if we could send from our Mission two boys, who possessed some knowledge of printing, to the Antwerp Exhibition, to assist in the Printing Department of the Congo Section, to show the public what could be done by Congo natives. Mr. Bentley was here at the time, and he wrote at once to Wathen, and two boys—Baluti and Nelamvu—were selected to go to Europe. On their return here, two or three months ago, the Governor wrote me a special letter of thanks, and reported that the conduct of the lads had been most satisfactory.

"The new State Commissioner for this district has paid one visit to Underhill, and was much interested in the arrangement and work of the station. We were also very pleased to welcome in February last Her Britannic Majesty's Consul, Mr. W. Clayton Pickersgill, C.B., on the occasion of his first visit to the Congo. He stayed a week at Underhill before returning to his headquarters on the coast, St. Paul de Loanda. He writes me that he hopes to come again soon, and this time to visit the Upper Congo.

"The usual Sabbath meetings for worship and the preaching of the Gospel have been regularly held, as also a short daily service for workmen and carriers. Sometimes there have been more than one hundred present. Two of our young men, who were inquirers last year, have now been baptized, upon a confession of their change of heart, and their life and behaviour hitherto have given us both pleasure and satisfaction. Another young man wished also to be baptized, but as he soon returns to San Salvador at the end of his year's work at Underhill, we have thought it best to refer his case to the San Salvador Church, that he may make his public profession amongst his own people in the place where he will in future reside.

"Mrs. Forfeitt teaches the house-boys attached to the station on alternate afternoons in our house, and they show much interest in their lessons. It is difficult here to get even the few house-boys we need, as there are no native towns near, and those boys who are willing to come from a distance to spend a year at work on the river as a rule find more remunerative employment and much greater freedom at the many trading factories, the State establishments, and railway engineers' quarters in and around the port of Matadi. The ocean steamers coming up river have been regularly visited with tracts, Scripture portions, &c., as in former years. As you know, several other missions have at Matadi their base stations for the reception and despatch of goods, and for the transaction of business with the State Government. About a year ago I made a proposal to hold a United Communion Service on the first Sunday in each month. It is conducted in turn by the brethren of the different missions, and has

proved a season of great help and comfort to us all. Besides the missionaries resident at and near Matadi, there are usually present a number of other missionaries who have either newly arrived from England, Sweden, and America on their way to the interior, or those who have come down country to join home-going steamers. There have sometimes been over twenty present at the service."

Both Mr. Pinnock and Mr. Pople will probably take furlough during the present year.

Mr. Pinnock has been eleven years in Africa without a change to England.

During the absence of these two brethren from Africa, the Committee have designated Mr. J. R. M. Stephens, of Bournemouth, recently accepted for Congo Mission service, for work at Underhill, in association with Mr. Lawson Forfeitt.

SAN SALVADOR.

The following report for the past year, by the Rev. Thos. Lewis, gives an encouraging account of the growth and evangelistic zeal of the Native Christian Church, and of the progress of the day and Sunday schools.

Mr. Lewis writes :—

"In reviewing the work of the past year, we have much cause for thankfulness and praise for the blessing which has followed our labours. For more than half the year my wife and I were alone on the station, but we enjoyed exceptionally good health during that time, so that we were able to keep all the work well in hand. The only branch of work which suffered from our short-handedness was that of itineration. We could not spend much time in visiting distant districts or break up new ground, and we had to be content with visiting the sub-stations and the towns in close proximity to San Salvador.

"The *usual services* have been well attended. The congregations have been larger and more even than at any previous time; and this is also true of the Sunday-school, which now has 135 scholars arranged in seven classes. Early in the past year we started a daily service in the chapel at 8.30 in the morning for reading, singing, and prayer. We had for a long time felt the need of this, and we have found it to be a great help and blessing. Sometimes we have our chapel quite full, and it is always well attended by the natives, and much appreciated. We fixed upon this hour so as to be convenient to those who come to get medicine, for we open our dispensary immediately afterwards.

"*Medical Work* has received our usual attention. Until last year no record was kept of our dispensary work. At the end of the year our books showed that 6,137 visits had been made, and medicine given. A large number were suffering from ulcers. In addition to these ordinary patients we have, during the year, vaccinated 4,602 people, some of whom came from a very long distance. This makes a total of 10,739 attended to.

"*School Work*.—We are making sure and steady progress in this part of our work. The number of boarders has been reduced, and now we only keep on the station those whom we need for our work as servants, &c. The number of day scholars has increased, and the work done is good and satisfactory. At San Salvador and the three out-stations we have a total of 243 children.

"*Church Work*.—As is generally the case with a growing native church, there are

new difficulties and new disappointments presenting themselves continually, and we have experienced no exception to the rule. Still, in spite of all disappointments, the good work is flourishing. We have baptized nineteen people, and three others who have been baptized on the upper river, and who have returned to their home at San Salvador, have been received. This shows a net increase of nineteen in the year, making a total of sixty-eight members at present. There is, just now, a decided spirit of inquiry among the people at San Salvador and in the neighbouring towns. Some who have been for years attending our meetings, but unwilling to give up their country customs in reference to marriage, &c., are now coming forward, and we have good hope of them. The influence of our teaching has been very marked lately, for in several instances in the towns visited regularly by our church members, the people have made a bold stand against wrong.

“The members, as in previous years, have continued their evangelistic work in the towns, and their labours are blessed.

“The work of our native evangelists at the out-stations is full of hope. At the three places (Mawunze, Mbanzamputu, and Kinpesi) the services have been well attended, and the schools have considerably increased.

“The contributions of the church towards the maintenance of teachers, and all expenses connected with the out-stations, have been well sustained. The total amount contributed towards this fund during 1894 was \$329.

“On New Year's Day we started a Chapel Building Fund, when \$200 were collected. It is the intention of the church (and the proposal is quite their own), as soon as sufficient money is in hand, to build a large permanent chapel of stone, with iron roofing and cemented floor. With this in view, they intend, for the next two or three years, to devote the New Year's Day collection towards this building fund.

“You remember that last year they sent their New Year's offering for Mr. Dixon's work in China. So a part of our service this year was taken up in reading letters from Mr. Dixon, and also from the Chinese native Christians. The letter from them was written in Chinese characters, and we had a real Chinaman (who had made his way to San Salvador) to read it to the people in Chinese. This caused them much pleasure and amusement, and the Chinaman received quite an ovation at the close.

“Our relations with the Portuguese Government continue most friendly. They give us no trouble, and make no restrictions; and, on the whole, their presence is an influence for good.”

WATHEN OR NCOMBE STATION.

The Rev. W. Holman Bentley writes from Wathen as follows:—

“The year 1894 has seen considerable progress in all departments of the work at Wathen.

“NATIVE CHURCH.

“The year opened with a membership of 11; since then 3 have been added by transfer, and 19 on profession of faith by baptism; so that during the year the church has increased in membership from 11 to 33. This large increase in one year is due, in some measure, to the fact that there were no baptisms in 1893. Mr. Davies only could speak the language, and as Mr. Bentley was expected to return at an early date baptisms were delayed.

“Hitherto the church has been recruited from those who had been for some time under our influence as scholars, or as workpeople; but this year we have had the joy of welcoming three from the towns near to the station, and we are expecting that others will be ready before long to follow their example, both men and women.

Several are coming to our services with a frequency which confirms their expression of desire to know more about Jesus; we have reason to believe that a work of grace is going on in their hearts. At the same time we find a greater readiness to listen to the Gospel in many towns, and the outlook is very cheering and full of hope.

"Among the station people themselves there has been a spiritual awakening. A very good number have been coming to us for religious conversation and personal instruction: and we have often been surprised to note the anxiety of mind, the sense of sinfulness and weakness, and the desire for a thorough conversion and newness of life. The earnestness and spiritual power of the native Christians in speaking with the others have been very marked, and have been potent factors in the bringing in of this goodly number. There are many young people of good promise, some of whom we cannot doubt have experienced a change of heart. It is not well to baptize as soon as we get the profession of the lips; we need to see the change in the life that it is unmistakable. Our church members are equally alive to the necessity of care in admission to the church: it is most interesting to hear their views expressed, as one and another is proposed for fellowship. The quarrelsome, unfriendly boy has become gentle and kindly: the sour face has a new light in it; the proud, overbearing lad has become thoroughly changed; the young man who could never be trusted to do his work properly two days running, tries now to please, and acts on a new principle entirely; the lazy, worthless fellow, who always sat down when one's back was turned, may be found at work if surprised by the 'master of works.' Of course, there is nothing strange in all this; it is just how the Gospel has always worked, yet there is something ever new in it all, and to us, who have worked so long, to see anything like an awakening, it is delightfully encouraging.

"EVANGELISTIC WORK.

"All the church members engage in evangelistic work, and on Sunday visit the towns round within a radius of two hours; others go out from Saturday to Monday, or for a longer time, to the towns further afield.

"SCHOOL WORK.

"The year commenced with a school-roll of 96; it closes with 156 scholars at the school on the station; while the outpost schools, to be referred to later, have an average of 25 scholars in attendance, with still more upon the books.

"The Station School work has been carried on by Dr. Webb during four months of the year; during the remaining eight months Mrs. Bentley has resumed charge of it.

"The scholars are recruited from the district around, some even coming from a distance of seventy miles. The number includes some of our workpeople, who return a proportion of their pay for the time spent in school. Only twelve of the scholars are girls; of these, three have come to us this year. We have, beside this, four little orphan children, who are too young to go to school.

"The boys are employed in cultivating, printing, house and general duties. Only a few who do special work receive any pay, but we have to feed, and clothe them all. This expense is very largely borne by Sunday-schools in England, who undertake the support of certain children, and we invite still further co-operation in this; it is good for our scholars to know that there are English children who are interested in them personally, and it is unquestionably a success in the Sunday-schools at home; it arouses a far greater interest in Mission-work when the children can think of their own boy or girl.

"THE SCHOOL BUILDING.

"The material for the school building, so kindly given to us by the late Sir Charles Wathen, is now nearly all safely here, and the construction will be commenced in a week

or two (February 12th). The transport moved very slowly in the early part of the year, and our stores were much reduced. When things began to move we were so far behindhand that the school loads had to give place to the necessities of life; hence the long delay. We hope that it will be erected before this appears in print. School and the services have to be conducted in Mr. Bentley's house meanwhile.

"SUNDAY-SCHOOL.

"The church members conduct a Sunday-school, superintended by Mr. Cameron, at which all the station folk are present. Some young men will be out on short evangelistic tours, but the number of those absent is more than made up by natives and old scholars who come in from the towns round to attend the Sunday-school.

"TEMPERANCE WORK.

"We have also started a Band of Hope, although it has scarcely taken a name yet. We have already taken forty-six pledges from natives; nearly all our church members have signed. We expect a large increase at our next meeting. It is a very necessary work, for drunkenness is very common, palm wine being the chief intoxicant.

"We did not feel that such pledges should be taken in the earlier days. We are making it quite a native movement, and keeping in the background ourselves as far as possible, with that intent. At our last temperance meeting a number of our people spoke, three rising at one time to speak, so ready and interested were they.

"EVANGELISTIC OUTPOSTS.

"Two outposts for evangelistic work have been supported entirely by the native church. The evangelists in charge conduct schools, and have been diligent in visiting the towns in their district. One is four hours distant from here, the other fifty miles; the more remote outpost was not occupied during the latter part of 1893 and the beginning of 1894; but the work has been resumed under more hopeful circumstances. The work had been much hindered by the jealousies of the fourteen local chiefs; because the evangelist was living in the towns of the chief who had requested him to come, the other chiefs would have nothing to do with him. Now it has been arranged that he should build a little station of his own in no one town, but on a hill between them all; so now they reckon that he belongs to them all. The building operations are nearly completed, and we trust that when we have news, in a week or two, that we shall hear that things are in a more encouraging condition.

"One of our scholars returned to his town in the middle of the year, and has married and settled down; we are glad to know that he is doing his best for his district; he is conducting a school in his town, and has about twelve in regular attendance, and others come as their business permits. He receives no support, but does all on his own account; and in this way he is setting a splendid example to the others in the school here, who are much interested in his work. He holds a little service every evening, which is well attended. Already he reports that two are anxiously seeking the Saviour, and others are interested, but not so far advanced.

"At the outpost, four hours from here, there are two whom we hope soon to welcome into church fellowship. All this is most encouraging to the church. The contributions have been well maintained, and at the end of the year we felt that fresh work could be undertaken; so another outpost school was started one and a half hours away, in the town of the great chief of the district. This was commenced in the first days of January, and when the people are at home we have had as many as eighty to school, and still more at the morning and evening services.

" LITERATURE.

"The event of the year has been the arrival of the New Testament in Kongo which is being eagerly studied day by day.

"The first small edition will soon be exhausted; 530 copies have been sent out, and a larger edition must be asked for at once.

"The three books for which the Religious Tract Society gave such liberal grants are also selling, and being well read. The arithmetic is in use.

"The appendix to the Kongo Dictionary and Grammar has been completed, and will be published before this can reach England.

" WATHEN PRESS.

"The Wathen Press has not been able to turn out anything this year. It has been set up with new type through the kindness of friends at the Congregational Church at Bronley, in Kont, in response to an appeal from their late pastor, the Rev. R. H. Lovell, M.A. The type has arrived and has been distributed, so we shall be ready to commence work at once, and have already plenty to go on with.

"Mrs. Bentley has nearly ready for it a 'Conversation book in French, Kongo, Portuguese, and Dutch (practically the same as Flemish, for North Belgians).' A new edition of Kongo hymns is needed; also a geography of Africa. Dr. Webb is preparing an 'Outlines of Physiology' (Kongo), this is to be printed here."

MEDICAL WORK.

Dr. S. Roberts Webb sends the following report as to Missionary Medical Work:—

"Some account of the medical work done at this station will be expected.

"No regular record of attendance is kept, but on one day taken at random, 120 individuals were treated. This is perhaps a little higher than the average of the last six months, though there was no unusual crowd on that occasion.

"Many of these, including both station people and people from the towns, had but slight complaints, but we also get more serious cases, and I think I see a little more readiness to submit to necessary treatment. Such an increase in the number of patients has necessitated an increase in the number of assistants. Three of the church members are now occupied the greater part of the working-day in this work, and are able to take a good deal off my shoulders.

"I am attempting to teach these boys a little about the various diseases that we meet with, and hope that in the future they may be able to help their fellow country-men in times of sickness, and to instruct them with regard to the very elementary facts of nature, of which they are in ignorance. As an instance of their ignorance, I may mention that the possession of a stomach, as proved by post-mortem examination, is regarded as incontestable evidence that its owner was a witch."

"During the year three grass houses have been built to afford accommodation for patients who stay on the station while under treatment, but we still find difficulty in the housing of serious cases which need special attention."

"Since last January we have had visits from several white men, who have come here for treatment, and, among other distinguished strangers, we reckon the King of Kongo, who came all the way from San Salvador, an eight days' journey, without the slightest intention of obeying his medical attendant; and went away but little benefited.

"Surgical cases, if we exclude ulcers, are still not conspicuous by their number, though some few gun-shot and gun-burst cases have been treated. The most successful surgical case was that of a man who was stabbed in the chest. The wound penetrated into the lung, and necessitated an operation, from which he made a good recovery."

"I have begun to teach Elementary Physiology to a few of the elder boys, but find the same difficulty that others have found elsewhere in obtaining the appropriate terms with which to translate the necessary ideas.

"I have no conversions to record among the patients, but the Word of the living God has come to many while staying here seeking relief from their ailments. They have come from the other side of the river, and many also from long distances on this side, so a large section of country is thus, to some extent, influenced.

"His Word cannot return unto Him void; and the seeds of kindness shown to them in the name of Him 'who went about doing good and healing,' will spring up and grow, even though it be in secret, and the fruit will be found, though perhaps only after many days.

"In this hope we do our work, and follow in the steps of Him who gave as a command to His seventy disciples (and surely to us also), 'Heal the sick and say unto them, The Kingdom of God is come nigh unto you.'"

Reviewing the past twelve months the Rev. George Cameron reports:—

"We look back gratefully, and forward hopefully. By the good hand of our God upon us, we have had more converts and more inquirers than ever before, and more evidences of earnest spiritual life in the lives of the native Christians."

Appealing earnestly for further help and speedy reinforcement, Mr. Cameron writes:—

"Years ago, when the Angel of Death seemed to be let loose in Congo, and each succeeding mail brought news of death, the churches counted the cost, and resolved that the work should be carried on. Since then great advance has been made, and the blessing of God has been manifest. It is a cause of thankfulness that we have now eight stations fully equipped in Congo, from which the light of life is spreading to the nations which are sitting in the surrounding gloom.

"But even when we take the most hopeful view of the progress of the work of our town and other societies, we cannot fail to see that we are still a long way from the accomplishment of our object—the evangelisation of the Congo basin. The magnitude of the task is not properly understood. The Congo territory, first heard of only a few years ago, has a greater area than India. To many who have some knowledge of Indian affairs, and to whom 'Congo' is only a name, this will be hard to realise; but such is the fact. Our own stations form a line more than a thousand miles long; but how short that line looks on the map! During the last few years the Congo basin has been traversed in every direction, and everywhere people have been found, all having for religion only a degrading fetishism well called devil worship.

"It is impossible to say how many different languages are spoken in this vast region, but probably there are not less than one hundred, and in about ten of those only is the Gospel being preached.

"We are in a position to carry the message of salvation to some of the tribes that are still in darkness. The *Peace* and *Goodwill* are able to undertake more than the supplying of the stations already established on the Upper River; but there are no men to open new stations. The call for men was never more urgent than it is now, for the need was never so well known as it is now. Through many open doors of opportunity the appeal is sounding: 'Come over and help us.'

"In the greater part of Africa the average day of the labourer is short. We may, therefore, with all the more earnestness pray the Lord of the harvest that He would send forth labourers into His harvest."

THE UPPER CONGO RIVER.

STANLEY POOL.

The Rev. J. L. Roger, reporting on the work during the past year at Stanley Pool, states that :—

“ All the work in every branch at this station has made steady progress.

“ In respect to our building and brick-making first. We have spent a good deal of energy in this line during the year, and I feel we may congratulate ourselves on a measure of success. Mr. Gordon's house has been completed ; it was not half finished when I wrote the annual report last year. We have made and burned altogether some 76,000 bricks, all of which has been done by our school boys, and in a very primitive style, for we have no machinery of any kind to assist us. At present the boys dig out their own clay, mix it by treading, then carry it up to the place where they are making the bricks in little wooden moulds. They make two at a time ; these are laid out in the sun for a few days, and in due time burned. Quite small boys can do this, and enjoy the work. Out of these bricks we have built a kitchen and provision store ; also a large house for our school boys. This has been done entirely by themselves, excepting the woodwork of the roof. It is forty feet by twenty, and divided into two good-sized rooms, neatly laid with square flooring tiles. In this house we can sleep forty-five boys. How I wish we had as many to put in, but we haven't. After putting up these buildings I had some thousands of bricks over, so these I sold to the Dutch trading-house, and with the money have cleared the whole expense of the new house for the boys.

“ We are now fully engaged in making bricks and cutting wood for a new *chapel* and *visitors'* house, both of which I hope to have put up during the next dry season.

“ We have regularly carried on school-work, and have at present twenty-six boys and two girls. Mrs. Roger and I have taken school every afternoon, and the boys have made very satisfactory progress.

“ In the month of August ' His Excellency the Governor-General of the Congo Free State,' accompanied by his staff, paid a visit to this station, and seemed very pleased with all the work going on here. I pointed out to him all the buildings we had put up, and he was astonished that such work had been done by the native boys ; even questioned if we had not employed coast-masons. He went into the school, and put the children through an examination in reading, &c. On one small boy reading to him out of ' *Luansu Lu Nkand 'a Nzambi,*' which is the highest class-book we have, he patted him on the head, and said, ' Well done, as good as a white boy.'

“ For the spiritual part of our work we have cause for devout thankfulness. During the year we have baptized four of our school lads. We formed a Christian church here on the baptism of the first two boys, and with other baptized members have now six on the church roll.

“ I am pleased to tell you that our weekly Bible-class has greatly increased in interest during the year ; eight lads regularly attend, and often more, in reading and talking about God's word. In this way it has aroused many points for explanation, and from that several have been led to inquire about their own soul's salvation. I have had private talks with three other of our school lads in this way, and one workman, and was rejoiced to find they have a very clear idea of the way of salvation, and are desirous of joining us in church fellowship.

"One other encouraging feature is the wonderful interest that continues in our fortnightly collections. They have steadily increased since we began last May.

"I am thankful to tell you both Mrs. Roger and myself are in the best of health. We haven't had a day's illness for the last eight months."

BOLOBO.

Bolobo may fittingly be called the Dockyard of the Mission; the home of the steamers *Peace* and *Goodwill*; the place where all re-fits and repairs are executed; where the great Congo navigator, George Grenfell, resides, together with Mr. S. N. Field, Joint Commander of the Fleet with Mr. Grenfell. Here, also, Mr. and Mrs. Glennie are living and working.

Reporting on the work of the year, the Rev. R. Glennie writes:—

"We have baptized seven youths this year.

"Samuel Martin, Nkosi, and Mawangu were first baptized. Samuel has returned to his home, but we feel confident that he carries with him the Grace of God in his heart and a zeal for souls.

"Nkosi, a *protégé* of Mr. F. Butler, Birmingham, is, perhaps, fourteen years of age; has been with me since May, 1890; professed faith in Christ, January, 1891; and was baptized January 28th this year. He still attends school; but assists in the store, and buys rations for workmen and children. His naturally impetuous spirit now seeks outlet in telling the story of Christ's love to his neighbours.

"Baptized at the same time, Mawangu, (a *protégé* of King's Heath Sunday-school, Birmingham) has, in his humble and calm walk with God, given us great joy. One night he, with two companions, sought refuge on the *Peace*, to escape being sacrificed to the anger of a townsman. We gave them sanctuary, and the Gospel has brought life and salvation. In the four years he has been with us he has done well in school, and appears to have a future of quiet usefulness before him.

"Of those baptized, Nga-makala is the first of the Bolobo people to 'put on Christ.' He is over sixteen years of age perhaps; has followed Christ for three years; suffered persecution for Christ's sake, and has been beaten for his outspokenness in condemning sin in high quarters. He is freeborn. When he speaks in any of the towns, his birth and address secure a respectful hearing for his message, even when he is laying bare their wickedness. He is a master of the language; and it may be the church will ask that he renounce his desire to be a carpenter for the work of an evangelist.

"Fataki is eighteen or nineteen years of age, comes from the district of Stanley Falls, and has been with us for some years. Since leaving school he has been assisting the blacksmith. His conversion is more recent than the others, but he has given good evidence of a change of heart.

"Mafuta and Disasi have also been with us a few years, having come from the Stanley Falls district. They accompanied Mr. Grenfell on his recent delimitation journey, and proved valuable helpers. In Mafuta's case a few months' stay with Mr. Scrivener at Lokolela, in 1890, saw the beginning of the work of grace. In him we have seen the lion become a lamb. He is an acceptable preacher, and has translated one or two hymns from the Congo hymn-book. He is proving very handy in the engine-room of our steamer, and hopes to become an engineer.

"Disasi, his companion and junior by a year or so, first declared his interest in Christ by bringing me a translation of the hymn, 'Jesus who lives above the sky.' Humbly and prayerfully has he walked ever since; and after his three years' trial we

have acceded to his request to publicly confess Christ by baptism. He also has shown some mechanical ability, and is seeking to fit himself for an engineer.

"The influence of decision for Christ of these youths upon the young people has been very marked, and we feel a reasonable optimism is required of us in looking at the future of the Church here. Pray that a rich measure of the spirit of truth may rest upon them, and that their testimony may be God's means of bringing many here into the peace and love of the Gospel."

In addition to his many and weighty responsibilities associated with up-river work, Mr. Grenfell has been engaged in building a new school-house. He writes:—

"Our new school-house is making good progress, the foundations being in, and the front end wall being above the ground. Our bricks are the best calculated to stand the test of time of any that we have seen made on the Congo. We have to dig the clay at some little distance, and bring it up river by boat, but it is of splendid quality—so good, in fact, that we are sanguine of being able to make tiles for the roof. We hope to have the tile-press ready by the end of the week, and to make an early trial burning. The fourth kiln of bricks is being stacked. Our kilns are only small, this last, which is our largest, only holding some 14,000. More than half the timber is in, and has been sawn up. Our roof span of twenty-eight feet is quite an ambitious one for the Congo. The bricks are being made and laid by Upper Congo people. With the exception of one Accra carpenter, the people engaged on the wood-work are also all natives."

Mr. Grenfell describes in the following incident the constant necessity for great care in the navigation of the vast Congo waterway. Reporting from Stanley Pool, on board the ss. *Goodwill*, at the close of the year, he writes:—

"The last mails we sent off from Bolobo have been lost on board the French vedette, *Courbet*.

"The *Courbet* had brought down from the Sanga River, which traverses the 'hinterland' of the Cameroons, the Governor of the French Congo, Count de Brazza, who spent a night with us. Just three hours after leaving our beach, the *Courbet* struck a rock, and went down in twelve fathoms of water. The engineer and two white passengers were drowned, and also six natives. De Brazza, his secretary, the captain, and a member of the expedition of the late Duc d'Uzes, escaped with their lives after being in the water for nearly twenty minutes; but all papers, despatches, observations, and instruments were lost. This is the most serious catastrophe of the kind that we have had on the Congo. In addition to the lives and documents lost, the loss of the steamer at a time like this, when the French are so much in need of transport, is one that will make itself felt. The *Courbet*, though not nearly so large as the *Goodwill*, cost a great deal more money."

"The *Courbet* went down just opposite Mr. Billington's Station (A.B.M.A.) at Burmba, and the canoes which he sent off were largely instrumental in rescuing those who were saved. The *Goodwill* being out for a trial trip, after the fitting of the new shaft, arrived on the spot just as the rescued were getting into dry clothes, and, naturally enough, our surprise was very great to find our friends in so sorry a plight. Under the circumstances, and sympathising as we did, from having ourselves on more than one occasion very narrowly escaped a similar disaster, we felt there was nothing for it but to prolong our trip as far as the Pool, though we had only started out from Bolobo for a few hours' run."

"We landed Count de Brazza and his companions in misfortune at Brazzaville, and the Count asked me to convey to our Society his sincere thanks for the help rendered by the *Goodwill*. I was very glad to be of service to the Governor of the French Congo, though I was very sorry that the occasion for rendering it was so sad."

LUKOLELA.

The work at Lukolela during the past year has been most encouraging, and Mr. Clark and Mr. and Mrs. Whitehead have been much cheered by manifest tokens of the Divine blessing.

Mr. Clark reports :—

"Our boys' school flourishes, and numbers between thirty and forty boys in regular attendance. There are several who desire baptism, and some of them we have good reason to believe have really been born again. The church has commenced a system of fortnightly offerings, which are to go to build a suitable place of worship, and the people give gladly.

"During the year I have made several evangelistic trips with our boat, visiting a great number of the towns within a week's journey of us.

"The house I am building for Mr. Scrivener is now more than half finished. I hope it will be completed in a few months.

"Mr. Whitehead will give you all particulars about the work of the printing-office.

"Our work has been greatly furthered and helped by Mrs. Whitehead's presence and assistance in teaching the women and girls, and showing herself to be their warm friend. She has won their confidence, esteem, and love in a most remarkable manner.

"Many signs seem to tell us that there will be a great blessing here soon. Oh that the Lord would hasten it! We praise Him for His help in 1894, and trust we shall 'see greater things than these' in 1895."

THE HANNAH WADE PRINTING PRESS.

"So far as printing is concerned, Lukolela may fittingly be called the "*Serampore*" of the Congo Mission.

Moreover, as was the case with the now historical Serampore Press, the Lukolela Press is worked without cost to the Mission, as the work executed pays for itself.

The following report from the Rev. John Whitehead gives a very interesting epitome of the press work of the year.

Mr. Whitehead writes :—

"Our plant and material at present had an invoice value of £300, but this represents £600 out here through transport and packing. Mr. Wade gave us three-quarters of this. By means of it we have issued many useful little books for our brethren on this river. Up to the end of last year the following books had been printed :—

"In *Bobangi*.—Njembo, 64 pp. cr. 8vo; Monkana, mo boss, 52 pp. cr. 8vo; Matayo, 68 pp. cr. 8vo; Bibo bing' o monkana mo Nyambe, 54 pp. 6mo; Mambi masiso, 140 pp. cr. 8vo; Abalayama, 66 pp. cr. 8vo; Njembo neiso, 8 pp. cr. 8vo; Bibo bi bath ba Yambo, 126 pp. cr. 8vo; large cards, the Commandments, 20 in. × 30 in., large cards, Lord's Prayer, 20 in. × 15 in.

"These are all out of print, except Marubi masiso, and new editions are called for.

"For *Bopoto*.—Hymns, 12 pp. : Monkanda mwa litangi, 74 pp.

"For *Monsembe*.—Monkanda mo lotanga bo, 20 pp. ; Mokanda mwa litangi mwa libale, 34 pp. ; Yoko mpo ya Libanza, 36 pp.

"For *Equator*, Nsan ya Dabidi, Bonkanda wa Loanda, 70 pp.

"For *Banginda*, Nsango ea Yesn, 76 pp. Bonkanda wa Mbanda, two editions, 1st 68 pp., 2nd 70 pp.

"For *Lolango*, Banyi ba Jisn.

"And many such things as school cards, circular forms, Communion cards, headings.

"This year we have printed—

"For *Bopoto*, stories from Genesis by the late Mr. Oram, 136 pp.

"For *Monsembe*, Mabanza, 46 pp.

"For *Lolango*, An Ileku Primer, 20 pp.

"We have also printed and published a little work of great importance to us all in Africa, 'Malarial Fevers,' by Dr. Sims, 32 pp.

"We have in hand a hymn-book for Bobangi, 123 pieces; also translation of Mark for Bobangi readers; also Luke's Gospel for the Congo Balolo Mission; also two Bible-story books for Monsembe. We have been busy, too, with binding books for our brethren, as well as printing all sorts of jobs to meet various urgencies.

"The boys have left school, and will now be engaged the whole of each day in printing, &c. I have five boys busy learning this art.

"We hope to be able to do much more this year in printing books for Bobangi readers, for with the further quantity of type which Mr. Wade is sending us a good deal of trouble will be spared us in the matter of sorts.

"The press is destined, I am sure, to be a powerful instrument for Christianising the natives. As readers increase it will do here what it can do at home for a book is a great power even here.

"I have aimed at economy in the office, and nothing is wasted; the work is not by any means a drain on the Society, IT FULLY PAYS ITS OWN WAY, and this point—self-support—is always kept in view. Even the books sold to the natives are purchased at prices enabling us to cover the cost of printing them.

"But if we could only get a small stereotyping apparatus, we could dispense with a good deal of expense in the way of type. Don't you think, dear Mr. Baynes, that some of the HERALD readers might like to buy us one?

"Mr. Clark will, I have no doubt, tell you all about the station, and I will only just mention one more matter—our great thankfulness to God that both my wife's and my own health have been so exceedingly good during the past year."

MONSEMBI.

Mr. and Mrs. Weeks have probably ere this left the Congo for England on furlough.

Mr. Weeks has been for seven years in Africa without a change, and we are thankful to say that both he and Mrs. Weeks have enjoyed excellent health.

Reporting upon the work at Monsembi station, he writes:—

"During the past few months our school for boys has increased considerably; we have fifty now on the books, and an attendance daily of about forty. A pleasant feature of our school work is that both the schools, boys and girls, with nearly eighty scholars, do not cost the Mission £5 per year. No boys are boarded on the place,

except the few who work regularly about the house and garden. They come day by day when we ring the bell, and exhibit great earnestness in learning; this is proved by the fact that several have written out their native stories on slates and brought them to me. I have received so many that, after little editing, I sent them to Lukolela, and Mr. Whitehead has printed them for us. The book will be a very useful school book, and a storehouse of pure idiomatic phrases for our own use. We have been able to print several books, and have others in preparation. Our hymns and tunes are very popular; the boys and girls seem never tired of singing them. Books printed in the vernacular and distributed among those boys who can read are greatly prized, carried about with them, and read on all occasions; they become a source of light to others. Some who will not come to service will sit and listen to a boy reading a chapter of Bible stories. We have very bright hopes of some of our senior lads, for some have shown a marked change for the better, and we think the change is wrought of God. They have eagerly desired to be baptized, but, profiting by the sadly bought experience of some neighbouring stations of sister missions, we have put them off for a few months; in the meantime we shall teach them privately in some of the great elementary truths of our faith. May God give us grace and wisdom to build with living stones now a spiritual temple in which He will delight to dwell! Building carefully now will save us many a tear and many a heartache by and by."

Mr. and Mrs. Weeks will leave at Monsembi Mr. and Mrs. Stapleton and Mr. H. T. Stonelake.

BOPOTO.

"Shadow and sunshine, joy and sorrow, are working together for good. This seems to me to be the history of our Congo Mission work," wrote the late W. P. Balforn, in the last letter but one received by the Secretary; and the Rev. William L. Forfeitt, his colleague, looking back upon the experiences of the past year, writes:—

"It has been a year in which sorrows and joys have been strangely mingled, but all have come to us from the same loving hand. We bow to the Divine will in calling two beloved colleagues to their rest and reward, within three days of each other; but our darkened horizon has been re-illuminated, for two other brethren have come to our help, Messrs. Brown and Kirkland, and we are looking into the future with bright hopes of united and effectual effort to extend Christ's Kingdom in this distant centre.

"We have been greatly cheered of late by signs of spiritual awakening amongst our lads, some of whom, we trust, have 'chosen the good part,' and in due time we hope to baptize those who shall form the nucleus of the Church of Christ in this place. The sore temptations of the young in these dark realms are incalculable. Hence we feel the importance of being assured of a real change of heart, and that they rightly understand the step they take in publicly confessing Christ. This spirit of inquiry has filled us with hope, and given us fresh enthusiasm in our work.

"The attendance at our services continues very good, and the attentiveness of the people to what is being spoken to them, leads us to hope that the good seed is not being sown in vain, even had we not the Saviour's promise, 'My word shall not return unto Me void.'

"Early in the year a much-needed girls' school was started by Mrs. Forfeitt, which continues to be a great success and very popular, and the girls are very disappointed if the school-bell does not ring at the usual hour. A number of the boys

can now read and write intelligently, and are very proud to possess a copy of 'Stories from Genesis,' which Mr. Oram translated just before his death. Sometimes a number of incredulous hearts from the town will come to me with a note which a schoolboy has written, and stand amazed as I read out to them its contents.

Building work necessarily still occupies a good deal of attention, and a new house has been erected, a photograph of which I now send you (see frontispiece). It is inhabited by my two colleagues, though not yet completed. We are just now engaged in making additions to my house, including a verandah on three sides, which will make it much more cool and healthy.

The many unexpected changes during the year have prevented us from engaging in the itineration work we had hoped to do; and, now that our staff is completed, we labour under the great misfortune of having lost our boat. The river has not yet sufficiently fallen to allow of our further search. It will, indeed, be a great disappointment to us, and a heavy loss, if we are unable to recover it.

"I am glad to say we are all in the best of health."

THE MISSION STEAMERS: THE "PEACE" AND "GOODWILL."

In October last Mr. S. M. Field, after a season of rest and change in the United States, reached Bolobô, and took over charge, in association with Mr. Grenfell, of the two Mission steamers. Of the new Centenary ship Mr. Field writes:—

"I feel very proud of the *Goodwill*, she is indeed in every respect a most beautiful boat, and will do, I am confident, fine work for the Mission in the future. With this second steamer we shall be able to keep them both in good repair; we could not do this before, as the absolutely needful work was far too much for one boat only. The *Goodwill* is, indeed, all we could desire; roomy, comfortable, and convenient; burns any sort of wood, makes quick steam, and travels at a great rate. Our boys say she is by very far the best, the quickest, and the most handy boat on the Congo. Messrs. Thornycroft have done well for our Congo Mission by this steamer."

With regard to the *Peace* Mr. Field reports:—

"The *Peace*, after her hard and continuous work, needs extensive repairs urgently and these will be undertaken at once. The bottom is in a bad condition. I hope soon her new boiler will reach here, when we shall at once put it in."

Referring to his impression of the present state of Mission work, after an absence of two years, Mr. Field writes:—

"Great progress has been made since I was last here. Without doubt the Gospel is making itself powerfully felt. On all hands and in many diverse directions schools are progressing at a rapid rate, and, best of all, numerous converts are coming out for Christ. The beginnings were small, but, thank God, the dawn is breaking. All our brethren are hard at it: school-work, teaching, preaching, building, steamers to run and repair, language work, reducing the unwritten to character, keeping up regular Gospel services, itinerant evangelistic labours, and seeking to bring personal influence to bear upon individual cases—in all this there is no time to be idle; the call is, 'Work while it is day, the night cometh.'"

The West Indies Mission.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	19
Missionary	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	87

SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS	...	...	...	...	13
Missionary	...	...	...	...	1
Evangelists	...	...	...	...	34

TRINIDAD.

PRINCIPAL STATION:—

Port of Spain and San Fernando.

STATIONS	...	...	...	...	23
Missionary	...	...	...	...	1
Native Evangelists	...	...	...	...	15

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
--------------	-----	-----	-----	-----	---

THE BAHAMAS MISSION.

NASSAU AND OUT ISLANDS.

The Rev. C. A. Dann, of Nassau, reports:—

“Our work in Nassau connected with Zion Church has greatly prospered, and that in the face of uncommon difficulties and severe trials. Last summer my sister was very seriously ill, and anxiety about her caused a breakdown in my own health; but outside friends came to our help grandly, with the result that she is strong again and my sickness has passed away. Foremost among our friends has been our beloved brother, Rev. Francis Moon. Our congregations are very encouraging, especially those on Sunday nights. After making somewhat heavy deductions, we can record a clear increase of 38 in membership. I have baptized 22 during the year, and expect very soon to immerse a number more. Our Sunday-school, under my sister's superintendency, is in a growing state, and a larger proportion of the elder scholars stay with us, and after giving evidence of conversion, join the church. Monetarily, we are advancing with quick steps towards entire self-support, the contributions during the past year, in spite of severe depression in trade, showing a very marked increase

upon those of the previous year. Our people have also contributed well for the Congo Mission, and have been well seconded in this by the church at Ragged Island."

THE OUT ISLANDS.

With regard to work in the out Islands, Mr. Dann states :—

"Peace is gradually settling upon the churches which have been disturbed, and my anxieties concerning them have greatly lessened in consequence. I have visited, since my last report, churches on Bimini, Grand Bahama, Ragged Island, and Abaco, with most pleasing results. Our native pastors have worked well, our brother Hercules Rolle, of Cat Island, being entitled to special mention in that respect. New chapels have been opened within the past twelve months at Watlings Island, and at Freetown and McLain's Town, Grand Bahama; other buildings are approaching completion.

"My missionary visits to these churches, though fraught with real hardships, are among the very brightest aspects of my labour in these parts."

The Committee are thankful to hear such cheering tidings; the policy of independence and self-support inaugurated two years ago has evidently called forth the best energies of the Bahamas churches, and the Committee trust that in twelvemonths' time they will be able to leave these churches to the blessing of God and their own resources entirely. In the meanwhile they have agreed cheerfully to do what is needful to retain Mr. Dann in his present position.

TURKS AND CAICIOS ISLANDS AND SAN DOMINGO.

The action of the Committee, as fully set forth in the last Report, in reducing by one-fourth the amount of pecuniary assistance during the past year, has evidently had a very healthy and beneficial effect, and there is every prospect that in three years' time the whole of these Turks and Caicios Islands, and San Domingo Churches, will be in such a financial position as will admit of their undertaking the entire pecuniary burden involved in self-support.

The Rev. J. H. Pusey writes from Grand Trunk :—

"Eighteen hundred and ninety-four has been our second experimental year to effect amongst the workers, and the work respectively, a spirit of increased liberality, independence, and self-support.

"Throughout the year has continued a cheering spirit of union in our scattered stations in the islands and San Domingo, and our public services have been well and regularly attended. We again regret to record serious losses by death of several of the officers and members of our churches. These all died in faith. To God be all the glory. Forty-eight have been baptized during the past year."

TRINIDAD.

The Report of the work in Trinidad for the past year presents many features of encouragement, and justifies the anticipation that, at the end of the term laid down by the Committee, all the Churches connected with this Mission will also be in a position to undertake the financial responsibilities of self-support and maintenance of Christian worship.

PORT OF SPAIN.

The Rev. R. E. Gammon, reporting on Port of Spain Church, states :—

“There have been twelve baptisms in the Port of Spain Church during the past year, and, in spite of trying circumstances and many difficulties, we are able to report progress. Evangelistic services have been regularly carried on, on Sundays, in two or three of the suburbs of the city. At Belmont Mr. W. H. Gamble (son of our former missionary) has, at his own cost, rented a hall and preaches there twice a week; and a small Sunday-school has also been established, which is doing very good work.”

The work at CHAGUANAS has also been vigorously carried on by members from the Port of Spain Church; and brethren Gamble, Elcock, Sealey, Cook, and Greenidge, have done good service at this station.

SOUTHERN, OR SAN FERNANDO DISTRICT.

The oversight of the churches in the Southern district is also in the hands of the Rev. R. E. Gammon, who states :—

“Forty-nine converts have been baptized in these churches during the past year, and the pastors report fifty-seven as now waiting for baptism.

“Several of the churches have been busy, either building new chapels or enlarging old ones.

“The work at Princes Town is suffering greatly for the want of a suitable chapel; but the people there are really too poor to build one.

“We are praying and trusting for brighter and better times during the new year.”

JAMAICA.

CALABAR COLLEGE, KINGSTON.

“During the past year this Institution has claimed a large share of attention. From lengthened correspondence with the committee in Jamaica it has appeared that the college buildings stand in need of extensive repairs, and some portions of reconstruction. It thus became expedient for some competent member of the home Committee to visit the island, with a view to a careful inspection, and to report thereon, with an estimate of the probable expenditure, on the most economic scale consistent with efficiency. Our valued and experienced friend, Mr. Burton, of Newcastle-on-Tyne, was, therefore, earnestly requested to render this service. And after much thought, at great

personal sacrifice, he generously accepted the commission. In the month of August he accordingly embarked for Kingston. On his arrival, accompanied by the tutors, he proceeded to take a general view of the premises. With as little delay as possible the College Managing Committee met to give Mr. Burton a cordial welcome, when a further inspection in detail was made. Our friend returned some time before the autumnal meetings at Newcastle, when he submitted his report to the Committee, estimating the probable cost of the repairs and reconstruction needed at between £600 and £700. A resolution gratefully acknowledging the important service was heartily and unanimously passed. This report was in due course forwarded to the committee in Jamaica, by which, with some minor suggestions, it has been unanimously accepted.

“With much satisfaction the Committee are able to record that the work of the college has proceeded without interruption during the entire session, the tutors continuing to distribute their instructions, in their respective lines of tuition, between the classes of both branches of the institution. The president bears special testimony to the exemplary conduct of the theological students.

“At the commencement of the session one candidate was admitted to the theological department, and twelve to the normal school. At the close, five young men completed their term of residence, two to enter on ministerial work in Clarendon and Portland, and three to engage in day-school teaching. At the annual session of the Jamaica Baptist Union four Calabar men were admitted as ministerial members, while it is gratifying to record that all the eight students who formed the theological class of the president in 1892 are now pastors of important churches in different parts of the island.

“The usual examination in connection with the theological and normal school branches of the college took place at Christmas, but the reports of the examiners are not yet to hand.”

THE JAMAICA CHURCHES.

“The churches are reported generally to have gone on quietly with their ordinary work, and without much in the direction of special effort, while more than average prosperity has been graciously vouchsafed.

“The following are the church statistics for 1894:—

Baptized	2,413
Restored	1,329
Received	716 = 4,458
Died	673
Excluded	1,517
Dismissed	603
Withdrawn	66
Erased	681 = 3,540
Clear Increase	918

“The present membership is 36,777, and the number of inquirers 4,832, local preachers 408, deacons and leaders 1,665, chapel accommodation 83,404. There are 161 out-stations and 551 class-houses. These figures include eight new churches. The large number of new churches drafted from older ones is an interesting and important feature. This extension work is the more satisfactory in view of the manifest activity of other denominations in almost every populous locality. In this growing fruit of the labours of the Society our friends will rejoice, while they magnify the Grace of God in thus perpetuating His work from one generation to another.”

European Missions.

BRITTANY AND ITALY.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

STATIONS	7
Missionary	1
Native Evangelists ...	3

Reporting on the past year's experiences at the various stations connected with the Brittany work, the Rev. Alfred L. Jenkins writes:—

Morlaix.—In this, the centre of the Mission, the work has been carried on along the usual lines, the French services being held in our chapel, and the Breton meetings in the suburbs, at the Madeleine, and at Troudoustin. Our congregation, formerly composed of French and Swiss Protestants, belonging to various denominations, has undergone a change within the last few years; the older members have disappeared through death or removals, and their places have been taken by a different class of people—converts from Roman Catholicism. One of these, a teacher in our public school, is at present in Wales, preparing for the ministry in his own country; whilst another young man, a teacher also, is looking forward to active service as a schoolmaster and evangelist in connection with our Mission.

Madeleine.—In this suburb of our town we have continued to feel the effects of that opposition which the clergy has for some time past carried on with unabated zeal against our work.

Troudoustin.—The meetings in this second suburb of Morlaix have been well attended during the winter months, when alone they can conveniently be held. This part of our town is unfortunately inhabited by a low class of people, whose moral ideas are very loose, and on whom it is difficult to produce lasting impressions.

Primel.—This sub-station, on the coast, has been one of the most encouraging ones in connection with our Breton work.

Roscoff.—Our Sailors' Rest in this small seaport town has again rendered good service. Mr. and Mrs. Messeroy have been unremitting in their efforts to secure this good result. Night after night, during the winter time, young men have come and spent a quiet evening in the well-lighted and comfortable reading-room, singing Moody and Sankey's hymns or listening to the reading of the Word.

Last autumn, Rev. Daniel Davies, with his wife, came from Wales with a view to settling down in Brittany should Providence so order it, and they have taken their abode in Roscoff. My presence not being so much needed, my visits have been fewer this year than before. Roscoff and its surrounding district is very much under the influence of the clergy, but what is being done in connection with the Sailors' Rest is paving the way for the spread of Gospel truth in that neighbourhood.

“THE GUILLY.”

“The work has been carried on in several places in the neighbourhood of Cartraix,

and more especially in this hamlet. In this locality the people have shown from the first a great desire that we should do a permanent work in their midst. As they are about four miles from the nearest school, they were particularly anxious to have one. After visiting them for two years, we felt that we could not do otherwise than try and supply their great need. We had the right man to place there, but we needed the funds. It was in connection with this new move that I visited England last October. Although I have not succeeded in getting all we need, I trust that before this year is out the school will be built, and a new and interesting station will be added to the Mission.

“LANNEANON.

“From our friend Mr. Collobert, our evangelist at this place, I receive a cheering report. That opposition he complained of some years ago has considerably diminished at Lanneanon itself. The meetings in the Mission Hall have been held regularly on the Sabbath, with an average number of thirty to thirty-five attendants. About 300 patients have come during the year to seek medical advice, or to get their sores or wounds dressed.

“SCRIPTURE DISTRIBUTION.

“Our colporteurs, Hervet and Morvan, have carried on their good work of selling the Scriptures throughout the year, besides that of helping me and the evangelists with the meetings. Between them they have sold 917 Bibles and New Testaments, which, considering the difficulty of the work in such a country as this, means no small amount of labour done.”

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY.

TUSCAN DISTRICT.

Florence and Leghorn, and to the south as far as
Arezzo, and to the west as far as Cecina.

ROMAN DISTRICT.

City of Rome, Tivoli, Civita Vecchia, Orbitello, and
Grosseto, with Viterbo and Cornato, to the west,
and Subiaco, Benedetto, and Salmona to the east.

SOUTH ITALY—Naples, Avellino, and Caltri.

STATIONS	26
Missionaries	5
Female Missionary	1
Native Evangelists	14

NORTHERN DISTRICT.

Reporting on the past year's work in the northern district of Italy, the Rev. W. K. Landels writes relative to Turin:—

“Our Church Membership has increased but little during the year. Six new converts have been added to the roll, we have lost four members, and our numbers now stand

at sixty-two. Of these, fifty-two may be considered as effective working members; seven are residing out of Turin, and three are unsatisfactory.

“*Our Tract Work* has been carried on with energy, many of our brethren taking part in it. About 100,000 tracts have been distributed in Turin and in the towns and villages round about.

“*The English Services* at Bergo Cinisio, formerly at Martinetto, have been held regularly once a fortnight all the year, with the exception of two months in the summer. They have been, I think, better attended and more appreciated than in any former year. There is now a movement on foot to open a hall and to begin an Italian work in that district. We expect that our English friends there will take a practical interest in it and contribute towards the expenses incurred.

“*Finances.*—The spirit of liberality and independence, which, for some time back, has been developing itself among our brethren, has, during the past year, been fully maintained. Our Church has raised for general purposes, Lire 674,72, and for evangelistic work, Lire 476,38; in all, Lire 1,151, 10, or £46 0s. 10½d. This is 1s. 9d. less than last year; but, considering the fact that during these twelve months we have not received anything from visitors, our brethren have in reality done better than before.

“*Evangelistic Effort.*—We have with joy noted among our members an increasing desire to make known the glad tidings of the Gospel to others. Not only have they paid the entire expenses connected with our halls in Vanchiglia and Meana, but they have seized every opportunity of holding cottage meetings in different parts of the city. These are attended by audiences varying from half a dozen up to between twenty and thirty persons. We have with us now two or three young men who regularly take charge of evangelistic services, and preach with much acceptance.

“*Our work outside the city* has been most encouraging. It has been carried on principally in the Valley of Lusa, and we have now regularly established meetings in Monpantero and Meana, two village districts on either side of the city of Lusa.

“*Monpantero.*—It was on the 19th June, 1892, that we first received an invitation to visit this place and to preach the Gospel to a little group of friends. During the latter half of that year an occasional visit was paid to them, and it was only at the beginning of 1894 that a regular fortnightly service was established. The station is now worked in connection with Meana, a meeting being held every Sunday morning. We have been able, by the grace of God, to form a small Church, consisting of nine members. Eight of these have publicly confessed Christ by baptism, the ninth being too ill to submit to the ceremony.

“*Meana.*—During the past nine months a remarkable work of grace has been going on among the people.

“Meana is a struggling parish, composed of seventeen villages and hamlets, numbering in all about 2,000 inhabitants. The life there is of a most primitive description: the houses, as a rule, are very wretched, with no attempt whatever at comfort—bare stone walls, vaulted ceilings, mud or cement floors, no sign of painting or papering anywhere; they are, however, weather-proof, and built to stand for centuries. The people, inured to a hard life, seem to me of strong character, and likely to stand firm once that they have accepted any principle; and therefore I have great hopes that the work there will endure and continually increase.

“No church has as yet been formed in Meana; a number of the leading men, however, and among them three Town Councillors, have given in their names, and signed a paper as adherents, promising thereby to give their moral and material

support. A collection is now taken every Sunday. We trust that before long we shall see a strong and self-supporting church established there."

Signor Greco reports as to the work in

GENOA.

"Our meetings have always been crowded, so much so that our hall has not been sufficiently large to give accommodation to those who have come to listen to the Gospel message. At most of our meetings a part of the congregation has been obliged to stand during the whole service; and many have had to go away, not being able to get in at all.

"During the course of the year we had the joy of seeing thirty persons in our meetings convinced of sin, and, by the work of the Holy Spirit, born again. These were all added to the church, which now numbers 132 members. Our losses have been few: a number of our members have, however, been obliged to leave Genoa temporarily on military service. Our hope and prayer is that, wherever duty leads them, they may bear witness to the Truth, and be the means of bringing others to the Saviour.

"Our *Sunday-school* has not grown in numbers; it has, however, made good progress, in other respects. We have thirty children; all of them attentive, intelligent, and, from week to week, adding to their store of knowledge in Divine things.

"In financial matters, our church has made some progress, although our brethren do not by any means do what they might. We raised, in all, about 700 francs (£28); which was spent, in part, for cleaning, lighting, &c.; in part in helping the poor, and in part for the payment of the increase of rent—100 francs having been sent to our Committee for that purpose."

Mr. Landels supplies the following statistics relative to Turin and Genoa:—

"*Summary of Statistics.*—Missionary, 1; evangelists, 2; stations and sub-stations, 7; baptised, 25; received otherwise, 20; losses, 7; total number of members, 203; Sunday-school scholars—girls, 48, boys, 52; teachers, 10; number of tracts distributed, about 120,000; number of services held, about 1,000; hand-bills, &c., printed and distributed, 40,345. Money raised in Turin and district, £48 5s. 2½d.; in Genoa, £28; in all, £76 5s. 2½d."

THE TUSCAN DISTRICT.

FLORENCE.

The Rev. N. H. Shaw, who is in charge of the Tuscan District, reports as follows:—

"FLORENCE,

"The past year has been a trying one, taxing energy and testing faith to an unusual degree. Italy has only escaped bankruptcy by imposing additional burdens, on a people already taxed to what seemed the utmost extent possible.

"In Florence, the failures of the principal local banks, dragging in their train of ruin many other failures, cast a dark shadow over the opening of the year.

"*The Members of the Church.*—We have during the year baptized nine persons at Florence, one of whom is a minister of another denomination and is preaching the Gospel in the North. The Church numbers fifty-one members. Of these, four are in other parts of Italy. There are twenty-five whom we can hope only rarely to see at our meetings, perhaps some of them never, and of the remaining twenty-two only two or three are able to render to the church any service beyond that of the quiet testimony of their lives.

"Notwithstanding all this, we have had many encouragements. Many of our meetings have been 'times of refreshing from the presence of the Lord,' and the preaching of the Gospel has resulted in conversions and in manifest blessing to some who have not yet thrown in their lot with us.

"*Our Finances.*—Notwithstanding its extreme poverty the Church has shown a disposition to give. It has raised for all purposes £21 15s., of which £2 12s. (together with £4 given by an outsider for that purpose) have gone to the relief of the sick poor, and the remaining £19 3s. have been paid to the Mission, £14 10s. 7d. of it covering the local expenses of gas, chapel-keeper, &c. Now £21 15s. will look a small sum to English eyes, but to anyone knowing the condition of those who have given it, it is full of promise.

"*Our Branches.*—At Via Palayznolo we have continued to preach with some small improvement in the attendances. At Prato we have lost three of the brethren by death. We continue, in hope of obtaining there a more suitable hall for the evangelisation of that city of 19,000 inhabitants, and centre of superstition, in particular the worship of the Virgin Mary's Girdle. At San Donato a meeting of from fifteen to twenty persons has been held once a week in a private house.

"*Our Colporteur Evangelist* has made large numbers of visits in Florence and the surrounding towns and villages, now and then selling a New Testament and judiciously distributing large numbers of tracts. Here and there he meets with encouragement, now and then with opposition, but generally has to contend against a dead weight of indifference."

LEGHORN.

"The work has been carried on as usual at Leghorn. One young man has been arrested for disturbing the meeting and throwing offensive matter over the evangelist. Six new members have been received during the year, and Sig. Baratti seems to be very hopeful. He has visited, now and then, other towns, and at Faulia and Viareggio has aroused considerable interest in the Gospel. In the former place quite a demonstration was made in his honour. He hopes that a few persons have embraced Christ as their Saviour, but the enthusiasm of the many is not sustained by motives that endure, and disappears like froth when the spiritual aims of the evangelist are understood."

CENTRAL, OR ROMAN, DISTRICT.

The Central, or Roman, District, embracing the City of Rome and a large number of towns in the Roman provinces, is under the direction of the Rev. James Wall, who has associated with him his son, the Rev. James Campbell Wall, and Miss Yates.

Reporting upon the work of the past year Mr. Wall writes :—

“ The past year has been one of anxiety to all who are interested in the future of Italy. The country has suffered from a series of convulsions. In her colony, rebellion, at home earthquakes, insurrection, and treason. It seemed that constitutional government and trial by jury would hardly survive in this country. Under the strong hand of Sig. Crispi the drifting ship has been brought round to the wind again, and the prospect is now a promising one.

“ Still, no one can understand the state of Italy who does not recognise the Vatican as the source of her trouble. Here this is patent to all. The fact that what to Italy is pestilence and ruin, to the Vatican is returning health and restoration, shows that one or other of these antagonists must fall finally before the other can give attention to other matters. Until that fatal moment the present state of things must continue, at least in Rome, though not necessarily in all other parts of the country, for here lies the peculiarly Roman question. This keeps up a state of great irritation in all Italy, which in Rome, centre of the national nervous system, is sometimes exceedingly intense.

“ Such a condition of things maintains that uncertainty which is so favourable to the success of Papal intrigue. A healthy, free, and thriving social condition is beyond the influence of the priest ; it is the morbid state which serves his purpose, and which he therefore seeks first to induce and then to make use of. The morally-weakened organism becomes the victim of this infection.”

PREACHING STATIONS IN ROME.

CENTRAL STATION.

PIAZZA IN LUCINA.

“ *Lucina*.—Although the alterations in the mission premises were terminated a year since, the entrance to the enlarged hall remained as it was before until last October, when the work for the widened entrance was commenced. The state of the building required the greatest caution on the part of the builder. It is now completed and forms a commodious and eligible entrance.

“ *Worship*.—The service on the Sunday morning is for believers, and is as obligatory as we can make it. It is a very simple service. A short address is followed by the administering of the Lord’s Supper and a collection. During the past year the attendance has been larger than on any former one, and I think there is increasing appreciation of the Truth, of which the Supper is the symbol—the living, present Lord embodied in His saints ; the source of ministry, worship, sacrifice, enthusiasm for souls.

“ The *Baptisms* during the year—thirty-six in number—have been times of refreshing. Some have come from the very heart of the Papal party here ; more than one has lost all in consequence, and was threatened with the knife.

“ *Preaching*.—During Lent there was preaching at the station every night except Saturdays. The titles of the discourses were published, and the meetings were largely attended. Many were impressed, and left their names in the register kept in the hall. Throughout the year the congregations have been good, sometimes large, even in the hottest season.

“ *Sunday Schools*.—This branch of the mission is more difficult in Lucina than at the other stations in Rome, because, being in the centre of the city, it is farther from those

parts where children of the working classes are more easily found. Notwithstanding this, we have one hundred on the register, which is revised every quarter, and a good attendance."

SUB-STATIONS IN ROME.

"TRASTEVERE.

"During the first part of the year, this station has been in the hands of our friend, Sig. Dal Canto, and, later, has been conducted by Sig. Ambrosini, a young man of decided Christian character and evangelistic abilities.

"PIAZZA VITTORIO EMANUELE.

"This station has been in the hands of Sig. Nesi when he has not been away in the direction of Tivoli, Avezzano, and S. Benedetto. The meeting is good, the Sunday-school very numerous, and the medical missions immense. Miss Yates takes the deepest interest in this station.

"BORGO.

"Here, within a few yards of the Vatican, in the midst of people pensioned or employed by the Pope, we have a meeting, a Sunday-school, and a medical mission. The room is often too small to hold the people. Sig. Giordani, a faithful worker, preaches here when he is in Rome.

"PORTA TRIONFALE.

"Here, outside the gate of the city by which the victorious armies of Rome entered the city in triumph, there is now a mass of unfinished buildings where the criminals and the famishing welter in filth and crime. Here we have a *locale*, and every night one of our deacons expounds the Scriptures to as many as can crowd into the room. The Sunday-school is well attended, and we might increase it greatly had we the means."

REPORT OF GENERAL MISSION WORK.

"BIBLE WORK.

"We always give the first place in our efforts to the dissemination of the Scriptures. Evangelisation succeeds, and is appreciated in proportion as the Scriptures are read. The numbers of copies sold by the various societies are so small, and the success of the Bible-hunting and Bible-burning priests so great, that I have thought the little I could do would be done best in the direction of those regions unvisited by colporteurs and among those classes which seem closed to all other efforts.

"BIBLE PLACARD.

"I have an annual contract with a Roman bill-sticking society which secures to me the permanent use of 100 spaces of 3 by 4 feet. I have these occupied by beautifully coloured texts, which we can change every month. These, like lamps in the temple, shed their light on the crowds in the busiest parts of the city.

"THE POST.

"The post seems to be as important in modern Christian work as the Roman road was in the first century. During the past year we have sent out nearly 60,000 tracts, 16,000 gospels, and 1,000 testaments. Each small packet contained my address. Many therefore availed themselves of the opportunity of writing to me. From these letters I have received much encouragement, and have also learned what marvellous facility the post offers the missionary of sending comfort and salvation to the ends of the earth.

"TRACTS.

"Besides the regular distribution of tracts before the doors of our *locali*, where thousands of leaflets and invitations are given away every week, we have the northern part of Rome—the Campus Martius—divided into tract districts. These are visited regularly from week to week, the old tracts being exchanged for new ones."

THE WORK IN THE VIA URBANA.

Reporting on the work of the Via Urbana, and in the district, the Rev. Jas. Campbell Wall writes :—

"The story of another year reminds me of Christ's wonderful picture—the Parable of the Sower—a scene so familiar, that many might pass it without notice, yet full of teaching, and striking on account of its simplicity.

"The sowing of precious seed, and persevering effort to cover as wide an area as possible: the hopeful scattering where little might be looked for in return, and the apparent failure where beaten tracts and rocky soil yielded no entrance to the living germ: all are reflected in our experience."

Referring to the work in the

VIA DEGLI EQI,

Mr. Campbell Wall says :—

"Signor Petocchi, who has charge of this station, writes :—"The preaching of the Gospel in this, the lowest quarter of Rome, has excited in a special way the hatred and opposition of the priests. The curate of San Lorenzo, the basilica adjoining the cemetery, has spared no effort to destroy our work. His spies informed him of all who entered our hall. These were visited, and every means was resorted to in order that they should be prevented from returning. Calumnies, threats, promises, material aid, family relations or business connections were all turned to account, and with considerable results. Parents would rush into the hall and drag forth their children; husbands would roughly call out their wives or wives their husbands, often disturbing our services with foul language or creating a commotion at the doors. Groups of children, sent by the priest, would gather to shout "Viva Maria" in the street, accusing us of blaspheming Mary, and striving to prevent the preacher from being heard. Yet in the face of such opposition, through God's grace, several converts have been gathered in. Three have been baptized during this year, and five more are at present candidates for baptism."

WORK IN THE ROMAN PROVINCES.

The Rev. James Wall sends cheering accounts of evangelistic work carried on during the past year in the following towns, viz. :—Orvieto, Civita Vecchia, Orbitello, Assisi, Viterbo, Tivoli, San Benedetto, Santalona, and Faleria.

THE SOUTHERN DISTRICT.

The Rev. Robert Walker reports on the work in the Naples District to the following effect :—

"Last year I laid great stress on the fact that a number of young people in our church in Naples were full of the desire to help on the work, and on their assistance. I based very largely the hopes of success to which I gave expression in my report. It is with very great pleasure and gratitude that I first refer to them again this year. During 1894 it has been a source of great comfort to me to see a few of these young men make very decided progress in the Divine life, and grow in their attachment to the church and its associations. Their number is not great, but it is gradually increasing, and for many reasons it is well that the increase is gradual.

"During a good part of the year Mrs. Walker was unable to continue her Bible-class and prayer-meetings with the young women; but towards the end of the year we made preparations for resuming the class, and now it is larger and more promising than ever it was. We hope to see at least a dozen young women present every Sunday morning at it. Three members of this class were accepted for baptism the first week of this year (1895), and we hope that at least three more of the actual members will be brought in this year.

"The work of our colporteur, thanks to the continued generosity of our friend Miss Emery, has been continued during the whole year. Both in the harbour and in the city, and in the districts which he visits in the provinces of Naples, Salerno, and Avellino, he has gone about distributing tracts, and selling Bibles and other Christian books. To many he has told the story of the Gospel, who never heard it from anyone else."

AVELLINO.

"Signor Libonati's work has been, as usual, chiefly devoted to the soldiers and villages in the neighbourhood of Avellino.

"Among the soldiers he finds it easy to work with a large measure of success, and Signor Libonati manages to get and keep a hold on a good many of them."

other to the and benefited with diff. know was the

halt order in of better and some **CALITRI.**

his instruction personally directed by the

"By the blessing of God this station continues to enjoy a large measure of prosperity, in the midst of continued opposition from the priests. In one of his last letters Signor Barone said he felt thankful to the priests, for it seemed as if their opposition sent the people to his meetings. During the last year, one of the pleasing features of the work has been the readiness of the women to obey the command of Christ, and submit to baptism in His name. One by one the obstacles are being overcome, and the feeling of respect for Signor Barone and his work is widening and deepening among the people. Up to the present there have been 33 baptisms, i.e., in 1892 there were 13; in 1893, 6; and last year 14. There are now 19 inquirers, of whom we hope soon to see a good many take a decided stand for Christ."

PROVINCES IN THE ROMAN PROVINCES.

more shall have to **CONCLUSION.**

of the of my work gratified by the

One of the most Apostolic of modern missionaries wrote recently:—

"Converts are being gathered in, churches are multiplying, and the work of the Lord is prospering in the hands of His servants.

"Whilst full of courage and full of faith in the ultimate and complete triumph of the Gospel, many, however, feel there is something yet wanting.

“ True, we need more men and more money, but there is yet a higher want. More perfect methods of working? Yes, doubtless; but there is yet a need more pressing and vital still. In my inmost soul I feel that the one pressing need of to-day is a fuller baptism of the Divine power.

“ The great secret of the success of the Apostles lay not so much in what they did and said, as in the presence of Christ in them, and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing, Christ was everything. Christ was living, breathing, triumphing in their personal lives.

“ Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of SUPERNATURAL POWER. They spoke with the demonstration of the Spirit; when they came in contact with men, a mysterious energy went out of them, and under their vitalising touch dead souls started into life.

“ This is what pastors must be if Christendom is ever to become really Christlike, and this is what all God’s children must be made if God’s will is ever to be accomplished *in us and through us.*”

More than a hundred years ago a young missionary lay dying at thirty-eight years of age, one of the holiest men and one of the most remarkable missionaries ever given to the Christian Church. His dying counsel to his brother, whom he desired to succeed him, was “ to strive earnestly to obtain much of the grace of the Holy Ghost; for without this,” said he, “ whatever reason or oratory we may employ, we do but make use of stumps instead of hands.” Well might William Carey write of this man:—

“ Let us often look at David Brainerd in the back woods of America, pouring out his inmost soul before God for the perishing heathen, without whose salvation nothing could make him happy.”

Living in a small hut, just large enough to hold himself and his bed; surrounded by the people he loved so well and served so faithfully, his biographer tells us:—

“ The impressions wrought by his words were comparatively insignificant by the side of the marvellous power and influence of his Christ-like life and significant deeds. His very shadow seemed an inspiration, and his life a Gospel.”

Oh, Holy Ghost, come upon all Thy children in all Thy fulness, and teach us the secret of the irresistible might of their weakness; of doing great things for God, through the indwelling energy of Christ’s Divine Spirit!

THE CENTENARY FUND.

In the last Report the total amount of the Centenary Fund, including payments, promises, and interest on investment of contributions, was reported to be

£117,442 19s. 0d.

This being composed of donations paid ...	£109,197 18 5
Donations promised, but not then paid ...	5,677 6 6
Interest on funds invested	2,567 14 1
	£117,442 19 0

This total has been increased during the year just closed by a sum of **£1,275 0s. 1d.**, further interest on invested funds, making a grand total of **£118,717 19s. 1d.**

Of this total, a sum of **£2,126 12s. 8d.** is still outstanding, balance of contributions promised, but not yet paid.

The grand total of contributions paid and promised

amounts to	£114,875 4 11
And interest received on funds invested	3,842 14 2
	£118,717 19 1

It may be well here to recapitulate **the various objects contemplated by the original appeal** for a Thanksgiving Fund of **£100,000.**

First.—The extinction of any Debts incurred during the course of the appeal.

Second.—The creation of a working Capital Fund (say, of **£20,000**), to render unnecessary Loans from Bankers.

Third.—The establishment of a Fund for the outfit, passage, and probationary expenses of One Hundred additional Missionaries (say **£30,000**).

Fourth.—To create a Fund for the building of Chapels, Schools, and Mission Houses, in various parts of the mission-field (say **£10,000**).

Fifth.—To meet the cost of the building, equipment, transit, and reconstruction of a new Steamer for the Congo Mission.

Sixth.—The balance of the **£100,000**, after providing for above objects, to be devoted to the training of Native Pastors, Evangelists, and School Teachers, and the Translation of the Holy Scriptures.

It was anticipated that all the expenses connected with the collection of such a Fund could be met by the interest upon the investment of contributions, an anticipation fully realised, with a balance in favour of interest of **£928 10s. 11d.**

The actual payments on account of the objects contemplated by the original appeal have been as under :—

Debts on accounts for 1891-2 and 1892-3	£30,514 10 10
Working capital fund paid to Baptist Missionary Society	20,000 0 0
Additional missionaries' outfit and passage, £1,000 ; probationary cost (first year), £1000 ; "Zenana Mission for additional missionaries," £1,000 ...	3,000 0 0
Cost of Congo Steamer "Goodwill," building, transit and reconstruction... ..	6,094 13 4
Building "Gotch-Robinson College" Boarding and High School at Tsing Chu Fu, Shantung ...	2,750 10 0
Expenses of raising Fund, Centenary Volumes, &c., travelling and agency	2,914 3 3
	<hr/>
	£65,273 17 5
Leaving still in hand, on account of above-mentioned objects, as under	37,640 5 10
	<hr/>
	£102,914 3 3
Viz. :—Additional Missionaries' Fund... ..	£27,000 0 0
Buildings at various stations	7,249 9 8
Training and equipment of Native Agents, and for Scripture Translation	8,390 16 2
	<hr/>
	£37,640 5 10

Deducting this £102,914 3s. 3d. from the total amount of receipts, promises, and interest—viz., £118,717 19s. 1d.—there is a balance left of £15,803 15s. 10d., which up to date has not been specially appropriated.

In view of the present heavy debt of £22,860 5s. 6d. pressing upon the Society, in the judgment of the Committee it will be wise to devote this unappropriated balance of £15,803 15s. 10d. of Centenary Fund contributions and interest, towards the extinction of the present debt, thus reducing the amount due to the Treasurer to £7,056 9s. 8d.

FINANCES.

It will be remembered with regard to the debt of 1893-4 of £14,183 8s. 10d., that it was resolved at the last annual members' meeting, upon the recommendation of the outgoing Committee:—"To suspend any special appeal for its liquidation, and to concentrate the energies of the churches upon efforts to make the annual income equal to the expenditure."

With this object in view, early in the year, special plans were arranged

for a personal visitation of all the churches, upon the lines indicated in the last annual report, the entire country being divided into districts, and well-known brethren undertaking to carry through the visitation scheme.

It would be certainly premature to attempt to estimate at present the actual outcome of this work, as in many cases known to the officers the benefits will not be realised until the new year. It is, however, cheering and hopeful to find that the church contributions for the year just closed exhibit an increase over those of the previous year of **£2,419 3s. 10d.** **£1,140 15s. 9d.** has also been specially contributed in addition to avert debt, a considerable proportion of which has been given in response to the recent appeal.

The Total Receipts upon General Account amount to **£60,000 19s. 4d.**, an increase of **£3,219 5s. 2d.** on those of the previous years.

This increase would have been considerably larger but for a decrease in Colonial contributions of **£842 5s. 9d.**, consequent, no doubt, upon recent Australian financial difficulties, **£590 7s. 9d.** in gifts for special stations and funds, and **£260** on Translation Account. It is satisfactory to find that the Receipts for the Widows and Orphans' Fund have during the past year been sufficient to meet all the outgoings. **The Total Expenditure upon General Account** for the past year has amounted to **£68,753 16s.**, a decrease of **£1,868 17s. 7d.** on that of the previous year. The actual debt upon the year just closed is **£8,752 16s. 8d.** To this must be added the debt from the previous year, **£14,183 8s. 10d.** (less **£76** on Widows and Orphans' Account), making a total debt today, as shown by the balance-sheet, of **£22,860 5s. 6d.** Should this be reduced by the unappropriated balance of the Centenary Fund, it will stand at **£7,056 9s. 8d.** The Committee earnestly hope that before the close of the current month further considerable sum will be received in response to the recent appeal, and they recommend that then the balance of Debt, if any, be written off the Legacy Reserved Fund, so that the new year may commence with a clear balance-sheet.

They make this recommendation largely in view of the fact that they have recently received intimation that a certain sum will, through the generous kindness of the representatives of the late Sir Charles Wathen, of Bristol, be paid to the Treasurer of the Mission as a gift, in pursuance of the directions of the late Sir Charles, who, however, died without having given legal form to this liberal intention.

It is, however, most important that the Churches and friends of the Society should distinctly understand that **the**

present Expenditure of the Society is nearly £9,000 in excess of the regular Receipts, and that unless the ordinary income for the new year be increased by **£9,000, a further heavy Debt** will be created by March next, which the Committee will be unable to lessen by any help from reserve funds, all such assistance having been exhausted in clearing off the present deficiency.

Looking to the future, it is to be noted with thanksgiving that there are some indications of commercial and financial improvement, and the Committee confidently trust that reviving mercantile prosperity will issue in a considerable enlargement of permanent receipts. The **expenditure** of the Mission has undergone careful scrutiny, and reductions have been made; and with these and an enlarged income arising from new and augmented annual subscriptions, consequent upon the recent personal visitation of the churches, the Committee trust that an approximation to equilibrium between receipts and expenditure may be secured.

Already there are encouraging signs of quickened missionary zeal, and of a deeper appreciation of individual responsibility in the sublime enterprise of giving the Gospel of the Grace of God to the world.

What we really need as individual Christians is well expressed in almost the last words of the late Dr. A. J. Gordon, of Boston :

“Let us never forget that our chief business as disciples of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore :

“Ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person :

“Inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth invested in superfluous luxuries or boarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

“But remember that **consecrated giving** will be impossible unless there be first **a consecrated giver**. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that He may work in you that consecration of heart and life on which so much depends.”

[THE MISSIONARY HERALD,
JUNE 1, 1895.



VIEW OF ONE OF THE BOLOBO VILLAGES, UPPER CONGO RIVER.—(From a Photograph.)

[JUNE 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR ANNUAL MEETINGS.



WE feel we have reason to be thankful for the spirit of missionary fervour which pervaded our recent anniversary. The meetings throughout were characterised by an earnest and hopeful tone, and on all hands the opinion was warmly expressed that our new missionary year had made a good beginning.

We are glad of this opportunity to express our great indebtedness to those who took part in the public proceedings, especially to those connected with denominations other than our own: to the Rev. James Stalker, M.A., D.D., of Glasgow, who preached the Annual Sermon; to the Rev. Joseph Parker, D.D., of the City Temple, the preacher of the Annual Sermon to Young Men and Young Women; to the Right Hon. the Lord Overton, and to the Rev. Dr. Berry, of Wolverhampton, the former for presiding, and the latter for speaking at the Annual Meeting; also to the Rev. W. W. Houldsworth, of Mysore, who spoke at the Young Men's Missionary Association Meeting, to all we tender our respectful and fraternal thanks.

Our very hearty thanks are also due to our own friends for their invaluable help: to the Revs. Dr. Landels, Charles Joseph, Dr. Glover, Dr. Angus, Dr. Gethin Davies, C. W. Skemp, and James Stuart; Messrs. Joseph Russell, J. J. Colman, M.P., George Kemp, and Howard Bowser; not forgetting our Treasurer, who presided at the Missionary Breakfast Conference; Miss Gurney, for her address at the Zenana Breakfast; and our several missionary brethren.

Whilst unable to find space in these pages for all the sermons and speeches delivered during the course of the Anniversary (these, however, have been already duly reported), we are pleased to be in a position to place on record the address given by Dr. Landels at the Introductory Prayer

Meeting ; but regret that, owing to pressure through contribution acknowledgments, the paper read by Rev. C. W. Skemp at the Breakfast Conference must be deferred until our next issue.

It is with peculiar pleasure we report the enthusiasm with which the following resolution of brotherly sympathy, moved by Dr. Glover, and seconded by Mr. Edward Rawlings, with the London Missionary Society, on the occasion of its Centenary Celebration, was received at the annual meeting in Exeter Hall. It reads as under :—

“ That the Committee and supporters of the Baptist Missionary Society, in annual meeting assembled, desire to convey to the Directors and officers of the London Missionary Society their hearty and sincere congratulations on the occasion of their Centenary Celebration. They thank God for the marvellous blessing that has attended the labours of their missionaries during the past hundred years in so many different parts of the world, and they earnestly pray that the new century of missionary achievement may be marked by even still larger blessing and richer success, and that the recent ‘ Forward Movement ’ may secure such blessing as shall inspire other kindred societies to nobler effort and completer consecration in taking the Gospel of the Grace of God to the regions beyond.”

ADDRESS BY THE REV. W. LANDELS, D.D.,

at the Introductory Prayer Meeting held in the Mission House, April 18th, 1895 :—

We have come together this morning as usual, at the commencement of our spring meetings, to offer united prayer on behalf of our Society. Never, perhaps, in any previous year, have we assembled with a feeling of need more deep and widespread than that which now exists. Happily it has been laid upon the hearts of many to pray for the means of extending the Society’s operations, and not for that alone, because it is possible that by attempting too much we may weaken and injure all ; but for increased efficiency as well. The mere existence of the feeling is an earnest of good to come. That discontent with things as they are—that Divine discontent, shall we say ? Certainly, we may say, that Divinely-inspired discontent—is an indication that God desires us to have more than we have, and purposes to give us more. And if we only yield to the Divine impulse—if we rise into harmony with the Divine purpose—if we become receptive in spirit, we may confidently anticipate that God’s purpose will be fulfilled in our experience.

Much blessing may be looked for as the result of united prayer. “ If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father who is in heaven.” It was when the disciples “ all continued with one accord in prayer and supplication ” that they received the Pentecostal Baptism. And if our prayers are characterised by the same unanimity—if we all come to the throne of grace animated by the same conviction, breathing the same desire, exercising the same faith in the Divine promise, and seeking earnestly the same blessings, the Divine faithfulness and resources justify us in confidently expecting an abundant answer.

Most important it is that we should be agreed as to the object we have to

seek. We should be careful not to approach God with the feeling that our prayers are needed to induce Him to take a greater interest in this work. We do not conceive of Him aright; nor do we understand the plainest teaching of Scripture, if we are not assured that His interest in it is infinitely greater than ours. He works for it with a constancy and an earnestness of desire of which ours are but the faintest reflection. The sacrifice He has made for it cost Him infinitely more than the cost to us of any sacrifice we have made or can make—more than we can conceive of. The giving up of His own Son to suffering and death, the sending of the Comforter to strive with rebellious men, the tenderness with which He beseeches sinners to be reconciled to Himself, His readiness to welcome the penitent, His joy over their return—these show how much His heart is set on it; and it is not for us to insult Him by supposing that He will either withdraw from or withhold the means we require for carrying on a work in which He takes so deep an interest. If we can be sure of anything we ought to be sure of this: that if we are instruments He *can* employ, He will neither leave us without the means of working, nor without the blessing on which success depends. Our prayers, then, must not contemplate a change in God, but in man. The reason given by the Committee recently for special prayer was the "serious crisis now existing in the Society's financial affairs"; and this, of course, means that we are to seek an increase in its income. And that, I presume—although the subject is not a very attractive one to many—may fitly, if it does not absolutely, determine the lines of my address.

While we aim at this object, it is desirable for us to form some definite conception of how it is to be obtained, and not pray blindly, as if to pray were enough. Is the prayer meant to touch ourselves? Is it intended that those who unite in offering the prayer should have their property increased, or their liberality in giving? If the latter, the prayer if *sincerely* offered, will not fail to be answered. If the former, what answer may be expected? Did not Mr. Carey speak truly at Newcastle when he said, "You have already more money than you properly use. You have it in your houses, on your walls, in your purses or your banks. You are not doing what you might with the resources you have"? It may be that were we richer than we are, we might be able to give with greater ease. But ease in this matter is not the only or the main thing to be sought. I question if there be not more harm than good in the plans which are devised to make it *easier* for us to give. They are at variance with the true spirit of giving. The Lord when He summons us to service does not appeal to our love of ease, nor tell us that He will make it easy for us to help forward His cause. He does not value very highly the services which cost us nothing. He intimates plainly that self-denial and self-sacrifice may be necessary to acceptable service. We hear a week's self-denial recommended, and are told how much it will yield or has yielded. And even that may be better than nothing. But the words, if they be not meaningless, are not very creditable to us. A *week's self-denial*—there are fifty-two weeks in the year, and we intend denying ourselves on one of them—what a stretch of virtue that is! And we don't intend to do it every year, but only now and again, as emergencies may arise. Were we to do it always, the income of the Society would be augmented to an extent we have never imagined. If one week yields £12,000, fifty-two weeks would yield more than £600,000. Any schoolboy can

make that calculation. It is said that that is not a fair way of putting the thing: that what is intended is a week's *special* self-denial, in addition to that which is habitually and constantly practised. I should like, with your permission, carefully to examine this plea. Respectfully I would ask, Where is the evidence of such practice? After a pretty lengthened and extended observation I have never, except in rare instances, seen any particular signs of it in connection with our mission funds. By some of the poorer contributors self-denial is exercised to an extent which awakens our admiration for them, and makes us feel ashamed of ourselves. Some of our wealthy members also give princely contributions. But among what are called the well-to-do, how little thereof is anything which deserves the name of self-denial! Where shall we find those who have made any reduction in their accustomed style of living in order that they may have to give to this object? How few, in arranging their expenditure, have any regard to it? Some do not keep racehorses like worldly men of equal means, nor steam pleasure yachts for their own use. Some do not spend enormous sums on rare and costly exotics, as flower fanciers do. Some do not stock their cellars with expensive wines for their own consumption or the entertainment of their friends. But they may possibly avoid these things more from stinginess than self-denial, for there are men who take more pleasure in the mere possession of money than anything money can purchase. And hence the greatest savers are not always the most liberal givers, and the money saved by abstinence from these extravagances does not find its way to any great extent into the missionary exchequer. And if we look beyond these extravagances, in which but few worldlings indulge, not much difference is discernible. The houses, furniture, gardens, lawns, and greenhouses, their daily fare, the dress and jewellery of church members, are very much like those of worldly men of similar means and station.

Do we blame them for this? Far from it. We are not pleading for asceticism; we are not even at present pleading for abstemiousness. We do not deny that Christian men may thankfully use the good things with which God provides them. It is not a sin for anyone to live in comfort. We could wish to have comfort more liberally diffused among many of the supporters of the Mission, and among all its agents, whose lot, at best, is trying enough, without our withholding from them any comforts we can supply. We only seek to show the absurdity of our pretensions to self-denial. As a rule, it is not a question of self-denial with us yet. It may become so, *will* become so, when the claims become more extensive and pressing. Should labourers be called for, and labourers be forthcoming in much larger numbers, the churches will have to exercise self-denial to an extent they have never dreamt of, or forfeit all right to the Christian name. For this work cannot be left undone, if, by the severest self-denial, we are able to carry it on. But we have not yet reached that point. The question with many as regards present demands is not so much one of self-denial as of whether, after the proper maintenance of ourselves and families, surplus money shall be devoted in fair proportion to this work, or spent in vying with worldlings in their style of living, or hoarded up with the ambition of dying rich, even at the risk of riches proving injurious to those who inherit them. And even when there is not such affluence, it is not always a question of self-denial so much as of thoughtful consideration of the

Mission's claims in the arrangement of our expenditure. There is a large increase of mission funds possible by the practice of a little judicious economy before we come near self-denial. The income might be doubled before self-denial has even begun.

I was much struck on reading the other day, in the *Missionary Review*, a statement by the late Dr. Gordon, of Boston—a warm friend of missions, as most of you know. Fourteen million dollars (nearly three million pounds sterling) were given last year for the cause of foreign missions. The Christians of America gave nearly one-half of this sum. But, according to Dr. Strong's calculations, "based on the census of 1890," they gave it out of wealth amounting to thirteen *billions* of dollars now in the hands of the Christians of the United States. You cannot, of course, at once grasp the proportion of giving to means which these figures present. But Dr. Strong has done it for us. It is not *ten* per cent., as you can see, nor is it even *one* per cent., but *one thirty-second part of one per cent.* of their means given to foreign missions! I cannot compare Britain with America, not having the data on which to base my calculations. But if there be but a distant approach to theirs in the smallness of our gifts in proportion to our means of giving, the fact is sad enough. It is possible that they are much richer than we are, and that missionary contributions are drawn from a larger surface. But if on these grounds we take our proportion as being a third higher than theirs, then we have *one-twentieth part of one per cent. of British wealth* given for the spread of the Gospel among the heathen. Of course, this calculation does not apply to the supporters of our Society. Their proportion is much larger than that. Neither should we expect to draw on the resources of those who, though nominal Christians, are mere worldlings, for the support of our work; and certainly those who give liberally are not to be blamed for those who do not. But it is right that we should have a clear apprehension of facts before we estimate what might or might *not* be done. Because our prayers do not touch ourselves only, but are meant to have reference to others as well.

Those who manage the affairs of the Society, in recommending special prayer, hope that it may result in a large increase in the number and amount of the contributions they receive. There is ample room for this prayer being answered; and considering the Divine interest in this work, and the infinitude of the Divine resources, we may confidently hope that it will be answered, *provided we are proving ourselves good stewards of that which has been entrusted to us.* Are we doing so? With the utmost diffidence I venture to ask, Does not the present state of our finances suggest the inquiry, Are we making the best use of what we have, when, instead of employing it in promoting present efficiency, we keep it in hand for future contingencies—to wit, such an increase in the annual income as will justify us in sending out 100 additional missionaries, and that when we require an increase of some thousands a year to maintain those we have? Is not the holding back the greatest hindrance to the increase we desire? Does it not expose us to the Divine rebuke, "Where is your faith? Why not use what you have, and trust to Me for more?" And does it not exert a depressing influence on the liberality of the churches? May it not lead—has it not already led—friends of the Mission to say, "We decline to give more while you have so much in hand"? I do not venture to answer these

questions, but I do plead for their being earnestly and prayerfully considered. My conviction is that there is money enough in the churches, and that in many of the Lord's people the spirit of giving is being roused, and if we prove ourselves worthy we shall share the fruits of their liberality. The money will go where it is seen to be most usefully employed, and where there is most of the spirit of faith and consecration.

One thing much to be desired and prayed for, as a remedy for the present state of things, is a stronger faith both in the supporters and the non-supporters of the Mission. The great truths on which missions are based are professedly held by us all. But can we really say that they are clearly apprehended and firmly grasped? If they were, would they not move us much more mightily than they do? Consider what they are. We believe that myriads of men are perishing for lack of knowledge, living and dying in ignorance of the God who made them, forming such conceptions of His character as are dishonouring to Him and ruinous to themselves. We believe that the Gospel of Christ is the only remedy for their ruined and wretched condition—the only means by which they can be brought into a right relation to God, to think of Him, and feel and act towards Him as they ought and must, if they are not to be for ever damned—the only means, therefore, by which they can be saved from their sin and suffering. We believe that Christ who claims us as His own purchased possession—purchased by His own blood, and whose we profess to be—who died for them as He died for us, commands us to go into all the world and preach the Gospel to every creature, and to make disciples of all nations; we believe that He is with us in this great work, and has promised to be with us always even unto the end of the world; that His cause, therefore, is destined to triumph over all opposition, until all heaven shall rejoice over a ransomed and regenerated world.

We believe these things, or we profess to believe them. Were our belief a living reality could we possibly rest content with what we are now doing? More, no doubt, is done now than has ever been done before; the interest in missions is more widespread than it has ever been, and in some instances it is not less deep and powerful; and we have reasons to be thankful for that. But still the work is done by comparatively few, and few among the few are not doing all they might and would, did a stronger faith prevail. We are not required to pass sentence on the future of the heathen. That is not within our province. But, while we leave that to God, we must not forget the nameless abominations which, according to the testimony of eye-witnesses, are still practised by them; how Paul's picture of them in his letter to the Romans is as true to life as it ever was; how true it is still that "where no vision is the people perish"; how there is no possibility of their being saved but by the Gospel of Christ. "Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." There is something very gratifying to some—something which is really commendable in the charity which is now becoming fashionable—the disposition to look favourably on all systems of religion, and the desire to discover what is good in them. Even the so-called Parliament of Religions—a gigantic and disastrous mistake in a missionary point of view—may have originated in worthy, though unenlightened, motives. But we need to be on our guard, lest

our charity should lapse into latitudinarianism, and make us forget the essentially ruined condition of the heathen, and the exclusiveness of the Gospel remedy. To countenance the assumption that Jesus Christ is only one teacher among many—that as the means of the world's salvation Calvary might have been dispensed with—is the surest way of drying up our resources. We do not deny that the truth in human systems may have come from Him who is the Light of the world, as our artificial lights, rush-light, candle-light, oil-light, gas-light, electric-light are to be traced primarily to the sun! But as the artificial cannot be placed in competition with, but must disappear before the sun himself, so there is no comparison between the truth as it is in Jesus and the fragments of truth in human systems, which must all be merged in the rays of the Sun of Righteousness. To reject Christ is to prefer the darkness to the light, and springs from the determined love and practice of evil, which is the world's condemnation. This with all our charity we must strenuously maintain if we are not to fail in our mission. We shall never take the enemy's fortress, if on his proposal we lower our flag and proclaim a truce when we come into contact with it. Our commission requires of everyone acceptance of Christ—submission to Christ on pain of eternal damnation. There is no salvation in any other: "I am the way, the truth, and the life; no man cometh unto the Father but by Me." By these great realities we must hold fast, or we destroy the sinews of our enterprise by producing in our people the impression that it matters little whether they give liberally or not. We speak of William Carey in our assemblies, and it is well for us to do so; but can it be supposed that he would ever have originated the Baptist Missionary Society had there been any feebleness or faltering in his convictions either as to the deplorable state of the heathen world or the exclusiveness of the Gospel as the panacea for its wickedness and woe? Look at him on his cobbler's stool, with the map of the world hung up before him, coloured according to the religion of its inhabitants, saying, as he looks on its different parts, "That is Protestant, that is Catholic, that is Mohammedan"; going over them all till he comes to the great black mass of heathenism, and exclaiming, as he bursts into tears, "That is pagan! that is pagan!" Ah! we need a conviction firm as his, a strong faith in the eternal verities to awaken in us deep feeling, if we are to carry on the work which he commenced amidst such difficulties and discouragements. A like faith would lead to a like consecration, not in one here and another there, but among the members of the churches generally. Even the advance they have made in theological beliefs since Carey's days would greatly foster it, and sweep away the obstacles to it which existed in his time. Were ours the narrow creed which was then commonly held, and which his great coadjutor Fuller did so much to destroy; did we set limits to the Divine benevolence, or to the extent and efficacy of Christ's atoning work; did we believe that God had no friendly feeling towards the great mass of His offspring, and had made no provision for them in His redemptive scheme; then, letting our conduct correspond with our creed, we might be content to leave a lost world to its doom. But believing, as we do, in the boundlessness of the Divine love, in the infinite value of the Saviour's work, in a pardon for all purchased and proclaimed, in the attractive power of the Cross of Christ to draw men Godward, destroying in them the love of sin, and awakening in them the love

of righteousness, it will be to our eternal shame if, through our remissness, our fellow-men are left to die without having heard the message of mercy.

Along with stronger faith we need what will naturally result from it—a closer fellowship with our Lord, a more perfect sympathy, a greater oneness of feeling in all things, especially in His desire for the salvation of the lost. Given this, and exhortations to missionary zeal and activity, annual meetings, exciting reports would not be needed to revive our flagging interest, because being so much one with Christ, His work would be our work, His desire our desire; and in everything we did we should have His great end in view. Our hearts would go out after it continually as His heart does, and every step in advance in this work would be a joy to us even as it is to Him. Nothing less than this is meant by Christ dwelling in us and living in us, as in Paul when he said: "I live, yet not I, but Christ liveth in me." The love of Christ which constrains us is not simply His love contemplated by us as a motive and exerting on us an influence, but His love burning and beating in our own souls, flowing out and determining all we say and do. And His love *in us* is of the same nature, as it is *in Him*. It embraces the same objects, seeks the same ends, feels and acts and speaks in the same manner. It moves in us as a mighty mastering power. It will not pass by or neglect any to whom the Lord wills that the Gospel should be preached. It will not refuse or grudge either labour or sacrifice in order to save men, for whose salvation the Lord came, and lived, and laboured, and suffered, and died. I lately met with a striking illustration of how a man who is in sympathy with Christ will have his views of duty expanded when he brings the matter before the Lord, and seeks to learn His will. A gentleman, somewhere in the North, if I remember rightly, was corresponding with Mr. Hudson about having a meeting in his town in connection with the C.I.M. Mr. Taylor agreed, but stipulated that there should be no collection. The gentleman did not like this, but Mr. Taylor persisted. The meeting was held. Next morning the gentleman wrote to Mr. Taylor that he now saw he was right in not having a collection. "Had there been a collection, I would have been content with giving £5. Now I have prayed over the matter, and feel constrained to send you a cheque for £500." Similar things, I have no doubt, may have happened in connection with our own Society. But whether in connection with one society or another, they show what will spring from fellowship with Christ in the service and sacrifice of love.

In conclusion, it comes to this, that what we need, and should specially pray for, is improvement in our own spiritual condition. The stronger our faith, the deeper our spiritual life, the more Christ-like in spirit we are, the wider will be our sphere of operations, and the more vigorously and efficiently will our work be done. This is the remedy for all our complaints about cramped efforts and empty exchequer. Anything else will furnish only a temporary stimulus, which will soon exhaust itself and leave us in a worse plight than we are now. I do not undervalue organisation. It may be helpful even where zeal is greatest, and for want of it not a little is lost. The visitation of the churches in order to its promotion, from which so much has been expected, and the calling attention to the wants and claims of the Mission, may prove helpful, even though spiritual life may remain at its present level, although that will not yield all we expect. Even then the result will not equal expectations. But with an intenser realisa-

tion of the truths we hold a closer union with Christ; no artificial stimulus will be needed; nothing but guidance as to the direction our zeal should take. And if sometimes it be not directed as prudence might dictate; if sometimes it overflows its banks, or runs in such channels as lead onlookers to say, "Whence all this waste? What folly to indulge in such extravagance!" our sufficient vindication will be, "For whether we be beside ourselves it is to God: or whether we be sober it is for your cause. For the love of Christ constraineth us."

DEATH OF MRS. BUCKLEY, CUTTACK.



HE many friends of the Orissa Mission will be grieved to hear of the death of our dear and honoured sister, Mrs. Buckley. This sad event occurred on Monday morning, April 15th, and was startlingly sudden. She had been feeble and ailing during the greater part of the cold season, but the hot weather seemed to suit her better, and she had become increasingly cheerful and active; and this improvement continued to the day of her death. She had slept well during the previous night, and proceeded in the early morning to the discharge of her usual duties, both in connection with the household and the orphan girls, and had entered into a few minutes' lively conversation with Miss Leigh in the verandah. But as Miss Leigh left her to go into the school, Mrs. Buckley turned to go into her own room, laid herself down upon her couch, as she was accustomed to do when she felt an attack of palpitation coming on, and must have passed away almost instantly. When I arrived a few minutes later there could be no doubt as to the nature of the change that had taken place. So far as can be judged her death was perfectly painless. There was not the slightest trace of struggle or suffering, and the expression on the countenance was one of perfect repose. She had from time to time, especially of late, expressed herself as "in a strait betwixt two, having a desire to depart," and her happy spirit has now experienced its great release, and she has gone to be with her Lord. Her death is the severance of one of the few remaining links which united us with the early days of the Mission; the days of Sutton and Lacey, of Stubbins and Wilkinson; and she also leaves behind her a personal record of a very special kind.

Mrs. Buckley was a daughter of the late Rev. John Derry, a well-known and highly esteemed pastor of the old historical Baptist Church at Barton-in-the-Beans. She originally arrived in India as Miss Sarah Derry, on December 19th, 1841, and proceeded in due course to her location at Berhampore, in Ganjam. Here she applied herself with characteristic energy to the acquisition of the language, and to various departments of missionary usefulness. On October 9th, 1844, she was married to Dr. Buckley, and the first three years of their united missionary life were spent at Berampore. The agency for the suppression of the Mariah rite, *i.e.*, human sacrifice, as practised in the neighbouring Khond Hills, was then in active operation, and our sister found highly congenial employment in caring for the many children who were rescued by the agency from this cruel and horrible death, and placed in the Missionary

Asylum. Several of the officers of the agency were decidedly Christian men, and our friends were brought into frequent contact with them, and it was a joy to our sister to the end of her life to relate her reminiscences of those early days, and especially of Captains McVicar and Fry.

In 1847 she removed with her husband to Cuttack, and with the exception of two furloughs spent in England, has since that time resided here.

In 1865 and 1866 the great Orissa famine occurred, desolating the land, and entailing the loss, it is supposed, of fully a million human lives. Our friends were then in the prime of their power and usefulness, and the work our sister had done at Berhampore in connection with the rescued *Marlahs* was now to be repeated on a much larger scale, in the case of the hundreds of girls rendered orphans by the famine, and placed in her and Dr. Buckley's care. This was undoubtedly the great work of her life, and she gave herself to it with the enthusiastic devotion of an entirely unselfish nature. In sickness and in health, while they remained in the orphanage, and when they had left for homes of their own, these orphan girls were henceforth her absorbing care, and the last hours of her life were spent in ministering to them.

Our sister was at all times the friend of the poor, and was equally happy in her hospitalities to the friends she received as guests in her house. She was a true "mother in Israel," and was a "succourer of many."

Dr. Buckley died October 4th, 1886. Our sister had been to him an exemplary and devoted wife, and their married life had been eminently happy. It was also largely due to the loving care she lavished upon him that our brother had been able to discharge the duties of the responsible offices he held with such advantage to the Mission. After his death, and true to the instincts of her earlier days, she changed her style of living, and devoted herself almost exclusively to the interests of those included in her own special circle, living with and for them; and these responded warmly to her self-denying care, and were a special comfort to her in her last days.

The funeral took place on Tuesday morning, April 16th, in the Native Christian Cemetery, where, with deeply chastened feelings, we laid our sister by the side of her husband, sorrowing most of all that we shall see her dear face no more. A large concourse of people, both European and Natives, attended to pay the last offices of respect to her remains.

Cuttack, Orissa, India,
April 20th, 1895.

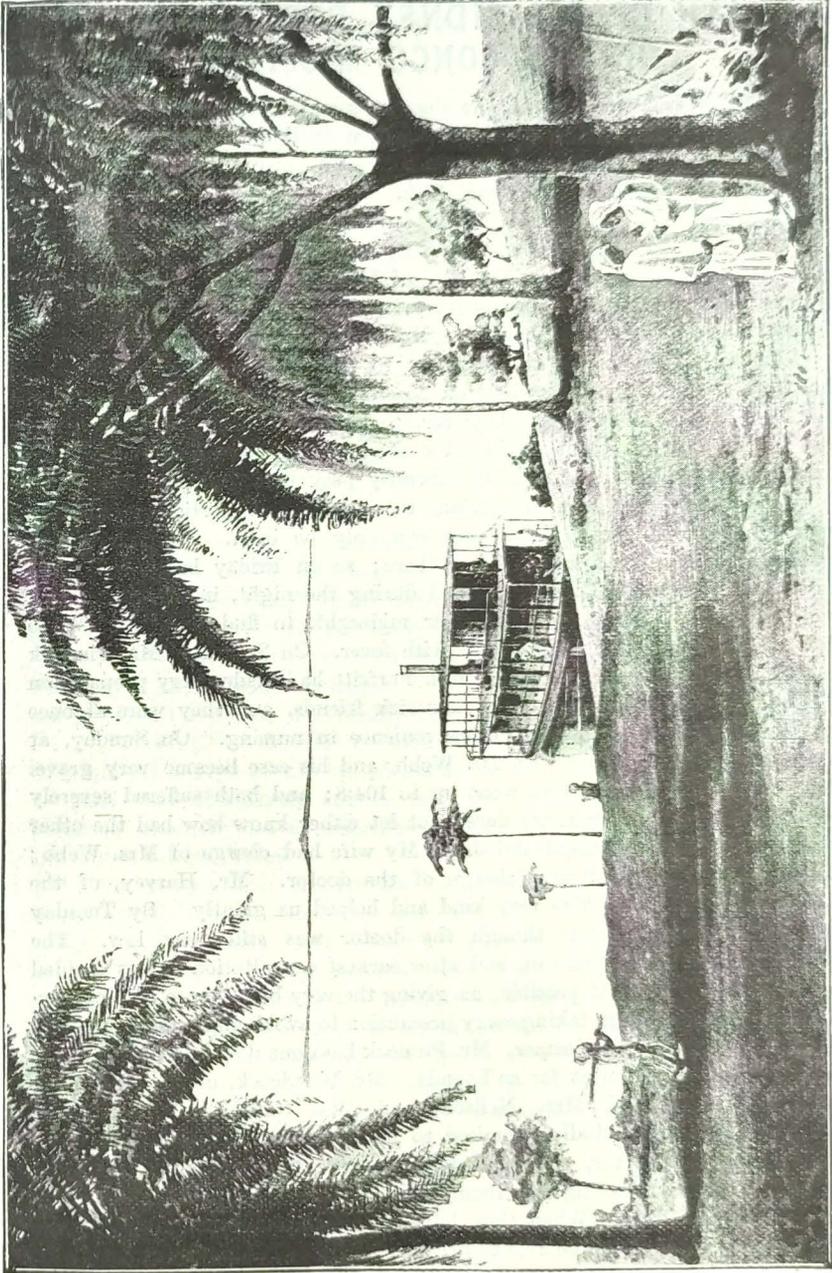
THOS. BAILEY.

CONGO PICTURES.

(See *Frontispiece*.)



THE engravings of the Mission steamer, *Goodwill*, at the Mission Yard, Bolobo, on the Upper Congo River, and the view of one of the Bolobo villages, are from photographs sent to the Birmingham Young Men's Baptist Missionary Society by the Rev. George Grenfell, and are inserted in the *Juvenile Missionary Herald* by the kindness of the Hon. Secretary of that active and important organisation, Mr. J. S. Husband.



MISSION STEAMER "GOODWILL," AT THE MISSION YARD, BOLOBO, UPPER CONGO RIVER.—(From a Photograph.)

DEATH OF DR. SIDNEY ROBERTS WEBB, OF THE CONGO MISSION.



WITH feelings of the deepest sorrow we report the death of Dr. Sidney Webb, of Wathen Station, Lower Congo River, which sad event took place on board the s.s. *Boma*, on Good Friday, April 12th.

Dr. and Mrs. Webb were on the eve of taking furlough to England, and, as will be gathered from the following letter from the Rev. Lawson Forfeitt, of Underhill Station, were attacked by fever on their journey down country to the coast.

Under date of Underhill, April 12th, Mr. Forfeitt wrote to Mr. Baynes:—

“You will, I know, be deeply sorry to hear that we have just passed through a time of great anxiety on account of the serious illness of Dr. and Mrs. Webb. I am glad, however, to be able to tell you that it was just possible to get them on board a steamer on Wednesday, which was going straight out to sea, and we earnestly pray that they may be spared to reach home. You will be anxious to receive some particulars; but as the mail is almost due to leave they can only be brief. We heard from Nkenge that Dr. Webb was in fever there; so on Friday last, at 3 p.m., Mr. Pinnock hurried off. He travelled during the night, in a tropical rain, and arrived at Nkenge an hour after midnight, to find that Mrs. Webb also had been compelled to go to bed with fever. On Saturday, Mr. Pinnock brought them to Mata’i by train. Mrs. Forfeitt had made every preparation at Underhill for the reception of our sick friends, and they were at once put to bed, in separate rooms for convenience in nursing. On Sunday, at midday, hæmaturia set in with Dr. Webb, and his case became very grave. Mrs. Webb’s temperature also went up to 104·8; and both suffered severely from vomiting. Of course, we dared not let either know how bad the other was. We nursed them night and day. My wife had charge of Mrs. Webb; and Mr. Pinnock and I took charge of the doctor. Mr. Harvey, of the A.B.M.U., Matadi, was also very kind and helped us greatly. By Tuesday both patients were better, though the doctor was still very low. The English steamer *Boma* came in, and after earnest consultation it was decided to get them off by it if possible, as giving the very best chance of recovery. On Wednesday morning, taking every precaution to avoid chill, we got Dr. and Mrs. Webb on board the steamer. Mr. Pinnock has gone down river with them, and perhaps may go on as far as Loanda. Mr. Woodcock, of the New York Alliance Mission, and Mrs. Neilson, and Miss Gardner, A.B.M.U., are passengers, and they kindly promised to help our friends as far as possible. The captain, the doctor, and the stewards are also very kind and most attentive. Without having seen them, you cannot realise how ill both Dr. and Mrs. Webb have been. When they left here Mrs. Webb was going on well, and would probably soon be able to help her husband, but we cannot help still being intensely anxious about Dr. Webb.”

We hope, in the *HERALD* for July, to give a short sketch of the life and labours of Dr. Webb, and, by the kindness of his father and mother (Mr

and Mrs. Conrad E. Webb, of Wildwood Lodge, North End, Hampstead), to print extracts from a private letter written to them by Mrs. Sidney Webb, the widow, on board the *Boma*, giving a most touching and beautiful account of the last days of Dr. Webb.

The following letter was received from the Rev. Philip Davies, B.A., only the day before his return to the Congo, on May 6th :—

“MY DEAR MR. BAYNES,—In view of the great loss that we all sustained in the death of Dr. Sidney Webb, it is a great consolation to be able to speak of his character and work in the highest terms. Although he had been little more than two years on the mission-field, he had already largely redeemed the promise he had given of becoming a most devoted and useful missionary. I was alone with Dr. and Mrs. Webb for a twelvemonth at Wathen Station, Ngombe, and over the brightness of that year’s intercourse there was not thrown the shadow of a single cloud of disagreement.

“He naturally took over at once on arrival the medical work, which took up the morning at least, and on Mr. Cameron’s departure for England, after Mrs. Cameron’s death, he took over the school, which disposed of the afternoon, and yet in spite of scarcely ever having an hour in which to study the language, he made such good progress in it that in six months or little more he began to take a class in the Sunday-school, and in little more than a year after his arrival he began to take his turn in our daily services.

“He loved the work, and was beloved by the people; love and devotion, more indispensable qualifications than abilities and attainments, he largely possessed, and his place will not easily be filled.

“I have received a letter from him since we heard of his death, dated February 28th, in which he says: ‘. . . This month, Antinani and Mabika were baptized; as you will readily believe, an occasion of intense joy to me. . . .’ Knowing the interest he took in these boys of his I rejoice that he had this joy before he was called home.

“May God abundantly console and bind up the hearts of those he has stricken; especially let us remember in our prayers his own home circle, and above all his widow.

“Allow me, my dear Mr. Baynes, to say in conclusion how unequal I am to saying all I feel.—Yours very sincerely,

“PHILIP DAVIES.”

We desire specially and tenderly to commend the bereaved widow and grief-stricken family to the earnest prayers and sympathies of our readers. We trust that before these pages can be circulated Mrs. Sidney Webb may have reached home in safety, as the s.s. *Boma* is timed to reach Liverpool on Sunday or Monday, the 26th or 27th of May.

A telegram from Las Palmas reports that the health of Mrs. Sidney Webb has improved, and that she is slowly recovering strength, and for these tidings we are devoutly thankful.

AN APPEAL FROM THE CONGO.



THE Rev. H. Ross Phillips, under date of San Salvador February 27th, reporting the arrival of Mrs. H. C. Graham and himself at San Salvador, makes the following earnest appeal:—

“MY DEAR MR. BAYNES,—It is with great pleasure I write to you from the above address; I am so glad to be back again at this place, to take up my work. We experienced on the voyage the full force of ‘Hope deferred maketh the heart sick’; for after the delay at Antwerp, and in the Bay, we were further delayed picking up Kroo boys on the coast, and then having to call at Loango to discharge a steam-launch and surf-boats. We were delayed, too, after reaching Banana, for on our way up the river to Boma we got stuck fast on a sandbank, and this further delay just prevented us meeting Mr. and Mrs. Lewis at Underhill; for as we were steaming up to the pier at Matadi, we saw the *Bengualia* sheering off from the pier with Mr. and Mrs. Lewis on board.

“We were, however, fortunate at Underhill to have carriers waiting for us; we arrived there Friday evening, and were able to get preparations for the journey made on Saturday so as to leave on Monday; and after a very comfortable journey we arrived here on Saturday, the 16th inst., having been exactly five weeks and five days in travelling from London to San Salvador. The only mishap on the journey was one of the carriers dropped Mrs. Graham in crossing a stream, but fortunately we were close to the town where we intended sleeping for the night, and so she soon got a change, and was none the worse for the accidental immersion.

“We received a very hearty welcome here. The people came a long way on the road to meet us, and Saturday evening they crowded the station and expressed very heartily how glad they were to see us. For several days I had people coming in to see me from other towns, bringing messages of welcome from those whom I had visited when out on itineration in former years; and it was a source of pleasure to many of them when they saw I remembered them, and the towns where they came from.

“The decided increase in membership, the ever-deepening interest in the Gospel in the outlying towns, and the earnest appreciation of the New Testament in their own language, to say nothing of the wider-spread efforts of the native church—all these convince me that there is every reason to thank God and take courage.

“One cannot help feeling, in looking round this district, that, more and more as the years pass, there is an enlarged meaning in the words, ‘The fields are white already unto the harvest’; and my confidence and expectation is to see increasingly the native labourers thrust into this great harvest-field. If friends at home could see the question and position as we see it here on the field, there would be no more pessimistic views of the work, but with holy

boldness and consecration the greatness of the need would be realised, and more adequate efforts would be put forth to carry on the work.

“ I cannot forget your parting words to me at the Mission House: ‘ Give my love to the brethren, and tell them that the expenses must be watched very carefully, and rigid economy practised.’ May I speak through you to the churches at home, and ask, Is not this an inspiring farewell in view of the needs of Africa? And yet I could not but feel the wisdom of your words under present circumstances, and also feel the fact that it was only under the stern pressure of circumstances you sent me away with such a message. And then I come out here and find that death is very busy, and hundreds and thousands are dying without having heard of Jesus, and their blood lies at our door; and while we are lax in obeying our Lord’s command, the servants of Satan here are only too earnest in seeking the destruction of these people. Fetishism and witchcraft springing up indigenous to the soil, and gin and rum coming as imported products—all working, and working powerfully, to darken the hearts and minds of the people. One of the boys, passing by the house, was singing very emphatically after the service yesterday evening, ‘ Kieleka wete winji ’ (‘ Truly great joy ’), and Mrs. Graham happened to hear the remark, and asked the boy what he meant; his reply was that it was cause for great joy that they could read God’s Word in their own language. And this is what we believe, or at any rate profess to believe, that the Gospel is tidings of *great joy* to all people; but then when it comes to the question of giving, to send these tidings of great joy to all, our enthusiasm dies away at the mention of these sordid matters, and we shut our hearts to the appeals which come to us.

“ Oh, that the churches at home would listen to what the Congo lad says about the Gospel as contained in God’s Word, and would be more in earnest to give this great joy to the peoples of Congo! I cannot help appealing thus earnestly and strongly, because I believe we are just now getting a full tide of opportunity in our work, and it is so important that our effort should be commensurably adequate to the opportunity.

“ You will forgive, I am sure, my dear Mr. Baynes, this long letter harping on the one subject, but your words to me at parting have been burning themselves into my thoughts ever since, and I felt constrained to appeal through you to the churches at home; and I thought you would be glad to receive my impressions of the prospects of the work as they strike me, fresh from England, and looking forward to a renewal of my work here.

“ That we may hear the voice of God now saying, ‘ Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it,’ is my earnest prayer.—With heartiest Christian love, I am, my dear Mr. Baynes, yours very sincerely,

“ H. ROSS PHILLIPS.

“ A. H. Baynes, Esq.”

LIST OF THE WHOLE COMMITTEE FOR THE YEAR 1895-6.

ELECTED MEMBERS.

ATKINSON, Rev. J. H., Liverpool.
 BAILEY, Rev. J., B.A., Sheffield.
 BAILLIE, Rev. J., London.
 BARRAN, Mr. A., J.P., Leeds.
 BIRD, Rev. B., Plymouth.
 BRISCOE, Rev. J. T., Bristol.
 BROWN, Rev. C., Hornsey.
 CHOWN, Mr. JOHN, London.
 CLARKE, Mr. D., J.P., High Wycombe.
 COLLIER, Mr. E. P., J.P., Reading.
 DAVIES, Rev. D., Brighton.
 DOBSON, Rev. N., Deal.
 EVANS, Rev. B., Aberdare.
 FORBES, Rev. J. F., M.A., Newcastle.
 GANGE, Rev. E. G., London.
 GLOVER, Rev. R., D.D., Bristol.
 GOULD, Rev. G. P., M.A., London.
 GRAY, Rev. R., Birmingham.
 GREENHOUGH, Rev. J. G., M.A.,
 Leicester.
 GRIFFITHS, Mr. R. FOULKES, Lon-
 London.
 HAWKER, Rev. G., London.
 HENDERSON, Rev. E., London.
 HILL, Rev. G., M.A., Nottingham.
 LUSH, Dr. PECCY, London.
 MARNHAM, Mr. F. J., Addlestone.
 MARNHAM, Mr. J., J.P., Boxmoor.
 MARTIN, Rev. T. H., Glasgow.

MEAD, Mr. J. B., London.
 MEDHURST, Rev. T. W., Cardiff.
 MEDLEY, Rev. E., B.A., London.
 MORRIS, Rev. J. A., Aberystwyth.
 MORRIS, Rev. T. M., Ipswich.
 MORRIS, Rev. W., Treorkey.
 OLNEY, Mr. T. H., London.
 OWEN, Rev. J., Swansea.
 PARKINSON, Mr. W. C., L.C.C.,
 London.
 PAYNE, Mr. W., London.
 PENNY, Mr. T. S., Taunton.
 PHILLIPS, Rev. T., B.A., Kettering.
 PRICE, Mr. C., Hampstead.
 ROSE, Mr. A. A., Edinburgh.
 SHAKESPEARE, Rev. J. H., M.A.,
 Norwich.
 SHORT, Rev. G., B.A., Salisbury.
 SKEMP, Rev. C. W., Bradford.
 SKERRY, Rev. W. R., London.
 SMITH, Mr. J. J., J.P., Watford.
 SPURRIER, Rev. E., Colchester.
 TARN, Rev. T. G., Cambridge.
 THEW, Rev. J., Leicester.
 VINCENT, Rev. S., Plymouth.
 WHERRY, Mr. Alderman, Bourne.
 WHITLEY, Mr. THOS., Southsea.
 WILLIAMS, Rev. H. C., Corwen.
 WOOD, Rev. J. R., London.

ELECTED HONORARY MEMBERS.

ALDIS, Rev. J., Bradford-on-Avon.
 ALLSOP, Rev. S. S., Burton-on-Trent.
 ANGUS, Rev. JOSEPH, D.D., London.
 BARRASS, Rev. T., Peterborough.
 BAYNES, Mr. W. W., J.P., D.L.,
 London.
 BEMBRIDGE, Mr. WM., Ripley.
 BOMPAS, Mr. H. M., M.A., Q.C.,
 London.
 BOOTH, Rev. S. H., D.D., London.
 BOWSER, Mr. HOWARD, Glasgow.
 BROWN, Rev. J. JENKYN, Birmingham.
 BROWN, Rev. J. T., Northampton.
 BURTON, Mr. S. B., F.R.G.S., New-
 castle-on-Tyne.
 CLIFFORD, Rev. J., M.A., D.D.,
 London.

CULROSS, Rev. J., D.D., Bristol.
 EDWARDS, Rev. E., Torquay.
 GREEN, Rev. S. G., D.D., London.
 GURNEY, Mr. J. J., J.P., Newcastle.
 LANDELS, Rev. WM., D.D., Edinburgh.
 MCLAREN, Rev. A., D.D., Manchester.
 MCMASTER, Mr. J. SHORT, Toronto.
 MULLER, Professor, Amsterdam.
 ORTON, Rev. WILLIAM, Leicester.
 RAWLINGS, Mr. EDWARD, London.
 ROBINSON, Mr. Ed., J.P., Bristol.
 SPURGEON, Rev. J. A., D.D., London.
 UNDERWOOD, Rev. Dr., Burton-on-
 Trent.
 WHEELER, Rev. T. A., Norwich.
 WILLIAMS, Rev. CHAS., Accrington.

HONORARY MEMBERS (*ex-officio*), being Presidents or Principals of Denominational Colleges.

DAVIES, Rev. GETHIN, D.D., Bangor College.	PARKER, Rev. E., D.D., Manchester College.
DAVIES, Rev. T. W., D.D., Nottingham College.	ROBERTS, Rev. R. H., B.A., Regent's Park College.
EDWARDS, Rev. W., D.D., Cardiff College.	TYMMS, Rev. T. V., Rawdon College.
HENDERSON, Rev. W. J., B.A., Bristol College.	

Also the Officers of the Zenana Mission.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the meeting of the General Committee, on Tuesday, May 20th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. J. Bailey, B.A., of Sheffield,

The Minutes of the last meeting were read and confirmed.

Letters were presented from the Revs. Dr. Landels, Edinburgh, Dr. McLaren, Manchester, and Charles Williams, Accrington, and from Mr. S. B. Burton, F.R.G.S., Newcastle-on-Tyne, and Mr. Ed. Robinson, J.P., of Bristol, cordially acknowledging their election as Honorary Members of the Mission Committee, in recognition of valuable services rendered to the Society.

The following letter from the London Missionary Society was presented and read, and ordered to be entered upon the Minutes:—"DEAR MR. BAYNES,—At the meeting of our Board last week, your very kind letter, of April 29th, was read, conveying to our Directors the resolution adopted at the annual meeting of the Baptist Missionary Society. I was instructed by the Directors gratefully to acknowledge the expression of sympathy and good fellowship, expressed as it was in such kind and generous terms. Our relations with the Baptist Missionary Society have always been of the happiest kind, and we have so much in common in our methods of administration and of work, as to make your example and experience of great value to us on many occasions.

"We have rejoiced in the happy and hopeful commencement of the second century of your Society's existence, and are encouraged by it in the prospect of our own future. I trust that the two Societies may be permitted to continue as fellow-labourers in the great field with ever-increasing zeal and success, until their labours shall no longer be required in a renewed world.

"Most heartily do we reciprocate the expression of your personal feeling of good fellowship in the responsible duties of our secretarial office. Your own inexhaustible energy and enthusiasm are a great stimulus to some others to whom God has entrusted similar work.—I remain, dear Mr. Baynes,

"Yours most truly,

"R. WARDLAW THOMPSON,

To A. H. Baynes, Esq.

"Foreign Secretary, L.M.S."

The following Missionaries on furlough had an interview with the Committee, and were warmly welcomed home by the Treasurer—viz., Rev. Thos. and Mrs. Lewis, and Rev. G. R. Pople, from the Congo; Revs. S. B. Drake and E. C. Nickalls, from Shantung, North China; and the Rev. W. S. Mitchell, from Patna City, N.W.P.

Six offers for Mission Service were referred to the consideration and report of the Candidate Sub-Committee.

Special Prayer was then offered by the Revs. T. A. Wheeler, Norwich, and James Thew, Leicester.

Leave was given to the following Missionaries to take furlough early next year, viz.:—The Rev. W. R. and Mrs. James, of Madaripore, and the Rev. A. J. and Mrs. McLean, of Chittagong.

The Rev. A. G. Shorrock, B.A., of Shensi, North China, was also invited to take furlough during the approaching autumn.

The request of the Rev. Timothy Richard, of Shanghai, to defer his anticipated visit to England, in view of the present crisis in China, was cordially complied with.

In view of the return to England, on furlough, during the coming autumn, of the Rev. R. L. Lacey, of Berhampore, Ganjam, it was resolved to request the Rev. Gordon S. Wilkins, of Sambulpore, Orissa, to remove to Berhampore and take charge of the work in that important district during the absence of Mr. Lacey in England.

Dr. Biss, of Harley Street, having reported very favourably as to the health of the Rev. Denham and Mrs. Robinson, it was resolved to sanction their return to work at Serampore College during the coming autumn.

The death of Mrs. Buckley, of the Girls' Orphanage, Cuttack, Orissa, was reported, and a Memorial Minute adopted. (See special article in this issue of the HERALD.)

Letters were presented, and read, relative to the illness and death of Dr. Sidney Roberts Webb, of Wathen Station, Lower Congo.

The Meeting was closed with prayer by the Rev. Benwell Bird, of Plymouth.

THE LORD LOVETH A CHEERFUL GIVER.



ONCE again we are privileged to acknowledge with grateful thanks welcome gifts to the Mission from devoted friends and supporters, who desire, in most cases, that their names should be withheld. A pair of gold earrings from "A Friend," at Nunhead per the Rev. C. B. Sawday; a gold ring, from "A Friend," at Birmingham, per the Rev. G. Webb, of Heneage Street Church; trinkets, from Banbridge, Ireland, from one who writes: "I am a sinner saved by grace, nearing the borders of eternity. I am an orphan

poor and lonely, but the **MISSIONARY HERALD** is a great joy to me, and I love to read it. May the dear Lord accept these trinkets, all I have; I wish they were of more value." A few gold and silver trinkets, from "F. C.," Glentworth Road, Clifton; a gold locket, from "A. B. C.," "Given to me by my mother, now in heaven. I cannot keep it while I know it may be turned into money, that may help a little to send the Gospel into regions of darkness and death." A gold watch, from "Anon.," Scarborough; two brooches, a legacy from the late Miss Catherine Mitchell, of South Street, St. Andrews; a gold watch and chain, per the Rev. J. H. Atkinson, of Liverpool, who writes: "Just before leaving home last week a widow, a member of my church, brought me the gold watch and chain which comes with this, and requested me to 'forward them to the Baptist Missionary Society, to be disposed of for the spread of the Gospel in the dark places of the earth, as a thankoffering to the Lord for past mercies.' She does not wish her name to appear in the **HERALD**; if it is acknowledged 'A Member of Richmond Church, Liverpool' will suffice." Half-a-crown, from "A Friend," Weston-super-Mare, "being tea, coffee, and sugar allowance for one year." Ten shillings, from "An Old Subscriber," Weymouth, "being a gift of one penny a day for 120 days." Ring and earrings, by Miss Neave, of St. Albans, from an old lady at Sundridge, who writes:—"Will you please be so kind as to send the rings to the Missionary Society, which rings my mother wore nearly all her life. I can say they are nearly 100 years old. I have kept them for her sake till now. I think it's time to give them to the Lord. I hope they will do some good." A silver pencil case, from "An Orphan," who "has a hard fight to live, only earning by her needle a very small pittance, at times being in actual want herself. The pencil case having been a gift from her Sunday-school teacher." Ten shillings for the Congo Mission, by Miss Hadfield, of Victoria Park, Manchester, from a member of her Women's Bible-class. Miss Hadfield writes:—"The enclosed sum has been given me by one of our dear women, who thus expresses her fervent love to her Saviour. It was folded in three small packets of rose-coloured paper, with a few words written on each, thus: 'A small thankoffering to the Lord for His goodness to me in giving my dear husband work in His own time and way. For Africa.' On another, 'A small thankoffering to the Lord for His goodness in sending Louisa work. This is her first week's wages. For Africa.' On another, 'A small thankoffering to the Lord for His goodness to me in dangers seen and unseen during the last hard winter, and His many mercies to one so unworthy of His great love. For Africa.' In her letter she says, 'Now I suppose you know it is all for the poor little children out in Africa. May the Lord raise up many native teachers from among them by His Holy Spirit, through dear Mr. Cameron and others.'"

The Committee are also most grateful for the following timely and welcome gifts:—"Anonymous," Glasgow, £100; "In Memoriam," Edith M. H., for Congo, £50; Mrs. J. Stewart, £10. For *Liquidation of Debt*: Mr. Thomas H. Olney, £500; E. R., "Thanksgiving for increased income," £100; Mrs. Kemp, £100; Mr. Jas. Culmer, per Rev. Dr. Glover, £50; "An Old and Poor Professional Man: a year's savings," £35 1s. 7d.; "A Friend," Accrington, £20; Mr. T. S. Penny, Taunton, £10; Mr. T. Ker, £10.

RECENT INTELLIGENCE.



MISSIONARY ARRIVALS.—We are glad to report the safe arrival of the following missionaries on furlough:—The Rev. Herbert and Mrs. Anderson and their children from Calcutta; Mrs. Potter, of Agra, and the Rev. W. S. and Mrs. Mitchell and family, from Patna, India; the Rev. S. B. and Mrs. Drake, and the Rev. E. C. and Mrs. Nickalls, with their families, from Shantung, North China; the Rev. Thos. and Mrs. Lewis, from San Salvador; the Rev. G. R. Pople, from Underhill; and Mrs. Sidney Webb, from Wathen, Congo River.

Departure of Missionaries.—On Monday, May 6th, the Rev. A. E. and Mrs. Scrivener, and the Revs. Philip Davies, B.A., and J. R. M. Stephens, sailed from Antwerp in the ss. *Leopoldville* for the Congo River. Mr. Scrivener, accompanied by his wife, goes out to resume work at Lukolela, on the Upper Congo; Mr. Davies is returning to his work at Wathen; and Mr. Stephens will begin his missionary life at Underhill Station on the Lower River. Writing from on board the *Leopoldville*, Mr. Stephens says:—“We find the *Leopoldville* a very fine vessel. In conversation with the captain, he tells me she is the finest vessel in the African service, excepting, of course, the Cape boats. The weather is glorious. Mr. and Mrs. Scrivener, Mr. Davies, and myself are all in excellent health and spirits. I have been truly sent forth on my journey after a goodly sort, and I am looking forward with eager joy to service on the Congo.”

The late Secretary of the Young Men's Missionary Association (Mr. Charles Holliday), during his lifetime, produced some beautiful etchings, and Mrs. Holliday has a supply of these which she will be glad to dispose of. The respective cost of the various etchings is £1 1s., £1 11s. 6d., and £3 3s. Applications or inquiries should be addressed to the Acting Secretaries, Y.M.M.A., Baptist Mission House.

The Rev. Wm. A. Wills, of China, wishes to thankfully acknowledge the following useful articles for his museum and dispensary at Chou-ts'un, Shantung:—A collection of shells from H. G. Brown, Esq., Saffron Walden; a case of natural grasses and seeds from Messrs. Sutton & Sons, Reading; a case showing the process of the manufacture of lead pencils, from Messrs. Wolf & Son, London; a case showing the process of the manufacture of cocoa, from Messrs. Cadbury Brothers, Birmingham; a case showing the process of the manufacture of cotton, from Messrs. J. & P. Coats, Paisley; mosquito netting and material for bandages, from J. Eccles, Esq., Ashton, near Preston.

Mr. George Kerry Williamson, grandson of the Rev. George Kerry, of Calcutta, on leaving the Blackheath School for Sons of Missionaries, has been awarded the Havelock Scholarship at Regent's Park College.

1895.—Autumnal Missionary Services.—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be **Tuesday and Friday**, October 8th and 11th. Full details of the various services will be announced shortly.

The Congo Mission : Lukolela Station.—We are thankful to report that in response to the appeal in the annual report from Mr. Whitehead, of Lukolela Station, for a small stereotyping plant, J. J. Colman, Esq., M.P., of Norwich, has very generously undertaken to meet the cost.

The Young Men's Missionary Association are contemplating holding a Garden Party, probably as last year, in the Stockwell Orphanage grounds, to meet the missionaries and their wives now on furlough in this country. The date will be about the middle of July, but full particulars will be given in our next issue.

Earthquake in Florence.—The Rev. N. H. Shaw, writing from Florence, under date of May 19th, says:—"Last night at 8.55, without any warning, we found ourselves very near to death. There were suddenly heard several explosions almost like thunder, and these were immediately followed by extraordinary movements of our house, both undulatory and up and down, accompanied by a rumbling noise. It seemed as if some great giants were crunching the whole building, walls and ceiling seeming to be coming together. We hurried out of the house through a shower of lime—i.e., broken plastering—which, falling from all sides, seemed to threaten us with destruction. My wife and children out of the house, I returned and wrapped up my account-books and important papers in a parcel, and we hurried into the piazza, where crowds were assembling in like condition. We spent the night out of the house. Mrs. Shaw and I returned in an hour to see and judge whether it would be prudent to stay in the house; but while we were looking round another shock took place, which, though lighter than the first, decided us to remain outside. Several other shocks have since occurred, and it is predicted that there may be probably another at nine o'clock this evening. We have decided to go and spend the night in our locale, as probably safer than an hotel. Our house seems to have been in the direct course of the earthquake and has suffered much, but it has been examined this morning with the declared result that the outer walls remain intact, and that therefore there is no danger in remaining in it. There is great excitement, and it was dreadful to hear the screams of some of our neighbours; but I hope the earthquake has expended most of its force. It is a trying time, but it is very sweet to feel that we are in the hands of our Almighty loving Father, and we desire to praise Him for our preservation hitherto. Had the shock continued a few seconds more—it lasted, I suppose, about five seconds—I think the result would have been very different."

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—

Eight collections of specially selected vegetable and flower seeds from Messrs. Sutton & Sons, of Reading, for the Congo Mission Stations; 23 volumes of the works of the Rev. D. Davies, from a Friend, for the Congo Mission; a parcel of garments from Miss Craven, Bradford, for the Rev. G. D. Brown, Bopoto; a box of clothing from the Missionary Working Party at Upton Chapel, Lambeth, per Miss Cox, for Mrs. Forfeitt, Bopoto; 50 shirts from St. Andrew's Street, Cambridge, Sunday-school Working Meeting and Y.P.S.C.E., for boys in Mr. Davies' School, Wathen, Congo; 30 garments from North Frederick Street, Glasgow, Y.P.S.C.E., by Miss Wishart, for boys at Wathen Station under the Rev. G. Cameron; dolls and scrap-books from Mrs. Aylett, Fleet, and garments from the Members of the Missionary Working Party, Bloomsbury Chapel, for Mrs. Bentley, Wathen Station; a parcel from Biggleswade for the Rev. S. C. Gordon, Stanley Pool; a parcel from Mr. F. W. Ford, Westminster, for the Rev. W. H. White, Upper Congo; a photographic camera from Mrs. J. Davis, Boscombe, for the Rev. R. M. J. Stephens, Underhill, Congo; a Commentary from the Rev. J. W. Hunter, Kirkcaldy, for the Rev. M. Pandy, India; parcel of clothing from Miss E. Russell, Leeds, for Rev. W. and Mrs. Carey, Barisal, Bengal; a parcel of cards from Burrington for Mrs. H. Thomas, Delhi; a parcel of magazines from Newcastle, Westgate Street Y.P.S.C.E., per Miss Nicholson, for Miss Barrass, Cuttack, Orissa; a box of clothing from Friends at St. Clement's Chapel, Norwich, per Mr. Day, for the Rev. R. L. Lacey, Berhampore, Orissa; a parcel of books from Miss Briant, of Clapham, for the Rev. J. D. Morris, Dacca, Bengal; a parcel from "N. B. C.," Little Tew, for Mrs. W. Carey, Barisal; a parcel of clothing and cards from Mrs. Tawell, Earls Colne, for Rev. R. Spurgeon, Barisal; a parcel of banians from Friends at Redhill, per Mr. T. R. Hope, J.P., for the Rev. J. Ellison, Rungpore; a parcel of cards from the Y.P.S.C.E., Zion Chapel, Chesham, for the Rev. W. Carey, Barisal, India; a box from Saffron Walden, and a bale from Mrs. Eccles, Preston, for the Rev. W. A. Wills, China; some woollen articles from Miss Whitfield, Reading, for Miss Shalders, China; a number of New Testaments in Italian from a Friend, through Mr. Holroyd, Frome, for the Rev. Jas. Wall, Rome; a parcel of newspapers from Miss Arnold, Stamford Hill; a quilt and brooch from Mrs. J. Bell, Waterhouses; a Hindustani-English Dictionary from Mrs. Bradfield, Twickenham, for the Mission; and some interesting papers for the Mission House Museum from Mr. Kershaw, Wandsworth.

The Committee also desire to express their best thanks to the Rev. G. Small, M.A., the author of the following valuable works, for copies of them for the Mission House Library:—(1) An Urdū Grammar in the Romanised character, and (2) an Anglo-Urdū Medical Handbook for the use of male and female doctors in India.

CONTRIBUTIONS.

From March 13th to close of Financial Year.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.					
Allen, Mrs. E. P., New Zealand	10 0 0	In Memoriam	2 2 0	Pontifex, Mr. J. H.	1 1 0
Allen, Rev. Isaac, M.A. ..	5 0 0	In Memoriam, Rev. T. Burditt, M.A.	2 2 0	Powell, Mr. and Mrs. Charles	1 0 0
Anderson, Rev. J. H.	0 14 2	In Memory of Mrs. Geo. Hill, per E. H. ...	1 1 0	Powell, Mr. S. R.	1 0 0
Anstie, Miss E. M.	0 10 0	Isley, Mr. E.	1 1 0	Powell, Mr. W.	0 10 0
Anderson, Mr. Charles ..	10 0 0	Jackson, Mrs. C., Edinburgh	10 0 0	Pratten, Mrs.	3 0 0
Anonymous	8 0 0	Jackson, Mr. Thos.	10 10 0	Pringle, Miss E.	0 10 0
Arrowsmith, Mr. G.	0 10 0	Jarratt, Rev. A. J.	1 0 0	Pumphrey, Mr. H.	0 10 6
A Working Man, Hitchen.	0 10 0	Jay, Mr. and Mrs. A. M.	1 0 0	Rawlings, Mr. Edward ..	272 0 0
Baker, Mrs., Luton, for support of Bible-women in India ..	12 0 0	Jay, Miss Dora J.	0 10 0	Robinson, Miss, for Congo	0 10 0
Ball, Mrs. W.	0 10 0	Jones, Rev. E., Maesteg ..	1 1 0	Rosser, Mrs., Treherbert	1 0 0
Barber, Mr. O.	0 10 6	Karby, Miss	1 1 0	Rowe, Mr. W. Mold (2 years)	2 0 0
Barran, Sir John, Bart., M.P.	150 0 0	Do., for Congo	1 1 0	Russell, Mr. Joseph	250 0 0
Barrat, Mr. Josiah.	0 10 6	King, Rev. W. H.	0 10 6	Saunders, Mr. Isaac, for San Salvador, Congo	0 10 0
Bass, Mr. W. K.	0 10 6	Kingerlee, Mr. George ..	10 10 0	Scrivener, Mrs. J. C., for Congo	1 0 0
Baynes, Mr. and Mrs. A. H., and Family ..	12 12 0	Knight, Mr. Oliver H., for support of Congo boy, "Bakatambesi"	2 10 0	Scrivener, Miss R., for Congo	1 0 0
Beach, Mr. E. T.	5 5 0	Lamb, Mrs. Bertha	1 0 0	Small, Rev. Geo. M.A. ..	1 0 0
Beaumont, Mrs., Edinburgh	1 10 0	Larard, Mr. Jas.	1 0 0	Stevenson, Mr. J. T., Auckland	10 0 0
Bennett, Mrs. E.	2 2 0	Lee, Rev. J., Padisah ..	0 15 0	Sheldon, Mr. John, Tenby	1 1 0
Bentall, Miss C.	0 10 6	Leonard, Mr. Jas., and Family	1 0 0	Stidson, Mr. W. A.	1 10 0
Billing, Mr. Joseph	1 0 0	Lewis, Miss C.	1 1 0	Symington, Mr. James ..	2 12 0
Birrell, Mr. H. G.	4 0 0	Lewis, Mrs. Mary	0 10 0	Toll, Rev. J.	0 15 0
Do., for W & O	1 0 0	Lewis, Rev. T. and Mrs.	10 0 0	Trestrail, Mrs.	2 2 0
Brain, Mr. H., Brymbo ..	1 0 0	Lloyd, Mr. T.	0 10 0	Tyson, Mrs.	2 0 0
Brown, Rev. J. J.	0 10 6	Lucas, Mr. Saywin.	5 0 0	Veasey, Mr. G. A.	1 10 0
Burt, Rev. Isaiah	0 10 6	Do., for Congo	5 0 0	Walker, Mr. James	5 0 0
Caddy, Mr. P.	50 0 0	Luntley, Mr. and Mrs. P. H.	10 0 0	Walters, Mrs.	0 10 6
Caddy, Mrs.	1 1 0	Luntley, Miss, Bromley ..	2 2 0	Warne, Mr. W. J.	2 0 0
Canham, Mrs. W. E.	0 12 0	Marchant, Miss E. S., for Khond Mission. ..	0 10 0	Watkin., Mr. B.	5 0 0
Chapman, Rev. C. B., Ilfracombe	1 1 0	Marnham, Mr. J. J.P., for support of Congo missionary ..	75 0 0	Do., Box	1 16 7
Crudgington, Miss	1 1 0	Do., for support of Indian missionary ..	17 10 0	Whitaker, Mr. P. J. ...	2 2 0
Davies, Mr. J. M.	0 10 6	Mead, Mr. J. B. (quarterly), for Mr. Wall's work in Rome	25 0 0	Do., for Congo	0 10 6
Davies, Mrs.	2 0 0	Merrick, Mr. W. G.	0 10 6	Whitchurch, Miss G.B. ..	5 0 0
Dolling, Mrs.	0 15 0	Mills, Mr. G. M. W. ...	1 1 0	Wigner, Rev. J. T.	0 10 6
Eastman, Mr. W. E.	0 10 0	Do., for Congo	1 1 0	Williams, Miss M.	0 10 0
Edmond, Mrs., Edinburgh ..	1 0 0	Mitchell, Mrs. W.	1 0 0	Williams, Mr. J. K., Bromley	1 1 0
Fountain, Mr. W., Odiam	10 0 0	Morgan, Mr. John, Walthamstow	1 0 0	Winterbotham, Mr. W. H.	5 0 0
Elliott, Mr. Samuel	1 5 0	Moore, Mr. H. B.	0 10 6	Wright, Mr. J. Graham, and Marion D. Wright, for support of Congo girl	5 0 0
Goodman, Mr. T., Royston	5 0 0	Morgan, Mrs.	1 0 0	Wright, Mr. T. A.	0 10 0
Gurney, Mrs. H.	2 0 0	Nicholson, Mr. P. E. ...	1 1 0	Under 10s	1 11 0
Hamer, Mr. James, Penybont	1 1 0	Noble, Miss C., for education of Indian native preachers.	12 0 0		
Haynes, Mr. T., Bromley	0 10 0	Noel, Rev. H., M.A.	5 0 0	DONATIONS.	
Henderson, Rev. W. T. ..	1 1 0	Payne, Misses, Eastbourne	1 6 0	A. B., for Debt	1 0 0
Henderson, Mr. H. W. ..	1 1 0	Do., for Congo	0 10 0	A Friend, for Debt	2 0 0
Hepburn, Miss E. M.	2 2 0	Do., for Mr. Wall's work	0 5 0	A Friend	1 4 0
Hines and Waterman, Messrs.	2 2 0	Pearce, Miss E.	0 10 0	A Friend, per Rev. J. B. Myers, for Debt	10 0 0
Holland, Mr. and Mrs. F. W.	2 2 0			A Friend (Thankoffering)	5 0 0
Horsfield, Mr. and Mrs. J., for Orissa	1 10 0				

A Lover of Missions, for Debt	5	0	0
Anonymous	1	0	0
A Thankoffering, for W & O	1	0	0
A Well-wisher, for Debt	5	0	0
Barnden, Mrs. T. (box)	1	8	0
Bible-class at St. John's	4	4	0
Bilbrough, Mr. Alfred, for Debt	2	0	0
Box, "E. O."	0	12	0
Bible Translation Society, for T.	7	0	0
Butler, Philip and Leon, for Africa	0	10	6
Carrington, Mr. E. T., for Debt	0	10	0
Clissold, Miss	2	0	0
Clark, Mr. Joseph, for Congo	5	0	0
Clarke, Mrs.	3	0	0
Conway, Mr. John, Ilfracombe, for Debt	2	0	0
Cumming, Mr. W., Ayr (box)	0	16	0
Dawbarn, Miss, Tokyo	20	0	0
Diamond, Mrs., and Stewart, Mrs., for Congo	0	10	0
E. A., for Debt	0	10	10
Evangelist, Plymouth	20	0	0
Feisser, Miss (box), for Congo	0	16	0
Fellowes, Mrs., St. Helier	1	15	0
Foster, Mr. C. F.	100	0	0
Foster, Mr. G. E., for Debt	200	0	0
Freeman, Misses	0	15	0
Do., for N P	0	4	1
Friends	2	0	0
J. C.	5	0	0
Godfrey, Rev. W. S.	1	1	0
Gosling, Mr. H. T. B., amount collected for support of "Bakana," in Mrs. Bentley's School, Congo	5	0	0
"H."	1	0	0
Hammond, Mr. N. (box)	0	14	7
Hayward, Rev. G. A., M.A., for Debt	1	0	0
H. G., for Congo	0	0	0
Do., for China	4	0	0
Hines and Waterman (box), for Congo	1	16	6
Hopwood, Mr. G. E., for Debt	1	1	0
Howe, Mr., Lee	1	0	0
Humphrey, Mr. W. Bayman	1	10	0
J. C. H., boxes per B. R. A.	2	0	0
Jones, Mrs. (box), for China	0	12	6
King, Mr. S.	0	10	0
Leonard, Rev. H. C., M.A.	0	10	0
Leonard, Mrs. H. C., the late	0	10	0
"Little Em"	2	0	0
Macalpine, Hilda, Frederick, and Bernard (box)	1	5	0
Macdonald, Mrs.	1	1	0
Marshall, Mr. G., Cheadle	2	2	0
McFarlane, Rev. D., T'ree	1	0	0
"Meg," for India	25	0	0
Do., for Congo	25	0	0
Mendham, Mrs., for Debt	0	10	6

Midland Baptist College (boxes)	0	10	7
Miller, Mr. and Mrs., Preston, for India	10	0	0
More Broakfast Table-crums, 26, Carleton-road	0	18	6
Neal, Miss L. E., for Congo	0	10	0
Neve, Miss Ella (box), for Congo	1	0	0
Newsome, Miss M., for Debt	0	10	0
"Nominis Umbra"	39	0	0
Office Box	3	12	3
Pastors' College (box)	4	2	0
Roberts, Miss E. (box), for Congo	1	0	0
Patterson, Rev. H. and Mrs.	5	0	0
Payne, Misses, Eastbourne (box)	1	16	9
Plowman, Mr. E., Shefford	10	0	0
Pratten, Mrs. (box)	1	6	0
Robson, Miss	0	10	6
Roger, Rev. J. L. and Mrs.	10	0	0
Rose, Mr. Andrew A.	50	0	0
Do., for W & O	25	0	0
Rose, Mr. Chas., for Debt	100	0	0
School for Missionaries' Daughters, Seven-oaks	2	2	0
Sharpe, Miss M., for Congo	0	10	0
Simpson, Mr. E. K.	2	0	0
"Supplementary"	5	0	0
Sutton, Mrs., for China	9	10	0
Swain, Messrs. Joseph, and Son	4	0	0
Swan, Mr. Andrew, Stirling (box)	6	6	0
Swan, Mr. W., Bystock	0	18	0
Thankoffering	0	10	0
Thomson, Mr. G. B.	1	1	0
Thomson, Messrs., Bros.	0	11	0
Turner, Mrs. (box)	3	14	1
Two Friends, Lymington	5	0	0
Two and One, for Debt	10	0	0
"We are Debtors," for Debt	50	0	0
Watkins, Mr. B. (box)	1	16	7
W. G.	0	10	0
Williams, Mr. G., Reedham, for Congo	1	1	0
Wilnot, Miss E. (box)	2	3	6
Do., "Do without" bags	0	16	6
Ward, J. E. M., for Congo	1	0	0
Woodhams, Mr. E., proceeds from Fines and Sunday pennies	1	5	6
York, Miss E., for Debt	2	2	0
Do., for N P	0	5	0
Young, Mrs., Helensburgh, for Debt	25	0	0
Do., for Medicine Chest for Sot Soron	1	18	0
Under 10s.	3	12	3
Do., for Congo	1	6	6
Do., for Debt	0	10	0

LEGACIES.

Edwards, The late Mr. Charles, of Holloway, by Mr. John Stoneman	460	0	0
--	-----	---	---

James, The late Mr. James Griffiths, of Newport, Mon., by Mr. A. M. James	50	0	0
Mathewson, The late Mr. William, of Dunfermline, by Mr. G. Mathewson (on ac.)	50	0	0
Olney, The late Mrs. Mary Ann, of Clapham-road, by Mr. T. H. Olney	225	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch.	23	14	5
Do., Mission-school, for support of Bishuanath Rai, Barisal, under Rev. R. Spurgeon	12	8	0
Acton, for N P	23	14	4
Do., for N P	0	5	9
Arthur-street Sunday-school, Camberwell-gate	3	8	10
Do., for N P	1	3	2
Arthur-street, King's-cross	2	0	0
Battersea, York-road	5	19	2
Do., for W & O	2	2	0
Belle Isle	41	8	6
Do., for Bengali School Teacher	10	0	0
Do., for support of Congo boy under Mr. Pinnock	5	1	4
Bermondsey, Drummond-road, for W & O	3	3	0
Bloomsbury Chapel	29	2	6
Do., Y.M.B.C., for Bengali School	10	0	0
Borough-road, for Rev. R. H. Tregillus' work	0	2	6
Do., for W & O	2	3	0
Do., Sunday-school, for N P	0	15	0
Bow, High-street, for W & O	1	8	3
Brentford	2	0	0
Do., Park Chapel	16	16	4
Brixton, Gresham Ch. Sunday-school	5	13	8
Do., Kenyon Chapel	8	3	10
Do., Sunday-school	7	2	9
Do., Wynne-road	9	14	6
Brixton Hill, New-park-road	51	16	0
Do., for India	1	5	0
Do., for China	1	5	0
Do., for Congo	1	4	6
Do., for support of Congo boy under the late Dr. Webb	5	0	0
Brockley-road Chapel, for Debt	34	14	0
Brompton, Onslow Ch.	8	6	0
Do., Sunday-school	1	5	9
Do., for Mrs. Hay's Girls' School, Dacca	6	0	0
Do., for Congo	6	15	4
Brondesbury	53	14	1
Do., for Bibles for Mr. Pople, Congo	0	8	2
Do., for Congo	0	8	0
Camberwell, Cottage-Green Sunday-school	5	0	0
Do., Denmark-place Chapel	40	12	8

Camberwell, Denmark-pl., <i>Comber Memorial Fund</i>	10	8	0
Do., for <i>Congo</i>	1	1	0
Do., <i>Juvenile Aux., for China</i>	6	0	0
Do., for <i>N P</i>	1	16	0
Camden-road Chapel	156	4	5
Do., for <i>Congo</i>	180	13	8
Do., for <i>W & O</i>	10	7	8
Do., for <i>Italy</i>	0	0	0
Castle-street Welsh Ch.	27	4	4
Chalk Farm, Berkeley-road Sunday-school	1	10	0
Chelsea, Lower Sloane-street	82	1	5
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	0	16	11
Child's Hill Sunday-school	1	15	0
Chiswick, Annandale-road	3	3	6
Do., Sunday-school	8	15	5
Clapham, Grafton-sq.	5	12	6
Do., Sunday-school, for <i>N P, India</i>	4	0	0
Dalston Junction	44	4	6
Do., Sunday-school	13	1	0
Do., Y.M.B.C.	0	19	0
Edgware-road, John-street, Trinity Ch.	13	5	6
Do., Sunday-school	4	7	11
Do., for support of " <i>Prionath Behira</i> " and " <i>Ethel</i> ," <i>Cuttack</i>	8	0	0
Elton-street Welsh Ch.	12	6	9
Enfield	23	18	5
Do., for <i>Congo</i>	0	5	0
Ferne Park	31	1	4
Gunnersbury	1	9	0
Hammersmith, West End	9	9	2
Do., Sunday-school, for <i>Boys' School, India</i>	2	8	3
Do., for <i>Girls' School, China</i>	2	8	3
Do., Waterloo-street Mission	0	15	6
Hampstead, Heath-st. 368	6	2	2
Do., Sunday-school, for support of <i>Sunday-school, India</i>	10	0	0
Do., for support of <i>Congo boy "Mabika"</i> under the late <i>Dr. S. Webb</i>	5	0	0
Hanwell	7	9	10
Harrow-on-the-Hill, for <i>India</i>	2	10	0
Do., for <i>Congo</i>	2	10	0
Do., for <i>Debt</i>	5	0	0
Hawley-road Chapel	10	8	3
Hendon, for <i>W & O</i>	4	0	0
Highbury-hill	38	12	1
Do., Sunday-school	8	5	6
Highgate, Archway-road Sunday-sch., for <i>Congo</i>	7	13	7
Do., Southwood-lane	4	5	0
Do., for <i>Congo</i>	0	7	0
Do., Sunday-school, for <i>Congo</i>	0	4	0
Highgate-road	35	5	0
Do., for <i>China</i>	3	10	0
Do., for <i>Congo</i>	3	10	0
Honor Oak Sunday-school	18	19	0
Do., for <i>N P</i>	1	4	0
Hornsey, Campshourne Sunday-school	10	18	4
Hounslow, for <i>W & O</i>	1	1	0

Islington, Cross-street	14	5	9
Do., Sunday-school	11	6	7
Kentish Town, Ragged School	0	13	6
Kingsgate-street	1	2	0
Lambeth, Hutton-road Sunday-school, for <i>China schools</i>	2	0	0
Do., for <i>Bengali schools</i>	6	0	0
Lower Edmonton	8	10	7
Maze Pond	27	12	3
Do., Sunday-school	4	13	0
Do., for support of <i>Congo boy under Mr. Glennie</i>	3	0	0
Do., for <i>Mr. Week's work, Monsemit</i>	1	10	0
Do., for <i>N P</i>	1	10	0
Metropolitan Tabernacle	247	3	6
Notting-hill, Ladbroke-grove	40	7	3
Do., Sunday-school	11	13	2
Peckham Park-road	7	1	6
Peckham, Rye-lane	15	2	0
Peckham Rye Tabnacle Sunday-school	1	10	0
Potter's Bar	2	4	6
Putney, Union Ch.	117	0	0
Do., for <i>W & O</i>	7	11	2
Regent's park Chapel	102	12	8
Rotherhithe New-road Sunday-school	0	17	9
St. Peter's-park Sunday-school	1	18	6
Shepherd's-bush Tab.	5	0	0
Shoreditch Tabernacle	8	16	3
Do., for <i>W & O</i>	3	13	0
Silvertown, Sun.-sch.	0	10	6
Stockwell Orphanage Sunday-school	7	2	5
Do., for support of <i>Congo boy under Mr. Bentley</i>	5	0	0
Do., for support of <i>Congo girl under Mr. Bentley</i>	5	0	0
Stoke Newington, Devonshire-square	21	15	4
Do., Sunday-school	12	0	0
Do., for <i>Bengali Sch.</i>	6	0	0
Do., for <i>China</i>	5	0	0
Tottenham	57	12	8
Twickenham	0	3	6
Do., for <i>Debt</i>	2	4	8
Upper Holloway	12	7	0
Do., for <i>Debt</i>	41	5	3
Upton Chapel	152	6	1
Do., for <i>W & O</i>	6	0	0
Do., Sunday-school, for <i>Barisal School</i>	8	0	0
Do., for <i>China School</i>	6	0	0
Do., for support of <i>Congo boy, "Nlekai"</i>	8	0	0
Do., for <i>N P</i>	1	2	6
Vauxhall	3	4	8
Do., Sunday-school	6	2	9
Vernon Chapel	4	6	0
Victoria Chapel, Wandsworth-road	21	9	2
Do., for support of <i>Dormashla, Cuttack</i>	2	0	0
Walworth-road	21	1	1
Do., Y.P.S.C.E.	2	4	8
Wandsworth, Bennerley Hall Sun.-sch.	2	8	0
Do., East-hill Sunday-school, for <i>N P</i>	1	13	4

Westbourne-park	21	18	9
Do., for <i>W & O</i>	5	12	10
Do., for support of <i>Bible-women in India</i>	1	6	0
Do., Sunday-school	5	0	0
West-green	17	10	0
Woodberry Down	33	12	1
Wood Green	9	11	9

BEDFORDSHIRE.

Bedford, Bunyan Meeting	21	15	3
Do., for <i>W & O</i>	5	0	0
Do., for <i>Congo</i>	0	4	0
Do., for <i>N P</i>	2	0	3
Do., Mill-street	11	14	9
Do., Sunday-school	3	2	9
Biggleswade	14	17	7
Do., for <i>W & O</i>	0	15	1
Do., for <i>N P</i>	0	10	11
Do., for support of <i>boy and girl at Cuttack</i>	10	0	0
Houghton Regis	8	18	2
Do., for <i>N P</i>	1	7	5
Leighton Buzzard, Hockliffe-road	23	3	5
Do., for <i>W & O</i>	1	18	0
Do., for <i>N P</i>	1	4	1
Luton, Park-street	21	2	6
Do., Union Chapel	13	13	3
Do., for support of <i>Congo boy</i>	5	5	0
Do., Wellington-st.	39	0	7
Do., for <i>W & O</i>	3	3	0
Do., for <i>N P</i>	6	0	7
Mauden	19	6	8
Do., for <i>W & O</i>	0	13	0
Do., for <i>Congo</i>	0	4	4
Sandy	26	5	6
Do., for <i>W & O</i>	1	1	0
Shefford	3	3	9
Stotfold, for <i>W & O</i>	0	9	6
Do., for <i>N P</i>	0	13	6

BERKSHIRE.

Abingdon	36	5	2
Do., for <i>W & O</i>	2	2	0
Faringdon	14	18	11
Do., for <i>N P</i>	1	14	2
Maidenhead	4	1	10
Newbury	50	17	1
Do., for <i>Congo</i>	0	5	0
Reading, United Meetings	8	19	6
Do., Carey Chapel	20	4	5
Do., Grovelands	28	13	4
Do., King's-road	57	4	4
Do., for <i>N P</i>	0	11	6
Do., Hurst	2	14	11
Sandhurst	16	15	6
Sunningdale, for <i>W & O</i>	0	10	0
Wallingford	40	8	4
Do., for <i>Mr. Wall's work, Rome</i>	1	0	0
Do., for <i>N P</i>	1	7	11
Wantage	27	15	2
Do., for <i>W & O</i>	1	1	0
Windsor, for support of <i>Two Native Teachers in India</i>	24	0	0
Wokingham	33	16	0
Do., for <i>N P</i>	2	4	9

A Lover of Missions, for <i>Debt</i>	5	0	0
Anonymous	1	0	0
A Thankoffering, for <i>W & O</i>	1	0	0
A Well-wisher, for <i>Debt</i>	5	0	0
Barnden, Mrs. T. (box)	1	8	0
Bible-class at St. John's Billbrough, Mr. Alfred, for <i>Debt</i>	2	1	0
Box, "E. O."	0	12	0
Bible Translation Society, for <i>T</i>	700	0	0
Butler, Philip and Leonard, for <i>Africa</i>	0	10	6
Carrington, Mr. E. T., for <i>Debt</i>	0	10	0
Clissold, Miss	2	0	0
Clark, Mr. Joseph, for <i>Congo</i>	5	0	0
Clarke, Mrs.	3	0	0
Conway, Mr. John, Ifracombe, for <i>Debt</i>	2	0	0
Cumming, Mr. W., Ayr (box)	0	16	0
Dawbarn, Miss, Tokyo Diamond, Mrs., and Stewart, Mrs., for <i>Congo</i>	0	10	0
E. A., for <i>Debt</i>	0	10	10
Evangelist, Plymouth Feiser, Miss (box), for <i>Congo</i>	0	16	0
Fellowes, Mrs., St. Helier	1	15	0
Foster, Mr. C. F.	100	0	0
Foster, Mr. G. E., for <i>Debt</i>	200	0	0
Freeman, Misses	0	15	0
Do., for <i>N P</i>	0	4	1
Friends	2	0	0
J. C.	5	0	0
Godfrey, Rev. W. S. ...	1	1	0
Gosling, Mr. H. T. B., amount collected for support of "Bakana," in Mrs. Bentley's School, Congo	5	0	0
"H."	1	0	0
Hammond, Mr. N. (box)	0	14	7
Hayward, Rev. G. A., M.A., for <i>Debt</i>	1	0	0
H. G., for <i>Congo</i>	6	0	0
Do., for <i>China</i>	4	0	0
Hines and Waterman (box), for <i>Congo</i>	1	16	6
Hopwood, Mr. G. E., for <i>Debt</i>	1	1	0
Howe, Mr., Lee	1	0	0
Humphrey, Mr. W. Bayman	1	10	0
J. C. H., boxes per B. R. A.	2	0	0
Jones, Mrs. (box), for <i>China</i>	0	12	6
King, Mr. S.	0	10	0
Leonard, Rev. H. C., M.A.	0	10	0
Leonard, Mrs. H. C., the late	0	10	0
"Little Em"	2	0	0
Macalpine, Hilda, Frederick, and Bernard (box)	1	5	0
Macdonald, Mrs.	1	1	0
Marshall, Mr. G., Cheade	2	2	0
McFarlane, Rev. D., Trec	1	0	0
"Meg," for <i>India</i>	25	0	0
Do., for <i>Congo</i>	25	0	0
Mendham, Mrs., for <i>Debt</i>	0	10	6

Midland Baptist College (boxes)	0	10	7
Miller, Mr. and Mrs., Preston, for <i>India</i>	10	0	0
More Breakfast Table-crumbs, 26, Carleton-road	0	18	6
Neal, Miss L. E., for <i>Congo</i>	0	10	0
Neve, Miss Ella (box), for <i>Congo</i>	1	0	0
Newsome, Miss M., for <i>Debt</i>	0	10	0
"Nominis Umbra"	3	12	3
Office Box	4	2	0
Pastors' College (box)	1	0	0
Roberts, Miss E. (box), for <i>Congo</i>	1	0	0
Patterson, Rev. H. and Mrs.	5	0	0
Payne, Misses, Eastbourne (box)	1	16	9
Plowman, Mr. E., Shoford	10	0	0
Pratten, Mrs. (box) ..	1	6	0
Robson, Miss	0	10	6
Roger, Rev. J. L. and Mrs.	10	0	0
Rose, Mr. Andrew A. ...	50	0	0
Do., for <i>W & O</i>	25	0	0
Rose, Mr. Chas., for <i>Debt</i>	100	0	0
School for Missionaries' Daughters, Seven-oaks	2	2	0
Sharpe, Miss M., for <i>Congo</i>	0	10	0
Simpson, Mr. E. K. ...	2	0	0
"Supplementary"	5	0	0
Sutton, Mrs., for <i>China</i>	0	10	0
Swain, Messrs. Joseph, and Son	4	0	0
Swan, Mr. Andrew, Stirling (box)	6	6	0
Swan, Mr. W., Bystock Thankoffering	0	10	0
Thomson, Mr. G. B. ...	1	1	0
Thomson, Messrs., Bros.	0	11	0
Turner, Mrs. (box)	3	14	1
Two Friends, Lymington	5	0	0
Two and One, for <i>Debt</i>	10	0	0
"We are Debtors," for <i>Debt</i>	50	0	0
Watkins, Mr. B. (box) ..	1	16	7
W. G.	0	10	0
Williams, Mr. G., Reedham, for <i>Congo</i>	1	1	0
Wilmot, Miss R. (box) ..	2	3	6
Do., "Do without" bags	0	16	6
Ward, J. E. M., for <i>Congo</i>	1	0	0
Woodhams, Mr. E., proceeds from Pines and Sunday pennies	1	5	6
York, Miss E., for <i>Debt</i> ..	2	2	0
Do., for <i>N P</i>	0	5	0
Young, Mrs., Helensburgh, for <i>Debt</i> ..	25	0	0
Do., for <i>Medicine Chest for Sot Soron</i>	1	18	0
Under 10s.	3	12	3
Do., for <i>Congo</i>	1	6	6
Do., for <i>Debt</i>	0	10	0

LEGACIES.

Edwards, The late Mr. Charles, of Holloway, by Mr. John Stoneman	450	0	0
--	-----	---	---

James, The late Mr. James Griffiths, of Newport, Mon., by Mr. A. M. James	50	0	0
Mathewson, The late Mr. William, of Dunfermline, by Mr. G. Mathewson (on ac.) ..	50	0	0
Olney, The late Mrs. Mary Ann, of Clapham-road, by Mr. T. H. Olney	235	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch.	23	14	8
Do., Mission-school, for support of <i>Bishuanath Rai, Barisal, under Rev. R. Spurgeon</i> ..	12	8	0
Acton, for <i>N P</i>	23	14	4
Do., for <i>N P</i>	0	5	9
Arthur-street Sunday-school, Camberwell-gate	3	6	10
Do., for <i>N P</i>	1	3	2
Aithur-street, King's-cross	2	0	0
Battersea, York-road ..	5	19	2
Do., for <i>W & O</i>	2	2	0
Belle Isle	41	8	6
Do., for <i>Bengali School Teacher</i> ..	10	0	0
Do., for support of <i>Congo boy under Mr. Pinnock</i>	5	1	4
Bermondsey, Drummond-road, for <i>W & O</i>	3	3	0
Bloomsbury Chapel ...	29	2	6
Do., Y.M.B.C., for <i>Bengali School</i> ..	10	0	0
Borough-road, for Rev. R. H. Tregillus' work	0	2	6
Do., for <i>W & O</i>	2	3	0
Do., Sunday-school, for <i>N P</i>	0	15	0
Bow, High-street, for <i>W & O</i>	1	8	3
Brantford	2	0	0
Do., Park Chapel ...	16	16	4
Brixton, Gresham Ch. Sunday-school	5	13	8
Do., Kenyon Chapel ..	8	3	10
Do., Sunday-school ..	7	2	9
Do., Wynne-road	9	14	6
Brixton Hill, New-park-road	51	16	0
Do., for <i>India</i>	1	5	0
Do., for <i>China</i>	1	5	0
Do., for <i>Congo</i>	1	4	6
Do., for support of <i>Congo boy under the late Dr. Webb</i> ..	5	0	0
Brookley-road Chapel, for <i>Debt</i>	34	14	0
Brompton, Onslow Ch. ..	8	6	0
Do., Sunday-school ..	1	5	9
Do., for Mrs. Hay's Girls' School, Dacca ..	6	0	0
Do., for <i>Congo</i>	6	15	4
Brondesbury	53	14	1
Do., for <i>Bibles for Mr. Pople, Congo</i> ..	0	8	2
Do., for <i>Congo</i>	0	8	0
Camberwell, Cottage-Green Sunday-school ..	5	0	0
Do., Denmark-place Chapel	40	12	8

Camberwell, Denmark-pl., <i>Comber Memorial Fund</i>	10	8	0
Do., for <i>Congo</i>	1	1	0
Do., for <i>Juvenile Aux.</i> , for <i>China</i>	6	0	0
Do., for <i>N P</i>	1	16	0
Camden-road Chapel	168	4	5
Do., for <i>Congo</i>	188	13	6
Do., for <i>W & O</i>	10	7	8
Do., for <i>Italy</i>	6	0	0
Castle-street Welsh Ch. Chalk Farm, Berkeley-road Sunday-school	27	4	4
Chelsea, Lower Sloane-street	82	1	5
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	0	16	11
Child's Hill Sunday-school	1	15	0
Chiswick, Annandale-road	3	3	6
Do., Sunday-school	3	15	5
Clapham, Grafton-sq. Do., Sunday-school, for <i>N P</i> , <i>India</i> ..	5	12	6
Dalston Junction	44	4	6
Do., Sunday-school	13	1	0
Do., Y.M.B.C.	0	19	0
Edgware-road, John-street, Trinity Ch. Do., Sunday-school, for support of "Prionath Behira," and "Ethel," <i>Cuttack</i> ..	13	5	6
Eldon-street Welsh Ch. Do., for <i>Congo</i> ..	12	6	9
Enfield	23	18	5
Do., for <i>Congo</i>	0	5	0
Ferne Park	31	1	4
Gunnersbury	1	9	0
Hammersmith, West End	9	9	2
Do., Sunday-school, for <i>Boys' School</i> , <i>India</i> ..	2	8	3
Do., for <i>Girls' School</i> , <i>China</i> ..	2	8	3
Do., Waterloo-street Mission	0	15	6
Hampstead, Heath-st. Do., Sunday-school, for support of Sunday-school, <i>India</i> ..	368	6	2
Do., for support of <i>Congo boy</i> "Mabika," under the late Dr. S. Webb ..	10	0	0
Hanwell	7	9	10
Harrow-on-the-Hill, for <i>India</i> ..	2	10	0
Do., for <i>Congo</i> ..	2	10	0
Do., for <i>Debt</i> ..	5	0	0
Hawley-road Chapel ..	10	8	3
Hendon, for <i>W & O</i> ..	4	0	0
Highbury-hill	38	12	1
Do., Sunday-school ..	8	5	6
Highgate, Archway-road Sunday-sch., for <i>Congo</i> ..	7	13	7
Do., Southwood-jane Do., for <i>Congo</i> ..	4	5	0
Do., Sunday-school, for <i>Congo</i> ..	0	7	0
Highgate-road	35	5	9
Do., for <i>China</i>	3	10	0
Do., for <i>Congo</i>	3	10	0
Honor Oak Sunday-school	18	19	0
Do., for <i>N P</i>	1	4	6
Hornsey, Campebourne Sunday-school	10	18	4
Hounslow, for <i>W & O</i> ..	1	1	0

Ialington, Cross-street Do., Sunday-school ..	14	5	9
Kentish Town, Ragged Kingsgate-street	11	6	7
Do.,	0	13	6
Lambeth, Hutton-road Sunday-school, for <i>China</i> schools ..	1	2	0
Do., for <i>Bengali</i> schools	2	0	0
Lower Edmonton	6	0	0
Maze Pond	8	10	7
Do., Sunday-school ..	27	12	3
Do., for support of <i>Congo boy</i> under Mr. Glennie ..	4	13	0
Do., for Mr. Week's work, Monsempi ..	3	0	0
Do., for <i>N P</i> ..	1	10	0
Metropolitan Tabernacle	1	10	0
Notting-hill, Ladbroke-grove ..	247	3	6
Do., Sunday-school ..	40	7	3
Peckham Park-road ..	11	13	2
Peckham, Rye-lane ..	7	1	8
Peckham Rye Tabnacle, Sunday-school	15	2	0
Potter's Bar	1	10	0
Putney, Union Ch. ..	2	4	6
Do., for <i>W & O</i> ..	117	0	0
Regent's park Chapel. Rotherhithe New-road Sunday-school ..	7	11	2
St. Peter's-park Sunday-school ..	102	12	8
Shepherd's-bush Tab. Shoreditch Tabernacle ..	0	17	9
Do., for <i>W & O</i> ..	1	18	6
Do., for <i>W & O</i> ..	11	3	6
Do., for <i>W & O</i> ..	8	16	3
Silvertown, Sun.-sch. Stockwell ..	3	13	0
Stockwell Orphanage Sunday-school ..	0	10	6
Do., for support of <i>Congo boy</i> under Mr. Bentley ..	7	2	5
Do., for support of <i>Congo girl</i> under Mr. Bentley ..	5	0	0
Stoke Newington, Devonshire-square ..	5	0	0
Do., Sunday-school ..	21	15	4
Do., for <i>Bengali</i> Sch. ..	12	0	0
Do., for <i>China</i> ..	6	0	0
Tottenham	5	0	0
Twickenham	57	12	8
Do., for <i>Debt</i> ..	0	3	6
Upper Holloway ..	2	4	8
Do., for <i>Debt</i> ..	12	7	0
Upton Chapel ..	41	5	3
Do., for <i>W & O</i> ..	152	6	1
Do., Sunday-school, for <i>Berisal School</i> ..	6	0	0
Do., for <i>China School</i> ..	8	0	0
Do., for support of <i>Congo boy</i> , "Niekai" ..	6	0	0
Do., for <i>N P</i> ..	8	0	0
Vauxhall ..	1	2	6
Do., Sunday-school ..	3	4	8
Vernon Chapel ..	6	2	9
Victoria Chapel, Wandsworth-road ..	4	6	0
Do., for support of <i>Dormashla, Cuttack</i> ..	21	9	2
Walworth-road ..	2	0	0
Do., Y.P.S.C.E. ..	21	1	1
Wandsworth, Bennerley Hall Sun.-sch., East-hill Sunday-school, for <i>N P</i> ..	2	4	8
Do., ..	1	13	4

Westbourne-park	21	18	9
Do., for <i>W & O</i> ..	5	12	10
Do., for support of <i>Bible - women in India</i> ..	1	6	0
Do., Sunday-school ..	5	0	0
West-green ..	17	10	0
Woodberry Down ..	33	12	1
Wood Green ..	9	11	9

BEDFORDSHIRE.

Bedford, Bunyan Meeting ..	21	15	3
Do., for <i>W & O</i> ..	5	0	0
Do., for <i>Congo</i> ..	0	4	0
Do., for <i>N P</i> ..	2	0	3
Do., Mill-street ..	11	14	9
Do., Sunday-school ..	3	2	9
Biggleswade ..	14	17	7
Do., for <i>W & O</i> ..	0	15	1
Do., for <i>N P</i> ..	0	10	11
Do., for support of <i>boy and girl at Cuttack</i> ..	10	0	0
Houghton Regis ..	8	18	2
Do., for <i>N P</i> ..	1	7	5
Leighton Buzzard, Hockliffe-road ..	23	3	5
Do., for <i>W & O</i> ..	1	18	0
Do., for <i>N P</i> ..	1	4	1
Luton, Park-street ..	21	2	6
Do., Union Chapel ..	13	13	3
Do., for support of <i>Congo boy</i> ..	5	5	0
Do., Wellington-st. Do., for <i>W & O</i> ..	39	0	7
Do., for <i>W & O</i> ..	3	3	0
Do., for <i>N P</i> ..	6	0	7
Malden ..	19	6	8
Do., for <i>W & O</i> ..	0	13	0
Do., for <i>Congo</i> ..	0	4	4
Sandy ..	26	5	6
Do., for <i>W & O</i> ..	1	1	0
Shefford ..	3	3	9
Stotfold, for <i>W & O</i> ..	0	9	6
Do., for <i>N P</i> ..	0	13	6

BERKSHIRE.

Abingdon ..	36	5	2
Do., for <i>W & O</i> ..	2	2	0
Faringdon ..	14	18	11
Do., for <i>N P</i> ..	1	14	2
Maidenhead ..	4	1	10
Newbury ..	50	17	1
Do., for <i>Congo</i> ..	0	5	0
Reading, United Meetings ..	6	19	6
Do., Carey Chapel ..	20	4	5
Do., Grovelands ..	26	13	4
Do., King's-road ..	57	4	4
Do., for <i>N P</i> ..	0	11	6
Do., Hurst ..	2	14	11
Sandhurst ..	16	15	6
Sunningdale, for <i>W & O</i> ..	0	10	0
Wallingford ..	40	8	4
Do., for Mr. Wall's work, Rome ..	1	0	0
Do., for <i>N P</i> ..	1	7	11
Wantage ..	27	15	2
Do., for <i>W & O</i> ..	1	1	0
Windsor, for support of <i>Two Native Teachers in India</i> ..	24	0	0
Wokingham ..	33	16	0
Do., for <i>N P</i> ..	2	4	9

BUCKINGHAMSHIRE.

Chesham, Lower Ch.....	20	13	6
Do., for <i>N P</i>	1	11	0
Do., Zion	21	12	5
Do., for <i>W & O</i>	0	17	0
Do., for <i>N P</i>	0	10	7
Gold Hill Sunday-sch., for <i>N P</i>	3	0	0
Great Marlow	4	13	11
Do., for <i>W & O</i>	0	10	6
Great Missenden	6	10	7
Do., for <i>N P</i>	2	14	10
High Wycombe	29	15	3
Do., for <i>W & O</i>	2	16	6
Do., for <i>N P</i>	3	9	0
Long Crendon Sunday- school	0	10	0
Mursley Sunday-sch....	0	14	0
Olney	9	4	7
Do., for <i>N P</i>	1	8	11
Wendover	2	16	0

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. Geo. E. Foster, Treasurer	74	1	7
Cambridge, for <i>Roman</i> <i>Mission</i>	23	10	0
Do., St. Andrews-st. 7	0	0	0
Do., Y.P.S.C.E.	3	8	8
Great Shelford, for <i>N P</i>	0	14	2
Isleham	4	2	11
Prickwillow	0	14	0
Soham, for <i>W & O</i> ..	0	13	6
Whittlesea, Windmill- street	3	12	0

CHERESTER.

Altrincham, Tabernacle	1	9	4
Do., Sunday-school..	2	0	0
Audlem	1	9	0
Birkenhead, Cathcart- street, for <i>N P</i>	1	1	9
Chester, Grosvenor-pk.	10	17	2
Do., for <i>N P</i>	1	9	4
Do., Welsh Chapel ..	1	3	6
Haslington	8	13	0
Little Leigh	1	0	0

CORNWALL.

Calstock and Metherill	2	13	8
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	3	4
Falmouth	14	12	8
Do., for <i>W & O</i>	1	10	0
Hayle	0	14	0
Redruth	1	18	0
St. Austell	36	6	3
Saltash	15	10	1
Do., for <i>W & O</i>	1	15	0
Do., for <i>N P</i>	2	1	6
Do., for Mr. Wall's work, Rome	1	1	3
Do., for support of <i>Congo boy</i>	5	0	0

DERBYSHIRE.

Belper	6	19	2
Chellaston	1	2	6

Chesterfield	19	8	11
Do., for <i>W & O</i>	0	17	7
Clay Cross	1	6	6
Derby, Boyer-street ..	0	13	0
Do., Littlelover	1	2	1
Do., Junction-street..	2	2	0
Do., Osmaston-road	125	0	0
Do., for <i>W & O</i>	3	5	0
Do., St. Mary's-gate	74	10	0
Do., Trinity Chapel	35	19	6
Do., Watson-street..	5	13	9
Dunfield	12	5	0
Ilkeston, South-street	9	13	7
Do., Queen-street ..	4	15	10
Langley Mill	3	0	0
Do., for <i>W & O</i>	0	10	0
Long Eaton, Chapel- street	2	2	0
Loscoe	3	0	0
Measham and Nether- seal	18	12	0
Melbourne	35	10	8
Riddings	1	5	0
Ripley	22	0	0
Sawley	10	6	1
Swanwick	4	9	6
Willington	3	2	0
Wirksworth, Shottle, and Bonsall	12	4	5
Less expenses	420	16	1
	2	15	8
	418	0	5

DEVONSHIRE.

Barnstaple	23	18	3
Do., for <i>W & O</i>	2	1	0
Do., for <i>N P</i>	2	4	0
Bideford	11	2	3
Do., for support of boy under Mr. <i>Shorrock</i>	10	0	0
Budleigh Salterton	1	9	0
Do., for <i>N P</i>	0	5	0
Chudleigh	4	9	4
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	0	8
Comb Martin and Ken- tisbury	4	13	6
Do., for <i>W & O</i>	0	10	6
Devonport, Hope Ch...	2	11	7
Do., Morice-square..	1	16	7
Do., for <i>W & O</i>	1	4	0
Exeter, Bartholomew- street	7	9	2
Do., South-street ..	13	3	6
Do., for <i>W & O</i>	0	16	0
Exmouth	1	18	6
Do., for <i>Debt</i>	4	4	0
Georgetown	1	5	0
Hatherleigh	0	16	7
Kilmington, for <i>N P</i> ..	0	5	0
Kingsbridge	15	14	10
Do., for <i>China</i>	2	6	8
Do., for <i>Congo</i>	0	5	0
Malborough	2	13	4
Modbury	4	4	8
Do., for <i>W & O</i>	0	8	0
Do., for <i>N P</i>	2	10	0
Newton Abbot	8	17	11
Do., for <i>W & O</i>	1	5	0
Do., for <i>N P</i>	0	17	11
Okehampton	1	1	7
Plymouth, George st.	115	17	10
Do., for <i>Girls'</i> <i>School, Shensi</i>	15	1	6
Do., for <i>W & O</i>	10	5	0
Do., for <i>N P, India</i>	2	0	0
Do., for <i>N P, Africa</i>	0	18	0

Plymouth, George-st., for <i>Debt</i>	0	10	6
Do., Mutley Chapel	41	5	11
Do., Sunday-school for <i>Congo</i>	11	18	10
Salcombe	2	9	0
Teignmouth	2	8	2
Tiverton	29	8	4
Do., for <i>W & O</i>	3	3	0
Torquay	43	16	10
Do., for <i>Congo</i>	1	1	0
Do., for <i>W & O</i>	0	5	0
Do., for <i>N P</i>	1	14	10
Torrington	2	15	0
Ufculme and Prescott	4	8	7
Do., for <i>N P</i>	2	2	5

DORSETSHIRE.

Bridport	5	16	1
Gillingham	0	10	3
Heatherlands Sunday- schools	1	15	0
Poole	15	14	0
Weymouth	10	6	8

DURHAM.

Darlington, Grange- road	42	1	10
Gateshead	17	2	7
Jarrow, Grange-road..	3	8	6
Do., for <i>China</i>	0	14	2
South Shields	12	15	3
Do., for <i>Congo</i>	2	13	0

ESSEX.

Blackmore	0	13	6
Braintree, Sunday-sch.	2	18	8
Brentwood	2	2	0
Colchester, Eld-lane ..	16	5	1
Do., for <i>N P</i>	2	13	4
Earls Colne	1	1	3
Do., for <i>N P</i>	2	8	10
Great Leighs	16	14	0
Harlow	77	6	8
Do., for <i>N P</i>	1	0	3
Iford, Sunday-school	0	19	3
Largham	2	0	0
Leytonstone	28	1	4
Loughton	25	13	0
Do., Sunday-school, for <i>Congo</i>	3	9	0
Maldon, Crown-lane Sunday-school	1	4	4
Potter Street	4	0	0
Romford	4	10	0
Saffron Walden, for <i>N P</i>	1	7	1
Southend, Clarence- road	1	15	3
Do., Tabernacle	7	8	6
Do., Sunday-school	15	0	0
Waltham Abbey	9	4	2
Do., for <i>N P</i>	0	15	11
Waltham Cross, Eleanor Hall Sunday-school	0	18	6

GLOUCESTERSHIRE.

Blakeney	6	0	0
Blockley	0	9	1
Bourton-on-the-Water	22	2	1
Burford	6	15	7
Do., for <i>W & O</i>	0	10	0

Choltenham, Cambray	
Chapel	80 9 11
Do., Salem Chapel	98 0 4
Do., for <i>W & O</i>	0 10 6
Do., for <i>N P</i>	1 7 6
Do., for <i>N P, Manik</i>	18 0 0
Chipping Campden	2 16 0
Do., for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	0 10 0
Do., for support of <i>Congo boy "Nes-urnbi"</i>	1 5 0
Cirencester	7 9 0
Coleford	27 19 3
Do., for <i>W & O</i>	1 6 0
Do., for <i>Congo</i>	0 10 0
Do., for <i>N P</i>	3 0 0
Cutsdean	4 8 0
Gloucester	20 1 0
Do., for <i>W & O</i>	2 0 0
Do., Y.P.S.C.E.	9 10 0
Gossington, for <i>N P</i>	0 14 6
Lechlade	1 13 9
Longhope	3 6 6
Lynbrook	4 3 0
Lydney	10 0 0
Milton	16 3 0
Naunton and Guiting	11 11 3
Old Sodbury	0 10 0
Stow-on-the-Wold	18 14 3
Stroud	20 1 5
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	7 9 0
Do., for <i>Italy</i>	1 10 0
Do., Y.P.S.C.E.	3 0 0
Woodchester	9 13 7

HAMPSHIRE.

Boscombe	28 8 0
Do., for <i>China</i>	1 5 0
Do., Sunday-school	3 6 7
Bournemouth, Lansdowne	33 10 4
Do., for <i>N P</i>	1 5 0
Do., Westbourne	60 3 6
Do., for <i>Congo</i>	5 0 0
Do., Missionary Prayer Union, for support of <i>Mr. Hale, India</i>	24 15 5
Brockhurst, for <i>W & O</i>	0 6 6
Broughton, Stockbridge	0 10 0
Do., for <i>W & O</i>	2 2 0
Do., for <i>N P</i>	4 7 10
Eastleigh	3 12 0
Fleet	7 1 9
Lymington	12 1 1
Do., for <i>W & O</i>	1 4 6
Do., for <i>N P</i>	1 5 6
Lyndhurst	3 10 6
Do., for <i>W & O</i>	0 11 6
Do., for <i>N P</i>	1 8 0
Odiham	0 6 0
Portsea, Kent-street	3 6 0
Portsmouth Aux., per Mr. J. A. Byerley, Treasurer	313 16 2
Romsey	0 19 9
Do., for <i>W & O</i>	1 6 0
Do., for <i>N P</i>	2 17 4
Do., for <i>Debt</i>	1 0 0
Southampton, Carlton	0 13 9
Do., Sunday-school	9 0 0
Do., for <i>Congo</i>	5 0 0
Do., for support of <i>Congo boy</i>	5 0 0
Do., Portland	67 18 10
Do., for <i>W & O</i>	8 0 3
Whitchurch	1 1 0

Winchester, City-road	26 1 4
Do., for <i>W & O</i>	1 1 5
Do., for <i>N P</i>	3 0 0
Do., for support of <i>Congo boy</i>	5 0 0

ISLE OF WIGHT.

Niton	8 1 1
Do., for <i>W & O</i>	1 3 0
Do., for <i>N P</i>	1 11 9
Roud	2 7 8
Ryde, George-street	10 2 3
Do., Park-road	1 0 0
Ventnor	4 18 6
Do., for <i>N P</i>	0 5 0
West Cowes	8 8 4

HEREFORDSHIRE.

Ewias Harrold	0 19 2
Do., for <i>N P</i>	0 15 10
Garway	1 16 0
Do., for <i>N P</i>	0 4 0
Hereford	94 5 7
Do., for <i>W & O</i>	2 13 0
Do., for <i>N P</i>	13 1 5
Do., for <i>Italy</i>	1 12 6
Petechurch	2 2 6
Ross	16 6 1
Ryeford	1 2 0
Stansbatch	1 5 0
Whitstone	6 15 10
	142 18 11
Less expenses	1 10 6
	141 8 5

HERTFORDSHIRE.

Abbots Langley, for <i>N P</i>	0 13 0
Berkhamstead	14 18 9
Do., for <i>W & O</i>	1 0 0
Bishop Stortford	12 4 0
Boxmoor	6 7 1
Bushey and South Watford	5 6 0
Do., Sunday-school	10 14 6
Cheshunt, Windmill-lane	1 0 0
Do., for <i>N P</i>	0 10 0
Chipperfield	12 9 3
Do., for <i>W & O</i>	1 11 5
Hemel Hempstead	10 6 9
Do., for <i>W & O</i>	1 8 0
Do., for <i>Congo</i>	3 16 7
Do., for <i>N P</i>	2 9 11
High Barnet Sunday-school	5 7 6
Hitchin, Salem Ch.	40 2 8
Do., for <i>W & O</i>	4 9 0
Do., for <i>N P</i>	5 12 8
Do., for <i>Congo boys</i>	0 15 0
King's Langley and Hunton Bridge Sunday-schools	0 18 9
Leavesden Sunday-school	2 10 0
Markyate Street	7 13 7
Do., for <i>W & O</i>	0 15 11
Do., for <i>N P</i>	5 3 7
Mill End	3 5 0
Do., for <i>W & O</i>	0 15 0
Do., for <i>N P</i>	1 5 3

New Barnet	57 18 3
Do., for <i>W & O</i>	2 14 9
Do., Y.P.S.C.E.	0 8 0
Redbourn, Tabernacle	1 4 6
Rickmansworth	13 16 4
St. Albans, Mr. Gibbs' Bible-class, for support of <i>Congo boy</i>	2 10 0
Tring, New Mill	10 7 7
Ware	2 12 6
Watford	101 14 1
Do., for <i>W & O</i>	7 0 0
Do., for <i>China Medical Fund</i>	2 15 0

KENT.

Ashford	24 13 2
Do., for <i>W & O</i>	2 0 0
Bekkenham, Elm-rd.	7 15 0
Belvedere	19 2 3
Do., for <i>W & O</i>	0 7 6
Do., for <i>N P</i>	1 11 11
Bexley Heath, Trinity Chapel, for <i>W & O</i>	1 1 0
Biabourne	2 5 1
Do., for <i>W & O</i>	0 8 2
Brasted	11 15 10
Do., for <i>W & O</i>	0 17 6
Bromley Common	26 12 8
Chatham	44 19 4
Do., for <i>Mr. Harmon's work, China</i>	0 14 6
Dover, Salem Ch.	92 14 4
Do., for <i>W & O</i>	7 9 3
Do., for <i>N P</i>	6 17 2
Do., for <i>Mr. Stubbs' School, Patna</i>	6 3 9
Erith	5 11 5
Do., Sunday-school	3 10 0
Eythorne	31 14 3
Do., for <i>W & O</i>	2 11 0
Do., for <i>N P</i>	3 14 6
Do., for <i>Congo</i>	2 5 9
Folkestone	50 17 3
Goudhurst	2 10 0
Kingsdown Sun.-sch.	1 18 0
Lee	45 3 1
Lewisham-road	11 4 10
Do., for <i>W & O</i>	2 1 6
Maidstone, King-street	25 9 10
Do., for <i>W & O</i>	3 5 3
Do., Union-street	23 14 11
Do., for <i>N P</i>	5 16 6
Margate	44 9 10
Do., for <i>N P</i>	0 13 7
Do., for <i>W & O</i>	4 0 0
New Brompton	1 10 0
Pembury, Sunday-sch.	1 1 0
Ramsgate, Cavendish Chapel	56 5 10
Do., for <i>N P</i>	0 10 10
Do., Ellington Ch.	5 0 0
Sandhurst	5 12 6
Shooter's Hill-road, Y.P.S.C.E.	1 17 0
Sidcup	14 15 0
Tenterden, Zion Chapel	16 16 0
Do., for <i>W & O</i>	1 10 0
West Malling	2 2 0
Do., for <i>W & O</i>	1 4 9
Do., for <i>N P</i>	3 14 3
Woolwich, Carmel Christian Band	2 10 0
Do., Queen-street Sunday-school, for <i>Congo</i>	5 0 0
Do., for <i>Bengali Sch.</i>	6 0 0
Do., for <i>China Schol</i>	1 0 0

LANCASHIRE.		Liverpool, Birkenhead,		Leicester, Dover-street,	
Accrington	9 8 10	for <i>W & O</i>	3 11 8	for <i>Rome</i>	0 10 6
Do., for <i>Debt</i>	31 8 6	Do., for <i>Congo</i>	2 2 0	Do., Friar-lane	14 10 0
Ashton-on-Ribble	33 7 10	Do., Welsh Ch	6 7 9	Do., for support of	
Do., for <i>W & O</i>	3 18 4	Do., for <i>Congo</i>	0 10 0	<i>orphan girl, Cut-</i>	
Ashton - under - Lyne,		Do., for <i>Italy</i>	0 10 6	<i>tack</i>	2 0 0
Welbeck-street	15 0 0	Do., for <i>Diben Sta-</i>		Do., Sunday-school	26 4 1
Atherton	24 18 2	<i>tion, Brittany</i>	5 18 0	Do., Harvey-lano	16 18 6
Do., for <i>W & O</i>	1 11 3	Manchester Aux. per		Do., Sunday-school	24 2 1
Do., for support of		Mr. T. Spencer,		Do., Melbourne Hall,	
<i>Congo girl, per Mr.</i>		Treasurer	308 8 11	for support of Mr.	
<i>Stapleton</i>	2 0 0	Do., Brighton-grove		<i>Roger, Congo</i>	107 3 6
Bacup, Doals	1 15 0	Sunday-school	1 11 3	Do., Victoria-road	44 8 0
Do., Irwell-terrace	7 4 10	Do., Union Chapel,		Do., Y.W.B.O.	2 0 0
Do., Zion	32 10 7	for <i>Debt</i>	17 7 0	Loughborough District	5 11 9
Do., for <i>W & O</i>	1 1 0	Do., Upper Medlock-		Do., Baxter-gate	43 18 8
Do., for <i>N.P.</i>	0 9 1	street Welsh Chapel	4 19 8	Do., for <i>W & O</i>	2 2 0
Do., for <i>Debt</i>	1 0 0	Do., for <i>N.P.</i>	1 10 10	Do., for <i>Rome</i>	0 5 0
Bootle, Welsh Ch.,		Do., Rusholme-road		Market Harborough	
Brasenose-road	5 6 8	Cong. Church,		Sunday-school	4 13 7
Briercliffe, Hill-Jane	7 18 0	First Women's		Oadby	0 5 0
Burnley, Sion Chapel	2 1 7	Class and Thurs-		Do., for <i>N.P.</i>	1 15 0
Do., for <i>Congo</i>	3 3 0	day Meeting, for		Quorn	4 0 4
Bury, Christian Ch.,		<i>Congo</i>	18 6 8	Do., for <i>W & O</i>	0 12 6
Rochdale-road	2 15 8	Do., for support of		Do., for <i>N.P.</i>	0 8 0
Chesham Bury	12 1 5	<i>Congo boys, Lu-</i>		Do., for <i>Rome</i>	0 10 0
Do., for <i>W & O</i>	0 14 11	<i>baki and Teine</i>	10 0 0	Rothley	0 16 7
Darwen	2 15 0	Do., Wilmott-street		Sutton-in-the-Elms and	
Hurstwood, for <i>W & O</i>	0 5 0	Mission Sunday-		Cosby	1 12 3
Liverpool, Bousfield-st.		school	47 7 0		
Welsh Church	6 8 8	Do., West Gorton,			
Do., Cottenham-st.	4 0 0	Clowes street Sun-			
Do., Edge-lane	3 15 9	day-school	1 2 6		
Do., Everton, Welsh		Do., Hyde, for <i>W & O</i>	0 7 0		
Church	75 17 5	Do., for <i>N.P.</i>	0 2 2		
Do., Fabius Chapel	5 14 0	Do., Stalybridge,			
Do., Sunday-school,		Cross Leech-street	7 12 8		
for <i>N.P.</i>	3 0 0	Do., for <i>W & O</i>	0 11 0		
Do., Kensington		Do., Stockport	6 0 0		
Sunday-school	5 1 9	Do., for <i>W & O</i>	2 0 0		
Do., Mile End Mis-		Nelson	13 5 4		
sion	6 15 1	Oldham, King-street			
Do., Myrtle-street	70 16 10	Christian Band, for			
Do., for <i>W & O</i>	15 10 0	<i>Congo</i>	4 0 0		
Do., Juvenile Aux.,		Do., Sunday-school	11 2 9		
for <i>Girls' School,</i>		Do., Manchester-st.	30 15 1		
<i>Trelawney, Ja-</i>		Do., for <i>W & O</i>	0 16 8		
<i>maica</i>	15 0 0	Do., for <i>N.P.</i>	1 12 3		
Do., for School-work,		Rochdale, West-street	39 13 6		
<i>Malden, Jamaica</i>	10 0 0	Do., for <i>N.P.</i>	4 19 6		
Do., for School-work,		Do., Heywood	12 2 3		
<i>Barisal</i>	5 0 0	St. Ann's-on-Sea	3 8 2		
Do., for School-work,		Do., for <i>W & O</i>	0 13 3		
<i>Dacca</i>	10 0 0	Do., for <i>N.P.</i>	0 15 7		
Do., for <i>Calabar</i>		Southport, Tabernacle	11 19 7		
<i>College</i>	15 0 0	West Leigh, Dangerous			
Do., Pembroke Chapel	5 0 0	Corner	4 10 0		
Do., Richmond Ch.	57 2 3	Wigan, King-street ..	49 12 10		
Do., for <i>China</i>	1 9 6	Do., for <i>N.P.</i>	0 15 1		
Do., Y.P.S.C.E., for		Do., for <i>Congo</i>	1 11 6		
support of <i>N.P.</i>					
under <i>Rev. E. W.</i>					
<i>Hay</i>	25 0 0				
Do., for <i>Medicine</i>					
<i>Chest for N.P., Sat</i>					
<i>Soron Mookerjee</i> ..	2 0 0				
Do., Sunday-school	15 19 1				
Do., for <i>N.P.</i>	0 12 5				
Do., Prince's-gate	21 15 11				
Do., for <i>China</i>	1 0 0				
Do., for <i>Congo</i>	1 0 0				
Do., Toxteth Taber-					
nacle	43 5 6				
Do., for <i>Congo</i>	2 11 0				
Do., for <i>China</i>	1 10 0				
Do., Tue Brook	3 3 9				
Do., Windsor-street					
Welsh Chapel	13 0 0				
Do., for <i>Italian Mis-</i>					
<i>sion</i>	5 0 0				
Do., Birkenhead,					
Grange-road	10 4 5				

LINCOLNSHIRE.

Boston, High-street ..	29 0 5
Do., Sunday-school ..	0 3 6
Do., Salem Chapel ..	6 2 8
Do., for <i>N.P.</i>	1 0 10
Bourne	44 13 7
Do., for <i>Debt</i>	5 0 0
Coningsby	3 12 3
Grantham	6 6 6
Do., for <i>W & O</i>	0 10 9
Great Grimsby, Taber-	
nacle	29 7 10
Do., for <i>N.P.</i>	1 9 2
Do., Freeman-street ..	17 18 5
Horncastle	1 3 10
Lincoln, Mint-street ..	9 10 6
Do., Thomas Cooper	
Memorial Chapel ..	25 3 0
Long Sutton	8 11 0
Louth, Eastgate	15 17 7
Do., for <i>Debt</i>	3 9 6
Do., Northgate Ch.	15 18 4
Maltby	6 17 2
Spalding	34 3 0
Do., for <i>W & O</i>	1 6 0
Do., for <i>N.P.</i>	0 8 6

NORFOLK.

Carleton Rode	4 13 2
Do., for <i>W & O</i>	0 10 0
Diss	24 4 3
Do., for <i>N.P.</i>	0 17 3
Downham	3 9 9
Do., for <i>N.P.</i>	0 14 7
East Dereham Sunday-	
school	5 0 0
Great Yarmouth	22 7 3
Do., for <i>W & O</i>	2 17 2
Do., Tabernacle	8 0 6
Hunstanton, Union Ch.	7 5 4
Lynn, Stepney Ch.	13 1 3
Do., Union Ch.	1 11 6
Norwich, St. Mary's ..	310 17 3
Do., for <i>W & O</i>	12 4 0
Do., Juvenile Mis-	
sionary Associa-	
tion	50 0 0

LEICESTERSHIRE.

Ashby-de-la-Zouch and	
Packington	7 8 6
Barton Fabia, &c., for	
<i>W & O</i>	1 2 6
Castle Donington, &c.	25 2 3
Fleckney	1 5 0
Hugglescote	22 0 3
Husbands Bosworth ..	1 2 0
Leicester, Carley-st.,	
for <i>W & O</i>	1 1 1
Do., Charles-street	
Sunday-school, for	
<i>N.P.</i>	1 15 3
Do., Clarendon Hall ..	0 7 6
Do., Bible-class	3 18 11
Do., Dover-street	25 7 6
Do., for <i>Congo</i>	1 0 0

Norwich, Juv. Miss. Assoc., for support of Congo boy	5	0	0
Do., Pottergate-st. Sunday-school	6	12	1
Do., Unthanks-road	40	18	7

NORTHAMPTONSHIRE.

Burton Latimer	12	0	0
Do., for W & O	0	10	0
Clifton, for W & O	1	0	0
Do., for N P	0	19	4
Cogenhoe	2	10	5
Earls Barton	7	8	5
Ecton	5	15	0
Do., for W & O	0	5	0
Milton, for W & O	0	7	0
Northampton, College-street	0	14	3
Do., Grafton-street	3	6	2
Do., Mount Pleasant	3	8	4
Do., for W & O	1	0	0
Do., Sunday-school	7	16	0
Peterborough	136	2	2
Do., for support of Bhikari Santra	20	0	0
Do., for support of Mosa	4	0	0
Towcester	0	15	0
Wollaston, for W & O	0	10	0

NORTHUMBRELAND.

Berwick-on-Tweed	19	9	7
Newcastle-on-Tyne, Jesmond	48	2	0
Do., for N P	0	10	2
Do., Rye-hill	8	3	5
Do., for N P	2	14	7
Do., Westgate-road	76	15	9

NOTTINGHAMSHIRE.

Beeston	23	13	5
Calverton	0	10	0
Carrington, Sherbrooke-road, for W & O	0	5	0
Collingham and Carlton	5	15	9
Eastfield Side	5	0	2
East Kirkby	1	2	8
Hucknall Torkard	28	15	0
Kirkby-in-Ashfield	9	2	8
Lenton	2	4	6
Long Eaton	2	4	5
Mansfield	0	5	0
Newark	9	14	10
Nottingham	12	4	1
Do., Broad-street	12	13	0
Do., for Debt	78	10	0
Do., Y.P.S.C.E.	2	0	0
Do., Derby-road	2	18	0
Do., for Debt	77	6	7
Do., Y.P.S.C.E.	0	11	0
Do., Sunday-school	4	2	8
Do., Arkwright-street	1	8	7
Do., Juvenile Aux.	7	5	3
Do., George-street	4	4	0
Do., for Debt	1	0	0
Do., Palin-street	4	0	10
Do., Mansfield-road	39	11	5
Do., for Debt	1	1	0
Do., for Orissa	0	10	0
Do., for Congo	0	10	0
Do., for Rome	1	0	0
Do., Tabernacle	3	3	0

Nottingham, Woodborough-road	14	3	8
Do., for W & O	1	0	0
Do., for Debt	10	0	0
Do., Juvenile Aux.	28	13	0
Retford	6	1	1
Southwell	6	16	1
Do., for W & O	0	5	0
Do., for N P	0	5	4
Sutton-on-Trent	0	13	3

Less County Expenses	410	7	10
	19	0	8
	301	7	2

OXFORDSHIRE.

Banbury	4	11	5
Do., for W & O	1	0	0
Bloxham	2	0	0
Caversham	9	12	6
Do., for W & O	5	5	0
Do., Sunday-school	3	4	3
Oxford, Commercial-road	8	1	10
Do., for China	1	12	4
Do., for Congo	3	7	4
Do., New-road	56	10	11
Do., for W & O	3	11	5
Do., for Congo	4	0	0
Do., for Mutlah Mission	7	6	4
Do., for Debt	5	0	0

RUTLANDSHIRE.

Langham	1	0	0
Oakham	7	18	3

SHAROPSHIRE.

Lords-hill Sunday-sch., for N P	0	2	8
Market Drayton	6	0	0
Owestrty	14	8	2
Do., for W & O	1	0	0
Do., for N P	1	17	2
Wem	2	5	11
Do., for W & O	0	16	1
Do., for N P	0	17	6
Whitchurch	7	12	0
Do., for W & O	1	8	0

SOMERSETSHIRE.

Bath, Bethesda	9	6	0
Do., Hay-hill	34	17	8
Do., Manvers-street	62	10	2
Do., for W & O	1	0	0
Do., for support of N P, Joseph	25	0	0
Do., Sunday-school	35	1	8
Do., for support of Congo girl, "Mabanza"	5	0	0
Do., Limpley Stoke	7	0	0
Do., Twerton	3	1	7
Do., Widcombe	17	11	0

Less previously acknowledged £83 5s. 8d., and expenses £3 3s.	200	8	1
	66	8	8
	133	19	5

Beckington	11	7	1
Bridgwater	14	18	11
Bristol Aux., per Mr. G. M. Carlile, Treasurer	67	7	0
Do., for W & O	1	1	7
Do., for N P	3	16	3
Chard	19	11	8
Do., for W & O	2	6	0
Cheddar	10	17	7
Frome	5	7	5
Do., Sheppard's Barton	23	5	4
Do., Sunday-school	12	3	1
Do., for support of native girl in Itally School	6	0	0
Do., for support of native boy at Bopoto, Congo	5	0	0
Do., Badcox-lane	17	12	6
Do., for W & O	2	0	0
Do., Sunday-school	15	12	7
Do., for support of two native girls in Itally School	12	0	0
Hatch Beauchamp	0	12	0
Do., for W & O	0	15	0
Montacute	10	9	3
Do., for W & O	1	0	0
North Curry and Stoke St. Gregory	5	6	9
Do., for N P	2	15	9
Stogumber	0	5	9
Do., for W & O	0	10	0
Do., for N P	1	7	6
Tannton, Alhmarle	1	8	5
Do., for N P	1	14	3
Do., Silver-street	1	1	0
Twerton	6	11	6
Wellington	30	14	10
Do., for W & O	2	0	0
Wells	3	14	0
Williton	7	11	4
Wincanton	24	16	1
Do., for N P	2	7	3
Winscombe	4	14	3
Yeovil	8	17	11
Do., for W & O	5	0	0

STAFFORDSHIRE.

Bilston, Broad-street Sunday-school, for N P	0	8	3
Do., Wood-street	8	13	5
Burton-on-Trent, Station-street	6	14	8
Coseley Darkhouse	10	9	0
Do., Ebenezer Sunday-school	0	8	0
Do., Providence Sunday-school	5	16	7
Do., for support of Congo boy	5	0	0
Hanley, New-street	10	14	7
Do., for W & O	1	1	0
Do., for N P	1	0	0
Longton	7	1	0
Netherton	4	2	10
Princes End	12	4	9
Do., for W & O	3	0	0
Walsall, Vicarage-walk	39	10	0
Do., for W & O	2	0	0
Walton-on-Trent	0	10	0
Wednesbury	1	5	0
West Bromwich	5	10	8
Willenhall, Lichfield-st.	1	0	10
Wolverhampton			
Waterloo-road	19	13	11

SUFFOLK.

Bury St. Edmunds	17	17	3
Do., for W & O	2	0	0
Do., for Congo	22	14	9
Ipswich, Burlington Ch., for N P	1	18	7
Do., for support of Chinese evangelist	1	14	0
Do., Stoke-green	21	7	1
Do., for W & O	1	1	0
Do., Rushmere	3	0	5
Do., Turret-green	78	9	0
Somerleyton	2	10	0
Sudbury	12	12	10
Do., for N P	1	19	6
Walton	10	3	9
Do., for W & O	1	1	0
Do., for N P	2	0	11
	183	10	1
Less expenses	1	16	6
	178	13	7

SURREY.

Addlestone	38	14	0
Do., for W & O	2	0	9
Do., for N P	1	12	1
Do., for Barisal Sch.	6	0	0
Balham, Ramsden-rd.	15	7	5
Do., Sunday-school	26	14	5
Barnes	3	18	0
Do., for W & O	1	0	0
Do., for Debt	0	7	6
Do., Sunday-school, for Intally School	3	10	0
Do., for N P	0	7	3
Croydon, West	42	13	3
Do., Sunday-school	4	10	6
Dulwich, Lordship-lane	8	2	6
Do., Sunday-school, for China	10	0	0
Do., for Congo	5	0	0
Guildford, Commercial road	17	8	8
Kingston-on-Thames	27	18	6
Do., for W & O	3	3	0
Do., for N P	0	12	1
Penge	9	6	3
Do., for W & O	5	13	6
Redhill, Sunday-school, for support of N P under Mr. Ellison, Rungpore	5	0	0
Richmond, Duke-street	18	17	9
Do., for N P	1	12	8
Streatham, Lewin-road	8	1	0
Surbiton Hill	15	12	0
Do., for N P	1	15	0
Sutton	25	17	9
Do., for N P, Delhi	3	9	10
Upper Norwood	6	6	0
Upper Tooting	41	15	11
Wallington	27	18	10
West Norwood, Cha's-worth-road	28	5	0
Wimbledon, Queen's-road, for Debt	9	0	0
Do., Sunday-school	7	10	2
York Town	14	14	10

SUSSEX.

Battle	3	14	4
Do., for N P	1	9	9
Brighton, Holland-rd.	117	12	0
Do., Sunday-school	16	19	9

Brighton, Queen's-sq.	23	19	0
Do., for W & O	1	10	0
Do., for Congo	1	1	0
Do., for N P	2	14	6
Crawley	1	0	0
Eastbourne	46	0	5
Do., for N P	0	15	9
Do., for Congo	1	7	4
Do., for Debt	2	18	6
Hastings	95	15	0
Do., for W & O	4	0	0
Do., for Congo	0	5	0
St. Leonards, Y.W.B.C.	1	4	0
Do., Sunday-school	2	11	6
Worthing	16	9	7
Do., Y.P.S.C.E., for support of Congo child at San Salvador	5	11	7

WARWICKSHIRE.

Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	229	6	9
Do., Wycliffe Ch.	0	14	6
Leamington, Clarendon Ch.	13	10	5
Do., for W & O	1	1	0
Do., for San Salvador School, Congo	5	0	0
Do., Warwick-street	38	11	9
Rugby	12	4	9
Do., for W & O	0	16	0
Smethwick, Baptist Brethrens' Sunday-school	4	10	0
Studley	5	11	11
Do., for N P	1	3	1
Warwick, Castle-hill	7	3	0
Do., for W & O	0	10	6

WESTMORELAND.

Westmoreland	1	9	5
Do., for N P	1	6	4

WILTSHIRE.

Bower Chalke	3	8	0
Bradford-on-Avon	16	13	3
Do., for W & O	1	10	0
Do., for China	1	2	9
Bratton	7	3	7
Do., for Congo	0	15	0
Bromham	0	13	3
Calne	35	12	9
Chippenham, Station-hill	7	11	5
Do., for N P	0	8	0
Damerham	1	5	0
Do., for W & O	0	5	0
Devizes and Pewsey	20	8	6
Do., for W & O	0	10	0
Do., for support of Congo boy	5	0	0
Kington Langley	3	12	6
Melksham	43	8	0
Do., for support of Congo boy, Kezedi	5	0	0
Pewsey	3	11	0
Semley	3	7	0
Shrewton, Zion Chapel	4	1	0
Do., for W & O	0	11	9

Swindon	44	0	10
Do., for N P	2	5	9
Do., for Congo	1	1	0
Trowbridge, Back-st.	09	2	11
Do., for Mrs. James' School, India	1	8	0
Warminster	17	4	9
Do., for Congo	0	17	6
Do., for N P	1	6	1
Westbury, Penknapp	8	10	3
Do., for W & O	0	5	0
Westbury Leigh	14	16	2
Do., for W & O	0	12	6
Do., for N P	3	12	4
Do., for Debt	1	0	0
Whitbourne, Corsley, for W & O	0	5	0
Winterslow, for N P	0	5	6

WORCHESTERSHIRE.

Atch Lench and Dunnington	14	4	8
Do., for W & O	1	16	0
Droitwich	4	5	6
Dudley, New-street	7	9	10
Do., for W & O	1	3	6
Do., for N P	1	7	8
Kidderminster, Church-street	16	7	6
Do., for W & O	1	2	7
Do., for N P	3	1	6
Do., Milton Hall	6	17	11
Do., for W & O	0	6	9
Do., for N P	3	0	3
Shipston-on-Stour	6	16	10
Do., for W & O	0	12	9
Stourbridge	14	8	8
Do., for W & O	0	13	5
Stourport	1	17	8
Do., for W & O	1	0	0
Upton-on-Severn	1	8	10

YORKSHIRE.

Birchcliffe	31	5	4
Do., for W & O	1	5	0
Bradford, Y.M.B.M.S., for support of Congo Missionary	100	0	0
Do., Ladies' Zenana Guild, for Mrs. James' School-work, Madaripur	3	0	0
Do., Westgate	53	1	4
Do., Juvenile Society	34	10	0
Do., Girdlington	23	7	0
Do., Juvenile Society	2	17	0
Do., Leeds-road	10	10	0
Do., Sion Chapel	12	10	6
Do., Sion and Caledonia-st. Sunday-school	3	16	7
Do., Trinity Chapel	40	8	6
Do., for N P	1	5	7
Bramley, Zion	5	6	0
Do., Sunday-school	8	12	0

East Riding District.

Beverley	47	15	0
Do., for W & O	2	16	6
Do., for N P	5	0	0
Bishop Burton	3	7	6
Cottingham	10	0	0
Driffield and Hutton			
Cranwick	15	12	6

Hull, George-street ...	21	2	9
Do., South-street	5	8	2
Do., for <i>N P</i>	0	12	6
Do., Tabernacle	11	3	0
	122	17	11
Less expenses	1	4	6
	121	13	5
Gildersome Sun.-sch.	0	7	10
Halifax, Lee Mount ...	20	17	5
Do., North Parade ...	41	13	5
Do., Trinity-road	6	16	1
Heaton, for <i>W & O</i> ...	0	10	0
Heptonstall Slack	26	5	4
Huddersfield, Lindley			
Oakes	11	7	8
Do., New North-road	33	14	2
Do., for <i>W & O</i>	4	3	1

Keighley District.

Barnoldswick	7	7	0
Bingley	6	3	6
Do., for <i>N P</i>	0	4	2
Cononley	3	3	0
Cowling Hill	4	4	3
Cullingworth	4	2	0
Haworth	17	3	0
Hellifield	1	0	0
Horkingstone	2	2	11
Keighley	35	6	9
Do., for <i>W & O</i>	2	14	7
Long Preston	6	3	0
Slack Lane	13	2	1
	102	16	3
Less expenses £1 15s.			
Id., and £34 2s. 10d.			
previously ac-			
knowledged	85	17	11

Leeds, Blenheim Ch.	16	18	4
Do., for <i>W & O</i> ...	3	1	6
Do., Sunday-school	29	12	10
Do., Kirkstall Sunday			
school	1	13	7
Do., Beeston-hill, for			
<i>N P</i>	0	5	6
Do., North-street ...	41	6	0
Lindley Oakes	17	15	4
Do., for support of			
<i>Congo boy and girl</i>	7	5	4
Lockwood	27	2	6
Do., for <i>China</i>	0	10	0
Do., for <i>Turin</i>	0	10	0
Meltham, for <i>W & O</i>	1	11	3
Milnsbridge	8	2	6
Mirfield, Zion Church	6	12	10
Morley	0	5	0
Osett, Central Church	0	16	6
Do., for <i>W & O</i>	0	6	0
Primrose Hill	1	0	0
Do., for <i>W & O</i>	0	10	0
Rawdon	13	3	0
Rotherham	6	15	10
Do., for <i>W & O</i>	0	10	0
Salentine Nook	11	2	6
Do., Ladies' Auxiliary	3	6	6
Scarborough—			
Albemarle Church ...	26	1	1
Do., Ebenezer	5	3	6
Sheffield, Glossop-rd.	57	6	8
Do., for <i>Debt</i>	13	1	0
Do., Walkley Sunday-			
school	1	6	6
Shipley	1	2	0
Skipton	6	3	0
Do., for <i>W & O</i>	0	11	4
Do., for <i>N P</i>	4	9	10
Sutton-in-Craven	21	5	9
Do., Sunday-school	21	5	2

Thornaby-on-Tees	2	9	10
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	19	2
Wakefield, Sunday-			
school, for <i>N P</i> ,			
<i>Barristal</i>	12	0	0
York	7	0	1

NORTH WALES.

ANGLESEA.

Amlwch	10	18	6
Aion	2	6	3
Beaumaris	3	16	1
Belan	2	3	0
Brynsiencyn	2	10	0
Caergeiliog, Siloh	4	3	6
Capel Gwyn	1	17	2
Capel Newydd	0	8	0
Cemaes	6	0	0
Carregfawr	1	1	2
Gaerwen	2	7	6
Holyhead, Bethel	16	11	3
Do., Hebron	4	4	0
Do., New Park-st. ..	2	6	3
Do., Siloh	3	2	6
Llanellian, Bethania ..	1	9	9
Llanerchymedd	10	0	0
Llanfachraeth	4	9	3
Llanfaethlu, Soar	17	15	1
Llanddeusant, Horeb	2	2	2
Llanfairmath	2	2	0
Llanfyllin, &c.	10	0	0
Llangefni	11	2	6
Menai Bridge	10	0	0
Pencarneddi	3	0	0
Pensarn	2	1	6
Pisgag	2	6	0
Pontrhydybont	6	1	6
Rhosybol	5	5	0
Rhydswyn	9	0	0
Sardis	3	15	6
Valley	3	0	0
	176	5	5
Less for County Home			
Mission	46	13	1
	129	12	4

CARFARVONSHIRE.

Aion	4	12	0
Bangor, English Ch. ...	8	6	0
Do., Penuel	22	0	0
Bethesda	11	17	0
Capel-y-Beirdd	2	13	1
Carfarnov	25	0	0
Gilfach, Llanfairfechan,			
and Penmaenmavr ..	11	6	0
Groselon, Llandurog...	0	17	6
Llanalhaiarn, Trefor,			
and Llithfaen	2	15	8
Do., for <i>N P</i>	1	4	11
Llanberis	0	4	6
Llandudno, English			
Chapel	7	17	4
Do., for <i>W & O</i>	0	18	10
Do., Tabernacle	16	14	2
Llanfyllni	3	10	0
Nevin, Seion	2	19	0
Penygroes	3	5	7
Port Dinorwic	0	15	6

Portbynllieyan, Caer-			
salem	1	18	4
Pwllheli	12	15	6
Do., for <i>N P</i>	0	10	0
Rhoshirwaen	0	16	6

DENBIGHSHIRE.

Abergele	2	5	0
Brymbo, Tabernacle ...	11	14	3
Bryn Llannerfrydd	1	0	0
Cefn Bychan	1	18	0
Cefnmawr, Tabernacle	2	0	6
Do., Zion	3	1	6
Coda	2	4	6
Colwyn Bay	0	15	8
Dolywern	2	2	4
Garth	1	15	0
Gefailrhud	1	10	0
Glynceiriog	5	10	0
Lianfair	0	8	6
Llangernyw	0	13	2
Do., for <i>N P</i>	0	10	4
Llangollen, English Ch.	4	2	2
Do., Welsh Ch.	3	1	3
Llanrhaidr, Salem	1	5	0
Llanrwst	2	2	0
Llansilin	3	0	0
Moeffre	2	8	0
Ponkey, Seion, for <i>N P</i>	0	7	8
Rhosllanerchrugog ...	3	3	11
Ruthin	4	13	4
Wrexham, Chester-st.			
Sunday-school	9	17	6

FLINTSHIRE.

Greenfield, near Holy-			
well, for <i>N P</i>	0	2	11
Holywell	4	9	9
Do., for <i>N P</i>	1	2	4
Lixwm	1	15	8
Llanelwy	0	14	0
Milwr	0	12	0
Mold	1	10	0
Pantgyo Halkin	1	15	2

MERIONETHSHIRE.

Barmouth	3	19	2
Blaenau Ffestiniog, Zion	5	8	10
Do., for <i>N P</i>	0	9	11
Corwen	5	8	0
Dolgelly	11	7	6
Llanellidan	3	5	0
Llansantffraid and			
Glyndyfrdwy	2	6	0
Pandy Capel	3	16	0
Penrhyndendraeth	2	18	0

MONTGOMERYSHIRE.

Caersws	1	16	0
Cwmbellan	2	15	0
Llanfair	5	0	0
Llanidloes	6	0	9
Newchapel	2	19	0
Do., for <i>N P</i>	0	16	0
Newtown	15	10	10
Sarn	2	14	2
Staylittle	5	5	0
Talywern	4	13	6

SOUTH WALES.

BRECONSHIRE.

Brecon, Kensington ..	10	15	6
Do., Watergate ..	3	14	7
Do., for N P ..	0	13	5
Brynamwr, Calvary ..	5	7	8
Do., Tabor ..	3	5	0
Crickhowell, Betha- bara ..	5	10	0
Erwood, Hephzibah and Ramah ..	1	0	5
Glasbury and Penrheol Llangunider ..	23	2	9
Lower Chapel, Bethel Maesyberlan ..	1	13	3
Do., for N P ..	1	17	5
Nantynn ..	2	0	0
Pantycelyn ..	0	15	6
Pisgah ..	0	11	0
Trefil ..	1	2	0

CARDIGANSHIRE.

Aberayron ..	0	5	0
Aberystwith, English Church ..	12	12	6
Do., Bethel ..	18	10	4
Do., for N P ..	1	6	6
Do., Moriah ..	1	7	6
Blaenwenen ..	2	11	0
Cardigan, Bethany ..	16	10	1
Do., for N P ..	1	6	4
Do., Mount Zion ..	14	2	2
Do., for Africa ..	2	10	0
Do., for China ..	2	10	0
Do., for Evangelist in Italy ..	1	0	0
Do., for N P ..	3	0	9
Penrhyncoch, Horeb, for N P ..	2	0	8
Penyparc ..	5	9	0
Swyddfynon, Bethel Talybont ..	1	7	0
Verwig, Siloam ..	2	15	0
	4	0	5

CARMARTHENSHIRE.

Aberduar ..	0	0	11
Ammanford, Ebenezer Do., for N P ..	1	15	10
Burry Port, Tabernacle Bwlchnewydd ..	9	10	1
Caio, Bethel ..	4	1	5
Do., Salem ..	1	13	4
2	19	5	
Carmarthen, English Church ..	6	14	8
Do., Penuel ..	8	18	2
Do., for N P ..	0	2	0
Do., Tabernacle ..	23	0	0
Cwmduad ..	1	4	6
Cwmdu Talley ..	3	4	5
Cwmifor ..	2	10	10
Cwmvelyn, Ramoth ..	6	2	0
Do., for N P ..	1	4	10
Felinfoel, Adulam ..	26	13	10
Do., for N P ..	1	2	7
Fynonhenry ..	1	17	1
Gellywen, Aion ..	4	10	0
Glanaman, Bethesda Kidwelly, Siloam ..	1	10	9
Llandilo, Ebenezer ..	1	5	2
Do., for N P ..	0	15	3
Llandoverly, Ebenezer Llandyffan, Soar ..	2	2	9
	0	18	11

Llanely, Bethany ..	5	7	1
Do., Bethel ..	18	14	8
Do., Bethlehem Pool ..	6	5	3
Do., for N P ..	1	2	3
Do., Horeb ..	1	16	10
Do., Moriah ..	44	10	0
Do., Sion ..	32	17	0
Llanfynydd, Amor ..	0	14	10
Llangennech, Salem ..	5	3	7
Llangunog, Ebenezer ..	9	10	0
Llanstephan, Bethany Login, Calvary ..	2	11	6
Lwynhendy, Zoar ..	17	8	7
Maescanner ..	5	15	0
Mydrim, Salem ..	9	2	7
Ponthery, Bethesda ..	1	6	2
Rehoboth ..	0	10	9
Rhydargan, Horeb ..	1	9	3
Sittin, Felingwm ..	1	6	2

GLAMORGANSHIRE.

Aberaman, Gwaar ..	6	3	6
Aberavon, Ebenezer ..	5	11	4
Abercanaid, Siloh ..	4	2	0
Aberdare, Calvaria ..	24	12	1
Do., Cwmdare ..	5	6	8
Do., Cwmbach, Beth- any ..	1	3	6
Do., Gadyis ..	12	3	0
Do., Mill Street ..	9	8	6
Do., Mountain Ash, Nazareth ..	22	11	8
Do., Rhos ..	38	0	0
Do., Siloa, Pontbren- lwyd ..	4	7	10
Aberdulais ..	0	19	0
Abernant, Bethel ..	5	10	10
Blackmill, Paran ..	1	7	3
Blaenywcm ..	2	6	11
Do., for N P ..	0	5	1
Brigend, Ruhamah ..	5	10	9
Cadoxton, Philadelphia Caerphilly, Tonyfelin Caersalem, Newydd ..	1	10	0
	2	4	0
	8	11	5
Do., for N P ..	5	4	5
Do., for Brittany ..	0	10	0

Cardiff, Aion ..	2	0	0
Do., Bethany ..	89	8	10
Do., for W & O ..	3	0	0
Do., for Debt ..	25	13	3
Do., Bethel ..	6	19	9
Do., Sunday-school ..	10	6	10
Do., Brunel-street Sunday-school ..	1	10	0
Do., Barry Dock, Holton-road ..	4	7	11
Do., Salem ..	2	16	8
Do., Cadoxton ..	1	4	0
Do., Caerphilly, Carmel ..	2	10	9
Do., Cottrell-road ..	2	12	6
Do., Sunday-school ..	2	0	0
Do., Grangetown ..	2	3	9
Do., Sunday-school ..	3	14	4
Do., Hope Chapel ..	28	19	2
Do., do., Sunday- school ..	11	14	7
Do., Tabernacle ..	60	1	4
Do., Splott-road ..	12	1	0
Do., for N P ..	0	4	9
Do., Tredegarville ..	41	12	0
Do., Sunday-school ..	44	14	1
Do., for Congo ..	0	12	0
Do., for N P ..	1	0	0
Do., Whitchurch, Bethel ..	1	19	5

Cardiff, Woodville ..	10	13	10
Do., for W & O ..	1	5	2
Do., Sunday-school ..	11	14	6
	380	18	2

Less Auxiliary Ex-
penses .. 5 14 6

390 3 8

Cydach Vale, Calfa la Coedpenmaen ..	1	4	2
Cowbridge, Ramoth ..	6	4	6
Cwmaman, Zion ..	5	6	10
Cwmavon, Penuel ..	4	0	5
Cwmtwrch, Beulah ..	0	7	4
Dari, Tabernacle ..	7	4	6
Do., for N P ..	1	11	1
Dinas, Soar ..	14	17	7
Do., for Italy ..	1	13	6
Dowlais, Caersalem ..	1	5	10
Do., Moriah ..	4	0	0
Glyn Neath, Bethel ..	3	4	0
Do., for N P ..	0	5	0
Gowerton, Bethania ..	0	12	0
Hirwain, Ramoth ..	5	14	0
Landore, Dinas Noddfa Lisvane ..	0	1	9
Do., for N P ..	0	17	0
Llantrisant, Tabor ..	2	10	0
Llantwit Major ..	2	6	0
Llanwely ..	0	13	0
Llwydcoed, Soar ..	1	6	7
Llwynypia, Jerusalem ..	35	0	0
Maesteg, Bethel ..	3	17	0
Do., Zion ..	1	0	0
Maesywmmr ..	12	3	0
Merthyr Tdvyll, High- street Sunday-school ..	6	8	6
Do., Morlais, Y.P.S. C.E. ..	1	0	0
Do., Tabernacle ..	25	15	5
Do., for N P ..	6	1	0
Do., Zion ..	10	10	0
Merthyr Vale, Zion ..	1	16	6
Morrison, Sion ..	4	0	0
Neath, Bethany ..	6	16	0
Do., Orchard-place ..	33	12	4
Do., for W & O ..	0	13	4
Do., for N P ..	0	4	6
Do., for Debt ..	2	12	6
Ogmore Vale, Bethlehem Do., for N P ..	1	4	10
	32	19	7
Penarth, Plassey-st. ..	1	12	5
Do., for W & O ..	23	6	0
Do., Stanwell-d. ..	1	19	5
Penclawdd, Trinity ..	3	18	11
Pengam ..	0	18	11
Do., for N P ..	1	13	1
Pentre, Moriah ..	1	13	1
Pentyrch, Penuel ..	1	19	6
Pontlottyn, Zoar ..	12	9	0
Pontycymmer, Noddfa Do., Zion ..	11	1	6
	1	14	0
Pontygaith ..	4	19	6
Pontypridd, Tabernacle Pontyrrydy, Smyrna ..	6	13	4
Pyie, Pisgah ..	0	5	2
Do., for N P ..	0	9	10
Rhondda ..	2	3	3
Rhydfelen, Bethlehem Swansea, Bethesda ..	2	13	0
	32	11	1
Do., Brynhyfoyd ..	11	17	8
Do., Capel Gomer ..	9	3	2
Do., Carmarthen-rd. Do., Cwmbwrla, Li- banus ..	2	2	0
	17	0	0
Do., Gorse-lanc ..	8	1	6
Do., Memorial Ch. ..	7	10	0
Do., Mount Pleasant ..	44	18	7
Do., for Debt ..	5	0	0
Do., for Congo ..	0	10	0

Swansea, Mount Pleasant, for <i>Mount Pleasant Sch., San Salvador, Congo</i> ...	17	0	5
Do., St. Helens	2	0	1
Do., for <i>Mount Pleasant School, San Salvador, Congo</i> ...	8	10	11
Do., Mumbles, West Cross, Bethany Sunday-school	4	3	0
Do., Philadelphia	4	8	8
Do., York Place	7	0	0
Tondu, Carey Chapel Do., for <i>N.P.</i>	7	3	5
Do., Jerusalem, for <i>N.P.</i>	2	10	0
Tongwynlais, Salem	2	13	8
Ton Pentre, Hebron	13	4	0
Do., for <i>China</i>	0	10	6
Tonyrefail, Aïnon	1	0	0
Trealaw, Bethlehem	3	5	4
Treharris, Bethel	7	11	11
Do., for <i>N.P.</i>	2	0	10
Treherbert, Libanus	13	13	10
Treedyrhiw, Carmel	7	0	3
Treorchy, Horeb, English Chapel Sunday School	3	1	6
Treoriky, Noddfa	60	0	0
Wauaralydd, Zion	1	4	11
Do., for <i>N.P.</i>	1	2	7
Ynysybwl	1	15	0
Ynyslywyd	10	4	7
Ystradygynlais, Aïnon	1	11	8
Do., Sunday-school	1	5	0

MONMOUTHSHIRE.

Abercarn, English Church	11	6	0
Do., for <i>N.P.</i>	1	10	11
Abertillery, King-st.	24	12	4
Abersychan, Noddfa	1	4	6
Argoed	30	5	10
Do., for <i>N.P.</i>	7	4	2
Bargoed, Caersalem	11	18	0
Bassaleg	6	14	6
Bedwas	5	0	0
Blackwood, Libanus	2	8	3
Do., for <i>N.P.</i>	3	5	9
Do., Mount Pleasant	10	2	0
Blaenau Gwent	23	6	6
Do., for <i>N.P.</i>	3	10	0
Blaenavon, Broadstreet Sunday-sch.	3	0	0
Do., Ebenezer	5	8	11
Do., for <i>N.P.</i>	2	0	11
Do., Horeb	20	18	6
Do., King-street	4	6	10
Blaina, Salem	15	4	0
Caerleon	2	0	0
Caerwent	5	10	4
Castletown	25	5	0
Chepstow	0	4	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	2	2	10
Cwmwera	1	1	9
Darenyelen	1	10	0
Do., for <i>N.P.</i>	1	7	7
Ebbw Vale, Brynhyfyd	4	13	0
Do., Nebo	5	5	0
Do., Zion	20	0	0
Goytre	2	0	11
Henlan	1	0	0
Llanidweli, Rydderch	4	6	6
Llanididel, Ebenezer	1	17	2
Llantrannam, Ebenezer	0	14	10
Llanvihangel, Yestern	1	10	0
Llanwenarth	6	5	8
Machen, Siloam	2	16	1
Mardy	5	14	9

Michaelstone-y-Vedw, Tirzah	6	4	0
Monmouth	10	18	5
Newbridge, Bethel	0	15	6
Do., Hermon	11	0	0
Newbridge, Beulah	12	19	5
Do., English Church	36	18	4
Newport, Alma-street	30	14	3
Do., Alexandria-road	1	15	9
Do., Charles-street	0	15	0
Do., Commercial-rd.	34	10	8
Do., for <i>W & O</i>	1	1	0
Do., Commercial-st.	60	0	0
Do., East Usk-road	0	13	0
Do., Stow-hill	22	7	0
Do., Temple	1	4	4
Do., Maïndee, Summer-hill	28	7	0
Do., for <i>W & O</i>	1	1	0
Do., for <i>N.P.</i>	1	18	0
New Tiedegar, Saron	17	2	11
Do., for <i>N.P.</i>	2	7	9
Pontnewynydd, Merchant's-hill	5	13	0
Pontrhydyrun	1	16	10
Do., for <i>N.P.</i>	3	0	2
Do., for <i>Congo</i>	0	10	0
Pontypool, Crane-st.	10	15	3
Do., for <i>W & O</i>	1	6	0
Redwick	1	6	2
Rhymney, Jerusalem	4	4	0
Do., Peuel	28	7	0
Risca, Bethany	4	14	0
Do., Moriah	2	4	9
St. Bride's	3	12	6
St. Mellon's	6	9	10
Sirhowy, Carmel	2	13	1
Tafarnaubach, Siloam	0	14	6
Do., for <i>N.P.</i>	1	11	0
Talywain	10	10	0
Tredegar, Siloh	6	4	0
Twyn Gwyn	4	5	3
Tyddynson	4	3	0
Tydu, Bethesda	0	19	0
Upper Trosnant	2	1	0
Victoria, Caersalem	5	4	0

PEMBROKESHIRE.

Abercych, Ramoth	4	15	6
Beulah	2	12	1
Do., for <i>N.P.</i>	0	14	6
Blaenffos	7	16	6
Blaenllyn and Newton	13	1	5
Do., for <i>N.P.</i>	4	4	7
Blaenconin	20	7	1
Do., for <i>N.P.</i>	2	3	8
Blaenyaun	15	16	3
Do., for <i>N.P.</i>	8	10	0
Broadhaven	6	15	3
Caersalem and Jabez	9	12	5
Do., for <i>W & O</i>	0	13	0
Do., for <i>N.P.</i>	2	13	10
Clyderwen, for <i>N.P.</i>	1	16	0
Croesgoch and Trevine	13	6	19
Dinas Cross	8	5	5
Feltinganol and Solva	17	10	11
Gelly	7	19	10
Do., for <i>N.P.</i>	5	11	10
Do., for <i>Italy</i>	0	16	1
Glanrhyd	10	13	6
Goodwick	0	15	2
10, Missionary Working Party, for <i>Girls' School, Shensi</i>	6	0	0
Harmony	8	18	10
Do., for <i>Brittany</i>	2	0	0
Haverfordwest, Hill-park	22	9	5
Do., Bethlehem	4	2	4
Do., Salem	4	1	3

Letterston	8	16	1
Do., for <i>N.P.</i>	2	1	5
Llanfyrnach, Hermon	9	10	1
Do., for <i>N.P.</i>	1	5	3
Maenclochog, Horeb	1	19	0
Milford Haven	1	5	3
Narberth, Bethesda	7	9	10
Newport, Bethlehem	21	0	0
Do., for <i>Congo</i>	1	0	0
Pembroke	15	8	9
Pennar, Gilgal	0	11	1
Pope Hill	0	10	0

RADNORSHIRE.

Bwchysarnan	2	2	0
Dolan Llanfihangel	1	8	0
Do., Nantmel	6	10	0
Evenjobb, for <i>W & O</i>	0	3	0
Franksbridge	2	1	1
Glyn Elan, Bethany	3	15	0
Gravel	1	15	0
Llandrindod Wells	3	10	1
Maesrhelem	5	14	8
Nantgwyn	6	10	0
Newbridge-on-Wye	4	16	9
Paincastle	2	15	0
Rbayader	0	17	0
Velindre	1	14	0

SCOTLAND.

Aberchirder	4	0	0
Aberdeen, Academy-st. Sunday-school	0	10	0
Do., for <i>N.P.</i>	2	0	3
Do., Crown-terrace	21	15	2
Do., for <i>Italian Mission</i>	6	18	0
Do., for <i>Palestine</i>	3	10	0
Do., Gilcomston Pk. Sunday-school, for <i>N.P.</i>	3	16	11
Do., Union-grove	24	5	10
Do., for <i>W & O</i>	1	10	0
Do., for <i>N.P.</i>	3	19	3
Do., for <i>Congo</i>	0	10	0
Do., for <i>Debt</i>	5	17	0
Airdrie	3	18	11
Do., for <i>W & O</i>	1	5	0
Do., for <i>Congo</i>	1	13	0
Do., for <i>N.P.</i>	2	11	3
Anstruther	4	1	3
Arbroath	1	1	0
Broughty Ferry	0	2	0
Do., for <i>N.P.</i>	0	15	4
Clydebank	0	16	4
Crief, for <i>China</i>	1	0	0
Do., for <i>Congo</i>	1	5	0
Dalkeith, for support of <i>Native Evangelist</i>	7	0	0
Dundee, Long Wynd. Do., Sunday-school, for <i>N.P.</i>	30	0	0
Do., St. Enoch's	3	7	9
Dunfermline	104	1	0
Edinburgh, Bristo-place	73	17	6
Do., Charlotte Ch.	26	1	0
Do., for <i>W & O</i>	1	16	2
Do., Duncan-street	13	16	5
Do., for <i>N.P.</i>	3	9	3
Do., Dublin-street	152	11	6
Do., for <i>Girls' School, Italy</i>	12	0	0
Do., for support of <i>Congo boys under Mr. H. R. Phillips</i>	18	7	0

Elgin, for Congo	2	8	3	Hawick, for Mr. Dun-	1	0	0	Coleraine	17	18	7
Do., for China	1	7	6	can's School, Shensi	27	6	0	Grange and District ...	5	10	0
Do., for India	10	18	9	Helensburgh	1	9	0	Trandageo	2	0	0
Do., for N P	2	12	4	Koiss	1	9	0	Tubbermore	4	4	0
Glasgow Auxiliary, per				Do., for W & O	0	3	3	Waterford	9	17	5
Mr. F. W. Arthur,				Do., for N P	1	5	6				
for Italian Mission	50	0	0	Do., for Congo	1	0	0				
Do., per Mr. David				Kelso	1	10	9				
Lockhart, Treasurer	9	2	6	Kilmarnock	4	7	4				
Do., Adelaide-place	149	14	2	Do., Sunday-school ..	5	5	0				
Do., for W & O	11	2	7	Kirkcaldy, Whyte's							
Do., for Congo	9	18	3	Causeway	7	6	8				
Do., for China	11	8	3	Do., for W & O	1	11	3				
Do., for India	12	10	3	Do., Missionary							
Do., for Italy	1	11	8	Working Party, for							
Do., for Debt	0	10	0	Indian Evangelist	15	0	0				
Do., Bridgeton, Sister-				Do., for China	10	9	8				
street	16	10	0	Do., for Congo	10	9	8				
Do., Cambridge-st.,				Do., for Genoa	10	9	8				
for Congo	1	10	7	Leith, Madeira-street,							
Do., Junior Y.P.S.				for China	2	10	0				
C.E., for China	2	18	0	Leven	0	9	0				
Do., Foundry Boys'				Paisley, Coats' Me-							
Religious Society ..	5	0	0	morial Chapel	140	10	2				
Do., Frederick-street	28	1	10	Do., for China	10	0	0				
Do., for W & O	1	8	5	Do., Victoria-place ..	17	12	0				
Do., for Mrs. Fors-				Do., for support of							
yth's work	0	15	0	N P, Kironday							
Do., for distribution				Ghose, Jessore	29	0	0				
of Gospels, Congo	4	0	0	Perth	37	10	7				
Do., for support of				Peterhead	3	3	0				
Loleko	2	10	0	Pitlochrie	12	2	4				
Do., Hillhead	463	16	7	Rothesay	4	1	2				
Do., for Debt	5	0	0	St. Andrew's	15	10	1				
Do., for N P	5	16	10	Do., for W & O	0	16	5				
Do., for Congo	5	18	7	Do., for N P	0	16	5				
Do., for China	1	0	0	Seikirk	2	0	0				
Do., Sunday-school,				Stirling	22	0	8				
for Congo	0	18	2	Do., for W & O	1	12	6				
Do., John-street	8	0	0	Do., for support of							
Do., John Knox-				Congo boy	2	10	0				
street	14	10	0	Tillicoultry	1	14	0				
Do., for W & O	1	11	0	Do., Sunday-school	1	10	0				
Do., for support of				Tobermory	3	10	0				
Congo boy	6	0	0	Tullymet	2	0	0				
Do., Queen's Park ..	30	0	0	Westray	0	17	6				
Do., for W & O	5	5	0	Wishaw	7	9	3				
Do., Sunday-school ..	5	0	0	Do., for W & O	1	0	0				
Govan	19	2	10								
Do., for W & O	0	18	4								
Grantown	8	7	11								
Do., for Congo	3	18	10								
Greenock, Orangefield	27	5	0								
Do., for W & O	4	0	0								
Do., for India	1	1	0								
Do., for China	2	2	0								
Do., for Congo	2	2	0								
Do., for N P	4	12	7								
Hawick	1	0	0								
Do., for W & O	1	5	0								

SPECIAL FUNDS.

Expenses of Special Effort.

Foster, Mr. C. F.	50	0	0
Foster, Mr. G. E.	50	0	0
Wherry, Mr. Alderman,			
J.P.	5	0	0

CONTRIBUTIONS

FOR CENTENARY FUNDS.

Anonymous	10	0	0
Bax, Rev. A.	5	0	0
Benham, Mr. John	25	0	0
Bompas, Mr. H. M.,			
Q.C., M.A.	15	0	0
Bray, Mr., Falmouth ..	1	0	0
Brown, Mrs. S. C.,			
Wokingham	2	0	0
Johnson, Rev. C.,			
Falmouth	1	0	0
Morgan, Mrs.	0	10	0
Myers, Rev. J. B.	16	13	4
Tetley, Rev. J. P.,			
Taunton	3	3	0
Winters, Mr. T., Well-			
ington, Somerset	1	0	0
Wreyford, Mr. C. D.,			
Torquay	2	2	0
Young, Mrs., Helens-			
burgh (amount col-			
lected)	7	0	0
Camden-road	15	12	8
Upper Holloway	0	10	0
Victoria-Chapel, Wands-			
worth-road	7	2	0
Plymouth	7	0	0
Loughton	0	18	8
Southampton, Portland			
Chapel	0	16	8
Folkestone	14	11	0
East Dereham	1	15	0
Nottingham, George-			
street	7	3	0
Bath, Manvers-street ..	0	7	0
Bristol	33	6	8
Yeovil	23	0	0
Glasgow, Queen's-park	4	10	0

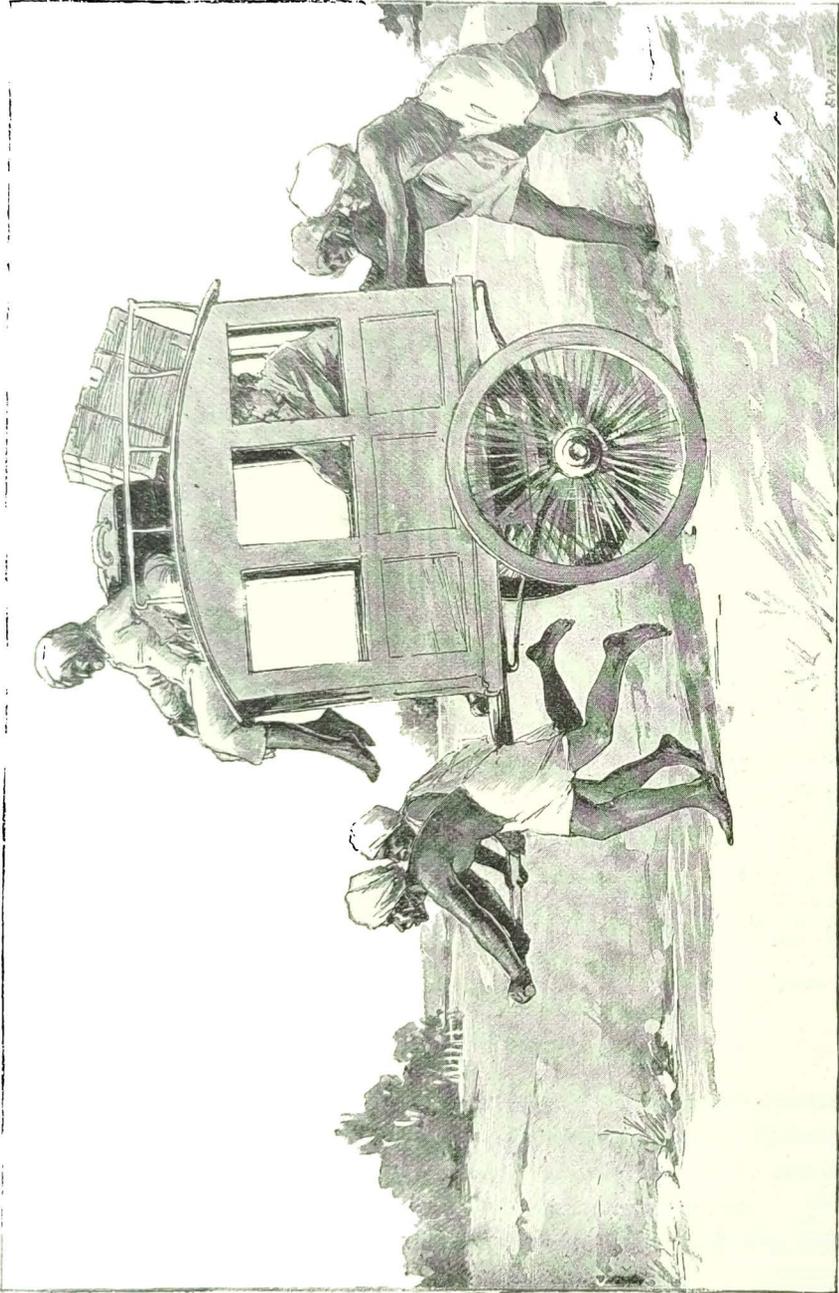
IRELAND.

Ballymena	2	0	0
Do., for Mr. Walker's			
work, Caltrri	3	0	0
Belfast, Great Victoria-			
street	6	7	0
Do., Sunday-school	6	10	0
Carrickfergus	4	4	5

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-offices Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,
JULY 1, 1896.



A TWO-WHEELED PUSH-PUSH.—(From a Photograph.)

[JULY 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR FINANCIAL POSITION AND PROSPECT, AND OUR DUTY IN RELATION THERETO.

BY THE REV. C. W. SKEMP, BRADFORD, YORKSHIRE.



THE following paper, by the Rev. C. W. Skemp, of Bradford, read at the last Annual Missionary Breakfast Conference in Exeter Hall on Friday, April 26th, was, in consequence of great pressure upon our space in the last issue of the MISSIONARY HERALD, crowded out.

We now ask for it a careful perusal, feeling confident it cannot fail to do great good:—

We are here to consider the financial position and prospect of our Baptist Missionary Society; to consider it from the point of view of Christian men, whose supreme desire it is that this work shall go forward without break or pause; and of Christian men, who are also business men, as ministers are popularly supposed not to be, who know that this work cannot go forward except as the churches shall provide the means. The position is serious; the prospect, for the moment at least, is overclouded. We have not at this time to discuss any question of principle or of method relating to Missions themselves. We have not now to ask ourselves whether the Gospel is intended for all men; whether there is in it that which can find all men; whether our missionaries can secure an entrance and a welcome amongst the unchristianised peoples of the earth. All such questions have been answered long ago—once and for all. To-day it chiefly concerns us to take care that we do not hinder the work from growing, that we do not so hold the ropes as to hold back those who are eager to advance, and to consider how the churches may be lifted to the height of their responsibility and privilege in regard to this Divine enterprise.

There is no danger that we shall underrate the seriousness of the position. There is some danger lest we should make it appear worse than it is, by taking a needlessly gloomy and desponding view of it. Our fears are traitors. We have faith in God, and that is never disappointed. We have faith in Christian men, and though that may be disappointed, for our faith in men sometimes receives rude shocks, it is more likely to be justified. We do not forget that this is not our work only. We have not run without being sent. We preach the glorious Gospel of Christ to the heathen at the command of Christ, who has sent His disciples into the world, even as, in the same way and for the same purpose, the Father sent Him into the world. It is not as the outcome of our puny effort that the little one has become a thousand, that this Mission, begun a century ago in India, has grown to its present proportions. It is the Lord's doing, and marvellous in our eyes. And herein is a rebuke to our despondency, and strong encouragement for our faith.

How do our present financial difficulties arise? Certainly not because the fire of missionary enthusiasm in our churches is beginning to burn low. The noble response which they made to the Centenary appeal for the Thanksgiving Fund is proof positive that their love is not waxing cold. No. We are embarrassed through our very success. Figures are not my forte, and I am always chary of dabbling with them. They can never tell the whole truth, even when they try. But I ask you to compare the work of this Mission in 1894, the latest statistics available to me, with its work in 1869. Twenty-five years ago our Society was represented in India by 39 missionaries, with 139 native preachers, 99 stations, and a native church of 2,075; it was represented in China by 1 missionary, with 3 native preachers, 3 stations, and a native church of 35; it was represented in Africa, at the Cameroons, by 5 missionaries with 3 native preachers, 7 stations, and a native church of 117. I do not include in this comparison the Missions in Europe, the West Indies, and Ceylon. What are the figures in 1894? In India, our first love, and where for many reasons our duty chiefly lies, this Society has 76 missionaries, with 114 native preachers, 174 stations, and a native church of 16,437. In China, 21 missionaries, with 53 native preachers, 198 stations, and a native church of 2,399. In Africa, where our Mission on the Congo only commenced eighteen years ago, has opened out a way for the Gospel into the very heart of the Dark Continent, an enterprise of lofty consecration, heroic endeavour, and noble self-sacrifice, unsurpassed in the annals of Missions, whether of ancient or of modern times, there are now 28 missionaries, with 7 native preachers, 15 stations, and a native church, already a missionary church, of 79. Let this one fact be vivid for us. In twenty-five years the work has increased four-fold; the membership of the native church in these three continents has increased tenfold; there are somewhat more than twice as many labourers in the field; whilst the cost of sustaining the work is relatively less now than it was in 1869. Then, the expenditure upon our Mission was a little more than £30,000 per annum, whilst the income was a few hundreds less than that. The report for 1869 opens with a sentence which might almost be stereotyped in missionary reports, to the effect that the year just closed resembled its immediate predecessor, in that it had been "one of unusual anxiety." Since then the expenditure has increased to £73,000 per annum, and our present difficulties

are due to the fact that, whilst the income is double what it was in 1869, it has not kept pace with the expenditure, which is considerably more than double.

The explanation of our difficulty, that it is created by the rapid and extraordinary growth of the work, is cheering, yet the difficulty remains to be dealt with. We must face it, not after the manner of the Scotch minister who, coming to a passage in the Scripture hard to be understood, said, "Brethren, we will look this difficulty in the face—and pass on." It is a stumbling-block which we must clear out of the path that we may pass on. It becomes us to face it in a brave and hopeful spirit. God is with us to help us. He sometimes drives us into a corner that when in our distress we cry unto Him, He may answer us, and set us in a large place. It is what He has done again and again in the history of this Mission during the last hundred years, and still He will enable us to say, "Thou hast magnified Thy Word above all Thy Name."

The alternative before us is clearly this: either we must increase the income or, sorrowful, humiliating, disastrous as it would be, give up some part of the work. Which shall it be? Here is the command of our Saviour and Lord, clear and unmistakable—His trumpet-call to "Go forward." Here is the work growing on every hand more rapidly than we can overtake it; open doors set before us in every direction inviting us to enter and possess the land; fields white unto harvest waiting for the reapers; appeals for more helpers, pathetic in their urgency, reaching us daily from the scanty and overtaxed company of labourers. Must we be compelled to say, "We cannot sustain the present work, much less enlarge it. There is bread enough and to spare in our Father's House, but we are without the means of distributing it, and the people must perish with hunger"? If we should have to give this answer to the exceeding bitter cry of our brothers' and sisters' need, what will they think of us? What will Christ think of us? How sorely would it discourage our brethren who in distant lands are bearing the heat and burden of the day! What a depressing, withering influence would it have upon the churches here! It would deal a blow to the cause of Missions from which it would take long to recover.

Yet, unless the churches speedily place the necessary funds at our disposal, this dreaded catastrophe is inevitable. The Society cannot annually exceed its income by some £9,000, not even to preach the Gospel of Christ to all men. The excellence of the cause will not exonerate us from blame, nor save us from disaster, if we continue to expend upon it many thousands of pounds per annum more than we receive. That is patent even to the most presumably unbusiness-like ministerial members of our Society.

What, then, must we do? Is it good for the present distress that we should proceed at once to adopt the policy, so generally urged upon us in connection with all our Christian work when the balance is on the wrong side, of bringing down the work to the level of the income—the "cut-your-coat-according-to-your-cloth" policy—not even a good policy for tailors unless there is sufficient cloth for the coat? This, it is said, is the sound, business-like, common-sense policy. Not always so in Christian work. To keep on reducing the work to the level of the income is to ensure the rapid decrease of the income, since there is nothing in lessening work to appeal to Christian generosity. The less we do the less we shall get, until at last we shall attain to the supreme triumph of common sense, when we shall do nothing and get nothing.

We do not contemplate the possibility of ending our financial troubles by ending the work. We are not justified in assuming, as yet, that the churches will not give all that Christ asks of them for His own cause. Instead of levelling down the work to the income, shall we not first make a thorough trial of the more excellent way of levelling up the income to the claims of the work? Only in the event of the utter failure of this attempt can we be driven to adopt the former expedient. Suppose that you have a large and an extremely valuable picture. The only frame that you possess is very much too small for the picture. It would be folly to sacrifice the picture by cutting it down until it fitted the frame. You would make it your business to get a frame large enough to fit the picture. Here, in our Mission work, is the picture. If the frame of our giving is not yet large enough to fit it, then in Christ's name let us make it so, and not spoil the picture. We must increase the income or lessen the work. Have we sufficient reason for expecting that the churches will increase the income? There may be the ardent wish, the earnest hope, and no adequate foundation for it. I believe that we have substantial foundation for the expectation.

Our present deficiency of income is undoubtedly due, in part, to the prolonged depression in trade. It is needful to remember that we are not alone in this financial straitness. All the great missionary societies, both at home and across the Atlantic, are our companions in this tribulation, and some of them have far heavier deficits than those which weigh upon us. And it is not Missions only which have been grievously pressed for want of funds in recent years. The majority of our churches, of our religious and philanthropic societies and institutions, have suffered in the same way and from the same cause, the inability of numbers to give what they have been accustomed to give, and many who have struggled to maintain have been unable to augment their contributions. This is, at any rate, true of the country churches. Not a few of them have been hard put to it to continue their ordinary work. People have had to retrench all round, though the mischief of it is that with so many of them their judgment begins at the house and with the cause of God. But, so far as stagnation of trade accounts for our stationary income, the cause is happily being removed. In regard to some of our chief industries, at all events, the clouds are lifting, the sky is clearing. The hard times are going, or have gone, and better times are coming, and now that our people have larger means of giving, we may fairly look for larger gifts. This, we know, does not apply to the purely agricultural districts. Upon these the dead weight of depression still rests, and, whilst existing conditions continue, must, it may be feared, continue to rest. Many of the churches in these districts give nobly out of their scanty means. "The abundance of their joy and their deep poverty abound with the riches of their liberality." Not from them can we look for more aid. But we may justly anticipate the additional income required from the communities which benefit by the incoming tide of commercial prosperity. Is it not the case that the inexpansiveness of income during the last three years is in part the reaction from the splendid effort which resulted in our Thanksgiving Fund? Our friends of the London Missionary Society, in anticipation of their Centenary celebration this year, courageously resolved to place a hundred additional missionaries in the field before obtaining the money; and

I believe that three-fourths of this number are now in the work. It was a bold policy, based on the principle that if we do God's work He will provide the means with which to carry it on. With all our hearts we say to them, "According to your faith be it unto you." We asked for the money first, and the churches gave it in exceeding abundance above all that we asked or thought. But, doubtless, the effort for the time lessened their power to increase their giving to the ordinary income. The Society had a similar experience, we are told, at the time of the Jubilee Fund. The income fell off for a while, and then recovered and increased. May we not safely rely on the Christian liberality and devotion to Missions which raised the Thanksgiving Fund to provide the addition to the ordinary income necessary to make this Fund fully available for the purpose for which it was given? Surely those who responded so generously to the *first* part of the Centenary appeal will not make that response of none effect, in a large measure, by disregarding the *second* part of the appeal. When the churches gave more than the £100,000 asked for they emphatically endorsed the Forward Mission policy; they approved of the intention to add a hundred missionaries to the present staff; they virtually pledged themselves to maintain these missionaries. May we not confidently and hopefully call upon them to redeem their pledge?

Before we further consider the question of their ability and willingness to do this—viz., to increase our missionary income by not less than £45,000 per annum—it may be well to remind some of our friends in the churches—of what we hardly need to remind ourselves—that we never expect to be able to provide the vast millions of heathendom with as plentiful a supply of missionaries as there are ministers for the people at home. All that this or any other Missionary Society undertakes to do is to plant the good seed of the Kingdom in heathen lands. That is our part of the work. We trust to those Divine forces which are at work ceaselessly, and whose operation is hidden from us, to cause the seed which we sow to become God's harvest. We rely on the self-propagating power of the Gospel. We look for it to spread as in the first missionary years of the Church, by the natural method, that those who have freely received shall freely give. The evangelistic work must be mainly done by the native Christians. They will sustain their own pastors and send forth their own missionaries. It is what they are now being educated to do, and what, according to their ability, they are actually doing. Meanwhile, if there were a hundred missionaries where there is at present one, evangelising, training, superintending, the need could not be met.

But some will say, It will be years before you obtain the £100,000 per annum, and, even then, that will be insufficient for the work you propose to do. Is there no method by which a larger use may be made of our present resources? As I said at the outset, it does not come within my province to discuss questions of principle or method. But I trust I may be pardoned in digressing, for a moment, to notice two suggestions which have been made, and to which some of our friends in the churches attach importance. The suggestion is, that it is desirable to invite young men who are leaving college, and who propose to devote themselves to a missionary career, to accept such an allowance for a term of years as they would in most cases receive if they entered upon a home pastorate. That men who are called to be missionaries

would not be deterred by the additional sacrifice—would probably not count it as a sacrifice but as an incitement—goes without saying. Whether we should ask them to make the sacrifice is another question.

The second suggestion is—and I mention it with diffidence—that in view of the fact that we are utterly unable to overtake the need in the great heathen mission-fields, it would be wise to gradually withdraw from our European Missions, leaving them to be sustained by the friends they are sure to command, whilst we concentrate our efforts upon the lands where the darkness is densest, and the need most acute. It is not that Roman Catholics do not require the purer light and fuller truth of the Word of God, but that the heathen millions, who have vastly less light and truth, have the prior claim upon us. One little society is not an Atlas to support the weight of the whole world. These suggestions I pass by. Whether or not they are feasible or desirable, they would not, if embodied in our Mission policy, relieve us of our financial difficulty. We should still need the increased income.

Can it be obtained? Not to any considerable extent, it is likely, from the churches in the agricultural districts. If it is to be obtained it must be mainly from the churches in the commercial and manufacturing districts. It must, of course, be remembered that with these churches there are not many wealthy among them, not in proportion to the churches of some other denominations, and that those who are wealthy, while generous, perhaps, in some directions, are not always the largest contributors to Missions. It is possibly the case that the middle and lower middle class, who have always been regarded as the mainstay of our churches and of our societies, are less numerous and powerful than formerly. It is certainly the case that a large proportion of our people are weekly wage earners. And it must also be remembered, though it is sometimes overlooked, that our churches have to find a great deal of money for their own work, and for local, associational, and philanthropic purposes. I may seem to be arguing against my case that the churches are perfectly well able to save this good ship of the Mission from being stranded on the shoals of debt, and to enable it to sail out upon the deep. I wish to anticipate what may be said against the assumption that the churches can do what is asked of them. They do not, as a rule, impoverish themselves in giving. So far from having reached the end of their resources, they have scarcely got to the beginning of them. I saw it announced the other day that the rich chutes of an Australian gold mine had unexpectedly given out. That was Dutch to me, but I inferred it meant the mine had ceased to yield gold. As regards our churches, the rich chutes have not yet given out. There is still gold in them to be had for the mining.

Considering them in relation to their contributions to Missions I should be disposed to classify the churches as follows: the fairly good, the middling, and the very middling indeed. There are churches which are thoroughly and systematically canvassed. They have a number of subscribers; the schools send up large contributions. It is these churches, already giving largely—more largely, sometimes, than the amount might seem to indicate—which feel the pressure of the need and answer to the spur of our appeals. Something may be done with them, for not many give up to the point of self-sacrifice.

It is not, however, with these churches that our work chiefly lies. It is not

so much to them that the spur should be applied. There is a very considerable number of churches whose giving to Missions bears no proportion whatever to their numbers or to their means, nor to their outlay upon what may be considered as the luxuries of worship. They content themselves with making an annual collection for the Missionary Society. They have, possibly, one, or two, or no subscribers. They have large Sunday-schools, which contribute little or nothing. And some of these churches—we speak that we do know—are amongst the richest in the country. They can easily raise several hundreds of pounds for an organ, or build a handsome sanctuary at a cost of several thousands of pounds. But what they give they give virtually to themselves, and that, not for spiritual, but for material things. They hardly give to the famishing multitude in heathen lands the crumbs which fall from their own table. To them all appeals for evangelistic effort—at home or abroad—are outside appeals—a phrase significant of much. It is these churches which chiefly demand our attention. The claims of the heathen world must be brought home to them; they must be led to look until their very hearts weep within them, upon the sins and sorrows of the Christless people, and so to realise that the appeal to give to these people the Gospel of salvation, of hope, and consolation, is not an “outside appeal,” but the very appeal of Christ Himself coming to them through the spiritual needs of men.

How to reach these non-missionary churches and Sunday-schools is the problem to solve, and which our brethren who are visiting the churches are attempting to solve. It seems to me that the only way to reach them is through their ministers and church leaders and school superintendents. This is the end to aim at—in every church a minister, himself on fire with the missionary spirit, and kindling the whole church with the flame that burns in his own soul. In every church a collector, who is the general of a small army, not a put-a-penny-in-the-slot machine which only takes what is put into it, but a missionary enthusiast, who imparts to collectors and givers alike the contagion of his own enthusiasm. In every Sunday-school a superintendent, or secretary, in hearty sympathy with Missions, who, by means of the monthly missionary address and by seeing that the school library is well-equipped with the missionary literature, both of our own and of other societies, fosters an intelligent and sympathetic interest in Missions throughout the school. The revenue from our schools can be largely increased. The money comes through the children, but the greater part of it comes from the parents, and it is good both for parents and children that they should subscribe in this way, and especially for the children, who are thus being trained to sustain the Mission in future days.

The increase of income required to meet present expenditure ought to be obtained, without much difficulty, before the close of the present financial year. The increase of income necessary to continue the Forward Movement will not come all at once—unless it be the unexpected which happens—but if it comes gradually, within five or six years, we shall be able gradually to extend the work. Is it not our heart's desire and prayer that we may witness a mighty quickening of the life of our churches? May it not be that the Lord will speedily visit us with the revival for which we wait as the thirsty land waits for the rain? Then will our hearts be enlarged, and then we shall

give freely, abundantly, as the water flows from the spring—as the light streams from the sun, without waiting to be visited or appealed to, that the work of the Lord may be done.

This whole question of giving ought to be reconsidered in the light of our obligations to our Saviour, and in presence of His sacrifice for us. If the Jew gave in tithes and offerings not less than one-third of his income in each year as an expression of his gratitude to God, what should we give as our thank-offering to God for His unspeakable gift? Did our congregations only know what the Jew was called upon to give under the Old Dispensation for the worship of God and the relief of the poor, with what enhanced fervour would many of them rejoice that they are not under the law, but under grace.

Especially in regard to Missions do we need in our giving the quickened and enlightened conscience which will remind us that we are not owners but stewards of whatever share of this world's goods our Lord has entrusted to us, and a heart in fuller sympathy with our Saviour, and with His purpose to save the world. It ought to be understood that this Mission work is to be done by Christ through us, living in us, that every member of Christ's body—the Church—is, for that reason, a missionary, that every member of a Baptist church is, in virtue of that fact, a member of the Baptist Missionary Society. It is not permitted us to distinguish between Home and Foreign Missions, and to say, "This we will support," "That we will neglect." It would be well could we banish from our vocabulary the word "foreign" as applied to Missions. It is too suggestive of remoteness, not only in respect of distance, but of sympathy. All Mission work, whether at home or abroad, is essentially the same. What we give to Missions is an indication of many things. It indicates our estimate of the reality and worth of our own salvation. I knew of a man, a Christian minister, who was in danger of drowning, and who gave a man sixpence for saving his life. That was his estimate of the value of his life—sixpence—and probably it was as much as it was worth. What we give to our Saviour, in token of our gratitude for His great salvation, is our estimate of its value to ourselves.

Our contributions to Missions indicate in unmistakable fashion what we really think of our brethren and sisters who are perishing for lack of knowledge, the measure of our love and pity for them, and of our desire that they may possess the blessings of Christ's salvation.

More than all, it indicates what is our conception of Jesus Christ, what He is to us, and what we feel towards Him, who, in giving Himself for us, gave all. Could many of us venture to offer the meagre sum which we contribute to Missions if we had any thought of Jesus Christ? We give our money; we must give ourselves. The gift without the giver is bare. We give to the collector; we must give to Christ. We give to the Society; we must give to our Saviour, for the love which we have towards His Name.

This one thing it is laid upon us to do, to impress upon the churches, and more particularly upon those churches which have hitherto held aloof from Missions, that it rests with them to decide what our future Mission policy shall be. Will they tell us by their ample offerings that we are to continue that Forward policy, through which untold blessings have come upon the churches themselves, and which has written a new and inspiring chapter in missionary

history; or will they, by withholding their gifts, give the signal for retreat? It is a solemn decision which they have to make, tremendous in its issues. It is this—Will they, knowing the Lord's will, do it, or do it not? Be indifferent to this work, forsake this work, they dare not, cannot if they possess the spirit of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich. And that, with all their limitations and defects, the churches do possess this spirit of Christ, their history, their labours, and their achievements sufficiently declare.

A JOURNEY TO PARIMATH, SANTHALISTAN.

(See *Frontispiece*.)



THE following letter from the pen of the Rev. T. R. Edwards, of Serampore, by the kindness of Mr. T. H. Walduck, is printed in the *MISSIONARY HERALD* :—

“OUR JOURNEY.

“I want to send you some account of my recent trip to Parimath, in Santhalistan. From the 12th of December to the 5th of January inclusive, the East India Railway Company issue return tickets to passengers for an ordinary single fare. Therefore, Mr. Summers and I decided to avail ourselves of this concession, and take a run to Santhalia. We intended visiting first Parimath, then Boidyonath, and last of all Barakor. All of these are sacred places of pilgrimage to the natives of this country.

“We started on the morning of Thursday, the 27th of December. We travelled all day up the East India Railway, passing Burdwan, Aransol, and Raneegunga. At Madhupore we changed trains, and took a branch line to Giridhi. We arrived at Giridhi between six and seven o'clock. We learned that we could go on to Parimath that night by engaging a push-push. However, as we were desirous not of rushing through so much as of taking our time, getting all the fresh air we could, and seeing the country we passed through, we decided to wait till morning, and spend the night in the station waiting-room.

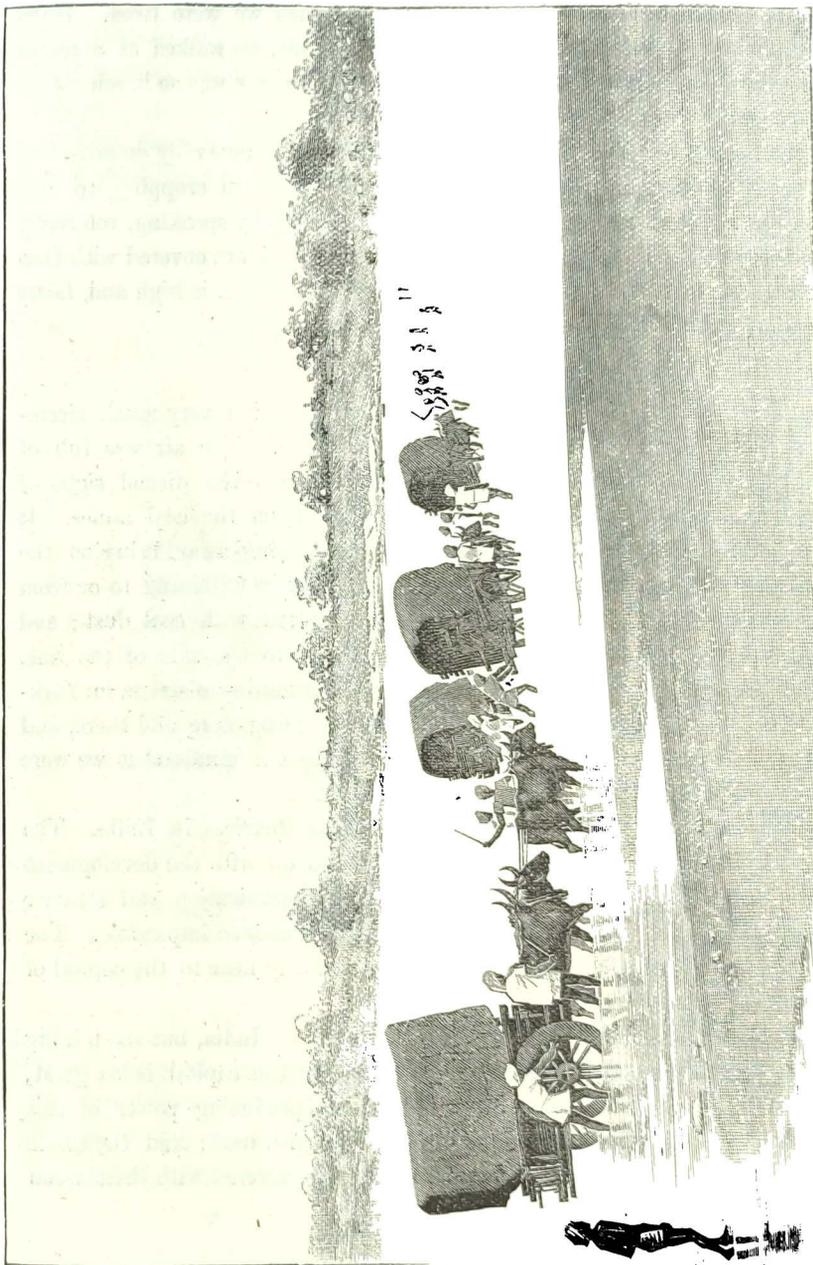
“OUR WELCOME.

“It was here that our troubles began. We got a hearty meal off the provisions we brought, and a warm cup of tea by means of our kerosine stove, and then we spread our blankets on the bench in the waiting-room and sought a well-earned night's repose. But no sooner had we turned the lamp down, and stretched ourselves on our bed, than an army of mosquitoes came rushing at us. They sang pæans of joy over our prostrate forms, and

settled down on our hands and faces in the most determined manner. I don't think I ever before heard such a variety of tone in the song of the mosquitoes. If it had not been for the onslaught it portended, it would have been quite harmonious to listen to. Safe within the folds of a mosquito net it would have sent one off to sleep with a deep sense of gratitude to the inventor of netting. But, situated as we were, sleep was out of the question—at any rate, I found it so. Oh, how many times I wished that long, dreary night through that I had brought a net with me! How happy I thought the natives who could go to sleep with their faces covered with their blankets. I tried this plan and nearly smothered myself. All that I could do during the whole of that long night was to beat the blood-thirsty tribe away as they came near, and listen to the station clock striking the hours. At last, in the early morning, exhausted nature gave way, and I fell into deep sleep for about an hour. After getting up, Mr. Summers and I compared notes (or, I should more accurately say, compared faces and hands) as to the night, and we found that our hands and faces were covered with bites as if some eruption had broken out.

“OUR CONVEYANCE.

“As soon as it was light we engaged a two-wheeled push-push, and had our boxes, &c., placed on and in it, and started on our journey of eighteen miles to the foot of Parimath. What is a push-push? you will say. I have travelled by many sorts of conveyances since I have come to India, but never by a push-push before this. A push-push is a large oblong box, tall enough to sit up in, and long enough to lie down at full length in. It has a door at the one end, and sliding windows at the sides. This box-like affair is placed on springs and wheels, and is provided with shafts, but the peculiarity is that instead of being drawn by a horse it is drawn as well as pushed by men. Two or four men, according to the size of the conveyance, pull at the shafts, and two or four more push from behind. Some of the larger conveyances have four wheels, and need at least eight men to manage. Our conveyance, being a two-wheeler, was provided with four coolies. I understand that a great deal of travelling is done in Santhalia by means of conveyance of the above description. Horses might be used, but manual labour is cheaper than horse-power. One of these coolies gets the wages of eleven pice for a stage of at least nine miles. This would amount to nominally, in English money, about fourpence. Up hill, of course, it is a great labour to drag the push-push, but where there is a declivity the coolies run with great speed. Boxes and luggage are generally placed on the top, where there is a rail going round to prevent them falling off; and it is on the top,



VIEW OF THE BARAKUR RIVER : A TRAIN OF BULLOCK CARTS CROSSING THE RIVER.—(From a Photograph.)

too, that servants ride. Our servant went along perched on this high platform. Inside, on the cushions, we rode when we were tired. However, as we had come to get exercise and fresh air, we walked as much as we were able. And at this season of the year the air was so bracing that exercise did not produce fatigue.

“Santhalia is a large tract of country, and may be generally described as a rocky undulating plain, with hills more or less high cropping up here and there. It has some fertile parts, but is, generally speaking, too rocky to cultivate. The portions that are not cultivated are covered with thin forest, and look very pretty. The country, as a whole, is high and fairly dry, and is quite a contrast to swampy Bengal.

“INDIAN COLLIERIES

“Shortly after starting, we passed through a region very much resembling some of the mining districts in Yorkshire. The air was full of smoke and coal dust, and the landscape presented the dismal sight of numbers of chimney stacks and tips of refuse from the coal mines. It was a busy scene everywhere. Engines were puffing away, bringing the coal from the collieries to the main line; miners were hastening to or from the pits, the latter almost entirely nude and covered with coal dust; and hackeries (cow-carts) were busy carting the coal to the side of the line. Altogether the scene reminded us vividly of the mining districts in Yorkshire or Wales. However, a few palm trees standing here and there, and the wretched huts of the people, brought back to our minds that we were in a tropical and foreign land.

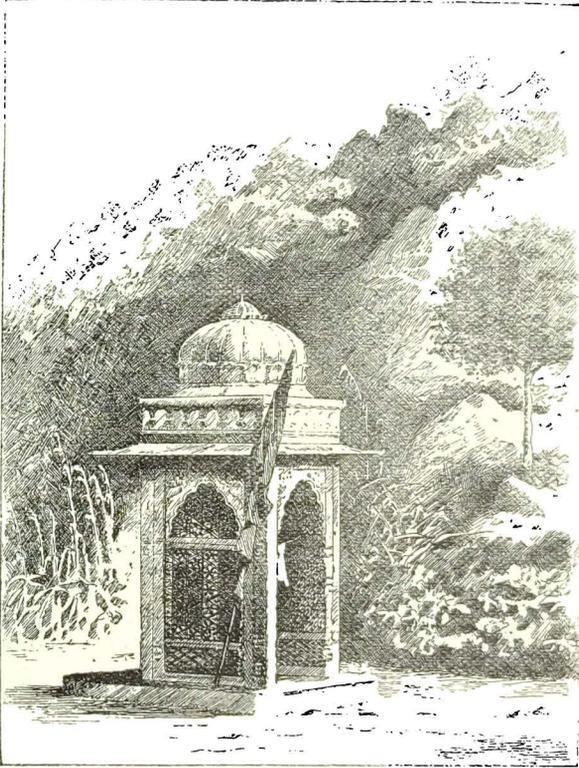
“Giridhi is one of the largest coal producing districts in India. The discovery of coal in Santhalia has had much to do with the development and progress of India. But for its railway communication and steamer communication on India's larger rivers would be next to impossible. The production of coal at moderate prices, and that fairly near to the capital of India, has been a great boon for the land.

“Better coal has been discovered in other parts of India, but the mining difficulties are so great, and the cost of transit to the capital is so great, that it has to be left untouched. The steam producing power of this Santhalia coal falls far short of that of the English coal; and the smuts from it are so plentiful that railway passengers get covered with them when travelling.

“THE BARAKUR RIVER.

“After leaving this mining part, we got out into the usual Santhal country. At the eighth mile we crossed the Barakur river. As there is no

bridge, the river had to be forded. Our four coolies here were insufficient to drag the vehicle through the stream, so we had to engage the services of six others to pull and push. It was a very curious experience to be lying comfortably inside the conveyance while such a number of men were tugging and straining to get us across. Fortunately at this time of the year the water was low—not more than a couple of feet—and so there was no great difficulty in crossing. When the stream is in flood all traffic is



VIEW OF ONE OF THE JAIN SHRINES.—(From a Photograph.)

stopped, except the few persons who can afford to cross by means of the iron cages drawn to and fro upon wire ropes by means of a steam engine. To cross in this manner must be a novel and fearful experience. You are suspended at a great height from a slender rope, and down beneath you is the torrent running as swiftly as an arrow and boiling and raging at every obstruction.

“After crossing, we sat down on the banks of the river, and took our breakfast. It was a beautiful scene which presented itself to us here. The

pure water running swiftly down the river; the white beds of sand glistening in the sunshine; the great rocks lifting themselves here and there out of the bed of the river; and the conveyances of various sorts crossing the stream. It made us feel that even if we went no further it was worth while coming to see that beautiful picture.

"At the ninth mile the four men who had brought us from Giridhi left us, and their places were taken by others. Before reaching the changing station, they gave a loud whoop, and that brought out the coolies who were to take us on.

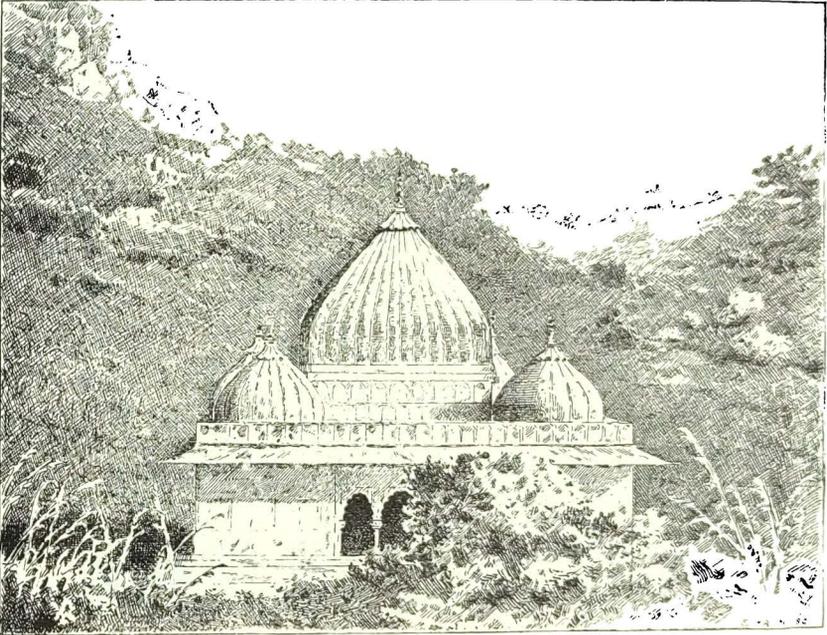
"PARIMATH HILL.

"The shades of evening were drawing round when we reached the foot of the Parimath Hill. There is a large temple here where the pilgrims stay when they visit Parimath. We had no place to stay in, and so were obliged to spend the night in our push-push. It was a close fit for the two of us, and we felt very cramped, but otherwise it was warm and comfortable. Our poor servant had to sleep upon the ground. I think, however, that he spent the greater part of the night crouching over a fire he kept burning. The wind was bitterly cold and he suffered much. It was a very weird experience to go to bed in our small conveyance drawn up in the shade of a great tree, and near by was the fire with the crouching form of our servant over it, while at a short distance rose the black walls of the great and mysterious temple, wherein we could hear from time to time bells and gongs and drums resounding. However, we spent a good night, and waked up in the morning refreshed. We had an early Choto Haziri, and then we hastened to ascend the hill. It is a walk of six miles up, and the ascent is some four thousand feet or more. We had arranged with coolies the preceding evening to come and carry our baggage up. The walk up took us just exactly three hours. The last part of it was very steep, and we had often to wait, on the pretence of admiring the plain stretching far below us. At last, however, we reached the "Dak Bungalow," which has been erected by the Government for the use of travellers. It is a large and substantial building, and commands extensive views on both sides of the hill. Indeed, the plains spread away to the horizon until they are completely lost in haze. It was a glorious sight, and well rewarded our climb. "We spent the remainder of Saturday and the whole of Sunday on the hill. This rest, after the fatigues of the journey and the climb up, was most grateful. The use of tables and chairs and beds, after having to do without them, was most enjoyable.

"We found it bitterly cold on the hill at night. Indeed, no sooner did the sun sink in the western sky than it seemed to grow suddenly cold all at once. We had to use our overcoats indoors. Fortunately the rooms of the bungalow have grates, and wood is very plentiful on the hill, so we were able to have a roaring fire in our room all through the night.

"JAIN SHRINES.

"I must now give some little account of the hill. It stands by itself in Santhalistan, and is one of the most sacred places of pilgrimage to the Jain community. Numbers of these people are continually visiting it from all parts of India during the winter season. We met parties of them on the road between Siridhi and the foot of the hill, and during the two days we spent on Parimath we saw numbers of them paying their devotions at the various shrines. On asking them where they came from, we were answered from Bombay and Guzerat and Delhi and Calcutta, as the case might be. There are twenty-four shrines and temples on Parimath, and, remarkable to



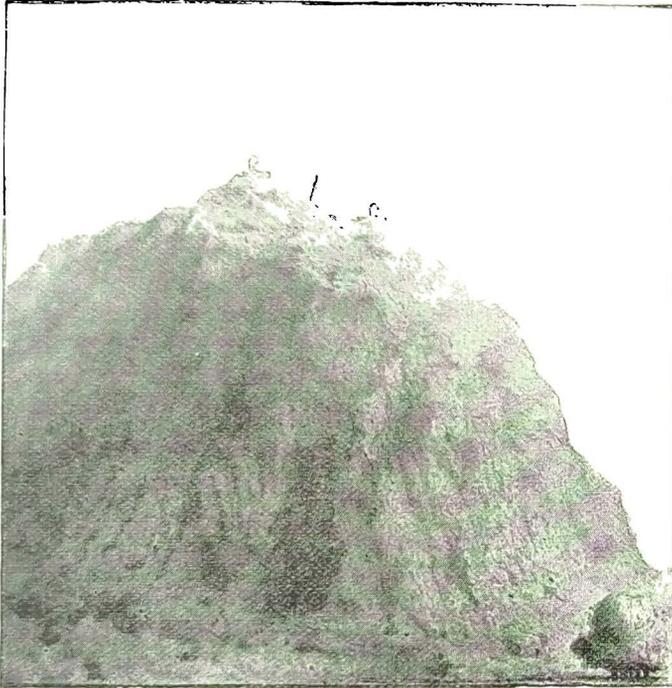
JAIN TEMPLE ON SUMMIT OF PARIMATH.—(From a Photograph.)

say, these are planted on all the most inaccessible peaks of the mountain. Rude and rugged pathways are provided from shrine to shrine.

"PICTURE VIEW.

"The pilgrim has to climb to every one of them, repeat his prayers, and circumambulate each. The whole round of shrines must entail on the pilgrim the task of walking many miles of the most toilsome nature. It is no wonder, from their point of view, that they go away with the conviction of having achieved much merit by the hazardous character of the climbing involved in this pilgrimage. The shrines on the hill number twenty-one, and the temples three.

“The former are small erections of marble, and look very graceful. They are open at the one side, and contain no images of any description, only two footprints in relief on the floor. These footprints are the objects of veneration. The Jains believe that each pair of these footprints was produced by a sage long ago standing there immersed in meditation. They declare that some of these sages stood for many thousands of years upon these bleak hill-tops engaged in meditation upon the infinite, until they became absorbed into the all-pervading infinite essence.



ONE OF THE PEAKS OF PARIMATH, JAIN SHRINES AT THE TOP.—
(From a Photograph.)

“And for this reason they come to venerate the footmarks they have left behind them. How different the ideal these Jains have of a holy life from that of the Christian’s ideal. Theirs is that of a lonely sage engaged in ceaseless meditation, benefiting no one, only selfishly seeking his own emancipation from a world full of care and trouble, while that of the Christian is of a man living a holy and pure life among men and spending his life for the good of others. The Christian’s ideal is presented in its full beauty in the self-denying, loving, sympathetic Jesus.

“The offerings made at these shrines consist of various dried fruits, such as cocoa-nuts, dried dates, almonds, and spices, and of course *money*. As

a band of pilgrims passes along making the usual offerings, men belonging to the temple at the foot of the hill follow them and carry away the gifts.

“Besides the shrines, there are three temples which contain images of a Buddhistic type. Here larger offerings have to be made. Some of these images are very resplendent, being made of white and black marble, with mother-of-pearl for eyes, and in one case the eye consisted of a large diamond.

“THE JAIN RELIGION.

“From all this it would appear that the Jain religion is a strange mixture of Buddhism and Hinduism. Its principles and philosophy are Buddhistic in character, but its worship resembles that of the idolatrous



NEAR VIEW OF ONE OF THE JAIN SHRINES, WITH LIGHTNING CONDUCTOR.—(From a Photograph.)

Hindu. This shows that men need something more than philosophy, of however exalted a character; they must have something to worship. If there is no God to worship they will worship footprints and relics and images of the Buddha himself. We could not help thinking how sad Buddha would feel if he could see that he had himself become an object of idolatry to his adherents, whereas he spent his life in seeking to overthrow idolatry. No system of religion can prevail which forsakes God.

“During the two days we spent on the mountain, we visited most of the shrines and temples, and had talks with the people. One thing which had great fascination for us was to see the *shadow* thrown by the mountain

on the plain when the sun was setting. We watched it gradually creeping from the foot of the hill until it extended over the plain for many miles, and at last it seemed to lift itself up into the sky at the horizon. This was on account of the thick haze which hung there.

"Well, I must bring this long epistle to a close. We left Parimath Dak Bungalow at sunrise on Monday morning, the 31st of December, and made the descent of the hill in a little under two hours. There the agent of the Raja who owns the Temple took us round to see the objects of worship, and, on leaving, made us a handsome present of the very fruits which doubtless had been offered at the Temple. We enjoyed them none the less, for they were still God's good gifts to us."

IN MEMORIAM.

SIDNEY ROBERTS WEBB, M.D.



SIDNEY ROBERTS WEBB was born in London on the 19th February, 1867. His early boyhood was spent under his father's roof, in that picturesque corner of Hampstead Heath known since the days of Domesday Book as "Wildwood." He was one of a bright and affectionate group of brothers and sisters. Under the Christian influences which surrounded him, and a parental care alike wise, generous, and devout, his character rapidly developed; and at the age of fourteen he was baptized, and became a member of the church at Heath Street. He remained a member there till his death; and if he found help and comfort in its warm and active sympathy with his high purposes, he repaid the debt by the unbroken consistency of his conduct and the inspiration of his example. None mourn for him so deeply as we who knew him best.

Sidney Webb was a missionary from the beginning. Almost immediately after his baptism, his father received a little note from him, still fondly preserved, in which he says that for six years past he had wished to become a missionary, and asks that he may be educated with that view. The letter led to a conversation, and the conversation to an understanding that his wish was to be recognised, and, if possible, carried out. Sidney himself had never any doubt of the Divine call. Years afterwards he writes from the Congo: "It was Christ's command that prevented me from being at Penmaenmawr this summer. He said, Go ye into all the world and preach the Gospel. He said it to *me*, in such a way that I gladly obeyed Him, and came out to Africa."

One of the most active influences in bringing Sidney to a full religious decision was that of the Sunday afternoon class for boys and girls which Mr. Gibbard Hughes was then commencing, and has continued to conduct with such admirable effect. It supplied not only an aid to his own growth in grace and knowledge, but a fine training ground for service. He early set himself to seek the salvation of all the younger boys he could get hold of. His keen love of games, and his manly, modest ways, made him a universal favourite in the class; and he used his advantage well. He would

go straight off from the cricket-field, arm in arm with some young player, and plead with him to close with Christ. He would watch the paths across the Heath, along which he knew that certain boys would come, and seize the moment to speak some earnest, appealing word. And this he did, as he did everything, not from an occasional impulse, but as a habit of the new life. "We could always depend on Sidney," says Mr. Hughes; and all who ever worked with him can say the same.

In 1881 he was sent to Mill Hill School, and at the end of his course there, he matriculated in the University of London. A little later, he entered on his medical studies at Edinburgh; he passed his examinations there with credit, and gained his degree of Bachelor of Medicine. The diploma of Doctor was conferred upon him in 1892. After leaving Edinburgh he was for some time resident medical officer at the Mildmay Mission Hospital in Bethnal Green. Through all these stages he showed the same readiness to take up whatever came to his hand to do for Christ; and the same simplicity, directness, and determination in discharging it. But perhaps it was the seaside services for children, into which he was induced to throw himself in 1887, which most excited his ardour, and drew out his peculiar gifts. His letters on this subject, addressed to his friend and comrade, Mr. Howard Staines, show a heart on fire for the personal salvation of the boys and girls with whom he met at these services. Here also the athletic element enters; there are anxious inquiries after "a good pitch for cricket and a good field for sports." He hopes to bring his knowledge of botany into service in the excursions to be made. "But all towards the *great end*," he adds. One by one he sought to get hold of the boys. He corresponded with numbers of them afterwards. He prayed for them continually. "What a crowd of boys," he writes from Wathen in 1893, "whom one has loved and tried to influence, can be recalled in procession by the memory! I should not be so fond of the boys here if it had not been for the practice I had at Worthing and Penmaenmawr."

On the 1st January, 1893, with his newly married wife, Dr. Webb was commended to God's care in the midst of the church at Hampstead, where he had been so long known and loved; and a few days later sailed from Antwerp for the Congo. Africa had been early laid upon his heart by his intercourse with the Combers, and especially with Mr. Bentley, who had throughout been his adviser. But he was prepared to accept any field to which the Committee might prefer to send him. "I used to say Africa," he writes, "and I had a low idea of all other work; now, thank God, I say anywhere that my Lord and King appoints." Africa, however, was to be the scene of his short two years of missionary service; and Wathen was his allotted post. Dr. and Mrs. Webb were met upon their way by a party of boys from the station, with banners and drums and hospitable attentions; and his heart opened to them at once. As in England, so upon the Congo, it was the boys with whom he was to find his special opportunities.

Medical work was not neglected. Patients multiplied as the skill and kindness of the young doctor became known. He had sometimes as many as 120 in a day; and five of the boys would be assisting him through the long hours of the morning dressing ulcers, while he himself examined into all the cases, dispensed the medicine, and attended to the more serious

wounds. He began simple lessons in physiology with the highest classes in the school, and was translating a small hand-book on the same subject for the use of the native evangelists. His medical skill was also in frequent requisition for State officials and other Europeans. But from April, 1893, to March, 1894, he had the entire school at Wathen under his care, comprising from 70 to 110 boys; and it was among them that his directly missionary work was mainly done.

There were, first, the regular school lessons to be superintended, and into them the young Englishman plunged with scarcely any knowledge of the native language, but bravely using what he had to "criticise the copies, and explain the mysteries of multiplication and division." There were the games of the boys to be entered into, and all their curious questions to be met. "We are inundated in the evening with boys," he writes, soon after his arrival; "they play about the room, look over our shoulders, and watch our writing; and we allow them as much liberty as is good for them." Then, as the language became more familiar, followed the old familiar plan of individual religious conversation, and the address, when his turn came, at the service where all assembled. The first address which Dr. Webb gave in the native speech without assistance was on the last Sunday of 1893. It touched the hearts of many of the boys; and of one, in particular, baptized the following year, who traced his decision to its earnest appeals. "We are having good times," he writes home in April, 1894, "and better are coming. There is a spirit of inquiry abroad, and I have begun to try my hand at personal talk with a limited vocabulary. I like the boys," he adds, "as much as I do English boys, and I hardly expected to do this. My twist in the direction of boys holds good for black as well as white." Mrs. Webb's observation is to the same effect. "The boys were fond of him," she says, "and he was passionately fond of them. His longing desire was that they might become Christ's servants, and follow Him." It is delightful to know how that desire was gratified before he died. He had himself the joy, on the 4th of February of the present year, of baptizing Ntinani and Mabika, and of seeing them already engaged in telling out the Gospel to their countrymen.

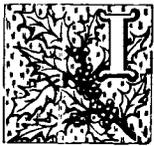
Dr. and Mrs. Webb left Wathen at the end of March for their first furlough, in good health and spirits, and with bright anticipations of seeing home and friends once more. With equal delight and hope their friends awaited them. How the shadows suddenly fell and deepened is described in the letter which follows from the young wife, who has been such a true and able helpmeet to her husband in his missionary work, and who now wrote under the immediate impression of her sore bereavement. The letter is one written, as has been said of the Apocalypse, in tears, and with tears it will be read. It shows how two young and ardent hearts, knit to one another by the tenderest affection, and suddenly warned that they must be separated, could bow before the will of God, and confide themselves and one another to His love. It shows how a man with a great longing still to live, and much that made life sweet, braced himself to die without a murmur; and how the Master, remembering His own Gethsemane, came swiftly to His servant's side, and took away the fear of death.

Sidney Webb died as he lived; and he has carried with him the character and capacity formed by the experience and discipline of earth. The Congo has been the arena on which many a spiritual athlete has received his training for heavenly service; nor can any of the noble lives laid down there have been wasted. Our brother has "gone up higher," at the call of his King. His powers are to be henceforth exercised in a grander field. He is among the "called and chosen and faithful" who "follow the Lamb whithersoever He goeth."

Hampstead.

WILLIAM BROOK.

LETTER FROM MRS. SIDNEY WEBB



IN the HERALD for last month we intimated that, by the kindness of Mr. and Mrs. Conrade Webb—the parents of Dr. Sidney Webb—we hoped to be able to print in this issue a private letter addressed to them by Mrs. Sidney Webb, giving a beautiful and touching record of her husband's last days. Mrs. Webb wrote this letter on Easter Sunday, on board the African mail steamer *Boma* :—

“MY DEAREST FATHER AND MOTHER,—In two or three days from now you will have received the telegram about Sidney's death. I hope to be able to send it off as soon as we get to St. Paul de Loanda, which we ought to reach by Tuesday at the latest. It will be a comfort to me to think you know of my great sorrow, though I cannot bear to think of the great blow this sad news will be to you all. We had looked forward so much and talked so often about going home, and now it is only I who can go.

“Just a fortnight to-day, we reached Mbanza Manteke, a station of the A.B.M.U. We had a very happy Sunday evening with Mr. and Mrs. Richards and Dr. Leslie. We were singing hymns, and were very happy; we never thought it was our last Sunday together—I mean the last Sunday that Sidney and I had together. The next morning we left, and slept at the River Luvu. On Tuesday, we had a seven-and-a-half hours' journey before us when we reached our lunching place, Ekongo d' Lembe. Three of Sidney's boys had fever, Mabika, Mpkuta, and Kuseko. I wanted to leave them behind; but Sidney did not care to do that, as he said the white Congo Statemen would probably turn them out as soon as we had gone; so he put Mpkuta and Kuseko into his

own hammock for the first hour, and he walked. You must not blame him for doing this; the same thing has been done again and again, I suppose hundreds of times, by other missionaries, who have had sick carriers; and Sidney was always very careful—he always had his umbrella up, as well as his helmet on. But he did more walking that day, I think, than he had done before, as in the early morning we had a big hill to walk up, and when we arrived at Nkenge, where the railway is, he was very tired indeed. The next morning he had a temperature of 100.2° on waking, and as he felt ill we did not go on. His temperature rose to 104° that day, but came down under anti-pyrine to 101°. I was very anxious about him, because I did not know what I should do if the temperature went up high. I had sent off some of the carriers that morning (Wednesday) with a note to Mr. Lawson Forfeitt, at Underhill, to say we were delayed. On Thursday morning, Sidney's temperature was 101°, so we thought of travelling by rail if possible, as Sidney was afraid the delay would give me fever also. I sent a boy off at 5 a.m. with a letter to Mr. Forfeitt. The boy reached Underhill about 1.30. About 8 a.m., Thursday, Sidney's temperature came down to 99.4°; it rose again in the afternoon to 103°. In

the morning, at his dictation I wrote a letter in French to the chief of the Congo railway, asking for particulars as to whether we could travel by it. They sent an agent of the Dutch House, who could speak English, to see what we wanted; he was most kind, and was quite distressed because he had not known before that we were there. He came round again in the evening and brought the railway doctor, who said the place was very unhealthy, and it would be wise to leave it. Sidney did not sleep at all that night. On Friday morning, I think his temperature came down to 100.4°. At midday I felt ill; but as I had only a temperature of 100.2° I did not go to bed until the evening. I don't think Sidney's temperature went up higher than 103° that day, but I can't remember; he had a little vomiting each day, but not much. At 1.30 a.m. I began vomiting; and to our surprise and relief soon after Mr. John Pinnock walked in. Nkenge is seven or eight hours' from Underhill. He had left Underhill at five o'clock the evening before. From that time Mr. Pinnock nursed us both—oh, he was so kind! nothing was too small or too mean to do for us. Every time I vomited he held my head, and I think I must have vomited nearly thirty times before midday. Sidney's temperature that morning was 102°, but he perspired very freely, and by the time we were ready to start his temperature was 100.4°, mine 103°. Mr. Pinnock sent off all our carriers, put us carefully into our hammocks, and brought Brand's Essence, &c., into the train.

"The train reached Matadi at five o'clock (it took us three hours to do twenty miles), and we found Mr. Forfeitt waiting for us with the

mission boat. We were carried to the boat in hammocks and well wrapped up in blankets. When we got to Underhill we were taken to the visitors' house, and put in different rooms, as it was thought wiser until we got better. Mrs. Forfeitt sat up all night with me, and Mr. Forfeitt looked after Sidney; we went to bed at once. My temperature was 102°, while Sidney's was only 99.4° I think. Very soon my temperature rose—I think it went up to nearly 105°—and I was vomiting a great deal. I think it must have been about three o'clock when I was feeling so ill and exhausted, and hardly knowing what I said, but only knowing that I wanted him. I called out, 'Sidney, can't you come?' He heard me and came; he talked to me and soothed me, and said that God had been so good in making him so much better (his temperature then was nearly normal), that he did not think that either of us would die. He did not stay very long; but I was much quieted, and afterwards I slept a little. In the morning my temperature was 100°, but his was higher—how much I do not know. About midday he found he had hæmaturia; he told Mr. Forfeitt, and asked to be treated according to Dr. Sims' book. I don't know much about that day, they said we were both vomiting a great deal; my temperature went a little higher than the day before, Sidney's was 103°. On Monday I was better. Mr. Harvey, of the A.B.M.U., sat up with Sidney on Sunday night; he has nursed as many as twenty-eight lænatic fevers. My temperature did not go up on Monday, but I was very weak indeed, and had a fainting fit. Sidney's temperature was 103° all day I think; the hæmaturia

began to stop in the night. They gave us plenty of nourishment—we had goat's milk and eggs—I think I had two or three that night, and Sidney had the same. On Tuesday I was still better and wanted to go and see Sidney. I had often asked after him, and about him, and was rather puzzled because they talked about his being so weak, but I never imagined that he had hæmaturia. In the afternoon Mrs. Lawson Forfeitt and I were talking about Sidney, when I suddenly asked whether he had had hæmaturia; it was a tremendous shock to me when she said yes. I was very much upset at first; but after a while Mr. Pinnock carried me into Sidney's room. Poor, dear boy! he was more upset than I then. He looked so altered, and so bad; then, too, he had a little jaundice, but very slight. I asked him whether he was frightened when he saw the hæmaturia, and he said, No, and that he felt very trustful. We were allowed five minutes together, then I was carried back to bed. That day we heard that the English steamer *Boma*, which had arrived only on Monday, was to start on Wednesday, the 10th. The *Edward Bohlen*, which we had intended going by, was full up with Belgians—all the cabins had been taken before she got to Matadi. The Dutch steamer was expected, but she never starts at any fixed time, and was bound to stay at least three weeks at Matadi; and she carries no doctor on board. The English steamer had a good doctor.

“On Tuesday evening the captain of the English steamer and the ship's doctor came up to see what were our intentions. The doctor went in to see Sidney; the captain was most kind and considerate, and though he

had intended leaving at 6 a.m. on Wednesday, said he would wait until nine or ten for us. Nothing was decided that night, as it all depended on Sidney's condition the next morning. On Wednesday morning Sidney was still better, and he was not by any means so weak; he could move himself quite easily. About 8.30 we started; the hammocks were brought into the house, and we were put in. Sidney looked better, his lips were a much better colour. When we got up to the ship the chair was lowered for us and we were hauled up that way. The ship started a very few minutes after we got on board. Here the Forfeitts left us, but Mr. Pinnock went with us as far as Banana. The only passengers on board besides ourselves were Mr. Woodcock, of the International Missionary Alliance, Mrs. Neilson and baby, of the A.B.M.U., and Miss Gardner, a coloured missionary of the same Society. We had a good cabin. The cabins are mid-ship, but it was arranged that I should share Mrs. Neilson's cabin until I was strong enough to look after Sidney. Mr. Woodcock was to look after him at first. After a short rest I went to Sidney's cabin, and stayed with him some time. He wasn't very comfortable—his liver was still upset, his temperature went up again to 103°—we thought perhaps it was the excitement of moving. He was very sorry when Mr. Pinnock left, he had been so very kind and good to him. Mr. Pinnock was obliged to leave, as there was so much work to be done at Underhill. In the evening Sidney's temperature went to 104° and remained so all night. Next morning (Thursday), however, he felt much better; he had slept well, and thought he was

beginning to recover. I was much stronger that morning also, and able to walk about easily. When I went in to see Sidney, I thought he looked better—his face was a better colour, so were his lips, and the jaundice had quite disappeared. The doctor was with him then. We sat for a while together, when the doctor came back with Mr. Woodcock and told Sidney his temperature was 105·4°, and thought he had better have a bath. Then Sidney told me what little chance he thought he had of living. I cried a little, not much; but I still felt so strongly that he wouldn't die—I had had that conviction for more than a year that we would go home together once more. He told me that he had always been afraid to die (we had both feared death), but now he had no fear, he was quite happy, and ready to go if God wanted him. Yet he desired so much to recover, to go home once more; but his times were in God's hands, and he wanted His will to be done. It was then, I think, he asked me to tell his father and his mother that he was quite happy, and that he did not fear to die. When the doctor came to take him to the bath, he kissed me and said, 'God bless you,' and told me to go and pray for him; and we prayed—Mrs. Neilson, Miss Gardner, and I. Just before he went to the bath the doctor took his temperature again, and it had gone up in that short time to 105·8°, nearly 106°. Sidney did not know it was so high. The bath brought it down to 103·5° very soon; they kept him in the bath-room for a little while, and soon his temperature went up again to 105°. They gave him a second bath, and his temperature came down to 101·4°. I think he fainted, or nearly fainted

in the second bath—he thought he was going to die, and Mr. Woodcock said he was quite happy and triumphant. When he was brought back to his cabin the doctor said he must try to sleep; but he said he could not, his brain felt in a whirl, and he did not feel as if he had all his senses. I tried to keep him as quiet as possible. Very soon his temperature rose to 102°; he began to perspire a little, and oh, how I clung to that hope! and watched that he should not get uncovered in the slightest bit. He began to get more and more restless; I tried to keep his head cool with Florida Water. He kept praying, and asking that he might recover if it was God's will. He told me to cling to every hope; he kept saying, 'God bless you, dear.' He asked me to give his love to Percy's children. Once he was praying, and I heard him say 'my brothers and sisters.' He kept saying, 'My Phoebe, my poor girl, my dear girl, God bless you;' but still I thought he would get better if he could only sleep. When it got dusk I sang to him 'Abide with me,' and at the end of the first verse he said, 'He is abiding with me.' When I came to 'I'll triumph still' he joined in, though I told him not to, and went on through the first two lines of the last verse:

" 'Be Thou Thyself before my closing
eyes,
Shine through the gloom, and point
me to the skies.'

After a little while I sang to him 'Jesus, Lover of my soul.' He was quieter then, and said 'Amen' several times. Once he quoted the twenty-third Psalm: 'Yea, though I walk through the valley of the

shadow of death, I will fear no evil.' He kept saying, too, 'My Father! my Father!' The temperature was then 104° again. About eight o'clock I was so thoroughly tired and exhausted that I asked Mr. Woodcock to sit with him while I went to rest for a while; he was quieter then, and seemed more inclined to sleep. I was so faint and tired that I lay down; but I could not sleep. I don't know what time it was when I got up again. When I got to Sidney's cabin, Mr. Woodcock said he had been sleeping quite quietly, and his temperature had come down two points. This coming down of itself seemed a good sign. When I went to Sidney, he told me to go to bed, and seemed so distressed at the idea of my sitting up, that I promised to go at once. He told the doctor it would be a sin and a shame if he (the doctor) let me sit up. So I said good-night and went. It was the last time I saw him conscious.

"At twelve o'clock Mr. Woodcock called me up. The pulse had suddenly changed and was 104°. The doctor was with him, and, I suppose, called Mr. Woodcock, who stooped over Sidney, when suddenly Sidney struck Mr. Woodcock, further evidence that he had become delirious. When I spoke to him he seemed to recognise my voice, and looked round, but couldn't see me. When I told him to put down his arm he did so, each time I told him; and when I told him to shut his eyes and go to sleep, he shut them up tight like a child does when you tell him to go to sleep, and it does not want to. Whatever I told him to do he did. He began talking in Kongo, and seemed to think he was on the road, and that the carriers

would not show him the right way. He wanted the road to Hampstead, he said. It was terrible to see him for us who looked on, but as for my darling himself, he felt nothing of it, and his passing through the valley of the shadow of death was painless and without anguish or fear. After a while his voice changed; he spoke thickly and deeply, as he never spoke in life; sometimes he shook as if he had palsy. Then I got faint, and Mr. Woodcock carried me into the saloon—the captain was there, and he was most kind. I think Sidney got a little violent once when I was out. I wasn't out long when Mr. Woodcock told me he was sinking rapidly, so I went back. He was not delirious then. After a little while the doctor took his temperature in the axilla: it was nearly 112°—an awful temperature. He was not long in dying, and at two o'clock he died. I had been perfectly calm all through, only felt faint at times; and when the doctor said I had better go back to my cabin, I gave my darling one last kiss. He looked and felt as if he were asleep; there was none of the awful coldness of death. And then the doctor carried me back to my cabin.

"*Easter Monday.*—I have told you so far; I hope I have remembered everything he said. That last Thursday afternoon when I was with him he asked me if he did not recover to let him be buried at sea; he did not like to lie in an unknown grave, or on an unknown shore; he would rather be in the sea, the 'grand old sea.' So that night I told the captain. We were anchored off Ambrizette, and the captain put out to sea, stopped the ship at 6.15 a.m., and they buried him at sea; then we returned to Ambrizette. The

captain asked Mr. Woodcock to take the service. A bell was tolled first, and a salute fired, and then they had the service.

"I was talking to Mr. Woodcock this morning, and he said Sidney did not faint in the bath, he was faint before they took him to the bath. In the first bath he thought he was going to die, and spoke of the boys at Wathen, how much he should like to have gone back, how much he wanted to get well again, if it was God's will, of his home, and of me. The doctor and Mr. Woodcock both seem to think he suffered from heat stroke, and indeed it seems so by the persistent high temperature, but how, or when, or where he got it I can't tell—he was always so careful, and never walked without helmet and umbrella up as well. He is happy now, and sometimes he does not seem so far away; but oh, I miss him very, very much! Everyone has been so kind and sympathetic and good. We have such a nice steward—he was so good to Sidney. The captain has been very kind indeed; he wanted to help to bathe Sidney, and was quite vexed, Sidney told me, because the doctor would not let him in.

"I am so sorry for you all at home. The shock will be so great, and it will be so long before you get my letter after the telegram reaches England. We had talked of this journey and the home-going so much and for so long, and now things will be so different for us all. He died on Good Friday. We have been so happy together in the short time we have been married, in spite of the many discomforts of African life, in spite of sickness and weariness—

we have been so very, very happy. To-morrow we reach Loanda, where the telegram is to be sent to Mr. Baynes.

"I shall be so glad to get home, and be with you all again. I hope you will get this letter a few days before I get to Liverpool; I shall telegraph from Las Palmas, so that you may know when to expect me. Mr. Woodcock has been most kind; he will do anything for me; he has helped me pack Sidney's things.

"Mr. Woodcock is writing a full account of Sidney's illness here to Mr. Forfeitt, so I need not write; but I am writing to Mr. Bentley. I also am writing to my father.

"For myself, I am getting on well. Yesterday I went to table for the first time.

"May God bless and help you all in this trouble, even as He has and is helping me, and grant that we may soon meet again, though our meeting will be so different to what we had always hoped and prayed for.

"I used to think that, if Sidney died, I could never bear to speak or hear him spoken of; but now it is so different—it is such a comfort to talk of him, and of our past happy life.—Your always and ever loving daughter,

(Signed) "A. PHOEBE WEBB.

"*Thursday, 18th.*—We have reached Kabinda; this is to be posted soon. I am getting on well. The captain told me yesterday I was looking much better, and already have a little colour. I shall telegraph from Las Palmas—the captain hopes to reach there on May 12th; and he also hopes to reach Liverpool on May 20th at the latest."

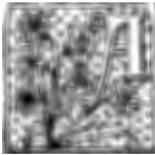
THE LORD LOVETH A CHEERFUL GIVER.



THE cordial thanks of the Committee are given for the following welcome gifts, indicative of deep interest in the work of the Society:—"C. F., Folkestone," for silver trinkets for the support of mission-work in China; "C. F." for silver trinkets for the Congo Mission; "A Poor Cripple," for a small silver knife, "for sending the Gospel into the dark regions of the Upper Congo River"; "An Old Soldier," for an old silver coin for the work of the Mission in India; "A School Girl," for a small silver chain, who would "rather turn it into money for the Mission than wear it"; and "A Blind Widow," for a small gold thimble, "the only thing of value she has," for the Congo Mission.

Grateful thanks are also given for the undermentioned timely and welcome contributions to the funds of the Society:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. John Cameron, £30; Mr. J. G. Smith, Watford, for *Debt*, £50; "One who has known the Mission from a child," for *Debt*, £10; A. B., Nottingham, for *Debt*, £10.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the last meeting of the General Committee, on Tuesday, June 18th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. T. W. Medhurst, of Cardiff,

The Minutes of the last meeting were read and confirmed.

Mrs. Timothy Richard, from Shanghai; the Rev. Geo. B. Farthing, from Tai Yuen Fu, Shansi, North China; the Rev. H. E. Barrell, pastor of the Bombay Baptist Church; and the Rev. S. J. Jones, pastor of the Dinapore Baptist Church, N.W.P., met the Committee on their arrival in England, and were warmly welcomed by the Treasurer on behalf of the Committee.

Mr. John Bell, of Regent's Park College, and Mr. F. W. Jarry, of the Pastors' College, on the recommendation of the Candidate Committee, were accepted for mission service, the former for the Congo Mission, and the latter for work in Orissa.

Mr. Bell and Mr. Jarry met the Committee and were cordially welcomed by the Treasurer in the name of his colleagues.

Special Prayer was offered by J. J. Smith, Esq., of Watford, and the Rev. Charles Brown, of Ferme Park.

The Rev. J. E. Roberts, M.A., B.D., of Union Chapel, Manchester, was unanimously invited to accept the vacant seat on the Mission Committee.

The Rev. W. D. Hankison, of Matale, Ceylon, was appointed a full missionary of the Society upon having passed his final examination in the Cinghalese vernacular with marked distinction.

The Resignation of the Rev. F. G. Harrison, of the Congo Mission, in consequence of the inability of Mrs. Harrison to return to Africa, was regret-

fully accepted; the Committee recording in a sympathetic resolution their warm appreciation of the devoted services of Mr. Harrison in connection with the Congo Mission.

The sale of certain property belonging to the Delhi Training Institution (now removed to new premises) to the Zenana Mission, was cordially approved, the Committee feeling thankful that by such an arrangement these premises will still be retained for Christian work, and meet a very pressing and urgent need of the Zenana Mission for enlargement of their native girls' school accommodation.

An appeal for the establishment of a new Mission at Buenos Ayres, South America, was respectfully declined, in view of the present financial position of the Society.

The meeting was closed with prayer by the Rev. W. Hill, Secretary of the Bible Translation Society.

RECENT INTELLIGENCE.



WALTHAMSTOW HALL, SEVENOAKS.—The Committee of Walthamstow Hall have much pleasure in offering their warm thanks to all the kind friends who have so generously responded to the appeal recently made on behalf of a bazaar at Bromley, in aid of a Sanatorium. Many articles for sale, as well as some money gifts, were received from friends, both at home and abroad, for which hearty thanks are offered, and, as the result, they are glad to say that the amount already received is little short of £300, the expenses being only about £10.

There are still a few things left, which will be exhibited at Walthamstow Hall, on Thursday, July 11th, at 3.30, at the Children's Annual Day, when friends are invited to be present. It is, however, obvious that substantial aid is still urgently needed to carry out our hopes in the completion of the Sanatorium.

Congo Mission.—The Rev. Philip Davies, B.A., writes from "On board s.s. *Leopoldville*, May 17th":—"We are now nearing Sierra Leone. We expect to be there this afternoon, and leave this evening, taking a direct course to the Congo. The captain expects to reach there within eighteen days from leaving Antwerp. We are perfectly well, and we have had a most enjoyable voyage." Our readers will remember that Mr. and Mrs. Scrivener and Mr. Stephens are voyaging to the Congo with Mr. Davies.

Missionary Arrivals.—We are thankful to report the arrival in England of Mrs. Sidney Roberts Webb from the Congo; the Rev. G. B. and Mrs. Farthing and family, from Tai Yuen Fu, Shansi, North China; the Rev. A. E. Barrell, pastor of the Baptist church in Bombay; and the Rev. S. J. and Mrs. Jones and family, pastor of the Baptist church in Dinapore, N.W.P.

1895.—Autumnal Missionary Services—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be Tuesday and

Friday, October 8th and 11th. Full details of the various services will be announced shortly.

The Young Men's Missionary Association, in aid of the Baptist Missionary Society, have pleasure in announcing that they have arranged for a Missionary Garden Party, in the grounds of Stockwell Orphanage—kindly lent for the occasion—on Saturday afternoon, July 6th, 1895, to meet the missionaries and their wives, at present at home on furlough, most of whom have intimated their intention of being present. The grounds will be open at 2.30, and during the afternoon there will be singing, musical drill, and hand-bell ringing, by the orphans, and part-singing by a special choir. Inspection of the Spurgeon collection of Luther pictures, Memorial Hall, &c., &c., and introduction of the missionaries by A. H. Baynes, Esq., General Secretary of the parent Society. Refreshments at moderate prices. From 6 to 8 o'clock a Missionary Meeting will be held on the lawn (weather permitting); Chairman, Rev. F. B. Meyer, B.A. Short addresses by missionaries. Collection in aid of Native Schools in India and China. Admission by ticket, which can be obtained of the Missionary Secretaries of affiliated schools; or on application (enclosing stamp for reply) to Secretaries, Y.M.M.A., 19, Furnival Street, E.C. Early application is desirable, as the number is limited.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—

A parcel of cotton garments from Miss M. E. Craven, Bradford, for the Rev. G. D. Brown, Bopoto; two lamps from the Misses Edith and Ida Smart, of Derby, for the Mission Chapel at Mosembi; a parcel of clothing and cutlery from Mr. Butler, Birmingham, and a parcel of newspapers from "M. M.," for the Rev. R. V. Glennie, Bolobo, Congo River; a parcel of cards from Miss Dafforne, Clapton, for the Rev. W. Carey, Barisal; a box of dolls and Testaments from Miss P. C. Ekin's Bible-class, St. Andrew's-street, Cambridge, for Miss Plested, Noakhali; a packet of lantern slides from Mr. W. S. Hewett, Thornton Heath, for the Rev. A. E. Collier, Bankipore, India; copies of the *Freeman* for 1894 from Mr. W. S. Williams, Bangor, for the Mission; and "a lovely statue of Goutama Buddha," from Mrs. Stanford, for the Mission House Museum.

CONTRIBUTIONS.

To June 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL COLLECTIONS.		Soirée at Cannon-street Hotel (on account)...			
Public Mtng. at Exeter Hall	68 8 0	100	0 0	Barnard, Mr. and Miss	1 1 0
Young People's Mtng. at Exeter Hall	04 4 6			Bennett, Rev. J. L.	1 0 0
Annual Sermon at Bloomsbury Chapel.	37 3 5			Burus, Rev. Dawson	1 1 0
Sermon to Young Men and Women at Regent's-park Chapel	23 15 7			Crowe, Mrs. S.	1 0 0
				C. S. H. P., for Bengali School Fund	1 0 0
				Cumming, Mr. W., Arr	0 10 0
				Daad, Mrs. and Willie Barber	1 7 0
				Anderson, Rev. H.	0 10 6
				Anonymous	2 10 0
				Barnden, Mr. and Mrs. G. L.	2 5 0
				Day, Mrs. Ruth	0 10 0

Fowler, Mr. W.	0 10
Franklin, Mr. J. W.	1 1 0
Galer, Mr. C.	0 10 6
Havland, Mr. (2 years) ..	1 0 0
Hine, Miss, for Congo ..	1 0 0
Holges, Mr. E. A.	0 10 6
Houghton, Miss Ruth P. ..	5 0 0
Hull, Mr. and Miss	2 7 0
Johnston, Mrs. (amount collected) ..	0 18 6
King, Miss E.	1 0 0
Knight and Glasier, Misses, for support of Congo boy, Moko-labillenuca ..	2 10 0
Laward, Mr. James	0 10 0
McLainick, Mrs.	1 10 0
Murray, Mr. P. W. R.	0 10 6
Murray, Norman, and Winifred Cameron, for Congo ..	0 11 0
Perry, Mrs. K. for China ..	1 0 0
Pratt, Mr. C. Wickenden ..	5 5 0
Robertson, Rev. F.	0 13 0
Robinson, Mr. and Mrs Edward, Bristol, for China	100 0 0
Do., for Congo	101 0 0
Do., for India	100 0 0
Do., for Italy	100 0 0
Room, Mrs.	2 10 0
Saunders, Mr. Isaac, for support of Congo boy under Mr. Lewis ..	5 0 0
Sheffield, Mr. J.	0 15 0
Skvats, Mr. G. W.	2 2 0
Smith, Mr. A. Gurney ..	5 5 0
Soverby, Mr. E. J.	0 10 0
Stephens, Mrs. Anne ..	1 0 0
Supper, Mrs. J. Quorn ..	0 10 0
Swift, Mr. Jas. H.	1 0 0
Taylor, Rev. D.	3 3 0
Tooth, Mrs.	1 1 0
Voelcker, Mrs	2 2 0
Do., for Congo	1 1 0
Walter, Mrs. Chas., for Bengali School ..	6 0 0
Webb, Mrs.	0 10 0
Young, Mrs., Brighton Under 10s.	1 1 0
Do., for Congo	2 0 10
Do., for Congo	0 5 0

DONATIONS.

A Friend	5 0 0
A Friend	1 0 0
A Friend, per Rev. J. B. Myers ..	5 0 0
A Friend, Holyhead, for Debt ..	2 0 0
A Friend, per S. Sleight Amicus, Bath ..	0 13 0
An old and poor Professional Man—a year's savings, for Debt ..	35 1 7
An old Subscriber, Weymouth, for Debt ..	0 10 0
Anonymous	0 10 0
Anonymous, Bourne-mouth ..	2 0 0
A small Thankoffering to the Lord, for Congo ..	0 10 0
A Thankoffering	5 0 0
A Thankoffering, for Debt ..	1 0 0
A Thankoffering from a sick Baptist Minister ..	0 10 0
A Well-Wisher	1 0 0
A Widow, out of love to Christ	0 12 0

Bell, Mr. John, Regent's Park College	1 10 0
Bennett, Mrs., Waterford, for Congo ..	1 0 0
Beveridge, Mr. T. W., Abergavenny, for Debt ..	5 0 0
Black, Mr. Arthur ..	1 1 0
Big Miss E., for Distribution of Gospel of John ..	0 10 0
Brown, Mr. William ..	0 13 6
Burgess, Mrs, for Debt ..	0 10 0
Butterworth, Miss M. A., for Conao ..	2 0 0
Cocker, Miss Euema W. (the late) ..	0 12 0
Derbyshire, for Debt ..	5 0 0
E. G.	5 0 0
E. H., Leicester ..	1 0 0
E. R. (Thank-offering for Increased Income), for Debt ..	100 0 0
Gibson, Mr. W. S.	1 1 0
Glen, Mr. W. (box) ..	0 12 0
Gotch, Miss, for Debt ..	5 0 0
Hill, Miss (box) ..	1 12 9
Hijer, Mr. and Mrs. B. ..	2 2 0
H. M. D.	1 0 0
Hollowell, Mr. T. B., for Debt ..	1 1 0
Hope	1 0 0
Hubbard, Mr. S.	5 0 0
H. W. M., In Memory of Rev. C. M. Birrell ..	5 5 0
In Memoriam ..	0 10 0
In Memoriam Edith M. H., for Congo ..	50 0 0
Kemp, Mrs., Rochdale, for Debt ..	100 0 0
Kerr, Mr. Thomas, for Debt ..	10 0 0
Long, Rev. A.	5 0 0
Do. (box) ..	1 7 6
McLaren, Miss Janet (box) ..	0 14 1
Morden, Miss E. K.	0 12 0
Olney, Mr. Thomas H., for Debt ..	500 0 0
Olney, Mr. William ..	2 2 0
Orriss, Mr. and Mrs. (box) ..	1 0 7
Osborn, Mr. G. J.	2 2 0
Phillips, Mr. Ernest ..	3 3 0
Price, Mr. B., for Debt ..	0 12 6
Do., for N. P.	0 3 6
R. I. (A Thankoffering) ..	0 10 0
Roper, Mr. J., Newton Abbott ..	1 0 0
Saunders, Miss E. K., Bible class, for support of Nabin Chunder Dutt ..	4 0 0
Sharp, Mrs. E. (box) ..	0 10 0
Spiers, Mr. Josiah ..	1 0 0
Starkey, Mr. P. J.	1 0 0
Steven on, Miss, Duffield, for Debt ..	3 0 0
Truby, Mrs., for Debt ..	2 0 0
Two Friends of the Mission, per Pastor W. Gillard ..	0 10 0
Wightman, M. (box) ..	1 1 4
Wyatt, Miss M. (box) ..	1 11 0
Under 10s.	3 14 2

LEGACY.

Saunders, The late Mrs Mrs Ann, of Ipswich, by Mr. E. H. Denny ..	50 0 0
---	--------

LONDON AND MIDDLESEX.

Abbey-road Ch.	18 4 10
Do., for Congo	1 5 0
Acton	0 6 3
Do., Sunday-school, for Support of Congo Boy, Mpongi ..	5 0 0
Acton, Evangelistic Mission Church ..	2 5 6
Arthur-street, Camberwell-gate ..	7 0 11
Do., for W & O ..	2 2 0
Do., Sunday-school ..	0 17 3
Battersea-park Tabernacle ..	13 14 9
Do., Sunday-school ..	1 11 6
Bermondsey, Haddon Hall Sunday-school ..	5 0 0
Bloomsbury Chapel ..	31 12 10
Do., for Congo ..	2 0 0
Do., for Debt ..	7 12 0
Do., Sunday-school, for Barlist School ..	7 0 0
Bow, Blackthorn-street ..	0 12 0
Do., Sunday-school ..	2 2 0
Do., High-street Sunday-school ..	12 13 0
Brixton, Gresham Ch. ..	5 0 0
Do., Kenyon Chapel ..	11 12 0
Do., Sunday-school ..	1 6 10
Do., St. Ann's-road Sunday-school ..	0 13 7
Do., Wynne-road ..	5 18 8
Brixton-hill, New-park-road ..	8 10 0
Brockley-road Ch.	34 6 7
Do., Sunday-school ..	9 1 8
Brompton, Onslow Chapel ..	7 8 6
Brondesbury ..	20 9 0
Bunhill, Adult School, for Congo ..	2 0 0
Camberwell, Cottage-green ..	10 6 0
Do., for Debt ..	7 15 2
Do., Denmark-place Chapel ..	15 13 1
Do., Mansion House Chapel ..	10 10 0
Camden-road, for Debt ..	32 13 6
Castle-street, Oxford Market, Welsh Ch. ..	4 11 7
Chelsea, Lower Sloane-street ..	2 9 1
Chiswick ..	2 2 0
Church-street, Edgware road Sunday-school ..	5 11 6
Clapton, Chatsworth-road Sunday-school ..	1 7 6
Do., Downs Chapel ..	62 16 2
Do., for W & O ..	15 15 0
Dalston Junction ..	10 0 0
Deptford, Octavius-st. ..	13 1 2
Do., Sunday-school ..	0 5 6
Ealing Dean ..	7 13 9
Do., Haven-green ..	42 7 3
East London Tabernacle ..	28 18 8
Edmonton, Sunday-sch. ..	5 5 0
Do., for Intaly Orphanage ..	5 0 0
Enfield, for N. P.	1 6 0
Enfield Highway ..	2 10 "
Ferne Park Chapel ..	28 10 0
Forest Gate, Wood-grange Chapel ..	3 1 4
Do., for W & O ..	3 1 2
Do., for China School ..	10 0 0
Do., for Indian Sch. ..	6 0 0
Fulham, Dawes-road ..	2 0 0
Great Hunter-street Sunday-school ..	2 0 0
Gunnersbury ..	7 16 0

Hackney, Hampden Chapel	2 0 0
Hammersmith, West End Chapel	7 0 11
Do., Y.W.C.A., for India	1 8 0
Hampstead, Heath-street, for <i>Debt</i> ..	104 0 0
Do., for <i>Orissa</i>	1 1 0
Do., for <i>China</i>	1 1 0
Do., for <i>Congo</i>	1 1 0
Harlesden	10 17 5
Do., for <i>Congo</i>	3 0 0
Harringay, Emanuel Sunday-school	0 13 8
Harrow-on-the-Hill ..	8 0 9
Do., Sunday-school, for <i>N.P., Proshonno</i> ..	2 11 1
Hawley-road, St. Paul's Church	5 4 8
Hendon	12 0 0
Highbury Hill Church	9 12 4
Highgate, Archway-road	14 13 6
Do., Southwood-lane ..	2 2 0
Honor Oak	5 2 6
Do., for <i>W & O</i>	2 2 0
Do. Men's Class, for <i>N.P.</i>	0 15 0
Do., Sunday-school ..	0 15 0
Hornsey Park Chapel ..	1 7 0
Hounslow	0 5 0
Islington, Salters' Hall	4 7 8
John-st., Bedford-row	9 17 8
Kensington, Horton-street	1 15 4
Kilburn, Canterbury-road	3 3 0
Maze Pond	7 5 0
Metropolitan Taber. ..	100 0 0
Do., Sunday-school, for <i>Mr. Week's work, Congo</i>	6 5 0
New Southgate	5 11 9
Do., for <i>W & O</i>	
(1895)	2 7 8
Do., Sunday-school, for <i>Congo boy, Diambi</i>	5 0 0
Peckham, Park-road Sunday-school	5 0 0
Do., for <i>N.P., R. C. Gohse, Khoolnea</i> ..	6 0 0
Do., for <i>N.P., John Paul, Agra</i>	6 0 0
Do., Rye-lane	20 5 0
Do., Sumner-road Sunday-school, for <i>China School Fund</i> ..	3 0 0
Peckham Rye Mission ..	0 3 0
Peckham Rye, Barry-road Sunday-school ..	0 11 10
Pinner	1 14 1
Poplar and Bromley Tabernacle Y.P.S.C.E. ..	1 8 6
Putney, Werter-road ..	5 4 6
Do., Sunday-school, for <i>support of Congo boy</i>	5 0 0
Regent's-park Chapel, Y.P.S.C.E.	0 13 3
St. Margaret's, for <i>Debt</i>	2 10 0
Shoreditch Tabernacle	10 0 0
Southall, for <i>Debt</i> ..	0 10 0
South London Tabernacle, Y.P.S.C.E. ..	1 0 4
Do., Sunday-school ..	11 14 1
Spencer-place Sunday-school	2 12 9
Stockwell	5 10 4
Tottenham	3 0 0
Twickenham, for <i>Debt</i>	0 2 0

Upper Holloway	21 10 7
Do., Y.P.S.C.E., for <i>support of Bindu Nath Sirkar</i>	5 15 6
Do., Sunday-school ..	11 8 1
Upton Chapel, Y.P.S.C.E., for <i>China</i> ..	1 10 3
Walthamstow, Boundary-road	4 0 0
Walworth, Ebenezer Sunday-school, for <i>China School</i>	4 11 6
Walworth-road	9 13 4
Do., Sunday-school, for <i>N.P.</i>	2 15 8
Wandsworth, East-hill	11 13 6
Do., Northcote-road ..	13 5 9
Westbourne-park	19 8 9
West-green	5 6 10
Do., for <i>W & O</i>	2 2 6
Do., Sunday-school ..	0 13 3
Westminster, Romney-street	1 4 0
Do., for <i>N.P.</i>	0 4 2
Woodberry-down	13 5 9
Wood-green	4 7 6
Do., Sunday-school, for <i>Bengali School</i> ..	3 0 4
Do., for <i>support of two Congo boys</i> ..	2 10 0

BEDFORDSHIRE.

Bedford, Mill-street Sunday-school	6 11 0
Houghton Regis	3 0 0
Luton, Wellington-st. ..	3 8 3
Ridgmount, for <i>Debt</i> ..	1 5 10

BERKSHIRE.

Faringdon, for <i>Debt</i> ..	0 13 0
Maidenhead	0 10 0
Newbury, for <i>Debt</i> ..	4 4 9
Reading, King's-road ..	26 15 5
Do., for <i>Debt</i>	15 3 6
Do., for <i>Congo</i>	0 7 6
Do., for <i>China</i>	0 3 0
Do., Sunday-school ..	10 2 0
Sunningdale	2 6 3

BUCKINGHAMSHIRE.

Chesham Lower Chapel, for <i>Debt</i>	9 0 0
Chearsley	1 10 1
Cuddington	0 10 0
Dinton	6 13 0
Do., for <i>Debt</i>	0 3 0
Ford, Kimble, and Longwick	4 9 0
Gold Hill	1 11 6
Do., for <i>W & O</i>	1 1 0
Haddenham	6 12 11
Little Kingshill	3 13 4
Looseley Row	1 14 11
Princes Risborough ..	8 6 3
Do., Y.P.S.C.E.	0 6 0
Towersey	2 17 8
Wingrave	0 16 0

Less expenses	49 4 8
	0 15 0
	48 9 8

CAMBRIDGESHIRE.

Cambridge, St Andrew's-street, for <i>Debt</i>	30 4 6
Do., Sunday-school, for <i>Debt</i>	3 2 6

Caxton	2 7 0
Isleham	1 0 0
March	6 6 0
Swavesey, for <i>W & O</i> ..	0 12 6
Waterbeach	2 2 0
Willingham, Ladies Working Party	2 0 0

CHESTER.

Crewe, Victoria-street ..	4 11 0
Latchford	5 4 0
Do., for <i>W & O</i>	1 1 3
Nantwich Y.P.S.C.E. ..	1 0 0
Do., Sunday-school ..	6 0 0
Stockport Sunday-school, for <i>Congo</i> ..	5 0 0
Tarporley, for <i>Debt</i> ..	1 17 0
Whelock Heath	12 1 0

DERBYSHIRE.

Kilburn	1 11 5
Long Eaton, Station-street	1 10 0
Swadincote, for <i>support of N.P.</i>	5 0 0

DEVONSHIRE.

Dartmouth, for <i>Debt</i> ..	1 13 0
Devonport, Hope Sunday-school, for <i>support of Girl at In-tally</i>	2 16 0
Hatherleigh	1 2 8
Hemyock and Saint-hill	1 13 5
Do., for <i>W & O</i>	0 16 4
Honiton	3 11 6
Do., for <i>Debt</i>	1 8 6
Kingsbridge	1 0 0
Do., for <i>Debt</i>	0 10 0
Plymouth, George-street, for <i>Debt</i> ..	26 0 0
Teignmouth	0 10 7
Do., for <i>N.P.</i>	0 10 5

DORSETSHIRE.

Bridport, for <i>Debt</i>	0 11 2
Gillingham	0 11 3
Do., for <i>W & O</i>	1 1 9
Do., for <i>N.P.</i>	2 3 7

DURHAM.

Hamsterley	0 12 4
------------------	--------

ESSEX.

Barking Tabernacle Sunday-school	2 10 0
Chadwell Heath, Enon Colchester, Eld-lane, for <i>support of Congo Boy</i>	3 0 3
Harlow, for <i>Debt</i>	3 8 7
Ilford	3 17 0
Langley	1 10 0
Leyton, Vicarage-road ..	7 19 2
Do., for <i>W & O</i>	1 15 6

Leytonstone, Cann Hall-road	4	0	0
Do., Sunday-school	0	11	0
Romford	27	0	0
Theydon Bois	0	15	0

GLoucestershire.

Arlington	0	13	0
Coleford	0	10	0
Gloucester Corn Exchange Sunday-sch.	5	0	0
Minchinhampton Sunday-school	1	13	0

Hampshire.

Andover Girls' Working Party	4	0	0
Roscombe, for Congo	5	0	0
Christchurch Y.P.E.C.F.	0	12	0
Lymington, for Debt	8	8	0
Romsey	0	10	0
Southampton, East-street Sunday-school, for N.P., India	6	0	0

Isle of Wight.

Newport, Castlehold	8	16	0
Niton, for Debt	2	3	0

Herefordshire.

Leominster	3	7	2
------------	---	---	---

Hertfordshire.

Barnet Tabernacle	5	13	2
Bovingdon	0	14	0
Do., for W & O	0	4	0
Boxmoor, for Debt	28	13	9
Bushy, Proceeds of Sale, for Congo	10	1	7
Do., for Congo girl under Mrs. W. Forfeitt	5	0	0
St. Albans, Dagnall-street	35	0	0
Do., for Debt	24	1	6
Watford, for Debt	72	5	2

Kent.

Beckenham, Elm-road	9	15	2
Bexley Heath, Trinity Chapel	5	7	8
Canterbury	17	5	1
Do., for Debt	9	1	0
Crayford Sunday-sch.	1	10	0
Dartford	2	15	0
Do., Sunday-school	1	17	0
Deal	5	0	0
Do., for Debt	0	5	0
East Plumstead	0	11	0
Forest-hill, Sydenham Chapel	4	18	5
Do., for N.P.	1	1	8
Do., for Debt	2	8	6
Do., for W & O	5	8	10

Greenwich, South-st	7	2	6
Hawkhurst	1	10	0
Lee, Bromley-road	7	0	0
Do., High-road	8	0	0
Do., Sunday-school	1	0	0
Plumstead-park-road	1	16	0
Shooters-hill-road	6	16	8
Sutton-at-Hone, Iron Room	0	5	0
Funbridge Wells, Y. P. S. O. E., for Support of Congo Boy "Ponda," Washen	3	0	0
West Malling, for Debt	3	7	6
Woolwich, Parsons-hill	11	13	8
Do., Queen-street	2	16	6

Lancashire.

Accrington	16	18	2
Do., for Debt	20	0	0
Bacup, Ebenezer, for Debt	18	6	1
Blackburn	5	0	1
Clayton-le-Moors	5	19	8
Clowbridge	1	5	0
Goodshaw, Part Proceeds of Sale of Work	13	18	0
Inskip, for Debt	0	16	0
Liverpool, Baptist Christian Endeavour Societies	17	16	3
Liverpool, Fabius Ch.	0	6	0
Do., Kensington Ch.	3	0	4
Do., Old Swan Sunday-school	1	10	0
Do., Pembroke Ch., Sunday-school, for Congo	5	0	0
Do., for Mr Walker's Wor., Naples	5	0	0
Do., Princess-gate	1	11	6
Do., Tue Brook	2	5	4
Do., Birkenhead, Jackson-street Sunday-school	1	1	4
Manchester, Moss Side	0	10	0
Do., Rusholme-road, First Class Women, for Congo	1	0	0
Do., Union Chapel, for Debt	15	17	6
Do., Y.P.S.O.E.	4	0	9
Nelson	0	10	0
Oldham, King-street	5	8	4
Do., Manchester-st, for Debt	1	10	0
St. Helens, Central Ch., Sunday-sch, for Debt	1	0	0
Waterburn, for Debt	1	12	9
Wigan, Scarisbrick-st, for Debt	0	8	6

Leicestershire.

Leicester, Belvoir-street	5	16	10
Do., Sunday-school	7	16	11
Do., Clarendon Hall	2	11	10
Do., Emanuel Ch.	1	5	6
Do., for W & O	1	1	0
Do., Harvey-lane, for Mr Shorrocks's School work, China	3	0	0
Loughborough, Woodgate	33	13	0
Woodhouse, Eaves, for Debt	0	12	6

LINCOLNSHIRE.

Lincoln, Monks-road	5	0	0
---------------------	---	---	---

NORFOLK.

Aylsham	2	6	6
East Dereham	0	18	11
Great Wymouth	24	14	9
Norwich, United Meetings Collection, 1894.	40	2	10
Norwich, St. Clement's, for support of Balajes Jennu, Berhampore	13	6	0
Do., for N.P.	0	14	0
Do., St. Mary's	80	18	8
Stalham	13	2	2
Worstead	19	10	0

NORTHAMPTONSHIRE.

Bratford-on-the Green, for Debt	0	15	0
Kettering, Nelson-street	1	11	0
Kingsthorpe, for W & O	0	18	0
Kingsbury, for Debt	1	0	7
Long Buckley, for Debt	2	7	10
Moulton and Pitsford	2	7	0
Northampton, College-street, for Debt	22	0	0
Woodford	0	0	0

NORTHUMBRIA.

Newcastle-on-Tyne, Jesmond, for Debt	21	13	7
North Shields	12	0	6

NOTTINGHAMSHIRE.

Nottingham, Derby-rd	9	5	11
Do., Juvenile Auxiliary	3	12	2
Do., George-street, for Debt	0	8	0
Do., Mansfield-road, for Debt	10	0	0
Southwell, for Debt	1	0	0
Sutton-in-Ashfield, for Mr. Shorrocks's Sch. Work, China	2	14	0
	36	0	1
Less expenses	0	2	6
	35	17	7

SHROPSHIRE.

Dawley	1	10	0
--------	---	----	---

SOMERSETSHIRE.

Beckington	2	7	0
Bridgewater Y.P.S.O.E., for N.P. at Bungpore	5	15	0
Bristol Auxiliary, per Mr. G. M. Carlisle, Treasurer	1115	6	8
Do., for support of Mamwa, Congo	5	0	0

Bristol Auxiliary, for support of <i>Nobin Chunder Dass, Serampore College</i> ...	6 0 0
Do., for <i>W & O</i> ...	3 11 4
Do., for support of <i>Chinese girl in Mrs Morgan's Sch.</i> ...	1 17 0
Do., for <i>Debt</i> ...	10 0 0
Do., for support of <i>Congo boy</i> ...	5 0 0
Do., for support of <i>girl in India</i> ...	5 0 0
Do., Tyndale Chapel, for <i>Debt</i> ...	54 10 0
Chard ...	0 10 0
Crewkerne ...	4 3 10
Isle Abbots ...	8 15 11
Minehead ...	0 10 0
Do., for <i>Debt</i> ...	0 15 0
Taunton, for <i>Debt</i> ...	10 0 6
Wedmore and Mark ...	7 13 6
Do., for <i>China</i> ...	0 10 6
Yeovil, for <i>Debt</i> ...	6 18 0

STAFFORDSHIRE.

Hnley, New-street, for <i>Debt</i> ...	0 10 8
Newcastle-under-Lyme	1 13 0
Wednesbury, Sunday-school ...	5 18 2

SUFFOLK.

Aldeburgh ...	3 0 0
Brandon ...	4 9 6
Do., for <i>W & O</i> ...	0 12 0
Do., for <i>N P</i> ...	0 5 10
Gorleston, Tabernacle	5 1 0
Ipawich, Hurlington Ch., for <i>Debt</i> ...	7 10 0
Do., Turret-green	2 15 6
Sudbury, for <i>Debt</i> ...	2 10 0

SURREY.

Anthony's ...	4 4 0
Balham, Ramsden-rd.	0 5 0
Barnes, additional, for <i>Debt</i> ...	0 8 0
Croydon, West ...	13 1 8
Croydon, Memorial Hall Sunday-school	1 17 6
Dulwich, Lordship-lane	5 3 0
Kingston-on-Thames ...	5 4 5
Lower Tooting, Summers Town Sunday-school ...	0 14 3
Merstham Sunday-sch.	1 5 0
New Malden ...	3 0 6
Penge ...	1 0 0
South Croydon, Brighton-road ...	2 12 1
Do., Bible-classes ...	3 18 7
South Norwood ...	5 8 11
Do., for <i>W & O</i> ...	1 1 10
Do., Sunday-school	7 1 4
Thornton Heath, Boulah Sunday-school ...	13 17 1
West Norwood, Chatsworth-road ...	10 0 0
Upper Norwood ...	7 9 7
Wimbledon, Queen's-road ...	8 3 8
Yorktown ...	6 11 10

SUSSEX.

Crawley ...	1 13 0
Lower ...	14 16 11

WARWICKSHIRE.

Birmingham, Heneage-street, for <i>Debt</i> ...	3 8 6
Coventry, Queen's-road	1 1 6
Do., for <i>Debt</i> ...	6 1 3
Leamington, Warwick-street ...	4 17 1
Stratford-on-Avon, for <i>Debt</i> ...	0 15 8
Wolverley ...	17 15 3

WILTSHIRE.

Caton, for <i>Debt</i> ...	0 6 6
North Bradley ...	6 0 0
Trowbridge, Back-st. Do., for <i>Mrs. James' School, Madaripora</i> ...	0 1 10
Westbury Leigh, for <i>Debt</i> ...	1 0 0
Yatten Keynell ...	0 17 0
	1 13 0

WORCESTERSHIRE.

Atch Lench and Dunnington, for <i>Debt</i> ...	3 17 0
Worcester ...	2 14 10

YORKSHIRE.

Bradford, Baptist Union, for <i>W & O</i> ...	2 18 11
Bradford, Hallfield ...	28 6 3
Doncaster ...	0 4 8
Farsley and District Baptist Union, for <i>W & O</i> ...	2 19 7
Lindley Oakes ...	3 2 0
Queensbury Juvenile Auxiliary ...	4 5 0
Salterford, for <i>N P</i> ...	1 7 3
Scarborough, Albermarle, for <i>Debt</i> ...	17 5 0
Do., Ebenezer, for <i>Debt</i> ...	2 10 0
Sheffield, Glossop-road, for <i>Debt</i> ...	0 4 0
Do., Junior Y.P.S.C.E.	0 6 6
Do., Sunday-school	3 15 7
Shore, Sunday-school for <i>N P</i> ...	6 1 8
Wakefield Sunday-sch., for <i>N P at Barisal</i> ...	2 9 0

NORTH WALES.

ANGLESEA.

Amlwch, Salem ...	1 0 0
Llandegfan ...	1 12 0

CARMARVONSHIRE.

Bangor, for <i>Debt</i> ...	0 14 0
-----------------------------	--------

DENBIGHSHIRE.

Pencycae, Salem ...	3 4 0
---------------------	-------

MERIONETHSHIRE.

Bala ...	0 10 4
Blaenau Ffestiniog, Cal-faria ...	1 14 6
Llanwchlyn ...	4 13 0

SOUTH WALES.

BRECONSHIRE.

Brecon, Kington Ch.	0 17 0
Brynmawr, Zion ...	0 16 0
Cilfowr ...	1 13 6
Cwmdu, Horeb ...	0 5 0
Llanelli, Bethlehem ...	1 3 2
Ynysyfolin, Horeb ...	1 1 9

CARMARTHENSHIRE.

Burry Port Tabernacle	0 2 6
Bwlchyrhiw ...	0 5 0
Drefach ...	3 14 9
Felintol, Adulam, for <i>Debt</i> ...	1 15 0
Llanelli New Dock, Emanuel English Ch.	1 15 0
Llangydeyrn ...	4 4 2
Do., for <i>N P</i> ...	3 7 9
Porthyrhyd, Bethlehem	1 15 4
Do., for <i>N P</i> ...	1 12 9

GLAMORGANSHIRE.

Aberdare, Carmel ...	11 0 4
Blaenrhondda, Cal-faria	2 9 0
Brynamman ...	1 14 0
Cardiff, Bethany ...	26 5 0
Do., for <i>Debt</i> ...	5 0 0
Do., Hope Sun.-sch.	4 3 6
Do., Salem ...	33 14 7
Do., for <i>N P</i> ...	5 5 5
Do., Tredegarville ...	1 4 3
Cefn Coed, Carmel ...	1 4 10
Cwm Garw, Tylagwyn	5 15 6
Cwmrhydycewn ...	1 2 6
Dowlais, Hebron ...	3 10 11
Gelli, Siloam ...	2 12 2
Glanamman, Bethesda, for <i>N P</i> ...	0 11 9
Glyncorrog, Bethel ...	0 19 0
Llanartfan, for <i>N P</i> ...	2 2 9
Llansamlet, Adulam ...	2 0 3
Llantwit Vaurde, Salem	1 7 0
Maestey, Bethany, Union Missionary Meeting ...	2 3 0
Do., Caer-salem ...	0 15 0
Do., Tabernacle ...	1 5 0
Pontardulais, Tabernacle ...	5 5 0
Do., for <i>N P</i> ...	1 0 0
Porth, Salem ...	10 0 10
Do., for <i>N P</i> ...	7 2 7
Rhydfelen ...	2 16 0
Swansea, Mount-pleasant, for <i>Debt</i> ...	6 18 6
Tongwynlais, Salem ...	1 12 6
Troedriw-iu-wch ...	2 3 6
Troedriw, Carmel ...	0 3 0
Twydydydd Sun.-sch.	0 14 0
Ynysybwl, for <i>N P</i> ...	0 12 0

MONMOUTHSHIRE.

Abercarn, Welsh Chapel	5	5	6
Abertillery, Ebenezer	25	1	6
Cross Keys	23	13	8
Goytre, Saron	0	2	6
Llanvaches, Bethany	1	0	0
Do., for <i>H & O</i>	0	3	10
Llanvareth	2	10	0
Newbold, and Cross-pennant	0	14	0
Newport, for <i>Deb</i>	1	2	0
Do., Charles-street	1	5	0
Do., Commercial-st.	6	8	4
Do., Duckpool-road	8	10	0
Do., St. Mary's-street	11	7	1
Pon-hir, Zion	4	3	6
Pontlaurfnuth, Elm	0	15	0

PEMBROKESHIRE.

Bethabara, for <i>Brittany</i>	3	7	0
Cilgerran, Pencl	7	0	9
Ffynnon	7	3	8
Llan-glofan	9	4	10
Saundersfoot	0	16	5
Tenby	1	8	8

RADNORSHIRE.

Rock	0	12	6
------	---	----	---

SCOTLAND.

Arbroath	2	2	0
Avr	0	14	6
Cambslang, Bible-class, for support of <i>Congo boy</i>	2	15	0
Coatbridge	0	5	2
Cupar, Fife	2	16	0
Do., for <i>Congo</i>	1	0	0
Dundee, Burray-street	1	0	0
Do., St. Enoch's	0	5	0
Edinburgh, Charlotte Ch.	2	3	6
Do., Morningside	1	3	6
Do., for <i>W & O</i>	0	5	0
Forfar	1	1	1
Forres	1	10	0
Fraserburgh	11	0	0
Galaashiels, Victoria-st. Sunday-school, for <i>Congo</i>	0	7	0

Glasgow Auxiliary, per Mr D. Lockhart	2	5	0
Do., Adelaide-place	18	18	0
Do., Cambridge-street Sunday-school	1	10	0
Do., Frederick-street	10	8	2
Do., for <i>Mr. Forsyth's work</i>	0	15	0
Do., for support of <i>Congo boy, Loloka</i>	2	10	0
Do., for <i>V P.</i>	3	6	0
Do., Hillhead	110	0	0
Do., John-street	12	0	0
Hamilton	1	13	6
Jeaburgh, for <i>Congo</i>	1	0	6
Kemnay	3	7	6
Kirkcaldy	5	11	0
Lanmasting and Sandsting, Shetland, for <i>Deb</i>	1	0	0
Largo	1	18	0
Lossiemouth, for <i>N P</i>	0	10	0
Millport	2	3	0
Pitlochrie	2	5	4
Selkirk	1	0	0
Do., Sunday-school	0	10	0
Do., for <i>Congo</i>	0	6	6
Do., for <i>China</i>	0	18	0
Stirling, for <i>Deb</i>	0	18	6
Wick, Sunday-school	2	0	0

IRELAND.

Banbridge	0	15	2
Belfast, Regent-street Bible-class	0	10	0
Brannoxtown	5	10	0
Cairndaisy, for <i>N P</i>	0	17	6
Cork	7	4	0
Dublin, Harcourt-street Church, for <i>China</i>	1	10	0
Do., for <i>Work amongst the Gondas</i>	20	0	0
Limerick	3	0	6

FOREIGN.

ITALY.

Rome, Lucina Sunday-school	3	3	0
----------------------------	---	---	---

SPECIAL FUNDS.

Expenses of Special Effort.

A Friend	10	0
----------	----	---

CONTRIBUTIONS FOR CENTENARY FUND.

Almond, Mr. R. E., Watford	3	3	0
Benest, Mr. H. W., Southampton	1	0	0
Collier, Mr. E., J.P., Reading	14	13	6
Franklin, Mr. G., J.P., Exeter	1	0	0
Garland, M. J., Cardiff	5	0	0
In Memory of the late Charles Whitaker, Harlow	20	0	0
Robinson, Rev. W. V., B.A.	5	5	0
Rushworth, Mr. L., Accrington	10	0	0
Skerry, Rev. W. R.	5	0	0
Smith, Mr. and Mrs. A. Gurney, Family	10	0	0
Terrey, Mrs.	1	11	6
Townsend, Mr. C., M.P., Bristol	50	0	0
Walmisley, Mr. J. W.	2	0	0
Brompton, Onslow Chapel	1	0	0
Leicester	27	14	4
Plymouth	12	2	0
Trowbridge, Backstreet	5	0	0

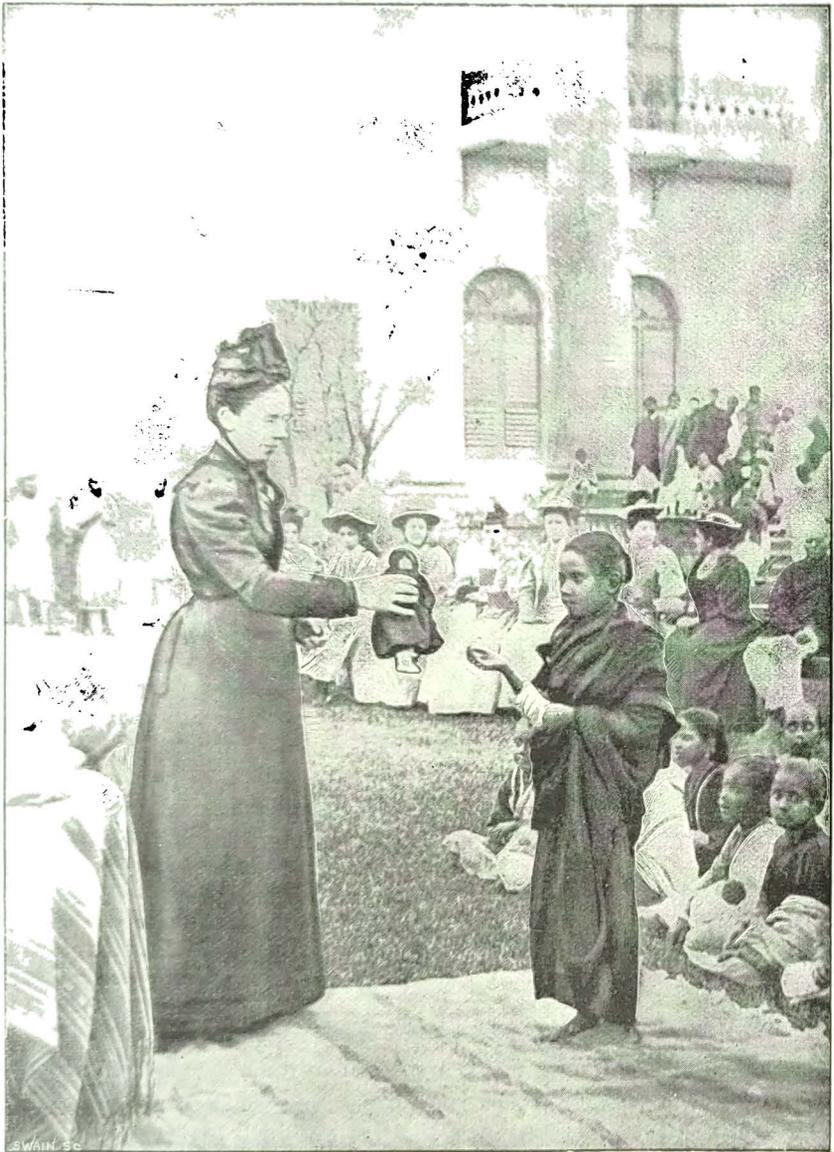
Correction.—The contributions acknowledged last month as from Southampton, Portland Chapel, included the following sums from other churches:—

Blackfield Common	1	7	6
Shirley, Union Ch.	23	17	8
Southampton, East street	9	12	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Fumival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,
AUGUST 1, 1895.



MISS ANGUS DISTRIBUTING PRIZES AT SERAMPORE.—(From a Photograph.)

[AUGUST 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

MISS ANGUS AT SERAMPORE.



ENCLOSE herewith two photographic views illustrative of Miss Angus's recent visit to Serampore. At the suggestion of friends in Calcutta she elected to come up to Serampore in one of the river steamers rather than by rail, with the object of getting some idea of the scenery on the banks of the river.

And certainly to one new to the country, who is desirous of seeing as much of Indian life as possible, this trip by steamer is full of the deepest interest. I suppose there is no other country where the life of the people is so much associated with their rivers. Here life concentrates on the river banks, and the peculiarities of the Hindu religion stand out conspicuously. It is the ambition of the Hindu to live near the Ganges, in order that he may perform his daily ablutions in its holy waters. And on festival occasions he joins hundreds and thousands of others in the meritorious bathing ceremonies. It is no wonder, therefore, that lining the river banks there is a dense population, and at frequent intervals the long flights of steps of the bathing ghats are seen leading down to the water. The banks of the river, too, present favourite sites for building temples. Some of them are built in rows of a dozen together, and others stand alone in stately splendour. The rivers, too, are used for another purpose: when the annual pujahs are over the idols, which have been made for the occasion, are brought and thrown into the stream. At such times the river banks present a very lively appearance. But they are also used for a sadder purpose. It is to the river the sick and dying are brought that they may end their days within sight of its sacred tide. And here the last obsequies of the Hindu are performed and his ashes consigned to the breast of the

Ganges to be borne away to the ocean. Hence a river figures largely in the life of a Hindu; and, in order to get a knowledge of the manners and customs of the country, a trip by river is certainly helpful.

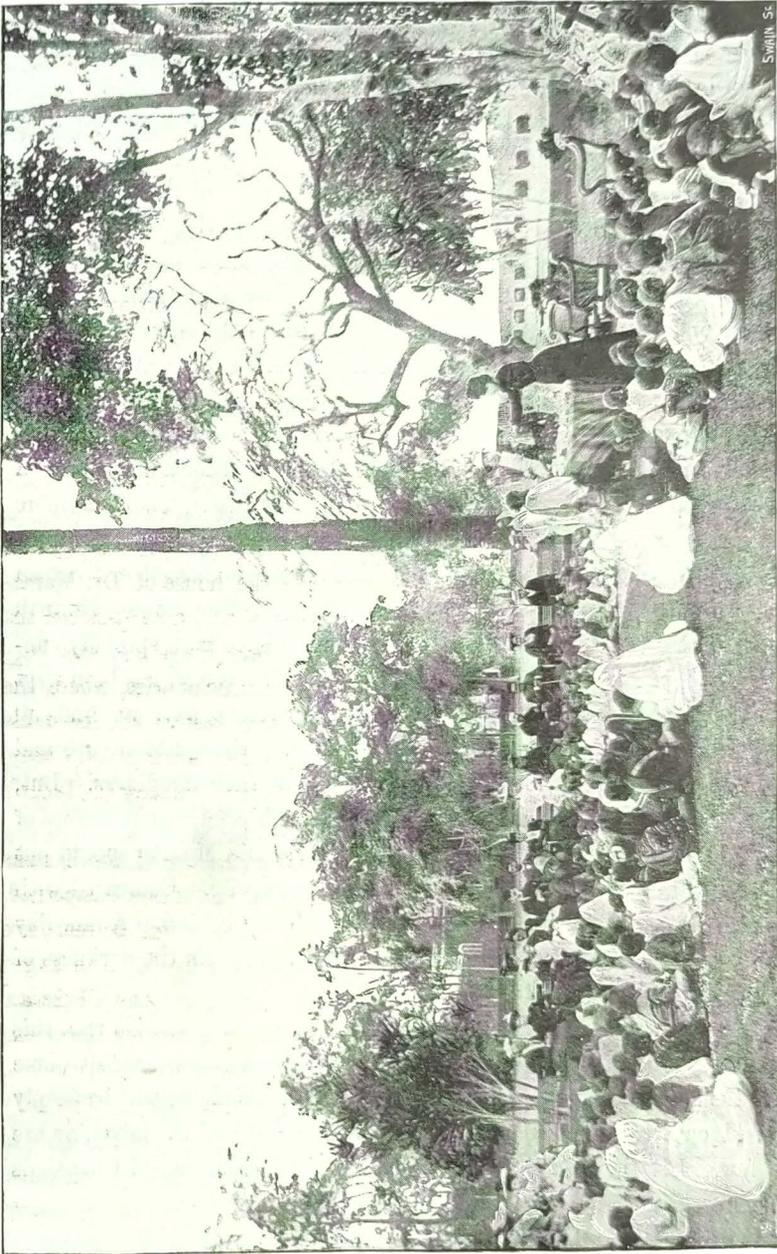
In addition to the above, a trip on the Hooghly above Calcutta is deeply interesting on account of its historical associations. The following once famous towns are successively passed:—Serampore, Chandernagore, Chinsurah, Hooghly, and Bandel, besides many other smaller places.

At the beginning of the century the spot where Miss Angus landed presented a very busy scene. Here were ships from Europe loading and unloading. Serampore was then a thriving Danish settlement. On the banks just above was the Danish fort. But long since then all has been changed. For many decades Serampore has ceased to be a port, and since the cession of the town to the English in 1845, the place has steadily gone down.

We brought Miss Angus to the College House, showing her many of the historical places on the way, including the Danish church where Dr. Carey and his colleagues officiated; the house where Carey is supposed to have resided when he first came to Serampore; the house of Dr. Marshman, who there carried on a large school by means of which he supplied the Mission with funds; next the Baptist chapel where Havelock was baptized; then the Printing Press of the Serampore missionaries, where the Bible was first printed in the Indian languages; and, last of all, the noble pile of the College itself, reared out of the private earnings of Carey, Marshman, and Ward, and dedicated by them to the training of India's sons for the ministry of Christ.

The first picture I send is a view of the annual gathering of the Zenana school girls to receive their rewards. It took place in the College compound, under the shadow of the venerable pile itself. The girls, it will be seen, are seated on the ground in groups representing the different schools. The larger figures in the foreground, covered entirely with white, are the Christian school teachers. In the background, seated upon benches, are our European friends who have come to witness the proceedings. Every eye is turned in the direction of the table where the distribution is taking place. The lady presiding at the table and in the act of handing a doll to one of the girls is Miss Angus. Standing next to her, on the right, is Mrs. Manuel, who has charge of this school-work. Next to her is Mr. Davies, who has the list of names in his hand by means of which the girls are called up.

This is always a bright day in the lives of these little ones. The dolls



MISS ANGUS DISTRIBUTING PRIZES AT SINGAPORE.—(From a Photograph.)

and other articles sent out from England are much appreciated. After a hymn and a prayer, Miss Angus spoke a few words to the children, which Mr. Summers translated. She said she had just come out from England, and was very pleased to see them. She had been sending out these rewards from year to year, and hoped they would like them, and that they would be encouraged thereby to learn. After this the distribution took place, just as seen in the picture.

In the second picture (the Frontispiece) we get a sight of the proceedings from another point of view. Miss Angus has turned from the table, on which the rewards have been arranged, and is about to give a doll to a very pretty little girl. Seated on the ground you see the front lines of the girls watching with eager and pleased eyes to see what kind of prize is being given. Some little distance behind you see a row of our European visitors. And, behind all this, is the noble College of Carey. Standing on the College steps is a group of our theological students. Interest in the unwonted sight has brought them together to look on. These Zenana schools have been a special feature of the work at Serampore from the first. The Serampore missionaries led the van in this as well as in so many other departments of work. In the year 1827 we read that there were no less than fourteen schools for Hindu girls in the vicinity of Serampore. Two ladies—Hannah Marshman and Charlotte Emilia Carey—seem to have been specially connected with this work. And since that day female education has been kept up with more or less regularity, until, at the present day, we find all enlightened classes throughout the country taking the question up, and endeavouring to start schools for the education of their daughters. But, while making this admission, it has still to be remembered that the cause of female education has only commenced, and the Zenana Mission should put forth every effort to help forward this blessed enterprise. Compared with the education of the men, female education is sadly behind. A new day will dawn for India when India's daughters emerge from the darkness of ignorance and superstition.

And, in concluding, let me say that it is our very earnest wish that this visit of Miss Angus to India will result in a deepening of interest at home in the Zenana Mission work. One thing which, doubtless, will be deeply impressed on her mind is, that the harvest is great and the labourers are sadly few. Let the readers of this pray that the indifference of Christians at home to woman's need in India will soon pass away.

Serampore.

R. T. EDWARDS.

THE UPPER CONGO MISSION.

BAPTISMAL SERVICE AT MONSEMBE.



THE Rev. J. H. Weeks, of Monsembe Station, sends the following interesting report of a recent baptismal service at his station on the Upper Congo River :—

“DEAR MR. BAYNES,—We had the inestimable pleasure yesterday afternoon of baptizing in the Congo River four converts, the first-fruits of our labours among these wild Bangalas, reputed far and near as the most savage tribe on the Upper Congo.

“OUR FIRST BANGALA CONVERTS.

“It is more than six months ago since these four candidates first spoke to us; but thinking that those who became our first adherents would be taken as a type, we arranged to give them week by week a talk on some of the main features of our faith, and then in the meantime to carefully watch their lives. This we have done, and have every reason to believe their sincerity. The step we took yesterday was not taken hastily nor in the midst of excitement, but with due deliberation by all concerned. A most interesting feature about these candidates is, that three of them are town lads, free born, and will, by reason of the status of their families, become men of position and influence.

“At the afternoon service I gave an address explaining the meaning of baptism. We then adjourned to the river which flows a few yards in front of our chapel. Those who were standing on the bank were called on to witness the confession made by those about to be baptized, and as each took his place in the mighty

Congo, he was asked if he believed in Christ, to which each one readily assented. They were buried with Christ in baptism in that same river, which has been the scene of so much of their forefathers’ murders and cruelties.

“Those who were baptized fully realised the importance of the step they were taking, and we experienced the joy of knowing that our labours are not in vain for the Lord among these people. This is the first of what we trust will be the forerunner of many similar services.

“In the evening we gathered round the Lord’s Table. Mr. Stapleton conducted the service, and explained its significance to those who were partaking of it for the first time. With singing, prayer, and address we spent a very happy time together, and thus was constituted the church at Monsembe and ended our first church gathering, small it is true, but full of hope for the future. These, the first-fruits of our work for Christ here, will have a very trying time; and need very especially the prayers of all those interested in the Congo Mission and its progress.

“FOUR YEARS AGO.

“It is now four and half years ago since the *Peace* landed us at this place among a people of whom we personally knew nothing, but whose reputed character was of the worst kind; for they belong to the famous

Bangala tribe, so noted for robbery, fighting, murder, and cannibalism; among a people also of whose language we knew not a single word; and at that time, as no one had made a study of it, none could help us. We had to pick it up word by word; find it out rule by rule; and laboriously dig and grind at it day after day, before we could properly make them understand the object of our living among them. In those days thinking we had come to trade, they brought us ivory, slaves, and women, but when we refused them all they thought we were unlike all other white men they knew, and came to the conclusion that we were extremely foolish; now they say if all other white men were like us they would believe in Christ at once. Such is their excuse for their unbelief.

"In those first days they would not take our word, nor trust us for a brass rod; but now, after long months of honourable dealing with them, our word to them is as good as a Bank of England note to an Englishman.

"During the first few months here we experienced some difficulty in learning the language, because the people, being suspicious of us, purposely led us astray by telling us the wrong words; then suspicion gave place to confidence, and they have since done all they could to help in our language work. They have often excused themselves for the mistrust of those days by saying, 'We did not know you nor did we understand the reason why you were trying so hard to learn our language.'

"SCHOOL WORK.

"During the past year we have been able to carry on our school work with much regularity. Many new

scholars have come, but several of our old boys have gone to work for a year or so on the many steamers that call here. After serving their time they will return to school again, and take up their lessons with all the more zest for the change they have had. The large pay, constant change, and freedom of steamer life are among some of the attractions that draw the boys to work on them.

"A good few of the boys have attained a certain amount of proficiency in reading, writing, and arithmetic, and some have written out for us their native folk lore, thus supplying us with a rich store of pure native idioms.

"With the exception of a few personal and garden lads, the majority of our school boys live in the town, and come of a morning when the bell rings. It speaks well for their desire to learn that, with practically no inducement beyond the wish to learn, they should be so regular in their attendance.

"The primary object of our school work is to win these boys and girls to Christ. To teach them to read, and then to give them the Gospel in their own language, will, we think, greatly promote the furtherance of this object.

"OUR SERVICES.

"The services have been held as regularly as weather permitted. Situated as we are, almost on the Equator, we are subject to rains more or less all the year. When the rain and the service hour come together, we have to postpone the latter, for mackintoshes and umbrellas have not penetrated thus far into Central Africa, and not much can be accomplished by preaching to those

who are sitting shivering with soaked skins.

“WORK AFIELD.

“Besides our Sunday service we are holding three night services each week, which are fairly well attended.

“Services in the neighbouring towns have been held, but not so frequently or regularly as we should have liked. Daily rains for many weeks; alarms of war which have driven the people back to their bush towns, that are very difficult of access; and also the fishing season, during which time practically all the people go and live on the islands so as to attend their nets—these are among some of the drawbacks to itineration work about here.

“LOWER AND UPPER CONGO RIVER PEOPLES.

“On the Lower Congo the missionary itinerating makes for the chief's house, the centre of village life; there he is received by the chief, and in stating the object of his visit he has the opportunity of preaching. The people to honour their chief and welcome the visitor make a point of attending these receptions, and consequently there is invariably a good audience. Here on the Upper Congo village life is very different; there is no supreme chief; every man who has two or three wives and a few slaves is as good as any body else; there is no one to receive you; no centre to which you can go. On arrival you walk through the town to make your presence known, then, choosing some shady tree to sit under, you start singing up your audience. You may have many or few according to whatever counter-attractions there are in the town. Those who are making string, or mats, or fish nets, or paddles bring them and go on with their work during the service. They listen very

attentively and pass many remarks about what they hear.

“TRANSLATION WORK.

“Notwithstanding the difficulties we first encountered in studying this language, we have been able to make some progress. All the services and schools and all the palavers with the people are carried on in the vernacular only. Our first efforts were directed towards the preparation of school books. The First and Second Reading-books were prepared and printed together with some large cards; then followed a short Bible history with some hymns. During this time some of the boys were writing their native stories, which, with a little alteration, make a capital reading-book for our schools. At present we have in the press two books—one on Old Testament History, and another on the Life of Christ.

“The Gospels of Matthew and Mark are translated, and Matthew will be in the hands of the printer by the time you receive this letter.

“HOPE FOR THE FUTURE.

“I cannot close these remarks on translation work without saying how grateful we feel towards our brethren at Lokolela for undertaking the printing for us. It is done in every way as well as it could be done in England, and that without the weary waiting we should have if it were done at home; and the compositors being native lads, the cost of our books is greatly reduced.

“In addition to the different kinds of work mentioned above, houses have been built, people doctored, fruit and other trees planted plentifully, besides vegetable gardens attended to; all of which make a large demand on time, strength, and patience.

"We have to thank God for progress made, for success granted, for influence of no small weight over these people, and for health so good that the interruptions from fever have been very few indeed.

"We look forward with a song of praise for the past, and a psalm of hopefulness and trust for the future.—Believe me to be, yours very sincerely,
"JOHN H. WEEKS.
"A. H. Baynes, Esq."

MISSION WORK IN SHANSI, NORTH CHINA.



BY the kindness of Charles F. Foster, Esq., of Cambridge, we are able to print the following letter, from the Rev. Herbert Dixon, of Hsin Chow, Shansi, North China:—

"MY DEAR SIR,—
In my last letter I said I was just off on a visit to our schools to the east of this city. We found plenty of physical discomfort on our journey, bitterly cold winds from Mongolia, slippery frozen mountain paths, an occasional heavy fall with my pony, dirty, miserably cold inns, &c. But we also found much to encourage us: our scholars all able to recite their books, several new inquirers, many willing listeners, and not a few patients.

"PAO-CHIH.

"Our school at Pao-chih has provoked keen opposition as the children are opposed to idolatry, so a few rich men have started another school to uphold idolatry. They commenced by forcibly abducting half our scholars, intimidating the other half from attending our school, and finally ran off with our tables and benches. Our inquirers were compelled to lay the matter before their county official, as everyone said we were a 'Secret Sect' (plotters against the Government). On hearing how affairs were, I sent Mr. Chao with my card and a copy of the New Testament to the county official (forty miles from here). He, the official, accepted the Testament gladly, and ascertaining that we only

sought for peace, not for punishment of the offenders, he most warmly took up the matter. Our opponents, however, didn't give him the chance; but came themselves and begged us to settle the matter out of court. This we gladly did, and the benches and scholars were quickly restored to us, whilst all around have learnt that the 'Jesus Church' is no 'Secret Sect.' This forbearing spirit toward those who wrong us gains us much favour with the officials, who contrast it with the overbearing manner of the Roman Catholics.

"KUO HSIEN.

"On my return from the above-mentioned trip, I had the pleasure of hearing that Mr. Ho had succeeded in renting a shop and back rooms, in the south suburb of Kuo Hsien, at the very reasonable rental of 21,000 cash per annum (46s. 8d.), possession to be given on the 10th of the first moon (February 7th). But as the remainder of the premises were occupied by a low set of men connected with the Yamen (Magistrate's office), Mr. Ho strongly urged that we should rent the whole place, and sub-let what we did not need, otherwise we should constantly be losing things. To this I consented, and he succeeded in obtaining an agreement, whereby

the whole of the premises were rented tous at the modest rental of 31,000 cash a year (say £3 10s.).

"You wouldn't probably allow your horses to be put into such a miserable place; but as houses go here it is quite a decent place, though needing some outside repairs—which is the landlord's business—and of course requiring white-washing and fresh window paper on the inside—which is the tenant's business.

"As we anticipated some amount of curiosity at first, I sent Mr. Ho and one of our church members (who volunteered to go) to assist the evangelist Ho-tsun-i. They obtained possession quite peacefully, and all went well until the second day, when some well-dressed people from the Yamen came in and asked sundry questions. The next morning early, the landlord, who holds an important position in the Yamen, came in a flurry to say we must at once vacate the premises; and like a thorough Chinaman he had a long story to tell. Expostulation being in vain, Mr. Ho came down to consult me. After prayer and careful consideration we determined to follow Chinese 'custom,' and assure our landlord that under the circumstances, annoyed though we were at his carelessness, &c., we would move 'as soon as we could find suitable premises,' which, as far as we could see, might be five years hence, for a rumour was abroad that the 'official forbids renting houses to the foreigners.'

"MY VISIT.

"The following day I started on my pony to visit Kuo Hsien and see the premises for myself. I did not get away until 2.30 p.m., and it would be dark before half-past six. Fortunately, my pony was in good trim, and

did thirty miles without a halt in three hours, and that left us fifteen miles to do over alternate deep sand and mud. However, to my surprise, I overtook Mr. Ho with my bedding on a carrier's cart about 6 p.m., and had to put up at a village inn with them. The only accommodation was a corner of the brick bed in the inn kitchen with carters, &c.; and the fumes from the open coke fire almost choked me. At four o'clock in the morning the carter wanted my bedding, so I had to turn out and let my horse feel his way in the dark, while I endeavoured to hold my own against a piercing north wind. At last, in the glimmering dawn, I saw the gates and battlements of the south suburb of Kuo Hsien, looming up grandly in the gloom, and appearing much more imposing than it does by daylight. Over the fine stone bridge, and under some three successive gateways, one enters the innermost suburb; for there are three suburbs on this south side of the city; and there, between the grain market and the busiest part of the High Street, just under a fine memorial arch (?) is our shop, discernible even by twilight on account of the tracts pasted outside the shutters.

"My head was aching from the coke fumes at the inn, so I lay down for half-an-hour on the warm brick bed in the evangelist's room. Alas! I had overlooked another coke fire, and awoke with a woeful headache and nausea. Too giddy to stand, with a terrific dust storm on outside, I had to lie where I was, while they hurriedly prepared me a room; and though the temperature was far below freezing, I gladly exchanged rooms as soon as the window was prepared, and the bed fire started. I awoke about 5 p.m., and was sufficiently recovered to enjoy some 'dough strings' for supper, and

managed to conduct evening prayers. I was delighted to find one man already seriously impressed with the truth: a young man of twenty-four or twenty-five whose father is an earnest idolater and 'doer of words of merit.' Already he has stood against persecution, and openly spoken on the streets in favour of the Gospel. Unfortunately he is under the tyranny of opium, but promises to come down here and break it off next month. You will, I am sure, pray for him. His name is Mr. Wang, or, in English, 'Mr. King.'

"TAI CHOU.

"The next day I rode on to Tai Chou to see how things were going on there, but could only spend two or three hours with our friends, returning the same afternoon to Kuo Hsien; the weather had turned bitterly cold. On my way home from Kuo Hsien I called in at our village school at Pansih-tzn, and found the small school-room packed with nineteen boys, all sitting on the warm brick-bed memorising their lessons by repeating them in a roaring sing-song. This

school is just twenty miles or so from Kuo Hsien, and about the same distance from Hsin Chow.

"I had intended calling the attention of the Provincial Governor to our difficulty at Kuo Hsien, but circumstances led me to delay doing so for a time, and meanwhile another Imperial proclamation has been issued from Peking, proclaiming what amounts to the death penalty on anyone making disturbances at mission chapels. The official at Niso Hsien has had to post this proclamation in his district, and we have since heard no more about having to give up our premises. Thus has God answered our prayers; and we hope to have no further trouble for the present. I enclose you the two accounts of expenditure for the last month of last year and the first month of this year, made out in due Chinese form; and I have added an explanation in English. Kindly excuse this bad writing, for I suffer from writer's cramp.—And believe me, dear Sir, yours sincerely,

"HERBERT DIXON.

"C. F. Foster, Esq., Cambridge."

TIDINGS FROM INDIA.

MADARIPORE.



THE REV. W. R. JAMES writes:—"This year we propose to erect three new chapels in the district—one at Ramshil, a second at Nobogram, and a third at Suagram. Towards this we shall need considerable outside help, otherwise I fear we shall not be able to get on. Of course the people themselves will contribute towards the work, and ought to do so. To aid those who will not help themselves is wrong in principle, demoralising to those who are helped, and contrary to all God's ways in providence and redemption. All the loans I gave out at Nobogram, for the relief of distress, during the past and previous year have been paid back, and this is to go into the building fund. The people have not yet recovered from the effects of the distress, otherwise we might be able to get along without soliciting subscriptions from outsiders.

"Two of the new houses are to be memorial chapels, one to the memory of the

late John Chamberlain Page, and the other to the memory of the late Mr. Sale. Both Mr. Sale and Mr. Page laboured hard in the Backergunge and Furreedpore *beels*, and that for many years. Their names are sacred in the memory of thousands here; and if we can succeed in building two substantial chapels to be called after their respective names, that will do much towards perpetuating their fragrant memory. With about a thousand rupees, together with the aid I can obtain from the Bengali Christians in the above-mentioned villages, we might be able to have *pucca* walls for two of the chapels at least, with corrugated iron roofs. But I fear we shall not succeed in raising so much. Failing this we must be content with *kuttcha* walls with iron roofs. Such buildings usually last about thirty years.

“Our girls’ school has just been re-opened, and we have now about twenty-five boarders. It had to be closed for a while owing to lack of funds. But funds are again beginning to come in. The Society, owing to financial difficulties, cannot take this burden on itself; and really I am not over anxious that it should. Under God’s blessing it may, if carried on as at present, be the means of teaching our churches to give more. True, nearly all our members are poor, but there some among them that *can* give, and these sadly need a more liberal spirit, and most of them can easily give more than at present.”

PIROZPORE.

The Rev. Alfred T. Teichmann reports:—“We had the pleasure of having the Half-yearly Conference at Pirozapore last week, at which, besides the brethren of the Jessore, Khulna, Barisal, and Madaripore districts, our beloved Secretary from Calcutta was present. As the brethren of Madaripore and Barisal could not get boatmen at this time, we had to make the best of the small room we had at our disposal. Had it not been for the cheerful readiness of the brethren to put up with any inconvenience we should have hardly known what to do. On the afternoon of their arrival we joined with our native brethren in a Bengali service, which Brother Spurgeon conducted, after which we all partook of the Lord’s Supper. In the evening of that day Brother Wilson, from Jessore, gave a lecture in English on ‘Responsibility.’ Although the sky threatened for a storm, all the gentlemen in Pirozapore who understood English were present and greatly appreciated what was said. The day of course was taken up with business meetings, but every morning we gathered for prayer and meditation in the chapel, Messrs. Geo. Kerry, Donald, and James, respectively, presiding at these services. Our second lecture was in Bengali on ‘Salvation,’ by Brother James. The third evening we showed the magic lantern in the open air to a very large and appreciative audience. The subject was ‘Egypt, the Land of the Pharachs.’ As Brother Carey had been to Egypt his explanations were most helpful and interesting. Our prayer is that by all these meetings the Kingdom of the Saviour may be advanced.”

CHITTAGONG.

The Rev. A. J. McLean writes:—“It may encourage Christian Endeavourers to know that our little band here in Chittagong is supporting a Bengali girls’ school at a cost of Rs. 26 a month. Mrs. McLean has the oversight of it, and one of our members, Miss Mendies, is the teacher. Another encouraging item in connection with the C.E. was a very successful service of song we had on the life of Dr. Carey. All who came said that they enjoyed it very much, and also that they gleaned a good deal of missionary information which was quite unknown to them before.”

AGRA COLD SEASON TOUR, 1895.

BY THE REV. J. G. POTTER.



DEAR MR. BAYNES,— It is several years since I wrote an account of a cold season tour in the villages of the Agra district. First impressions are often deepest—hence I have felt it well to leave others to give their impressions. However, there being some special features of this year's tour, I venture to send you the following account of it.

“One special feature was a visit to the villages situated between the two out-stations of Dholepore and Shamshabad. Another interesting feature was the work done among the women by my wife and her Bible-woman.

“Our party consisted of nine workers, including Mrs. Potter and myself. We spent thirty-eight days in camp, pitching our tents at eight different centres, from which in all about one hundred and eighty villages were visited.

“VILLAGE WORK.

“Our first stopping-place was at Kakuba, eight miles from Agra. There we were joined by our worker from Dholepore. Rain fell at night, but none of us were any the worse for it. We had five days of good work in Kakuba and the surrounding villages. The magic lantern attracted good crowds at night; and among those we met were many old friends, who welcomed us again to their villages. How needful it is to give line upon line in even the villages where we are best known will be seen by the following incident. Leaving the

village for our tent one evening, a young man followed us and entered into conversation. He said: ‘These people do not understand your message, but the people of our village have taken it in perfectly.’ I said, ‘How so?’ and he replied, ‘Why, our people have learned to eat with anyone, and not only the people of their own family.’ We had to inform him that the Kingdom of God was not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

“Our next camping-place, Saiyan, was ten miles further on the main road towards Bombay. We might have had an easy and pleasant journey, but that we felt constrained to call at a village some miles from the main road, to try and follow up the apparently deep impression made upon the people by the preaching the previous day. The road to and from the village led across a river and along deep sand, so was most tiring; yet we felt that we must not leave people who professed deep interest in our message without further instruction. Going from our tents at Saiyan to the village, we had daily to pass a native liquor-shop, which I am sorry to say seemed to be well patronised by the people. One evening I heard an educated man say to his child, who had come to fetch his father home, ‘Go and tell your mother that I am drinking.’ I stopped and reasoned with the man, even offering to give him the money he had paid for the glass of native spirits if he would throw it away. However, I could do nothing with him that night.

The next day I saw him again, and he promised, in the presence of some of the leading men of the place, to become an abstainer. The people generally charge our Government with encouraging the drink traffic, hence it is well that they should see that the missionaries, at least, are clear in this matter.

“WOMEN’S WORK.

“Special interest attaches to one of the villages in this district visited by Mrs. Potter and her Bible-woman. On entering a Brahman’s house they were surprised to find a widowed woman who greeted them as sisters in Christ. It appears that this poor woman accepted Christ as her Saviour when a patient in a woman’s hospital at Indore, a large city hundreds of miles away from her village. Possibly the lady visitor who spoke to her then never heard of this fruit of her labour of love. Having found out this Christian woman, of course she was again visited. It seemed hard to leave her there, a solitary Christian in a Hindu home; yet possibly the Lord intends her to let her light shine in that dark place. Had my wife not been with me, we should have seen and heard nothing of this Christian woman. In future years I believe that Christian women will be found touring in the villages, as well as male missionaries. Did they realise their opportunity, I am sure that there would be no lack of labourers among the village women.

“We have both light and shade in village work, as well as in other Christian service. At a large village three miles from our camp, though a good crowd gathered at first to hear us, whilst one of our preachers was speaking they all left, beginning from the greatest down to the least. We

followed them, and after patient perseverance I secured a hearing. Still, it was plainly evident that the people did not welcome our message. The doctrine that all have sinned, and that sin shall not go unpunished, is not pleasant to sinful men. One of my hearers said he did ‘not believe that God intended all men to be good. Had He not made hell, and did He not wish it to have a population? If all were good, would not hell be left empty?’ At another village the people said that they did not wish to hear about God; they had a quarrel with Him on account of their crops which He had destroyed by hail, and therefore were angry with Him. All men are not so outspoken as these villagers, yet many seem to act as if they also had a quarrel with God, both in this country and our own.

“MANIA AND DHOLEPORE.

“Mania, our next camping-place, is in the native State of Dholepore. It was ten years since I last visited it. I inquired at once for an old friend, the head of the police at Panjabee, but found that he had been transferred to another station. This man spoke out boldly against idolatry, and was most friendly with us in former years. In showing the magic lantern in the village, I was reminded of having done so in the same place thirteen years ago, as it was one of my first efforts to make myself useful in actual mission work. Mr. Jones was then present to explain the pictures.

“Perhaps our most interesting work in this district was a visit paid to a village three or four miles away, and difficult of access. We travelled in a rough bullock-cart with the preacher. Twice the cart would have been stuck in the mud had it not at the time been empty and the oxen strong.

However, the tedious journey brought us to a people who welcomed us very gladly. Though it was in the middle of the day, and there was field work and other business to attend to, most of the people of the village gathered round us and quietly listened as for two or three hours we unfolded to them the unsearchable riches of Christ. I wonder where in England we could get as attentive an audience under similar circumstances.

"We next camped at Dholepore, an out-station of our Mission and capital of the native State of that name. Every winter we visit this place at the annual cattle fair, when thousands of people congregate from the surrounding villages. Regular work has been carried on there for the past seven years, and not without fruit. This city, like most others, has in it many rude fellows of the baser sort, yet work goes on with little real opposition, and many of the people are very friendly to us. Near the city is a famous lake, a place of Hindu pilgrimage, surrounded by old and massive temples. The water of the lake is reputed to possess the power to heal diseases of both soul and body. At the time of our visit only the resident priests and their families were to be found, yet among them we found most attentive hearers. It was a privilege to be allowed to speak without any opposition in a place literally full of idols. Many of the priests are ready to acknowledge the folly of idolatry; but when asked to forsake it, they say, 'What shall we do for a living?' I left a Sanscrit Gospel for the head priest, with whom I had held a long conversation on a former occasion, and other Christian books for the other priests, and all were gratefully accepted.

"A CURIOUS SIGHT.

"Near our tent we witnessed a curious sight. We were attracted to the spot first of all by a number of flags fixed to a tree. Underneath was a stone image of Hanuman, the monkey-god, and around it a well-trodden circular path. Day by day for some hours a venerable-looking old man, dressed in a long, loose robe, and carrying a string of beads in his hand, walked solemnly and slowly. In this way he was gradually obtaining a name for sanctity. After a few days we found that he had a few followers, who walked after him round the tree; and before we left about twenty were walking after him in procession, and a crowd had gathered to see the strange sight. Many people also brought him presents, and thus his reputation grew. I should not be surprised if after a while the people will regard the place as so sacred as to erect upon the spot a fine temple. Many places of Hindu pilgrimage have after this fashion become famous.

"Leaving Dholepore after a few days' work, we made our way to Barreh, a village eight miles away. The road connects two important centres of this native State, yet apparently no attempt has been made to keep it in repair. We could therefore only travel at the rate of about two miles an hour. *We were now on new ground, over which probably no European missionary had ever travelled before.* Our arrival at the village caused quite a stir, and it was with difficulty that we secured a place for our tents, and watchmen to look after them. However, all such matters being arranged, we made our way into the village, where the people soon grew friendly. We arranged to show the magic lantern the day after our arrival. It was to these

people such a wonderful sight, that even the men who should have been watching the fields left their work to come and see it. Finding the men away, the wild pigs which swarm in the district came into the field and almost into our tents. A good number of them also got into a field of sugar-cane and did much damage. Extra men from the village had to be obtained before the savage brutes could be driven away. We found the people in the surrounding villages very ignorant and very superstitious. When told that the Brahman priests did not know everything, they said, 'How then can they foretell eclipses?' To do this seemed to them sure evidence of the possession of supernatural knowledge. When asked to forsake the worship of idols, some of them said, 'Why should we, when the English worship the goddess Kali at Calcutta?' We said that they were misinformed about this. However, they held to their opinion, saying it was only by Kali's power and permission that the steam engines would run upon the railway lines.

"OTHER VILLAGES.

"Our next camp was at a place called Macheria, fifty miles from Agra, as we had travelled yet only about half that distance as the crow flies. The six days spent at that village were amongst the happiest of the whole tour. We met as perfect strangers, yet parted as the best of friends. Day after day the people listened quietly and attentively to our message. Books were purchased by the few who could read. The evening before we left the three leading men of the place came to see us. They thanked us for coming, and urged us to come again. Even the old village priest thankfully accepted a

Gospel portion and promised to read it carefully. The head man of the village seemed much impressed by what he had heard. It is sad to think that there are such places and people as these, *within thirty miles of Agra*, where a missionary has seldom or never been. Even if the people could read, such visits would be less needful; but we went to *village after village in this district where there were literally no readers.*

"In addition to cheering work in the village near our tents, we also had good work in the villages round. At one of them a maker of winnowing fans, who heard the Gospel preached one day, came forward boldly the next, saying, 'Yeshu Masih saty hai' (Jesus Christ is true, Jesus Christ is true), with evident conviction of the truth he was uttering.

"At Raja-khera, our next stopping-place, we were on old and familiar ground. Though it is about six years since I personally visited the place, several old friends came forward to greet me. Our most interesting visitor was a Mohammedan Moulvie, who listened day by day to our Bazaar preaching, and afterwards entered into long and interesting conversation upon the most sacred and important subjects. This man, who has read with interest many Christian books, seems not far from the Kingdom of God. A new friend was made in the person of the Tehsildar, or principal officer of the State, an educated Bengalee gentleman. We visited at his house, and my wife went to see his family. He purchased such English books as we had with us, and also came to see us at our tents. Before we left he invited us to his house to show the magic lantern to his friends, and *the ladies of his household.* He also showed

special interest in a young Bengalee convert who was travelling with us as a voluntary preacher, inviting him to dine with the family.

“Having to return hastily to Agra, we could spare only three days for work at this important place.

“SHAMSHABAD.

“Shamshabad, another of our out-stations, formed the next stopping-place. The journey was difficult on account of a river which had to be crossed; yet all arrived safely, though tired out, by the evening of the day. We had time to visit Chitoura, where the Rev. James Smith laboured so long and faithfully before the days of the Mutiny, also preach at the weekly market, and at evening show the magic lantern to a group of villagers assembled outside our preacher's house. The next day we did the remaining fourteen miles to Agra, in a bullock-cart, in about five hours. After our long absence, we found as usual many matters requiring attention at the Agra station. The memory of this long and happy tour in the district will help us the better to

endure the long, hot summer months when we are confined to work near at hand in the city. Will our friends specially pray for the people of the district between our two out-stations of Dholepore and Shamshabad, a distance of twenty-four miles, visited probably for the first time by a European missionary, and some of the villages off the main road probably for the first time by any Christian; also for the native State of Dholepore, of which it forms a part? Might I add, also for other parts of the Gwalior State beyond, *which as yet have not been reached by any messenger of Christ*, though within easy distance of Agra? These regions beyond are laid very much upon my heart. If spared, I trust to at least reach some of them next cold season, though travelling in native states is certainly difficult, and by some regarded as dangerous—especially in those referred to, formerly the haunts of thieves and highwaymen, and still infested by some of these dangerous classes.—I am, my dear Mr. Baynes, yours very sincerely, “J. G. POTTER.
“A. H. Baynes, Esq.”

GROUP OF MISSIONARIES IN INDIA.



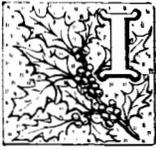
THE last Triennial Baptist Missionary Conference held in Calcutta, on November, 1894, the Missionaries present were photographed, and we are this month able to present our readers with a copy of the picture.

The Baptist Missionaries' Literature Association.—We have much pleasure in calling the attention of our readers to the good work this Association is doing and in asking for it sympathy and support. The object of the Association is to regularly supply our missionaries with useful current literature. Numerous letters have been received testifying to the great value of such a supply. Those willing to forward papers, magazines, &c., are asked to communicate with the Hon. Sec., Mr. W. R. Dover, 5, Lorne Road, Finsbury Park, London, who keeps a list of periodicals chosen by missionaries.



BAPTIST MISSIONARIES PRESENT AT THE CALCUTTA TRIENNIAL CONFERENCE, NOVEMBER, 1894.—(From a Photograph.)

THE STORY OF THE CONGO MISSION.*



IN preparing this interesting narrative of missionary operations on the Congo, the Rev. J. B. Myers has performed a task for which, we believe, he will receive the thanks of a large circle of readers. A succinct and clearly told story of the work done by our brethren in Africa, supplies a want which many have felt; for while most of the incidents which this book records might be found by diligent search in the *Heralds* of the last twenty years, it is a very distinct advantage to have all the facts carefully and accurately woven into a continuous narrative. For the accomplishment of this task Mr. Myers has many unique qualifications, his close personal intercourse with the missionaries, and his own share in the general conduct of the affairs of our Society, have given him exceptional opportunities of becoming familiar with all the details of the work on the Congo; while his deep sympathy with the object to which his own life is devoted, makes him eminently fitted to be the historian of this latest and not the least interesting branch of our foreign missionary enterprise.

The interesting little book entitled "The Rise and Progress of the Congo Mission," written by Mr. Joseph Tritton, the late esteemed treasurer of the Baptist Missionary Society, and published in 1885, is now out of print, and as the Mission has greatly developed during the last ten years, it is both out of print and out of date. Mr. Myers' book not only re-tells the story, but brings it down to the present year, and so puts the reader in possession of the latest facts.

The clear, direct style in which the book is written, is admirably adapted for the purpose the writer has in view, that of giving an accurate but unadorned account of the inception and progress of missionary work among the populations that line the banks of the great African river. The story of the Congo Mission requires no elaborate word-painting, or florid rhetorical description, for the facts themselves are eloquent in the best sense. Even the least enthusiastic supporter of foreign Missions can hardly fail to be thrilled with the heroism of the brave servants of Christ, whose work and lives are described in this book. Here are all the elements of what is sometimes spoken of as the romance of Missions: the danger and excitement of exploration in regions where no European has been before; the first opening up of intercourse with savage tribes, the rough beginnings of work among an uncivilized people, without which no subsequent spiritual harvest can be reaped. Then the annals of this Mission are consecrated by the devotion and self-sacrifice of men and women who counted not their lives dear to them in the service of their divine Lord. The Congo martyr-roll has names which will ever be fragrant in the memories of those who give, and labour, and pray for the spread of the Gospel of our Lord Jesus Christ; and not the least valuable part of this book

* THE CONGO FOR CHRIST: THE STORY OF THE CONGO MISSION. By the Rev. J. B. Myers, Association Secretary of the Baptist Missionary Society. Published by S. W. Partridge & Co., London. Price 1s. 6d.

is the two groups of portraits containing likenesses of all the missionaries, both men and women, who have gone to their great reward from the Congo Mission field.

No part of the work done by our brethren will have more far-reaching results than their labours in reducing the language of the people to writing and giving them the beginnings of a healthy literature. "A dictionary and grammar of the Congo language" have been prepared, concerning which so high an authority as Dr. Cust, Honorary Secretary of the Royal Asiatic Society says, "The scholars of Europe and North America would be dead to all feeling, did they not feel gratitude to missionaries like Mr. Bentley, who have revealed to them new worlds, and helped them to enter in, and admire the beauties of hitherto sealed gardens." While the object of the missionaries is not to give pleasure to the scholars of Europe, but to advance the Kingdom of our Lord, it is highly gratifying to know that their labours in this direction have won the warm eulogiums of those who are most competent to judge of their value. This work is, to quote Dr. Cust again, "A solid brick in the great edifice of the evangelisation of Africa." Mr. Bentley's talent and energies in this direction have been ably seconded by the efforts of his colleagues. Mr. Weeks and Mr. Cameron have both translated portions of the Scriptures, and, as the result of the conjoint labours of our brethren, the whole of the New Testament has been translated and printed in the language of the people of the Lower Congo. "To Mr. W. Holman Bentley belongs the honour of having been called to fill the high position of philologist and translator in connection with this particular African Mission—a position which is gratefully and unanimously recognised by his fellow missionaries." Not a little progress has also been made in the four other languages prevailing in different parts of the Congo mission field. Messrs. Darby, Glennie, Scrivener and Whitehead have each done some translation work, and have given the people portions of the New Testament, Gospel stories, a hymn-book, and school-book in their own language. The accomplishment of these tasks, which Mr. Myers describes in detail, marks an important era in the history of the mission, and every reader will heartily endorse the statement, "It is cause for wonder and thankfulness that such substantial progress should have been made in so comparatively short a period, to supply the natives with educational and sacred literature."

"One very important part of Mr. Myers' book is that in which he shows "The services of the mission to civilisation and philanthropy." While our brethren do not go out to Africa to civilise the people, or simply to win them from the cruelty and savagery inherent in heathenism, but for the far higher purpose of proclaiming the Gospel of salvation, and winning the heathen for Christ, yet, as has been shown again and again, the greater includes the lesser, and nothing so helps the progress of civilisation and humanity as the preaching of the Gospel. This is especially true in the work of the Congo Mission. In this connection the exploration labours of Mr. Grenfell which have been so strongly commended by the King of Belgium, and by others who are not specially interested in the cause of missions, will ultimately be productive of most beneficial results, while the medical work of our missionaries not only tends to alleviate the present sufferings of the people, but will have a most potent effect in curing them of

their superstitions in regard to sorcery and witchcraft. Wherever the banner of the Cross is planted every cause of enlightenment, humanity, and civilisation is promoted.

As this history of the Mission is brought down to the present date it contains not only the story of rough and hazardous pioneer work, but what every lover of missions most earnestly desires to know, the indications of spiritual results. The book contains a short account of the native churches which have been formed at the various stations. One most hopeful feature in the character of the converts is their interest in the work of evangelising their own countrymen. The chapter on "The Evangelistic Efforts of the Native Christian Churches" is most suggestive and hopeful. The fact related in the following quotation in regard to the little church of San Salvador is full of promise for the future:—"So far back as 1888 Mr. Lewis was able to report the zealous devotion of the male members of the church in visiting the neighbouring towns on Sunday mornings to tell their fellow countrymen of the love of God, and of the way of salvation in Christ Jesus, and how they were well received, the people gladly listening to them. From the very formation of the church the converts had been taught the duty and privilege of contributing to the work of Christ, and when it was suggested that their offerings might be applied to the support of one of their number, who should be set apart as an evangelist, they heartily approved the suggestion, their choice falling upon Kivitidi, a Christian young man of about twenty years of age, well qualified by the training he had received from the missionaries."

The Congo Christians are not only interested in the spiritual welfare of their own countrymen, their sympathies take a wider range. "When they were informed of the celebration of the Centenary of the Baptist Missionary Society, they became desirous to unite in the commemoration. Contribution lists were opened. From San Salvador no less a sum than £33 14s. 3d. was forwarded to the Secretary at the Mission House, London, accompanied by the following letter, written by one of the deacons:—

"Dear Sir,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore, we heartily made a collection. Kivitidi and I send it, on behalf of the church. Do accept it as our thankoffering to your Centenary Fund of the Baptist Missionary Society. We are, on behalf of the church, Kivitidi and Nlekai, *Deacons.*"

The list of contributions accompanying this letter is quite a curiosity which will greatly interest all who read the book.

It is only necessary to add that the usefulness and interest of the history are increased by the maps, portraits, and illustrations that are plentifully distributed through its pages, and that it concludes with a short account of the operations of other societies in the Congo region. The book can be most heartily commended as the story of good work done by devoted men and women for the spread of the Gospel of Christ. It ought to have a place in every Christian household, and in every Sunday-school library.

W. H. KING.

BRIEF REFLECTIONS ON THE CONVERSION OF A MOHAMMEDAN.

BY THE REV. T. W. NORLEDGE, JESSORE.



ABU SIMON MAN-
DLE, who from the opening of a mission station at Andalbaria, in the district of Jessore, has worked as an evangelist in that place, has been of late unexpectedly delighted over the conversion of a Mohammedan and his family, who resided in an adjacent village. No special efforts to preach the Gospel to the Mohammedans in these parts had been made and no anticipations of success indulged in. Nearly all the evangelist's energies had been employed in presenting the story of the Cross to the Nama Sudras, a class of Hindus that form the largest part of the surrounding people. Had any of *these* embraced the faith, it would not have created so agreeable a surprise. Men reasonably hope to reap where they have sown. That a well-tended vine produces fruit is no cause of astonishment. Grace, however, is full of surprises, and "Natural Law in the Spiritual World" is often in missionary experience proved to be a figment of the imagination. We reap where we have not sown. We are blessed where we have least cause to look for blessing. "Thus," says the evangelist, "does the Lord fill us with gladness, and yet keep us humble."

The adoption of the Christian religion by a Hindu or Mohammedan is invariably accompanied by strange incidents, and generally gives rise in most missionaries' minds to peculiar, if not painful, reflections. Kopel, the converted Mohammedan of Balarampore—for such are his name and resi-

dence—is a case in point. He was well aware before the declaration of his belief that he would be unable to remain as a Christian in his father's house. For even at that time the mere abstinence from performing the prescribed Mohammedan rites, and the perusal of one or two Christian books, had brought upon him insult and ignominy. He was compelled, with his wife and child, to flee away from his paternal abode and take refuge among the Christians. Necessarily material as well as spiritual help had to be afforded him. And it may as well be here observed that it is a sheer and absolute impossibility for a Hindu or Mohammedan professing the Christian faith to stay with his disbelieving relatives; and that in ninety per cent. of such cases conversions among such people necessitate pecuniary assistance. The question arises, Should it be given? Here ministers, the general Christian public, and missionaries divide in opinion. Some say that converts should not receive monetary assistance at all. It corrupts them. The missionary's duty is simply to preach the Gospel and to baptize any who upon a profession of faith in the Lord Jesus Christ desire to observe that rite. Here the missionary's duty ends. He has nothing more to do, except, of course, to give religious instruction wherever a small community of Christians spring up. It is sincerely to be hoped that missionaries who believe this give applicants for baptism a clear knowledge of what will afterwards in all probability befall them, so that no one is deceived as to the likely outcome of his

confessing Christ. In one case recently this certainly was not done. And now rejected by his relatives, unassisted by the missionary, and destitute of employment, the man wanders up and down parts of Bengal—a beggar. It is also to be hoped that ministers and Christian people in England and elsewhere, who deprecate giving timely help to converts in India, have nothing to do with soup kitchens, Dorcas meetings, and social wings. Of one thing there can be no doubt, that until the customs of Indian people, among whom caste prevails, are considerably modified, we cannot reasonably expect, judging from the history of the past, that large accessions will be made to the Christian Church where this policy of non-assistance is carried out. In all cases where missionary success has occurred among caste-peoples, it has been to some extent the outcome of material assistance. A calm and careful inquiry into the origin of small Indian Christian communities (with the exception of the hill tribes, among whom, however, caste does not generally prevail) would bear out this statement. The statement is indeed capable of enlargement. But there is no need to provoke unnecessary criticism. Perhaps some readers of these few lines may be interested in estimating the cost per head of those who became believers under Brainerd's preaching. No one surely will ever then be so bold as to assert that Brainerd's was an unspiritual ministry. Would to God we had Brainerds all over India to-day!

Others again are of opinion that as it is impossible for anyone amongst caste-people to confess Christ and remain at home, and as it is highly undesirable to assist converts with money, the only thing to be done is to preach the Gospel, and advise any who may believe in the Lord

Jesus to remain for the present secret disciples. They can refuse to practise all idolatrous acts. They can show forth the spirit, without parading the name, of a Christian. They can meet secretly with missionaries and others to engage in the worship of God. In process of time, as their numbers increase, they will be able to confess publicly in large bodies Him whom they had worshipped so long in secret alone. However this plan can be carried out it is difficult to conceive. A believer would be compelled in some way or other to reveal his faith. The refusal to take part in rites, ceremonies, social customs, and habits contrary to the law of God would evoke suspicion. On many occasions silence would be equivocal to falsehood. The census (I heard of one secret disciple putting himself down on the census form as a Christian, but none of his people could read or write) would necessitate either deliberate untruth or open confession. Even if the plan be practicable, I question if it is wise and right. What really strong objection can there be to the wise pecuniary assistance of converts by missionary societies? Surely the supreme object of such societies is not to employ a number of men to do nothing but preach.

But to return to Kopel. The first outcome of his confident and sincere confession of faith in Christ was a fanatical outcry from his former co-religionists, and a determination, worthy of Islam, to make him re-embrace his former error or to inflict upon him every available kind of unobserved persecution. Meetings were to be held at which the superiority of Mohammedanism to Christianity would be firmly established. The deluded man should be shown how glorious a faith he had forsaken; what error

and superstition he had imbibed! Learned representatives of the Mus-sulman religion were to expose the arts and overthrow the arguments of the crafty and sophistical Padri. The arms of force as well as of reason would not be neglected, and the delinquent would be speedily subdued by their individual or united employment. Fortunately for the Moham-medans these high resolutions did not produce their appropriate action. No battle has yet been fought, and the sounds of the threatening foes are becoming daily fainter. One temporary loss, however, we have to deplore through their enmity. Many Moham-medan boys have been withdrawn from our schools, and a rival seminary is about to be opened. Doubtless it will soon be in a flourishing condition, and for a time we shall be

deprived of the inestimable privilege of instilling into the receptive minds of some of our former scholars teaching calculated to lead them in future days to look with a critical and incredulous eye on the pretensions of their prophet. After the lapse of a few months the rival establishment will in all probability come to an end, and the anger of the people having abated, their sons will once more freely attend our schools. Even now the anger of some, whose feelings against us were at first most bitter, has considerably cooled. The near relatives of Kopel are now well-disposed towards us, and our people are hopeful that under the blessing of God his Christian conduct may influence them to a change of heart and faith. Let all readers of the HERALD pray that this may soon take place.

SEEKEST THOU GREAT THINGS?

JER. xlv. 5.



SEEKEST thou great things?" Who but would
Choose life with all things great and good?
Who would not seek a happy lot—
Wealth, fame, and honour? "Seek them not!"

I would not waste my life, nor shirk
The daily round of honest work;

But may I not aspire at last
To wealth and ease, when toil is past?

May I not covet some high place
Among the noble of my race,
To leave a name that later days
Will name with reverence and praise?

It surely were no little end
Oneself in Learning's cause to spend;
Nor would a life be given for nought
That helped a world to higher thought.

"One was there sought nor wealth nor ease,
He did not choose Himself to please,
But chose to sound all depths of woe
That man could make or man could know.

"Himself He wholly cast away,
He trod a rough and thorny way,
Nor knew a home or place of rest,
An outcast, weary and distrest.

“Himself He ever chose to make
A sacrifice for others' sake,
And toiled and suffered for their good,
Scorned, doubted, and misunderstood.

“And still He holds the same design,
And needing aid He asketh thine;
Wilt thou not share His humble lot?
Seekest thou great things? Seek them not!”

A. M. D. G.

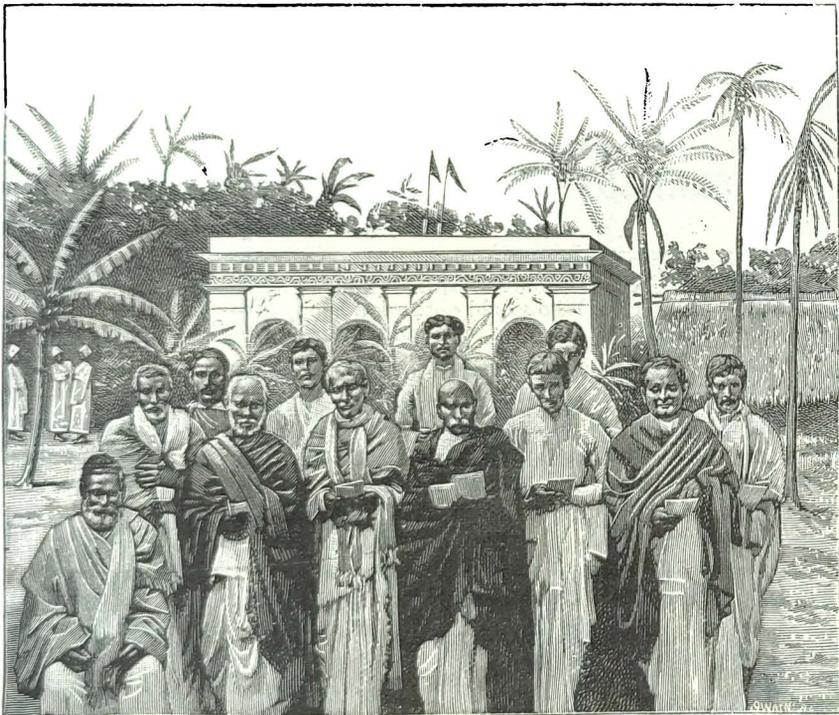
PICTURES FROM KHOOLNA, EASTERN BENGAL.



THE Rev. Gogon Chunder Dutt, of Khoodna, sends the following letter with two photographs, which we have had engraved :—

“Khoodna, Bengal.

“DEAR MR. BAYNES,—I herewith enclose two pictures kindly taken by Dr. Rouse at the time he visited some of our churches.

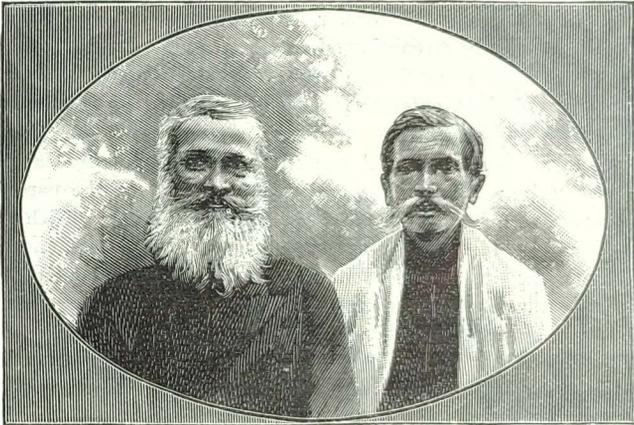


KUDDUMDY CHAPEL, AND GROUP OF PASTORS.—(From a Photograph.)

The first is the brick-built chapel of Kuddumdy, built by our brother, Goliendo Ch. Sircar, pastor of the church, by the savings of his life—

Rs. 3,000. I, with Dr. Rouse and Mr. Jewson, of Calcutta, opened the chapel on the 25th of December last. On that occasion all the representatives of our churches were present, and we have had a very refreshing and pleasant time. A splendid sermon by Dr. Rouse, and a good and edifying address by Mr. Jewson, will be, I hope, thankfully remembered by our people for a long time to come. The leading Hindus and Moham-medans were also present on the occasion.

“The second picture is of Beni and Anundo Sircar. Beni has a long beard, and is now, as you know, supported by the Stockwell friends. About twenty-seven years ago I found them clever agriculturists, but not Christian preachers. I trained them as evangelists in my class, and they have turned out first-class men. Both of them are poets, and have composed some of our best hymns. They have always been my right hand in carrying out



BENI AND ANUNDO SIRCAR.—(From a Photograph.)

the work connected with the Mission. Like myself, they are now getting old, and their work, both in the Soonderbun churches and among the non-Christians, enjoys the blessing of God. May their valuable lives be yet spared for the glory of the Master!

“I remain, dear Mr. Baynes,

“Yours in the service of the Master,

“G. C. DUTT.

“P.S.—If my English friends are kind enough to send me some photographic apparatus, like some of our missionaries in India have received, then I will be able to supply good pictures for the MISSIONARY HERALD in illustration of mission work.—G. C. DUTT.”

RECENT INTELLIGENCE.



THE Autumnal Missionary Services, 1895.—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be **Monday, Tuesday, and Friday, October 7th, 8th, and 11th.** Full details of the various services will be announced in the **MISSIONARY HERALD** for next month (September).

Missionary Garden Party.—On Saturday, July 6th, a most interesting and profitable Missionary Garden Party was held at the Stockwell Orphanage, under the auspices of the Young Men's Missionary Association. About one thousand friends of all ages, from Baptist chapels and Sunday-schools in and near the Metropolis, assembled from 2.30 p.m. onwards to meet over twenty missionaries, in the hope that, by being afforded this opportunity of social intercourse, the interest of the former in the work of the Baptist Missionary Society would thereby be strengthened and increased.

The Orphanage and grounds were freely opened for the inspection of the visitors, and an excellent entertainment (presided over by the Rev. Vernon J. Charlesworth) was given by the orphan boys, consisting of singing, hand-bell ringing, and musical drill. A meeting was held upon the lawn at about 4.30 p.m., when A. H. Baynes, Esq., General Secretary of the parent Society, publicly introduced most of the missionaries present; after which, in a short, earnest address, he strove to impress upon the hearts and minds of his young hearers the terrible need of the heathen world, concluding with a fervent appeal for consecration of life and talents to the work.

Tea having been kindly provided by the Orphanage authorities, and at very moderate charges, the company assembled in the Memorial Hall for the "Missionary Meeting." After prayer by the Rev. J. H. Anderson (late of Calcutta), the Chairman (Rev. F. B. Meyer) said he felt that upon that occasion they were not so much in need of information as of fervent appeals from those labouring on the mission-fields, in order that many of those present might be stirred to consecrate themselves to this great work. The following five missionaries then proceeded to give brief addresses, which were listened to with rapt attention:—Mrs. Watson (of China) gave an earnest plea for the establishment of native schools for girls; Rev. H. Anderson (of Calcutta) referred to the interest in the Gospel displayed by highly educated Hindus, some of whom had published Lives of Jesus Christ upon their own account; Miss Way (of the Zenana Mission) spoke of the joy she experiences in labouring among the zenanas of India; Rev. G. B. Farthing (of China) referred regretfully to the result of the Opium Commission, spoke of the bitter cry in China against the opium curse, and testified to persecutions faithfully endured by native Christians; and the Rev. J. G. Pike (of Orissa) instanced many curious beliefs existing among the natives, and held that the Gospel was making very encouraging progress. The Rev. J. J. Fuller (late of Camerouns) proposed hearty votes of thanks to the Chairman and to the

Orphanage authorities for all their kindnesses, and, after singing the Doxology, the meeting dispersed.

The collection in aid of the native schools realised about £18.

In addition to the missionaries quoted above, the following were also present:—Mrs. Allen (of Ceylon), Mrs. J. H. and Mrs. H. Anderson (of Calcutta), Mrs. Farthing (of Shansi), Mrs. Fuller (late of Camerouns), Rev. W. and Mrs. Hill (late of Orissa), Rev. A. Long (of Orissa), Rev. W. and Mrs. Miller (late of Orissa), Mrs. Morgan (of Shantung), Mr. and Mrs. Ricketts (coloured friends, of the American Baptist Mission, Congo), Mrs. J. J. Turner (of China), Miss Warr (of China Inland Mission), Mrs. W. H. White (of Congo), Mrs. and Miss Williamson (of Zenana Mission), and Rev. W. A. Wills (of Shantung). Among others present were noticed Revs. G. P. McKay (President L.B.A.), Z. T. Downen, F. A. Jones; Misses Angus and Bowser (Secretaries of Zenana Mission); Messrs. Grant and C. E. Smith (of the Baptist Mission House); and many members of the Y.M.M.A. Committee.

Copies of the Souvenir Portrait Group of Missionaries may be obtained from the Y.M.M.A., mounted, 12 inches by 8 inches, price 2s. 6d.

Congo Mission Tidings.—The Rev. W. L. Forfeitt, of Bopoto, writes, under date of May 10th:—"On April 29th a little daughter was given to us, and I am thankful to report mother and infant are both well and making good progress."

The Rev. J. R. M. Stephens writes from Underhill, June 4th:—

"B.M.S., Underhill, Matadi, Congo Free State,

"W.C. Africa, June 4th, 1895.

"MY DEAR MR. BAYNES,—I am glad to tell you of our safe arrival at our destination on Monday, May 27th—exactly three weeks from the time we left Antwerp. This is one of the quickest—if not *the* quickest—times on record. We only stopped at Sierra Leone on the way out.

"You will be pleased to hear that we all landed in good health and spirits, and found Mr. and Mrs. Forfeitt and Mr. and Mrs. Pinnock in fairly good health.

"Mr. Davies was able to proceed up country nearly immediately. Mr. and Mrs. Scrivener are still waiting carriers.

"My heart is full of praise that I am at last in Congo and on the scene of my future labours. Many difficulties, trials, and disappointments I doubt not are before me; but I go not to the work in my own strength, but, relying upon Him for all the grace and wisdom, He will make me more than conqueror over whatever is before.

"I expect to be very busy soon when Mr. Pinnock has departed.

"I have been picking up as much as possible of the ways of the station and the routine work, and shall do everything I possibly can to support Mr. Forfeitt.

"We are just at the commencement of the dry season now, but have had a few warm days with the thermometer at 97°."

The Rev. A. E. Scrivener reports, from Underhill, June 4th:—"DEAR MR. BAYNES,—I am very glad to be able to report the safe arrival of myself

and wife at this place. Our voyage from Antwerp to Congo on the s.s. *Leopoldville* was the fastest on record, and, as the steamer is the newest and best in the service, we travelled in a style and comfort unheard of only a few years ago in this part of the world. To our rapid voyage is probably due the fact that we both of us find the heat rather trying. We are both in good health and leave for up-country just as soon as carriers arrive in sufficient numbers. Our friends, Mr. and Mrs. Lawson Forfeitt, have passed through a very trying hot season and are intending seeking a little rest and change. Letters were awaiting me from the Upper River, and I am glad to say that these all report good health at all our stations."

Just as we go to press we are thankful to receive tidings of the safe arrival in England of Brethren Davies and Bevan, of Maldah, somewhat improved in health by the voyage home, and of Mr. and Mrs. S. C. Gordon, from America, *en route* for the Congo.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



T the quarterly meeting of the General Committee, on Wednesday, July 17th, the Treasurer, W. E. Rickett, Esq., in the Chair, after singing a hymn and reading the Scriptures, prayer was offered by E. P. Collier, Esq., J.P., of Reading.

The following Resolutions were presented and read, and the cordial thanks of the Committee directed to be sent to the Southern and the Western and Devon Associations:—

Moved by Rev. G. Wainwright, seconded by Rev. J. Harrison, and unanimously resolved:—"That this Assembly would again commend to the churches represented the claims of the Baptist Missionary Society. It recognises, with devout thankfulness, the doors open in every land to the missionary; the spirit of hearing which is manifesting itself, particularly in the older fields of labour; and the consecration and zeal of the officers of the Society. It rejoices, moreover, that the debt which last year taxed the faith of the churches has largely been removed. But, in the presence of the facts that the normal income is far short of the expenditure, that men actually waiting to be sent forth cannot be sent through lack of funds, and that retrenchment must take place unless additional support is found, it entreats the churches, without delay, to render such additional help as they are capable of rendering."

Proposed by Rev. Benwell Bird, of Plymouth, seconded by Mr. Burt, of Yeovil, and resolved unanimously:—"That the Western and Devon Associations, in session assembled at Torquay, hereby record their deep gratitude to God for the rich blessing He has bestowed upon the work of our Baptist Foreign Mission, and cheerfully recognise the obligation resting upon them to do the utmost in their power to increase the resources of our Society."

A letter was read from the Rev. J. E. Roberts, M.A., B.D., of Man-

chester, cordially accepting the invitation of the Committee to join the Board of the Mission.

The Rev. J. and Mrs. Kingdon, of Falmouth, Jamaica; the Rev. Jas. and Mrs. Wall, of Rome; and the Rev. J. Campbell Wall, of Rome, met the Committee on their arrival in England, and were warmly welcomed by the Treasurer.

The Rev. Charles Williams, of Accrington, in response to the earnest request of his colleagues on the Committee, very generously consented to continue his special visitation of the Northern churches on behalf of the Society

The offer of the Rev. George Howells, B.A., B.D., of Regent's Park and Mansfield Colleges, for educational missionary work in India, was accepted, and he was designated for vernacular missionary training work at Cuttack, Orissa, in connection with the Native Christian Training Institution and the High School in that important centre.

(Mr. Howells does not anticipate leaving for India until the autumn of 1896.)

The offer of Miss Lily de Hailes for Congo Mission work was accepted. Miss de Hailes has already had nearly six years' experience of mission work on the Upper Congo in association with the Congo Balolo Mission, and has enjoyed remarkable health.

Miss de Hailes is designated for work at Bolobo station, in association with the Rev. Geo. and Mrs. Grenfell.

Mr. Howells and Miss de Hailes met the Committee, and were warmly welcomed by the Treasurer.

Special prayer was then offered by W. C. Parkinson, Esq., L.C.C., and the Rev. J. Turland Brown.

The Finance Committee reported that the gross receipts for the three months ending June 30th, 1894, were £5,358, and the receipts for the three months ending June 30th, 1895, £5,666, being an increase of £278.

The Sub-Committee further report that the expenditure for the three months ending June, 1894, was £20,014, and the expenditure for the same period in 1895, £18,877, being a decrease of £1,137.

The Western Committee reported that they have received a letter from the Rev. S. C. Gordon, of Stanley Pool, Congo, dated Salter's Hill, Montego Bay, June 10th. In this letter Mr. Gordon reports his safe arrival in Jamaica, and further states that he is in the best of health. Mr. Gordon proposes leaving Jamaica on July 4th, *via* America, to be married in the city of Boston on the 12th, and to reach England on or about July 20th. He writes:—"This will give me the needful time to prepare my baggage, so as to sail for the Congo on the 6th August." He adds:—"I have been greatly benefited by my visit to Jamaica, and I shall ever remember the kindness received on every hand by pastors, officers, and people connected with the Island churches."

Congo Mission—Appointment of Missionaries as Honorary Registrars.—The Committee had before them a letter from the Secretary of State of the Congo

Free State Government, dated Brussels, July 13th, informing the Committee that by a decree of His Majesty, King Leopold, the Sovereign of the Congo Free State, and published under date of the 4th May, it has been decreed that the Governor-General of the Congo Free State should be empowered to authorise missionaries to register births and solemnise marriages within the dominions of the Congo Free State. Further, the Minister of State informs the Committee that the Governor-General will shortly proceed to invite the co-operation of Baptist missionaries in undertaking these duties, and the Government trust that such invitation will be favourably received. The Secretary of State forwards copies of the new regulations which have been promulgated, and asks that the Committee of the Baptist Missionary Society would give their sanction to Baptist missionaries on the Congo undertaking such duties as are specified in the regulations. The Committee, having carefully considered this matter, resolved to instruct their Secretary to inform the Secretary of State that the Committee will have much pleasure in sanctioning their missionaries undertaking such duties as are contemplated by the regulations now under their consideration.

Visit of the Secretary to Brussels.—The Secretary reported to the Subcommittee that he had paid a visit to Brussels, and had been favoured with a special audience with His Majesty, King Leopold, relative to important questions affecting the welfare of Congo Mission work. The Secretary also took the opportunity of presenting to His Majesty a copy of Mr. Bentley's recently published Appendix to the Congo Grammar and Vocabulary, which His Majesty very graciously received, and subsequently acknowledged by a special letter expressive of his high appreciation of the valuable services rendered by Mr. Bentley to the Congo State. The Secretary also received from the King, for the Rev. George Grenfell, the patent of Mr. Grenfell's appointment as a Knight Chevalier of the Order of the Golden Lion, and the insignia of the Order set in brilliants, with the request that he would forward the same to Mr. Grenfell in recognition of the valuable services rendered by Mr. Grenfell in connection with the delimitation of the Southern Frontier of the Congo Kingdom.

The return to England of the Revs. W. Davies and G. W. Bevan, of Maldah, for a season of rest and change, in pursuance of medical orders and in consequence of repeated and very severe attacks of fever, was approved, the Committee expressing their earnest hope that the voyage home and a stay in England may result in the speedy re-establishing of the health of both these brethren.

The immediate return to England of the Rev. R. L. and Mrs. Lacey and their daughter, of Berhampore, was approved, the broken health of Mrs. Lacey and their daughter rendering such a step absolutely necessary.

Permission was given to the Rev. T. R. and Mrs. Edwards, of Serampore College, to take furlough to England in the spring of 1896, in consequence of failing health.

A letter was read from the Rev. R. C. Forsyth, dated Ching Chow Foo, May 17th. In this letter Mr. Forsyth reports that Mrs. Whitwright

and her children, Mr. Forsyth and his wife and their children, all arrived at Ching Chow Foo safely. He further adds:—"We have not now any fear at all of any disturbance, and I hope we shall all settle down again comfortably to work."

The Secretary made a statement with regard to the Autumnal Missionary Meetings, to be held in Portsmouth, on Monday, Tuesday, and Friday, the 7th, 8th, and 11th of October, and stated that the meeting of the Mission Committee would be held on the Monday evening, in the Lecture Hall of Elm Grove Chapel, Southsea, at half-past six o'clock.

The meeting was closed with prayer by Dr. Underhill.

ACKNOWLEDGMENTS.



HE Committee acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A parcel of dolls from the Junior Young People's Society of Christian Endeavour, Woodgate, Loughboro', for the Rev. W. Carey, Barisal; a box of books, clothing, dolls, &c., from the Noddfa Dorcas Meeting, Treorky, for the Rev. W. R. and Mrs. James, Madaripore; a box of books from Prof. Green, M.A., of Regent's Park College, for the Rev. C. E. Wilson, B.A., of Jessore, India; books from Miss Mullings, of Devizes, for Rev. R. V. Glennie, Bolobo; parcel of newspapers from Glasgow for the Rev. R. A. Kirkland, Bopoto; box of clothing and toys from the Falmouth Young People's Working Party, through Miss Hoar, for Mrs. Graham, San Salvador; a large quantity of beads from Mr. T. B. Woolley, of Wood Street, for the Stations of the Congo Mission; presents of clothing, &c., from Mr. Gosling of Watford, for Bakana, a native boy at Wathen; a box of too's from Mr. M. Richards of Southampton, for Mansomdie, Congo; a parcel from Worthing for Mrs. Phillips, San Salvador; a parcel from Cricklewood for Rev. S. C. Gordon, Stanley Pool; 129 shirts and 26 cloths from Miss Hadfield's sewing meeting, Manchester, per Misses Louisa Allen and Lizzie Brooks, for the Rev. Geo. Cameron, Wathen, Congo, "In ever deep and true affection and loving memory of the late Mrs. Cameron;" specimens of pins and of granite and marble from Mr. P. C. Webb, for the Rev. J. S. Whitewright's museum at Tsing Chu Ju, North China; an autoharp from a friend at Pontypridd; copies of old reports from Mrs. Overbury, of Birmingham; some magazines from Miss Jessie Gibson, of Peckham, and newspapers from Mr. W. S. Williams, Bangor, for the Mission Stations; and copies of Thornton's "British India" (6 vols.), Arnold's "Lord Dalhousie's Administration" (2 vols.), and Mill's "India," from Miss Clarkson of, Ryde, for the Mission House Library.

LONDON AND MIDDLESEX.		
Alperton	9	7 2
Arthur-street, Camberwell Gate	1	7 1
Bermondsey, Drummond-road	3	10 6
Brixton, Kenyon Chapel	6	1 7
Brompton, Onslow Chapel, Sunday-school for Congo... Do., for Mrs. Hay's School, Dacca	1	11 8
Camberwell, Cottage Green	5	5 0
Do., Sunday-school for China	5	0 0
Child's Hill, Sunday-school	2	0 6
Chiswick, Annandale-road Sunday-school	3	12 3
Clapham, Grafton-sq.	4	8 3
Dalston Junction Sunday-school	12	0 0
Deptford, Octavius-st. Sunday-school	3	5 0
Ferne Park	9	18 5
Finsbury Park Congregational Chapel, Y.M.C.U., for support of Congo Boy under Mr. Bentley	3	0 0
Handel-street Sunday-school	0	19 0
Harlesden Sunday-sch. Do., Y.M.B.C., for Mr. Lewis' work, San Salvador	2	10 0
Hendon, Y.P.S.C.E., for Congo	0	10 6
Highgate, Southwood-lane Sunday-school, for NP	0	16 0
Hounslow, Providence Ch	1	0 0
Islington, Salter's Hall	2	10 2
Kensington, Hornton-street	5	6 3
Metropolitan Tabernacle	1	0 6
Notting-hill, Ladbroke-Chapel	2	18 8
Do., for W & O	1	10 0
New Southgate Sunday-school	13	1 5
Peckham Rye, Barry-road Sunday-school	0	12 0
Poplar, Cotton-street	5	1 0
Putney, Wertter-road... ..	9	2 6
Regent's Park Chapel Do., Tuesday Evening Bible Class, for Congo	1	10 0
South London Tabernacle	7	7 9
Upper Holloway, Y.M.B.C., for Congo	4	14 0
Vauxhall Chapel	3	18 9
Walthamstow, Wood-street	5	0 1
Walworth-road	4	18 1
Westbourne-park	1	10 0

BEDFORDSHIRE.

Luton, Park-street, Y.P.S.C.E., for support of Bible-woman, Cuttack	3	10 0
---	---	------

BERKSHIRE.

Reading, King's-road	13	11 10
Do., for Congo	0	5 0
Do., for China	0	2 0

BUCKINGHAMSHIRE.

Chesham, Broadway Ch.	52	13 4
Olney	4	1 0

CAMBRIDGESHIRE.

Cambridgeshire Auxiliary, per Mr. G. E. Foster, Treasurer	163	9 11
---	-----	------

CHESHIRE.

Altrincham, Tabernacle	1	0 0
Chester, Grosvenor-pk.	8	0 0

CORNWALL.

Helston	6	10 2
Penzance	4	5 3

DEVONSHIRE.

Devon and Western Association Meeting, Collection	3	16 8
Dartmouth	6	5 0
Hatherleigh	0	10 5
Plymouth, George-st... ..	26	17 5

DORSETSHIRE.

Gillingham	0	11 3
Lyme Regis, for support of Congo boy at San Salvador	0	11 6
Weymouth	4	0 0

DURHAM.

Hamsterley	0	15 1
------------------	---	------

ESSEX.

Clacton-on-Sea, Christ Church	16	10 0
Romford	1	15 0
Southend-on-Sea, Clarence-road Sunday-school	1	8 10

HERTFORDSHIRE.

Tring, High-street, for Patna Caravan	0	2 6
---	---	-----

KENT.

Bromley Sunday-school, for NP	0	15 3
Catford Hill	5	10 0
Do., for W & O	3	5 6

Crayford Y.P.S.C.E., for Congo	3	0 8
Forest Hill, Sydenham, Chapel	2	2 0
New Brompton Sunday-school	2	15 8
Orpington	21	5 6
Sevenoaks Y.P.S.C.E. (Sale of Work)	2	0 0
Sittingbourne, Y.P.S.C.E., for work in Shantung, China	1	1 8
Woolwich, Queen-st., Collection, 1894	2	11 9

LANCASHIRE.

Bowdon, Hale-road Sunday-school	1	9 0
Briercliffe, Hill-lane	7	15 0
Burnley, Enon	5	18 0
Egremont	7	8 7
Haslingden, Trinity Ch.	4	9 4
Inskip	5	0 0
Manchester, Moss Side Y.P.S.C.E.	0	9 0
Oldham, King-street... ..	5	0 10
Oswaldtwistle	4	3 0
Rawtenstall Y.P.S.C.E.	0	5 5
Southport, Tabernacle Sunday-school	6	7 0

LEICESTERSHIRE.

Leicester, Harvey-lane	2	7 0
Melton Mowbray, by Mr. C. Thompson ..	2	15 3

LINCOLNSHIRE.

Louth, Northgate	2	4 8
------------------------	---	-----

NORFOLK.

East Dereham	1	2 11
Neatishead	4	6 8
Norwich United Meetings (moiety of collections)	41	2 0
Do., St. Clement's ..	2	4 9
Do., St. Mary's	32	1 9

NORTHAMPTONSHIRE.

Aldwinkle Sunday-school	0	7 0
Blisworth	18	7 7
Clipston	20	11 0
Guilsborough	7	15 10
Hackleton	11	0 0
Kingsbury	3	0 2
Long Buckley	23	4 11
Do., for NP	0	10 3
Milton, for W & O	0	10 0
Northampton, College-street	139	16 11
Thrapstone	19	1 5
West Haddon	5	9 0

SHROPSHIRE.

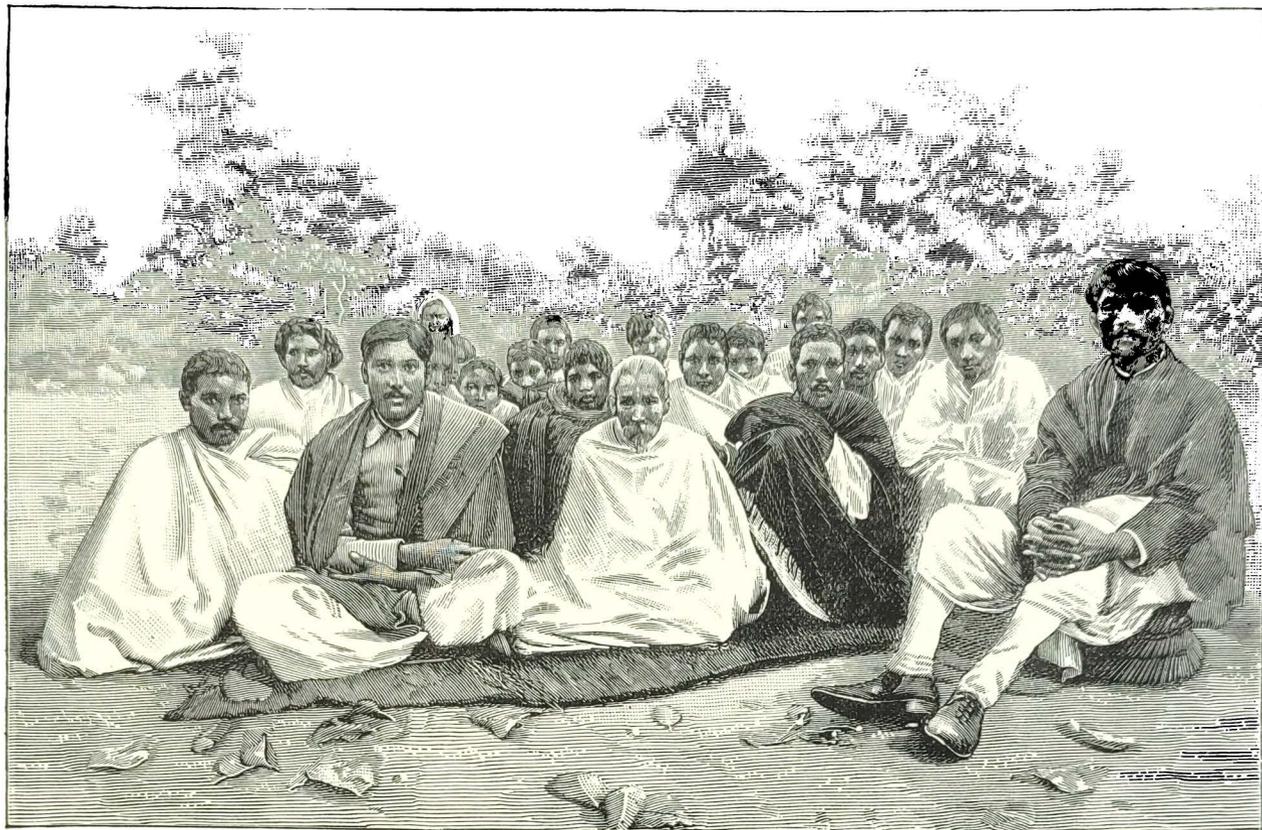
Donnington Wood	0	5 5
Oakengates Sun.-sch... ..	2	17 3

SOMERSETSHIRE.		YORKSHIRE.		SCOTLAND.	
Frome, Badcox-Jane ...	1 0 0	Bradford, Sion and Caledonian - street Sunday-school	6 3 3	Arbroath	1 1 0
Stoke St. Gregory	0 18 0	Leeds, South-parade ...	1 0 0	Do., Sunday-school, for Congo	1 10 0
STAFFORDSHIRE.		Salendine Nook	1 0 0	Clydebank	1 3 0
Coseley, Darkhouse Y.W.B.C.	1 10 0	Sutton-in-Craven, for support of Congo boy, Mbingi	5 0 0	Capar, Sunday-school	0 10 0
Do., Providence, for H & O	0 14 1			Dundee, Penny Mission, for Congo	0 15 0
Stafford	5 10 4			Edinburgh, Dublin-st. Do., for Palestine ...	0 10 0
Do., for W & O	1 0 0			Do., for Northern Italy	0 10 0
Do., for N P	0 15 9			Do., Morningside, for China	0 5 0
SUFFOLK.		NORTH WALES.		Do., Bridgeton, Sister-street	10 0 0
Bures	1 6 4	ANGLESEA.		Glasgow, Cambridge-street Y.P.S.C.E., for support of Congo boy under Mr. Lewis	2 10 0
Rattlesden Sunday-school	0 10 6	Holyhead, NewPark-st ..	0 10 0	Do., Queen's Park ...	11 18 11
Stradbroke	9 6 6	CARMARVONSHIRE.		Do., for Congo	0 12 6
Do., for W & O	1 0 0	Llandrwg, Plasgah ...	0 10 0	Kirkcaldy, Whyte's-causeway Sunday-school, for support of Congo boy	1 5 0
SURREY.				Scariskerry	1 15 0
Addlestone, Anniversary Collections (less expenses) ...	6 1 0	SOUTH WALES.		Selkirk Bible-class ...	1 11 0
Do., Y.P.S.C.E. (3 months)	2 14 11	GLAMORGANSHIRE.		Stirling Bible-class, for support of Indian Orphan Boy	3 10 0
Do., Sunday-school boxes (3 months) ...	1 14 8	Clydach, Elim	1 8 5	Wick	0 10 0
Do., Missionary prayer-meetings ...	0 18 4	Cwmfelin, Salem	0 16 2	FOREIGN.	
Balham, Ramsden-rd. Y.P.S.C.E.	3 14 9	Do., for N P	0 18 4	Falkland Islands	5 9 9
Croydon, prayer-meeting	0 10 0	Fochriw Noddfa	2 0 6	CONTRIBUTIONS FOR CENTENARY FUND.	
Do., Memorial Hall	0 10 0	Penarth, Stanwell-road Sunday-school	7 13 10	A Friend (last instalment)	500 0 0
Norbiton, Bunyan meeting, for Support of Lizzie, Cuttack Orphanage	5 0 0	Do., for N P	2 11 1	Asquith, Mr. J., Halifax	25 0 0
Streatham, Lewin-rd.	3 9 0	Porth, Tabernacle	1 15 2	Mitton, Mr. E. M., Birmingham	5 0 0
Wallington	5 7 6	MONMOUTHSHIRE.		Porter, Mr. R., Woodberry Down	5 0 0
Wimbledon, Queen's-road	8 3 10	Gilwern, Hope Sunday-school	1 2 6	Skemp, Rev. C. W.	2 10 0
WILTSHIRE.		Newport, Commercial-street	1 0 0	Birkenhead, Cathcart-street	0 8 4
Trowbridge, Bethesda, for W & O	1 1 0	PEMBROKESHIRE.		East Dereham	2 15 0
Upper Stratton	0 16 0	Newport	10 0 0	Leicester	2 17 0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to **ALFRED HENRY BAYNES**, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed **MESSRS. BARCLAY, BEVAN, TRITTON, & Co.**, and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1896.



OPENING OF A NEW MISSION STATION AT RUNGPORE.—(From a Photograph.)

[SEPTEMBER 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1895.

AUTUMNAL MISSIONARY SERVICES.

THE following are the arrangements made for the Meetings to be held next month in Portsmouth :—

MONDAY EVENING, OCTOBER 7th.

Quarterly Meeting of the Missionary Committee,

IN

ELM GROVE LECTURE HALL, SOUTHSEA,

AT HALF-PAST SIX O'CLOCK.

TUESDAY, OCTOBER 8th.

Morning Sermons to Young Men and Women,

AT HALF-PAST SEVEN O'CLOCK.

SOUTHSEA—EMANUEL CHURCH, CASTLE STREET.

Preacher : The Rev. D. J. HILEY, of Broadmead, Bristol.

LANDPORT—COMMERCIAL ROAD CHAPEL.

Preacher : The Rev. E. G. GANGE, of Regent's Park, London.

GOSPORT—AVENUE ROAD CHAPEL.

Preacher : The Rev. T. PHILLIPS, B.A., of Kettering.

RYDE, ISLE OF WIGHT—GEORGE STREET CHAPEL.

Preacher : The Rev. C. BROWN, of Ferme Park, London.**Designation and Valedictory Service,**

IN

ELM GROVE CHAPEL, SOUTHSEA,

AT TEN O'CLOCK A.M.

Chairman : W. R. RICKETT, Esq., Treasurer of the Society.

The following Missionaries, going out to the Mission-field for the first time, will be designated—viz., The Revs. GEORGE HOWELLS, B.A., B.D., of Regent's Park and Mansfield (Oxford) Colleges ; and F. W. JARRY, of the Pastors' College, for Cuttack, Orissa.

Farewell will be taken of the following Missionaries, returning after furlough to their fields of labour :—Revs. R. H. and Mrs. TREGILLUS, Khoorna, Bengal ; DENHAM, and Mrs. ROBINSON, Serampore College ; H. and Mrs. PATTERSON, Patna City ; Dr. and Mrs. WATSON, Ching Chou Foo, Shantung ; W. A. WILLS, Chow Ping, Shantung ; THOMAS and Mrs. LEWIS, San Salvador, Congo ; G. R. POPLER, Underhill, Lower Congo River ; and Rev. J. CAMPBELL and Mrs. WALL, of Rome.

THE VALEDICTORY ADDRESS

WILL BE GIVEN BY

The Rev. CHARLES WILLIAMS, of Accrington.

THE DESIGNATION AND VALEDICTORY PRAYER

WILL BE OFFERED BY

The Rev. S. G. GREEN, D.D., Secretary of the Religious Tract Society.

Autumnal Missionary Sermon,

AT THREE O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Preacher : The Rev. GEORGE F. PENTECOST, D.D., of Marylebone Presbyterian Church, London.

Public Missionary Meeting,

AT SEVEN O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Chairman : W. O. CLOUGH, Esq., M.P.

Speakers : The Revs. Dr. MUIRHEAD, of the London Missionary Society, Shanghai; HERBERT ANDERSON, of Calcutta; and THOMAS LEWIS, of San Salvador, Congo.

WEDNESDAY AFTERNOON, OCTOBER 9th.

Zenana Missionary Meeting,

AT THREE O'CLOCK,

IN

ELM GROVE CHAPEL, SOUTHSEA.

Mrs. W. R. RICKETT, President of the Society, will take the Chair.

Speakers : Mrs. TIMOTHY RICHARD, of Shanghai; Miss WAY, of Calcutta; and Dr. PRINGLE, of the Bengal Army.

At this Meeting, leave will also be taken of the following Zenana Missionaries, proceeding to India—viz., the Misses CLARE, MANNINGTON, and WAY.

FRIDAY EVENING, OCTOBER 11th.

Young People's Missionary Meeting,

AT SEVEN O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Chairman : Col. MUMBY, of Gosport.

Speakers : Revs. JOHN PINNOCK, from Underhill Station, Lower Congo River; H. PATTERSON, of Patna City, N.W.P.; and E. C. NICKALLS, of Ching Chow Foo, Shantung, China.

In connection with the above Meetings, arrangements have been also made for PUBLIC MISSIONARY MEETINGS at the following places:—

SOUTHAMPTON—PORTLAND CHAPEL,

ON

TUESDAY, OCTOBER 8th,

AT SEVEN O'CLOCK.

Chairman : His Worship the MAYOR OF SOUTHAMPTON is expected to preside.

Speakers : Revs. R. H. TREGILLUS, of India ; W. A. WILLS, of China ; and J. CAMPBELL WALL, of Italy.

RYDE, ISLE OF WIGHT—PARK ROAD CHAPEL,

ON

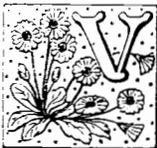
TUESDAY, OCTOBER 8th,

AT SEVEN O'CLOCK.

Chairman : His Worship the MAYOR OF RYDE.

Speakers : Revs. G. R. POPLE ; DENHAM ROBINSON, of India ; and J. R. WATSON, M.D., of China.

THE MARTYR DEATHS IN CHINA.



VERY deeply do we sympathise, in which sympathy all our readers will already have shared, with the terrible trials our brethren of the Church Missionary Society have been called upon to endure through the recent massacre of their missionaries in China. To a communication of fraternal condolence sent to the Secretaries, the following reply has been received:—

“ Church Missionary Society,
“ Salisbury Square, E.C.,
“ August 16th, 1895.

“ DEAR SIR,—The Committee of our Society, at its meeting of August 13th, instructed us to convey the expression of their hearty appreciation of the kindness which prompted your welcome message of sympathy with our Society in the appalling blow which, in the mysterious Providence of God, has fallen upon the Fuh-Kien Mission.

“ The Committee can only pray that even this terrible event may be overruled for the extension of the Redeemer's Kingdom in China.

“ Ever, Dear Sir,

“ Very faithfully yours,

“ B. BARING GOULD, } Secs.,
“ EUGENE STOCK, } C.M.S.”

In connection with this heartrending occurrence, the following communication relative to our own missionaries in China has been received from the Rev. E. C. Nickalls, recently arrived from Shantung :—

“MY DEAR MR. BAYNES,—The terrible and fatal riots in China not only cause us to mourn over our brethren and sisters in Christ, who laid down their lives for Him there, but they fill us with anxiety and apprehension for all missionaries in the Chinese Empire.

“There are circumstances which may lead us to expect that the riots will not be widespread, and may therefore assure us of the probable safety of our friends in that land.

“The province of Sen Chuan has previously been the scene of similar outbreaks. From 1886 to 1890 a series of attacks were made on both Protestant and Catholic Missions, both foreigners and natives being persecuted. Until fuller information reaches us, we cannot be certain of the cause of the recent riots in Sen Chuan. But it is asserted that the Viceroy Lin, a bad man who has just been obliged to resign his post on account of his misdeeds, and who was a hater of foreigners and Christians, instigated the riots. If the Commission appointed to inquire into the riots finds this great man guilty I hope he will be punished as he deserves. Although Christianity teaches us to forgive our personal enemies, it teaches us also to punish evil-doers. Wicked men in high places who are enemies to the public good of the Chinese nation, holding the people in bondage for their own selfish ends, and endangering the very existence of the Empire by embroiling it with other nations, ought to be severely punished. If the Chinese Government is now too weak to punish them, then let some foreign Power do it.

“If it is true that the riots of Sen Chuan were caused by the late Viceroy of the province, wishing to inflict injury on the Christians and foreigners resident there before he left, then we may hope that, the cause being personal hatred and spite, the riots will not spread. Happily, China has few officials in high places so bad as this one.

“As to the far more terrible riots in Fu Chien (or Fo-Kien) Province, this province has always been a turbulent one, and the natives were among the last to submit to the Manchu rule. In previous years there have been riots against foreigners. Since 1894 a sect of Vegetarians has been very active and threatening, both against the Government and Christians. The sect is greatly incensed with the result of the recent war. The proximity of the province to Formosa has doubtless had a disquieting effect on the people. We shall rejoice if in this case it is proved that the officials are blameless.

“If rebellion is the cause of this appalling massacre, then it is unlikely that it will be repeated in other parts of China.

“The province of Shantung is peculiarly peaceful, and we need not be anxious about our friends there. I have no reason to believe the case is different in Shansi and Shensi—but I speak of what I know.

“It behoves all friends of missions in China to be much in prayer for that land, and for all Christians there at this time. Doubtless the country is passing through a crisis now. ‘Will the Government be reformed?’ we are all asking. If it is not, we may expect either disruption from within or dismemberment

from without. But God is not unmindful of His people in China, nor of the benighted millions of that dark Empire.

“Let us abstain also from hasty judgments of the Chinese people. I fail to see that the state of things in China is much worse than in France before the great Revolution.

“Worldly men think this is an occasion for restricting missionary operations. These events may lead us to doubt the wisdom of some methods of mission work; but the disciples of Jesus Christ can but go forward in obedience to His command. Doubtless, members of the Church of England are now preparing to serve in the places of those who have fallen. Surely the very wickedness of the Chinese will stir pity and an intense longing to save them in all Christian hearts; and the present crisis of China’s history will cause the Christian Church throughout the world to begin a ‘forward movement’ for the conversion of China.

“In the *Daily Chronicle* of Monday last it is written: ‘As a field for missionary enterprise China is virtually hopeless. Upon this point almost all travellers are agreed.’ This statement is not based upon the facts of the case. There have been few fields of missionary enterprise in all the world which have been so fruitful as China. In the province of Fu Chien alone, in connection with the Church Missionary Society (to say nothing of other societies), there are 2,847 communicants, and 5,162 adult catechumens. It is stated in the *Daily News* of to-day that there are 750,000 Christians in China. Looking to the few years in which China has really been open to widespread missionary effort, we may regard it as one of the most fruitful of fields.

“Almost all travellers never go beyond Treaty Ports, where the spread of Christianity is slow indeed; those who speak well and favourably of China are perhaps just those few who have journeyed in the interior.

“My letter is growing too long, but I thought I should like to assure you that the members of our Mission are not likely to be endangered by these recent riots. With kind regards,

“I remain,

“Yours affectionately,

“E. C. NICKALLS.

“Great Oxendon, August 7th, 1895.”

OPENING OF A NEW MISSION STATION IN RUNGPORE.

(See *Frontispiece*.)



THE following letter has been recently received from the Rev. J. Ellison, suggesting, as it does, how many heathen there may be who are simply waiting for the glad news of salvation:—

“Rungpore, North Bengal.

“MY DEAR MR. BAYNES,—During the cold season, among many other places we visited there was one in which we were specially interested,

because from previous experience, we had reason to expect that we might be able to gather some fruit there. The name of this place is Madhupur, which name signifies place of honey. We did not find any honey there; but we found souls seeking for Christ, and this was 'sweeter to us than honey or the honeycomb.' About a year ago we visited this village, and found some people (of low caste) who, for over ten years, had been wanting to know more of Christ. They told us that one of their Gurus (a religious leader) had many years ago heard someone preaching about Christ in Dinagepore (a neighbouring district), and that he had told them to renounce the names of their Hindu gods and use the name of Christ only. He passed away, but his disciples have obeyed his injunctions, and have used the name of Christ as a charm against diseases and evil spirits, and, they say, with remarkable success. Be that as it may, believing as they did that there was great power in Christ's name, they were eager to know more of Him, and it is a pathetic fact that they have had to wait over ten years before they could get the knowledge they desired. Before their leader passed away he said, 'Some day an Englishman will come and tell you more of Christ, and when he does, believe what he says.'

"I had the joy of fulfilling that prophecy, and I was led there by a train of circumstances which convinced me that I was being led of the Spirit. In no part of this district have we had such joy in preaching the Word, and during our last visit we had the pleasure of baptizing three of the people of that village. As we are more likely to gather fruit there than in any other place in the district we have commenced an out-station. It is a healthy, nice place, and there are many people all about. We hope to have a preacher and a school-teacher, working together and keeping each other company, for, in a new place especially, it is not good for one to be alone. May the Lord prosper this our new effort to enlarge His kingdom, and bring many out of darkness into His most marvellous light!

"In regard to the photograph which I am sending, I may say that the five men in front of all the rest are Christians. The one with his hands clasped on his knee is the newly appointed preacher, supported by the friends at Red Hill, Surrey. The tall young man with his hands in his lap was baptized on Christmas Day last. The other three are the men baptized recently at Madhupur.

"With Christian regards, I remain, yours affectionately,

"J. ELLISON."

VISIT TO CASHMERE.

BY THE REV. J. G. POTTER.

“EARMR. BAYNES, —Having recently returned from a visit to Cashmere, in company with three C.M.S. missionaries, I have thought that a few of my impressions of the place and people might be of interest to the readers of the HERALD.

“I am encouraged the more to write this letter, as the publication of a similar letter seven years ago led to one of the readers of the HERALD devoting herself to work among the hill people of the Kulu Valley beyond Simla. I feel sure that others would go and do likewise did they but realise that *heathen people, as yet unevangelised, are to be met with living in a good climate even in India.* India, as a whole, is, indeed, a hot place, and the climate trying to most Europeans; but the climate of the Himalayas and other mountain ranges is all that can be desired. This applies to all parts of Cashmere above the level of the great plain, and even there the heat gives less cause for anxiety than the damp, the whole plain not occupied by the great lakes being used for the cultivation of rice and other crops, which require a large amount of water.

“Having just spent a month travelling in Cashmere, I have been charmed with its lovely scenery. With my missionary companions I have travelled by land and water for hundreds of miles, yet have always been in sight of the glorious snow-capped mountains. The first view of these mountains obtained from the boat, as we travelled up the river Jhelum towards Srinagar, I shall never forget. Look where we

would, these eternal snows were before us, some of the peaks rising to an elevation of 16 to 20,000 feet. Below the snow line, especially on the north side, the mountains are covered with magnificent fruit trees. At the foot of many of the mountains stretching out towards the plain are beautiful grassy meadows affording delightful places for camping, being well supplied with water, and covered with pretty wild flowers. Below these, and reaching down to the edge of the river, are rice fields irrigated by the mountain streams, the whole forming a most enchanting picture. Setting aside the glorious hills in the distance, there was much to remind one of old England. Willows by the watercourses, green meadows, familiar wild flowers, and the song of the lark all combined to make one feel at home. The people were also fair skinned, compared with those of the plains, and some of the children had rosy-tinted cheeks. Yet one missed the English farmhouses and the English neatness in the people, who, though supplied with abundant water, seem seldom to use it either for bathing or washing their clothes. The inhabitants of Cashmere were in former years Hindoos, now they are mostly Mohammedans; possibly, when they become Christians, cleanliness will follow godliness. At Srinagar we were glad to make the acquaintance of the C.M.S. missionaries, and see something of their work. The Medical Mission, started more than fifty years ago, is now represented by Drs. Arthur and Ernest Neve, who are both clever doctors and good missionaries. The Mission Hospital under their charge is well conducted, and affords exceptional

opportunities for the preaching of the Gospel as well as the healing of the sick. Mr. Knowles, in charge of the general work of the mission, is also a good linguist, and has nearly completed the translation of the Bible into Cashmere. The school work under the charge of Mr. Biscoe is large and important, and one of the happy memories of Cashmere with me will be the recollection of the answers given to me when I examined in English on the Gospel of Luke. Another will be the memory of a picnic on the beautiful Dhal Lap, when some of these same schoolboys rowed us in good style, in an English-made boat with English oars, to Crusoe Island. But for the missionary's influence these high caste boys would not have touched an oar, but under his leadership they had learned the dignity of labour. Zenana and medical work was also being carried on by ladies, which added completeness to the work of the mission. Yet, what can five or six missionaries do among two millions of people, or even among the 100,000 residing in the one city of Srinagar? They have asked for twenty more workers for Cashmere itself, and many others for the regions beyond. A special appeal has been made by Dr. Arthur Neve for Kafferstan, a country as yet unconquered by the surrounding Mohammedan States, whose people have more than once asked for Christian teachers. When will the Christian Church realise her privileges and responsibilities? The door now open to these people, Dr. Neve tells me, he fears will in a few years be closed by Mohammedan influence. It ought, therefore, to be entered now. It is true that missionaries labouring there would have to endure hardness, yet for Chitral there was no lack of offers of service in a far less glorious campaign.

I would that all Christian people would ponder the important papers of the missionaries in Cashmere published in the May and June numbers of the *Intelligencer* and *Gleaner*. The appeal contained in them should find a response in the hearts of all true friends of missions.

"Whilst travelling for the sake of health I was glad to find that in Cashmere I could still carry on mission work. Though I knew nothing of Cashmere, I was glad to find in all the villages we camped some who could understand me when I spoke to them in Hindustani. The villages were not large, yet, whenever we found time to sit and talk with the people, they came gladly to listen, and generally seemed to appreciate what we had to say. In one village I counted thirty in my audience. Among other places, I preached in a Mohammedan Monastery, which contained a saint's tomb, and at another in a Hindoo Temple. The temple people were most attentive as I told them of the true Incarnation, Jesus Christ. There were many objects about the temple that I used by way of illustration, such as the image of the Sun god before me, and the beautiful crystal spring which flowed through the temple from the mountain side. After I had finished, one of the priest's said: 'I have met with many Sahibs, but none told me such sweet words as you have done.' We were able to leave some books with these people, which we pray may deepen any good impressions made upon them. The temple is situated on the famous pilgrim route to Amar Nath, *i.e.*, Lord of Immortality, a name given to Sheva, whose abode is said to be in a cave of a snow-capped mountain which the pilgrims visit. Will the readers of these lines join me in prayer that missionaries may

soon be sent to tell these people of the true Lord of Immortality, the Lord Jesus Christ? Isaiah lii. 7.—I

am, my dear Mr. Baynes, yours very sincerely,
 "J. G. POTTER.
 "A. H. Baynes, Esq."

KATIRA, BARISAL.



KATIRA, BARISAL.—(From a Photograph.)



BABU GURU CHARAN BOIRAGEE, who sits in the foreground, is the teacher of our Mission School at Katira. He is supported by our good young friends at Southsea. The house seen in the photograph is the teachers' home, and the old man sitting in front is one of the deacons of the Katira

church, and a carpenter.

ROBERT SPURGEON.

APPENDIX TO THE CONGO DICTIONARY AND GRAMMAR.*

BY THE REV. W. HOLMAN BENTLEY.



THE following review of this valuable appendix has been kindly sent by Robert N. Cust, Esq., hon. secretary of the Royal Asiatic Society, for publication in these pages, than whom no one is better qualified to write upon the subject in question.

Seven years ago Mr. Bentley published his "Dictionary and Grammar of the Kongo Language." It was virgin soil in which he was working. The book was admirable, and marked an epoch in our knowledge of the languages of West Africa south of the Equator. The compiler had been greatly assisted by his wife, who had exhibited a great capacity for this kind of work. In the interim the Rev. N. Thacker translated, for dictionaries and grammars are only machinery to accomplish a great result. Other books for religious instruction and school use have been prepared. A bi-monthly magazine has been started, with native contributors as well as readers, and the way prepared for literary correspondence betwixt absent friends. It took at least one thousand years to make this intellectual stride in Europe. A few years have been sufficient in the basin of the Kongo, because the instructors were sympathetic, and the object one blessed by God in the conversion of souls.

Of the two thousand mutually unintelligible forms of speech in use at the close of the nineteenth century, at least one half are still unwritten; the very idea of conveying sounds by means of symbols to paper is unknown to the speakers of the language. Many men in each tribe are born orators, but they have no more thought of communicating with future generations by a form of script than the birds and beasts of the forest. The arrival of the missionary is an event unparalleled in their past, and the consequences of which can never be equalled in future years. He comes as a peaceful conqueror, and lifting his enchanter's wand, he opens their eyes to new sights, and their minds to new ideas, as a preliminary to showing to their souls the way of salvation.

As was to be expected, the necessity of an appendix, both to dictionary and grammar, was soon felt. New ideas have to be represented by newly developed words. There were knotty points of grammatical construction which had to be solved; the tongues of men and women and of children were let loose in the school, the hall, and the mission hall, and it is the art of a linguist to catch the words from the very mouths of the speakers. The introduction of loan words from a European or Asiatic language is to be deprecated, and we are assured by Moffatt that he was able to make such use of the compounding powers of the Chuaña language in South Africa that he translated the Bible without having

* *Appendix to the Dictionary and Grammar of the Kongo Language.* By the Rev. W. HOLMAN BENTLEY, Missionary of the Baptist Missionary Society on the Kongo. Published by that Society, 1895. Kegan Paul, Trench, Trübner, & Co, Paternoster House, Charing Cross Road.

occasion for a loan word. Both the Kongo and the Chuána, and the far-off Zulu and Swahili, are members of the same great Bantu family of languages which occupies South Africa, south of the Equator, nearly entirely.

Mr. Bentley has now published in London an appendix of 1 052 pages, large octavo, to his former great work. There were 10,000 words in the dictionary of 1887, and 4,000 new words are added in the appendix. In this great work of compilation and translation for fourteen years, a native named Nlemvo has taken a foremost part and developed a great aptitude.

The alphabet used is the Roman, adapted to suit the sounds to symbols intelligently.

The first and sole object of the missionary is to preach the Gospel and convert souls; all other considerations are subsidiary, and a true-hearted missionary places his linguistic works on a level with his spiritual duties. They are but means to an end; but the outside world in Europe receive with astonishment, and then with gratitude, the wonderful additions to linguistic knowledge, which find their way through the home committees to men who care very little for missions, but a great deal for science. I have received letters from German scholars, to whom I have forwarded such a book as this Appendix, expressing wonder how the knowledge was attained. The reply is not a new one:—"Seek ye first the kingdom of God, and all these things shall be added unto you" (Matthew vi. 33). I am not aware of any addition to the knowledge of the languages of Africa which have been made by the Arab slave dealer, the importer from Europe and North America of liquor and lethal weapons, the scientific explorer, who has left a track of blood, and destroyed villages across a continent, or the new development of the freebooters known as the Chartered Company. I have had Africa under my eye for twenty years, and seen knowledge of that country grow. I am not aware that we are indebted for a single contribution to linguistic knowledge from a merchant, a soldier, or a sailor, or with rare exception, a civil administrator. For this feature of civilisation we are indebted to the missionaries, Protestant or Roman Catholic, and to no one are we more deeply indebted than to the talented and devoted compiler of the two volumes now noticed on the language of the Kongo.

ROBERT N. CUST.

August 2nd, 1895.

BARISAL BIBLE SCHOOL.



Soon as possible after our return from England, the Bible School was re-opened and former scholars gladly came back. This encouraged our hearts. Taken in conjunction with the new rule, it was very gratifying indeed.

The new rule arose out of the need for devising some check upon random attendance, and some test of sincerity in the profession of desire to learn. Hitherto we had had a superabundance of names on the roll, and a very disproportionate number present week by week. On the eve of a fresh beginning the proper psychological moment seemed to

have arrived for introducing the change. It was, therefore, enacted that every student wishing to join the school should first purchase a copy of the printed lessons to be studied in class.

The probability of success in this experiment was at first a matter of doubt. Though the cost to each lad would be trifling—less than a penny a quarter—the risk to the school seemed great. For the duty of the missionary to preach, teach, help, and heal, is fully and widely recognised while the utmost province of obligation on the part of the people is understood to extend little farther than the yielding of a courteous hearing and, the thankful acceptance of gifts. Accustomed to receive everything as a matter of course, it did not appear at all certain how these boys would regard the proposal that they should “*buy* the truth.” Would any but the merest few think it worth the buying?

However, we established the test, and, though small, it was satisfactory. A hundred and eleven Hindu boys paid for the “lessons” during March and April; and, of these, forty-three were present every Sunday till the session closed. Others were present, too, as casual visitors or halting candidates for admission. These were not registered, but, if counted in, would probably swell the average to sixty scholars a week.

But what are these lads like? How do they *look* and *dress* and *talk*? You shall see and hear for yourself.

Here, for example, is a group of fifty-two of them photographed a few weeks ago. Many, whose faces I should like to have shown you, are absent. They had gone home for the holidays before the photographic event. But these, you see, are a fair sample of the whole. All are good, affectionate lads. Some have been in my classes for years, and a few are secret disciples. We get a fair number of the brightest boys in the town, and this is pleasant to think of. Two of this group have just passed their first examination in arts, four have matriculated, and others have done equally well. Of Bible School students who sat this year only one has failed. Even in his case the failure was confined to a single subject, and was so inexplicable that his teachers have challenged the marks!

These are not dullards we have here. Most of them are conspicuous for bright intelligence, and some give promise of sterling character. If you knew the hole of the pit out of which they were digged, you would bless God for the change in their thoughts and lives. Verily they will make fine Christian men! A few years hence will see them scattered over the land as munsiffs, lawyers, and doctors, leaders of the people. God save them first that they may give glory to the King!

We meet on Sunday afternoons in my house. At the opening and closing

exercises there is much singing, which the boys greatly enjoy. The favourite hymn this session was "*Jesus bids us shine.*" The hymn-books are the property of the school, and must not be taken away. But you may sometimes see lads staying behind to copy out the verses of the hymns they like. On the last Sunday, before breaking up, we sang together, "*God be with you till we meet again,*" of which many copies were afterwards made.

During the holidays letters keep coming from one and another of the boys. Such welcome letters, and yet so comical and so pathetic !

One writes :—" I am sorry to let you know that I am only idling away the time, though I am trying to make a point of praying every day."

Another :—" I am well mindly and bodily. My earnest request to you is to take my name and pray to God. I feel much pleasure when I think of you and Jesus."

A third :—" Rev. Father, though now in a distant cottage amongst my friends and relations, I have not forgot you. Your sweet memory often saves me from many impurities. The very influence of your life silently and unconsciously models our lives . . . we are like so many wheels ; give an impetus, and we will go on well for some time. It is a long while we are absent from you, and our spirit is somewhat damped ; an impetus from you, and it will set to work again. I often mix with the little boys of our village, and, with them, take part in healthy and innocent amusements. My mother is an incarnation of love to me. My brother—who has a good heart to do good to others—is indeed a person of whom I am proud. All right with me and my brother."

The imitative desire is a little embarrassing at times ; as, for instance, when I got a request the other morning to "send a specimen of my own handwriting," which one of the lads wanted to copy. The unkindest cut of all was the addition of the words "*fair hand,*" in brackets, to this request !

It is curious to see how odd phrases, picked up nobody knows where, get trotted out. A student, now reading in Calcutta, writes :—

"The town itself, as you know full well, is beset with temptations not easy to be overcome by young people cultured in a place almost beyond its reach. . . . In the students' circle I found occasion to laugh, sometimes to cry—not out of jealousy, but from pity. To trace the main source of the general fall, I do not hesitate for a moment to name the faithful progenitor of evil—very prolific in its issue—the Devil's dungeon—I mean the Calcutta Theatre. . . . In the midst of the veteran members of this imaginary pandæmonia I found myself an entirely ludicrous creature.



BARISAL BIBLE SCHOOL.

SWARTZ 24

Scoffing and ridiculous remarks were all I could expect from my so-called friends."

A sharp little fellow's letter runs thus :—" I pray to God for your benefit Though I do not know the manner to write a letter to an Englishman, but yet I have written you with a friendly turn. Let me know how you are, and your better half, and the other teachers of the Bible School."

Among the older lads are some seriously bent on the study of the sacred Book. One of these, who went through Matthew and John, marking all the difficult passages with a pencil, and then brought them to me for many a long hour of explanation, writes :—

" I have revised the Gospels of St. Matthew and St. John, and have also read once the Gospel of Mark, the whole Book of Genesis, and the Acts of the Apostles. I preferred the latter portion of this Book, for I was curious to know how Christianity was spread, how the Romans and the Greeks received the Gospels and their preachers, and how the firm-rooted idolatry gave place to the New Light."

Thus the reading is continued. Nor are the hymns forgotten. One lad kept his boat waiting, on the day he started for home, that he might come and hear me sing once more the three he liked best, and make quite sure of the times ! I can picture many of them sitting in the open homestead these moonlights and singing to a crowd of admiring relatives our beautiful hymns. Only think of their trembling voices essaying such a hymn as "*My Jesus, I love Thee,*" or "*Take me as I am.*" I'm sure the angels delight to listen, and the Saviour Himself is near.

" Glad to receive your kind note," writes one of the boys. " I never expected that I shall be so fortunate as to get a few lines from your sweet hand. Though I am at home now, yet I am really feeling your absence. But I never forget that

'Jesus bids us shine.'

One, at least, is shining in heaven now, for death has claimed him since we broke up. The following note reached me only a few days ago :—

" REV. AND DEAR SIR,—I approach you with this light piece of paper, but with a very heavy heart. Two students of our Bible School are going to leave us. Both of them were in the fourth class, and of the same village and school as me. One will probably go to Mymensingh with his guardian, and the other has left us for ever. Yesterday, at six a.m., he has died of a very dangerous disease. . . . May God bless him in heaven."

The dear little lad was with us when we sang our closing prayer, " God be

with you till we meet again," and now he is the first to stand "at Jesus' feet."

Pray that we all meet there at the last—teachers and scholars of the "Bible School"!

WILLIAM CAREY.

Barisal, East Bengal, June 5th, 1895.

BIBLE TRANSLATION IN INDIA.

BY THE REV. J. D. BATE, F.R.A.S., OF ALLAHABAD, INDIA.



THE following Address, by the Rev. J. D. Bate, was delivered at the Annual Meeting of the Bible Translation Society, on Monday, April 22nd, and deserves to be carefully read and pondered. Mr. Bate said :—

If there were any call to establish the question as to the need for a new translation of the Bible into the Hindi language, the evidence would easily be adduced in detail. The need, however, was acknowledged more than twenty years ago, and the arrangement recently made by the directors of the Bible Society for the achievement of such an undertaking is a fact corroborative of the view taken by the Baptist missionaries at the time just alluded to. The question, therefore, as to the *need* for a new translation is out of date. But another question, and perhaps a more pertinent one, has been raised—What business have we Baptists with the Old Testament at all? But who, one may ask, translated the Old Testament into Sanskrit, into Burmese, into Bengali, Oriya, and Singhalese? This was all done by Baptist missionaries. This question also is, therefore, an anachronism. Baptists entered upon this work, not as rivals of other bodies of Christ's people: they were (as God ordered it) first in the field; and thus did the task naturally fall to them. Of the existence later on of missionary movements representative of other denominations no one had any knowledge. There was, on the part of the Baptists, therefore, no question of competition or denominational jealousy: Baptists were Bible translators before the British and Foreign Bible Society came into existence. The statement, again, that our translation of the Old Testament into Hindi is a "later and rival" translation to the translation lately commenced under the auspices of the Bible Society is very far from being correct as to fact, for our translation is finished; theirs is but just begun. Which, then, is the "later and rival" translation? This question is, therefore, like the other, a question which no one acquainted with the facts ought to raise. This invidious and inaccurate expression "later and rival" is none of my coining; it occurs in a document written by one whose authority as a responsible representative of the Bible Society no one would doubt. Out of compassion for the individual I refrain from disclosing his name; but I have

read the document. A majority of the agents, both native and foreign, of the Pædobaptist societies in Northern India have recorded their votes in favour of the acceptance of the translation lately finished by your translator; and yet the Bible Society threatens to work confusion in the native Christian churches by its later and rival translation. What are we to say for the "Christian charity" and the interdenominational courtesy of such a movement? That movement has been so manoeuvred that I do not hesitate to aver that no Baptist translator worthy of the name could have part or lot in it.

Thus much as relates to the Old Testament. The question as regards the New Testament is interesting on account of its more direct bearing on the momentous question of the soul's salvation. Let us attend to the facts. In a published correspondence which appeared in 1880, one of the secretaries of the Bible Society stated, in reply to a newspaper correspondent, that the directors of that Society "do not insist upon the retention of the untranslated Greek words relating to 'baptism' in any of its Bibles." The statement was a surprise to me, as it doubtless was to many others as well; for in a "History of the Bible Society," compiled and published under its own auspices, it is stated that on July 13th, 1833, the following resolution was passed by the directors of that Society: "That translators are to leave the word βαπτίζω untranslated, or to represent it by such terms as may be considered unobjectionable by other (*sic*) denominations of Christians comprising the Bible Society." That is to say, a word adopted by the Holy Spirit in no less than a hundred and twenty-six places in the New Testament is found to be an "objectionable" phrase, and one which ought not to be translated into any language! And although that Society draws its funds from all denominations of Christians, yet its countenance is withdrawn from every copy of God's most blessed Word in which the term to which that Society objects is translated. And yet for the first quarter of a century of its existence the Bible Society raised no objection to Bibles in which the said "objectionable" term was plainly rendered. The "quarrel" over the word is not ours, but theirs. The British and Foreign Bible Society was originated by the Baptists, and for nearly three decades it was a Baptist Bible Society.

But the writer alluded to went on to say that "if the translator can find a vernacular term which will fairly express the meaning, and be free from the objections to which the words 'sprinkle' and 'immerse' are alike exposed, the Bible Society does not insist upon the transference of the Greek words." It is something to find an official representative of a Pædobaptist society thus publicly declaring that "sprinkle" is an "objectionable" translation of the Greek word! But he also tells us that the word "immerse" does not "fairly express the meaning" of that word. He thus stultifies the opinion adopted by his own committee for nearly thirty years. But is he correct as to the fact? So obscure a periodical as the *Baptist Magazine* is perhaps not seen at the Bible House. But in March, 1892, an article appeared in that organ the drift of which was to show, in the first place, that for the first quarter of a century of the Bible Society's existence its directors never raised an objection to any of the words employed by Baptist missionaries in their Bible-work in India; secondly, that the alternative word nowadays suggested by some of the missionaries of the Pædobaptist bodies means *not at all* what the Greek word means, but

connotes the anti-Biblical dogma of sacerdotal regeneration; and, lastly, that the words now employed in the translations made by Baptist missionaries cover the sense of the Greek words as one shilling covers another. The article is too long to be reproduced here; but it may be remarked that no attempt at any answer has ever yet been made: it may, therefore, be presumed that it was found to be unanswerable. To admit the accuracy of the facts set forth in that article would require that the directors of the Bible Society discontinue their opposition to us, and revert to their earlier policy.

But the responsible representative above quoted alludes to certain "objections" which he says lie against the term "immerse" as a rendering of the Greek word; he does not, however, specify what the objections are. I will not assume that the said "objections" have a denominational allusion; for it has been admitted, even by Baptists themselves, that the word "baptize" connotes *more* than does the simple word "immerse." If we come to the question of post-Christian usage, this is undoubtedly the fact; for βαπτίζω (in common with ταπεινός, σωτήρ, and other words) soon came among the early Christians to have a technical application—an application different from that which it had in pre-Christian times. We must, however, free our minds of the supposition that the Greek root in question has *in itself* any religious connotation. All authorities of every sect are at one in the opinion that the root signifies "submerge"—nothing less and nothing more. In the parable of the rich man and Lazarus, when Dives implores that Lazarus "might dip the tip of his finger in water," the word βαπτίζω is the word employed. It occurs also in the translation of the Seventy, in the Apocryphal books of the Old Testament, and in the works of Polybius and other non-Biblical writers, all of whom wrote in times anterior to the Christian era; so that they, together with Josephus (who also uses the word), must be acquitted of all intention to attach to the word a Christian connotation. The word is, in fine, used by Biblical and extra-Biblical writers in connections that have nothing whatever to do with baptism as a Christian observance. The *religious* connotation of the word βαπτίζω has arisen from the mere accident of its adoption in New Testament Greek to designate a Divine institution. And in precisely the same way the words used by Baptist missionaries in India have already come to bear, in the parlance of converts from Hinduism, this same sacred connotation. For example the words "Avagaan," "Doobkee," and "Ghota" (or "Istabágh") mean *in themselves* "immersion" simply—just as does the Greek word βαπτίζω; but since the introduction of Christianity into the land these words have acquired the ceremonial connotation. As regards the translatability of the word βαπτίζω there is consequently no difficulty. The plea, therefore, that just as the Greek word has been transferred (and not translated) in the English Bible, so also ought it to be incorporated into the Bible in *all* human languages, is groundless and futile. Indeed, such a practice involves special difficulties which the procedure of the Baptists effectually obviates; for it surely is better to translate βαπτίζω into some vernacular word meaning what βαπτίζω means, and leave the vernacular word to acquire the religious connotation in course of time (as is the case with "baptize" in the English Bible), than to force into the translation a new and foreign word not understood by the

people. The Bible Society says: Let us introduce an alien and unknown vocable and teach the people to use it in a sense which it etymologically does not bear; our own Society says: Let us take a vernacular word which is etymologically the equivalent rendering of the Scripture term, and baptize it unto an evangelical use. Why so great a society should so earnestly contend for a mere vocable is a question which it concerns *them* to answer. In a translation of the "Book of Common Prayer," recently published by the Christian Knowledge Society in the Hindi language, I find the terms "bishop," "priest," and "deacon" transferred and not translated; but they are transferred, not this time from the Greek, but from the English! Why should *these* words be transferred at all? It thus appears that the funds of religious societies, collected from all denominations on the plea of converting the nations to the faith of the Son of God, are applied, to a large extent, in such a way as to introduce among the nations causes of mere ecclesiastical strife. That the Greek word has been transferred (and not translated) into the English translation of the Bible, is used as an argument why we should transfer it also into the Bible in every tongue; and it is said that just as English people have grown accustomed to the word, so also should all nations become accustomed to it—thus "naturalizing" the word. This argument, plausible though it is, need deceive no one. It means that all denominations shall continue, in heathen lands also, to place upon the word meanings which do not belong to it, thus leading the convert from among the heathen to suppose that he has been "baptized" when in truth he has not undergone the ceremony at all. The transference of the word thus means the naturalization of "sprinkling for baptism." We have nothing to do with the Anglican subterfuge of using words "in a non-natural sense." The authorities of the Anglican Church agree with Baptists in saying that "immersion" is the true meaning of the word βαπτίζω and that it was the original form of the observance; we ask them, then, to bring their practice into line with their opinions and to act with us in this solemn matter. That the translators of the Bible are unable to discover in any of the languages of men a word meaning what Christ intended when He enjoined this sacred observance, is proved by evidence that pours in from every direction to be contrary to fact. But as long as the Bible Society requires of its translators that they transfer the Greek word, so long will translators be found who will be ready to comply, notwithstanding that they are all aware that the etymological equivalents of the Greek word are on their lips every day in the vernaculars in which they preach.

It is urged, however, that the special usage attaching to the words relating to baptism in the New Testament is the main reason why the words should be transferred and not translated. As well might it be urged that the Greek words for "sin" and "salvation," and for "heaven" and "hell" should in like manner be transferred and not translated. For in the Indian languages these terms, which figure so largely in the Bible, have no such equivalents as might convey into the minds of non-Christian peoples the special and revealed import which they bear for evangelical believers; on the contrary, these terms bear in the Indian languages meanings distinctly antagonistic to all Biblical teaching—which is not the case with the Indian equivalents of the words for "baptism." And if the argument that the Greek words for "sin"

and "salvation," and for "heaven" and "hell" ought to be transferred and not translated, because no words exist connoting to the Indian mind exactly what they connote to ourselves, is to prevail, then the argument applies with unspeakably greater force to the case of such a word as *συνείδησις* for which term those languages have no equivalent of any sort or kind. Words for "discrimination" they have, as also words for "self-consciousness," but words for "conscience" they have none. The missionary has to find the best equivalents he can for these solemn things, and to explain them *according to their Biblical connotation*; and the Divine Spirit, at whose suggestion they were first employed, is left to unfold the Biblical sense of them to whomsoever He will. If it be replied that such mere transference of Greek words would mar the Word of God and render it unintelligible to the heathen, we reply that this is precisely our own view. We maintain that with the exception of proper names, every word which admits of being translated, should be translated. And if the Greek words relating to baptism were thus treated, then would all parties concerned be left at liberty to place upon the words *any interpretation they please*. But if the words were so treated, then would "sprinkling for baptism" have to be discontinued, and all converts from paganism would have to be baptized after the Scripture mode. This would, to be sure, amount to an admission that none of those who have been sprinkled have ever been baptized at all.

For these and many other reasons, no less weighty, it is impossible to admit the claim of the Greek words relating to the Divine institution of baptism to appear in the Bibles in all languages on the peculiar plea urged by the directors of the Bible Society. And even if it were possible to do so, yet still the admission would apply only to baptism as an institution of *Christ*; it would be no reason for applying the term to the baptism of *John*—whose baptism (conf. Luke vii. 29-30; Acts xix. 3; and many other places) was quite distinct *in its nature* from Christian baptism. Surely, the argument from the "special connotation" of the words in question does not apply here? Yet the British and Foreign Bible Society is so persistent in its opposition to us that it even requires the application of the same principle in this case also—as though the Baptism of John imported all that the baptism of Jesus imports! I will not go so far as to apply to such a policy the word *infatuation or bigotry*; but is it not grotesque? What was the word for "baptism" which the Forerunner employed in his work among the Jews? Is it for one moment conceivable that he, a Jew, with a Divine mission to his fellow Jews, adopted the *Greek* word when he called the Jews to his "baptism"? If, indeed, it is a fact that baptism was observed by the ancient Jews, the word by which *they* designated the observance would surely be the word adopted by John? Is it conceivable that any Greek word could ever have been so natural to an Israelite as his own familiar "Tával," or "Táva," or "Tsáva"? Would not his selection of a word from the language of the uncircumcised have been felt by the proud Pharisees who "went out to be baptized of him" to be an insult to their inherited predilections? Is it so that any public teacher acts whose aim it is to conciliate and win his hearers? Yet the Bible Society ties down its translators to the Christianized *Greek* word in this case also—thus ante-dating the usage, and putting into the lips of the Hindus a word in

regard to John in a sense in which his converts *could not have understood it!* This mistake is avoided when we *translate* the word into the vernaculars. The Christian teacher or commentator—or, for that matter, the Hindu's own common sense—will tell him that his vernacular word for this Divine ordinance is to be applied to the Baptism of John in a distinctly different sense from that which Christians attach to the institution of the Saviour.

But with such strange persistence does the Bible Society insist on binding down its translators to the policy to which it has committed itself, that even in the Hebrew translation, which it has caused to be made for the evangelisation of the Jews in all parts of the world, this Greek word still is transferred, not translated. Now, in the case of *other* technical words in the New Testament the translator employed by the Bible Society has recourse to the terminology current among the Jews in New Testament times. For example, he everywhere renders γραμματεὺς “a scribe,” by sôpher (Matt. xiii. 19). Surely in a translation intended for the use of Jews the word used by John the Baptist is the word that ought to be employed! Greek was not *their* sacred tongue! No word filched from the vocabulary of polytheistic image-worshippers would ever have obtained currency through the greatest of Jewish prophets as the designation of this Divine ordinance, nor could any word drawn from such a heathenish source have been so pregnant or so forceful to the minds of those whom he sought to conciliate and to win. Yet the directors of the Bible Society hold in check the hand of their translator, and stifle alike his scholarship, his common-sense, and his convictions. By thus requiring him to go out of his way to avoid using the word natural to the Jewish reader they do surely lay themselves open to the imputation of intentionally and quite needlessly “trailing the red herring” across the Jew's path in his quest of truth! If such a requirement on their part be not attributable to a reckless disregard of his intelligence, and a determination to introduce the sectarian controversy even among the unhappy Jews, to what cause are we to assign it? What defensible motive could have induced them to foist in a word derived from the language of the detested conquerors of the Jews into what purports to be a translation of the Book of their Messiah? How different is the spirit thus displayed by the authorities of that great Society to that displayed by the inspired Apostle,—“To the Jew became I a Jew, that I might gain the Jews!” Our business is to illuminate, not to obscure—to let every ray of Divine light shine clear, undiminished, and unrefracted into the mind of “every creature,” whether Jew or Gentile, whether highly favoured Christian or benighted Pagan.

It is hard that we are not permitted to share in the operations of the Bible Society—that they, in an evil hour, rendered co-operation with them impossible, and that, even still, they thwart us in all our attempts at union. It is hard that Christian men who believe in the Bible are not able to unite in one great combined effort to render the Book intelligible to “all nations”; for, whatever may be our differences in tenets and ritual and forms of Church government, we ought, at all events, to be able to unite in *this* enterprise. But such is the condition of things, and they ground their hostility to us upon our adhesion to His most blessed requirements in their entirety. Our objection to their policy does not affect the question of the proper *subjects* of baptism. On this point

their adopting the practice of the Greek Church would not touch the point at issue between us. It is they, not we, who have torn away a portion of the Lord's banner, and who are passing on that banner to successive generations in mutilated form. It is not that we "add" to the Word of God, but that they "take from" it—and this in deference to a practice which had no existence in the times of the Apostles. And it is, if possible, still more hard that they should treat us as the enemies of Gospel truth, and should leave the heathen and the Native Churches so to think of us. The hardship and injustice lie just here—that the cause of their exclusion of us is not our unfaithfulness, but our fidelity. By leaving the word untranslated they turn the edge of the "Sword of the Spirit" in regard to a matter the great importance of which they all themselves admit. They hide the meaning, and "cause the blind to go out of his way"; and they lead the ignorant to infer that Christ has not made clear what it is He wants us to do, and that people may observe the ordinance in different ways, and yet be all equally in the right.

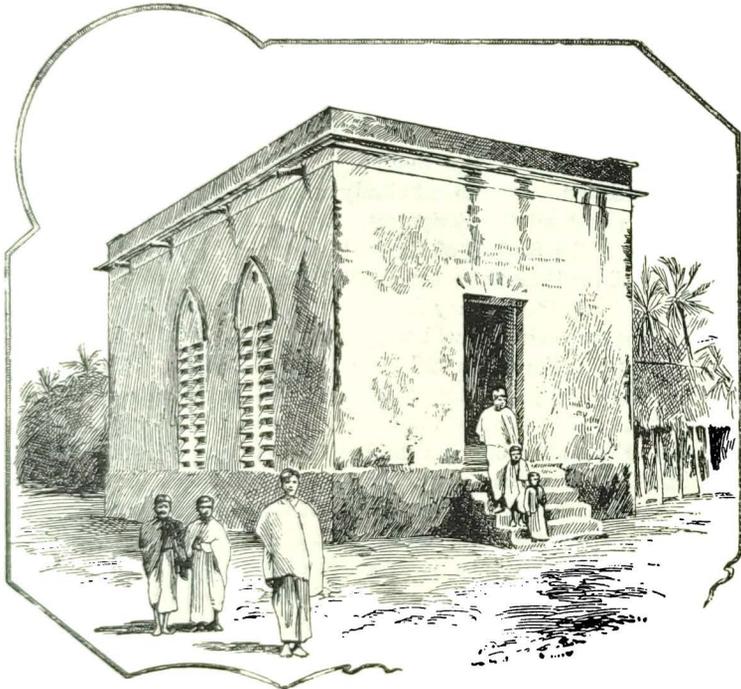
But one wearies of this dismal squabble over the Ark of God—a squabble about a word, a squabble which affords an argument to the scoffer, and which places a stumbling-block in the way of the inquirer. Our friends of the Bible Society, however, will urge that the squabble is not about a mere word, but about a sacrament—a sacrament vitally connected with the soul's salvation! We do not so understand the Scriptures. We read that *Christ*, and not the baptismal water, is the Saviour of the soul; that the *Holy Spirit*, and not the baptismal formula, is the agency for effecting the "new birth"; and that the prerogative of setting that agency in operation rests not in the volition of any hierarchy, but in the sovereign will and grace of Him who is the Author and Finisher of our faith, the Alpha and Omega of redemption. And if the Bible Translation Society has justified its existence in the past, its existence is still *more* justified in view of the great conflict upon which the Church of Christ is now entering—the conflict between the Papal heresy and God's evangel. And I submit, Mr. Chairman, that in view of all the indications by which we are surrounded of the fact that the deadly error of sacerdotalism has already cast its baleful shadow over the land, these are not times when a denomination such as ours should falter in its testimony. It is around this subject of "baptism" that the battle will rage in the near future; and that battle will be fought not only in this land, but also in the lands in which your missionaries are labouring. Let us run up the right colours, and keep them flying. Let us rally round the standard, and "go forward" in the cause of an unadulterated Bible—counting upon the support and blessing of the Author of the Book; for "the battle is the Lord's."

A Valedictory Service will be held at the Mission House on Tuesday evening, October 1st, in connection with the Ladies' Zenana Society, to take leave of Miss Way and Miss A. Williamson, returning to India, and of the Misses Clare, Phillips, and Mannington, now entering upon their work in that land. Tea and coffee will be provided from six to seven o'clock, the meeting following.

DHAMSHAR, BACKERGUNGE DISTRICT.



T Dhamshar a great variety of work is carried on. Sunday is a high day there. Almost all day the brethren are using the brick chapel now seen in the *HERALD*. Prayer-meetings are very earnest gatherings, and even young lads are encouraged to pray aloud. The Sunday-school is one of the best in the district, and both boys and girls are well taught in Scripture. The day-school also is the best we have in Backergunge, and I am glad to be able to send a photograph of the two teachers. The younger



DHAMSHAR CHAPEL, BACKERGUNGE.—(*From a Photograph.*)

one has passed the highest Bengali examination possible without entering a Government Normal College. The school-house is a large thatched one, and there are seventy-five names on the roll, with an average attendance of fifty-four for March. There is a female school as well, carried on by the Zenana Mission. When Miss Angus was here she held a large meeting for female teachers in the chapel, and another one for all the women of the place. The pastor of Dhamshar, Bubu Lolit Mohon Dass, died a few months ago, and the people are now without a leader. With a membership of over 120, and

a total community of over 300, there is a grand opportunity for service when a new pastor can be found. Quite a number of the people here are comparatively well educated, and they, therefore, need a well-trained pastor. The church was formed on April 6th, 1851, when Mr. Page baptized two men; and these, with the preacher and his family, formed the nucleus of the present body of believers. A few years ago the sum of Rs. 400 was spent on re-roofing and repairing the chapel, and three-fourths of that sum was given by the people. The brethren have made a praiseworthy effort to



DHAMSHAR SCHOOL-TEACHERS.—(*From a Photograph.*)

carry on all the work of the church themselves, and they have invited men to the pastorate whom we should like to see appointed. But at present the post is vacant, and they are without a leader. The great weakness of the members is a quick temper, and this often leads to other faults. A few are fanatics with regard to the Spirit's work, and neglect meditation and study of the Word of God. But they are fond of prayer and praise, and some visit other churches to hold special revival meetings in their own way.

ROBERT SPURGEON.

CHEERING NEWS FROM DELHI.

LETTER FROM THE REV. H. J. THOMAS.

“EARMR. BAYNES, —You will be rejoiced to hear of more ingathering in Delhi. Seed sown is springing up in a way that gladdens our hearts and stimulates our hopes.

“I never before had so many inquirers coming to my house to learn the way of Truth. A few months ago a band of four young students came several times to read the Bible, and their questions were often most interesting, and led to many profitable conversations. One of them soon discontinued his visits; the other three have not been to me recently, but are still going to our friend Mr. Hamilton, a brother who is trying to start an Industrial Mission here. Two other young Hindus came regularly to my house for several weeks, and we spent many happy hours over the New Testament. They have now gone to the Agra College, but one of them, whose home is here, comes when his holidays bring him to Delhi.

“MOHAMMEDANS SEEKING AFTER THE TRUTH.

“Then there are two Mohammedans also, brothers, who have given me much hope. The younger and braver of the two has often been beaten by his father for coming to the Padri, and has been otherwise ill-treated. The elder one has only escaped like treatment by being less out-spoken; in fact, I don't think his father had the least suspicion that he, too, was reading the Bible, for he set him on to spy out his brother's movements. Of the real conversion of the younger brother I have no doubt. His patience and

persistence, his testimony before enemies of Christ and to me prove the working of the Spirit. His brother urged me to baptize him, while himself holding back, on the plea that he wanted to get his wife to become a Christian too, although he admitted he had never mentioned the subject to her. I am glad to say he has moved forward since then, having told all to his wife, who has expressed her determination to go anywhere with him, and learn about this religion of Jesus Christ.

“When last they came to me, the elder brother said that as soon as he could arrange for his wife's removal, he would come and be baptized with his brother. What has happened since then I do not know; except that I have received a letter from a missionary in Allahabad, from which it appears the elder brother has gone there, seeking baptism. In reply to this letter, I gave the whole story of both brothers, and asked for information as to what has recently occurred; and am daily hoping to hear further news of them. One reason the elder brother gave for concealing his faith in Christ was that two or three others, friends of his, were also reading the Bible, and believed it to be the Word of God, but were not prepared to openly declare it yet. It is also interesting that one of the books that helped them to accept the Christian's Christ was a tract written by Mr. Stephen Thomas, entitled ‘The Resurrection of Christ.’

“Besides these not yet gathered in, is one whom God has given us, whom I had the pleasure of baptizing last month. Nazr Muhammad is a native of a village near the borders of

Kashmir. In reading the Quran he learned from it that God had given other books to men—to wit, the Old and New Testaments. The desire seized him to read them too. The nearest missionary was in Kangra, ten miles from his home. To him he went, and for several days sat for some hours in his study, reading the New Testament. He soon saw it did not tally with the Quran, so he went home determined to come back as soon as possible to learn more of it. But he soon found he would never be allowed to read the Bible in peace within a good many miles of his home; he therefore returned to the C.M.S. missionary, Mr. Tunbridge, in Kangra, begged the Testament of him, and came straight away to Delhi; and after some days found out our chapel, and so met with me. I found him a humble-minded, earnest learner, and, after about three weeks, baptized him on confession of faith.

“In addition to these I could mention several others who more or less frequently have of late been visiting me. My colleagues have also met with some; in fact, Mr. Stephen Thomas hopes this very week to baptize a young Hindu, who has been coming to him for a long time past.

“THE WORK AMONGST THE CHAMARS, too, is more cheering. Before the close of last year, three were baptized in Delhi, and five in the district. One was baptized here in March, and three were accepted for baptism at our last church meeting. Mr. Crudgington baptized two in Furrudabad in February. Four are accepted in Shahdara, and are waiting for the return of their pastor from a district tour; meanwhile they are repairing the baptistry.

“One woman in Loui is accepted; only sickness has prevented her baptism.

And now I hear of a revival of work in Chhaprauli. Our good brother Loka has returned to his old post, and reports good and cheering news. The Christians are again gathering to the daily prayer and Sunday services; compliance with questionable practices of their heathen neighbours is being taken notice of; inquirers are again coming forward for instruction, and already a few have asked for baptism. This is the more cheering that the spirits of the Christians had been well-nigh crushed by petty persecution and oppression, beatings, black-mailing, false charges, forced labour—these are by no means obsolete weapons of the Evil One in Chhaprauli. Last year our leading Christian there, named Chuna, and his wife, took pity upon a poor Chamar woman whose husband had ill-treated her. The police, seeing a chance against a Christian, compelled the husband to bring a serious and shameful charge against him, which they received, and, summoning Chuna, kept him without food for a day or two until he gave them 11 rupees to get off. As they managed the whole business themselves, and could frighten any number of witnesses into swearing what they wished, and Chuna had no witnesses as to what went on inside the Thana, it would have been useless to have taken it into the District Court.

“THE STORY OF CHAMAR LIFE.

“Here I think I shall give a little narrative that may help the friends in England to understand some of the amenities of Chamar life in the villages. It will also show that if our brother Loka cannot pass an examination, he can act with real tact on an emergency; and if he cannot preach in good grammar, he has won an

influence over people that many more educated men have not acquired.

“The story begins in the sugar-cane fields. It is, I suppose, a remnant of old slavery days, but all round this district the Chamars have to give their labour to the Zamindars, during the sugar harvest, for practically no remuneration. In the *wheat* harvest they receive a large quantity of corn, which originally was the form in which they were paid for their year's work, but now is far short of their right. This makes the injustice of the custom regarding work in the sugar harvest all the greater. A party of from eight to ten, who work by shifts day and night, receive one cake of boiled sugar between them *per diem*, which, at present prices, means about a half-penny a day each. Of late years the cultivation of sugar-cane has greatly increased, and about five months are taken up with the cutting and boiling, and during the greater part of that time the Chamars are serving on what is practically forced labour. This leads to constant quarrels and disputes, and, as intelligence spreads, will lead to more.

“Well; there was a quarrel on between the Chamars of a certain Basti and the Zamindars whom they were serving. The Chamars at last resolved to emigrate in a body, and seek their fortunes elsewhere. This the jats, or farmers, were apprised of, and took characteristic steps to prevent. They seized one man's cloth and tied up a brass vessel of their own in it; pulled off a Chamar's puggree, and tied up something else in it; and so on until they had got every Chamar of them, some eight or nine in number, with something or other belonging to the jats amongst his belongings. This was all done in broad daylight.

Then they called the police. ‘Look here; these rascals are going to run away, and are actually stealing our property! Here's my lota, in this fellow's cloth! Beat them! shoe them! Take them to the Thana!’ Of course the plot was plain enough, but the *appearances* were just the thing to suit the morality and intelligence of the native police; so off they drove them, not tenderly, for naturally they objected, but sticks and shoes were an argument they were not able to resist. So to the police-station they went. The Thanadar, or head constable, received them with an adequate amount of dignity and abuse. He guessed it was a made up affair; but was not the tied up lota sufficient to convict? And what if they are innocent? So much the more credit to all concerned if they can be proved guilty! Besides, they are only Chamars, unclean animals! a bad lot! and it is always safe to punish bad men! So the jats had no difficulty in getting the Thanadar to lock them up on the charge of theft.

“LOKA INTERPOSES.

“But things were not to go on just as these people wished. Loka heard of it, and immediately went to the Thanadar, told him the whole story, and let him know he was not going to stand by and see the poor fellows punished for nothing. The result of this interview was that they were all released in the morning.

“They then made a rush for their houses, and, bundling up their goods and chattels, were about to run off forthwith. But Loka had his eyes open, and, seeing a good opportunity for doing a good work, gathered a few Christians and friendly Chamars, and, coolly seizing the would-be emigrants,

deposited their bag and baggage in the school house, saying: 'Now, you just stay there until I tell you to go!' Like sheep they just huddled down, unresisting. Presently the jats, after receiving a sound rating from the Thanadar for their unprincipled conduct, hearing their labourers were in the school house, went to Loka, and demanded that they should be sent to their work. Loka refused point-blank, and said: 'These are not your slaves; they are friends of mine who have come to live with me for a few days. You touch anyone in my house, if you dare!' They were utterly nonplused, and retired discomfited. Next day they came again, more moderate in tone; but had to go away without them. The next day things looked serious. Quantities of sugar-cane lying cut were beginning to ferment in the sun; fires were gone out, and boiling stopped; the loss was becoming heavy. Still Loka was obdurate, till, on the fourth day, they came with all humility, and, clasping hands, entreated him to send them to their work. This was the opportunity he had looked for! So, sitting down with them in solemn panchayat, in the presence of witnesses, he made these jats enter into a distinct engagement to desist from certain oppressions and extortions, to allow their labourers their full rights in the grass, wood, fuel, &c., which their fields afford, and to pay them extra if they kept them longer than is customary at their

work. In fact he got a very fair arrangement made for these eight or nine poor Chamars, without touching any recognised right of the jats. That done, agreed to, and witnessed, the Chamars sent home their belongings, and at once proceeded to their work. By this transaction Loka has fully re-established his influence among the Chamars; has, strange to say, got an influence almost like friendship amongst many of the jats, some of whose number he had so unceremoniously treated; and is counted as a somebody to be reckoned with by the police.

"Now, I am sure, Mr. Baynes, you will not suppose that this is a complete story of the past six or eight months. It is, as it only professes to be, one side of the picture. I could write as lengthily on a very different aspect of our work. Over against the story from Chhaprauli I could give half a dozen incidents of a humbling, saddening kind; and for every baptism I could tell of three or four who raised hopes and cast them down again. But you know how to read into the telegraphic dispatch of a victory, unrecorded struggles, sufferings, sorrows. While, then, our friends, thank God, as well they may, we ask them to continue to pray for us that we may be daily strengthened by the grace of Christ.—I remain, dear Mr. Baynes, yours very sincerely,

"HERBERT J. THOMAS.

"June 10th, 1895."

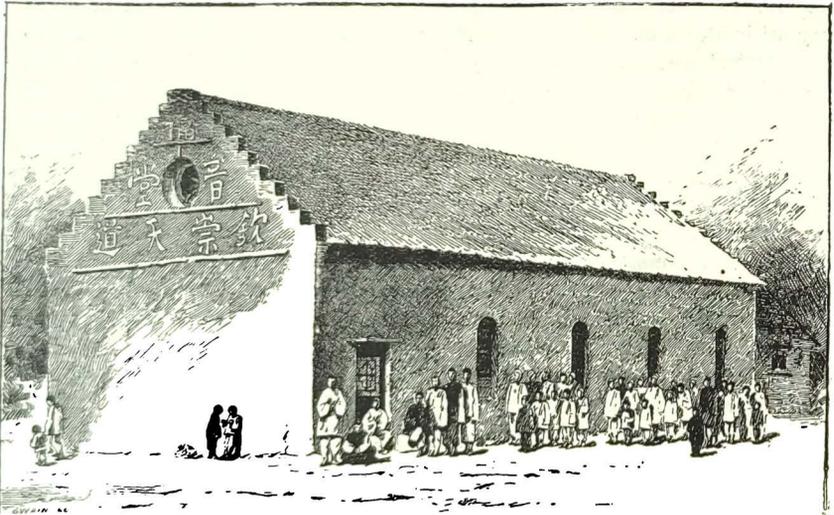
THE CHAPEL, FU YIN T'SUN, SAN YUAN, SHENSI.



THE picture shows the east side and south end of this simple building. Standing near the windows are thirty-five school boys and their teacher. The squatters are loafers; around the door are three Christian women. The characters on the south gable, read from the top and towards the left, are :

FU
T'ANG YIN
TAO T'YEN CH'UNG CH'IN

(Gospel Chapel : Revere and disseminate Divine Truth). There are no scientific or æsthetic ideas embodied, because there was no constructive plan



THE CHAPEL, FU YIN T'SUN, SAN YUAN, SHENSI.—(From a Photograph.)

or artistic design. This "primitive" building is a basilica—a mere parallelogram of battened earth, surmounted by a roof of reeds. It was erected without either architect or artisan, excepting the assistance of one who can only by courtesy be called a carpenter. It has the unique distinction of having been built by the voluntary and unskilled labour of the worshippers. They form a small settlement—ten families of poor immigrants who, notwithstanding their extreme poverty—actual famine distress—gave of their time and toil towards providing a house of prayer. It is a tangible

proof that they possess, in small measure at least, that aggressive spirit begotten of faith in Christ, which must increasingly call into exercise their own resources and utilise Chinese minds and money in the service of the Gospel. There are now ten places where a chapel and school-building have been either built or bought. The entire cost of land, labour, and materials—excepting a contribution of 8s. to 10s. per chapel towards the cost of timber—has been undertaken by the people themselves. These buildings are wholly at the service of the Mission as centres for evangelisation and education.

MOIR B. DUNCAN.

ACKNOWLEDGMENTS.



THE Committee acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A parcel of newspapers and periodicals from Mrs. Johnston, of Rusholme, for Rev. J. Ellison, of Rungpore; a parcel of cards from a friend at Finsbury Park for Rev. W. Carey, of Barisal; a parcel of books from Mrs. Spurgeon, of Norwood, for Babu M. Nath Nath, of Calcutta; a parcel for Mrs. Lewis, of San Salvador; a box for Rev. G. R. Pople, of Underhill, Congo; a parcel of workbags and needle cases from Mrs. Harris, of Brighton; for Mrs. W. H. Bentley, of Wathen; a parcel for Rev. R. H. C. Graham, of San Salvador; a parcel of newspapers from Glasgow for Rev. R. H. Kirkland, of Bopoto; a parcel of clothing and albums from Mrs. Betts, of Pembury, for Miss De Hailes, of Bolobo.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—Rev. S. C. Gordon, with Mrs. Gordon, has returned to his work on the Congo, sailing by the ss. *Leopoldville* from Antwerp on the 6th ult; and on the 17th ult. Mrs. Morgan left in ss. *Karlsruhe* for China, to rejoin her husband, Rev. Evan Morgan, now stationed in the Province of Shensi. On Wednesday next, the 4th inst.,

Miss De Hailes, formerly of the Balolo Mission, and recently accepted by the Committee for work at Bolobo Station, in association with the Rev. George and Mrs. Grenfell, leaves Liverpool by the British and African Steamship Company; and on the 6th, Mrs. Phillips sails from Antwerp for San Salvador; and, by the same vessel, the Rev. John Bell, to reinforce the workers at Wathen Station, Congoland.

Arrival of Missionaries.—The Rev. J. H. Weeks has arrived on furlough after eight years' uninterrupted labour on the Congo. He is accompanied by Mrs. Weeks and their two children. It is five years since Mrs. Weeks was in this country. We are pleased to report that our friends are in good health.

Jenkins, Mr. F. (box)	0 15 0
J. L. B., East Dulwich, "He gave Himself for me"	50 0 0
McAlloy, Miss Jane, for Congo and Calitri	0 15 0
M. Laron, Miss J.	0 10 0
Nottingham College ...	0 10 0
S. S.	100 0 0
The Freeman Directors	5 5 0
Whitley, Mr. Thomas, for Debt	20 0 0
Under 10s	1 12 6

LEGACY.

S. derfin, The late Mr. John, by Messrs. Kite and Broomhead	100 0 0
---	---------

LONDON AND MIDDLESEX.

Bermundsey, Haddon Hall Sun.-school, for Half year's salary of P. C. Das	10 0 0
Do., for support of Congo boy	5 0 0
Bloomsbury Chapel ...	16 17 2
Bow, High-street	3 5 7
Brixton, Kenyon Chapel Sunday-school	7 8 6
Brockley-road Sunday- school	10 10 10
Brompton, Onslow Chapel Sunday-sch., for Mrs. Hay's Sch., Dacca	3 12 0
Brondebury Sunday- school, for Rev. G. R. Pople, Congo ...	10 0 0
Carberwell, Mansion House Chapel	0 12 6
Clapham, Grafton-sq. Do., for support of N. P. under Rev. H. Anderson	4 0 0
Clapton, Downs Chapel	50 0 0
Enfield	4 3 6
Do., for Congo	0 5 7
Gunnersbury, Sunday- school	2 0 4
Hammersmith, West End Sunday-sch., for Bengali School Do., for Girls' Sch., China	2 10 0
Hampstead, Heath-st.	300 0 0
Harlington	14 2 6
Harringay, Emanuel Sunday-school	0 13 6
Harrow-on-the-Hill, Byron Hill Sunday- school, for support of N. P. Proshonno, India	2 8 2
Highbury Hill Sun- day-school	7 9 6
Islington, Salter's Hall Sunday-school, for support of Na- tive School in India	5 0 0
Peckham, Linden- grove Y.P.S.C.E. for Congo	0 4 0
Do., Park-road	10 17 6
Regent's Park Chapel.	3 11 10
Do., for Congo	5 0 0

Summer's Town, Mis- sion Hall Sunday- school, for support of Congo boy at Backhau	1 7 9
Spencer Place, Gos- well-road	2 0 8
Tottenham, for W & O	1 1 0
Twickenham	2 2 0
Upper Holloway, for Debt	0 5 0
Do., Sunday-school.	2 1 0
Do., for Italy Sch.	8 0 0
Do., Y.P.S.C.E., for support of Bindu Nath Birkar, Dacca	5 3 10
Do., for Schools and Printing Press, Wathen and Lukoleli	0 3 9
Victoria Park, Grove- road	4 14 8
Do., for W & O	2 12 2
Walworth, Victory- place Sunday- school, for China and Indian Schools	4 13 9
Do., Evening School	1 0 0
Wood Green, Sunday- school for Congo Boys	2 10 0
Do., for Bengal School	1 18 9
Do., for N. P.	1 1 6
Wandsworth-rd., Victo- ria Chapel	23 0 0
Willesden Green, Sun- day-school	1 5 5

BERKSHIRE.

Asco', London-road, Sunday-school	0 6 1
Reading, Wycliffe Chapel	9 7 0
Do., Sunday-school.	8 0 0

BUCKINGHAMSHIRE.

Amersham	13 16 8
Stony Stratford	15 2 1
Do., for W & O	1 0 0
Do., for N. P.	0 3 6

CAMBRIDGESHIRE.

Gamlingay, Old Meeting	6 18 0
Willingham	0 15 11
Do., for N. P.	1 0 1

CHESHIRE.

Nantwich	4 17 6
----------------	--------

DERBYSHIRE.

Derby, Trinity Church, for Lamps for Mon- sem's Station	2 0 0
---	-------

DORSETSHIRE.

Dorchester, Sunday- school	2 1 0
Upper Parkstone	1 3 6
Weymouth	5 0 0

ESSEX.

Colchester	1 1 0
Do., for support of Congo boy	3 1 6
Ilford, Sunday-school	1 6 0

Leytonston, Fillebrook Sunday-school	15 0 0
Loughton, Sunday- school, per Y.M.M.A. for Congo	5 1 0

GLOUCESTERSHIRE.

Blockley	0 0 2
Cirencester, Sunday- school, for Evan- gelist in China	2 10 0
Nupend	1 0 0

HAMPSHIRE.

Bournemouth, Lans- downe Chapel	3 0 0
Do., for support of Congo boy	5 0 0
Do., Westbourne, Prayer Union, for support of Mr. Hale, Agra	27 5 0

HEARFORDSHIRE.

St. Albans, Tabernacle	3 2 0
------------------------	-------

KENT.

Ashford	2 16 8
Canterbury	22 15 2
Faversham	1 3 3
Hawkhurst, Sunday- school	1 2 0
Plumstead, Conduit-rd	5 0 0
Tenterden	5 3 0
Tonbridge	6 19 3
Woolwich, Joseph-st. Sunday-school	0 18 6
Woolwich, Parsons-hill	12 0 0

LANCASHIRE.

Accrington, Woodnock and Willow-street ...	11 3 0
Doals	1 7 6
Liverpool Auxiliary, Richmond Church ...	6 17 4
Do., Tue Brook, Sun- day-school	2 1 11
Do., Birkenhead, Jackson-st. Sun- day School	1 10 0
Do., Welsh Ch., for Brittany	0 5 0

LEICESTERSHIRE.

Coalville, London-road	0 11 0
Leicester, Belvoir-st. ...	3 11 4
Do., Sunday-school	6 7 2
Do., Harvey-lane, for Mr. Shorrocks School, China	0 3 0
Do., Dover-street, Working Men's Association	2 0 0
Do., Victoria-road Sunday-school	5 1 0
	17 13 6
Less expenses	0 12 6
	17 1 0

NORTHAMPTONSHIRE.

Broughton	2 1 6
Bugbrooke	12 14 0
Desborough	3 11 0

Kettering	120	13	5
Do., for <i>W & O</i>	2	3	3
Do., for <i>Congo</i>	1	3	0
Do., for <i>N P</i>	1	16	3
Milton	5	0	0
Moulton and Pitsford ..	8	17	1
Northampton, Mount Pleasant	6	11	3
Walgrave	3	11	8
Weston-by-Weedon	7	17	10
Do., for <i>W & O</i>	0	12	3

NOTTINGHAMSHIRE.

East Midland Baptist Association Collections at Meetings at Nottingham	13	12	0
--	----	----	---

OXFORDSHIRE.

Caversham	2	17	8
-----------------	---	----	---

SOMERSETSHIRE.

Bath, United Collections ..	2	2	6
Do., Ebenezer	1	14	3
Do., Hay-hill	3	1	0
Do., Manvers-street	13	3	9
Do., Limpley Stoke	3	0	0
Bristol, Old King-st., Y.P.S.C.E., for support of <i>Indoo Nath</i> under <i>Mr. Carey</i> ..	5	0	0
Crewkerne	2	17	0

STAFFORDSHIRE.

Coseley, Providence Chapel	4	2	6
----------------------------------	---	---	---

SUFFOLK.

Stradbroke, for <i>Congo</i> ..	0	12	6
---------------------------------	---	----	---

SURREY.

Croydon, Memorial Hall Sunday-school	1	17	6
Esher, Park-road	2	7	5
South Norwood	5	3	9
Sutton	1	11	2
Do., for support of <i>N P Delhi</i>	2	14	7
Thornton Heath, Beulah Chapel	1	12	0
West Norwood, Chatsworth-road Sunday-school	4	0	0

SUSSEX.

Burgess-hill	0	10	0
--------------------	---	----	---

WARWICKSHIRE.

Birmingham Auxiliary per <i>Mr. Thomas Adams</i> , treasurer ..	83	19	1
Do., <i>Y. M. M. S.</i> , for <i>Bishtopore School</i> ..	78	0	0

Do., for <i>Serampore College</i>	30	0	0
Do., for <i>Delhi Institute</i>	24	0	0
Do., <i>Handsworth Mission Sunday-school</i>	2	8	10
Smethwick Baptist Brethren Sunday-school	3	7	0

YORKSHIRE.

Leeds, South Parade ..	10	15	9
Do., Newton Park Union Church	6	0	0
Middlesborough, Newport-road Y.P.S.C.E., for <i>Congo</i>	4	15	0
Ossett, Central Church Young People's Class ..	0	10	0

NORTH WALES.

CARMARVONSHIRE.

Dinorwic, Minffordd Sunday-school	1	1	7
---	---	---	---

DENBIGHSHIRE.

Llysfaen	0	16	0
----------------	---	----	---

CARMARTHENSHIRE.

Bwlchgwynt, for <i>San Salvador</i>	2	17	8
---	---	----	---

GLAMORGANSHIRE.

Cardiff, Canton Hope Sunday-school	5	9	7
Do., Tredegarville	10	19	5
Do., for <i>Congo</i>	5	0	6
Do., Missionary Prayer Meeting Box	0	7	4
Penydarren, Elim	3	10	0
Treforest	2	10	0

SCOTLAND.

Aberdeen, Gilcomston Park Sunday-school ..	1	2	3
Cupar	0	5	0
Do., for <i>Congo</i>	1	0	0
Edinburgh, Dublin-street, for <i>Congo</i> ..	5	0	0
Do., for <i>China</i>	5	0	0
Glasgow, Adelaide-place	13	15	2
Do., Cambridge-st., Sunday-school	1	7	0
Do., for <i>N P</i>	0	10	9

Kello	1	14	0
Do., Sunday-school, for support of <i>Congo Boy</i>	1	1	0

IRELAND.

Athlone	1	1	0
---------------	---	---	---

CHANNEL ISLANDS.

Guernsey	2	1	0
----------------	---	---	---

FOREIGN.

JAMAICA.

(Per Rev. T. C. Gordon.)

Bethel Town and Shortwood	6	14	3
Bethsephail	0	15	0
Do., Lantern Lecture ..	2	15	0
Grace Hill	0	18	4
Do., Lantern Lecture ..	4	3	0
Fuller's Field, Lantern Lecture	3	3	0
Hastings, Lantern Lecture	6	15	0
Kingston, East Queen Street	2	0	6
Montego Bay, 2nd Church	1	6	0
Mount Carey and Mount Peto	5	0	0
Salter's Hill and Lottery	2	10	6
Do., Lantern Lecture ..	2	13	0
Sav-la-Mar	0	18	0
Do., Lantern Lecture ..	6	12	0
Sutcliffe Mount	1	18	1
Do., Lantern Lecture ..	1	16	0
Townhead	2	1	7

Less expenses	51	19	3
	4	16	0
	47	3	3

CONTRIBUTIONS FOR CENTENARY FUND.

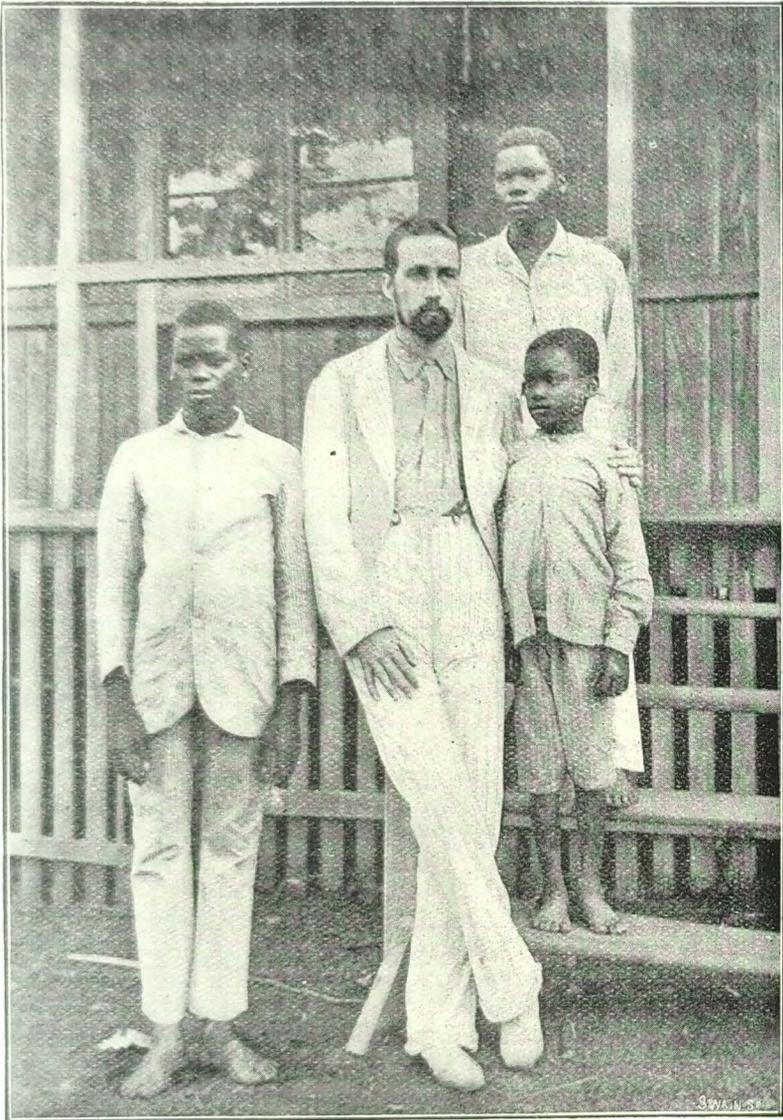
Carter, Mr. John	5	0	0
Evans, Rev. E. Bangor ..	1	0	0
Rogers, Rev. R. (last instalment)	0	10	0
Kettering	7	4	0
Norwich, St. Mary's	16	13	4

Correction. — Of the sum acknowledged in last *HERALD* from Briercliffe, £4 15s. was special for *Debt*.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-offices Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,
OCTOBER 1, 1895.



REV. J. A. CLARK AND BOYS.—(From a Photograph.)

[OCTOBER 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1895.

AUTUMNAL MEETINGS,

OCTOBER 8th, 9th, and 11th.



AFTER the full announcement in our last issue of the forthcoming meetings to be held at Portsmouth, it is not necessary we should do more than remind our friends that the Missionary Day is fixed for Tuesday, the 8th; the Zenana Meeting for Wednesday, the 9th; and the Young People's Meeting for Friday, the 11th inst., and that the following will be the order of the proceedings:—

Early-morning Sermons will be preached on the first day by Revs. C. Brown, E. G. Gange, D. J. Hiley, and T. Phillips, B.A. The Valedictory Meeting will be held at ten o'clock, when farewell will be taken of missionaries going out for the first time, and others returning to their fields of labour; these will be addressed by the Rev. C. Williams, the Treasurer presiding. Dr. Green will offer the Valedictory prayer.

Dr. Pentecost will preach the Missionary Sermon in the afternoon, and there will be a Public Meeting in the evening, with Revs. Dr. Muirhead, H. Anderson, and T. Lewis as speakers.

On Wednesday the Zenana Meeting, Mrs. Rickett presiding, and addresses by Mrs. T. Richard, Miss Way, and Dr. Pringle. Leave will also be taken of several ladies proceeding to India.

On Friday evening the Young People's Meeting, with Col. Mumby in the chair, and Revs. E. C. Nickalls, H. Patterson, and J. Pinnock as speakers.

Other meetings are arranged to be held in Southampton, and Ryde, Isle of Wight.

May the presence and blessing of God our Saviour be realised in all these various gatherings !

A CONGO SUPERSTITION.



THE Rev. W. H. Stapleton, of Monsembi, Upper Congo River, sends an interesting account of an incident showing the superstitious character of the Congo people :—

“MY DEAR MR. BAYNES,—You may be interested to hear of a little incident which happened just lately, as it shows that we are moving on here at Monsembi. One of the most curious superstitions of this people, the one which has perhaps the strongest grip on the public mind, is the notion that any man of importance who dies leaves behind him an animal which has the power to plague the townfolk. The relatives of the dead man are held responsible for the havoc wrought by the animal, and often seek to appease the wrath of the injured ones by calling in a witch-doctor to kill it. These animals have, however, a greater number of lives than the proverbial cat, and though often they be killed, again and again they rise to torment and destroy. A family, whose ancestor's animal was supposed to have caused considerable sickness in the town lately, called in a witch-doctor to slaughter the beast. He came, arrayed as usual in his paint and feathers. A temporary shelter was put up, into which he crept to carry on his work unobserved. A string was stretched across from the top of this

shelter to the nearest tree, and adorned with ribbons of grass and small bells, which the doctor shook and jingled in rhythm with his incantation. The people immediately concerned gathered in a circle outside, three of them keeping up an incessant drumming on as many drums. The witch-doctor informed the people that the animal had chosen a near house for his abode, and no one but himself must enter this house, or death to the intruder would ensue—an unnecessary warning, as the people's fear of the animal is very great. The drums were beaten without cessation day and night. On the eve of the third day the doctor announced that the time had now come, and that he would kill this animal. Hearing this, several of the town boys, who come to school, gathered about the house. Shouting, as if possessed, the doctor burst out of his shelter, rushed into the house, and came out quickly, holding in his two hands some object dripping with blood, hastily wrapped in a plantain leaf. Generally this is the signal for a stampede, and the doctor rushes off in triumph to bury the head. On this occasion, however, our schoolboys de-

manded that the head should be put down on the ground for their examination, declaring their belief that it was simply the head of a big fish of a common kind. Hearing the shouting I ran along just in time to see the doctor running breathlessly away from a crowd of boys and young men, who were endeavouring to stop him from casting this head into the river until they had seen it. He got away from them, however, and rushing into deep water rid himself of this deeply suspected trophy of his power. As he hurried from the spot he could not fail to hear the lads' loudly expressed opinion that the whole thing was a cheat.

"The beginning of the end. Perhaps the most striking feature of this

demonstration on the part of the lads is the fact that they are not lads working on the station who can claim our protection, but live in the towns with their friends, simply coming to us for teaching in the day-school and the services. God grant that, as these delusions flee, Christ may win the faith of these awakening souls. Mr. Weeks has been seeing his translation of Matthew's Gospel through the press. You will be pleased to hear Mrs. Stapleton and myself are in capital health. Mr. Stonelake joins me in kindest regards to you. Since settling with us last November he has enjoyed first-rate health and spirits.

—Yours sincerely,

"WALTER H. STAPLETON.

"A. H. Baynes, E. q."

BAPTISMS ON THE CONGO.



HE following cheering news has been received from the Rev. G. Cameron, of Wathen Station:—

"August 1st, 1895.

"DEAR MR. BAYNES,—Three years ago, a friendly native, named Menayaku, built a large house in his village, and asked us to send a teacher to carry on school work there. He began the building before Mr. Percy Comber's death, and had reserved one room for him to occupy during his visits to the place. It was not till some time after Mr. Comber's death that a church member, named Nkaku, was sent as teacher-evangelist. He was replaced nearly a year ago by another, named Kidudu, who has carried on the work since. The name of the place is Tungwa, and it is surrounded by many villages. The duty of the evangelist is to visit one

or more of these villages in the morning, have school in Tungwa in the afternoon, and a Gospel service in the evening. This is varied occasionally by visits to more distant places, when he may sleep from home one or more days.

"From the first the principal chief has been rather unfriendly, and most of the people friendly enough to us and to the teacher, but indifferent to the Gospel message. Menayaku, who invited us to occupy the place, and built the school, is as friendly as ever, but shows little desire to become a believer in Jesus. There are, however, some in whose hearts the good seed has found good soil, and their earnest inquiries and altered lives give us hope that they are being taught by

the Holy Spirit of God. At our last church meeting one of these, a man named Mvika, was accepted for church membership. He was one of the earliest scholars, and is still one of the best. He has long been friendly and attentive, but it is only within this last year that he has made a decided stand on the Lord's side. He is a long way above the average in intelligence, and for some time has conducted the service when the evangelist happened to be absent.

"A few days ago I went over to Tungwa to baptize him. Most of the people were not clear as to what it all meant, and were afraid to commit themselves by being present. Nearly all who came were more or less interested in the Gospel. A school-boy, named Wamba, was baptized at the same time. He was only prevented by illness from being baptized before, nearer the station; but it was fitting that he should make this public profession at Tungwa, as it was there he was awakened to a true sense of his sinfulness by the faithful words of Kidudu.

"The baptismal service was held in the forenoon. In the afternoon I inspected the little school and examined the evangelist's diary, and in

the evening addressed the Gospel meeting. At various times during the day I conversed with inquirers and others, and was satisfied that great progress had been made since I went there with Kidudu in September last, and that the outlook was more promising than ever before.

"At Tungwa and elsewhere there is much to encourage, but the mass of the people lie in the grossest darkness. Within the last few days I have gone to two villages on behalf of two men who were in urgent danger of being killed on false and foolish charges of witchcraft. Notwithstanding all I could say, the people insisted that the accused had been killing others and deserved to die. It is probable that fear of the Government will lead to these two men being allowed to live, now that the charges against them are known to Europeans; but such charges are being made all over the country every day, and often enough followed out to the bitter end. The darkness is exceeding great, and we rejoice in every indication that it is being pierced by the rays of the Sun of Righteousness.—Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

FIRST DISTRICT MEETING IN SAMBALPUR.



THE following report of the above meeting, sent by the Rev. G. S. Wilkins, one of our Orissa missionaries, will be read with much thankfulness:—

"Sambalpur, C.P.,
"June 21st, 1895.

"DEAR MR. BAYNES,—Last month we had 'district meetings' here. These were the first of the kind ever held in Sambalpur, and they were very helpful. An influx of thirty-four visitors not only excited our

little Christian community, but created a stir in the town itself. We were continually asked, 'What mean ye by this service?' by those who saw the gatherings day after day in our chapel, and heard an unwonted amount of singing in our compound or village. Our Kol friends from

Telanpali are rare singers. They thoroughly enjoy it, and will keep on for hours. Another thing is that they bring their instruments (which consist of drums, small brass cups played like cymbals, and a one-stringed instrument on the principle of a banjo) to chapel with them. We have tried in vain to get our Oriya brethren to do this. Among our visitors, too, we were especially glad to welcome six brethren from the Bolangir district. Before these friends reached home again they would have walked over 120 miles, a distance as far as from Derby to London, for the sake of being at our meetings. They are all recent converts, one having been baptized within the last two months.

"At the first of the series of meetings reports from the churches were given. That of Sambalpur, being read by the schoolmaster (Abraham Prushti), was somewhat statistical. Twenty-eight out of a Christian community numbering fifty are members of the church. The Sunday-school is almost entirely composed of children from our own village. The day-school, on the other hand, has five Mussulman lads and twenty-two Kols out of a total of thirty-five scholars. The report closed with the confession that, owing to our lack of the Spirit's power, there were many imperfections and faults manifested in all our work.

"Charles Pati sketched the growth of our church at Telanpali. It was founded seven years ago by a Kol named Probhu Sahai, when Brother Pike was in charge of Sambalpur. On the death of Probhu Sahai some fifteen members lapsed into heathenism. But on the whole the membership has steadily increased. There are now thirty-two members at Telanpali and eight at Golamāl. The

manner in which these eight were brought to a knowledge of the truth is interesting. In the early part of last year one of them was ill, and knowing it to be the custom among our Christian Kols to pray over the sick, he sent for our preacher (Brother Banchanidbi Mahāpātra). The Lord graciously answered prayer, and the man recovered. This not only led to his conversion, but also to that of seven of his relatives, including his parents and his wife. Some time after they were all baptized. This is a case of persecutors embracing the cause they once opposed; for a few months ago they very persistently persecuted two Christians, members of another mission, who live in the neighbouring village of Kodaloī. During the year one woman has left our church at Telanpali, and joined the S.P.G. Mission. After these two written reports we had personal testimonies of an inspiring nature. An old man told us that when he embraced Christianity his Kol neighbours assured him that the demons whom he had formerly worshipped would come and work him harm. 'But,' he naïvely continued, 'so far they have not come, and where they have fled I really cannot say.' This 'Old Brother,' as he is always called, silenced an agent of another mission, who was trying to bribe him from our community, by saying, 'I am neither a bullock nor a horse that I can be bought by anyone.' 'Prosu,' one who was formerly a 'Guru,' or religious mendicant teacher, then gave us his experience. He was the first convert in the Bolangir district, and others of those who have been baptized there were formerly his disciples. He rather amused us by addressing his remarks persistently to the chairman. But you can imagine our delight

on hearing from his lips of what things the Lord hath done for him.

"In the afternoon of that day there was a women's meeting, addressed by Pilee Sahu, our senior Bible-woman. Meanwhile the brethren, dividing into two bands, went out to preach the Gospel in the villages. Brother Heberlet went with the Kols, and I with the Oriyas. We came back at night, singing as we walked, and rejoicing in the blessing of the Lord.

"At one of the meetings next day a paper was read by Brother Durga Mabanty on the subject, 'How Christians should treat their Fellow-Christians.' The relations of the members of a family to one another, and the various parts of the body to the whole, were taken as representing our relation to each other, and were made suggestive of our fitting mutual conduct. One illustration struck me. Speaking of what was necessary in order that we should display the qualities already shown to be fitting, our brother said: 'As the amount a cow eats regulates the quantity of milk it gives, so prayer is the gauge of a man's ability to display the Christian virtues.'

"On Sunday morning our senior preacher, Daniel, took for his text the words 'Give ye them to eat.' The heathen world was shown to be in the condition of the hunger-stricken multitude in the Gospel record. The

Church, with her limited resources, is given the task of feeding the multitude. But by the blessing of Christ the work can be accomplished; nor will she be impoverished by the doing of it, for, as the preacher ingeniously pointed out, the disciples gathered up of that which remained twelve basketfuls—that is, a basketful for each disciple—unmistakably more than the original supply.

"In the afternoon we marched through the town in two bands, the one of Oriyas and the other Kols. My colleague and I greatly enjoyed the march. We were reminded by one of our Indian brethren of the children of Israel encompassing the walls of Jericho. Our hearts beat high with thankfulness and hope. Sambalpur has been a barren field so far. But even here shall the Lord show His power. 'Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place.'

"After this 'triumphal procession' we gathered in the chapel, and partook of the Lord's Supper together. It was a most sacred service. We were all constrained by the love of Him who loved us and gave Himself for us to consecrate ourselves more fully to His service.—I remain, yours sincerely,

"GORDON S. WILKINS.

"A. H. Baynes, Esq."

LETTER FROM THE REV. H. DIXON, OF HSIN CHEO.



BY the kind favour of C. F. Foster, Esq., of Cambridge, we are able to insert the following communication from Mr. Dixon, in which he graphically describes a recent visit to the mission schools in the district in which he is labouring:—

"MY DEAR SIR,—In my letter of December 28th I said I was just off on a visit to our schools to the east of this city. We found plenty of physical discomfort on our journey—bitterly cold winds from Mongolia, slippery frozen mountain paths, an occasional heavy fall with my pony, dirty, miserably cold inns, etc., etc. But we also found much to encourage us—our scholars all able to recite their books, several new inquirers, many willing listeners, and not a few patients. Our school at Yao Chih has provoked keen opposition, as the children are opposed to idolatry; so a few rich men have started another school to uphold idolatry. They commenced by forcibly abducting half our scholars, intimidating the other half from attending our school, and finally ran off with our tables and benches. Our inquirers were compelled to lay the matter before their county official, as everyone said we were a 'secret sect' (plotters against the Government).

" WISE FORBEARANCE.

"On hearing how affairs were, I sent Mr. Chao with my card and a copy of the New Testament to the county official (forty miles from here). He (the official) accepted the Testament gladly, and, ascertaining that we only sought for peace, not for punishment of the offenders, he most warmly took up the matter. Our opponents, however, didn't give him the chance, but came themselves, and begged us to settle the matter out of court. This we gladly did, and the benches and scholars were quickly restored to us, whilst all around have learnt that the 'Jesus Church' is no 'secret sect.' This forbearing spirit toward those who wrong us gains us much favour with the officials, who contrast it with

the overbearing manner of the Roman Catholics.

"On my return from the above-mentioned trip, I had the pleasure of hearing that Mr. Ho had succeeded in renting a shop and back rooms in the south suburb of Kuo Hsien, at the very reasonable rental of 21,000 cash per annum (46s. 8d.), possession to be given on the 10th of the first moon (February 7th). But as the remainder of the premises were occupied by a low set of men connected with the Yamen (magistrate's office), Mr. Ho strongly urged that we should rent the whole place, and sub-let what we did not need, otherwise we should constantly be losing things. To this I consented, and he succeeded in obtaining an agreement whereby the whole of the premises were rented to us at the modest rental of 31,000 cash a year (say £3 10s.)

"You wouldn't, probably, allow your horses to be put into such a miserable place, but, as houses go here, it is quite a decent place, though needing some outside repairs, which is the landlord's business; and, of course, requiring whitewashing and fresh window paper on the inside, which is the tenant's business.

"As we anticipated some amount of curiosity at first, I sent Mr. Ho and one of our church members (who volunteered to go) to assist the evangelist Ho Ts'un. They obtained possession quite peacefully, and all went well until the second day, when some well-dressed people from the Yamen came in and asked sundry questions. The next morning, early, the landlord, who holds an important position in the Yamen, came in a flurry to say we must at once vacate the premises; and, like a thorough Chinaman, he had a long 'cock-and-bull story' to tell. Expostulation being in vain,

Mr. Ho came down to consult me. After prayer and careful consideration we determined to follow Chinese 'custom,' and assure our landlord that under the circumstances, annoyed though we were at his carelessness, &c., we would move 'as soon as we could find suitable premises'—which as far as he could see might be five years hence, for a rumour was abroad that the 'official forbids renting houses to the foreigners.'

"TRAVELLING IN CHINA.

"The following day I started on my pony to visit Kuo Hsien and see the premises for myself. I did not get away until 2.30 p.m., and it would be dark before half-past six. Fortunately my pony was in good trim, and did thirty miles without a halt in three hours, and that left us fifteen miles to do over alternate deep sand and mud. However, to my surprise, I overtook Mr. Ho with my bedding on a carrier's cart about 6 p.m., and had to put up at a village inn with them. The only accommodation was a corner of the brick bed in the inn kitchen with carters, &c.; and the fumes from the open coke fire almost choked me. At 4 o'clock in the morning the carter wanted my bedding, so I had to turn out and let my horse feel his way in the dark, while I endeavoured to hold my own against a piercing north wind. At last, in the glimmering dawn, I saw the gates and battlements of the south suburb of Nuo Hsien looming up grandly in the gloom, and appearing much more imposing than it does by daylight. Over the fine stone bridge and under some three successive gateways one enters the innermost suburb—for there are three suburbs on this south side of the city; and there, between the grain market and the busiest part of the High Street,

first under a fine memorial arch (?) is our shop, discernible even by twilight on account of the tracts pasted outside the shutters.

"My head was aching from the coke fumes at the inn, so I lay down for half an hour on the warm brick bed in the evangelist's room. Alas! I had overlooked another coke fire, and awoke with a woeful headache and nausea. Too giddy to stand, with a terrific dust storm on outside, I had to lie where I was while they hurriedly prepared me a room; and though the temperature was far below freezing, I gladly exchanged rooms as soon as the window was papered, and the bed fire started. I awoke about 5 p.m., and was sufficiently recovered to enjoy some 'dough strings' for supper, and managed to conduct evening prayers. I was delighted to find one man already seriously impressed with the truth—a young man of twenty-four or twenty-five, whose father is an earnest idolater and 'doer of works of merit.' Already he has stood against persecution, and openly spoken on the streets in favour of the Gospel. Unfortunately he is under the tyranny of opium, but promises to come down here and break it off next month. You will, I am sure, pray for him; his name is Mr. Wang, or, in English, 'Mr. King.'

"The next day I rode on to Tai Chou to see how things were going on there, but could only spend two or three hours with our friends, returning the same afternoon to Kuo Hsien; the weather had turned bitterly cold. On my way home from Kuo Hsien, I called in at our village school at Pan sih tzu, and found the small school-room packed with nineteen boys, all sitting on the warm brick bed memorising their lessons by repeating them in a roaring sing-song. This school

is just twenty miles or so from Kuo Hsien, and about the same distance from Hsin Chou.

"I had intended calling the attention of the Provincial Governor to our difficulty at Kuo Hsien, but circumstances led me to delay doing so for a time, and meanwhile another Imperial proclamation has been issued from Peking, proclaiming what amounts to the death penalty on anyone making disturbances at mission chapels. The official at Kuo Hsien has had to post this proclamation in his district, and

we have since heard no more about having to give up our premises. Thus has God answered our prayers; and we hope to have no further trouble for the present. I enclose you the two accounts of expenditure for the last month of last year and the first month of this year, made out in due Chinese form. For your edification I have added an explanation in English.—Believe me, dear Sir, yours sincerely,

"HERBERT DIXON.

"C. F. Foster, Esq."

WORK AMONG ENGLISH-SPEAKING STUDENTS.



HE Rev. A. E. Collier, writing from Mahendru, Patna, relates a most encouraging instance of the conversion of a young Brahman:—

"DEAR MR. BAYNES, — Since coming to this district, now nearly twelve months ago, I have been engaged in work amongst the English-speaking students in the Patna and Behar National Colleges. Many come from time to time to read the Bible with me, and some of them are, I believe, sincere inquirers, and others secret followers of Jesus Christ. As most of them are high-caste Hindus, and dependent upon their guardians for maintenance, it is exceedingly difficult for them to profess Christianity. The following extracts are from a letter I have recently received from a student living at Arrah. He is a Brahman by birth, and all his friends are much opposed to Christianity. He writes:—'DEAR MR. COLLIER,— Having been requested to tell you why I—an Indian, born in a country which is nominally heathen, and reared under the drippings, or

more properly, perhaps, the drivellings, of an orthodox Brahman family—came to adopt the Christian faith as my guide in life, I truthfully reply that I adopted this religion because I found, after protracted study, that it was the best and only system known through and by which man can attain to the Kingdom of Heaven. As a boy I attended very often the "Katha" in my native town, when I could not help it, and listened with weariness and impatience to the long and abstruse discourses of the Pandits. I found nothing in orthodox Hinduism calculated to win me to it, and in later years I encountered convincing evidences of its grave errors, such as "idol worship" and the "caste system." Being of an inquiring mind, I wanted reason for everything, and found that no Pandit could give me a rational explanation of the faith in idol worship, but either told me that "the ignorant need images to remind

them of God," or that such things were mysteries and beyond my comprehension. After trying in vain to find something in Hinduism to satisfy the longings of my soul and to meet the demands of reason, I became an atheist, although outwardly conforming to the religion of my fathers, and preserving an external appearance of decency simply because I could not otherwise remain in Hindu society. I really grew utterly indifferent to religion. I acknowledge with grief and shame that only the fear of man preserved me from outrageous atrocities, and I was often led into such dissipations as might well exclude me from all hope of restoration and peace of mind were it not for the merciful interposition of God Himself, who called me to the knowledge of His S. n. It was about this time that my attention was turned to Christianity. A desire of inquiring into the evidences of Christianity was generated in me by Rev. H. Patterson, Baptist missionary, who was visiting my native town. He gave me a New Testament, of which I turned a leaf, where, at the very first blush, I found written: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." This was my guiding principle during the time I was an inquirer. By the kind permission of the chaplain, I regularly attended the evening service at the European church, and adopted a regular system of studying the Bible. Listening to Rev. H. A. Sealy in the church, my acquaintance with you, Mr. Collier, your correspondence, and the study of Christian tracts and books, especially Anderson's lecture on "The Spirit in which Religious Inquiries should be Prosecuted," Campbell's "Evidences of Christianity," "Philosophy of the

Plan of Salvation," and Spurgeon's "All of Grace," produced lasting impressions on my mind, and proved the turning point of my life. I began a course of study of the evidences of religion, but, though intellectual difficulties began one by one to disappear, it was some time before the conviction of sin and the consciousness of my need of a Saviour were brought home to me. But He who had begun to work in my mind did not leave it unfinished. I became a Christian in heart in the true sense.—Believe me, ever yours sincerely in Christ, S. PRAKASH PANDE.'

"In another letter he writes:— 'When I think of my sins, which are more in number than the sands of the sea, I cannot tell you what sorrow I feel. I don't believe in anybody but Jesus Christ who came into the world to save sinners will wash away my sins and save me, a miserable sinner. I do trust in Him. Jesus gave His life for me. God loves me, and I love God.'

"The above is an outline of the way in which God has led this young man from the gross darkness of Hinduism to the marvellous light of the Gospel. I could give several other very interesting cases which have come under my observation during the short time I have been engaged in this work. Recently I was visiting a Hindu gentleman who was ill, and on my asking him if I should read a portion of Scripture he replied, 'Yes; please read about Gethsemane or Calvary.'

"A good number attend our English Sunday evening service, and much larger numbers the occasional lectures in the chapel; while many of those who visit me to read the Bible are, I feel sure, not far from the Kingdom of Heaven.

"Will readers of the MISSIONARY

HERALD please pray for these young men? They are indeed the hope of India. After leaving college they occupy influential positions all over the country, and if won for Christ must become a great force in the salvation of this land. This is the great educational centre for Upper Bengal and the province of Behar, and students come here from long dis-

tances, remain four or five years in the colleges, and then return to their native towns, or to various occupations in the country districts. Many very many of them become true messengers of the Gospel of Jesus Christ to their fellow-countrymen!—Believe me, yours sincerely,

“ARCHIBALD E. COLLIER.

“A. H. Baynes, Esq.”

PICTURES FROM LUKOLELA, UPPER CONGO RIVER.

(See *Frontispiece*.)



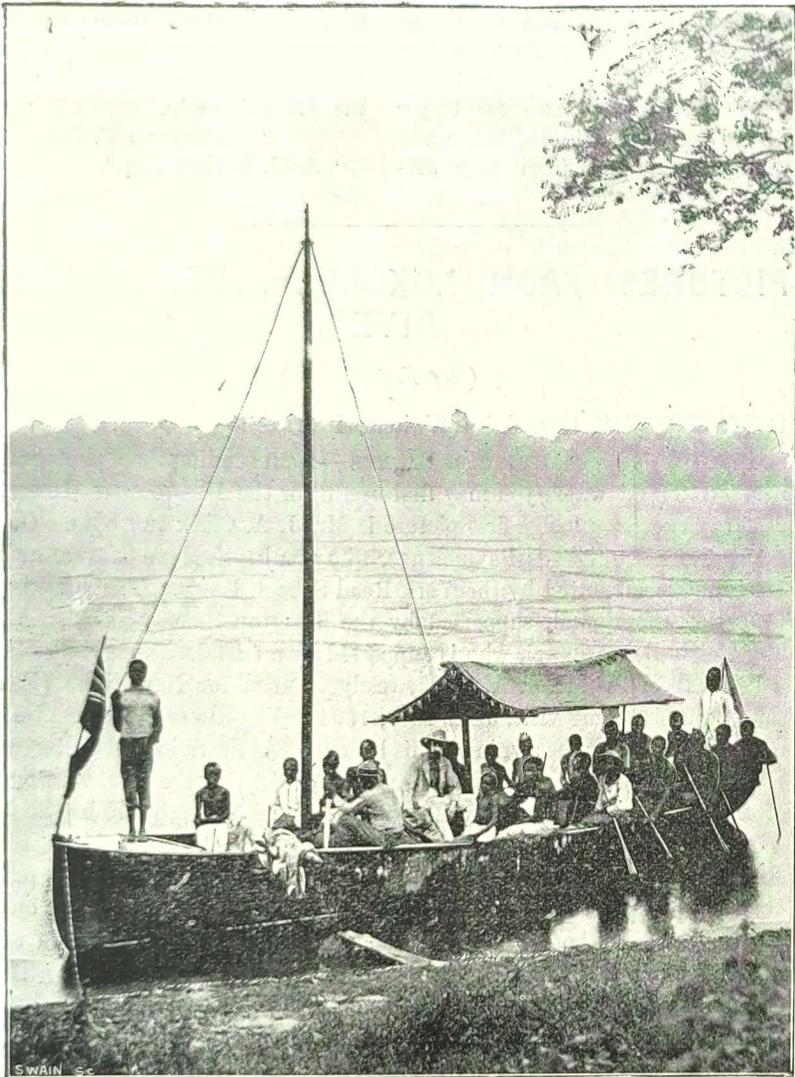
THE Rev. John Whitehead writes :—

“DEAR MR. BAYNES,—I am sending three photographs, which you may find useful for the MISSIONARY HERALD.

“The first picture is Mr. J. A. Clark and boys. On his right is Bayinlenge, who was baptized on November 4th, 1894, and is supported by the York Road School, Leeds. The little boy is Daniel Etuwe Powell, supported by the Tiverton Sunday-school. Above him stands Bakotambesi, who is supported by a friend.

“The second is Mr. J. A. Clark, ready to start for New Irebo (French side) on a preaching visit, June 12th, 1894. You can easily recognise Mr. Clark sitting under the awning on his baggage. At the rudder, standing up, is Lusala Kavundi, our schoolmaster and evangelist; at the bow, holding one of the cords of the mast, is Lotumba, supported by the Kelso Sunday-school; the boy close to the mast is Mololo, supported by the school at Kettering; the boy sitting with his back turned, and holding his parasol very definitely to be photographed, is Mompolenge, supported by the Carlton Sunday-school, Southampton; the boy whose head is seen above Mompolenge's is Ngamakala, who was supported for one year by Bethel Church, Rodley. On the far side, under the awning, with his hand to his mouth, is Eyunga, supported by the Winchester Sunday-school. The land on the other side of the river (more than half a mile away) is not the mainland. It is an island called Mantale, and is about six miles long. In the direction of this island there are two other large islands before the mainland can be reached, and we then come to the mouth of the Sanga River—a river reaching very far to the north, whose peoples know nothing of Jesus and His love. Our boat has done capital service, and is still in good condition.

“ Our third is Mrs. Whitehead’s school at Lukolela. These women are some of the irregular comers to school ; none of them can be called regular comers ; but still they come, and in the last year have learnt something.

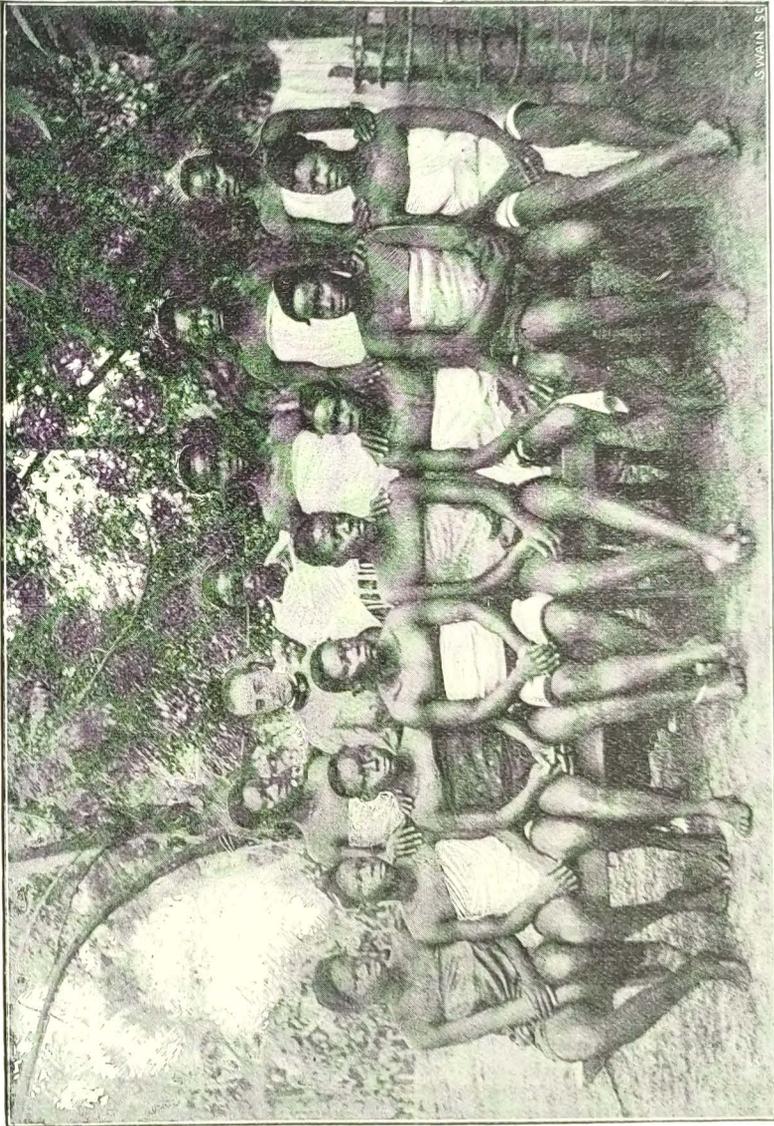


READY FOR A START ON A PREACHING VISIT, CONGO.—(From a Photograph.)

They are beginning to know that God’s palavers are for women as well as men ; they are cleaner, and wear more clothing than formerly. Some are beginning to read and write ; so that there is much hope. Four of them

can read fairly ; two are at the syllables yet ; the rest call any of the first five letters of the alphabet by any of the names of these, and the rest which they think at the time a good guess.

“JOHN WHITEHEAD.”



MRS. WHITEHEAD'S SCHOOL, LUKOLELA.—(From a Photograph.)

IMPORTANT LETTER FROM THE REV. W. HOLMAN BENTLEY, OF THE CONGO.



THROUGH the kindness of E. G. Sargent, Esq., of Bristol, we are enabled to publish the following letter, which we feel sure will be read with much interest:—

“Wathen Station, B.M.S.,

“Congo Free State, S.W. Africa.

“July 5th, 1895.

“MY DEAR MR. SARGENT,—I have been trying ever since Christmas to write to you, but have been so pressed with work that I have been unable to do so.

“My own proper work has been suffering as well as the correspondence. It cannot be helped, but it is very trying to feel that days and months are slipping away, and yet the translation work that I ought to do is untouched. Now Mr. Davies has arrived, and he will take off the work of the station which has been so long on my shoulders, and the fuller staff will set me at liberty to go on with my little book which has to precede the translation. I have, however, to go away into the south country, to look after the outpost work in my own district; there are two natives of a town, five days away, who are to be baptized; a new outpost to be started, and that soon, or the chief, who is so anxious to have a teacher, will be asking the Roman Catholic priests to settle with him. The journey will occupy a full month I expect. It is a great cause for thankfulness that the work is developing as it is. We will not complain of having more to do than we know how to do, when it is the result of the Divine blessing on our work.

“FURTHER BAPTISMS.

“We have had the joy of baptizing

people of the towns, and have three inquirers among the women of our nearest towns. This is a beginning that we have long desired: it is the first step that is so hard to take; that taken we can hope for others. So with these people, as soon as some are converted from among those who do not live close beside us, others realise that there is something in this Gospel which we preach which concerns them too; while the mystery of the changed life attracts the attention of others.

“So it is that my correspondence is always in arrears, and I figure in the bad books of my friends.

“I do not forget all the kindness shown to me whenever I had the happiness to find myself at Bristol; and the assurance of your kindly thought of us from time to time is very gratifying.

“I am so glad that you have made the acquaintance of our dear friend Miss Fletcher. How strange that you should find some link between you and her through mutual old acquaintances. Your kind congratulations on the birth of our little daughter are appreciated. She is such a dear, bright little soul that she is quite a sunbeam to us. We are so thankful that she has such good health and that we can keep her out here with us; we even hope that she may be able to stay with us until it is time for us to come home again. We should not like her to stay to the permanent injury of her health, but she is as fat and bonny as if she were in England.

She is thirteen and a half months old now. She runs about now, so we have had to fill in the railings of our verandah with a four-inch mesh wire netting, to keep her from falling three feet to the ground.

"I must report, too, on the harmonium, which must ever recall to our minds the kindness of those at St. Austell. It came up quite safely in its various boxes, and was put together without any serious difficulty. It was the first time that the London agents of the Estey Organ Co. had ever taken a harmonium to pieces, and so packed for shipment; it is as good as if it had come out entire. It is a beautiful instrument, and the kindness shown enabled us to make the difference between an inferior instrument and this, which from its careful make should last us all our life and still remain a good instrument, if properly cared for. It is screwed throughout the important parts with brass screws, so that there is nothing to go wrong but the bellows some day, and even if they give out, we can repair them here, or at the worst send them home to be covered. It is much appreciated.

"Until a couple of months ago we had the school and services every day in our house, so that our dining-room was not ours. So dining, nursery, and needlework, sewing machine, and sewing lessons were all conducted in my writing room. You may understand how glad I am to get my room to myself in quietness. The new painting was finished three or four weeks ago.

"We have had a visit from Mr. Grenfell, with Mr. Weeks who was homeward bound, and Mr. and Mrs. Scrivener just arrived out, that we might consider rules and regulations for the carrying out of our work here, and general local management of the Mission.

"THE PROPOSED NEW STATION.

"The question of the Sargent Station came up for consideration, and it has been decided that as soon as the reinforcements, to come out in the end of the year, are to hand, if the Home Committee will allow us to do so, the new station will be occupied. Two men are wanted for Bolobo, besides one for here; then we shall be in a position to move. The materials and barter stuff is all ready, and Mr. White is at Monsembi putting together a house to be carried up all ready for reconstruction, that they may begin from the first in good houses; so that while there is an apparent delay yet for a little while, the work of the station is going on apace, these preparations being carried out under better circumstances. When the shift comes, the station ought to be in full work in three months from the time of starting it. I suppose that it will be near the mouth of the Loika River.

"I am sorry that there has been so much delay in the establishment of this station; no one could have foreseen it. I do not think that we need have much difficulty in understanding why our way has been blocked though. A wise and kindly Providence is working in and through all these things. Wild and savage people, living together in such numbers that they are powerful enough to set the State at defiance, have, among other things, in the course of their discipline, to feel the force of a power stronger than themselves; this has been happening at many points on the Upper River. The site selected on the Mobangi is a wilderness; the people had a war with the State and have disappeared; so, too, at many places near the Loika and Aruwimi Rivers,

the power of the State is much better understood, and now we may hope that many lessons have already been learned by the people where we hope to settle next. So that, although it has been very trying to you to wait so long to see your station established, I believe that in the long run it will be found that no time has really been lost. Anyhow, we all felt that for a little while longer it would not be advisable to occupy. Mr. White could go on with the preparations at Monsembi. If a move were made at once, the first death or serious sickness involving a return home of one member of the staff would necessitate the withdrawal from Sargent Station, and that might mean the destruction of the place by the natives for the firewood and nails. Altogether a far more distressing state of things than a little longer delay, so that the work may be permanent. In this you get a little taste of what is constantly besetting us through shorthandedness, lack of supplies, and means generally of carrying out what we would do.

“ MORE NATIVE EVANGELISTS NEEDED.

“ At the present time what a lot we might do if only we had some good evangelists to put down at certain places !

“ We are specially needing one now for one post, and yet I have not a notion as to how the gap is to be filled. We have one good boy who was recently baptized, who is the mainstay of my wife in her large school (151), and who is the boy on whom I rely during work hours ; we cannot lose him, it would make our own work impossible, so we must keep him in yet a while ; it would not even be good for him to send him out yet, he will pay for more training ; so

we are ‘ on our beam ends.’ We are thankful that we have such promise in those who are now under training. May the Lord of the harvest thrust forth more labourers into His harvest—especially native labourers. There is good reason to believe that before long we may make our outposts self-supporting. Our evangelists are charging for medicine supplied ; and what with the gifts of the natives of the place, and the profit on the medicine, the evangelists’ pay ought soon to be provided, so that more difficult posts may be supported by the church. I am glad that we have been able to start the evangelists on so manageable an allowance ; at this rate, native churches will soon be able to support their own pastors. This work is developing in a way far beyond our most sanguine expectations.

“ NATIVE CHURCH FINANCE.

“ Year by year the church, in spite of its output, has ever a growing balance. During the first two years of the church’s history there was no output ; after a while there was a commencement made, but brass rods accumulated, and were kept. After a while the currency began to become shorter and shorter, until we saw that very many of the rods first contributed were double the then standard length, by reason of the shortening of the currency ; storage of the money for four years had actually doubled its value, and three thousand rods became six thousand. As for the rods which came half way between these, we cut them all and sold the brass nearly weight for weight to the native blacksmiths for brass rods of the then currency. In this way our store had very greatly increased in spite of the fact that the yearly outlay of the church

was greater than the income. The story of the widow's cruse is poor in comparison with this piece of church finance; in fact, I should think that if this could be done always, we might do a fine piece of banking business out here. But, of course, this is out of the question. I have hanging on my wall as a curiosity an old brass rod as current a few years ago, it is 21 inches long; on the same nail hangs another of to-day, it is $3\frac{1}{2}$ inches only. Now you can understand what has happened. The rods used on the station are 10 inches long, and reckon as three native rods, although they seldom go off the station for any length of time; they are practically the currency between the natives and us, seldom used, however, for we generally pay with 'books,' which are added to from time to time, until they are worth 100 rods, then they are paid for with a piece of cloth of 4 fathoms. Now we have another little piece of financing in hand. We became afraid that we might soon have to pay the church account in francs, instead of brass rods, and here a heavy loss would befall the Mission. Our workmen's pay is always counted in the Mission books at the old rates, twopence each. To-day brass wire is so much cheaper, and the rods are so much shorter, that they do not cost nearly as much as they did.

"It would be too long a business to explain why it was most convenient to keep this fictitious figure, and work with this in the accounts rather than an ever-shortening rod. Anyhow, as we charge at the old rates, we have to credit at the old rates too; so instead of having to credit, and pay eventually in francs this heavy balance in rods, we have induced the church to authorise its treasurer, Nlemvo, to convert these rods into francs while the value of francs is low, through

their not being accepted by the natives as currency.

"The brass rod is now such an absurd thing that there is little doubt that, when the railway gets a little nearer, the francs will become more common and soon become the currency. So we have not much time to spare in converting the balance of 10,000 rods into 1,000 francs; we have already converted a third. So this little church which ventured so much, even to pay more out year by year than its actual income by donations, has accumulated, until it has 1,000 francs as a reserve fund, and that without a centenary or anything. I very much question whether I have made this clear to you; anyhow I do not think that you would expect that amid our many duties we should have any financing of this kind to do for the native church here. Of course there is nothing of this kind possible or desirable in the regular accounts of the station, and certainly not privately; it is only possible and necessary under the circumstances of this changing currency, and the necessity to change the actual balance of the church into present currency, and then into francs, before the francs attain to their proper value. We never use francs at all, because their purchasing value is too low; at the same time a little cloth suffices to buy francs; but that is, of course, the golden opportunity for the treasurer. In twelve months I suppose the currency will be changed. You as a banker may be interested in this little episode in church life. In writing all this, however, I shall have exhausted your time and patience; forgive me that.

"The report (May HERALD) gives a *résumé* of the work here during the year, so I need scarcely repeat it.

“Three Sundays ago we opened the

NEW SCHOOL HOUSE

which Sir Charles Wathen gave us, The match-board lining of the roof is not yet up, nor are the bed racks yet quite ready, but that was no reason why we should not open the building. I must write to Lady Wathen to-night if I can, and to Mr. Baynes also, so I must not write more.

“I was away from home itinerating when Mr. Stonelake passed up country, so I did not see him. Mr.

Bell, a Regent's Park man, is to take Dr. Webb's place. What a loss his death has been to us! We had expected such great things from the doctor. I am acting as doctor just now, but Mr. Davies has undertaken to set me free from that, at least as far as the ordinary cases are concerned.

“With kindest regards to Mrs. Sargent, to yourself, and to your dear children, in which my wife unites, believe me to remain, yours sincerely and affectionately,

“W. HOLMAN BENTLEY.”

EXTRACT FROM LETTER.

BY REV. H. J. THOMAS.



Delhi, India.
Mussulman named Nazr Muhammad, came up to me as I was leaving our weekly Panchayat of teachers; and

told me he wanted to become a Christian. I got a little information from him then, and as he appeared honest, I told him to come to my house next day for a good talk. He came, and his story was a common one. He lives with his relations in a village up near Cashmere. His studies of the Quran led him to ask where the “Tauret” and “Injil” (Pentateuch and Gospel), spoken of in it, are now. Not getting a satisfactory answer at home, he went abroad, and after awhile came to Kangra, and met with a C.M.S. missionary, Mr. Tunbridge, who lent him a Testament to read in his study for an hour or two for three days. He went home, but found he was not at liberty to talk about it there, so he left to find some place where he could learn more of Christianity; he went back to Mr. Tur-

bridge and begged the Testament from him, and fearing to stay so near his home—ten miles—he took train right away down here.

Arriving here he knew not what to do—being a *country* man he was out of his element in a city—and he was afraid to ask for a Christian, not knowing whether his throat might not be cut! So for a few days he wandered about, and seeing a big building asked what it was.

“A Christian church.”

It was shut up; no one about. He came again another day, and seeing some men coming out of it, summoned up courage to ask if there was a Christian or a Padri about. It was my Panchayat! so we met.

Now, on hearing that this man had come from a distance, and had no means of subsistence, my first thought, induced by frequent experience, was a suspicion that all was not square. I therefore questioned him closely, and watched him narrowly, with the result that I felt more drawn to him than most. After a long talk, and prayer, I told him he might sleep in the

verandah of my empty house, and come to the services the next day, read his Testament, and bring me some questions about it on Monday. After that I had several talks with him. He brought me certain texts to be explained, and my good impression of him increased, as I noted they were not the stock texts of our opponents, but just such as a careful reader would feel puzzled over—*e.g.*, Christ said in Simon's house: "Me ye have not always," and in last chapter of Matthew: "I am with you always." How can any one "glorify" God? Is not God's glory beyond our power to enhance or diminish? "The law came that sin might abound," &c., &c.

At length I came to the conclusion that this man was a simple-minded young fellow, with one thought only, "to know the facts about Christianity, and if it appeal to his heart as God's own command, to accept and act upon it." As to his future, his food, &c., he has no thought; God will give it somehow, somewhere.

He often said: "I don't ask you for employment, only teach me, and when I am a Christian, baptize me, and I will go away as a Christian; God will take me somewhere."

Now this truly Oriental state of mind is productive of an alarming amount of loafism. We dread it, and our rule is to say to such strangers: "Go and find employment first, then come and learn the truths of Christianity." A direction which disappoints the man whose main object is a free board, or easy mission employ, while not often, I take it, defeating the Holy Spirit, when He is at work, in the case of a genuine seeker.

But in this case I felt drawn to the man more than usual. He seemed in every way so ingenuous and unso-

phisticated, that I gave him a little temporary job, to act as caretaker of the house into which I was gradually conveying my goods, and to superintend the clearing out of certain cellars and other work, for all of which I could not spare a servant, and in return I gave him his bare food, one rupee every eight days or so.

He often came to me to talk over passages he had been reading; had similar talks with our native brethren; eagerly attended every meeting and service; went to listen to the Bazar preaching, &c. On one occasion, a turbulent Mussulman began a violent tirade against the preacher, abusing him in foul language, and wildly threatening to cut off his nose there and then.

An ordinary crowd does not usually sympathise with such extreme violence nowadays; but still it made it rather lively for a time. This good brother was present, and could not restrain himself, and stepping forward remonstrated with the man, quoting texts from the Quran against him. This was a pleasing indication of the man's sincerity.

Well I baptized him on Sunday, and have not regretted doing so for one moment. He is still with me, helping in various ways, and I am puzzling over what to do with him. I feel convinced that he only requires some careful training in Christian doctrine, life, and work to be a very useful man. His knowledge of the Quran, and Persian commentaries on it, is such as we much require. But there is a difficulty in taking an untried man into the Training Institute. We are looking for guidance, and shall soon receive it.

Now contrast with this another, and, alas, far commoner case.

Last Tuesday, a young Moham-

medan, about eighteen, giving the name of Mahkum Din, came to me with the following story.

He said he had come from a village in Sialkot district (Panjab, about 420 miles from Delhi). His father was a farmer; he had come to see the country before marrying and settling down to life at home. Ten days ago had heard a Christian preaching in the Bazar; had heard once or twice since; was much struck by something he said about Jesus Christ; wanted to know more; might he come to me to learn?

An interesting story, that, very! But is it not sad that we have to *suspect* inquirers, rather than trust them? We don't *show* it till suspicions are confirmed; we need circumspection. So then, back to the "but," I could not understand one thing—that was this, his apparently complete ignorance of the name of Jesus up to ten days ago; improbable for this reason, that unlike Nazr Muhammad, he had, according to his own account, been travelling about the Panjab for some months. So I asked him if he had never met with any Padri, or other preacher before. No—he had not—never had, till he came to Delhi. "What! you have lived for years near Sialkot, around which reside *hundreds* of Christians; have lived in Lahore, Julludar, Amritsar, Ambala, where strong missions exist, and never heard the name of Jesus till you came to Delhi, ten days ago?" "No, never." I had got a measure of the man which saddened me.

But lying is so little regarded in India, we have to make big allowances for it. So I simply explained to him the foundation words of Christianity: sinfulness, repentance, atonement by Christ, faith in and obedience to Him; gave him a Gospel of Luke to read,

and bade him go back to the inn where he lodged, and come again next day.

He did not do that exactly; he went to the inn, only to fetch away his clothes, and came to keep company with Nazr Muhammad in my verandah, and I heard our friend talking with him, and explaining the Gospel to him earnestly, and in a way that did my heart good.

Two days after they both came with texts to be explained. Mahkum Din further troubled me, and confirmed my suspicions, by evident acquaintance with the Bible, utterly at variance with his statement that he had only recently heard of it. Afterwards, I took an opportunity to speak about him to Nazr Muhammad, and he, too, expressed doubts as to his veracity, as he had told him his name was Muhammad Masih.

However, I was wishful to give him every chance, so had another talk with him on Friday. On Saturday I felt I must speak more plainly about his deception; but before calling him, learnt from Nazr Muhammad that he had admitted to him that he was the son of a Christian, and his name originally was Kam Dyal (a Hindu name), and now was Muhammad Masih—an impossible change, the latter being a mongrel Mussulman and Christian name.

I called him in, and, opening my Bible before him, very slowly and solemnly read a few verses about lying; then about attempting to deceive; then about denying Christ, which his pretence of being a non-Christian of course amounted to. He seemed much taken aback and ashamed of himself. But when I appealed to him to make a clean breast of it, and truthfully state his case, he began again a most impossible story,

full of ridiculous contradictions, and very soon convinced me that he must be some excommunicated or disgraced Christian, who dare not tell the truth about himself even then. All I could do was unavailing. I could get no coherent statement as to his real name or history. There was nothing for it but to bid him be-

gone! with a word of warning and exhortation.

So the work presents its varied phases. One case—that one of NAZIR MUHAMMAD—helps one to persevere, although it comes as a happy variation to three or four I might describe, more like MAHKUM DIN, or whatever his real name may be.

VERSES SUGGESTED BY THE DEATH OF DR. SIDNEY WEBB, OF THE CONGO.



He died, as he had lived,
 A servant of his God;
 Was buried out at sea,
 Not 'neath the graveyard sod.
 "The fear of death is passed!"
 His soul he yields to God;
 Bids his dear wife adieu,
 Commending her to God.

The young wife, sick and ill,
 Stooped down and kissed his face.
 He sleeps the sleep of death,
 Has run his mortal race.

She bids him now farewell;
 One long last look she gives;
 "God doeth all things well;
 My loved one surely lives!"

"To Thee, O Christ, I give
 My husband, dear as life;
 Grant me for Thee to live,
 As he, 'mid all earth's strife.

"Thine, only Thine, I'd be,
 And serve Thee to the end;
 Unite us both in Thee;
 To me Thy comfort send.

"O Father, Spirit, Son,
 Thy will be ever done;
 Thou Holy Three in One,
 Thy love my love has won!"

"Myself I give to Thee,
 Who gav'st Thyself for me.
 Thyself I long to see,
 And him who's safe with Thee."

G. DE G. GRIFFITH.

HEATHEN TEMPLES.



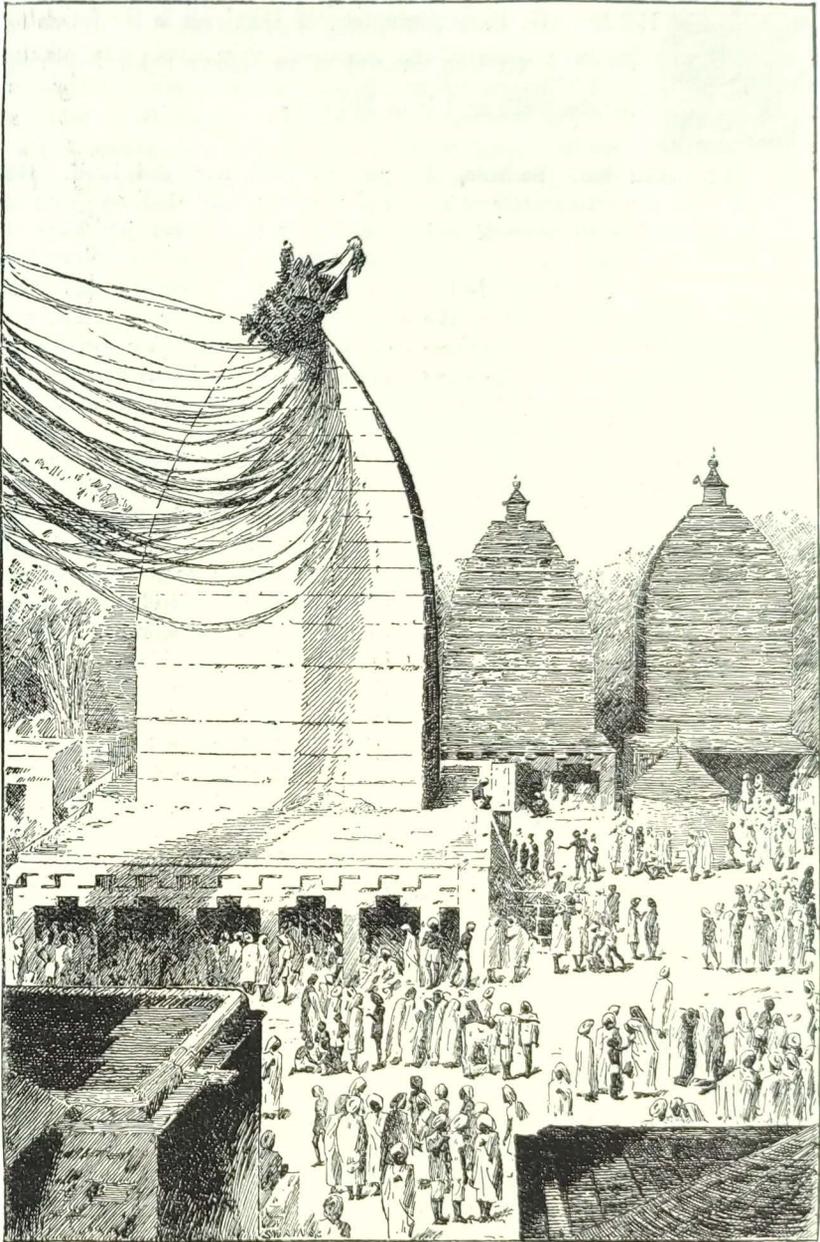
THE Rev. Benjamin Evans, of Monghyr, has sent, especially for the readers of the MISSIONARY HERALD, two photographs illustrating the kind of temples in which the people of India worship. They are situated in Baydanath, a place we occasionally visit during the Mela season, and an account of which will be found in the MISSIONARY HERALD for



BAIJUR TEMPLE, BAYDANATH.—(From a Photograph.)

July, 1888. The first illustration, though insignificant in appearance, is the temple from which the town derives its name. The other temple is of Mahadeva.

“Our visit this year,” says Mr. Evans, “to Baydanath was an exceptionally pleasant one. We had the pleasure of baptizing a Brahman who had been down to Jaganath, and, in his round of pilgrimage, had come to Baydanath, but found no peace and joy until he found Christ.



THE TEMPLE OF MAHADEVA, BAYDANATH.—(From a Photograph.)

A FAKIR SEEKING AFTER CHRIST.



THE Rev. H. E. Crudginton, of Delhi, sends the following deeply interesting account of an Indian Fakir inquiring for the truth as it is in Jesus :—

“MY DEAR MR. BAYNES,—I want to write you on a matter which may be interesting to yourself and the readers of the **HERALD**.

“For some time past I have had a fakir coming to me asking about the Christian religion. He was sent to me by Mr. S. S. Thomas, and he came asking where God was and who God was. It was rather strange to see this man in the fakir dress, clean shaven head and face, and a cloth of the usual salmon-pink colour, sitting and inquiring about eternal truths. I thought at first it might be only a passing fancy, but he expressed himself pleased, and promised to come again. This he did day after day, expressing himself more and more satisfied with his inquiries. His questions were often very difficult, and full of the philosophical subtleties of the Hindu religion. He, however, saw the foolishness of a great many of these ideas, and I tried my best to bring him face to face with God, with sin, with salvation. Again and again he said, ‘This is what I have been seeking, and my heart tells me it is truth.’ To my surprise one day he accompanied our preachers to the bazaar, and publicly expressed his belief in Christ as the Son of God and the Saviour of the world. This for such a man is a great thing to do. I told him plainly what would be the result: that people would know he was attaching himself to the Christians, and they would not give him his

pice for food, nor food itself. His reply was, ‘Can’t God take care of me?’ His faith and joy have to me at times been very touching; and by cross-questioning—for his style of speech is rather peculiar, not ordinary Urdu—I have been surprised at the intelligent grasp he has got of the fundamental truths of Christianity.

“Without any suggestion on my part, he has offered to eat food with me to show that he does not put any value on that strong prejudice of the Hindu. I have spoken to him of baptism, and he said, ‘I am ready to receive baptism before the people in Chandui Chouk’—a crowded thoroughfare. However, I am not strongly urging this on him, for I wish him to have an intelligent idea as to what this rite means. I shall not, however, keep him back. I want the love of Christ to move him to it, and then I do not fear the consequences.

“I know from his conversation the Mohammedans have got hold of him, but he says, ‘My heart tells me they are wrong, and their manner of life tells me so too.’ The Hindus he seems to ignore. I suppose he is convinced as far as they are concerned. The question arises, What will the man do? He has lived this peculiar fakir, nomadic life so long, he could not readily settle down to anything, nor should I wish him to, if I were sure he could be a true Christian fakir, and, in his

wandering, speak of what Christ had done for him. However, this I must leave for the present, and believe that He who hath begun a good work in him will perfect it until the day of Jesus Christ. Will friends at home pray for him, and for such others like him, who I believe are feeling after God, if haply they may find Him?

"I came across two or three old inquirers when out in the district some time ago—one, a man in a post office of whom I spoke when in England. I believe this man is simply fighting against the dictates of heart and conscience, and the fear as to what a public confession would mean.

"I notice one thing more marked since coming back, and that is that the feeling against Christianity is stronger where it exists, and where the inclination for Christianity exists it is much more tolerant and wish-

ful to hear. This attitude I think is a good thermometer as to the healthful progress of Christian truths in this land. To return to my fakir. On Sunday I was conducting our native service in the Chandui Chouk Chapel, and to my surprise, and the amusement of some, he came forward and sat down on the platform close by my side. I thought it would be rather too disconcerting a position, so gave him a front seat just before me. A little while ago, when my children were ill with measles, he was very solicitous about them, and one day brought some milk for them. To me the way he did it was very touching, for it must have been bought with the pice given for his own needs.

"I am glad to say we are all fairly well.—With kind regards, believe me, yours sincerely,

"H. E. CRUDGINGTON."

THE BAPTIST UNION OF CEYLON.



WE are confident our readers will peruse this report from the Rev. W. D. Hankinson with much satisfaction, showing as it does the development of the resources of the native churches, and the spiritual progress with which the work is being attended.

"MY DEAR MR. BAYNES,—I think you will be glad to publish in the **HERALD** a short account of the formation of the Baptist Union of Ceylon, which has just been brought about. No doubt friends who take an interest in our work are aware that until about three years ago only two or three of our native churches were independent of the financial support of the Missionary Society. When you decided three years ago that all the churches must be thrown upon their own resources for financial support, fears were, no doubt, entertained as to whether they would all survive the test. It has certainly been a time of testing, especially for the weaker churches; but we are thankful that they are all alive, some of them, perhaps, not very bright, but others far more alive and active than they were when dependent upon the funds of the Mission. Great honour is due to the pastors of these churches,

and to many of the members also, who have bravely faced the difficulties of the situation, and have shown much devotion and self-denial. Some of the churches, of course, are too poor to support a pastor, and in these cases the members themselves carry on the services and business of the church.

“The financial support of the Missionary Society having been withdrawn from these churches, they have become, to all intents and purposes, ‘Free churches.’ At any rate, the bond which binds them to the Society is no longer a financial one. A stronger bond no doubt there is which will always connect these ‘Free churches’ with the Society which gave them birth. But by making them self-supporting, you have to that extent withdrawn your absolute authority and jurisdiction, and it is clearly your desire that these churches should become thoroughly self-governing and independent.

“This new arrangement makes the present a very important crisis in the history of the Ceylon Mission. Our work has now two sides. On the one hand we have the direct evangelistic work carried on by ourselves, and the native brethren who are directly under the authority of the Missionary Society, together with all the school-work; and, on the other hand, we have these ‘Free churches’ which, although free from our control, claim our sympathy and guidance in their efforts to become strong and useful centres of Christian life and influence. I am convinced that the future prosperity of our mission work here must depend, humanly speaking, to a larger extent upon the sympathy and guidance and personal help which we are able to give to these churches without crippling their independency.

“Now it became evident to those of us who are earnestly watching the progress of these churches that it was desirable to get them to form themselves into a voluntary association or union, in order to enable them to help each other, and confer with each other, and co-operate in the service of Christ.

“Consequently, twelve months ago, in our Missionary Conference, we decided to recommend this idea to the self-supporting churches. The advantages then mentioned as reasons for the formation of this Union were as follows:—

- “1. It would prevent the isolation of any of our churches.
- “2. It would foster a mutual interest and common sympathy.
- “3. It would provide a common basis

“(a) for action on questions of moral, social, and religious interest;

“(b) for forward movements in Christian service.

“4. It would prepare the way for the time when the native churches shall be able to take over the responsibility of the mission work of the island.

“5. Until that time it would, as a definitely organised body, be able to define its relation to the Missionary Society, and to appoint a suitable representation upon the Missionary Conference.

“As a result of this suggestion, in November, 1894, pastors and delegates from about twelve of the churches gathered together to consider the desirability of forming a Baptist Union for Ceylon. Mr. Stockley, as pastor of the Cinnamon Gardens Church, presided, and our senior missionary, Mr. Waldock, was present to give his guidance and warning in case those of us of less experience should make any mistake.

“At this meeting it was unanimously decided to form the ‘Union,’ and a committee of five native brethren was appointed to draw up, in consultation with the missionaries, a simple constitution and set of bye-laws. Without troubling you with all the details of committee meetings and correspondence since then, suffice it now to give you a short account of the first meetings of the Baptist Union of Ceylon, which took place on the 29th and 30th of July. At one o’clock on the 29th, pastors and delegates from thirteen churches assembled in the Grand Pass Church, Colombo, for the transaction of business. This included the acceptance of the Constitution and Bye-laws, and the election of officers and committee. Throughout the proceedings a spirit of brotherliness and earnestness prevailed, and the result was in every way satisfactory. Mr. Waldock was fittingly elected President of the Union, and as fittingly our esteemed native brother, Mr. J. S. Perera, became Vice-President.

“Mr. Benjamin, one of the younger generation of pastors, was appointed Secretary; while a ‘lay’ brother, Mr. Weerackodi, editor of one of the Singhalese papers, became Treasurer.

“On the following day, at eight o’clock, pastors and delegates, about thirty-five in all, assembled for a short devotional service, conducted by the President, after which I was privileged to read a paper on ‘Ways in which the Churches may Promote Each Other’s Prosperity, in Connection with the Union.’ I tried to show the brethren how, in connection with the Union, the members of the various churches might get to know each other better, and learn to sympathise with and encourage one another. I tried to point out ways in which the strong churches may help the weak. I tried to show how the churches might confer together on matters concerning their welfare, order, discipline, &c., and might co-operate in efforts for the advancement of the Kingdom of Christ. I may mention that, as one practical result of this paper, it was decided at once to form a small band of voluntary preachers from among the young men connected with our larger churches, who have given evidence of earnestness and preaching ability. They will be able both to help the weaker churches and to carry on regular evangelistic work among the non-Christian people.

“A native brother, Pastor J. M. Perera, then read an important paper on ‘Personal Holiness and Church Purity.’ The spirit of the paper and the way in which it was received show that our brethren are alive to the importance of having a purer and holier church life.

“In the evening of the same day a public meeting was held, when the church was crowded in every part. Many friends came in from surrounding villages, and the meeting was characterised by a spirit of enthusiasm and hope. The speakers included Mr. Stockley, pastor of the English church in Colombo; Mr. Abayaratna, our native missionary in Kandy; Mr. Havamanis de Silva, who, as unpaid pastor, superintends not only our little church at Koralamella, but also a large estate of which he is the overseer; and Mr. J. R. Perera, pastor of our lonely but thriving church in the North-Western Province.

“Thus were friends gathered from many parts of the field, and the result was, I believe, that all were encouraged and went away hopeful for the future. Encouraging signs of life and earnestness are seen in several of the churches, and we believe that this Union, by bringing both pastors and members of the various churches into closer touch with each other, will encourage and

strengthen them all round. And as the churches grow stronger, they will, we earnestly hope, be able to co-operate in many ways for the advancement of Christ's Kingdom among their fellow-countrymen.

"It is our desire as missionaries to give to them all the help and guidance and personal sympathy we can without hindering the development of their independent life. We have been received as personal members of the Union, and this, together with the fact that the Baptist Union has invited us as a Missionary Conference to send two delegates to its gatherings and one to its Committee, gives us the guarantee that the best and safest relationship between the 'Free churches' and the Missionary Society will be maintained.

"Mr. Lapham was sorry that he could not be present at these gatherings; he had important work needing his attention in the Central Province just at the time.

"I trust that the above account will enable friends at home to understand that we need their sympathy and prayers in the work we are seeking to do. It becomes more and more clear to me that the native Christian church, purified and strengthened, is the human agency which God will most use in the conversion of the non-Christians. These churches are the fruit of eighty years' devoted service. It is for us to look upon them not as an end accomplished, with which we may be satisfied, but as the most powerful means which God has placed in our hands for the evangelisation and conversion of their fellow-countrymen.

"I feel sure that this movement which I have tried to describe is on right lines. God give us grace that we may guide its progress wisely, and sympathetically, and prosperously.—With kindest regards, I am, dear Mr. Baynes, yours very sincerely,

"Ceylon, August 13th, 1895.

"WALTER D. HANKINSON.

"P.S.—Will you as a personal favour allow me space to thank those friends who are kind enough to send me weekly papers from England? Although I am unable to write to all owing to lack of leisure (some, indeed, there are whose names and addresses I do not know), yet I very gratefully appreciate their kindness, and find the papers very useful. I would particularly mention Mr. Clifton Town, of Leeds; Miss White, of Allerton; Miss Lowe, of Southport; Mrs. Dodgson, of Leicester; and friends at Folkestone, Swindon, and Brockley, who have sent me weekly or monthly papers very regularly.—W. D. H."

THE CAMDEN ROAD CHAPEL CONGO SALE.

THE annual Congo sale in connection with Camden Road Church will be held next month (November 26th, 27th, and 28th). We are requested to state that any articles, which friends may be pleased to send, will be heartily welcomed by Mrs. Hawker, 41, Anson Road, Tufnell Park, N., or by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.

NEW YEAR'S DAY IN GOSPEL VILLAGE.



THE following communication from the Rev. Evan Morgan, formerly labouring in Shansi, but recently transferred to Shensi, though delayed in publication, will be read with interest. It may be observed that New Year's Day in China falls very much later than in England :—

“DEAR MR. BAYNES,— I had already spent a ‘New Year’s Day’ in China, and thought that I knew most things connected with its festivities; but my *first* New Year in this country village in the province of Shensi reminded me that it still had some experiences in store. The friends warned me to reserve all my strength, and go to bed early, as the Christians would call me betimes on New Year’s morn. One of them had given me an invitation to breakfast with Lim, promising to send his son when ‘everything was ready.’ True enough, they woke me early. At 2.25 a.m. I was ‘invited,’ by my host. It did not take me long to dress; I was too sleepy to be particular, and so did not keep him waiting long. I will not say anything now of the dismal condition of the room, the mud walls, without any whitewash even; the signs of poverty—though Mr. Cheng counts one of the leading men in the village—but will leave you to picture my surroundings; and imagine that you see me, the host and his wife, together with their two sons and two daughters, uniting in the worship of God. We sang a hymn, read a chapter, and prayed. Afterwards Mr. Cheng and I had breakfast. The food was hot, but the room was cold, for there was no ‘front door’ to keep out the cold air, an unwelcome guest. Of course, the food consisted of China’s universal dish—Pien Shih—*i.e.*, kind of dumplings filled with meat and

vegetables. I am afraid there was but little talk, and certainly no mirth. How could there be? In the presence of a guest, the wife and children withdrew. For this man still kept to China’s customs in this matter; though in other respects he has broken through them—*i.e.*, he and his wife go out preaching together. Soon we were summoned to the chapel, the congregation had assembled, and, as I was the preacher, we had to hasten. I deeply enjoyed the service from 3.30 to 4.30; and felt very thankful that the Christian community here has such a good custom; and though one is inclined to grumble at first when roused from a sound sleep, yet before the day’s dawn one is glad for this hour of united worship. Then between 5 to 6 a.m. your rooms are thronged with visitors, for they all come to pay their respects. The young particularly enjoy it, for they have a good supply of sweetmeats given them; we are all kept busy entertaining, talking, pouring out tea, and the more courageous of the ‘pastors’ exhorting some of the weaker ones. The rush is over about 11 a.m.; but we have intermittent visitors for two or three days. Some come from far (fifteen miles), but most from the surrounding and nearer villages. It is a very interesting but dreary and wearisome time, and it makes one wish that New Year’s Day would not come so often, with this exception, the early morning prayer-meeting.

“MY FIRST SUNDAY IN GOSPEL
VILLAGE.

“Most things were new to me; a new district; a new kind of chapel; a new village with its novel name; and most of the faces were new to me. I will now only speak of the services, leaving the district for another letter. The chapel will seat about 250; the only reminder of Europe about it is its shape, everything else is very Chinese. The walls are of earth, and everything is of the colour of earth. The roof is of straw. But in spite of the monotonous and dull appearance, the building is full of interest for what it represents; it is the temple of this village, for the most part erected by the little Christian community. It is found quite as serviceable as more costly edifices of Europe, and it answers the same purpose; for here God has met and does meet His people. We are somewhat High Church in one thing: the congregation is divided; the men have half the chapel, and the women the other half; a calico curtain forms the partition. For this division, our reasons are Chinese rather than ecclesiastical. The congregation, on this Sabbath, numbered about 150, made up equally of men and women; the young predominated, though there was a good sprinkling of old. They sing well, and listen attentively; as a rule the audience can comprehend the preacher—*i.e.*, the people are more or less educated in Christian truth. To see so large (for China) and hearty a congregation is delightful, and fills one with hope and encouragement for the

future. There was a prayer-meeting at 1.30 p.m., and afterwards all church members went to a village called “Pei Tan,” about three li away, to join in the monthly Communion service. As one saw the people from other villages making their way to this service, one felt that Christianity was making some headway; and that the Christian Church was beginning to play a part in the social life of the Chinese. A cart-load of women went from our village, Mrs. Duncan with them. As I watched the cart, I saw for the first time, I think, a cow that was hitched to it actually trotting! China, where things move slowly, was the last place one expected to see such haste!

“The service at Pei Tan was solemn and impressive—impressive, though held in a very humble room. We felt the presence of God; and as we remembered the Saviour’s suffering and death for us, our hearts were filled with the fulness of that life laid down for us. One Australian, three English, and about sixty Chinese meeting at a true *communion table*. Every day we see traces of death and desolation, of hatred and strife amongst the Chinese of different provinces; but we look forward to the time when all enmity shall cease, and all, not only European and Chinese, but Chinese with Chinese, shall unite in love at the Communion table of the Lord.

“An evening prayer-meeting in English ended my first Sunday in Gospel Village.

“EVAN MORGAN.

“A. H. Baynes, Esq.”

CENTENARY FUND.

There are still some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

Dolls and cards from Mrs. Johnston, of Rusholme, Manchester, for the Rev. J. and Mrs. Ellison, Rungpore; a box of toys, &c., from Mrs. Macaulay, of Portrush, for Mrs. Stubbs, Patna; a parcel of tracts from Mr. T. J. Pennell, Leominster, for the Rev. C. Jordan, Calcutta, and Rev. R. W. Hay, Dacca; a parcel from Rawdon for the Rev. G. C. Dutt, Khoodna; a parcel of toys, &c., from Mrs. Archard, Bath, for the Rev. S. S. Thomas, of Delhi; a box of toys, &c., from the Sunday Scholars at Manvers Street, Bath, for the scholars at Palwal, under the care of Babu Joshua; dolls, scrap-books, and clothing from the Young People's Missionary Working Society, Abingdon, per Mrs. Gardiner, for the Rev. H. E. Crudgington, Delhi; a box of dolls, &c., from the North Street Y.P.S.C.E., through Miss Hollings, for Mrs. McLean, Chittagong; parcels from West End Church, Hammersmith, per Mrs. Page, and from Miss Poole, Chiswick, for Miss Lynne, Furreedpore; a box of dolls, &c. from the Y.P.S.C.E., Rye Lane, Peckham, for the school children at Dacca; boxes from the Manvers Street Church, Bath, per Miss Millard, for Mrs. Watson, China, and Mrs. Summers, Serampore, India; a parcel of dolls from Miss Rice, Worthing, for Mrs. Stubbs, Patna; a parcel from the Juvenile Missionary Working Party, Queen's Road Baptist Chapel, Wallington; a box from the Barnet Tabernacle Missionary Working Party for Mrs. Carey, Barisal; two boxes from Gipsy Road Sunday School, West Norwood, for Rev. R. Spurgeon, Barisal; a box of dolls, housewives, &c., from the Misses Vickess, Liverpool, for Mrs. Waldock, Colombo, Ceylon.

Many packages for ladies engaged in Zenana work in India and China have been duly received, and they will be severally acknowledged by Miss Angus in the *Zenana Missionary Herald*.

RECENT INTELLIGENCE.



DECEASE OF THE REV. A. McKENNA.—It is with much regret we record the death of our veteran and much-esteemed missionary, the Rev. A. McKenna, of Soory, Beerbhoom, Bengal, which took place in Calcutta, on the 7th of August. His medical attendant, Dr. Crombie, being of opinion that the only hope of recovery was a speedy departure to sea and a temperate climate, Mr. McKenna was arranging to leave India by the *City of Vienna*, sailing a few days earlier, but it soon became evident that this could not be. Mrs. McKenna, for whom much sympathy is felt, was with her husband in Calcutta. We hope to be able, next month, to refer at length to the labours of our departed friend, extending as they do over nearly forty years.

The Rev. Philip Davies, B.A., reports, under date of June 29th, his safe arrival at Wathen Station, on the 11th of that month, reaching that station in time to take part in the opening services of the school building, the gift of

the late Sir Charles Wathen. Mr. Davies reports that the number of people present from the towns was most encouraging, and that the work in every way has been making good progress during his absence in England.

The Rev. A. E. Scrivener and Mrs. Scrivener have also reached Arthington Station, Stanley Pool, in safety. "Perhaps," writes Mr. Scrivener, on July 3rd. "the most pleasant part of the journey thus far has been the overland travelling. The entire absence of rain, the prosperous mission stations through which we passed, and the good health enjoyed by us both have no doubt served to enable us to find pleasure in this journey which is often a trial, to say the least. We left Mr. Grenfell at Wathen, where he is awaiting carriers. Immediately on his arrival we shall proceed to Lukolela."

Departure of Missionaries.—On the 4th ult. Miss De Hailes sailed from Liverpool by ss. *Teneriffe*, and on the 6th ult. Mrs. Phillips and Mr. John Bell left London for Congo, sailing from Antwerp by the ss. *Edward Bohlen* two days later.

Miss Pike, the daughter of our missionary, the Rev. J. G. Pike, who is about to be married to the Rev. Gordon Wilkins, of Berhampore, Ganjam, left for Orissa in the P. & O. ss. *Nubia* on the 27th ult. Mrs. Wilkins, the mother of Mr. Wilkins, has accompanied Miss Pike.

Arrival of Missionaries.—Mr. John Pinnock, Mrs. Pinnock, and their family, also Mr. J. A. A. Fuller, reached Liverpool from the Congo on the 14th ult.

THE LORD LOVETH A CHEERFUL GIVER.



U E very cordially acknowledge the following contributions amongst others:—Five shillings and ninepence from a Friend, "Being the first-fruit of an increase." Five shillings from one who writes, "Kindly accept the enclosed as a thanksgiving. It is a very small amount, but the Lord loveth a cheerful giver. That God may bless the work which He has given His servants to do is the prayer of one greatly interested in His work." Another writes, "With much love to the missionary cause, I forward 3s as a donation." One pound contributed at the Keswick Convention. Twenty shillings from one who says, "It is but little I can do; but the work is His who can command gold as much as is wanted." Three pounds sixteen shillings from Miss Alderson, who writes, "I wish I could double the amount it is now my duty and pleasure to send. It is mostly raised in coppers." Our warm thanks are also due to "A Cheerful Giver" for a donation of five guineas; to Mr. E. A. Wilson for £6, five of which are the first subscription for the support of a boy on the Congo; to Mr. W. Jones for a contribution of £5, with his best wishes; to Mr. John Cripps, J.P., for £20; to "Leschar," £30, to be applied in equal sums to India, China, and Africa respectively; and to the Trustees of the William Taylor Trust Fund, £50, for Calabar College, Jamaica.

CONTRIBUTIONS.

From August 13th to September 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T.* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.	
Parker, Miss, East-	1 0 0
banter, Miss R. P.	1 1 0
Bickham, Miss May....	1 0 0
Feroyd, Mrs.	2 2 0
Foster, Mr. W.	1 1 0
J. H. A.	0 12 0
Jones, Mr. W., Hoylake	5 0 0
Shorrocks, Mr. E.	1 1 0
Roberts, Mr. D., for	
W & O.	1 1 0
Keats, Mr. G. W., for	
W & O.	0 10 0
W.	1 0 0
Wilsdon, Mr. E. A.	1 0 0
Do., for support of	
Congo boy, under	
Mr. Sriverer	5 0 0
Workman, Mr. C.	0 10 0
Wyatt, Mr. Joseph	0 10 0
Under 10s.	0 11 0

DONATIONS.	
"A Cheerful Mrs." ..	5 5 0
Alderson, Mrs.	3 13 0
"Braemar" ..	0 16 9
Barnes, Mr. Theodore ..	0 16 0
Buckland, Miss, for Mr.	
Bell's work, Congo ..	3 0 0
Coles, Mrs., Plumstead	0 10 0
Cripps, Mr. John, J.P. ..	10 0 0
E. K. S.	5 0 0
E. W., Newport.	1 0 0
Fryer, Mr. A., for China	1 10 0
"Hope" ..	1 10 0
In Memoriam, E. W. C.	0 10 0
Keswick Convention,	
Donation, E. W. Evans	1 0 0
"Leschar," for India ..	10 0 0
Do., for China ..	1 0 0
Do., for Africa ..	10 0 0
L. M. I., for Mrs. Wright	
Hay, Dacca ..	1 0 0
Morant, Miss S.	1 1 0
Phillips, Mrs., for Debt	1 1 0
Readers of the Christian,	
per Messrs. Morgan	
and Scott.	15 14 6
Fale of Jewellery ..	5 7 0
Salter's, Miss E. K.,	
Bible-class, for support	
of Nobin Chunder	
Dutt.	4 0 0
Taylor's, Miss, School,	
Calcutta, for Congo ..	0 10 0
The William Taylor	
Trust Fund, for Cala-	
bar College.	50 0 0
Vane, Miss E.	0 10 0
"Well-wisher" ..	2 0 0
Wells, Miss, Class, South-	
gate, for support of	
gift in Mrs. James'	
School, Madaripore	1 0 0
Under 10s.	1 3 9

LEGACIES.	
Gardiner, The late Mrs.	
Janet, of Glasgow, by	
Mesrs. K. Stewart	
and Sons ..	175 0 0
Hambleton's Trust ..	113 8 2
King, The late Miss	
Ellen, of Kingstanley,	
by Messrs. Winter-	
bothams and Sons ..	30 0 0
Sykes, The late Miss	
Elizabeth Ann, of	
Bedlington Quay, by	
Mr. J. A. Jameson ..	100 0 0

LONDON AND MIDDLESEX.	
Bloomsbury Chapel....	7 2 0
Do., Sunday-school,	
for support of Yang	
Tung Shan, under	
Mr. Harmon, China	5 0 0
Brentford, Park Chapel	
Sunday-school ..	6 0 6
Camberwell, Denmark-	
place.	12 10 0
Daiston Junction, Sun-	
day-school ..	11 12 0
Do., Y.M.B.C.	1 1 0
Fox and Knot and Hat-	
field-street Mission	
Schools, for Congo ..	1 0 0
Islington, Salter's Hall	3 11 4
Do., for Congo ..	1 0 0
Kentish Town, Ragged	
School ..	0 8 6
Kingsgate-street ..	1 10 9
Metropolitan Tabernacle	7 6 6
Do., Sunday-school,	
for Mr. Week's	
work, Congo ..	6 5 0
Peckham, Eye-lane ..	8 7 0
Do., for Debt ..	1 13 0
Southall ..	1 13 6
Stephen-street Sunday-	
school ..	1 19 7
Upper Holloway ..	25 4 7
Walthamstow, Bound-	
ary-road ..	7 0 0
Walworth, East-street	
Sunday-school, for	
Congo ..	0 3 0
Walworth-road.	4 13 0

BEDFORDSHIRE.	
Eedford, Mill-street ..	7 12 6

BERKSHIRE.	
Reading, Sunday-school	
Union, Untied	
Meeting ..	1 13 9
Do., King's-road ..	17 3 3
Do., for Congo ..	0 2 6

Reading, King's-road,		
for China ..	0	1 0
Do., Wycliffe Chapel,		
Y.P.S.C.E.	1	12 5

BUCKINGHAMSHIRE.	
Windsor, Tabernacle ..	5 14 2

CAMBRIDGESHIRE.	
Cambridge, St. Andrew's-	
street Y.P.S.C.E.	0 8 0
Willingham ..	3 17 6
Wisbech, for N.P.	0 4 4

DERBYSHIRE.	
Windley ..	3 0 9

DEVONSHIRE.	
Devonport, Morice-sq	
Sunday-school, for	
support of Congo boy,	
W. H. Gill, under Mr.	
Stonelike ..	5 0 0
Hatherleigh ..	1 0 8

DORSETSHIRE.	
Lyme Regis ..	15 13 1
Weymouth ..	8 1 7

ESSEX.	
Barkling, Sunday-school	3 4 8
southern, Clarence rd.	0 5 0
Thevdon Bois ..	1 7 3
Do., for Congo ..	0 17 8

HAMPSHIRE.	
Christchurch, Sunday-	
school ..	1 8 0
Milford ..	4 12 11

HERTFORDSHIRE.	
Hemel Hempstead ..	4 16 0
Hitchin, Walsworth-rd.	1 1 3
St. Albans, Dagnall-st.	13 0 0
Do., Mr. Gibb's Bible	
class, for support of	
Congo boy ..	2 13 0
Do., Tabernacle ..	1 1 0
Do., do., for N.P.	1 1 0

[THE MISSIONARY HERALD,
NOVEMBER 1, 1896.



Edith Case.



Edith Grief.



Edith Marmington



Mary J. Phillips.

[NOVEMBER 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.



E. Way.



A. Williamson.

THE AUTUMNAL MEETINGS

AT

PORTSMOUTH.



THE sincere thanks of the Society are most assuredly due, and are hereby cordially rendered, to the Local Committee, of which the Rev. C. Joseph acted as chairman, and Rev. J. P. Williams, Messrs. W. R. Porter and T. Whitley, as secretaries, and Mr. J. A. Byerley as treasurer, for their invaluable services in connection with the recent meetings, and to the numerous hosts for their hospitable entertainment. We also gratefully acknowledge the services so kindly undertaken by the following gentlemen:—The Revs. D. J. Hiley, E. G. Gange, T. Phillips, B.A., C. Brown, and Dr. Pentecost, the preachers on the occasion; the Rev. Charles Williams, who gave the valedictory address; Mr. Edward Rawlings, Mr. W. O. Clough, M.P., and Colonel Mumby, who presided as chairmen; and to

Dr. Pringle, and our own missionary brethren, for their respective addresses.

As embodying our earnest practical desires, we commend to the consideration of the churches the following resolution, passed at the large Public Meeting, held in the Town Hall, on the evening of October the 8th. We respectfully and fervently plead for its sympathetic adoption :—

“That this meeting calls upon the churches of the denomination for more fervent prayer, so that reinforcements may be speedily sent forth in response to the numerous and pathetic appeals recently received from the mission-field ; and that such a personal spirit of consecration to the great missionary enterprise may thereby be evoked as shall result in the requisite resources.”

We have much pleasure in inserting the portraits and biographical sketches of the missionaries of whom leave was taken at the Valedictory and Designation Meeting, together with the address delivered by the Rev. Charles Williams, of Accrington.

The Rev. GEORGE HOWELLS, B.A., B.D., who is designated for missionary work in connection with the Native Christian Training Institution at Cuttack, Orissa, was born at Waunlwyd, Monmouthshire, in 1871.



George Howells

He entered Gelligaer Grammar School in 1884, laying there a foundation for his future studies. In very early life he was the subject of distinct religious impressions, which gradually became more intense and more decided. At the age of sixteen, while still at school, he began to preach, and in October, 1888, he became a student at Regent's Park College, becoming Ward's Scholar the following year, when he graduated at the London University, and took the degree of Bachelor of Divinity at St. Andrews University. He has recently been engaged in Semitic studies in Mansfield College, Oxford.

It is believed that at the Training Institution in Cuttack he will find fitting opportunity for the exercise of his gifts, and will most usefully fill a position for which his past life seems to have been a special preparation.

The Rev. R. H. TREGILLUS, who, on returning to India, will be stationed at Knoolna, was born at Plymouth, October 3rd, 1859. He was baptized by Rev. R. Lewis, at George Street, Plymouth, 1873. He was engaged in mercantile pursuits after leaving school, when he devoted himself to Sunday-school work, and shared the labours of the evangelists of George Street and Mutley churches in the village stations and in various mission halls. He entered Regent's Park College in 1881, with a view to home work, but decided on a foreign life during college course. He left for India in 1885, passing his probationary term at Barisal and Madaripore. In December, 1887, he married Mrs. Louis Barrow, eldest daughter of Rev. J. H. Anderson, senior missionary at Barisal. Before that date, Mrs. Tregillus had been located in connection with the B.Z.M. at Benares, Allahabad, and Barisal, and was the first of that Mission to work at the two latter stations.

Jessie Tregillus.



R. H. Tregillus

From February, 1888, until March, 1894, he has been labouring at Jessore; his work has been chiefly among Mohammedans—school agency being largely used. Mrs. Tregillus has superintended the work of the B.Z.M. at Jessore from 1889 until 1894.

The Rev. H. PATTERSON was born in Elginshire, N.B., in 1854, and was brought to Christ when about nineteen years of age. He entered the East End Training Institute some time after for a three years' training. He went to India in 1878, and laboured for several years among the Santals in connection with the Bethel Santal Mission, being for a time a member of the Santali Revision Committee. His association with the

Baptist Missionary Society began in 1884, going to Barisal to study Bengali. He then took charge of Soory, Beerbhoom, during the absence of the Rev. A. McKenna on furlough. On his return he was transferred to



H. Patterson Alice Patterson.

Dinapore, where, while acting as pastor to the English Baptist Church, he studied Hindi and Urdu. He is now returning to his station at Patna. He was married to the daughter of Rev D. P. Broadway, in 1891, who nearly forty years ago became a missionary of this Society.

The Rev. F. W. JARRY, who was born at Hertford in 1871, is also designated for the Orissa mission-field.

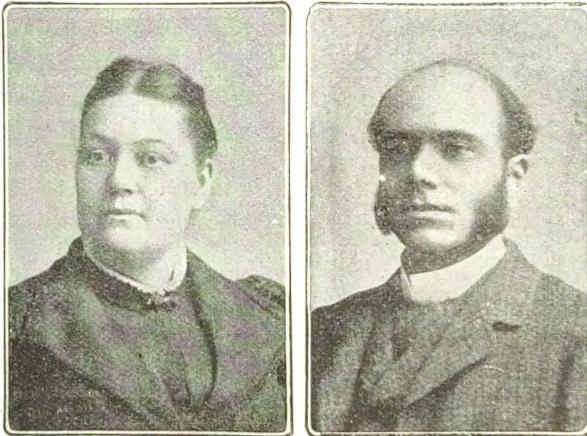


F. W. Jarry

He was brought to the Saviour in 1884 by means of evangelistic services conducted by Messrs. Moody and Sankey. He is now a member of the church at Dover, being baptized by the Rev. E. J. Edwards in 1887. In very early life he cherished a hope that he might become a missionary, this hope growing into a strong desire. He has been trained in the Pastors' College, having pursued his studies with much credit. He has frequently conducted mission services with tokens of the Divine approval. In the opinion of the Committee, Mr. Jarry is well fitted for missionary work in India—the field upon which his heart has long been set.

The Rev. **ROBERT DENHAM ROBINSON**, the only son of the Rev. R. Robinson, of Calcutta, was born in the town of Dacca, in Eastern Bengal, in the year 1861. His early years were spent in Calcutta. In his fourteenth year, he was taken to England and placed in Mr. West's school, at Caversham, near Reading. At the beginning of his school career, Mr. Robinson was led to decide for Christ. He attended for some time, during his holidays, the ministrations of the Rev. W. Brock, of Hampstead, and was baptized at Heath Street Chapel. Having passed successively the Junior and Senior Cambridge Local Examinations, and finally the London Matriculation, Mr. Robinson left school with the idea of studying medicine—an idea that was not destined to be fulfilled; for, finding his heart was

Denham Robinson

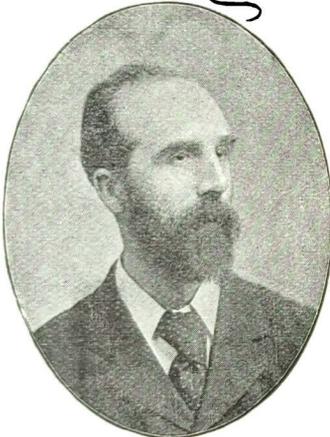


Mrs. Robinson.
" "

not in the work, Mr. Robinson began to reconsider his position. It was at this crisis that the personal influence of the Rev. John Chamberlain Page, of Barisal, stirred within his mind an earnest desire to devote himself to the cause of Christ in connection with our Indian Mission, and in the year 1884 he was accepted by the Committee of the Baptist Missionary Society. Early in 1885, Mr. Robinson returned to India, where he has been residing chiefly in Dinagepore, Howrah, and Serampore, being at the present time one of the tutors in the Serampore College. In the year 1892, Mr. Robinson married the daughter of the late Rev. John Robinson. Previous to her marriage, Mrs. Robinson was connected with the Zenana Mission.

The Rev. J. RUSSELL WATSON, M.B., M.R.C.S., has been in charge of the Mission Hospital at Ching Chou-Fu, Shantung, China, since 1885. He is a native of Aberdeen, where he was born in 1855. He was brought up in the teaching of the Free Church of Scotland, of which his father was an elder. He came to London in 1875 to engage in business in a tea-house in the City. At the same time he took up mission work in the East End of London amongst foreign sailors. Four years later, in 1879, he came under the influence of the late Chas. Stanford, D.D., and joined the church of which he was pastor, at Denmark Place, Camberwell. In the same year he applied and was received into Mr. Spurgeon's College to

J. Russell Watson



A. Russell Watson

study with a view to becoming a medical missionary. After a course of theological study, he entered Charing Cross Hospital Medical School, and then Durham University, where he ultimately graduated. In 1884, he was accepted by the Society as a missionary, and proceeded to China early in the following year. He was accompanied by Mrs. Watson, who had also qualified as a physician, and who has since taken a full share in the ministry of healing amongst the women of China. On their return, they will resume their labours at Ching Chou-Fu.

The Rev. WM. A. WILLS, who is returning to Chou-ping, Shantung, in North China, was born in Peckham in 1854. From his earliest

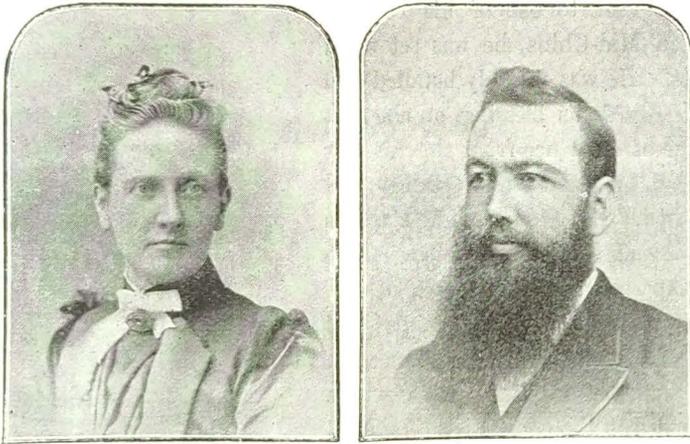
recollections he had a desire to become a missionary. At sixteen years of age he was baptized by the Rev. Isaiah Birt, B.A., at Peckham Park Road, the church with which his mother had been connected from its formation. In view of training and preparing for the mission-field, although under the usual age, he was admitted into the Metropolitan Tabernacle evening classes, by a special favour of the late Charles H. Spurgeon, and for three years was under the instruction of the Rev. A. Fergusson. In 1876, he first went to China, in connection with the China Inland Mission. In May, 1880, while on a visit to one of his country churches in Mid-China, he was set upon by robbers. He was roughly handled and wounded. By God's blessing, on the rest and change of residence from the interior to Shanghai, his health was speedily and fully restored. For some time he acted as Assistant-Agent of the American Bible Society, superintending a number of colporteurs, &c., besides having the pastoral oversight of a native church in connection with the Shanghai Baptist Church, where he was blessed to the conversion of several Chinese. In 1888, Mrs. Wills succumbed at Chefoo to the dreaded cholera. Mr. Wills has been working in Chou-ping since it was opened as a mission centre, and is engaged in "Gospel Medical Work," by which means, besides establishing several churches in the country, a work has been commenced in the large and important city of Chou-ts'un which is full of promise.



W. Wills.

The Rev. THOMAS LEWIS, of San Salvador, was brought up at Whitland, Carmarthenshire. His earliest recollections are those of being taken by his father to the Sunday-school. He was brought to Christ at the age of twelve. By trade he was a blacksmith, and was attracted to mission work by hearing at a missionary prayer-meeting the story of Dr. Carey, especially that of his early life as a "cobbler." He argued with himself that if God called a "cobbler" to this work, the fact of him being a blacksmith was no reason why he should not go as a missionary. He then began to qualify himself for the work. He commenced learning English when sixteen years of age, and entered Haverfordwest College in 1880. He

was accepted by the Baptist Missionary Society in 1882, and left for Cameroons in February, 1883, and was transferred to Congo in 1887, since which time he has worked at San Salvador, where he has been privileged to witness most encouraging results from his labours. Mrs. Lewis was converted while a girl at Camden Road Sunday-school, and was baptized by the Rev. Francis Tucker in 1870. She was accepted by the Society in 1884 for service at Cameroons, where, with Miss Comber, she spent two years. She was married in 1886, and went to Congo with her husband the following year. Mrs. Lewis is



Ewen Lewis Thomas Lewis



engaged in a most important work amongst the women and girls of San Salvador.

The Rev. J. CAMPBELL WALL, of Rome, is the son of our missionary, Rev. James Wall. When leaving home for school at Mill Hill, in England, he felt the importance of decision in the matter of religion. He was baptized in Rome. On entering Regent's Park College, he identified himself with the church at Highgate Road, under the pastorate of the Rev. James Stephens, M.A. During his residence in college, his desire for missionary work increased; and, knowing the great need of the preaching of a pure and simple Gospel in Italy, in 1889 he applied to and was accepted by the Committee

of the Society for mission work in that country. He is now returning

Annie Wall



J. Campbell Wall.

to Rome with Mrs. Wall, who, for the past three years, has been helping her husband in his work in the Via Urbana.

The Rev. G. R. POPL was born at Beckington, in Somersetshire, in 1868. He followed his father's trade, that of a builder and carpenter, until such time as he entered college.

At the age of sixteen, he left home for London and attended the ministry of Brondesbury Baptist Chapel. The year following (1886), he was baptized by the then pastor, the Rev. J. C. Thompson, and became a teacher in the Sunday-school and a member of the Band of Hope Committee. He entered Bristol College in 1889, and whilst there he attended classes in medicine and surgery at the Bristol General Hospital and Medical School. The knowledge thus acquired has proved of great service to him on the Congo. After being accepted by the Committee of the Baptist



George R Pople

Missionary Society in 1892, he went to France to acquire a knowledge of

colloquial French, and spent a very pleasant and helpful three months with the Rev. A. L. Jenkins, of Morlaix. On January 5th, 1893, in company with the late Dr. Webb and Mrs. Webb, he left England for the Congo, and became associated with Mr. Lawson Forfeitt and Mr. Pinnock in the work of Underhill Station.

ZENANA MISSIONARIES.

(See *Frontispiece*.)

Miss E. WAY, who is returning to her work in Calcutta, was baptized at the age of fourteen at the Downs Chapel, Clapton, by the Rev. T. Vincent Tymms, and at the same chapel in 1883, by means of a farewell meeting—when the Rev. A. T. Teichmann was being designated for missionary service—she believes she received a direct call to go forth to the heathen. After entering a training college, and in other ways fitting herself for her future work, Miss Way was accepted by the Zenana Society, and again, with recruited health and high hopes, she is resuming her labours in the great Indian capital.

Miss EDITH CLARE is a native of Norwich, at the time of her birth in 1870, her father, the Rev. R. B. Clare, now of Dorchester, being a minister in that city. Her school days were spent in Watchet, Somerset. She was baptized in 1889, and in Sunday-school and in other Christian work Miss Clare took an active part. Through the visit of a deputation at the time of the annual meeting, she resolved, if the way should open, to devote herself to missionary labour. For some time she has been pursuing educational and medical studies, and has also gained very valuable experience in Miss Macpherson's Home. Her station will be Bankipore.

Miss EDITH GREIG is a member of Bromley Road Tabernacle, Lee. She has been working for more than a year as "Sister Ruth" at the Deaconesses' Home, Doughty Street, entering with deep sympathy into the life there. In answer to her earnest desire to devote herself to mission work in China, the Committee have appointed her to Ching Chou-Fu, to reside with Misses Shalders and Kirkland, and to assist Mrs. Dr. Watson in her dispensary and medical work among the women. Miss Greig hopes to accompany Dr. and Mrs. Watson on their return.

Miss EDITH MANNINGTON was born in 1871, and has had from early childhood a desire to become a missionary. In 1887, she became a member of the church at Wellington Square, Hastings. In 1891, she came to London for purposes of study, passing the Matriculation of the

London University. The greater part of last year was spent in Miss Macpherson's Home, where she engaged in earnest Christian work. Miss Mannington will be located in Calcutta.

Miss MARY J. PHILLIPS, whose birthplace was the city of Bristol, early gave her heart to the Saviour, at which time she began to feel an interest in the people of India. In 1891, she was baptized in the Metropolitan Tabernacle. At the present time, she is a member of Portland Chapel, Southampton. For six months she was connected with the Young Women's Christian Association at Hastings; Miss Phillips has also been trained at Miss Macpherson's Mission in the East End of London, and, being designated for the North-West Provinces of India, she has recently been learning Urdu with Mrs. Campagnac, of Bristol. It may be mentioned that Miss Phillips is a niece of the late Rev. Nathaniel Thomas, of Cardiff.

Miss A. WILLIAMSON was born in India in 1868, her father being the son of Dr. James Williamson, who for more than forty years was a missionary of this Society at Soory, Beerbhoom; her father was also a true missionary in all but name, and her mother went out to India in connection with the Zenana Society. Miss Williamson's school life was spent in England. Having had as long as can be remembered a desire for mission work, she assisted Mrs. Anderson at Barisal. Again visiting England, she associated herself with the church at Ferme Park, Hornsey. Miss Williamson will be located at Calcutta.

VALEDICTORY ADDRESS.

BY THE REV. CHARLES WILLIAMS, OF ACCRINGTON.



IT falls to my lot, dear sisters and brothers, in the name of our Missionary Committee and of this congregation, to bid you farewell, to wish you a safe voyage and journey to your several destinations, to assure you of our confidence and sympathy, and co-operation and love. May you "in all things prosper and be in health!" May "the peace of God, which passeth all understanding, guard your hearts and minds in Christ Jesus!" In a little while we shall be separated from one another—

“ . . . severed far and wide,

By mount and stream and sea.”

But we shall remain in fellowship, abiding in Christ, and frequently meeting at the throne of the heavenly grace, praying for each other, and uniting in the prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven."

I have not found it an easy task to determine what more to say to you. Though for many years I have served on our Committee, and for a much longer

period have been an intensely interested observer and student of missionary work in many lands, I find it difficult to understand and to appreciate what is peculiar and special in the life and labours of a missionary. My ignorance far exceeds my knowledge, and therefore I am slow to speak, reluctant to counsel, lest I should miss the mark, and fail to utter a seasonable and useful word. The surroundings and circumstances of a missionary in the Chinese Empire, or on the Congo, among the Hindus, or in Italy, are very unlike the surroundings and circumstances of a Baptist minister in Great Britain. Not only social customs and civilisation, but also points of view, modes of thought, and even standards of right and wrong and ideals of life are utterly dissimilar. And yet there is more sameness than variety. Unity is deeper and more marked than diversity in mankind. There is more likeness than unlikeness between sage and savage. God "made of one blood every nation of men to dwell on all the face of the earth." And still, as an American humourist remarked, "there is a good deal of human nature in every man." When we come to deeper experiences and higher truths, this is emphatically the case. "There is no distinction; for all have sinned." "There is no distinction; for the same Lord is Lord of all, and is rich unto all that call upon Him." Your converts and the converts in England share in the same mercy, the same grace, the same privileges, the same helps. "There cannot be" European and Asiatic, barbarian, African, "bondman, freeman; but Christ is all and in all." "There is one body, and one Spirit." And so what is true of us is true of you; and there is more likeness than dissimilarity in your work and ours.

My hope of the world's conversion does not spring from confidence in what pastors at home or missionaries abroad can do. Not till every convert shall seek the conversion of his family and neighbours, not till every believer who knows the joyful sound shall make known the Gospel of our salvation, not till every church shall be a missionary society, and every member of a church a missionary, will the world be won for Christ. Do we trust and encourage and help what are called private Christians as much as we should in this work of the Lord? We all are familiar with the story of the Madagascar persecutions. In 1837 a royal edict prohibited the meetings of Christians, and made worship or the confession of Jesus an offence to be punished by the judge. Christians were fined, were imprisoned, were sold into slavery, were speared, were hurled over a precipice. Missionaries were banished. Only the other day the Rev. James Richardson, at the Centenary Convention in London, told his audience that during the twenty years of persecution the Christians of Madagascar increased twenty-fold. The Rev. W. E. Cousins testifies that the churches of Madagascar "have themselves been the great attractive force," and are "still the great instruments for extending Christ's Kingdom." Dr. Clough, the American missionary to the Telugus, bears a still more striking testimony to what native converts can do in evangelising their countrymen. He and Mr. Kelly were labouring together, often praying the Lord to thrust out more labourers into the harvest. Mr. Kelly died. Dr. Clough was almost in despair. "At the first quarterly meeting after the death of Mr. Kelly," Dr. Clough informed an American congregation, "I said to the native preachers, 'Now you see where we are; Mr. Kelly is dead, I am alone.' The native preachers responded,

'We will do everything in our power, if you will stay with us.' As the result," added Dr. Clough, "of this responsibility laid upon the native preachers, and of their consequent activity, between December and March from 7,000 to 8,000 converts were baptized," and soon after 3,000 more were waiting baptism. In 1885 there were at the Cameroons 278 native members. Last year the number was 1,359! But if all converts were evangelisers we should need more, not fewer, missionaries for the perfecting of saints unto this work of ministering. Success means increase of expenditure. I do not plead as an economist, but as an evangeliser, that we should train converts for this service. Oh, for a like outbreak of evangelising enthusiasm the world over! How can we serve for the perfecting of converts, "unto the work of ministering"?

(1) Is not a sinner saved that he may, like the Saviour, seek the salvation of the lost? Can any one, whether here or in heathendom, be said to be a new creature, to be saved, who is not more or less conformed to the image of the Son of God? If salvation does not consist in Christ-likeness, the necessary and designed effect of salvation is the producing in the saved of resemblance to the Saviour. The mind that was in Christ Jesus should be in each of His disciples. Our example is the Saviour. We—every Christian—should serve "even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." As I read my New Testament, "all" believers, not missionaries and pastors only, but every saved sinner, should "grow in the grace and knowledge of our Lord and Saviour Jesus Christ," should attain "unto a full-grown man," and no man is full grown or perfectly matured till he has reached "the measure of the stature of the fulness of Christ." This is the New Testament doctrine or ideal of a saved man—likeness to the Saviour. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." He "emptied Himself, taking the form of a servant," and shed His blood for the remission of our sins. And every disciple should be "as His Lord." In other words, the lost are saved in being made saviours; every convert should seek the conversion of others; each who comes to Christ should go to the Christ-less and bring them to Jesus. Andrew "first findeth his own brother Simon. . . . He brought him to Jesus." And "Philip findeth Nathaniel, . . . and saith unto him, Come and see." On the day of Pentecost the tongue of fire rested, not on the apostles only, but "it sat upon each one of them"; and they all spoke to the multitude concerning "the mighty works of God." The nations will never be evangelised till believers thus "grow up into Christ," and seek to save the lost, nor will our churches ever really possess till they have distributed the riches of Divine grace. To be saved a believer must save. (2) Looking back on my labours, I am conscious of neglecting this duty of "perfecting the saints unto the work of ministering." Perhaps it is not unreasonable to imagine that we can best serve by preaching the Gospel to sinners, by making disciples. No doubt "the passion for saving souls" is pre-eminently Christian. In going after the erring and straying, and in restoring such, we are like the Good Shepherd. Should we cease to care for the perishing, to seek the salvation of the lost, our place among the

followers of the Lamb would be lost. Nay, our very power to influence converts would be forfeited, and we should become as weak as other men, men utterly ignorant of the Saviour's grace. But when we have persuaded men to receive the Gospel, to believe in Christ, to become His disciples, is our work done? What says our Commission? We are charged to perform a three-fold service: to make disciples; to baptize the disciples made; and then to teach "them to observe all things whatsoever Christ commanded us." Do I strain the language of the Commission when I interpret it to mean that the evangelised should be taught to do the work of an evangelist, that the saved should be taught to save the lost, that the reconciled should take part in reconciling the world to God? I don't mean that all native converts should become paid agents of some missionary society. Only a few, and those with rare gifts and specially qualified, should devote all their time and labour to preaching, or the duties of a pastorate. But I do mean that every convert from among the heathen should make known "the only true God, and . . . Jesus Christ." I do mean that every convert delivered from evil by the Redeemer should go to his friends, "and tell them how great things the Lord hath done for him, and how He has had mercy on him." I do mean that every convert should exemplify and commend and declare the Gospel. It is the privilege of the missionary, as of the pastor at home, to assist believers in fulfilling this ministry, to take converts and "expound unto them the way of God more carefully," to instruct them in "every scripture inspired of God," and which is given "that the man of God may be complete, furnished completely unto every good work," especially unto the work of making "disciples of all the nations." May God help you, dear friends, in thus teaching and training converts for and in the service of the Saviour! I think you may do more for the extension of the Kingdom by such labours than even by evangelising, though this ought to be done, while the other is not left undone. (3) I am not unaware of the difficulties and discouragements which hinder in the work I have described. You may remind me that the natives of the countries in which you labour inherit from the past degeneracy, weakness, almost innumerable faults and infirmities; that, as it has taken many generations to make British Christians what they are, so it will be at least a century before native converts in heathen lands are equal to the task of Christianising their neighbours. Doubtless this would be true if the preparation of mind and heart for service were undertaken by man without help from God. But our sufficiency is of Him. Charles Garrett, in a missionary sermon at Huddersfield in 1888, pointed out how the touch by Jesus turned loose sand into a bit of rock—Simon into Peter. In every part of the mission-field, alike in India and on the Congo, among the Chinese and the Italians, there have been, and are, native converts who compare favourably with British Christians in likeness to the Saviour, in meekness and gentleness, in faith and love, in heroic courage and self-sacrificing zeal. We too often forget that Divine power is made perfect in human weakness. Any convert, filled with the Spirit and possessed by Christ, can be useful in the extension of the Kingdom of God and in the great work of saving the world. Has not God frequently chosen "the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things

that are despised, . . . that He might bring to nought things that are"? At home and abroad we need more faith in what God can do, and in believers. Trust converts, and converts will soon show themselves to be trustworthy. Confide in them, and you will find them worthy of your confidence. I think I understand the disappointments of a missionary. But should we not be as patient in dealing with converts as the Lord has been and is in dealing with us? It is not easy—I find it exceedingly difficult—to be perfectly sympathetic with those we seek to instruct and to inspire. But this sympathy is the condition of success. The Son of God became man that He might win men. And so that great missionary to the Gentiles, the Apostle Paul: "To the Jews I became as a Jew, that I might gain Jews. . . . To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." The more completely you can think and feel as the converts you train think and feel, the more you will help them to think and feel as Christians. Your business is to get the leaven of the Kingdom into the heart and home and general life of the converts. For a time it will be "hid" there. But by and by its workings will be manifested, and the whole will be leavened. You cannot fail. "The word of God will not return unto Him void, but accomplish that which He pleases, and prosper in the thing whereto He has sent it." It will be to you eventually "according to your faith"—your faith in the Divine purpose concerning the salvation of the world; in Christ the Saviour, who is the Captain of our salvation; in converts, through and by whom Christ saves the lost. "Only believe; all things are possible to him that believeth."

Forgive me, dear sisters and brothers, if in addressing you I have said either too little or too much on a subject which is constantly with me. "Out of the abundance of the heart the mouth speaketh." May the Lord give you and us the skill and grace equal to our work, and make us, and the converts with whom we are associated, "wise unto salvation"! "He that is wise"—and this is the best and highest and noblest use to which wisdom can be put—"winneth souls."

And now "we commend you to God and the word of His grace." You do not go forth alone. You never need be solitary. The Lord Jesus assures you, "Lo, I am with you alway." What time you crave companionship, may you find in His presence, in fellowship with Him, "fulness of joy"! What time you are in any danger or distress, may Jesus be to you "a hiding place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land"! Despair of no man. Be sure of final victory. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all," with all missionaries, and with all the members of every mission church.

"God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threatening wave before you,
God be with you till we meet again!"

HOW FAIR THE FEET!

"How beautiful are the feet of them that bring glad tidings of good things."—
ROMANS X. 15.



OW fair the feet in Jesus' name
That go as Jesus went,
Drawn by the world's strange want, yet more
By God's great mercy sent!
How fair to *Him* whose blest behest
'Tis given them to obey,
Since He doth see in all their course
His own love making way.

How fair the feet! No shining wing
Of Seraphim, outspread
To do His will, is fair to God
As human feet that tread,
With patient step, the hard rough road
That runs through earth's distress,
That men may feel love's care for them
Make life's great burden less.

How fair the feet! Methinks the Cross
—God's only way to man—
Could ne'er have held Emmanuel's feet
But that it was Love's plan
That, from that Cross releas'd, He might,
By feet of men made fair,
Traverse the earth's wide waste of sin
And save souls everywhere.

How fair—what feet? the feet that climb
Some great achievement's height?
The feet all others that outrun
In prowess for the right?
Nay, but the feet that meekly tread
The path that Jesus trod,
With news of Home and Father's love
To brothers born abroad.

Dacca, East Bengal.

R. WRIGHT HAY.

CENTENARY FUND.

There are yet some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.

AMONG THE BARISAL CHURCHES.



FROM June 24th to September 9th, our Barisal Mission-boat, the *Zillah*, has borne us from station to station with the special object of "confirming the souls of the disciples and exhorting them to continue in the faith." Many churches received more than one visit, and at some we stayed for days together. The *Shanti Dut*, the Zensu Mission-boat, bore Mrs. Ellis and Miss Dyson to the people's homes as well as to the different stations; and much work was done among the women and girls by these two zealous labourers. Thirty years ago Mrs. Ellis was known in this district, and she finds never-ending pleasure in meeting the girls of that time as "mothers in Israel" now.

During August we visited each church on a pre-arranged plan. Schools were examined, statistics corrected, thanksgiving festivals held, candidates baptized, and communion services conducted almost everywhere. Last year the gifts of our people, in gratitude to God for deliverance from famine, and the present year's hearty repetition of that festival, has led us to hope the festival may become permanent. This year a circular letter had been sent to the churches urging all to be ready; and a list of dates was appended indicating when we hoped to be among them. Mr. J. G. Kerry was with me all the month; Mr. Wilson, of Jessore, during the first half, and Mr. Donald during the latter half. Brethren Premanando Sirkar and Dyal C. Haldar were also with us, though in a separate boat. These brethren are great enthusiasts in such

work as this and they helped us much.

Every church yielded something in the way of gifts of rice, oilseed, palm-fruit, cocoa-nuts, chillies, cucumbers, &c., &c., and money. At one place nearly a score of little ones were specially prayed for in the presence of the church. Most of our meetings lasted some hours. Three or four addresses and the receiving of gifts took much time. Candidates for baptism at some places presented themselves, and sixty-two were received and added to the churches during the month. In the face of the aggression being carried on among our people by the agents of the S.P.G., this was very encouraging. Every immersion was a testimony to the truth before many witnesses. When present, Mrs. Ellis kindly examined the female candidates. During the early weeks of my itinerary I had distributed Dr. Rouse's tracts on "Confirmation," and "Why am I a Baptist?" as well as a leaflet entitled "Spurgeon on Giving." All the candidates were from the Christian community attached to our churches; and such an ingathering seems to us the natural outcome of Scripture teaching and prayerful effort.

We desired that all services might bear the characteristics of a joyous festival. Hence we had native instruments and hearty singing. Hymns specially composed for our last Baptist Union meetings in Barisal exactly met our needs, especially the one commencing, "What shall I give to-day to please my Saviour God?" Some of the chapels were decorated with flags, palm branches, and flowers. This is quite a new feature, and will, I hope,

be imitated all over the district next year. On the Sunday morning that we were at Askor the *Zillah* had flags all over her rigging, and a band of singers and musicians on deck playing vigorously. We made a circuit of about a mile in diameter, and passed round the chapel so that Christians in their homes might be aroused. When we reached the landing stage we found the chapel adorned with flags right up to the highest point of the dome. Inside, in bold Bengali letters, were two mottoes, the one, "Famine Festival"; and the other, "None shall appear before Me empty." These had been prepared by the evangelists, and were used wherever there was a wall to put them on. As these services were going on daily the Bible grew to be full of exhortations to give, and both the Old and New Testaments proved equally suggestive. Malachi iii. 10, and Mark xii. 41-44, were in constant use. The theme was perennial, and response was constant. Many returned to their homes to bring gifts before the meeting should end, or to present them at the afternoon gathering. During last harvest our people gave in rice what realised the sum of Rs. 76 on behalf of our Baptist Union Fund; and the gifts during August have amounted to over Rs. 50. In this we rejoice, because every effort to give to the Lord is a struggle towards self-support and a higher plane of Christian life.

And how naturally the presenting of gifts to God, and the baptism of candidates, led up to the Lord's

Supper! Then we thought of God's unspeakable Gift, and felt how small were ours. Yet we rejoiced that thus we were learning to have "fellowship with the Father, and with His Son Jesus Christ." But we never feel that this feast is held in the best possible way among the churches. We have no proper Communion services to use. I believe that friends at home would be glad to help us in this matter if they knew. If a silver or electro-plated service cannot be supplied to each of the thirty churches in this district, one good service might be provided for the missionary in charge to take with him in the *Zillah* wherever he travels. Odd glasses and crockery would then be superseded, and greater respect shown to the Communion. In only one or two chapels have our people a decent coloured table-cloth; and I should be grateful indeed were some sent me for that purpose. Rudely-made tables exist almost everywhere, but a pretty cloth would effectually hide their deformities and add beauty to the place. No cloth need be more than five feet long; and the colour should be rather dark.

Thus I have tried to give a glimpse of work among the Barisal churches, and hope the prayers of many will be heard on our behalf. The rainy season's efforts reached their climax at the most successful annual meetings ever held, and which will be described by another pen at an early date.

ROBERT SPURGEON.

Barisal, East Bengal.

NEWS FROM THE LOWER CONGO.



THE Rev. W. Holman Bentley, of Wathen Station, Lower Congo River, sends the following cheering tidings of mission work in the Wathen district:—

“Wathen,
Congo Free State,
July 26th, 1895.

“MY DEAR MR. BAYNES,—At the beginning of the year I wrote you something about the formation of a new evangelistic outpost in connection with the native church here; I have now to write to you about some of the fruit of this work.

“THE TOWN OF MAKITU.

“Matadi is about one and a half hours' from here, and we have had a good number of boys from the town in our school; it is the town of Makitu, the great chief of the district, a man who is appointed by the State to act as magistrate, to try minor cases, and to act much as a magistrate at home. The people are great traders, and when not away trading, they can often be found gambling with cards or counters (a sort of game of odds and evens), and in this way much of the proceeds of the trade changes hands from day to day. Not by any means the unsophisticated native; and not exactly the best ground to sow in, some might think. It may be that the more intelligent and active are the more difficult to win for Christ, but when won, they are worth all the more. These questions, after all, do not concern us much; it is ours to sow beside all waters.

“LULENDO.

“We had often thought of commencing school work there, and were finally led to do so through the

urgency of a man named Lulendo. Twelve or thirteen years ago, when I was at Manyanga, our old Wathen Station, Lulendo came to work for us, and afterwards, when I was at the Pool, he came to work for us there. Some of the seed sown in those early days found a lodgment in his heart; it did not lead at once to his conversion, but rendered him much more susceptible to Christian influence. He was a slave, and was sold about a good deal. He is a smart fellow, and I have no doubt he was often ‘one too many’ for his masters; at any rate he changed hands several times. At last Makitu bought him. He sent him up river to trade for him, and Mr. Oram wrote me from Lukolela some years ago saying that he had found a man of our district, named Lulendo, in one of the Lukolela towns; he was exerting a very good influence in the towns, by telling the people not to disregard our teachings, for they were true and most important to all. He assured them all that he had no faith in charms (fetish), and that he prayed to God. Mr. Oram had had some talks with him, and was surprised to find that he knew so much, and had been so profoundly influenced. Lulendo had been so long away, just then, that I did not know that things were quite so far advanced in his case. We knew that there were a good many who believed that all we said was true; they had many of them given up their fetishes, and sometimes prayed, especially after any extra sinning, but at the same time they were not by any means all converted; we trusted that

in due course the grace which had accomplished so much would complete the work.

On my return from England, I lost no time in looking Lulendo up. Things had gone further; he was in the habit of praying. He had been back at Matadi for some time, but had not been attending the services on the station other than most occasionally. He had the fear of God before his eyes, and yet was frequently committing gross sin, and was renowned in all the country as a wild fellow. With all this wickedness of life, he was not left to go his own way; for he was often most anxious about his soul; then a fresh outburst of sin would lead to forgetting his fears, to be followed after with fresh misery as he remembered that there would come an end some day, and then how would he give an account? Then he would pray earnestly for forgiveness, and as he had heard so often that God is very gracious and merciful, and listened to the prayers of those who came to Him in Jesus' name, so he believed that his prayers were heard, and his sins forgiven. Then he would keep straight for a while, and reprove wrong-doing in others, and this to such an extent that the people of his town often called him missionary, and abused him soundly; then more drunkenness. All this going on without his coming to talk to us about his soul, or manifesting to us any special concern.

"MATADI SCHOOL.

When we learned how things were, we sought to explain to him the way of God more carefully; he then came often to our services on Sunday, and became very anxious to know more about the way of salvation. Then he urged us very strongly to commence at once the school at Matadi, assuring

us that many would be heartily glad of a chance to learn. Accordingly, in the first days of January, we commenced, and Lulendo was from the first a most constant attendant. The evening prayers, held every night, were even more encouraging than the school. Very often fifty or sixty gathered for the service, and when it was over they would beg the evangelist to teach them one more hymn, and then another, until he had to stop for fear of overrunning his candle ration. In a short time it was very evident that Lulendo had really given his heart to the Saviour, and we learned that his life was without reproach in the town. Presently he came with two other young men to say that they wished to sign the pledge, and they did so. They were the butt of the town for some time, but they keep their pledge, and we are hoping that the other two who came with him are converted. In the case of Lulendo there was no room for doubt; so we yielded to his wish to be united with the church. There were also two other young men of Matadi who joined the church at the same time, who had been in our school here for a long time, also another man from the town nearest to us, so it was decided to baptize them in the river at Matadi.

"BAPTISM AT MATADI.

Mr. Cameron and I went over with a good number of our station people. We both spoke to the crowd of about 200 assembled in the town, then the candidates for baptism spoke. Lulendo confessed, what all knew to be the case, that he had been very wicked in the past, but that Jesus had saved him from his sins, and that by His grace, and strength,

and renewing, he looked forward to live a new life, to love and serve the Saviour, and go to dwell with Him in heaven. We had held the service in the town, for the best place in the River Luasi for the baptism was very near to some great falls, and the roar of the water was too great. We then invited all present to come to the water and be spectators. Nearly all did so, and it was my privilege to baptize the four; and we hope, now, that before very long we shall have more of the Matañi people to baptize. Several of the more important people are beginning to take exception to this conversion work; they say that if this work goes on much further, and there are many people of their own town converted, a lot of their people will be going to heaven, and there will be very few left to accompany them to the other world. Of course the recommendation is that they too should seek to be made fit to go to heaven; but they do not understand what this stupid nonsense is, all about conversion, and salvation, and so forth. One elder of the town died the other day, and left word that his gun was to be wrapped in his shroud with him, that he might be able to protect himself in the other world. Makitu's father, the other day, was saying that when he died he would wait about until several of his sons came, and then, when Makitu came, they would go on together to the place where the roads parted for heaven and hell, and then when the devil came to take them off they would cut off the devil's head, and put a stop to this nonsense, and go on to heaven. All this, to us, foolish talk shows that these matters are attracting their attention, and that in their hearts, hitherto so indifferent, there is a ferment of thought; and

although there is still frightful ignorance, they may listen to some more practical suggestion as to how they are to pass the branching of the roads, and they may be glad soon to realise that one far stronger than they has already overcome the evil one and opened the road.

"That same old man was telling me the other day that he had been a very wicked man in his time; he had killed many people, and often in his fury he had drunk their blood; he had given all that up now, and was going to heaven. Poor old man! he is blind, and has been for many years, and cannot do these wicked things now, and there is a State Government to count with; but his fury shows itself now sometimes. How often does the absence of temptation, or circumstances in which the grosser forms of sin are impossible, or at least impracticable, afford the basis for self-complacency!

"BAND OF HOPE.

"I mentioned something about the signing of the pledge; some of our friends will be interested to learn that we have a Band of Hope here, which has not taken any very definite name or shape. We held another meeting the other night and took our seventy-second pledge. To sign the pledge is becoming the first step to a position as an inquirer among the people of the towns. This comes as a natural thought now to these people, who, in the general way, know nothing about moderation or temperateness. We are seeking to make this move against strong drink a national movement, beyond and apart from the church itself.

"Mr. Cameron has to tell you about another baptism in the Luasi at another evangelistic outpost of the

church several hours higher up the stream, but I will not anticipate him ; I am also hoping to baptize at Tungwa Makuta, during an itineration upon which I am expecting to start in three days' time. Our church numbers forty, after allowing for one death and one transfer to another church this year. Some time, when I have a little less work in hand, I want to tell you about some arrangements we have just been making, in the way of a further elaboration of church

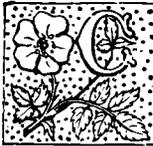
constitution and a system of management, for the time when other churches must be formed at our outposts ; as also the disposal of funds raised at these outposts.

"So our work is taking shape out here, and our hearts are full of encouragement and thankfulness.— With kindest regards, yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

A HYMN FOR LAODICEA.



CHRIST, where is Thy spirit fled?
Are its pulses stopped and dead?
Lo! the world around us pleads,
Aching with a hundred needs,
Cries of anguish and despair
Fall upon the idle air ;

And Thy saints upon their knees
Give Thee thanks for dowered ease.

Are all prophet voices dumb?
May no echo even come
Of the thunder tones that pealed
Laws of God o'er town and field?
Not oblation, no, nor praise,
Not the rites of holy days,
God would ask for nothing less
Than an active righteousness.

Is the force of Calvary spent?
Dull and dead the thrill it sent
Tingling through and through mankind,
Stirring heart, and soul, and mind,
With an impulse of its own
None before had ever known,
Potent mightily to move
All the energies of love?

Can it be Thy Church is old,
Sunk her hopes, her love grown cold,
Perished that immortal youth
Once she drew from God and truth?

Is it hers to quit the field,
To the powers of ill to yield,
Fold her hands and acquiesce
In a dying world's distress?

Christ, awake us, end our ease,
Fire us with Thy sympathies;
Give the temper that is strong
To renew the fight with wrong;
Give the heart that bleeds to know
Others' weakness, others' woe;
Give the mind that yearns to bless
Sad souls with Thy tenderness.

Never let Thy Church have rest
While a soul remains unblest,
While a heart in agony
Cries despairingly for Thee.
O, baptize us from above
With the spirit of Thy love,
Till the sorrows of mankind
In Thyself their solace find.

A. M. D. G.

THE LATE REV. ANGUS MCKENNA, OF SOORY.



HE Rev. George Kerry, of Calcutta, writing of the late Rev. Angus McKenna, says:—

“Our dear brother was accepted for mission service in the year 1856, having found his way before that to India. He was engaged in Christian work in this city for some time before joining our Mission. When I first met him in 1857 he was at Serampore, and subsequently went to Dinajpore, after that to Chittagong, Barisal, Dacca, and latterly to Soory.

“He was an earnest and affectionate Christian brother and a faithful missionary. He knew and understood the failings and the excellencies of Bengali Christians as perhaps few missionaries did. He was tender, patient, and firm and loving in dealing with his Bengali brethren, as a father among his children. Latterly his health failed greatly, and the Home Committee would have allowed him to return to England last year had he been willing to go; instead of this he went for a few months to Darjeeling, and rallied there somewhat, returning to Soory before the end of the year, too feeble to do much work himself. There was a slight improvement of health as the cold weather came on, but soon he began to fail again and as a last hope came to Calcutta, and through the kindness of Dr. Crombie obtained a private room in the General Hospital, where, attended by Mrs. McKenna, he received

the best medical treatment available. The clear opinion of the doctor was that the only hope of improvement lay in a speedy departure for a temperate climate, and arrangements were being made for this, when he became so much worse that the doctor said he could not be moved unless he had an accession of strength.

“He calmly realised the fact that the end was drawing near, and made the few preparations necessary for his wife and children, and in quiet trust in that Lord Jesus, the Saviour whom he had so long preached to others, he passed away to the everlasting rest of the saints of God.”

THE LATE MRS. JOHN PINNOCK, OF UNDERHILL STATION, LOWER CONGO.



At the Quarterly Meeting of the Mission Committee, held in connection with the autumnal gatherings at Portsmouth, on Monday, October 7th, the Secretary reported the death of Mrs. John Pinnock, of the Congo Mission, at Eastbourne, on Sunday, September 29th, from an attack of malignant typhoid fever, contracted at Victoria, Cameroons, during a visit to her home, on her voyage to England.

It was unanimously resolved, “That the Secretary be requested to express to Mr. Pinnock the deep and affectionate sympathy of the members of the Mission Committee, and assure him of their earnest prayers that he may be supported and comforted in this season of bitter grief and anxiety by the unfailing presence and solace of the compassionate Saviour.”

The Rev. J. J. Fuller, writing to the Secretary and referring to this sad event, says:—

“The death of Mrs. Pinnock has come upon us all as a great shock; but how keen must be the bereavement to our young brother and the four little children! It is one of the mysteries of Divine Providence that we cannot understand. We can only stand and wait.

“You no doubt would like to know something about Mrs. Pinnock now she has gone to her rest and reward. Her father is one of those noble ones who left Fernando Po for Victoria, at the beginning of the Colony, so that he might be able to worship God according to the dictates of his conscience, and has been one of the faithful deacons of the Victoria Church for many years past.

“His children (daughters all of them) have been members of the church, and Mrs. Pinnock and another sister have rendered useful service in the cause of Christ. Mrs. Barlicorn was the wife of a native Primitive Methodist minister, who, on a visit to England with her husband, died at Liverpool; and now our brother Pinnock is called to part with one who, I believe, was a faithful and active helper in his life’s work.

“Soon after it was settled that she should be the wife of our brother, she came up to Cameroons and lived with us till her marriage. By her Christian character and loving disposition she gained the affection and love of my wife

and myself, and also the universal respect and love of all our people at Camerouns, and it was my greatest pleasure to unite them in marriage at our house there.

"They returned to Victoria, and were with Mr. Hay carrying on work at that station till the Mission was given up. Her disinterestedness and willingness to help her husband in the work of God was very specially marked when Mr. Pinnock offered to go to the Congo. On Mr. Grenfell's arrival at Victoria with instruction to accept his services, Mr. Grenfell proposed to him to go along with him then, allowing just two or three days for the steamer to call at Fernando Po, and for him to break up his home. Pinnock said, 'I will ask my wife.' 'I will go,' she said, as soon as she heard, without considering her own convenience; and for all these years she has been the faithful helper of her husband, and, as far as her knowledge went, the comfort of all the missionaries on the Congo.

"It will be a great blow to her aged father and friends. My wife, who has learnt to love her much, feels it keenly, and we do feel deeply for our dear brother in this sad bereavement. May the Great Comforter sustain him in this hour of need!"

THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following generous gifts for the work of the Mission:—M. H., for a gold watch, "the gift of her father, but which she now wishes to devote to the Congo Mission"; "A Derby Friend," for silver bracelet and brooch, "out of love to Jesus Christ, and for His sake"; E. E. H., Portarlington, for box of trinkets; S. P., Melton Mowbray, for box of trinkets; Miss E. E., gold bracelet, silver bracelet, and brooch and trinkets, "in gratitude for late mercies"; E. W., Gerrards Cross, Bucks, for a few articles of jewellery "for the Mission"; C. F., Diss, a French silver coin, Louis XVIII.; "A Young Friend of the Nelson Society of Christian Endeavour," for a small gold ring for the Congo Mission; "A Young Christian Endeavourer of Bristol," for 5s. for the Congo Mission; "Two Friends," Paisley, £1 "for the Lord's work abroad"; "A Blind Girl," for a small silver pencil-case "for the Congo Mission"; "A Domestic Servant," for a silver spoon, "the gift of her grandmother, but now to be sold for mission work in China"; "A Widow," for a small gold ring for mission work in India; and "A Schoolboy," for a small silver knife "for the Congo Mission."

Very cordial thanks are also given for the following most welcome contributions—specially welcome in view of the urgently pressing appeals for immediate reinforcements for India, China, and Africa:—The Treasurer, Mr. W. R. Rickett, £250; Mr. Chas. Finch Foster, £100; B. H., £100; Mr. John Marnham, J.P., £92 10s.; Mrs. White, Evesham, £50; Mrs. W. Thomas, Llanelly, £25; Mr. J. B. Mead, £25; Mrs. Ness, £20; Mr. W. C. Houghton, £15; Mr. D. Harmer, for *China*, £15; A. K., £10; Mr. F. A. Freer, £10; A Friend, per Rev. J. B. Myers, £10; W. D. M., £10; Mr. Joshua Sing, £20

RECENT INTELLIGENCE.



ONGO MISSIONARIES.—The Rev. John Bell writes to Mr. Baynes, *en route* for the Congo, from the ss. *Edward Bohlen*, from Las Palmas, September 14th :—“ Our fellow-passengers, on the whole, are a very nice people. Amongst them we have ‘ the Governor of the Congo Free State,’ who is returning after a short furlough in Europe; also Mr. Greshoff, the chief of the Dutch trading house, who is a most genial gentleman. There are also four Roman Catholics, two priests and two lay brethren, who are going out to strengthen the Belgian Mission on the coast. The weather has been all that one could wish, and the captain hopes to make the voyage in about twenty-two days. Unless a telegram is received here, we do not expect again to stop until we reach the Congo; so you will, in all probability, not hear from us until we have reached that land towards which our eyes are strained.”

Miss Lily de Hailes also writes from the ss. *Tencriffe*, under the same date :—“ MY DEAR MR. BAYNES,—We are now in sight of Cape Verde, and early on Monday we are expected to stop at Sierra Leone, where we shall be able to send off letters. On leaving Liverpool we had it stormy for the first two days, but since then we have had fine weather, and are having a quick voyage. We are expected to reach Congo in exactly five weeks from the day we started.”

The Rev. J. A. Clark, of Lukolela, Upper Congo.—We are glad to report the arrival in England of Mr. Clark, from Lukolela Station, Upper Congo, in improved health, the voyage home having resulted in much good.

The Camden Road Chapel Congo Mission Sale.—The annual Congo Mission Sale in connection with Camden Road Church will be held on the 26th, 27th, and 28th of the current month. We are requested to state that any articles which friends may be pleased to send will be heartily welcomed by Mrs. Hawker, Broadlands, Anson Road, Tufnell Park, N., or by Mrs. Jonas Smith, 20, Carleton Road, Tufnell Park, N.

Departure of Missionaries.—During the past month the following missionaries have left England for India :—On the 4th ult., in the P. and O. ss. *Caledonia*, Miss Williamson, of the Zenana Mission, returning to Calcutta; on the 11th ult., in the P. and O. ss. *Shannon*, for Bombay, Miss Phillips, of the Zenana Mission, proceeding to Bhiwani, in the North-West Provinces, Mrs. Potter, returning to Agra, and Misses Johnson and Wakefield, who go out to be married respectively to the Revs. J. I. Hasler, B.A., of Delhi, and F. W. Hale, of Agra; on the 17th ult., to join the *Shannon* at Marseilles, the Rev. A. E. and Mrs. Collier, of Bankipore; on the 25th ult., in the P. and O. ss. *Mutta*, the Rev. R. H. Tregillus, Mrs. Tregillus, and two children, returning to work at Khowlna, Bengal; Misses Way, Clare, and Mannington, of the Zenana Mission, proceeding to Bengal; Miss Evans, going out to become the wife of the Rev. D. L. Donald, of Chittagong; the Rev. R. M. Julian, resuming the pastorate of the Circular Road Church, Calcutta, and the Revs. Geo. Howells,

B.A., B.D., and F. W. Jarry, to enter upon work in Orissa; and on the 28th ult., to embark in the *ss. Ganges* at Marseilles, the Rev. Robert and Mrs. Denham Robinson, returning to Serampore.

The Rev. Jas. and Mrs. Wall.—The Rev. J. and Mrs. Campbell Wall and Miss Yates have also during the past month resumed their work in Rome, after a short season of rest in England.

Havelock Chapel, Agra, N.W.P.—The Rev. J. G. Potter writes from Agra:—"The Rev. G. R. M. Roche, pastor of the Havelock Chapel, Agra, having decided to devote his whole time to the work among British soldiers in India, and having been offered the position of Acting Chaplain of a Scotch Regiment, it became necessary for us to seek a successor. We are able to offer ample support for an unmarried man—viz., Rs. 100 a month as a minimum, with allowance for pony and trap needed for visiting, and house rent-free. We are further prepared to pay steamer and railway fares to Agra, and, if needed, passage money to England after three years. Our hope is, however, that the man whom God shall send to us may, with God's blessing, see the church so prospering that he may decide to settle permanently as its pastor. Our need is that of a pastor-evangelist. The church is at present small, but capable of development, and the opportunity of doing evangelistic work both among British soldiers and civilians is all that one could desire. Further information with reference to the church can be obtained through Mr. Secretary Baynes, at the Mission House, or by writing to the Rev. J. G. Potter, Baptist Mission House, Agra, India."

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

India.—A parcel of cards from Friends at Dundry, near Bristol, through Mr. W. H. Roberts, for the Rev. Herbert J. Thomas, Delhi; a parcel from Sutton for Miss Saker, India; a box from Friends at Dover for the Rev. J. Stubbs, Patna; a parcel from Wood Green, B C., per Miss Coxill, for Mrs. Smith, Simla; a parcel of dolls, &c., from Mrs. Wellden, Deal, for Mrs. Stubbs, Patna; a parcel of cards from Miss Rayfield, Scarborough, for Rev. W. Carey, Barisal; a box of books, clothing, and toys from City Road, Bristol, Y.P.S.C.E., by Miss Freeman, for Rev. H. J. Thomas, Delhi; a box of picture-books, toys, &c., from the Mare Street Chapel, Hackney, Sunday scholars, through Mr. Sorrell, and a parcel of clothing and dolls from the Wellington United Juvenile Society, through Miss Burnett, for the Rev. R. Spurgeon, Barisal; a parcel from Shelford for the Rev. J. I. Hasler, B.A., Delhi; a box of dolls, clothing, &c., from Mrs. Harvey and other Friends at Sandwich, Dover, and Eythorne, and a box of toys from the Misses Harvey, Eythorne, for the Rev. J. and Mrs. Stubbs, Patna; a parcel of cards and toys from Mr. D. Carter, Bristol, for Rev. J. I. Hasler, B.A., Delhi; a box of dolls, work-bags, &c., from Mrs. Stephen Walley, for Mrs. Wright Hay, of

Dacca: a parcel of dolls, &c., from Mrs. Beaumont, Edinburgh, for Rev. G. J. Dann, Delhi; a box of toys from Friends at Commercial Road Chapel, Guildford, through Mr. J. McDonald, for Mr. La Barte, Furreedpore; box of garments from Miss Bonell's Class at Aston Lane Chapel, Harlesden, for Rev. C. E. Wilson, Jessore; parcel of magazines and cards from the Misses Hewett, Acton, for Rev. A. E. Collier, Bankipore; a parcel of clothing and books for the Rev. A. J. McLean, Chittagong; a box of dolls, &c., from Mrs. Whitehead and other Friends at Alcester, for the Rev. E. S. Summers, at Serampore; a bale of clothing from the Zenana Working Party, Wellington, through Mrs. Price, for the Rev. R. M. McIntosh, Muttra; a box of work-bags, &c., from the Walworth Road Chapel Y.P.S.C.E., through Miss Nicholls, and a box of garments from the young people at Friar Lane, Leicester, by Miss Amatt, for Miss Pike, Orissa; and a box of dolls, &c., from the Y.P.S.C.E., Chatsworth Road, West Norwood, by Miss Stanley, for Mrs. Jordan, Calcutta.

Congo.—A parcel from the Woodgrange Sunday-school, Forest Gate, through Mr. S. C. Bailey, for Mansende, Congo; a parcel of garments from Miss Colman's Bible-class, Peterborough, for boys at Bopoto; a bale of garments from the Missionary Working Society, Sutton, through Miss Starling, for San Salvador Station; parcels of cards from "Two Well-wishers" near Windsor, of magazines from Mrs. Fuller, Newport, and of newspapers from a Friend at Bangor for use at mission stations on the Congo.

Italy—A parcel of books, &c., from Misses Maxwell, Edinburgh; a number of portions of St. Mark's Gospel in Italian, from Mr. John Marnham, J.P., Boxmoor; a parcel from Misses Baker and Griffiths, Lower Clapton; parcels of aprons and calico from Mrs. Southwell, Child's Hill; woollen articles from A. B. and N. A. Amader, "Ravenshoe," Boscombe, and a parcel from Edinburgh for Mrs. Wall, Rome, and some slides from Mr. Butcher, Blackheath, for Miss Yates, Rome.

China.—Parcels of calico and dolls, &c., from Friends at Ipswich, per Mr. Shalders, for Miss Shalders, Tsing Chu Fu. The Rev. Wm. A. Wills wishes to thankfully acknowledge the following useful articles and valuable help for his Museum and Dispensary at Chou ts'un:—An accordion, from A. Archard, Esq., Bath; Bible pictures, from Mrs. Tritton, Norwood; model of a coffin, from Mr. W. G. Ward, Northampton; lantern slides, from Mr. Mombert, jun., Bradford; galvanic battery and samples of carpets, &c., from Robert Anderson, Esq., Dundee; books (several vols.), from Rev. J. T. Brown, Northampton; "Hibbert Lectures" (four vols.), from the Hibbert Trustees; surgical instruments, &c., from Dr. Appleton, Bristol; stomach pump, from Peckham Rye Baptist Church Y.P.S.C.E.; pocket case of "Tabloids" and a supply of Kepler extract of malt, &c., from Messrs. Burroughs, Wellcome, & Co., London; case of instruments, &c., for dental surgery, from Kessath Robinson, Esq., Bristol; surgical instruments, sundries, from Camberwell, Denmark Place Y.P.S.C.E.; Congregational Church, Swanage, Rev. T. B. Steer, £1 10s. for dispensary, being amount collected at a lecture given by Mr. Wills, at Swanage, August 27th, 1895.

Many packages for ladies engaged in Zenana work in India and China have been duly received, and they will be severally acknowledged by Miss Angus in the *Zenana Missionary Herald*.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



T the meeting of the General Committee, on Tuesday, September 24th, the Treasurer in the Chair, after prayer by the Rev. E. Spurrier, of Colchester,

The Minutes of the previous meeting were read and confirmed.

The Finance Committee presented a Financial Statement and reported that the general contributions to the Society up to 31st August last, as compared with the general contributions to the same date of 1894, show an increase of £722, and that the expenditure to the 31st August, 1895, as compared with the expenditure of the previous year to the same date, exhibits a decrease of £1,564.

The China Committee reported that they had had before them, and under their consideration, very earnest appeals for immediate reinforcements from Shansi, Shantung, and Shensi: the Shansi brethren pointing out that it is now more than four years since the Committee promised to reinforce that Mission, consisting at present of only two missionaries, Brethren Sowerby and Dixon, on the field, and Mr. Farthing on furlough in this country, instead of seven missionaries, the normal staff of six years ago. In Shantung the brethren state that it is impossible to make adequate arrangements for the conduct of the work in view of the missionaries needing and entitled to furlough, because of the smallness of the staff which has not been reinforced for the past eight years. And in Shensi the brethren earnestly appeal for a medical missionary to be sent at once, the needs being urgent and imperative. All these appeals are painfully impressive, and the Committee cannot but express their earnest desire that the General Committee should reinforce the China Mission at the earliest practicable moment.

In compliance with the request of the Rev. T. R. Edwards, of Serampore College, he was appointed to take the oversight of the work of the Soory Station and District, rendered vacant by the lamented death of the Rev. Angus McKenna.

The Rev. C. E. Wilson, B.A., B.D., was requested to remove from Jessore to Serampore College, with a view to his undertaking such present work there as may be compatible with his study of the vernacular, and of devoting himself fully to the work of the College on the completion of his probationary course.

Permission was given to the Rev. Robert Spurgeon and family, of Barisal, to take furlough to England in the spring of next year, 1896.

The Rev. W. J. Price, of Bankipore, reported that in consequence of the complete breakdown of Mrs. Price's health, for the second time, the doctors had given their decided judgment that only prolonged residence of some years in England would afford hope of ultimate recovery, and that under these circumstances, and after mature deliberation, he had arrived at the conclusion that he had no other honourable alternative but to place his resignation in the hands of the Committee, and ask to be allowed to return home in the spring of 1896.

The Committee received these tidings with the utmost sorrow, and gave

expression to their deep and sincere sympathy with their much-esteemed friends in this season of sad necessity. The Committee complied with the request of Mr. Price, in the earnest hope that a prolonged residence in England may result in the complete re-establishment of Mrs. Price's health, and that their brother, Mr. Price, may find at home some suitable and congenial sphere of Christian service.

The Secretary reported that in view of the urgent need for immediate help in the work of the Native Christian Training Institution at Cuttack, Orissa, he had arranged, after conference with the Rev. Geo. Howells, B.A., B.D., that Mr. Howells should leave England for India during the autumn of the current year instead of as originally proposed, the autumn of next year.

The following designations were agreed upon—viz., Mr. Hasler, B.A., to Delhi, Mr. Collier to Bankipore, Mr. Hale to Agra, Mr. Donald to Chittagong, and Mr. Jarry to Berhampore, Ganjam.

The Rev. G. D. Brown, of Bopoto, Upper Congo, reported under date of July 9th that, in consequence of a second and grave attack of hematuric fever, the brethren had arrived at the unanimous conclusion that he ought at once to leave Africa and relinquish all thought of returning, and that most reluctantly, and with deep sorrow and sadness of heart, he felt compelled to bow to their decision.

The Rev. Wm. Forfeitt, of Bopoto, writes:—"About six weeks ago Mr. Brown had an attack of fever. A fortnight later the fever again returned, and developed into a grave form of hematuria, his old enemy, and we scarcely any of us expected that he would recover. He is now very slowly regaining strength. It is clearly imperative, however, that he should leave the country at the earliest possible moment, and I am thankful therefore that he has wisely decided to return home at once, and we all pray that his life may be spared to labour in a climate more congenial than that of the Congo."

The Committee resolved that:—

"In their judgment their brother has arrived at a right decision in determining to leave at once for Europe, and to give up further thought of work in Africa. They earnestly trust that his health may be speedily restored, and that he may ere long find some suitable sphere at home in which to serve the Master he loves so well, and for whom he has laboured so faithfully in Africa."

With regard to the vacancy at Bopoto Station, caused by the return of Mr. Brown, it was resolved that the next accepted Congo missionary should be sent to Bopoto, it being of the first importance that such reinforcement should leave England before the close of the current year.

The meeting was closed with prayer by the Rev. Wm. Hill, Secretary of the Bible Translation Society.

QUARTERLY MEETING OF COMMITTEE

AT

PORTSMOUTH, ON MONDAY, OCTOBER 7TH, 1895.

EDWARD RAWLINGS, Esq., IN THE CHAIR.

After prayer by the Rev. D. J. East, of Watford,

The Minutes of the last meeting were read and confirmed.

The following letter was presented and read from the Treasurer, W. R. Rickett, Esq. :—

“ 12, Devonshire Square,

“ Bishopsgate,

“ October 4th, 1895.

“ **MY DEAR FRIEND**,—The thorn in my flesh still troubles me more rather than less than last week, and I am now writing to say, most reluctantly but firmly, that I propose not to go to Portsmouth on Monday next. I regret this very much, and the more so because I have always in the past found this Autumnal Missionary Tuesday to be a day of real spiritual enjoyment. May you so find it this year also to be a season of great privilege and inspiration for further and better service! May the Divine Spirit brood over every meeting and every speaker! Please give my love to my colleagues on the Committee, and kindly express my regret to the Portsmouth friends that I am not with them. I sincerely hope that your visit to Brussels yesterday was satisfactory. I am very grieved for our dear brother Pinnock. After our last Committee meeting, I was speaking to him about his wife, who, he said, was ill, but I had no idea of the gravity of the situation. May God comfort him!

“ I am, my dear Friend,

“ Yours affectionately,

“ To A. H. Baynes, Esq.”

“ W. M. R. RICKETT.

It was unanimously resolved—“That the Committee very deeply regret to learn that their beloved and honoured friend the Treasurer is unable to be present. They beg respectfully to assure him of their affectionate sympathy, and of their earnest prayers for his speedy and complete recovery.”

The 1896 Annual Services Committee was appointed, with full power to make the needful arrangements.

The Secretary reported—(1) the safe arrival in England of the Rev. J. A. Clarke from Lukolela Station, Upper Congo River, much improved in health by the voyage home; (2) the satisfactory result of the visit of the Secretary to Brussels, with details as to his special conference with the Principal Secretary of State of the Government of the Congo Free State.

A letter was presented and read from the Rev. Thos. Evans, dated Mussoorie, September 10th, reporting that, in consequence of medical advice, he had arranged to accompany Mrs. Evans to England in the steamer *Clan Grant*, due to arrive in England about the 30th of October.

A letter was presented and read from the Rev. Timothy Richard, of Shanghai, dated August 16th, in which he reports :—“I shall probably take our Missionary Memorial to the Emperor to Peking in September. In October I hope to turn my face toward Europe, calling at India on my way, where I expect to be about six weeks, and I hope to reach Paris about the end of January, 1896.”

Leave was given to the Rev. Arthur Long to return to Russell Khonda during the current autumn, Mrs. Long to rejoin him in India in the autumn of next year, 1896.

With regard to the Rev. Geo. Hughes, formerly of Barisal, and his undertaking missionary work in connection with the New Zealand Baptist Missionary Society, as reported by Mr. Driver, of Dunedin, it was resolved :—

LEGACIES.

Brooks, The late Mr. Wm., of Birmingham, by Mr. J. F. Homer, for <i>Orissa</i>	183	12	6
Oearns, The late Mr. Samuel, of Liverpool, by Messrs. Lewis and Mounsey	626	0	11
Coxeter, The late Mr. S., of Newbury, by Mr. C. Coxeter	4	4	10
Hambliton's Trust	30	10	5

LONDON AND MIDDLESEX.

Arthur-street Chapel, Camberwell-gate	1	10	1
Battersea, Sunday-sch., for <i>Ratanapura Mission</i>	12	0	0
Do., Surrey-lane Sunday-school	1	0	0
Bermondsey, Abbey-st. Do., The Grange Sunday-school	1	1	3
4	10	0	
Brixton, Kenyon Ch. Sunday-school	7	9	0
Child's Hill	1	11	0
Do., Y.P.S.C.E.	0	6	0
Camberwell, Cottage-green Sunday-school, for <i>Congo</i>	5	0	0
Chiswick, Annanda'e-road Sunday-school	3	17	7
Clapham, Graddon-square Sunday-sch. Do., for <i>N P</i>	2	8	2
4	0	0	
Clapton, Downs Chapel, for <i>Congo</i>	50	0	0
Enfield	4	5	6
Do., for <i>Congo</i>	0	3	7
Ferne Park Ch. Hammersmith, Waterloo-street Mission	16	19	11
0	10	0	
Hampstead, Heath-st. Harringay, Emanuel Sunday-school	300	0	0
0	11	6	
Henrietta-street Sunday-school	1	1	2
Hounslow	1	0	0
Islington, Cross-street Peckham-rye, Barry-road Sunday-school	6	9	6
0	14	1	
Peckham, James-grove Sunday-school	0	4	4
Poplar and Bromley Tabernacle, Y.P.S.C.E. Putney, Werter-road Sunday-school	0	17	0
5	0	0	
Rotherhithe New-road Sunday-school, for <i>China schools</i>	1	2	9
South London Tabernacle, Y.P.S.C.E. Vauxhall Chapel	0	12	9
1	6	10	
Vernon-square Chapel Sunday-school	6	0	0
Do., for support of <i>Congo boy and girl, Wathen Station</i>	12	0	0
Wandsworth, East-hill Sunday-school	9	8	0
Westburne Park	1	1	0
Willesden Green Sunday-school	1	4	8

BEDFORDSHIRE.

Dnnstable, West-s'reet, Y.P.S.C.E.	0	11	0
---	---	----	---

BERKSHIRE.

Reading, King's-road ..	34	13	11
-------------------------	----	----	----

CAMBRIDGESHIRE.

Cambridgeshire Aux., per Mr. (G. E. Foster, Treasurer	45	0	5
Cambridge, St. Andrew's-street Y.P.S.C.E.	1	13	2

CHEESHIRE.

Altrincham Tabernacle Do., Sunday-school ..	1	3	6
1	7	0	
Tarporley	49	13	6

CORNWALL.

Truro, Sunday-school ..	8	10	0
-------------------------	---	----	---

DERBYSHIRE.

Swadlincote, Sunday-school, for <i>N P</i>	5	0	0
--	---	---	---

DEVONSHIRE.

Bradlnch	40	15	2
Honiton	5	15	4
Plymouth, Mutley Ch. Sunday-sch., for <i>Congo</i> ..	11	2	3
Tiverton	8	17	0
Do., for support of <i>Congo boy, Daniel Etuwa Powell, under Mr. Clark</i> ..	5	0	0

DORSETSHIRE.

Poole	9	8	4
Upper Parkstone	1	12	0
Weymouth	5	0	0

DURHAM.

South Shields, Westcoe-road	6	14	7
Do., for <i>Congo</i>	4	18	10
Spennymoor	0	16	10
Sunderland, Lindsay-road	7	18	6
Stockton-on-Tees, Northcote-street, for support of <i>Congo boy</i> ..	1	1	6
Wilton Park	0	7	0
Do., for <i>N P</i>	0	13	0

ESSEX.

Great Leighs	8	2	8
Loughton, Sunday-sch., for <i>Congo</i>	4	3	6

GLOUCESTERSHIRE.

Arlington	0	13	0
Brockley	0	7	7
Chariton Kings	5	0	0
Stroud, Y.P.S.C.E., for support of <i>Congo boy under Mr. Stonelake</i> ..	2	0	0

HAMPSHIRE.

Boscombe, Sunday-schl. Christchurch, for <i>Congo</i> ..	5	16	8
2	4	0	
Eastleigh	1	1	2
Sway, for <i>Congo</i>	0	8	0
Do., for <i>N P</i>	0	13	0

ISLE OF WIGHT.

Yarmouth	0	14	6
----------------	---	----	---

HERTFORDSHIRE.

Cheshunt, Windmill-lane Do., Sun-school, for <i>N P</i>	1	0	0
0	12	0	

HUNTINGDONSHIRE.

Huntingdonshire Aux., per Mr. G. D. Day, Treasurer	10	17	5
Do., for <i>W & O</i>	5	5	11
Do., for <i>Italy</i>	7	8	6

KENT.

Beckenham, Elm-road ..	10	0	0
Bessels-green	33	15	6
Dartford, Highfield-rd. Sunday school	0	15	6
Plumstead - park - road, for <i>W & O</i>	0	10	6
Sidcup	7	2	11
Sittingbourne, Y.P.S.C.E., for work in <i>Shantung, China</i>	0	7	0

LANCASHIRE.

Bacup, Doa's	2	7	8
Briercliffe, Hill-lane Sunday-school	5	0	0
Burnley, Enon Sunday-school	5	3	10
Oldham, King-street ..	6	2	13

Liverpool Auxiliary, Annual Meeting at Myrtle-street	14	3	0
Do., Princes-gate	21	1	5
Do., do., for <i>W & O</i> ..	5	4	0
Do., do., Sunday-sch. Do., Pembroke Chapel ..	35	0	0
0	10	0	
Do., Richmond Chapel Do., do., Sunday-sch. Do., Walton Juvenile Auxiliary	22	4	2
15	4	10	
1	11	0	
Do., Egremont	10	7	9

Less expenses	125	6	2
36	1	0	
89	5	2	

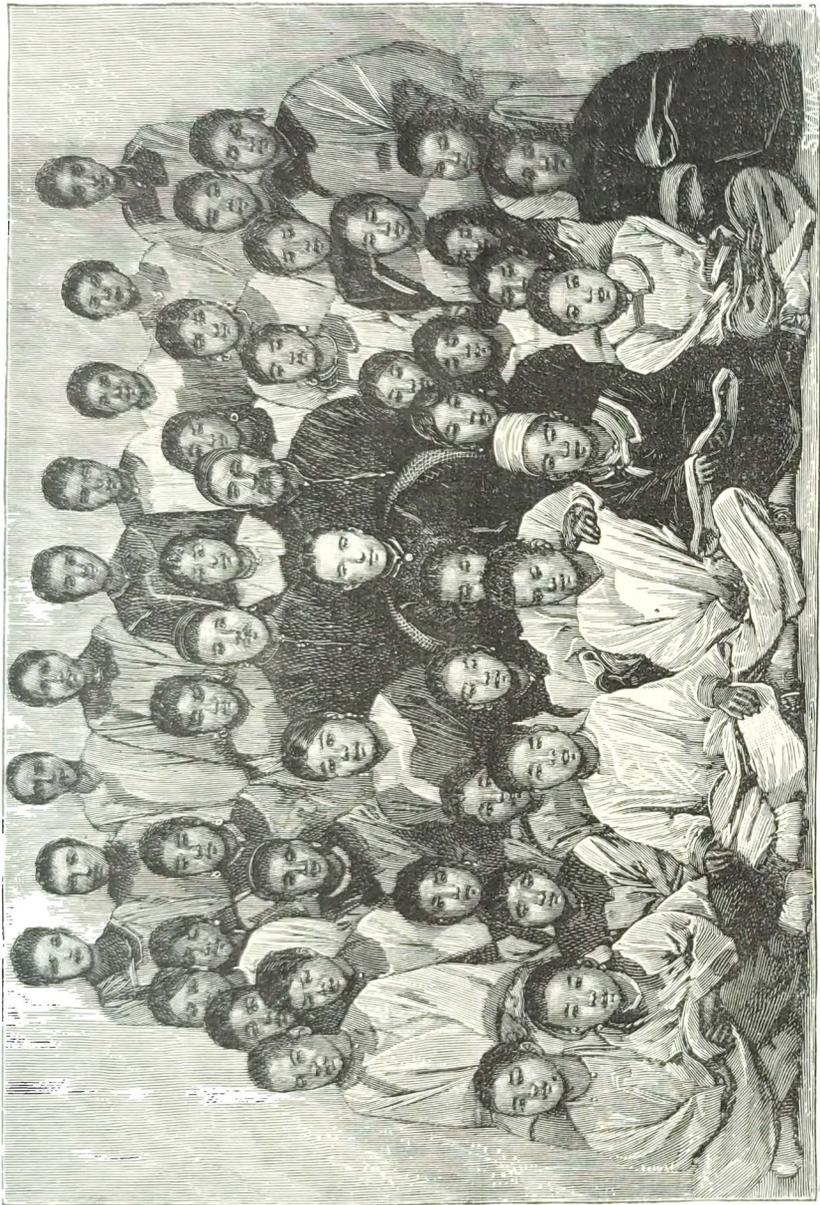
LEICESTERSHIRE.

Countesthorpe	6	4	0
Do., for <i>W & O</i>	0	13	8
Leicester, Annual Meeting	13	17	9
Do., Juvenile Meeting ..	3	14	6
Do., Archdeacon-lane ..	19	4	4
Do., Aylestone	1	2	0
Do., Belvoir-street	27	13	3
Do., Charles-street	6	9	3
Do., Clarendon Hall ..	1	15	5
Do., Dover-street	8	18	0
Do., Friar-lane	6	0	0
Do., Melbourne Hall, for support of Mr. Roger <i>Congo</i>	19	10	8
Do., Victoria-road	2	8	10
Do., do., for <i>W & O</i> ..	10	0	0
Monks Kirby and Pailton	2	15	0

LINCOLNSHIRE.

Louth, Northgate	1	17	0
Do., Sunday-school ..	0	8	0
Skegness, St. Paul's Ch.	1	5	3

[THE MISSIONARY HERALD,
DECEMBER 1, 1898.



MRS. DUNCAN'S GIRLS' SCHOOL, SHENSI.—(From a Photograph.)

[DECEMBER 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE 1896 NEW YEAR'S DAY MISSIONARY PRAYER MEETING.



ON Wednesday morning, January 1st, 1896, we hope to meet at eleven o'clock, in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of the Rev. W. J. Henderson, B.A., Joint Principal of the Bristol Baptist College, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

1896 SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS' FUND.



THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy ; they claim our constant prayers ; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the New Year will fall on the 5th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day ?

CHRISTMAS AND NEW YEAR'S CARDS FOR THE NATIVE PREACHERS AND EVANGELISTS' FUND.



THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

RECENT TIDINGS FROM INDIA.

A CYCLONE IN EASTERN BENGAL.



THE Rev. William Carey writes from Barisal :—

“ On Tuesday, October 1st, all night a south-east wind of great violence raged in gusts with heavy rain. Early yesterday morning the storm increased, becoming quite cyclonic and doing incalculable damage. The town lies in ruins—streets of *kutchá* houses and shops having been wrecked, and the *pucca* buildings standing amidst their *débris* like rocks out of an undulating moor.

“ Our Bengali chapel bungalow, and all the *parah* houses, except two, have been blown down ; also Mr. John Kerry's verandah and a portion of Mr. Spurgeon's. The largest and best trees along the Bund lie prone across the fields, showing their massive bases like so many black targets to the rising sun. I counted five yesterday afternoon in Mr. Spurgeon's compound alone ; the *pucca* bridges are all seriously damaged *too*. The great *siris* tree opposite the Chapel House has come down, bringing half the bridge with it into the *khál*. There is very great distress. There was for several hours great danger to life and limb, but all our Mission party are safe and well, thank God.

“ Telegram communication has been, and is still, cut off.

“ The whole *parah* and chapel, &c., will have to be rebuilt *at once*

"I dread the news from the district, and expect to hear that all our chapels are greatly damaged.

"The session of the Bible-school just closed embraced twelve Sundays (June 23rd to September 15th). Fifty-nine new boys took admission during this period, making one hundred and sixty in all who have joined the school and paid for the printed lessons since my return from England; of these, we have had an average attendance (taking all the Sundays) of 41½, which I consider encouraging for the 'Rains.' Storms have again and again swept the town just about school-time, and on one occasion (June 30th) the downpour was so persistent that we did not expect a single boy. Fourteen came, however, in drenched garments, and very happy they made us. Excluding this one Sunday, the average becomes forty-four, a slight advance on the last session's record.

"It is still more encouraging to note that the senior class is the best attended. It consists entirely of graduates and undergraduates, of whom on an average fourteen were present for eleven Sundays."

MADARIPORE.

From Madaripore the Rev. W. R. James writes:—

"We have just had an experience of a cyclone. We were never in such a storm before, and hope we shall never be again. Every moment we thought that our bungalow would be blown down, but, thank God, it was not much injured, although a great many *kutchas* houses in the town fell to the ground like houses of cards before the violence of the wind. Scores of native boats, some of which were very large, sank in the Coomar and the Ariel Khan; and for more than twelve hours we were much afraid that the Mission-boat, the *Manchester*, would meet with the same fate. When I went out about twelve o'clock on Tuesday night (October 1st) the *Manchester* was dragging her anchor and was nearly in the middle of the Coomar. But everybody was perfectly helpless, and nothing could be done. On every hand boats were sinking; men and little children were seen on rafts, drifting helplessly with the wind and the waves, while no one could render them any manner of help. The only thing we could do was to ask God to stay His hand, and barricade the inside of our bungalow as well as we could. At first the storm came from the east, but after blowing hard and violently for about eight or nine hours, the wind veered round so that it blew from the north. It then brought back the *Manchester* from mid-stream, and jammed it against the foot-path before our compound, and our anxiety about the boat began then to subside. Had the anchor been fastened to a rope instead of a chain it would have snapped like a piece of thread. Thus was our boat saved and our fears allayed. Our chapel was all but blown down, and is now leaning on its side, twice as much as the Tower of Pisa. A similar fate also happened to one of our evangelists' houses, and several of our out-houses fell flat, but the girls' school-house, which was greatly sheltered by trees and our bungalow, escaped without any damage to speak of. Our cook-house and bungalow were full of refugees, who rendered us much help in barricading. Thus did He who causeth 'the stormy winds to fulfil His word' give us reason for raising another 'Ebenezer,' so that we may say, 'Hitherto hath the Lord helped us.'

“The meetings of our Annual Conference this year were a great success. They were held at Suagram, during the first week in September, commencing on the 5th and ending on the 7th.

“On the day before the meetings began the new chapel there was opened with a prayer-meeting, in which several speeches also were delivered, closing the day with a general feast. This is the first of our memorial chapels, and is dedicated to the memory of the late John Chamberlain Page. The old building was erected by Mr. Page himself; and the Suagram people insisted on having the new house after the same plan as the old one. But the new is much larger, and built of better materials. The roof is of corrugated iron; and when completed it will have an upper storey to serve as a room to accommodate the missionary on his travels and other visitors. It has already cost about five hundred and forty rupees, and will probably cost another forty or fifty rupees when the loft is finished. Towards this there were left in my hand, by my predecessor, sixty-six rupees; and two hundred and sixty were given by me out of the contributions lately acknowledged.

“The remainder was subscribed by the church either in money or labour. The new building is a very fine one, and the only one in these districts erected on such a plan. May the glory of this latter house be greater than that of the former!

“The attendance at the Conference meetings was unusually large; larger, I should say, than at any of the previous Conferences, though some of the brethren seem to think that the Ashkor meetings were quite as numerously attended. However, there can be no doubt that the enthusiasm which prevailed throughout had reached a higher level than it did at any of the preceding conferences. Our brother Mothura Nath Bose, B.A., with his family and several of his evangelists, came there from Gopalgunge; all of whom rendered great help. Mr. Bose gave one of the finest sermons I ever heard. He took for his text the Prophet Jonah and the repentance of the Ninevites. He spoke with great ease, suavity, and spiritual power, till all bowed and melted under the spell of his eloquence. We were also greatly helped by the visit of our brother Mothura Nath Nath from Calcutta, who confirmed the brethren much in the faith in which they had been taught. He spoke with the power that alone can come from conviction, and as one who sincerely and deeply loved the Church of Christ.

“This year we determined beforehand to make a little departure from our usual programme. We had no social subjects, but all the speeches were on spiritual topics. Experience has fully justified the change. The Gospel goes to the very springs of our life, and, like the Gospel, our aim should always be to reach the ‘root of the matter.’ Social improvement will in time ensue naturally and without constraint.”

MALDAH, N. BENGAL.

From Maldah, Brother Brojanath Banerjee reports:—

“During October I took Brother Jibun with me and visited Doorgapore, Boula, Luckheenarainpore, Amarreechock, Chandporebazar, Soocarbaria market, Rularaabade, Kajeegunge, Doulatpore, Bozrattee, and revisited Rohunpore market, which is the biggest market in the district of Malda. To preach the

Gospel in Rohunpore market is to preach in a *melah*, such good numbers of attentive and Mohammedan hearers we get here. One Hindu Brahmin merchant told us that he likes to read our Christian books, and bought from us three Scripture portions. At Boala there is a professing Christian family, who from a long time have not seen any missionary or preacher there. We had some work there which might do them good. They sent one fowl and some vegetables for us in our boat, and we preached the Gospel of our Lord there in a house of a rich Mohammedan silk merchant. The headman in this house said to some of his Mohammedan neighbours that the religion of the Christians is the best religion. He has heard the Gospel several times in Engrajabad.

“At Kajeegunge a Mohammedan young man bought a Bible, and some Mohammedan hearers told me that they want to hear what we have to tell them.

“At Doulatpore some Mohammedan young men received us very kindly in a house of a rich Mohammedan, and one among them promised to come to see me when he comes to Maldah.

“May God in His mercy open the hearts of the Gospel hearers for the enlargement of the Kingdom of His dear Son.”

GYA.

From the important city of Gya, Brother Prem Chand reports:—

“In October we had good work for a fortnight amongst the pilgrims who came here from all parts of India. Their number this year was not so large as in former years, but still many of them listened very attentively and bought a good number of our books. This year we met with many pilgrims and their attendants who said that they heard the name of Jesus in their own village, and many very joyfully told us that the missionary did not live very far from their place. Some children belonging to Rajputana said that they attended Sunday-school and had learnt some account of Jesus. They bought some of our books, and we exhorted them to believe in Jesus, their only Saviour, and to refrain from idol worship. A middle-aged man belonging to the Punjab came to me and tried to relate the account of the crucifixion of our Lord, and was afterwards so much impressed with Christ's dying prayer for the forgiveness of His enemies that he bought a copy of the New Testament from me and promised to read a portion of it daily. There were many in the crowd who pointed us out as the preachers of Christ. A good number came to listen; while some, sunk deep down in ignorance and superstition, turned away from us and tried to persuade others to do the same, but often without any apparent effect. Many times during this pilgrim season our hearts were filled with joy to find that many people have heard of Jesus as a Saviour, and the opposition which they once manifested is fast dying out.”

MUSSOORIE.

From Mussoorie the Rev. Thomas Evans reports:—

“Recently I had the pleasure to immerse here before a number of witnesses (European and natives) three soldiers and a native Christian.

“The soldiers are but babes in Christ, and were brought to the knowledge of the Lord since they came up to the Depôt here this summer.

“ There are others also under conviction, and we may hope to see more coming forward to follow the Saviour's example and obey His command in baptism.

“ This immersion has created quite a sensation among the troops, who, of course, knew nothing about it before. Those of them who believed went in a body to a minister who is not of the Baptist Church, but he simply said, ‘ It is right ; go and obey the Captain's command.’ This staggered them, and if I am not mistaken the light of truth which has now broken through the clouds of human tradition will spread and lead out many to testify for Jesus through His own established ordinance.

“ Nor is this all. There is a great stir also among a number of Children's Baptism Christians up here. The immersion of our good brother Sobha Sing, who has been a believer and a preacher for over twenty years, produced a great interest among the C.M.S. and the Methodist Christians here. One of them, who is a preacher, said, ‘ Well, if baby-baptizing and sprinkling are deceptions, I have been deceived by the padri who sprinkled me.’ He now says, ‘ I will trust no man, but go to the Word of God and see for myself.’ I have advised them all to do this, to fear no man, but to search the Scriptures and see what Christ commanded, and to obey His orders, and not the dictum of any sect or padri.

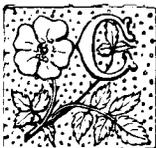
“ Sobha Sing, who is a native of Tibet, has a desire to go there and preach Christ to his own people. Who knows but he may be the first to open up that dark land so shut up so far to the Gospel of Christ ?

“ He has great hopes of being allowed to go in and shed abroad there the light of the grace of God. He is a man full of energy, and has no fear of man or of the want of means.

“ He says: ‘ If I go to work for God, who is my Father, will not He take care of me ? ’ &c. He became a Christian in Chumba many years ago ; he is now a zemindar in Tirhoot, but is going to devote himself entirely to the Lord's work.

“ We thus have a few indications that the dawn is beginning to break at last on dark lands beyond the confines of India. May the happy day soon come when the whole earth shall be full of the knowledge of the Lord ! ”

THE NEW CONGO MAP.



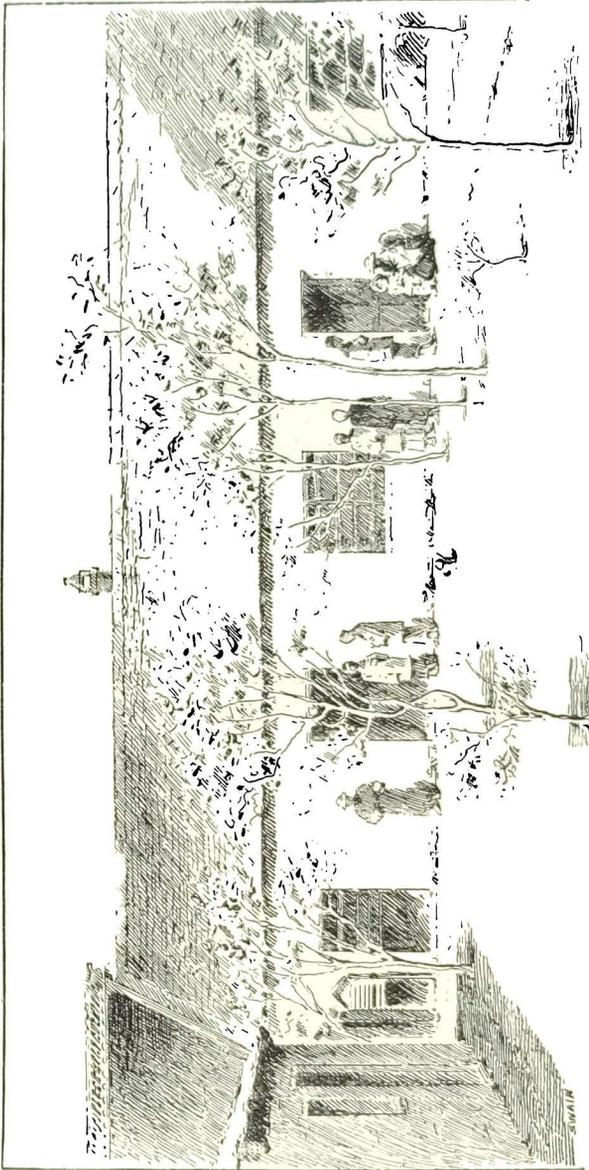
COPIES of this excellent map of Central Africa can still be obtained. Its size is 7 ft. 6 in. by 5 ft. 6 in. We believe we are correct in saying that it is the best map of the Congo region in existence. Our own mission stations are marked in red and those of other societies are indicated. It is published in two forms—on linen suitable for portorage, and on paper mounted on linen and varnished, with rollers. Price for the former, 13s. ; for the latter, 15s., than which no better and more useful adornment for the walls of schoolrooms and classrooms could be found.

Applications for each of the above to be made to Mr. A. H. Baynes, 19, Farnival Street, Holborn, E.C.

PICTURES FROM SHENSI, NORTH CHINA.

(See *Frontispiece*.)

BY the kindness of the Rev. T. W. Lis'er, of Dundee, brother of Mrs.



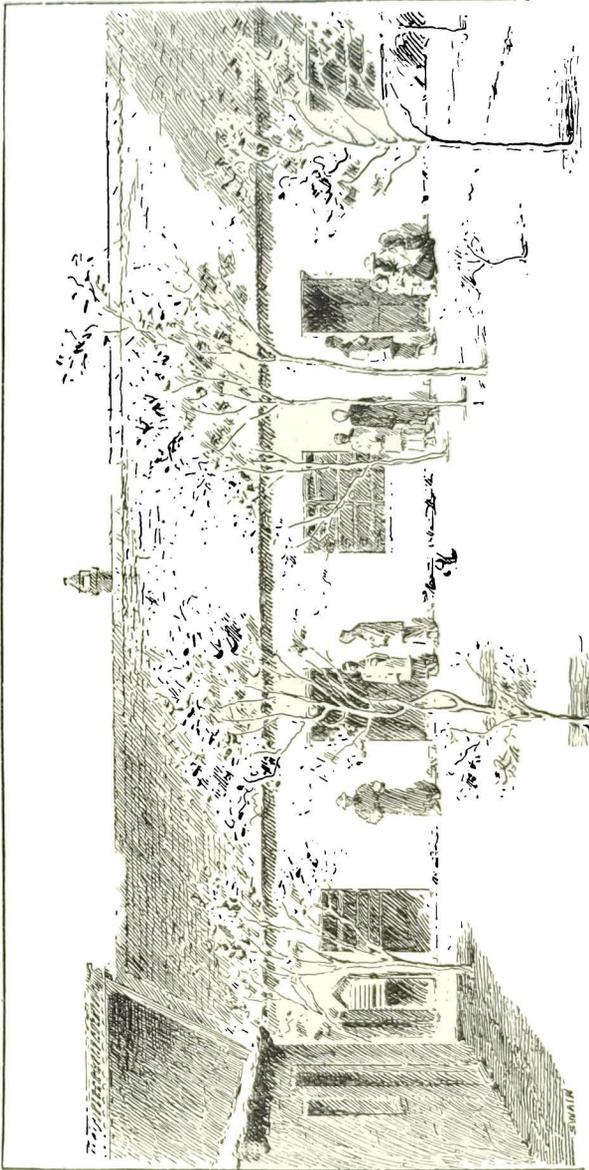
THE MISSION COMPOUND, SHENSI.—(From a Photograph.)

Moir Duncan, of Shensi, we are able to present our readers with engravings from three Chinese photographs.

PICTURES FROM SHENSI, NORTH CHINA.

(See *Frontispiece*.)

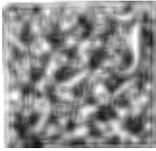
BY the kindness of the Rev. T. W. Lis'er, of Dundee, brother of Mrs.



THE MISSION COMPOUND, SHENSI.—(From a Photograph.)

Moir Duncan, of Shensi, we are able to present our readers with engravings from three Chinese photographs.

GRAVE CONDITION OF SHENSI.



JUST as this issue of the HERALD was going to press we received the following letter from the Rev. Evan Morgan, who had left Shensi for Shanghai to meet Mrs. Morgan and their children, on their return to China. Evidently our friends, Mr and Mrs. Duncan and their daughter, and Mr. Shorrock are in circumstances that must give rise to considerable apprehension, and the Committee await further tidings with much anxiety. We specially commend the Shensi Mission, and the missionaries and native converts there, to the earnest prayers of our readers.

“8, Seward Road, Shanghai,

“October 8th, 1895.

“MY DEAR MR. BAYNES,—My wife and children arrived here safely last Tuesday. May had a very prosperous and pleasant passage. Yesterday brought some light on our movements. I called on the Consul-General, and from what he told me I was led to wire to Hankow to find out whether the Chinese authorities would stamp passports for Shensi, and the reply was:—‘Consul refuses passports Shensi and Kansuh.’ This, of course, settled the question of wife and children going up, and the only question was whether I should proceed alone without a passport. I consulted two members of the Council of the China Inland Mission this morning, and their advice was to this effect: Certain people are on the look-out for reasons to attack missionaries. My going up country without a passport would be a legitimate ground for attack, because I would be doing an illegal action and subject myself to arrest; this might induce fresh complications between the two Governments, so they advised me not to go up to Shensi. The Chinese Government are now beginning to realise the grave situation of affairs in Kansuh and Shensi. A great battle was fought about twenty days ago. The official report says ‘that the Imperial troops were victorious, but at a great loss; that Kansuh was in a most critical condition.’ This much is even publicly admitted by the Government; of course the condition of things will be ten times more serious than is admitted. But the most serious danger of all to all concerned is the backing of the Mohammedans by the Ko Lao Hui, or Vegetarians. In fact they are, I think, the prime movers and supporters of the rebellion. This accounts for the wholesale desertion of regiments from the Imperial troops.

“The refusal of the Consul to grant passports has made me anxious as to the welfare of the friends in Shensi. I wired to them six days ago. My telegram was to this effect:—‘Matters very unsettled here. Kansuh affairs critical. Do you advise me to proceed alone and leave family at the coast?’ I have not had a reply yet. I shall wait another day, and if I do not hear, shall wire again.

“October 11th.—Nine days have passed, and no news from Shensi. The wires are broken in one place, but messages are sent through by another south-east line. Yesterday’s paper said that 10,000 mounted robbers held

the central plain of Shensi. This would include the district occupied by us, and so I called on the Consul-General again, and he advised me to send another telegram, which I did immediately; but there is no reply yet—only twenty-four hours. If I do not get a reply in three days I will put the matter in the Consul's hands; he may be able to get some information. I am hoping Mrs. Duncan and Frances may, under the escort of Mr. Duncan, be free, and in some place of safety. Mr. Shorrocks's intention was, in case of danger, to stay with the Christians. The silence makes us feel very anxious. But until we have some definite fact to go upon there is no need to conclude that anything serious has happened there.

"When passport was refused it was my intention to proceed at once to Shantung, and, if possible and necessary, from there to Shensi; but I have decided to stay here until we have some news of the friends in San Yuen. We can only pray for all in danger in Kansuh, Shensi, and other places; and thus we do, commending them to the care of our Heavenly Father in their lonely and trying situation.

"October 11th, 8 p.m.—Have just heard from Mr. Hudson Taylor, who received his information from Hankow, of the capture of Lan Chow, the capital of Shensi, by the rebels. The news is not confirmed, but it comes through the Hankow Consul. If it is true, events are moving with great rapidity. I am sending you all the information I have, knowing you will be glad to get it. Mr. Duncan, writing in the early days of September, said they were quiet, but that 'evil reports' were very rife. Such things are common; nevertheless they help to stir up strife in the day of trouble.—I am, yours sincerely, (Signed) "EVAN MORGAN.

"A. H. Baynes, Esq.

"October 12th, 11 a.m.—No news from Shensi; must post, but will write again by first mail.—E. M."

The last direct tidings that reached the Secretary from Shensi were from the Rev. A. G. Shorrocks, B.A., who wrote from San Yuen, Shensi, under date of August 29th, as follows:—

"Mr. Morgan is now away at the coast to meet Mrs. Morgan, and it seems impracticable and unwise for me to leave Mr. and Mrs. Duncan here alone for three whole months, which must be the time occupied by Mr. Morgan, at least. The district to the west of this is now in a most disturbed state, the Mohammedans having risen in rebellion, and having put to death men, women, and children. In the country north of Kan Su the Government soldiers are moving westwards in large numbers, but I feel sure the disturbance will not be quelled, as the soldiers are only half-hearted, and the Mohammedans fight with awful ferocity. Some of the China inland missionaries are in extreme peril, but as yet here we are quite safe. The effect of the Se Chuan riots is very bad even here. False rumours are in extensive circulation, and it is said the foreigners are not to be allowed to return, and the Governor is being disgraced for protecting the foreigners. And then the usual stories are being circulated about the foreigners extracting eyes and hearts. I will, therefore, wait here a little longer."

THE TSING CHU FU MUSEUM.



By the kindness of Edward Robinson, Esq., J.P., of Bristol, we are permitted to give the following letter from the Rev. J. S. Whitewright, of Tsing Chu Fu, Shantung:—

“Tsing Chu Fu, Aug. 25th, 1895.

“MY DEAR MR. ROBINSON,—We were glad to get your letter from Bournemouth. You say that surely China will now wake up at last. We have all been hoping that it would be so, but recent news of the outrages in Central China tends to damp our hopes very much. The day before yesterday I had a long talk with an official with whom I am friendly, who, though he is far and away better informed than the average Chinese magistrate, was contending that the making of peace was a grand mistake, and that they would easily have beaten the Japs if they had only gone on a little longer. Still, it is to be hoped that the central authorities have really learnt something, and that good will come out of it all. Since last writing to you I had to go to Cheefoo to fetch Mrs. W. and the children, and at the same time brought up a party of other ladies and children; we were twelve in all. Altogether, I travelled over this war affair a thousand English miles. All is very quiet here, and our work has gone on as usual. We are doing our best to enlighten the people through the Museum, which at this time has proved more useful than ever. We had the very unusual pleasure of a visit from an English officer, Captain Sullivan, Royal Artillery, who is at present in the employ of the Chinese. He was immensely taken with the Museum and the work it is doing; he talked about it a great deal. He

has seen service in India and Burmah, and, altogether, he gave us quite an exciting time. It is a visit like this that makes us realise how very quiet our lives have been. He is coming back from the coast in a few days, and we expect him to stay a day or two with us. We are engaged in quite a campaign in the way of trying to enlighten the students who are now in the city attending the examinations for the (*hsiu-tsai*) B.A. degree. There are a great many visits paid to the Museum daily, more than we can arrange for properly with our space. One day last week there were 1,210 visits, the next day over 800, and the next over 1,000. We have to show them over rather hurriedly in batches, and then beg them to retire to give place to another set. It is sometimes a little difficult to persuade them to go, as they constantly say, ‘Kan pu kou’ (‘We have not seen enough’). We are all the more sorry not to let these men see as much as ever they want to see, as it is from this class that all the future rulers and teachers of China come. We have regular preaching going on all day in the chapel, carried on by picked men from among our own students, and they have good and attentive audiences. They find that this time there is a more respectful attitude on the part of those students than there ever has been previously, and that is a step in advance.

“One thing that has helped us much is the fact of the perfect putting

out—instead of only, as usual, texts from the native classics—a list of subjects, telling them to write on ‘Balloons,’ ‘The Steam Engine,’ ‘The Thermometer.’ Of course, when they found themselves confronted with these subjects in the examination hall they could do nothing with them, and next day numbers of them came to ask if we could give any information on these subjects. Twice a day the science classroom has been open for addresses on these and similar subjects. Though, of course, the information is too late to be of any use in their examinations, still it has been of great value in causing them to listen to what we have to say with more respect than formerly. We are having a wonderfully cool summer so far; the thermometer has seldom been long above 80° indoors. To-day it stands at 85° in the room. We find great benefit from our new house, as it is so open. When we were surrounded by Chinese houses we found the heat much harder to bear, as we so seldom got a breeze. The other buildings have all turned out to be satisfactory for work in every way. It is only the Museum that is too small for the numbers that come; but the numbers have been greater than we thought they were ever likely to be, and its success has been greater in every respect than we

ever dreamed it would be. On making up the list of visits the other day I found that this year up to this date there have been over forty thousand visits paid.

“My wife and the bairns are all well, for which we are very thankful this summer weather.—With very kind regards to you all, in which my wife joins, I am, very heartily yours,

“J. S. WHITEWRIGHT.”

“August 27th.

“News has just reached us here of the terrible massacre near Fu Chow on the first of this month. Messengers have been delayed by heavy rains and swollen rivers. This is the most terrible affair of this kind that has happened since the Tientsin massacre. It is fearful to think that the real authors and instigators of these crimes are never brought to justice. It seems the same hollow mockery every time—the punishment of a few coolies, the payment of blood-money, and profuse, perhaps abject, but utterly hollow, apologies of the Chinese Government: but the really guilty men, the high officials, who in some cases do nothing to suppress the foul anti-foreign literature that incites to such crimes, are left unpunished. Possibly something of value may be done this time, as Englishwomen have been so foully murdered.—J. S. W.”

THE PRAYER UNION MISSIONARY CALENDAR FOR 1896.



HIS new Calendar will be ready about the 10th inst., before which date we shall be glad to hear from the local secretaries as to the number of copies that may be required. Besides suggesting subjects for daily intercession, it will contain a large amount of detailed information respecting the different mission-fields, and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. The price will be reduced to sixpence to all members of the Prayer Union, the published price being eightpence.

OPENING OF THE NEW CHAPEL AT INDOOR-KANI, BARISAL.



RECENTLY the opening services of the new chapel at Indoorkani were held. It has a corrugated iron roof, with very fine, smooth wooden posts and rush walls. The total cost of the building was Rs. 348, of which the people raised Rs. 100. From Devonshire Square friends Rs. 100, from Woodford friends Rs. 75, and from Leytonstone friends Rs. 73, were sent for this work, and to each of these places the church has sent letters

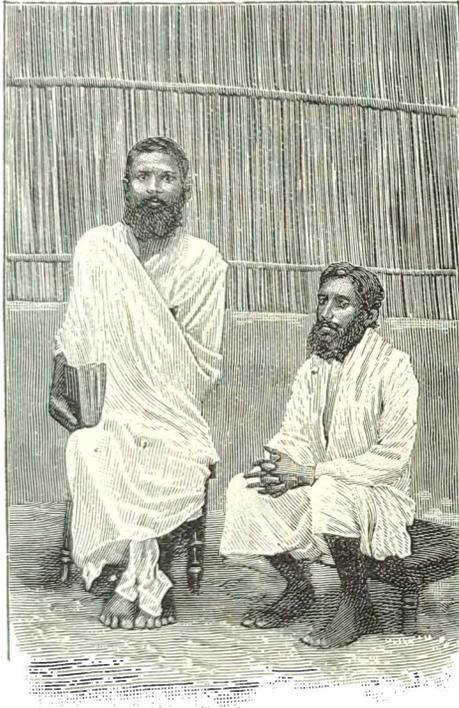


THE NEW CHAPEL, INDOORKANI, BARISAL.—(From a Photograph.)

of thanks for such timely help. The chapel seats 160 as natives sit. A pulpit Bible, with presentation label in gold letters, and an excellent table were included in the total cost. The thatched building seen at the side of the chapel is now used for school work, and has recently been repaired for that purpose. The church has less than a hundred in membership, with over two hundred and fifty adherents, including children. At the opening services the audiences were large enough to more than fill the building. Heathen friends and relatives came in numbers, especially to the evening

concert, when our lads sang very nicely to the accompaniment of violin and other instruments.

The pastor is an honorary and honourable one ; but the teacher seated by his side is paid from Mission funds. The latter is a great musician, and uses well the fine violin sent to him by Mr. Elgar, of Devonshire Square Chapel. He is a qualified and zealous worker. Sri Nath Sirkar, the pastor, is honoured and loved by all, but no salary has yet been paid him by the church. Now that the distress is a thing of the past, and the new



INDOORKANI PASTOR AND TEACHER.—(*From a Photograph.*)

chapel is built, I am urging the brethren to take up this matter, and they are preparing to do so. Around the church are three smaller stations where believers live, and we hope to group them, and so have a stronger body to support the pastor. In two of them schools already exist, and in one a chapel also. As the pastor and teacher are very fond of each other, the work is likely to be well sustained, and the erection of the new place of worship has helped to unite all hearts.

ROBERT SPURGEON.

Barisal, East Bengal.

MISSION WORK IN NORTH ITALY.

CHEERING TIDINGS FROM SUSA AND MEANA.



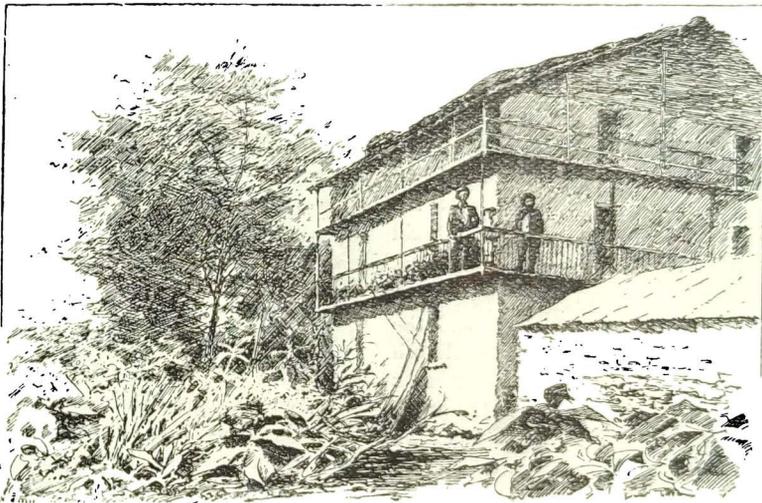
THE Rev. W. K. Landels, of Turin, sends the following interesting account of work in the Susa District :—

“MY DEAR MR. BAYNES,—As far as I remember, nothing has as yet appeared in the **HERALD** regarding our work in the Susa district; a word or two, therefore, about its commencement may not be out of place.

“**MEANA.**

“The people of Meana, a large

and we gladly availed ourselves of such an opportunity of preaching the Gospel. On our arrival at the station of Meana we were met by a band of music and escorted to the place of meeting. There, by special permission of the mayor, we preached in the open air to a crowd of some fifteen hundred people. Not only did they listen to our message with great



MEANA.—(From a Photograph.)

parish at a distance of about two miles from Susa, had quarrelled with their priest, and he, in consequence, refused to say Mass in the chapel of St. Joseph on March 19th, 1894, that being the day set apart for the special veneration of that saint. The leaders of the people, unable to obtain his services, determined to ask an Evangelical minister to go up to hold a religious meeting. Circumstances led to the invitation being sent to us,

attention, but they unanimously asked us to go again. This led to our opening a hall, where ever since regular services have been held every Sunday. These have been well attended, often crowded, many of the people coming several miles to be present.

“Other places in the district seem anxious to hear the Gospel. We have been several times to the neighbouring parish, Grauere; have held crowded

meetings in barns, hay-lofts, and other similar places, and have been enthusiastically received by the people.

"SUSA.

"Seeing the importance that the work in that district was assuming, I felt that, for some time at least, an evangelist ought to be on the spot. I therefore decided to send Sig. Jahier to settle in Susa, and to take the whole burden of the work in Turin on to my own shoulders. Sig. Jahier moved to Susa at the end of July, and is now comfortably settled there. His principal meetings are held in two halls, one in Susa, the other in Meana. All the expenses connected with the work, with the exception, of course, of the evangelist's salary, will be raised on the spot; the furniture for the halls has been provided by the church in Turin; the new work will therefore be carried on without any additional outlay on the part of the Society, and without our seeking aid from friends at home.

"BAPTISM.

"On August 15th last we had the joy of forming an Evangelical church in Meana. On that day our first converts there confessed Christ in baptism. Mrs. Landels and I, with a few of our Turin brethren, went up to be present at the service. When we arrived at the mill where the baptisms were to take place, we found Sig. Jahier in rather a melancholy frame of mind. Five of the candidates had sent at the last moment to say that, on account of the great opposition of their friends, they were unable to come; others had not yet arrived, so that, instead of ten or twelve as he had expected, he would only have some five to baptize. However, things turned out better than at first seemed likely. When Sig. Jahier came out of

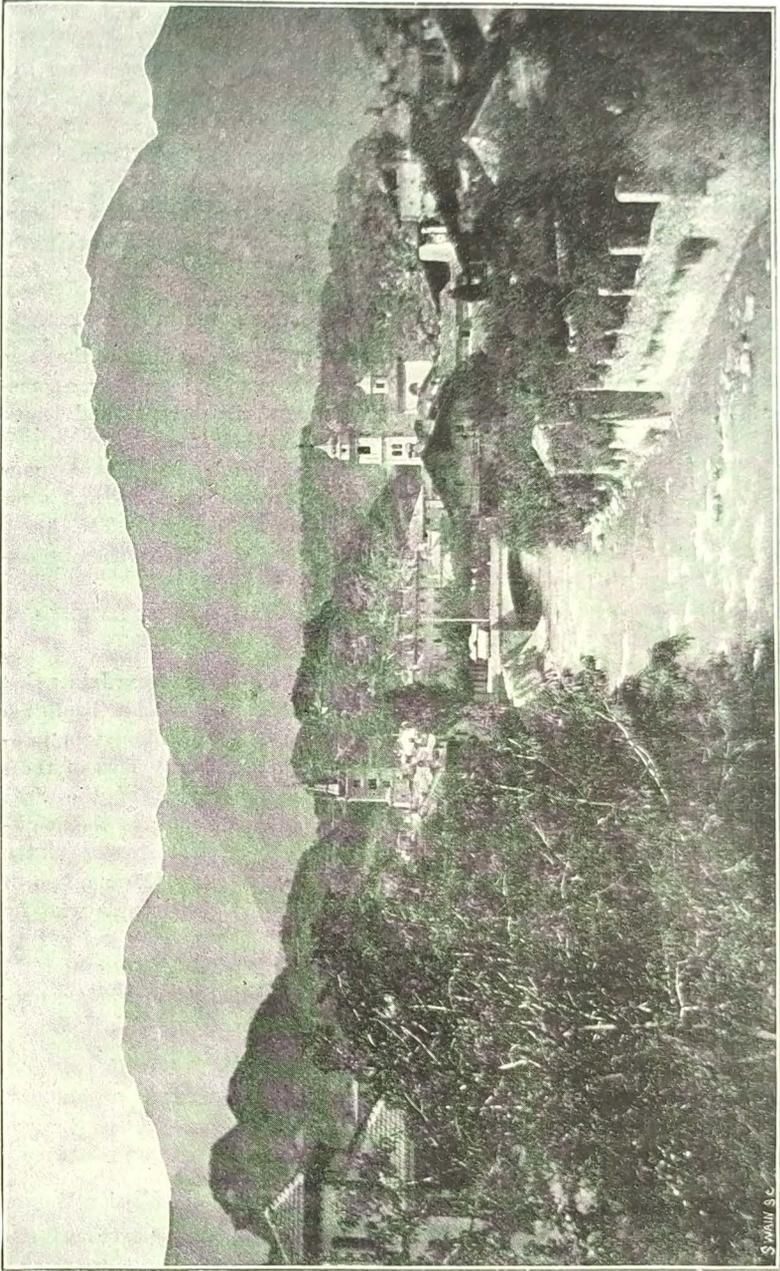
the mill and stepped down into the pool, he was followed by ten candidates—one woman and nine men, one of the latter being an old man seventy-nine years of age.

"It was a scene long to be remembered. Round the sluice were gathered some two hundred people, who watched the proceedings with the greatest interest. A few were inclined to ridicule the whole affair, but the greater part were deeply impressed by the testimony that those hardy mountaineers bore to their faith in Christ.

"Later in the day we held a camp-meeting under the chestnut trees. There we saw one of the women who, with her husband, had felt obliged to put off her baptism. She, poor body, had been greatly distressed, and her eyes were still red with weeping. It seems that their son, a man of some forty years of age, had threatened, in case of their baptism, to tie them together and to throw them into the river. Such a threat as this would not probably have deterred them, but when he added that he would come down to the service and create a scandal, they felt that it would be wiser and more prudent to postpone their baptism. There is no doubt that as soon as a favourable opportunity presents itself they will obey Christ's command.

"TRIALS.

"Our friends in England can have little idea of the moral courage that is here required for a man, and more especially for a woman, to submit to Scriptural baptism. There is no doubt that, as Baptists, we can deal with the Catholic controversy as no other denomination can, and that our principles are the ones that must eventually prevail in this country; but at the same time I cannot shut my



SUSA.—(From a Photograph.)

SWAIN & CO.

eyes to the fact that we should more easily gather adherents into our churches were we to be less faithful in our practice. Baptism by immersion is that which separates a man absolutely and for ever from his former Church; hence his Catholic friends, while sometimes they make little trouble about his joining an Evangelical church, draw a line at baptism, and declare that if he submit to that they will have nothing more to do with him.

"I had hoped to send you a photograph of the scene, taken as the baptisms were going on, and did in fact take a camera up with me; unfortunately it proved to be out of order, so that I was unable to do anything with it. I now, however, send you two photographs which have been taken since. The one is a view of Susa, with the Alps behind, taken from a terrace above our hall there. The other is a picture of the house where we meet in Meana. On the balcony, outside the windows of our hall, are standing, on the right, our evangelist, Sig. Jahier; on the left, Barba Bolei, the landlord; and in the middle one of Sig. Jahier's children, who at present holds the honorary position of chapel-keeper.

"SUSA.

"Susa is a pleasant little town, or rather city, for it is the residence of a vice-prefect and bishop. It has, of course, its cathedral, the spire of which may be seen in the picture, on the left

bank of the river. There is also a large training college for priests, as well as elementary and superior schools for the people. Its inhabitants now number only between four and five thousand; there was a time, however, when Susa was of even greater importance than Turin.

"Meana is a straggling parish, composed of some seventeen villages, with about two thousand inhabitants, the largest village claiming four hundred of these.

"Grauere is in many respects similar to Meana, and about the same size. The people seem to me somewhat more intelligent and more advanced in their ideas.

"Our church in Meana now numbers twelve members and some fifty declared adherents. The church in Susa has also twelve members.—Yours affectionately,

"W. KEMME LANDELS.

"A. H. Baynes, Esq.

"I have just heard from Jahier that last Sunday he had another baptismal service, at which five converts publicly confessed Christ. Two of these will become members of the Susa Church, as they belong to the neighbouring village, Mompantero; the other three belong to Meana, two of them being the aged couple who, by their son's threats, were obliged to put off their baptism on August 15th. We have now in that district twenty-five baptized members.—W. K. L.

"Turin, November, 1895."

CENTENARY VOLUMES.

THESE two memorial volumes can still be obtained at the Mission House. The first, recording the history of the Mission, eightpence; the second, the celebration of the Centenary, half-a-crown.

LIFE IN CHRIST: A MISSIONARY'S PRAYER.

"That they might have life, and that they might have it more abundantly."—
JOHN x. 10 (A.V.).



MORE life and fuller is our spirit's cry—
Life with the living, higher, from on high.
Thou who didst come for us Thy life to give,
Oh! give Thy life to us that we may live.

Live to a nobler purpose, on a broader plan;
Live but to serve our dying fellow-man;
Live not for glory, not for name or fame,
But for the lost and those who live in shame.

Let Thy quick life within our cold hearts beat,
Let us Thine errands run with willing feet;
Fill us with joy which only those can know
Whose life is lived where "living waters" flow.

Thus from our lives may living streams go forth,
Streams which shall cause new life to have its birth,
Making the desert blossom as the rose,
Parched places pools, whereby the palm tree grows.

Filled with Thy life and willing life to give,
That those in darkness may see light and live,
We may bring gladness unto those who cry:
We live in sadness and we soon must die.

Give us, good Lord, with Thine own loving hand,
The "living bread" which makes us strong to stand,
That filled with life, in full abundance filled,
We may in winning souls be wise and skilled.

These gifts are promised unto those who wait
With sweet accord at Heaven's open gate;
Oh! give us grace thus daily to renew
Thy life in us, proving Thy promise true.

Ch'ing Chou Fu, Shantung, N. China.

R. C. FORSYTH.

CENTENARY FUND.

There are yet some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.

THE NEW SCHOOL AT BOLOBO, UPPER CONGO RIVER.



THE Rev. George Grenfell, writing from Bolobo Station, gives the following particulars of the progress of the new school building :—

“ The accompanying photograph will give you an idea of the school we are building at Bolobo, and which, as you will perceive, is approaching completion. The friends who responded to the appeal of the late Mrs. Cameron (who was Miss Silvey then) will be interested to see a picture of the building for which they so kindly furnished the funds.

“ With the exception of the framing of the roof timbers, the whole of the work has been done, under Mr. Howell’s supervision, by Upper Congo men. The timber has been brought from the forest some three miles inland, and seeing that the tie beams were cut from logs thirty feet long, you will easily realise that the timber hauling was quite a task. The wooden wheels made for this work, though a wheelwright at home might not think very much of them, have helped us wonderfully, and are still available for similar work. The clay for the bricks and tiles came from a point a mile down stream ; the moulding and burning was done near our own landing-place, the school children themselves doing a lot of the stacking and carrying.

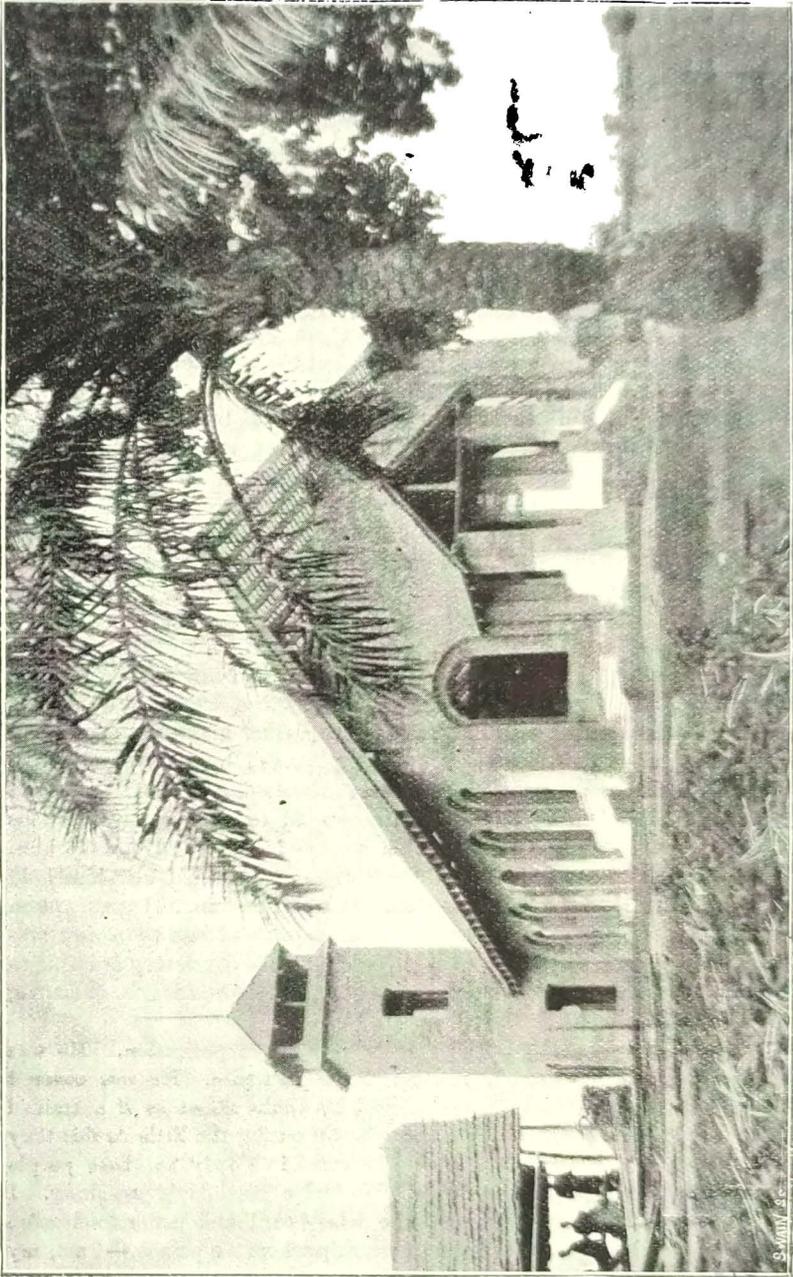
“ The bell sent us by young friends in Glasgow, through the late (I fear there is no hope but that we must now write ‘late’) Dr. Charters, now finds a place in a brick bell-tower, the wooden frame at first erected for it having gone the way of all wooden things in this land of dry rot and white ants.

“ Our present school is much too small, and we shall be very glad when the time comes for us to occupy our larger building. White ants and boring beetles are carrying the old school away at such a rate that a change will soon become imperative.

“ We are hoping the gaps in our ranks here at Bolobo may soon be filled, and that school and ‘training’ work may be more systematically pursued than has been possible of late. Bolobo is a splendid centre for missionary operations. May God hasten the day when we shall more worthily respond to our opportunities, and the day when our little church shall make itself more manifestly felt in the midst of the cruelty and wickedness of this terribly dark place !

“ GEORGE GRENFELL.

“ To A. H. Baynes, Esq.”



THE NEW SCHOOL AT BOLOBO.—(From a Photograph.)

POPULAR HINDUISM, OR THE KAMIL KHAN MELA, AGRA.



Y DEAR MR. BAYNES,—The Apostle Paul, in 1 Cor. x. 20, tells us that “the thing which the Gentiles sacrifice, they sacrifice to devils, and not to God.” The longer I live in India the more am I convinced of that solemn fact. The evil one is behind all the idolatry that we see practised around us, so that we as missionaries wrestle, “not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Hence our great need of the Holy Spirit’s power. The *beauties* of Hinduism, of which we hear so much of late, are, I fear, only on the surface, like the gold and silver on counterfeit coins, just sufficient to make them pass current. In Agra, which is one of the principal cities of India, and a great centre of education, the most popular worship of the day seems to be that of evil spirits. Three large Melâs are held annually in honour of men who have died mysterious deaths, and are thus supposed to have become malignant spirits. Strange to say, though all classes worship at these shrines, from the Brahmans downwards, two of these men were, when living, of the lowest caste, and one a Mohammedan. A few days ago, with our evangelists, I visited the tomb of this Mohammedan to preach to the crowd of people who had come together, both Hindu and Mohammedan, a curious medley of worshippers. At one time our preaching being disturbed by the sound of loud music, I went to see what was the centre of attraction. In the centre of the musicians I saw a Mohammedan acting as if mad. I saw him throw himself about, dance, writhe, bite his hand, and wallow in the dust, till the perspiration streamed off his body as the result of such exertion. The people said he was possessed by the spirit of the departed Mohammedan, whom they had come to worship. At last the music stopped, and the man seated himself on the ground to answer any questions that might be put to him. I saw a Brahman come forward and consult him. And as a token that he would obey all the instructions given, I saw him hold out his sacred thread to the Mohammedan. This sort of thing, I hear, went on all day. I turned away in disgust and sad at heart, and our preaching was resumed. Possibly, if people sell themselves thus to the devil, they are able to give remarkable answers. At the same time, most of the business is, of course, pure deception and trickery.

Returning to our preaching stand, I found a fakir in possession. He was seated on a blanket spread out to receive the people’s pice. He was covered with ashes, and had matted hair, and moved his limbs about as if a trained acrobat. Behind him stood two Mohammedans shouting the little Arabic they knew to attract a crowd. The people’s pice came in slowly, so these people soon moved away and left us in peace. We had a good day’s preaching. I trust that many who came to worship the false leard and understood more than ever before about the true object of worship whom we preach.—I am, my dear Mr. Baynes, yours very sincerely,

J. G. POTTER

MISSIONARY LOTO.



SETS of this instructive game, designed to impart missionary information to young people in a pleasant manner, and which proved so popular twelve months ago as a Christmas and New Year's Gift, can again be supplied at a cost of one shilling, the expense of postage being threepence extra. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation.

WORK IN SHENSI.



THE following letter, addressed by Mrs. Moir Duncan to Mrs. Timothy Richard, and dated San Yüan, Shensi, August, 1895, we print by the kind permission of Mrs. Richard:—

"My strength has not been fully renewed yet. Yesterday (Sunday) I found my duties very exhausting, but was glad to be in harness again. I had my congregational singing class in the morning, and my women in the afternoon, and afterwards attended a meeting in the girls' school, which I will describe later on.

"Now I have an idea that you have not yet heard the particulars of our gracious revival in the girls' school. You remember us mentioning the visit of Mr. Franzen, the man who sends so many American Swedes to this country. When here he conducted three meetings with the Chinese—real revival meetings they were. Of course he spoke through an interpreter, but still the people felt the power. I believe a few were converted in the after-meetings. Amongst them was one of our senior girls—a splendid girl, and one we had often had private talks with. She was very anxious for salvation, but never seemed to receive the joy of assurance. Well, she was converted on the night of Mr. Franzen's preaching. At that time the school was closed for the summer vacation, but when the girls came back to

school I took occasion to hint in a jocular way that this Miss 'Steam' (or Cheng it is in Chinese) had received something during their absence, and that they must all ask her, when they had opportunity, what this thing was. My idea was to help her to begin at once and testify before her fellow-boarders. Mei Ying was the first to ask, and was overjoyed to hear of her salvation. At prayers the same evening Mei suggested that there might be a few prayers instead of the usual one, and she noticed a marked difference in the spirit of those who responded to her suggestion. Either the same night or soon after she urged the girls to pray specially for their own salvation—nothing new—but the Holy Spirit seemed present. Night after night they prayed, sometimes till midnight, for themselves and each other, with the result that most, if not every one, of the forty odd professed conversion. That many of these have truly been born again we have no reason to doubt, but that many may grow cold we must fear. Still there has been an outpouring of God's Spirit on the whole school. Mei Ying has proved remarkably fitted to lead them into the Kingdom. We

foreigners have had little to do of the direct reaping, though much of the sowing has been ours. You would be delighted could you listen to Mei Ying as she tells how she was helped in recalling suitable passages of Scripture, anecdotes or illustrations in dealing with them. The whole atmosphere of the school seems changed. Whenever their day's work is over they begin gathering in little groups for prayer. The villagers remark on the difference. They say that before they were constantly hearing cross words and sounds of quarrelling coming from the school yard, but now all is changed. They are either praying or singing, or at least talking quietly amongst themselves. The meeting I attended last night is got up entirely by themselves. They have established what they call a 'One-accord Association,' their meetings to take place once in three months, when money

will be contributed by each member, and addresses given by four previously chosen scholars from previously chosen subjects. Just think of these girls managing so much for themselves. Last night Mei Ying was chairman, and gave a capital sermon on the 'Importunate Widow'—a sermon that might shame many a minister at home—nicely divided into interesting heads and beautifully illustrated. And, mind, she has never heard anyone preach on the same subject, she says. Another girl, also one of my early converts, told the manners and customs of the people of India. A third, newly converted, told the different religions of India, and a fourth read the contributions, which amounted to 360 cash. They have not yet decided what to use the money for. Is this not a little like the 'Christian Endeavour'?"

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the meeting of the General Committee, on Tuesday, November 19th, the Treasurer in the Chair, after prayer by W. Payne, Esq., of Upper Clapton,

The Minutes of the previous meeting were read and confirmed.

A sympathetic resolution urging the churches to increased support of the Mission was presented and read from the Pastors and Delegates of the Glamorgan and Carmarthen English Baptist Association, and thankfully acknowledged.

The illness of the Rev. James Culross, D.D., of Bristol College, was reported, and the Secretary was requested to forward a letter of sincere sympathy, assuring Dr. and Mrs. Culross of the earnest prayers of the Committee for his speedy recovery.

The Rev. W. J. Henderson, B.A., of Bristol College, was earnestly requested to preside at the New Year's Day Missionary Prayer Meeting.

The Revs. Thomas Evans, of Mussoorie, and J. H. Weeks, from Mombembi, Upper Congo, met the Committee, and were warmly welcomed home by the Treasurer.

In response to the earnest appeal of the Committee of the Zenana

Mission, it was resolved to devote six pages of the enlarged **MISSIONARY HERALD** to tidings of Zenana Mission work, commencing with the January, 1896, issue.

The Secretary reported the decease of Mrs. Cowen, formerly of Trinidad, at Brighton, on the 4th of November, and of Mrs. Grieff, formerly of Gya, on the 2nd of October, in Calcutta, and resolutions of sincere sympathy with the bereaved relatives were adopted.

The offers for Mission service on the Congo of Mr. Kenred Smith, of Bristol College; Mr. Charles John Dodds, of Rawdon College; Mr. Richard Beedham, of Rawdon College; and of Mr. Charles H. Harvey, of Northfield College, U.S.A., for the vacant post of superintendent of the Cuttack Mission Press, were unanimously accepted. Mr. Kenred Smith was designated for Bopoto Station, Mr. Dodds for Monsembi Station, and Mr. Beedham for Underhill Station. All these brethren had an interview with the Committee, and were warmly welcomed by the Treasurer in the name of his colleagues.

Special prayer was then offered by S. B. Burton, Esq., of Newcastle-on-Tyne, and the Rev. J. E. Roberts, M.A., B.D., of Manchester.

The serious illness of the Rev. E. P. and Mrs. Davy, of Patna, from malarial fever, was reported, and, in pursuance of medical orders, their return to England sanctioned, so soon as they may be in a condition to undertake the journey; the latest report indicating a change for the better.

The death of the Rev. D. P. Broadway, formerly of Patna, at Monghyr, was reported. The Rev. B. Evans, writing from Monghyr, under date of October 22nd, says:—

“I desire to inform you of the death of our beloved brother Broadway. For some time past he has been in failing health; in fact, he has never been himself after his taking a chill some two years ago at the Ram Rila Mela. In September he had an attack of fever, and though the fever was ultimately shaken off, it left him very weak. The chilly nights and hot days in October left him with a cold. Bronchitis set in, and after much suffering, he fell asleep on Friday, 18th October. For more than half-a-century Mr. Broadway lovingly and faithfully laboured to win India for Christ. At first he worked for the Church Missionary Society at Benares; afterwards, on becoming a Baptist, in connection with our own Society. His first station was Monghyr; from thence, after the exciting days of the Indian Mutiny, he went to Agra, then to Delhi, and from Delhi to Patna and Bankipore, where for nearly a quarter of a century he laboured almost single-handed. A kinder, or more unselfish man, it would be impossible to meet. So thoughtful was he for others in their troubles and distresses that his own family anxieties were almost forgotten. I cannot do better than cull from the letter of a friend, just received, who has known him for a quarter of a century. He says:—

“Mr. Broadway was the soul of kindness, a most unselfish man, absolutely free from covetousness and the love of money. He moreover lived and loved for the salvation of the people of India. He fed them in famine, visited them in sickness, and distanced many a younger man in preaching the Gospel far and wide, often amid much weakness and great bodily pain and suffering. His door was ever open to the poor, the friendless, and the

unfortunate; and he was never more happy than when showing practical, and sometimes costly, kindness from very slender resources, even to publicans and sinners. In common with many more, I feel that in him I have lost a most faithful friend—a friend of a sort that, alas! there are far too few in this present age.’”

And Mr. Evans concludes his letter by saying:—

“I feel that the world to-day is far poorer for Mr. Broadway’s death, yet it is the richer by reason of the life that he lived. I know that at times he chafed beneath his inactivity; and as he thought of the fewness of the labourers, and vastness of the field, he sighed for the strength and vigour of youth, that he might go forth to labour for further years. But He who gave Broadway as a vast blessing to India can, and will, raise up such men as he was.”

The Committee rejoice in recording this testimony, and they desire to assure Mrs. Broadway and the members of the bereaved family of their deep and profound sympathy with them in this time of sorrow and loss. They thank God for the beautiful life their honoured brother lived and for the blessed memory that remains of his unselfish labours, and they pray that upon his children the mantle of his consecrated devotion may fall, and that they may have grace given them to follow him, who now, through faith and patience, inherits the promises.

The China Committee reported that Dr. Paterson had written from Cheefoo, under date of September 21st:—“I am now starting inland for Ching Chow Fu after my trip to Japan, my health and strength having been perfectly restored by the voyage and change, which have been of the greatest possible benefit to me.” The Committee rejoice to receive such good tidings.

An appeal for a grant-in-aid, from Baptist churches in Bohemia, was respectfully declined, the Committee having no funds from which to render the help requested.

The Rev. J. B. M. Stephens, of Underhill Station, under date of September 22nd, reports the opening up for traffic of the Congo Railway as far as the Luva River, and its use to that point for the transit of Mission goods. He anticipates it will be completed for traffic as far as Kimpese (100 miles from Underhill) in May next, and the whole distance to Stanley Pool, 300 miles, within three years from date of his letter, as the remaining distance is through easy and flat country; the worst and most difficult engineering problems having been already overcome.

The Secretary reported the receipt of a letter from the Principal Secretary of State of the Congo Government in Brussels, to the effect that, in pursuance of the undertaking given to the General Secretary of the Baptist Missionary Society during his recent visit to Brussels, “he had directed a most searching inquiry to be made as to the conduct of certain State officials at Monsembi, brought to his notice by Mr. Baynes; and, should the circumstances as reported be substantiated, the offenders should be very severely punished.”

The meeting was closed with prayer by Dr. Underhill,

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

Parcels of fancy and other articles for Mrs. Wall's Mission in Rome, from Miss Brandreth, Hoyleake, Friends at Cheltenham and Birkenhead, Mrs. Underhill, Hampstead, and Miss Trusted, Ross. A box of tools from Mr. Pullen, Leeds, for the Rev. J. H. Weeks, Congo; a parcel from Miss Allen, Maze Pond Chapel, Old Kent Road, for Mrs. Lewis, San Salvador, Congo; a completely fitted turning lathe from Friends at John Street Chapel, Glasgow, per the Rev. George McCrie, for the Rev. W. H. Stapleton, Monsembi, Congo River; two drums of caustic soda from Messrs. Parson & Co., Leicester, for Miss de Hailes, Congo; three parcels from Haven Green Missionary Working Party, Ealing, per Miss Stuck, and a parcel from Friends at Great Missenden, for Mrs. Watson, China; a parcel of books from the Thursday Evening Class, Haggate Baptist Chapel, per Mr. J. Halstead, for the Rev. E. Morgan, Shensi, North China; a parcel from Immanuel Sunday School, Southsea, some table-cloths from Mr. T. Edwards, Bridgend, a Communion Service from the Church at Fakenham, per the Rev. A. J. Causton, for the Rev. R. Spurgeon, Barisal, Bengal; a parcel of Kindergarten requisites from Mr. T. S. Aldis, Clapton, for Miss Way, Calcutta; a supply of hospital necessaries from Readers of *Medical Missions at Home and Abroad*, per Miss Butler, of Highbury, for Miss Farrer, India; a parcel of dolls and clothing from the South Lane Working Party, Downton, for the Rev. B. Evans, India; a parcel of cards and work-bags from Miss Grigg, Devonport, for Mrs. James's School, Jalpaiguri, North Bengal; a box of clothing, toys, and books from the Fivehead Busy Bee Sewing Class, per Miss Hallett, for Miss Compston, Calcutta; a box of slides from Mr. Shippey, Cambridge, for the Rev. D. Jones, Agra; a parcel of cards from Mrs. Clark, Edinburgh, for Mrs. Phillips, India; gifts of drugs from Messrs. Burroughs, Wellcome, & Co., Holborn, London, for the Revs. F. W. Hale and A. Long, India; and 100 one ounce bottles of quinine from Mr. J. W. Clark, of Leicester, for the Rev. W. H. Bentley, Wathen, Congo, and the Zenana Mission, India.

Mrs. Hawker acknowledges with many thanks the following gifts for the Congo Sale at Camden Road:—Parcel of work, value £1 8s., from Friends in Rothesay; Indian silk and other goods from "A Friend" in Liverpool; a parcel from Mrs. K., Redhill.

RECENT INTELLIGENCE.



THE REV. THOMAS EVANS, OF INDIA.—We are sure it will give great pleasure to our friends in the Principality of Wales to hear of the arrival of the Rev. Thomas Evans in good health from India, and that, in pursuance of the wishes of the Committee, Mr. Evans has undertaken to visit as many of the Welsh churches as his strength will permit.

Already steps are being taken to utilise his valuable services to the greatest advantage. For some months he will restrict his visitation to South Wales. Twenty-one years have passed since Mr. Evans was last in this country. Many will remember his eloquent advocacy of the claims of the Society, in not

a few Welsh homes his name being a household word. Further particulars will be announced when the arrangements for his visits to the churches are more complete.

Marriage.—September 18th, at the Mission Chapel, Serampore, by the Rev. Charles Jordan, Geo. Kerry, Indian Secretary to the B.M.S., to Marie J. Compston, of the Baptist Zenana Mission, Calcutta, eldest daughter of the late Rev. J. Compston, Baptist minister, formerly of Leeds.

Havelock Chapel, Agra, N.W.P.—The Rev. J. G. Potter writes from Agra:—"The Rev. G. R. M. Roche, pastor of the Havelock Chapel, Agra, having decided to devote his whole time to the work among British soldiers in India, and having been offered the position of Acting Chaplain of a Scotch Regiment, it became necessary for us to seek a successor. We are able to offer ample support for an unmarried man—viz., Rs. 100 a month as a minimum, with allowance for pony and trap needed for visiting, and house rent-free. We are further prepared to pay steamer and railway fares to Agra, and, if needed, passage money to England after three years. Our hope is, however, that the man whom God shall send to us may, with God's blessing, see the church so prospering that he may decide to settle permanently as its pastor. Our need is that of a pastor-evangelist. The church is at present small, but capable of development, and the opportunity of doing evangelistic work both among British soldiers and civilians is all that one could desire. Further information with reference to the church can be obtained through Mr. Secretary Baynes, at the Mission House, or by writing to the Rev. J. G. Potter, Baptist Mission House, Agra, India.

Departure of Missionaries.—On the 22nd ult., Miss Beckingsale and the Rev. Arthur Long sailed for Calcutta in the P. & O. ss. *Bengal*. Miss Beckingsale is joining the Australian Baptist Mission at Brahmanbaria, Tipperah, Eastern Bengal, and Mr. Long is returning to Russell Khondah, Orissa.

THE LORD LOYETH A CHEERFUL GIVER.



NCE again we have to express our gratitude for welcome proofs of deep interest in the work of the Society, as exhibited by the following gifts:—"A Blind Girl," for a small silver chain for the Congo Mission; "A Member of Tyndale Church, Bristol," for a gold chain, who writes to Dr. Glover: "Your sermon last Sunday morning made me feel quite ashamed that I do so little for the Baptist Missionary Society"; "An Old Soldier," for a silver coin for the work in India; "A Sunday Scholar," for a silver fruit-knife for the Congo Mission; "A. H. B.," for two rings for India; and "A Widow," for a silver chain for the Congo Mission.

The Committee also very gratefully acknowledge the following most timely contributions, viz:—Mr. Edward Rawlings, £100; Reyner Trust Fund, £100; "A Friend," £95; Mr. Joshua Sing, J.P., £20; Mr. E. G. Glazier, £16 19s. 10d.; Mr. and Mrs. Crossley, £15; Misses Bilbrough, £10 10s.; Mr. W. Nicholson, J.P., £10 10s.; "A Friend," Salisbury, £10; Dr. S. E. Pedley, £10.

CONTRIBUTIONS.

From October 13th to November 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

A Friend.....	1 0 0
Allon, Rev. Isaac, M.A.	5 0 0
Atkinson, Mr. L.	1 1 0
Byrley, Mr. G. E.	1 1 0
Byrley, Mrs. G. E., for <i>N. P.</i>	1 1 0
Byrley, Miss C. M.	0 10 6
Cotton, Mr. Richard ..	5 0 0
Crampton, Mr. W.	1 1 0
Gilford, Mr. W., Redhill	2 0 0
Hart, Mr. J. T.	1 1 0
Hart, Mr. J. E.	0 10 6
Hipkiss, Mr. W. H.	1 0 0
Holder, Mrs. F.	0 12 0
Johnston, Mrs., Forest Gate (Amount Collected)	1 6 6
Knight, Mr. O. H., for support of Congo boy, "Bakotombesi," Lukolela	2 10 0
Lelcester, Mr. J. A.	2 2 0
Lovell, Mrs., sen.	1 1 0
Lovell, Miss	0 10 6
McClelland, Dr. R. B., J.P.	1 0 0
Mitchell, Mrs., Wadsworth	5 0 0
Morten, Mr. John S.	5 0 0
Rawlings, Mr. E.	100 0 0
Swan, Mr. W., Bystock	0 13 6
Tulloch, Rev. W.	1 0 0
Walker, Mrs., per Rev. A. Walker	1 1 0
Under 10s.	0 14 6

DONATIONS.

A Friend.....	95 0 0
A Friend, per Rev. J. B. Myers	10 5 0
Anon.	0 10 0
Anstle, Miss A.	4 0 0
A. R. W. G., for support of <i>N. P.</i> , "Jacob," under Mr. Potter, Agra	2 0 0
British and Foreign Bible Society, for <i>Orissa Biblewomen</i>	51 10 0
Golbey, Mr. W. F., Denmark	1 0 0
Goode, Miss, for India	0 10 0
Graham, Miss M. C., for Mr. Graham's work, San Salvador	2 0 0
James, Mrs., for China K. H., Bournemouth, for Congo	0 10 0
L. D., in Memoriam M. A. H., for Mrs. Wall's work in Rome	5 0 0
Marriott, Mr. M. A.	2 0 0
McLaren, Miss Janet (box)	0 11 0
Paterson, Mr. J.	5 0 0
Pedley, Mr Geo., for Miss Saker's House	2 2 0
Reyner Trust Fund.....	100 0 0
Rhodes, Mr. W. H.	1 1 0
Spalding, Mr. H. B.	2 2 0
Stapleton, Rev. W. H. and Mrs.	5 0 0
St. Paul's Missionary Society.....	6 0 0

W. D. M.	10 0 0
West Coombe House Missionary Circle, for support of girls in the "Mary Stephenson" School, Shenst, China	7 0 0
Under 10s.	1 14 3

LEGACIES.

Agent, The late Miss Eliza, of Brixton, by Mr. R. R. Briggs	37 3 5
Leonard, The late Mr. John Hare, of Highbury, by Messrs. Leonard and Pilditch	100 0 0

LONDON AND MIDDLESEX.

Arthur-street, Camberwell-gate.....	11 13 1
Do., Sunday-school ..	4 10 0
Arthur-street Sunday-school, Klog's-cross..	0 10 0
Bermondsey, Haddon Hall Sunday-school, for Bengali School ..	10 0 0
Do., for China	2 0 0
Brixton, Kenyon Chapel	3 17 8
Do., Wynne-road Sunday-school	13 8 2
Brixton-hill, Raleigh-park Sunday-school, for support of boy, "Musioa," Bo'obo Station, Congo	3 12 0
Brookley-road Sunday-school	6 0 7
Broadbury	7 6 7
Do., Sunday-school, for "Nkaku," Congo ..	5 0 0
Camberwell, Mansion House Chapel.....	0 12 6
Chelsea, Lower Sloane-street Y.P.S.C.E.	2 12 7
Ealing, Haven-green ..	21 1 0
Do., Y.L.M.W.P., for wedding for Chinese garments ..	1 0 0
Harrow, Byron-hill ..	13 1 0
Do., Sunday-school, for <i>N. P.</i> , "Proshonno" ..	2 1 8
Highbury Hill Sunday-school	5 2 2
Higgate, Southwood-lane	0 17 0
Do., Sunday-school ..	1 7 6
Higgate-road	45 5 9
Do., for China	1 0 7
Do., for Congo	6 4 11
Do., for Mr. Shorrocks' Girls' School, Shensi, China	2 0 0
Do., for <i>W & O.</i>	10 2 0
Hornsey-park	2 13 8
Islington, Cross-street. Do., Salter's hall Sunday-school, for Native School in India	5 0 0
North Finchley.....	13 10 0
Peckham Park-road ..	12 7 11
Do., for <i>W & O.</i>	5 10 3

Patney, Werter-road ..	3 17 8
Regent's-park Chapel ..	41 0 5
Do., Y.P.S.C.E.	2 7 11
Rotherhithe, New-road Sunday-school, for Bengali School.....	0 15 0
Shoreditch, Tabernacle Sunday-school, for support of four Congo boys under Mr Bentley	20 0 0
Stoke Newington, Devonshire-square	11 13 4
Do., Sunday-school ..	17 15 0
Do., for Bengali School	12 0 0
Do., for Congo boy and girl under Mr. Bentley	10 0 0
St. Peter's-park Sunday-school	2 15 6
Stroud-green Sunday-school	0 16 7
Twickenham	1 0 8
Upper Holloway Sunday-school	10 5 0
Do., Y.P.S.C.E., for Bindu Nath Sirkar Evangelist, Dacca ..	6 1 2
Do., for orphan girl, Wang Tung Yang, under Mr. Shorrocks ..	1 19 0
Do., for Schools and Printing Press, Wathen and Lukolela	0 9 6
Vauxhall.....	3 19 4
Walhamstow, Wood-st. Walkworth, Ebenezer Sunday-school	3 3 3
Wadsworth, East-hill ..	10 6 1
Wadsworth-road, Victoria Chapel, for "Dormishta," Cuttack Orphanage ..	2 13 0
West Hampstead Congregational Church ..	16 19 10
West Green Y.P.W.P., for Mr. White, Congo ..	6 0 0
Westminster, Romney-street Y.P.S.C.E., for support of Congo boy under Mr. Bentley ..	5 0 0
Woodberry Down Sunday-school	24 3 2
Wood Green Sunday-school, for two Congo boys	2 10 0
Do., for Bengali schools	1 8 0

BEDFORDSHIRE.

Bedford Bunyan Meeting	12 1 10
Luton, Union Chapel Barbers' Charity	2 16 11

BERKSHIRE.

Reading, Carey Chapel	0 12 0
Do., King's road	13 11 10
Do., Juvenile Missionary Working Society part proceeds of Sale of Work for China	52 10 0

CAMBRIDGESHIRE.
Swavesey, Bethel 4 5 5

CORNWALL.
Falmouth 14 17 6

DERBYSHIRE.
Derby, St. Mary's-gate,
the late Mrs. Eliza
Hassall 48 19 0

DEVONSHIRE.
Rovey Tracey 5 7 0
Parrmouth 5 0 0
Devonport, Hope Ch. . . . 3 18 5
Do., Morice-quare 13 14 4
Do., for Congo 2 0 0
Exeter, Bartholomew-
street 7 7 0
Do., South-street 10 0 0
Fatherleigh 0 15 4
Do. for W & O 0 10 0
Femyock and Sainthill
Kilmington 11 0 0
Moretonhampstead 1 0 0
Newton Abbot 3 10 1
Paignton 3 4 1
Plymouth, George-st. . . . 83 0 0
Do., Sunday-school 12 2 0
Do., for Chinese girl
Do., Matley, Y.P.P.M.,
for Mr. Wals' work,
China 2 2 0
Telgumouth 7 5 0
Torquay 10 5 3
Totnes 36 13 9
Yarcombe 1 14 0

DORSETSHIRE.
Buckland Newton 3 0 0
Dorchester 2 19 10
Gillingham 0 10 3
Lyne Regis, for sup-
port of girl at San
salvador, Congo 1 11 6
Pydeltrethide 1 4 0

DURHAM.
Gateshead, Durham-rd. 12 0 11
Hamsterley 4 0 3
Jarrow 0 17 3
Middleton-in-Teesdale. 17 13 4

E-SEX.
Hornchurch, Sun.-sch. 1 12 9
Southend, Clarence-road
Sunday-school 1 3 3

GLOUCESTERSHIRE.
Arlington 6 7 8
Avening 10 1 2
Bourton-on-the-Water . . . 8 4 7
Cirencester 6 13 7
Do., Sunday-school,
for support of
Chinese evangelist
Elmstone, Haidwick
Sunday-school 0 16 0
Naunton and Gulting . . . 4 0 0
Nupend 6 17 6
Shorwood 20 12 11
Do., for Congo 0 10 0
Stow-on-the-Wold 3 8 0
Wotton-under-Edge .. 11 6 10

HAMPSHIRE.
Andover 7 4 3
Bournemouth, West-
bourne, for support
of Rev. F. W. Ha'e,
Agra 23 3 4
Do., for Medicine
chest 2 0 0
Cosham 2 17 0
Portsmouth District
Aux., per Mr. J. A.
Byrley 179 9 4

Portsmouth Autumnal
Meetings Colls. 100 5 3
Less expenses 15 14 6

Poulner 84 10 9
Southampton, East-st.
Sunday-school, for
NP Kalk Charan,
Dinapore 0 7 0
Southsea, Elm-grove .. 6 0 0
5 0 0

ISLE OF WIGHT.
Blackgang Mission Hall
Sunday-school 0 8 7
Ryde, Park-road 4 13 0
Sandown 5 5 7

HEREFORDSHIRE.
Gorsley 2 3 0

HERTFORDSHIRE.
Bnshey and South Wat-
ford 5 0 0
Hitchin, Salem Chapel 11 12 0
St. Albans, Dagnall-st. 30 0 0
Watford, Beechen-grove 25 0 0

KENT.
Ashford Sunday-school 1 14 8
Bromley 2 14 5
Dartford Sunday-school 1 4 6
Tenterden, Zion Church 3 5 0

LANCASHIRE.
Baou, Doals 5 0 0
Do., South-street 2 0 8
Burnley, York-hire-st.
Sunday-school 7 0 0
Bury, Christian Church
Cloughfold 19 6 1
Clowbridge 4 0 0
Liverpool, Myrtle-st. . . 110 0 0
Do., Richmond Ch. . . . 23 13 4
Do., Birkenhead,
Jackson-street 2 11 1
Do., Sunday-school .. 0 16 9

Manchester, Union Ch. 52 8 2
Do., Moss Side 16 16 7
Do., Grosvenor-street 4 9 2
Do., Public Meeting 8 2 6
Do., Sale, Sunday-sch. 1 16 7
Do., Birch-street 1 5 0
Do., Openshaw 1 6 0

Less expenses 89 4 0
1 6 3

84 17 9
Nelson, Carr-road 5 13 4
Southport, Hoghton-st. 21 2 3
Do., Tabernacle 0 10 0
Do., Sunday-school 5 6 8
Waterfoot, Bethel 4 0 0

LEICESTERSHIRE.
Arnsby 11 11 9
Barton Fable & Co. 34 15 0
Blaby and Whetstone . . . 29 12 3
Cropstone 1 0 0
Earl Shilton 2 7 0
Hose 5 9 4
Do., for W & O 0 5 0
Clawson 1 17 0
Huncote 1 16 0
Husbands Bosworth 1 19 6
Kirby Muxloe 2 10 0
Leicester, Balvoir-st. . . 80 7 2

Do., Dover - street
Juvenile Meeting 1 5 8
Do., Friar-lane Juve-
nile Meeting 3 15 0
Do., Harvey-laue 7 19 3
Do., New Humber-
stone Y.M.B.C. 0 4 2
Do., Victoria-road 0 16 3
Do., Sunday-school 5 0 0
Loughborough, Wood-
gate, for W & O 2 0 0
Melton Mowbray 6 17 9
North Kilworth 0 6 0
Walton 0 11 11

202 5 0
Less expenses 7 8 2
194 16 10

LINCOLNSHIRE.
Boston, High-street,
Y.P.S.C.E. 1 5 0

NORFOLK.
Great Yarmouth, Park
Chapel 30 0 0

NORTHAMPTONSHIRE.
Gullsbrough 1 4 6
Moulton and Pitsford . . . 2 14 0
Northampton, Mount
Pleasant 2 18 9
Rushden 27 1 0
Do., for W & O 2 0 0

NORTHUMBERLAND.
Broomley and Broom-
haugh 10 12 8

OXFORDSHIRE.
Caversham 0 10 6
Do., Sunday-school .. 2 12 11

SOMERSETSHIRE.
Bathford, Sunday-sch. 0 17 0
Bristol Aux., per Mr.
G. M. Carlie, Treas-
urer 210 9 5
Do., for Congo boy . . . 5 9 9
Hatch 5 0 0
Minehead 18 1 1
Do., for NP 2 10 9
Stoke St. Gregory 1 14 0
Taunton, Albemarle . . . 6 5 7
Do., Silver-street 26 18 9
Willton 1 8 6
Do., Sunday-school .. 1 1 9

STAFFORDSHIRE.
Burslem, Sunday-school 1 0 0
Newcastle-under-Lyme 0 10 0
West Bromwich 8 1 9

SUFFOLK.	
Sudbourn	0 10 0
SURREY.	
Croydon, Boston-road Mission Hall	0 16 1
Do., Memorial Hall Sunday-school, for Congo	1 14 0
Guildford, Commercial- road	5 5 5
Lower Tooting, Sum- mer's Town Mission- hall Sunday-school, for Congo boy	1 9 10
New Malden, Second Class Girls	0 5 0
Penge Tabernacle	18 19 8
Richmond	4 0 0
South Norwood Sunday- school	4 15 10
West Norwood, Chats- worth-road Sunday- school	7 0 0
Yorktown, Y.P.S.C.E.	2 11 2
SUSSEX.	
Worthing	5 6 4
Do., Y.P.S.C.E.	0 9 0
WARWICKSHIRE.	
Birmingham, Gram- street, U.E. Congo Sewing Meeting, for support of Congo boy under Mr. Howells ..	5 0 0
Coventry, Gosford-street Do., Queen's-road	3 0 0 157 11 2
Do., St. Michael's	40 19 8
Do., for W & O	1 1 0
Do., for Congo	0 10 6
WESTMORELAND.	
On account	20 15 0
WILTSHIRE.	
Salisbury	165 5 8
Warminster	2 5 9
YORKSHIRE.	
Bradford, Ston Jubilee (church)	8 0 0
Beda's	1 2 6
Do., Sunday-school ..	3 13 6
Brearley	11 14 0
Broadstone	2 12 6
Crigglistone	0 15 0
Eccieshill	1 7 0
Farsley	69 9 10
Gildersome	5 13 8
Hallifax, North Parade	35 18 1
Harrogate	4 0 0
Heptonstall Slack	8 15 5
Horsforth	23 19 11
Huddersfield, New North-road	17 15 5
Malton	0 9 8
Meltham	0 15 3
Nazebottom	1 15 0

Norland	0 17 4
Normanton	2 6 9
Ossett, Central Chapel	1 5 3
Do., South	1 12 0
Polemoor	5 0 0
Rawdon	41 17 0
Rodley	8 6 0
Scarborough, Aibe- rmaile	6 13 0
Sheffield, Glossop-road, Public Meeting	8 12 8
Do., "Missionary Hundred"	11 0 6
Do., Towhead-street	5 18 3
Do., Walkley	2 6 0
Shipley, Kosse-streer, Y.P.S.C.E., for sup- port of "Rossetti's," under Mrs. Elison, India	5 0 0
Skipton	3 3 0
Slathwalte, Providence Ch., for W & O (moieiy)	0 11 0
Stalcliffe	2 10 5
Stanningley, Sunday- school	2 0 0
Sutton-in-Craven	13 19 7
Todmorden Auxiliary United Collectious - Roomfield and Well- ington-road	3 10 2
Lineholme and Lyd- gate	1 17 6
Vale and Shore	3 10 4
Lineholme	9 9 5
Lydgate	15 13 1
Shore	12 7 11
Do., Sunday-school, for support of N.P., Ibrahim Din Singh	8 8 9
Todmorden, Roomfield Do., do., for support of Congo boy, "Abunda"	5 0 0
Do., Wellington-road	21 8 1
Do., do., for W & O ..	1 0 0
Do., do., Sunday-sch., for support of orphan girl, "Naomi," Cuttack	3 0 0
Vale	16 11 2
	123 18 9
Less expenscs	1 0 7
	123 18 2
Wainsgate	5 13 5
Wakefield	18 4 1
West Vale	2 10 0
York	2 12 11
NORTH WALES.	
ANGLESEA.	
Holjhead, New Park- street	0 10 0
DENBIGHSHIRE.	
Wrexham	0 5 0

SOUTH WALES.	
CARMARTHENSHIRE.	
Carmarthen, Penuel ..	0 5 0
Llanely, Greenfield ..	56 19 5
Do., for W & O	5 17 4
GLAMORGANSHIRE.	
Cardiff, Hope Snn-sch.	5 3 5
Do., Tredegarville ..	2 2 5
Penarth, Tabernacle, Plasey-st. Sun-sch.	7 1 8
Swansea, Mount Cal- vary, Danygraig	1 12
MONMOUTHSHIRE.	
Abergavenny, Bethany	8 11 6
Do., Frogmore-street	31 18 10
Chepstow, Sunday-sch.	1 7 0
Raglan	4 7 3
PEMBROKESHIRE.	
Clarbeston, Carmel	2 15 0
SCOTLAND.	
Arbroath	0 17 6
Dundee, Ward-road Y.P.S.C.E.	0 15 0
Edinburgh, Brit-to-place Y.P.S.C.E., for Congo	1 7 2
Fraserburgh	2 0 0
Galashiels, Stirling-st. Sunday-school, for China	0 5 8
Do., Victoria-street Sunday-school, for China	0 5 0
Glasgow, Adelaide-pl...	6 8 6
Kelso	1 3 0
Kelso	1 6 11
Do., Sunday-school, for China	0 3 7
Kirkcaldy, Whyte's Causeway	3 4 11
Do., Sunday-school, for su, port of Congo boy at Arthington	1 5 0
Leslie	10 0 0
Leven, Sunday-school..	0 13 0
New Cumnock	1 0 0
Selkirk, Sunday-school, for China	0 10 0
Skye	0 5 0
IRELAND.	
Belfast, Pegent-street	7 7 2
Do., Sunday-school ..	16 0 0
Carrickfergus	0 1 6
CONTRIBUTIONS FOR GEN- TENARY FUND.	
Blair, Mr. W., Trow- bridge	2 0 0
Turner, Rev. J., Trow- bridge	10 0 0
Weekes, Mr. F., Ply- mouth	5 0 0
Salisbury	5 19 0
Trowbridge, Back-st. ..	11 2 4

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & CO., and Post-office Orders made payable at the General Post Office.

INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER ARTICLES.

PAGE	PAGE		
Thoughts for the New Year.....	3	A Journey to Parimath, Santhalstan	221
New Year's Day Prayer-meeting.....	5, 41	In Memoriam: Sidney Roberts Webb, M.D.....	300
The New Missionary Calendar of the Prayer Union; New Missionary Book; Missionary Loto	6	Letter from Mrs. Sidney Webb	303
In Memoriam	7, 49	Miss Angus at Serampore	319
The Hamlet of Hope, Sambalpur, Orissa	9	The Upper Congo Mission	323
Lace Making in China	11	Mission Work in Shensi, North China	326
The Bible Translation Society	12	Tidings from India	326
An Indian Idol Maker's Shop	15	Agra Cold Season Tour, 1895.....	330
The Word of God	16	Group of Missionaries in India.....	334
Calabar College, Kingston, Jamaica	17	The Story of the Congo Mission	336
Tidings from the Upper Congo.....	24	Brief Reflections on the Conversion of a Mohammedan	339
"Come Again!"	26	Seekest Thou Great Things?	341
"Thy Kingdom Come"	39	Pictures from Khooina, Eastern Bengal	342
The New Missionary Book	41	Autumnal Missionary Services.....	355, 391, 427
The British and Foreign Bible Society and Roman Catholic Versions	43	The Martyr Deaths in China.....	358
Pictures from the Congo.....	44, 266	Opening of a New Mission Station in Kung- pore	360
Times of Refreshing at Underhill Station, Lower Congo River	52	Visit to Cashmere	362
Women's Work in Calcutta	54	Katira, Barisal	364
Buddhism in Ceylon	57	Appendix to the Congo Dictionary and Grammar	365
The Close of the Financial Year	77, 121	Barisal Bible School	366
Outstanding Centenary Fund Contributions	77, 121	Bible Translation in India	371
The First Shantung Missionary Conference..	78	Dhamshar, Backergunge District	378
The Story of Han Meng Pao and his Friend	80	Cheering News from Delhi	350
Tidings from Shensi	86	The Chapel, Fu Yin T'sun, San Yuan, Shensi	384
Children in the Female Orphanage, Cuttack, supported by Friends in England	83	A Congo superstition	392
Death of Makunda Das, of Orissa	95	Baptisms on the Congo	393
An Important Communication	111	First District Meeting in Sambalpur.....	394
Missionary Anniversary Services	75, 113, 247	Letter from the Rev. H. Dixon, of Hsin Chao	396
Birthday Presentation of New Testament to the Dowager Empress of China	83, 112	Work among English-speaking Students	399
Mission Work in the Delhi District	124	Pictures from Lukolola, Upper Congo River	401
"Our Undeveloped Resource"	128	Letter from the Rev. W. H. Bentley	404
The Light of the World	131	Extract from Letter	408
Hinduism, Buddhism, and Romanism	131	Verses Suggested by the Death of Dr. Webb	411
Jehovah Jirah	133	Heathen Temples	412
Tidings from Mosenbi, Upper Congo	134	A Fakir Seeking After Christ	414
One Hundred and Third Annual Report— Missionaries on Furlough	148	The Baptist Union of Ceylon	415
Missionaries Returned to their Fields of Work	149	New Year's Day in Gospel Village	419
Reinforcements—Gone Home	149	Zenana Missionaries.....	438
The Zenana Mission	152	Valedictory Address	437
The Young Men's Missionary Association	153	How Fair the Feet!	442
Colonial Missionary Societies	153	Among the Barisal Churches.....	443
Eastern Missions	154	News from the Lower Congo.....	445
Western Missions	210	A Hymn for Laodicea	448
The West Indies Mission.....	227	The Late Rev. Angus McKenna, of Soory.....	419
European Missions	231	The Late Mrs. John Pinnock, of Underhill Station, Lower Congo	450
The Centenary Fund	241	Recent Tidings from India	464
Finances	247	Pictures from Shensi, North China.....	469
Death of Mrs. Buckley, Cuttack	255	Grave Condition in Shensi!	471
Death of Dr. Sydney Roberts Webb, of the Congo Mission	258	The Tsing Chou Fu Mission	473
An Appeal from the Congo	263	Opening of the New Chapel at Indoorkan! ..	475
Our Financial Position and Prospect, and our Duty in Relation thereto	283	Mission Work in North Italy	477
		Life in Christ: A Missionary's Prayer	481
		The New School at Bolobo	482
		Popular Hinduism, or the Kamil Khan Mela, Agra	484
		Work in Shensi	485

MISSIONARIES AND OTHERS.

PAGE	PAGE		
Anderson, H.	167, 266	Bevan, G. W.	248
Angus, Miss	153, 319	Brojenath Banerjee	466
Bailey, T.	166	Broadway, Rev. D. P., the late	487
Barrell, H. E.	183, 310	Brooks, Mrs., the late Eliza	49
Burrell, Mrs. (the late)	66	Brown, G. D.	33, 456
Bate, J. D.	371	Bruce, J. P.	191
Bell, J.	309, 385, 452	Burt, E. W., B.A.	185
Bentley, W. Holman	215, 365, 401, 445	Burton, S. B.	17

MISSIONARIES AND OTHERS.—Continued.

	PAGE		PAGE
Buckley, Mrs., the late	255	Mitchell, W. S.	266
Cameron, G.	219, 393	Mookerjee Sat Soron	64
Caroy, W.	30, 366, 464	Morgan, E.	138, 419, 471
Clark, J. A.	24, 92, 223, 452	Morgan, Mrs. E.	385
Collier, A. E.	399, 452	Morris, J. D.	174
Coulling, S.	193	Nickalls, E. C.	191, 266, 359
Coulling, Mrs.	11	Norledge, T. W.	339
Crudgington, H. E.	414	Oakland, Miss S.	31
Dann, C. A.	227	Oram, F. R., the late	47, 149
Davies, P., B.A.	266, 310, 421	Oughton, T., the late	151
Davies, W.	348	Page, John Chamberlain, the late	7, 150
Davy, Palgrave	31	Paterson, H.	430
De Halles, Miss L.	347, 395, 452	Paterson, T. C., M.B.	198
Dixon, H.	201, 326, 397	Phillips, H. R.	60, 560
Donald, D. L.	26	Phillips, Mrs.	335
Drake, S. B.	196, 268	Pike, J. G.	62, 174, 179
Duncan, M. B.	205, 384	Pike, Miss	422
Duncan, Mrs. M. B.	206, 485	Pinnock, J.	52, 422
Dutt, G. C.	178, 342	Pinnock, Mrs. J., the late	450
East, D. J.	41	Pople, G. B.	149, 435
Edwards, T. R.	131, 159, 166, 189, 291	Potter, J. G.	159, 182, 330, 362, 494
El Karey, Y.	209	Potter, Mrs. J. G.	268, 452
Ellison, J.	158, 360	Prem Chand	467
Evans, T.	128, 136, 457, 467, 489	Price, W. J.	167, 455
Evans, B.	147, 412	Pusey, J. H.	278
Evans, Miss	452	Richard, T.	62, 208, 457
Farthing, G. B.	80, 199, 310	Richard, Mrs. T.	93, 122
Field, S. M.	228	Rickett, W. R.	457
Forfeitt, J. Lawson	212	Robinson, D.	431, 453
Forfeitt, W. L.	44, 48, 225, 345, 456	Roche, G. R. M.	490
Forsyth, R. C.	69, 78, 348, 481	Roger, J. L.	220
Fuller, J. A. A.	422	Rouse, G. H., D.D., LL.B.	15, 177
Gamble, Mrs., the late	66	Scrivener, A. E.	266, 345, 422
Gammon, R. E.	219	Shaw, N. H.	234, 267
Gleazer, Miss	173	Shorrocks, A. G.	86, 203, 472
Glennie, B. V.	221	Skemp, C. W.	283
Gordon, S. C.	347, 385	Smith, G. A.	32
Graham, Mrs.	60	Smyth, E. C.	196
Grenfell, G.	222, 482	Sowerby, A.	200
Hankinson, W. D.	57, 183, 186, 319, 415	Spurgeon, R.	161, 378, 442, 475
Harrison, F. G.	309	Spurgeon, Mrs. R.	96, 133
Hasler, J. J., B.A.	124	Stapleton, W. H.	134, 392
Hay, R. W.	52, 442	Stephens, J. R. M.	264, 345, 488
Heberlet, P. E.	160	Stockley, J. S.	185
Hewlson, J. R.	182	Stonelake, H. T.	63
Hill, J. F.	180	Stubbs, J.	172
Holiday, Mr. Chas., the late	138	Summers, E. S., B.A.	164
Hook, G. H.	156, 183	Tetchmann, A. T.	31, 329
Howells, Geo., B.A., B.D.	347, 428, 452	Thomas, F. V., B.A., M.B.	30, 97
Hughes, G.	457	Thomas, H. J.	163, 170, 380, 408
Iman, Masih	163, 168	Thomas, S. S.	60
James, A.	229	Thomson, W. S.	183
James, W. B.	161	Tregillus, R. H.	429, 452
James, W. R.	161, 328, 466	Tresllder, J. E., the late	152
Jarry, F. W.	309, 430, 453	Vaughan, John	89, 174
Jenkins, A. L.	231	Wakedeld, Miss	452
Jewson, A.	171	Waldock, F. D.	184
Johnson, Miss	452	Waldock, Mrs.	184
Jones, A. G.	65	Walker, R.	238
Jones, Daniel	96	Wall, J.	236, 347
Jones, S. J.	183, 310	Wall, J. C.	238, 347, 435, 453
Jordan, C.	158, 170, 176	Watson, Dr. J. R.	432
Julian, R. M.	54, 101, 181, 452	Watson, T.	30, 56
Kerry, G.	156, 490	Webb, Dr. S. E., the late	218, 258, 300
Khristanga Biswas	169	Webb, Mrs. S.	268, 303
Kingdon, J.	347	Weeks, J. H.	224, 323, 385
Lacey, R. L.	348	White, W. H.	62
Landels, W., D.D.	248	Whitehead, J.	223, 401
Landels, W. K.	232, 477	Whitewright, J. S.	192, 473
Lapham, H. A.	187	Wilkins, Gordon	9, 394
Lewis, T.	214, 268, 434	Williams, C.	347, 437
Long, A.	457, 490	Williamson, G. K.	266
McCallum, J., M.A., B.D.	31, 184	Wills, W. A.	268, 433
McKenna, A., the late	421, 449	Wilson, C. E., B.A.	30
McLean, A. J.	82, 163, 329	Wood, J. R.	39
Makunda Das	95	Yates, Miss	453
Mead, J. B.	128	Young, A. H.	167, 169

INTELLIGENCE—STATIONS, &c.

	PAGE		PAGE
AFRICA—			
Bolobo	291, 482	Dinagoro	164
Bopoto	33, 44, 49, 276, 456	Dinaporo	183
Lukolela	24, 92, 293, 401	Gja	417
Monsambi	63, 131, 124, 323, 391	Indoorbani	475
San Salvador	214, 280	Jessore	84, 103, 339
Stanley Pool	220	Julipiguri	160
Underhill	57, 212, 345, 453, 459	Katira	364
Waihen	218, 218, 393, 404, 445	Kharrat	32
BAHAMAS 227			
San Domingo, &c.	228	Khulnea	170, 742
BRITANNY 231			
CEYLON 57, 183, 184, 185, 186, 187, 188, 415			
CHINA—			
Shanghai	93, 122, 278	Madaripore	161, 328, 405
Shansi	89, 198, 326, 398	Maidah	468
Shantung	11, 65, 78, 199, 194, 473	Monghyr	187, 412
Shensi	56, 203, 384, 419, 469, 471, 485	Mu soorie	126, 110, 407
INDIA—			
Agra	159, 182, 330, 453, 484, 490	Orissa	160
Allahabad	182	Palna	172, 589
Barrisal	161, 366, 443, 464	Pirczepore	529
Bi-hupore	169	Putnakali	28
Bombay	183	Rungpoo	158, 360
Calcutta	54, 115, 156, 157, 170, 171, 175, 176, 181, 182, 362	Sambalpur	9, 394
Cashmere	32, 163, 329	Serampore	131, 109, 164, 399
Chitragong	89, 98, 167, 169, 173, 179	Santhalistan	191
Cuttack	82, 174	ITALY—	
Dacca	124, 163, 167, 170, 177, 289, 48, 414	Florence	234, 267
Delhi	378	Genoa	234
Dhamshar	378	Leghorn	235
JAMAICA 230			
Calabar College 17, 129			
PALESTINE 209			
TRINIDAD 229			

HOME AND OTHER PROCEEDINGS.

	PAGE		PAGE
Acknowledgments	20, 67, 98, 133, 508, 311, 349, 385, 421, 453, 469	Indian and Singhalese Missionary Picture	6, 41, 9, 470
Annual Report	148	List of Committee, 1897-8	262
Annual Services	75, 113, 217	London Missionary Society Centenary	100, 264
Arrivals of Missionaries	62, 206, 310, 385, 452, 489	Missionaries' Literature Association	334
Autumnal Meetings	365, 391, 427	Missionary Loto	6, 63, 98
Bible Translation Society	12, 43, 76, 97, 127, 371	New Year's Day Prayer Meeting	6, 41, 463
Calendar of the Prayer Union	6, 119	Recent Intelligence	30, 62, 97, 266, 310, 344, 385, 421, 452, 489
Centenary Fund	77, 121, 241	Sacramental Collections for Widows and Orphans' Fund	463
Christmas and New Year's Cards for Native Preachers and Evangelists' Fund	31, 464	School for Daughters of Missionaries	97, 310
Contributions	34, 68, 103, 140, 269, 311, 350, 386, 423, 464, 491	School for Sons of Missionaries	135
Departure of Missionaries	30, 60, 268, 365, 422, 452, 490	The Lord Loveth a Cheerful Giver	30, 61, 99, 137, 264, 309, 360, 365, 422, 461, 490
Extracts from Proceedings of Committee	64, 100, 138, 263, 309, 246, 455, 486	The Story of the Congo Mission	336
Finances	77, 111, 121, 128, 247, 283, 465	Y.M.M.A.	76, 117, 153, 311, 344
		Zenana Mission	32, 76, 152, 377, 436

THE ZENANA MISSIONARY HERALD,

BEING THE
◀▶ MONTHLY PAPER ▶◀

OF THE
*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE
Baptist Missionary Society.

FEBRUARY, 1895.

AT the meeting on January 10th, 1895, the Committee adopted the recommendations of their Honorary Secretary, now in India, in altering the locations of some of their missionaries. In the absence of senior workers at Agra, Miss Isabel Angus is to undertake the superintendence of the work there for a time, Miss Wrigley going meanwhile to Bhiwani. Miss Florence Smith, late of Delhi, is to remove to Bankipore to superintend the Behar Stations, including Dinapore, Arrah, Tikari, and Gya. To further consolidate the work at Bankipore Mrs. Swinden will leave Dinapore and reside there.

NEWS FROM CHINA.

WE are very glad to give this letter from Miss SHALDERS, at Ching Choo Fu :—

“The language here certainly is difficult, not from its form, but its pronunciation. It is only a work of time to get one's sounds correct, an upward or downward inflection of the voice making every difference to the meaning. I can now read John's Gospel through; but not intelligibly to a woman who is quite a stranger to me, I fear. Mrs. Bruce is helping us to begin to do just a little work. There are women in from the country having a fortnight's consecutive instruction. Mrs. Whitewright takes Old Testament in the morning, and Mrs. Bruce New Testament in the afternoon. The last half hour of the afternoon Miss Kirkland and I go on alternate days and try and talk to them. We have been able to make ourselves understood a little; so here is a little gleam of hope after nearly a year's work at the language. As soon as I am able the ladies here hope to establish a

school for me to superintend. You ask what could be sent to China in the way of presents. Of things that can be made I only know of wool cuffs, and ties for girls' trousers. These should be red or green, knitted, one yard long, one and three-quarter inches wide, and the ends fringed with single thread fringe (not tasselled) three inches long. Did you see in the summer number of the *Girl's Own Paper* how to make a child's vest out of a pair of old stockings? I have tried it, and the ladies say it will do splendidly to give away. Let the wool trimmings be bright red. But *any* wool clothing is most acceptable, especially woollen waistcoats, vests, and dressing jackets. Of things that can be bought, a present of bright coloured braid (red, green, violet, or blue), brass shanked buttons, needles, cottons are much appreciated; thimbles are no good; and, of course, flannel, calico, blue or black sateen, plain black cloth, and fancy cretonne are valuable presents to them. For children, any toys, picture-books, &c., just what an English Christmas-tree would contain. They are giving a Christmas-tree at Chou-ping this year with presents sent to Miss Simpson and others. Supposing next Christmas my school was started, it would be good to have some gifts ready for the children. Bible picture-books would also be most useful to us, to help in teaching, beside giving away; the grown-up people here love pictures like little children. In August Miss Kirkland was not at all well, so we went away into the country and stayed in a little village five miles off. The people were most friendly, and we had children following us constantly, such queer, affectionate little characters they were too. The women were always asking us to sit down and talk with them. The opportunities for work are everywhere; but at present we cannot avail ourselves of them. One Sunday afternoon a woman I had only once spoken to invited me into her house, and there were about a dozen women all sitting together, peeling fruit for drying. They all looked willing for me to talk, and some followed us into the house, so that with the children the room was quite full. They asked me to read, so of course I read a few verses from John's Gospel; but only one little boy, who went to school and knew the story, understood me. They crammed my pockets with walnuts, and I left wishing I had been able to use such an opportunity; but at least I have made a friend of a heathen woman, and I may perhaps be able to make her understand next summer. I do hope that this war will not hinder the work here. At present the city is quite as usual. We feel that we are here for the Lord's work, and in His keeping, and whatever happens will be overruled for the advancement of His Kingdom."

Miss ALDRIDGE, Chou-ping, also sends cheering news:—"Last week I attended a Baptism service, when fourteen women and eighteen men were baptized. It must mean something for the poor women; and, although they have to wait about eighteen months on approbation, I am afraid they know comparatively little even then. It is very difficult for them to stand in the water with their little feet. Mrs. Drake baptized them, and they all went to the women's rooms at her house afterwards, and then the men who had been baptized met at the chapel, where an address was given and a Communion service held. This is the second Baptism service at which I have been present since reaching Chou-ping."

LETTER FROM ORISSA, INDIA.

Miss THATCHER sends us the following account of itinerating village work:—"Miss Barrass and I are out upon a three weeks' boat tour visiting villages in the Jumbo River. We started from Cuttack a fortnight yesterday. First of all, we went to one of our Christian villages to start a girls' school; we took a teacher with us from Cuttack, called the girls together, and commenced the school with twenty-eight girls. This will make the third village school started within the last two years. We went on to

another of our Christian villages, about fifty miles distant from Cuttack. We spent the Sunday there with our native Christian brethren and sisters, examined the Sunday-school children, and had a special prayer-meeting for the women. After the afternoon service we went round to visit the people in their homes. On Monday morning, after giving the Sunday-school children books, &c., for prizes, we proceeded upon our journey and got into the Jumbo River in the evening. Since then each day we have been visiting as many heathen villages as possible. I have been on this tour with Miss Barrass twice before, so the people regard us as old friends; some of the people say they have been looking out for our boat and expecting us for long. We have four Bible-women with us, so we are able to divide into three parties of two and two. We brought the magic-lantern with us, and have shown it at five or six villages; it is such a splendid means by which to tell the Gospel story in a simple and connected way, because the people are generally so anxious to see the pictures that they will listen quietly to the explanation of them. In one large village, where I suppose there were four or five hundred people present, we were particularly struck with their quiet, orderly behaviour, and the real interest with which they listened to the explanations. When the picture of Christ hanging upon the cross was shown, the Bible-women said they saw one old woman weeping, and heard her say, 'He bore all that for us.' Again, when the picture of the father receiving the prodigal son was shown, one man from amongst the crowd asked, 'Will Christ receive us like that?' At the close of the exhibition one of the Bible-women offered a short prayer, and there was almost perfect silence, then the people went away quietly to their homes. All this in a Hindu village! We may well praise God and take courage. One day we met an old man and woman—such nice old people; they were both very old, and they listened eagerly to our words. They had heard about the true God before, and it really seemed as though in some dim, faint measure the light had pierced the darkness and entered their minds; so it was glad work to tell them more fully 'the way of salvation.' It was so nice to see the old man, when he grasped the meaning of our words; he sat down on the ground beside the old lady, put his hand upon her knee, and explained it to her in his own simple familiar language, and then we could see by the light which seemed to break over her face that she understood it too. After talking to them for awhile, and leaving some books with them, we went on our way, feeling much encouraged. This morning we saw a very old woman, so old and so feeble. When we asked her if she had heard of the Saviour, who loved her and had died for her, she put her hands together, and in a shaky feeble voice said, 'I pray to God, and say, "O God, forgive me; save me from hell."' Oh, what a joy it is to be able to tell these people of a loving, gracious God, who waits to pardon and to receive the returning sinner! When I see these poor old women so hopeless and helpless and ignorant, I just long to take them by the hand and constrain them to come to Christ. One thing for which we are very thankful is, that we have sold and distributed a good number of gospels and portions of Scripture: in many villages the people have been so ready to buy them: many of the people have said that they could not give pice (coppers) for the books, but they would give the money value in rice. We have been quite satisfied with that arrangement; we find if the people give some small sum for the books they value them much more. I thought it was so nice to see so many of the people willing to give their food in order to buy the 'bread of life.' We have had to walk long distances to some of the villages, through much mud and water. When it has been very bad, we have been obliged to submit to being carried by two boatmen through the worst parts. We are certainly feeling much encouraged at the way our message has been received in the villages, and especially so that we are able to see fruit from the labours of past years. Undoubtedly there are those here and there in

THE ZENANA
MISSIONARY HERALD,

BEING THE
◀▶ MONTHLY PAPER ▶◀
OF THE

*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE
Baptist Missionary Society.

MARCH, 1895.

OUR ANNIVERSARY MEETINGS.

THE Annual Breakfast Meeting will be held at Holborn Restaurant, in the King's Hall, on Wednesday morning, April 24th, Howard Bowser, Esq., in the chair, when Miss Angus (Hon. Sec.) will give an account of our work as seen in her deputation visit; and Miss C. Gurney, who has recently returned from India, will speak.

We would draw special attention to the *Annual Members' Meeting*, to be held at the Mission House, 19, Furnival Street, on Thursday, April 18th, at 12.30, after B.M.S. prayer-meeting, the business at the meeting being to adopt the proposed Constitution of the Society, to receive the Balance Sheet and Report, and to *elect the Committee* for the ensuing year. All nominations of members of Committee must be sent in before April 9th.

The Financial Year closes on March 31st, and the latest date on which outstanding moneys can be received is *Monday, April 8th*.

Before the March HERALD is in the hands of our readers, our honorary secretary (Miss Angus) will have completed her visit to the Mission stations in India and be on her way home, as she intends leaving Bombay, in the P. & O. s.s. *Carthage*, on February 23rd.

With thankfulness to God we record the guidance and protection that has been given her in her journeyings, and the health and strength granted for her arduous work.

For much of the success which has attended her mission, for the exhaustive manner in which she has been able to carry out the object of her visit, sincere

thanks are due, not only to our own Zenana workers, but to the B.M.S. missionaries and their wives, who have so kindly furthered all her plans and offered her welcome hospitality.

We sometimes speak of our Mission work being carried on in four branches, and in each branch Miss Angus has availed herself of many opportunities to judge of its progress.

(1) In *Zenana Visiting* she has accompanied, as far as possible, the various workers in each station to some of the houses they visit, whether Hindu or Mohammedan, whether penetrating the strict "purdah" of the high-class ladies or seeing the village homes of the poorer women, rejoicing with the missionaries in finding so many in these dark homes who have been brought into the marvellous light.

(2) In the same way visits have been paid to various *Schools*, from the high-caste Hindu schools down to the Chumar-Busti schools. At Delhi she was present at the baptism of three of the girls in the Christian boarding-school under Miss Gange's superintendence. At Benares, where our school work under our senior missionary, Miss Joseph, has always been very thorough and successful, one or two features afforded special interest: the schools include *boys and girls of all castes learning together*, their Scripture knowledge being very creditable. Many of our readers who contributed gifts for the Christmas distribution would have found special interest in being present at the meeting in the Entally school, Calcutta:—"We have had a delightful time at Entally. All the schools (nine in number) assembled, with about 650 children, and Dr. Phillips, of the Indian S.S.U., came to speak to them, and then the prizes were given. The room is a beautiful one, so light and large and airy, and the children looked so nice and so gay in their rainbow colours and all the jewellery and gold and silver braid."

(3) In the *Medical Branch* of the Mission the Dispensary work of Miss Thorn, at Delhi, and the Hospital work under Miss Farrer, M.B., at Bhiwani, afforded her ample proof of the value of this ministry to the bodies of the suffering.

(4) An interesting experience of the *Itinerating Evangelistic Work* was afforded in a tour with Miss Taylor to the southern villages, and also in a journey with Mrs. Ellis, as described in the following letter:—

"A TRIP IN THE 'SHANTI DUT.'"

"Amongst the many pleasant experiences of my tour in India one of the most pleasant was a trip which Mrs. Ellis and I made in our Mission boat, the *Shanti Dut* (or 'Peace Messenger'), which our ladies use to such good purpose on the many waterways of the Barisal district. I am delighted with the comfort and prettiness of the boat, which, being freshly cleaned and painted, is just now as 'neat as a new pin.'

"We left Barisal shortly after midnight on Thursday, January 17th, 1895, and during the morning arrived at the village of *Romathpur*, which had been visited two or three times before, and where Mrs. Ellis received a warm welcome in several houses. I wish I could describe the beauty of these Bengal villages—the groups of little mud or matting houses, with thatched roofs, nestling amongst the trees, are so picturesque, and the trees themselves are so fine, the palms of different kinds, the plantains, and bamboos growing in luxurious loveliness along with the more English-looking peepul, mango, and others. The jungle has all the beauty of our woods at home, and we much enjoyed our walks through it. On the following day (Friday) we visited *Uzirpur*, a large and important place, with a bazaar, or market, where food of different kinds—rice, dahl, and grain, fish, fruit, and vegetables—may be procured, and where civilisation in the shape of a post-office has made its way. Here, again, we were received as old friends, though always with the remark that Mrs. Ellis had again brought a new companion with her; and many were the questions as to the relation we bore

to each other, and great the astonishment at my unmarried state and inability to speak Bengali. When satisfied on these points, however, they readily listened to the Gospel story and hymn, and several times we sang together—Mrs. Ellis in Bengali and I in English—‘*Ki mor pap pare dhute? Kebol mattro Jesu rokto*’ (‘What can wash away my stain? Nothing but the blood of Jesus’). Then followed a distribution of little books and cards to those who could read (generally two or three of the girls or women in each homestead), and of pictures to those who could not; but it was noticeable that, with all their friendliness, scarcely a woman would take anything from us—we had to give the book to a child to hand to them, or throw it on the ground or into their sari. In the afternoon we walked to Dhamshar, a village about two miles distant, where there is a chapel and a large number of native Christians, and there we had a very pleasant meeting with the women. About sixty assembled in the chapel, and we distributed to the teachers and pupils the gifts—quilts and bags—kindly sent by the friends at Glasgow through Miss Japp. These gave great satisfaction, and we had a bright time of prayer and praise.

“All this was old ground, where already the seed had been sown, and had in some cases taken root and even begun to bear fruit; but, while rejoicing in this, I felt a great desire to visit a place where no missionary had been before; and so Mrs. Ellis kindly arranged to open a new village on our way back to Barisal. So, on Saturday, the 19th, we stopped at Rakutia, and about 8 o’clock a.m. we went ashore, and, with two of our boatmen (Christian men) to act as escort and colporteurs, we started forth in search of fresh fields. There was no difficulty in finding such. A few minutes’ walk brought us to a cluster of houses, and, having asked permission to sit down, we called on the women to join us. Three or four gathered shyly round us (for we were the first English women they had seen), and two at least listened with earnest attention. We were getting on nicely, and Mrs. Ellis was just singing a hymn setting forth the helpless and hopeless condition of the sinner, and the power and mercy of Jesus as the only Saviour, when a man suddenly appeared on the scene, and angrily bade us begone, for we were not wanted there. At first we did not know by what authority he spoke, for the men of the house had agreed to our coming; but we found he was a Brahmin, and apparently the family priest. At any rate, his power was recognised in the family, and, as all quiet talk was evidently at an end, we moved on.

“At the next house, an old woman, who seemed very ignorant, acknowledged that she had been to many places seeking to get rid of her sins, but was still as much in the dark as ever. Poor thing! she seemed almost too old and dense to learn anything, and, as we left her, it was with the sad fear that only dim rays even of the Divine light could penetrate such darkness.

“In the third homestead we had scarcely seated ourselves when the Brahmin and another man followed us in and forbade the people to listen to us; so again we beat a retreat, and, being invited by a woman to come to her house, we went with her. Here we had a very happy time, and were delighted to recognise among the listeners our old friend of the second house, who turned out to be the mother of the woman who had called us to this one. Both were widows; indeed, of the seven who were present five had lost their husbands, and bore the marks of their loss in the plain dress, shaven heads, and absence of jewellery.

“When we moved again, the wife of one of the chief Babus of the place begged us to come to her house, and we were very amused to find that she was the sister of our enemy the Brahmin! So, accompanied by the two widows and a number of boys, we adjourned the meeting to house No. 5, and there about a dozen men listened to the parable of the lost sheep, and the hymn, ‘Art thou weary?’ and others, while the master of the house talked with our men, and presently followed us to the boat to purchase a Bengali Bible.

THE ZENANA
MISSIONARY HERALD,

BEING THE
◁▷ MONTHLY PAPER ▷◁
OF THE

*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE
Baptist Missionary Society.

MAY, 1895.

THE ANNUAL MEMBERS' MEETING was held at the Mission House on Thursday, April 18th, when the Report and Balance Sheet were received, and the Officers and Committee elected for the ensuing year.

The ANNUAL BREAKFAST MEETING was held at the Holborn Restaurant on Wednesday, April 24th. Accounts of these meetings and the list of the new Committee will be given in the June HERALD.

The Balance Sheet for the year showed an income from ordinary sources of £9,005 6s. 10d. against an expenditure of £9,255 16s., and in addition the Centenary Grant of £1,000 for special purposes has been received, making a total of £10,005 6s. 10d. paid in during the year. This increase in receipts, and the hopeful tidings received from the Mission Field, form cause of deep thankfulness for the past and of encouragement for the present year.

ABSTRACT OF THE ANNUAL REPORT, 1894-5.

The Committee would record, in presenting their Twenty-eighth Annual Report, their sense of God's loving kindness and Providence through another year.

The heavy debt of £1,695 which clouded the earlier months was entirely cleared off by the close of 1894, and the willing response and the ready sympathy expressed throughout the churches greatly cheered the Committee and lightened the burden.

The Committee have anxiously endeavoured during this year to equalise the grants abroad and the receipts at home; but it became necessary in February to include two heavy items of expenditure—the building of a house for our missionaries in Palwal and the removal of school premises at Barisal.

With sincere regret we therefore have to report a balance of £250 9s. 2d. against the treasurer.

The Centenary grant of £1,000 given for the outfit, passage money, and first year's expenses of new missionaries is still in hand, but part of it will be needed this year to provide for the missionaries-elect, who are being sent out to fill up some of the vacant places.

In September, 1894, the Committee received a letter from their Honorary Secretary—Mrs. J. F. Smith—announcing that she felt obliged, on the ground of ill-health, to tender her resignation, and to retire from the work that had been very dear to her heart. The following resolution was passed: “That this Committee, in accepting the resignation of their friend and secretary, Mrs. Frank Smith, beg to express their grateful appreciation of her devoted interest in all the work of the Mission, their cordial thanks for her long-continued valuable service (extending over a period of twenty-four years), and their earnest hope that for a long time to come they and the missionaries abroad may continue to enjoy her warm and ready sympathy and friendly co-operation.”

After much careful deliberation, the Committee have resolved to nominate Miss Hilda C. Bowser to be elected for the position of Home Secretary, to serve in conjunction with Miss Angus and Miss E. A. Angus. In bringing forward this nomination, they feel that she bears a name honoured in the denomination, that she is herself deeply interested in the work of the Society, and is willing to consecrate her time and her talents to it; they assure her of their hearty co-operation and support.

Early in the year the Committee had under consideration the desirability of arranging for a visit to India by their hon. secretary, Miss Angus, as deputation on their behalf. The scheme was carefully prepared, and two anonymous friends offered to bear the whole of the expenses of the passage and travelling. On October 5th Miss Angus sailed for India, and, arriving at Bombay, visited in succession our stations in the Punjab, North-West Provinces, the Behar, Bengal, Orissa, and Madras, returning to England on March 12th. The Committee thankfully acknowledge the protecting care of the Divine Father, watching over her in all her journey, and believe the result of the visit will be a closer union between the workers and themselves, and a clearer realisation of the needs of the work.

In our last Annual Report we referred to the heavy losses we had had in our workers abroad, arising especially from illness. We regret to announce that the following ladies, whose return home we recorded then, have not been able to go back to India:—Miss Rooke (now recruiting in Australia), Mrs. R. Williamson, Miss Blackwell, Miss Way, and Miss Rocke.

We have had fresh losses during this year. Miss Fox, Miss Brown, M.D., and Miss Saker have all taken up work with other societies in India, and we have also lost the services of Miss Peters and Miss Harper, on their marriage, and of Mrs. Ritchie, Miss de Cruz, and Miss Sircar.

It will be seen from this record that there is sore need for providing new workers, especially as we were unable last autumn to send out any reinforcement to our Mission Band.

We have accepted the following ladies for India:—

Miss Annie Williamson, formerly one of our missionaries in Calcutta. Her knowledge of Bengali and previous experience will enable her to resume work immediately on her return, and a hearty welcome awaits her.

Miss Edith Mannington has passed the matriculation of the University of London, and has shown much earnestness in spiritual work. We hope by her educational training she will prove an efficient helper in the work at Calcutta.

Miss Mury Phillips, of Southampton, has had a year's training at the "Home of Industry," and came before the Committee with the highest testimonials from Miss Macpherson. Miss Phillips is looking forward to a course of study in Urdu with Mrs. Campagnac in Bristol, during a stay there this summer, to prepare her for taking up work in the North-West Provinces.

Miss Edith Clare has been training at Sidcup for our work, also under Dr. Anna MacCall and Miss Macpherson. We propose that she should join our workers in the Calcutta Home.

We have work now carried on in India in 24 stations, beside the group of villages south of Calcutta, with a staff of 50 missionaries in active service in the field, four others recruiting at home; 200 native Bible-women and school teachers; 80 schools, with 3,337 children in attendance. Regular instruction is given in 1,300 zenanas, and our Bible-women give Bible lessons in 1,707 more houses. In the itinerating evangelistic work our missionaries have visited 356 different villages, where they have had thousands of listeners among the women.

Turning to our Mission in China, we regret deeply that owing to the war our four missionaries, Miss Shalders and Miss Kirkland in Tsing Chu Foo, and Miss Aldridge and Miss Simpson in Chouping, have had to leave their stations, and go for a time to seek shelter with the B. M. S. missionaries in Tientsin. We are thankful they reached there safely in February.

We are indebted to the following friends for willing and efficient services rendered as deputation in speaking at various meetings:—Mrs. Daniel Jones, Mrs. R. Williamson, Mrs. Dr. Watson, Mrs. Forsyth, and our own workers while on furlough—Miss Allen, Miss Fletcher, and Miss Rooke.

Our sincere thanks are also due to the British and Foreign Bible Society for their annual grant for the support of Bible-women superintended by our missionaries.

We have been seeking this year, by sending out our messenger to the field, to gain the knowledge of facts that would quicken the flame of our zeal; to study the Providence of God in opening doors, in removing barriers, in preparing the way and the workers, and then in giving some measure of success. In thus trying to learn God's purpose for our Mission, our great concern must be to fall in with it—to run no risk, by practical apathy or timid hesitation, of thwarting or hindering His plan. We have realised in what we have heard the manifest moving of God's Providence, and the fuller knowledge of the work and its needs must mean greater responsibility resting upon us.

From all the stations we have heard the cry for more workers and for increased means to enter into the new opportunities for fresh work.

We reach this year a high-water mark in our receipts, owing to special causes; but in view of the great need abroad, and in response to the opportunities God has given us, must we not resolve that our *ordinary* income this coming year shall be raised to a higher level, prompted by a fuller consecration of ourselves and all we have to our Master's service?

"Speak ye unto the children of Israel, that they go forward" (Exodus xiv. 15).

Moneys received between March 10th and April 10th, 1895.

Cardiff, Mr. J. Cory ...	2	2	0	Mrs. J. Harvey.....	0	10	C	Galashiels	1	0	0
Swaffham	2	9	0	Highbury	45	19	0	A Friend	0	10	0
Liverpool, Myrtle St., for Debt	10	0	0	E. J. Grayson, Esq.....	0	10	0	"In Memoriam"	0	10	0
Duffield, M ^{rs} s Stevenson	1	1	0	Leicester, Emmanuel Ch.	0	18	6	"God's Teeth"	5	0	0
Ashton-under-Lyne.....	1	0	0	Mrs. Knapp	0	5	0	Leicester Aux.	88	14	6
Mrs. Hepburn, 10s.; Mrs. Gale, 10s.	0	1	0	R. K. Imeary, Esq	1	0	0	Dover	4	4	0
H. W.	1	0	0	Readers of <i>The Chris- tian</i>	0	14	S	Rochdale	72	16	5
Mrs. Mursell.....	1	1	0	Luton	3	4	3	Anon.	0	2	6
								Mrs. E. T. Beach.....	1	1	0
								Broo nhaugh.....	1	10	0

Chesham.....	18	0	0	Accrington.....	12	4	0	Beverley	3	14	0
Regent's Park Ch.	39	6	1	St. Albans	7	0	0	Home of Industry, Bible			
Wandsworth.....	4	18	6	Cheltenham	8	2	0	Class	0	10	10
Bradford.....	3	0	0	Salisbury	11	16	0	Newport, Commercial			
Swansea.....	15	2	0	Isle of Wight	1	17	8	Street	18	15	2
Hampstead.....	42	5	3	Todmorden	1	11	9	By Miss Newsome, Stain-			
Yeovil.....	34	5	1	Scot. Aux., West	545	11	11	cliffe	0	10	0
By Mrs. A. H. Baynes ..	12	4	6	Plymouth	46	19	4	Newport, Stow Hill	5	12	3
Hemel Hempstead	1	1	9	Ipswich	0	10	0	Manchester Auxiliary	93	15	9
Brighton.....	1	1	0	Lee Chapel.....	7	18	8	Lancaster	3	0	0
Coventry.....	6	10	0	Oxford.....	7	0	0	Salisbury (additional) ..	10	0	0
Wallington.....	0	16	4	Rawdon.....	1	16	0	South Norwood	1	1	0
Westbury Leigh	1	16	0	Mrs. Rylands	5	0	0	Kingston-on-Thames	8	0	0
North Shields	1	0	0	Wellington	38	17	9	Coventry, St. Michael's			
Walsworth Road	6	13	10	Mr. J. Marham	10	0	0	Ch.	6	11	6
Metropolitan Taber.	22	5	0	Coventry.....	8	8	0	Bradford, Hallfield	1	5	10
Scotch Aux., East Divi-				Farsley.....	10	14	6	Camberwell, Denmark			
sion	237	1	0	Eastbourne	2	15	0	Place	14	10	6
Harlow.....	3	19	11	Mrs. J. M. Bell.....	0	6	0	Abergavenny.....	1	2	2
Weston-super-Mare	7	9	1	Boston.....	3	12	6	Gateshead	7	5	5
Burnham.....	3	0	0	Scarboro'	2	0	0	Highgate, Southwood			
Gloucester.....	4	17	6	Bournemouth Aux.	31	5	0	Lane	19	6	0
Canterbury.....	7	1	0	Pontypridd	1	15	0	Cornwall Auxiliary,			
Aberystwyth	8	8	0	Mrs. Gleazer	1	1	0	Falmouth	8	5	0
Downton.....	4	4	6	T. Mickle, Esq.	5	5	0	Commercial Road	7	1	3
Mr. E. G. Field	0	10	6	Accrington.....	2	0	0	Bournemouth Auxiliary,			
Sidcup.....	3	0	6	Belfast.....	0	13	0	Poole	1	6	3
Loughton.....	2	17	6	A Friend, Edinburgh ..	2	0	0	Mr. T. Clarke	0	19	2
Rev. G. Small	0	5	0	Brecon.....	3	12	10	Miss C. Whitehead	1	0	0
Great Missenden	2	1	1	Leeds.....	11	6	6	By Mrs. Hill, Mrs.			
Hull.....	3	17	9	Woodberry Down	23	4	6	Duncliff	5	0	0
Mrs. Walters.....	0	10	6	Weymouth.....	1	0	0	Mr. & Mrs. P. H. Lunt-			
Wood Green.....	0	18	0	Higgate Road	3	3	0	ley.....	0	10	6
Norwood Aux.	20	17	8	By Mrs. Aldis	0	7	6	Cardigan	5	9	3
Berwick.....	2	5	6	Wandsworth	9	8	2	Honor Oak S.S., China ..	10	0	0
Newport.....	7	15	4	Nottingham Aux.	19	5	0	Cheltenham (addl.) ...	3	13	1
Cardiff.....	78	14	7	Acton.....	2	0	6	Berkhamsted	2	0	0
Bradford-on-Avon	4	12	0	By Miss Cowdy	5	3	6	Michaelstone y Vedw ..	1	2	0
Southport.....	17	13	6	Brondesbury Church ..	12	17	0	Southampton (addl.) ..	2	11	4
Huddersfield, Lindley.	4	13	4	Swindon.....	2	3	6	Rev. A. W. Wood	0	10	0
Hawley Road Ch	3	12	6	Earl's Barton	1	7	8	Ossett	0	7	6
By Miss York, addl.	0	10	0	Mr. E. W. Jacob	1	0	0	Upper Holloway	11	10	6
Stockwell Ch.	3	9	6	Sheffield.....	25	4	0	Mrs J. Salisbury	1	1	0
Mr. A. M. Ball	2	2	0	Norwich.....	11	10	0	Lordship Lane S.S.	2	2	0
Bourton-on-the-Water.	1	13	0	Notting Hill	7	7	0	Waltham Abbey,			
St. Austell.....	6	1	6	Loughboro'	11	9	8	Y.W.C.A.	0	11	0
Leamington	3	8	0	Camden Road	22	1	4	Highbury Hill	1	2	5
Birmingham.....	22	1	4	Brixton.....	2	14	0	Lewisham Road S.S.	2	0	0
Bermondsey	10	12	6	Mr. and Mrs. P. Whit-				Newport, Commercial			
Kingsbridge	2	10	7	aker	1	1	0	Road	13	13	9
Mrs. Burgess' B. C.	1	3	1	Ilfracombe.....	4	1	0	Mrs. Morgan	0	10	0
Bacup.....	4	12	7	Torquay.....	17	0	9	Mr. Conway	0	6	0
Cambridge.....	25	16	0	Hitchin.....	2	4	6	Maze Pond	1	16	0
Wokingham.....	22	1	0	Stourbridge	2	6	0	Oxford.....	0	10	0
Addlestone	3	13	6	Burnley.....	4	0	0	Halifax	5	0	0
Bratton.....	1	7	0	Liverpool Auxiliary ..	131	11	9	Mrs. Lovatt	0	5	0
Norwich.....	45	10	5	By Mrs. H. Peak, Guild-				Bury	0	5	0
Andover.....	5	4	10	ford	0	8	0	Ipswich, Turret Green ..	12	1	0
Haverfordwest	4	6	0	Weston-by-Weedon ..	0	17	6	Cwmaman	0	10	0
West Croydon	30	14	3	S. T.	0	5	0	Coleford	1	0	0
Paisley.....	16	17	6	Brixton, Kenyon Ch. ...	4	11	10	Wallingford	0	10	0
Preston.....	1	10	0	Derby.....	1	0	0	New Barnet	5	12	6
Bristol.....	415	18	2	Westbourne Park	8	12	5	Misses Bartlett	0	7	0
Huddersfield, Lockwood ..	15	0	0	Mrs. Atkin, by Mrs. W.				Bristol, Phillip Street.,	3	10	0
Middlesborough	1	17	0	Hill	1	1	0	Abbey Road	18	13	8
Per Miss Ephgrave	1	5	0	Westbourne Park, Praed				Newport, Alma Street ..	7	10	3
Olney.....	2	8	0	Street	1	10	0	Coleraine	5	12	2
Mrs. Marshall	0	6	0	Cirencester	3	0	0	Enfield	1	16	0
Newcastle.....	14	10	6	Truro.....	2	7	0	Walsall	4	0	0

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Miss ANGUS and Miss E. A. ANGUS, 5, Ellerdale Road, Hampstead, N.W., and Miss H. C. BOWSER, Sunnyside, Richmond Road, Ealing. Cheques and P.O. Orders (to G.P.O.) to be made payable to A. G. ANGUS. All parcels for India should be sent to MISSION HOUSE, 19, Farnival Street, Holborn, addressed to Miss ANGUS.

THE ZENANA MISSIONARY HERALD,

BEING THE
◀▷ MONTHLY PAPER ▶◀
OF THE

*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE
Baptist Missionary Society.

JUNE, 1895.



THE Officers and Committee are anxious to bring under the consideration of the churches the grave need for augmenting the annual income of the Society; to carry on the present work they need an increase of one-fourth on their receipts, while, in addition to this, the opportunities of new openings abound on every hand. In generous response to their appeal last May for help for the debt, many friends all over the country organised special efforts, such as sales of work and meetings of various kinds; these resulted not only in actual contributions to the funds, but in awakened interest among the donors. It is to obtain again this double result that the Committee now plead, that where it is possible similar efforts may be repeated, for they realise how dependent they are, in the work of the Society, on the constant prayerful sympathy of their sisters in the churches.

At the Annual Breakfast Meeting, on April 24th, the following were declared as the Officers and Committee for the year:—President, Mrs. Rickett; Treasurer, Mrs. Underhill; Hon. For. and Fin. Sec., Miss Angus; Hon. Min. Sec., Miss Edith A. Angus; Hon. Home Sec., Miss Hilda C. Bowser; Committee—Hon. Members, Mrs. J. F. Smith and Mrs. Sale; the Officers of B.M.S.; Elected Members, Mrs. Aldis, Mrs. Baillie, Mrs. Barnard, Miss Barran, Mrs. A. H. Baynes, Miss Byerley, Mrs. Caine, Mrs. Campagnac, Miss Cowdy, Mrs. Fletcher, Mrs. George, Mrs. A. Pearce Gould, Mrs. H. P. Gould, Mrs. Dr. Green, Mrs. Hawker, Mrs. Henderson, Mrs. W. Hill, Miss Japp, Mrs. Johnson, Miss E. G. Kemp, Mrs. Preston Lewis, Mrs. Medley, Mrs. Murrell, Miss A. Olney, Mrs. Parkinson, Mrs. Roberts, Mrs. Ed. Robinson, Mrs. Rooke, Mrs. H. Rose, Miss Salter, Mrs.

Skerry, Mrs. J. J. Smith, Miss Southwell, Mrs. Jas. Spurgeon, Mrs. Sturt, Mrs. Trafford, Miss Tritton, Miss Warmington, Mrs. Whitley, and Mrs. Williamson.

There was an unusually large attendance at the meeting. The chairman, Howard Bowser, Esq., in his address referred to the many instances recorded in the Gospel of our Lord's sympathy with women, and besought those who would be imitators of Him to share His loving pity.

The four missionaries-elect were introduced by A. H. Baynes, Esq., who appealed to consecrated gifted women to give themselves and their means to the work.

Miss Gurney referred with warm appreciation to our Mission in Madras under Mrs. and Miss Dawson, with whom she had stayed; and Miss Angus gave the following account of her deputation visit to the stations in India:—

“The impressions of a tour of nearly 18,000 miles, visiting twenty different stations in about four months, will of necessity be very superficial and imperfect. I am afraid that in some ways I shall be inclined to give too bright an account of what has been so happy an experience; for the kind and cordial welcome which I everywhere received, the interest of the cities, the glory of the hills, the tropical beauty of the plains, the unusual and delightful experience of many weeks of almost unclouded sunshine, and above all the overpowering attraction of the work itself, make a picture on the memory which it is a pleasure to contemplate, and which I trust will prove an inspiration for the future.

“Landing at *Bombay* on the 26th of October last, I travelled northwards to our pioneer station of

“*Bhiwani*, where Miss Isabel Angus, Miss Theobald, and Miss Farrer, M.B., are doing a quiet and earnest work. Much prejudice and superstition have been encountered here, and to a considerable extent overcome. The medical mission has opened up the way for the Gospel in many cases, and the men of the town testify to the value of our educational efforts. Passing on from there, I came next to the famous city of

“*Delhi*, where for many years we have had a comparatively large staff of ladies, now consisting of Miss Thorn, Miss Bate, Miss Gange, Miss Coombs, Miss Williams, and Miss Wells; and where Christian activities are numerous and strong. Here we have a Christian boarding-school of seventy-five girls; five day and Sunday schools; zenana visiting and dispensary; besides work amongst the native Christian women and girls, our ladies being most accessible to the people, and in every way ready to help them. From *Delhi* I drove out to

“*Palwal*, of which place many of you heard last summer, when our missionary there, Miss Gertrude Fletcher, was home on furlough. She returned just after my visit, and both she and Miss Allen are busy in the town itself and in the surrounding villages, and are also superintending the erection of a house for their own use adjoining our hospital. My next stopping place was

“*Agra*, where I found Miss Wrigley, Miss Eekhout, and Miss Watson fully occupied with school and zenana work among the thousands in this large city, the Bible-women and teachers rendering faithful and efficient assistance.

“Proceeding eastward, I next visited that stronghold of heathenism, the sacred city of

“*Benares*, with its 1,550 temples and innumerable shrines, its holy wells, and bathing places—a city indeed ‘wholly given to idolatry’—and where evidences of the awful power and wickedness of Paganism meet one at every turn. Here our friend Miss Joseph has laboured for twenty-five years, and the fruit of her long and earnest service is found in the hearts and lives of many of her pupils, both girls and women. Our next station,

“*Arrah*, is one which I regret to say we shall have to relinquish for the present, owing to the resignation of our worker there, Mrs. Ritchie; and from there I went on to

“*Bankipore*, which, with *Dinapore* and the great native city of *Patna*, presents a field of labour so vast and populous as to be well-nigh overwhelming. We have sought to consolidate and strengthen our forces here by the removal of Miss Florence Smith from *Delhi* to *Bankipore*, and in conjunction with Miss Tresham and Mrs. Swinden she is now carrying on the work here. In this district there are some seven millions of people, and with the exception of the ladies of the *Zenana Bible*

and Medical Mission, our missionaries (B.M.S. and B.Z.M.) are the only ones occupying the field. At

"*Gya* also there is a sad discrepancy between the needs and the workers. We have really scarcely touched this large and very heathen city, for our missionary, Mrs. McLeod, has her hands full with school and zenana work in the outskirts and suburbs near to the mission house. As I stood on the roof of one of the houses and looked down into the narrow, crowded streets, and across to the river where thousands were thronging to bathe and present their offerings—for it is a place of special pilgrimage for those who seek, by propitiating the priests, to release the souls of their departed relatives from suffering—and then thought of all the multitudes hidden in those zenana homes, one felt that darkness did indeed cover the earth, and gross darkness the people, and longed that the Sun of Righteousness might arise upon them. Our work in

"*Tikari* began some ten years ago, at the invitation of the Dewan of the native Rani of the place, who offered to build a bungalow and to give ground for a school if we would establish a mission there. It is a wholly native town, and the difficulties have been many; but Mrs. and Miss Wince have won their way, and an excellent work is going on amongst the women and girls, while the men have also been influenced to some extent. My next halt was at

"*Monghyr*, an old station of our mission, where Miss Bion and Mrs. W. R. Bion are carrying on the work amongst Hindoo and Mohammedan girls and women with much encouragement. On December 22nd I arrived at

"*Calcutta*, and in our pleasant home there found our friends Miss Taylor, Miss Duval, Miss Ewing, Miss Pike, and Miss Dyson, with Miss Belchambers as a kind and efficient housekeeper; while at Entally were Mrs. Ellis, Miss Compston, and Mrs. William Williamson. The capital of India is a great educational centre, and native opinion on the education of girls is here more advanced and enlightened than in other parts of India. So that school work is specially important, and we have reason to rejoice in the good that is being accomplished in our Normal and Boarding school at Entally and in the various day-schools connected with our mission, as well as in the blessing that is resting on the large amount of Bible and evangelistic work carried on in the city and its neighbourhood. On Christmas Eve, 1894, an interesting gathering was held in our school-house at Entally, when about 700 girls assembled to receive the gifts sent from England, after Dr. Phillips, of the Sunday School Union, had examined them in Scripture and addressed a few earnest words to them all. At

"*Hourah*, on the eastern bank of the river, opposite to Calcutta, we have one missionary, Mrs. Langer, who superintends schools and Bible-women with quiet and earnest zeal; while in the villages south of Calcutta there are splendid opportunities, of which we are seeking to avail ourselves, for carrying the Gospel to the heathen homes, and for instructing and strengthening the native Christians. Leaving Calcutta I proceeded to

"*Serampore*, a sacred name in the annals of modern missions, and there, amidst many discouragements—for the place where the Gospel has been longest proclaimed seems in some ways slowest to receive it—our workers, Mrs. Manuel and Miss Macintosh, are gaining access into the zenanas and carrying on school work with considerable success. At

"*Jessore and Khulna* we have at present only Bible-women and native teachers at work, but they are faithful and zealous in their efforts, and the signs of blessing and the numerous openings for work seem to call for more organised and efficient occupation of both these places. From Khulna I took steamboat to

"*Barisal*, where Miss Finch and Miss Moore are engaged in school and zenana work, our boarding-school here numbering about seventy children, amongst whom an excellent work is going on. In this district also, with its numberless waterways, our mission boat, the *Shanti Dut*, carries the message of peace to many a village home, and brings help and teaching to the Native Christian community also. From Barisal I proceeded to

"*Dacca*, where the strain of work and responsibility in so large and heathen a city falls heavily on our two ladies, Miss Bonnaud and Miss Bergin, and from this, as, indeed, from all our stations, comes the cry for reinforcement. Here, too, are schools and zenanas, and much scope for evangelistic work.

"In Orissa, so full of evidence of past work and of hope for the future, we have at *Cuttack* two missionaries, I had almost said *three*, for Miss Barrass is so entirely

one with Miss Thatcher and Miss Gleazer in happy, earnest effort that it is difficult to realise that she does not equally belong to us. **Outlook** is a Christian centre in itself, with a flourishing native church and a Sunday-school of 350 children, and from this place a great deal of evangelistic work is done by our ladies, by means of boat or bullock-cart, amongst the outlying villages. Last, but by no means least in interest, of all our stations comes the city of

✓ “ *Madras*, somewhat removed from our other work, but where we rejoice in much blessing and encouragement attending the labours of our friends, Mrs. and Miss Dawson, Mrs. W. S. Dawson, and Miss Shepherd. Here also the school work is important, and amongst the 230 pupils of the Caste school are several who are truly Christian at heart, and their influence in their own homes has opened the way for Bible teaching there. I was not able to visit our most northern stations, *Simla* and *Kharrar*, but I heard of the good work going on there under Mrs. Davies, and here and everywhere endless opportunity and indefinite extension wait for our acceptance.

“ How great, how all-important, is the work we are seeking to accomplish; and looked at from the human standpoint, must we not say, how feeble and inadequate are the means we employ? A handful of workers in the midst of millions of heathen! the five loaves for the starving multitudes! Yes, ‘What are they among so many?’ is the question of old repeated to-day. Yet the bread that comes from the hand of Jesus, which He has blessed and broken, is sufficient, and in this conflict victory is assured, for darkness and death cannot prevail over light and life.

“ It is the living word of a living Saviour that we have to carry, accompanied by the power of the living Spirit. Are we not too apt to look at the fewness of the labourers and to forget the force that lies behind them? Is it not as true now as ever that ‘there is no restraint to the Lord to save by many or by few?’ ‘All power’ is His, and in Him is ours also, therefore let us be ‘steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.’ ”

Moneys received between April 10th and May 10th, 1895.

Salebury, Juv. Miss.		Birmingham, Stratford		Leicester, Emmanuel Ch.	0 16 3
Aux. Sale	25 0 0	Road E.O.	1 13 0	DONATIONS AT BREAKFAST.	
Scottish Aux. (West),		Southampton, Carlton		Mr Frank Smith (debt)	5 0 0
Mrs Coats	45 0 0	Ch. B.C., E.O.	0 8 0	Mrs J. J. Smith	2 0 0
Liverpool Aux., Beyner		Kingsbridge E.O.	0 12 0	Miss Hopwood (China)	2 0 0
Trust	2 0 0	Oldham, Manchester		Mrs Baynes and Miss	
Weymouth	0 10 0	St. Ch. E.O.	0 5 0	Beard	0 10 0
Home of Industry	2 10 6	Brecon, Kensington		H. B.	5 0 0
Mrs and Miss Townley	1 0 0	E.O.	0 13 6	Anon.	5 0 0
Brondesbury S.S.	5 0 0	Forest Hill	5 8 10	Mr and Mrs B. R. D.	0 10 0
Mrs McNair	0 10 0	Miss Lightfoot, box	0 4 0	Mrs Moody	1 1 0
Trowbridge, for B.W.	4 2 6	Metropolitan Taber-		B. B. C.	0 5 0
Appledore	0 12 6	nacle S.S.	2 10 0	Mr & Mrs A. H. Baynes	5 5 0
Norwich, St Mary's E.O.	3 12 8	Dublin, per Mrs Acason	6 0 0	Miss Amy Baynes	1 1 0
Commercial Road E.O.	0 13 0	St. Leonards	5 5 0	Mr Norman Baynes	1 1 0
Mr C. Wickenden Pratt	1 1 0	Forest Gate E.O.	1 5 0	Mr and Mrs A. M.	
A Tenth	0 5 0	Misses Whympcr	1 1 0	Ferguson	2 0 0
Watford E.O.	6 2 0	Misses Whympcr, Girls'		Mr and Mrs A. Pearce	
Mrs Bental	0 10 0	B.C. box	0 7 0	Gould	10 0 0
Mrs Nias	0 19 0	Islington, Salters' Hall	5 0 0	Miss Warmington	10 0 0
Beaton E.O.	1 10 0	Brixton, Kenyon Ch.		Mr H. Marnham	2 2 0
Child's Hill E.O.	1 10 5	E.O.	1 17 9	Mrs Tritton (debt)	5 0 0
Hampstead E.O.	3 0 8	Mrs Stott	0 10 0	Mrs Sturt (debt)	5 5 0
Newcastle, Jesmond Ch.	4 15 0	Richmond, Duke St.,		Dr Lindsay Johnson	5 5 0
Cornwall Aux., Truro		Y.P.S.C.E.	1 3 0	Mrs Wilshire Hill	1 1 0
E.O.	1 4 0	H. W. M., In Memory,			
Cornwall Aux., Helston		Rev C. M. B.	5 5 0		
E.O.	0 13 3	Stalham	2 9 6		

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Miss ANGUS and Miss E. A. ANGUS, 5, Ellerdale Road, Hampstead, N.W., and Miss HILDA BOWSER, Sunnyside, Richmond Road, Ealing. Cheques and P.O. Orders to G.P.O. to be made payable to A. G. ANGUS. All parcels for India should be sent to MISSION HOUSE, 19, Farnival Street, Holborn, addressed to Miss ANGUS.

THE ZENANA MISSIONARY HERALD,

BEING THE
◀ MONTHLY PAPER ▶
OF THE

*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE
Baptist Missionary Society.

JULY, 1895.



THE Committee are thankful to report that they are hoping to send out reinforcements to India this autumn—five missionaries sailing then for their spheres of work. Of these, two are returning after lengthened absence. Miss Way, who came home in November, 1893, and whose health has kept her in England, is now able to return to her beloved work in Calcutta; Miss Annie Williamson, who was obliged to leave Barisal six years ago to come to England for family reasons, now resumes work also in Calcutta. Three missionaries are going out for the first time: Miss Edith Mannington proceeding to Calcutta, Miss Edith Clare to Bankipore, and Miss Phillips to Agra. The Committee have further accepted Miss Edith Greig, "Sister Ruth," of Doughty Street, for work in China; she will probably leave England early next year, with Mrs. Dr. Watson travelling with her to Tsing-choo-fu, where she will join Miss Shalders and Miss Kirkland.

DELHI.

For many years there has been sore need of enlarging our mission premises at Delhi, chiefly on account of the large increase in the number of girls in our Christian Boarding School. In December, 1893, Miss Thorn brought the following facts before the Committee, but at that time it did not seem possible to obtain more ground:—"The B.Z.M. property is bounded on the south and west by the public road, and on the north and east by B.M.S. property. Our school now numbers seventy-three boarders and eighteen day-scholars, is well known, and does a right good work, and grows continually. It has been in this neighbourhood for twenty-seven years, and in its present permanent resting-place since November, 1883, since when it has multiplied threefold. Girls, as you know, have to live within the school walls, and guarded more jealously than girls in England

THE ZENANA
MISSIONARY HERALD,

BEING THE
◀▷ MONTHLY PAPER ◀▷
OF THE

*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE
Baptist Missionary Society.

SEPTEMBER, 1895.



ALL all friends of our Zenana Mission kindly take notice that in connection with the Session of the Baptist Union at Portsmouth in October next, a meeting will be held on behalf of the Zenana Mission at Elm Grove Chapel, Southsea, on Wednesday afternoon, October 9th. Our President, Mrs. W. R. Rickett, will take the chair, and addresses will be given by Mrs. Timothy Richard, of China; Miss Way, of Calcutta; and Dr. Pringle, of H.M. Bengal Army. Two of the missionaries-elect—Miss Mannington and Miss Clare, who sail for India on the 25th October—will also be present.

A VALEDICTORY SERVICE will be held at the Mission House, Furnival Street, Holborn, on Tuesday evening, October 1st, 1895, to take leave of the following missionaries: Miss Way and Miss Annie Williamson, who are returning to Calcutta; and Miss Mannington, Miss Clare, and Miss Phillips, who are going out for the first time. Tea and coffee will be served from six to seven o'clock, and subscribers and friends are cordially invited to be present.

May we remind our readers that the season has again come round when we send out the welcome Christmas gifts of clothing and dolls for the Zenana pupils and school children to our ladies in India? All parcels and boxes should be sent to the Mission House, 19, Furnival Street, Holborn, not later than September 15th, addressed to Miss Angus, and with the name of the sender outside for identification. Particulars as to contents, value, and destination should be sent by post to Miss Angus. And it is specially requested that friends who send parcels will, if possible, bear the expense of carriage to India, insurance, and duty, which would otherwise be a heavy tax on the Mission funds. All articles sent, excepting cotton goods in the piece, are liable to a duty of five per cent.

We are very glad to report the safe return to their spheres of labour of three of our ladies in China. After an enforced absence of three months at Tientsin, Miss Simpson writes from Chouping:—

“We arrived here on the 16th May, after a safe journey, and not such a cold one as when we went. Owing to the heavy rains we had some funny experiences on the road, many places were flooded, and our cart-wheels covered several times. The Yellow River had in some parts washed away its banks, so we were two hours and a half crossing, when in going we all got over in half-an-hour. We were very pleased when we saw the walls of Chouping. A number of the women had come to welcome us back; it was very nice to see them, and they, too, were so pleased. I do so long to be able to speak freely to them, it seems a weary waiting-time before we can make them understand us. While at Tientsin we had the opportunity of seeing the women's work and the girls' school carried on by the London and American Missions, which will be helpful to us when we commence work here. There are a number of women who are just longing to be taught, and last Sunday at the class it was delightful to see with what eagerness they listened to the Gospel message, and repeated the texts that had been given them to learn. Now the people are getting settled again, we hope much good will be done, and many of these dear women be led out of darkness into the light of God.”

We regret to learn that Miss Kirkland is detained by illness at Shanghai.

Our missionary in the Kharrar district, Mrs. Davies, was out last cold season on a tour visiting the Christians and the heathen women in the various villages, and some extracts from her diary will give our friends some idea of this interesting, but arduous and trying, work:—

“Dec. 8th, 1894. Left Kalka, having with us two country carts, one for the tents, and one fitted up for our travelling, with a temporary straw roof. On the 10th we reached Parowl, where we used the Mission-room, but this, though large and spacious, was not water-tight, and when the rain came down in torrents the room leaked like a sieve, leaving scarcely a dry spot to stand on, and as the rain continued for three days, we were put to much discomfort. However, we had some nice large meetings of men in the evening, and women in the day-time, and after earnest prayer, we put before the Christian men the desirability for the future of contracting marriages for their sons and daughters among Christians, and not heathens, as hitherto, and of putting away all heathen rites and ceremonies—cutting the ‘Kaise,’ or long hair, worn by the men, which is part of their religious superstition, and removing from their midst a shrine called ‘Lāl Bāig,’ to which their women continued to offer gifts. The brethren, with one voice, agreed to break through these old customs, and to do all things in accordance with God's holy laws and Christian teaching, but when it came to destroying and removing the shrine, the women—the wives of our Christian men—were ready to give their lives to preserve it, so full of darkness and superstition were their hearts, and it was only after much trouble and weeping that it was removed.

“15th. A day of sunshine and warm weather. In the evening a crowd assembled round my tent, and we had a good time of reading and talking.

“18th. Started for Sialba and Nazri after an early breakfast. At both places had some gatherings of most attentive listeners, both men and women, some of whom followed us on our way, and only returned as the evening closed in. Very soon we were overtaken by the darkness, and our driver missing the right road, took us near the deep bank of a river bed, and but

for our bullocks stopping suddenly, and refusing to go on, we should have been hurled down about ten feet into the sand bed of a river now almost dry. God's providence was watching over us, and we got out when the bullocks sat down and refused to budge, and so discovered what a narrow escape we had.

"16th. Started for Haripore, where we had a fair gathering of men and women who listened well, and joined heartily in the singing. We returned at sundown to Khiderabad, and after having been in the tent an hour I was surprised to see some men a few yards from the tent door with a lantern, digging a grave. On inquiry, I found it was a little girl who had died of small-pox, and that we had encamped in the midst of a Mohammedan burying-ground.

"On the 21st we reached Koorali late in the evening, and in bitterly cold weather, and here we gathered the men and boys for reading and singing, and a few women came also, but more from curiosity than from a desire after better things.

"24th. Went to Chitamla with Silas (the native pastor) and his wife, and had a good meeting in the house of one of the brethren. It was very cold and stormy returning home, and the straw roof of the bullock cart was nearly blown to pieces. At nightfall a severe hailstorm came on, with heavy rain, and nearly washed us out of our tents. Our camping-ground being low, the water rushed down from the road above right through the tents.

"25th. Christmas morning, bright and clear, though very cold—the sunshine was most welcome.

"26th. Went to Sialba for the day, and had two splendid meetings—one for men, the other for women, both most helpful and encouraging.

"27th. Walked out to Koorali, a village close by, where we were met by a mixed crowd, and a great deal of discussion and unprofitable talk took up much of our time. The chief speakers were a Hindu sirdar and a Mohammedan priest, who utterly rejected God's message of love. After causing some confusion among the ignorant people, they baffled themselves, and left suddenly, and then the rest heard us gladly.

"Further on we had a good hearty meeting among the Majbi Sikhs, and a number of women listened attentively, first to Silas, then to me, and we had a long, earnest talk.

"Jan. 1st, 1895. Started early to visit Koli, where we met with the Christians, and had a most encouraging time; the women seemed very affectionate and hospitable. They visited me the following morning, and we had prayer and reading with them.

"3rd. Visited Saipla, where we were received with great kindness by the people. This seems a most hopeful village, and we had a happy time discussing grave questions of the soul and the plan of salvation.

"9th. *Baruille*.—Our solitary tents on the wide Maidan attracted the attention of the people, who gathered round us. First a Sadhu drew near and entered into conversation with Nathanael, and while they were still in hot discussion one and another came and joined, and in a few minutes we had about eighty or ninety men collected, whom we invited to sit down and listen to the message from our God. All listened attentively to Nathanael's discourse of nearly two hours; and though, as usual, some reasoned foolishly, and were silenced by their own arguments, the majority seemed impressed.

"11th. In the afternoon we had a visit from a Sadhu woman, quite a lady in manner and conversation. She came to talk on religious subjects, and I gave her a cordial invitation to come and sit in my tent, but I soon

found she had come, not to learn, but to teach us! She began to put forth her own doctrines as the only true and reasonable ones, and would listen to none of ours. Some of her teachings were too shocking to put on paper; but according to her belief, there is no God, no such thing as good or evil, future life or judgment, and with such doctrine spread in all the villages it is no wonder evil is uppermost in every heart, and Satan rules supreme. At 4 p.m. we had a meeting in the basti, and the women present were specially eager to hear, and seemed touched by the words spoken, and some promised to come to the tent for further instruction. The good impression was, however, hindered by one old man, who, having great influence with the people, filled their hearts with fear, by asking how they dared to leave the worship of Mata, the goddess of small-pox, unless they were prepared for the terrible afflictions that would result; and he cited, as an instance, the case of one man who had given up the worship of Mata, and who lies helpless from an injured leg. By means of his words, the hearts of the people were turned from the truth to darkness and idolatry again, and they were no longer willing to come out, nor to have a school established.

"12th. Had a farewell meeting with such of the basti folk as were willing to come despite the old man's teaching; and we have hope of a few standing firm.

"13th. At sundown we set off after prayer for an outpouring of God's Spirit and blessing on the work attempted in this place. Before we had gone many miles out of the village the carts stuck in a puddle, almost knee-deep in places, and we had to wait until two more bullocks were brought to help us out. We travelled slowly all that day and the next, and it was about 1 o'clock a.m. on the morning of the 15th before we were again under the shelter of our own roof at Kalka, and able to lay our weary limbs in bed and sleep soundly after our long journey."

Moneys received from July 10th to August 10th, 1895.

Brixton, Wynne Road	4 15 0	Middleborough, Newport Road ...	1 17 0
Forest Hill	0 10 0	Sutton-in-Craven... ..	5 3 6
Miss S. Foster	0 10 6	Brondesbury	2 12 6
Harrow, Byron Hill Chapel	3 12 4	Appledore	0 5 10
Mr. W. H. Gurney Salter	1 1 0	Camden Road Chapel	4 6 10
Windsor, Victoria Street... ..	0 19 0	Tarporley	2 13 0
Mrs. Houghton	2 0 0	Harlow	2 2 6
Richmond S.O.E.	0 13 0	Mrs. Norton	0 10 0
Wimbledon, Queen's Road	0 16 6	Mr. W. J. Benham, Breakfast Don.	2 2 0
Mrs. H. S. Ferrin	0 10 6	Portsmouth District	81 4 9
Coventry, Queen's Road	3 0 0	Birmingham, Hagley Road	11 5 11
J. F., for Debt	10 0 0	Bradford, Ladies' Guild	60 10 6
Chipperfield	11 0 0	Highgate Road Chapel	8 16 10
Norwich, Unthanks Road	1 8 0	Rev. J. Saunders... ..	0 5 0
Bedford, moiety of amount collected	7 5 0	Miss Selfe Page	20 0 0
Ditto, United W.P.	2 5 0	Cirencester	3 0 0

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Miss ANGUS and Miss E. A. ANGUS, 5, Ellerdale Road, Hampstead, N.W., and Miss HILDA BOWSER, Sunnyside, Richmond Road, Ealing. Cheques and P.O. Orders (to G.P.O.) to be made payable to A. G. ANGUS. All parcels for India should be sent to MISSION HOUSE, 19, Funnival Street, Holborn, addressed to Miss ANGUS.

THE ZENANA MISSIONARY HERALD,

BEING THE

◀▷ MONTHLY PAPER ▶◀

OF THE

*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE

Baptist Missionary Society.

NOVEMBER, 1895.

OUR OCTOBER MEETINGS.



ON Tuesday evening, October 1st, a designation and valedictory service was held at the Mission House for the out-going missionaries. A. H. BAYNES, Esq., in presiding, referred to the special pleasure he always felt in taking part at such services, and to the great value attached to them by the missionaries themselves in after years. From a letter written some years back by one of our missionaries, now called to the higher service above, he quoted a touching testimony to the help and comfort she felt in time of loneliness and depression by looking back to her own valedictory service, and realising how the prayers of God's servants offered up then and since were working on her behalf. Mr. Baynes then introduced to the meeting the following workers for India:—

Miss WAY, of the Downs Chapel, Clapton, who is about to return with recruited health to her much-loved work in Calcutta.

Miss WILLIAMSON, formerly engaged in our Mission at Barisal, now taking up work in Calcutta.

Miss CLARE, daughter of Rev. R. B. Clare, of Dorchester, who is designated for work in the Behar Stations Mission.

Miss MANNINGTON, a member of Wellington Square Church, Hastings, whose special educational advantages will enable her to take an active part in the school-work in Calcutta.

Miss PHILLIPS, who came before the committee with Miss Macpherson's strong recommendation as one of her workers, and who is hoping to enter upon work at Bhiwani.

Mr. Baynes then introduced Miss GREIG, the only worker that the committee see their way, at present, to send to the vast Empire of China, and urged on the committee the deep need of responding to the earnest appeals of the wives of the B.M.S. missionaries not only in Shantung, but Shensi, and Shansi. Miss Greig is to live at Tsing Chou Fu with Misses Shadders and Kirkland, and to assist Mrs. Dr. Watson in her medical work.

All the missionaries-elect testified to the great joy they felt in the realisation of their earnest desire to be sent into the Mission-field, and of their deep sense of their Master's presence, and comfort at this time of leaving home and friends.

Rev. W. BROCK then addressed to them words of sympathy and counsel, urging them to have faith in God; faith in the Word and promises of God; faith in the great work they had been called to do, and in its final triumph; and faith in their fellow-workers in the field.

Rev. E. MEDLEY commended them to the Divine care and guidance, and Dr. UNDERHILL concluded with the Benediction.

Our missionaries have proceeded to India by the following P. & O. boats: Miss Williamson by the *Caledonia*, on October 4th; Miss Phillips by the *Shannon*, on October 11th; and Misses Way, Clare, and Mannington by the *Malta*, on October 25.

THE ZENANA MISSION MEETING at Portsmouth, in connection with the Autumnal Session of the Baptist Union, was held in Elm Grove Chapel, on Wednesday, October 9th.

Our President, Mrs. RICKETT, in her opening words from the chair, laid stress on the great importance of the work abroad, on account of the sad and suffering condition of the women, and asked from all present practical sympathy and prayers.

Mrs. TIMOTHY RICHARD, of Shanghai, who appeared in Chinese dress, in referring to the recent massacres, pointed out that these did not result from the hostility of the common people, among whom she had always met with hearty welcome and love. She narrated touching instances of the strong desire on the part of native women, even before lady missionaries had begun their work, who had heard the Gospel, to carry the good news back to their sisters in the villages, and to lead them to their Lord and Master. Mrs. Richard pointed out several ways in which our missionaries can render immediate and useful service, especially in the gathering together of groups of Chinese women to live near the missionary for a short time, to be instructed, and then return home as light-bearers, and also in school work. She also emphasised the great benefit derived by the women and girls in the spread of the Christian Endeavour movement among them.

Surgeon-Major PRINGLE, of H.M. Indian Army, bore noble testimony to the Mission-work in Bengal. He pointed out the first instance recorded of a Zenana missionary, the little captive maid in Naaman's household, pleading with strong faith that her master might accept the means of salvation. Dr. Pringle warmly congratulated the missionaries-elect on entering upon so high a calling. He referred with emotion to the deep debt of gratitude he owed to the late Dr. and Mrs. Buckley, of Orissa, in their Christian ministry to his own soul.

Miss WAY, of Calcutta, gave a short account of her methods of work, in schools, Zenana visiting, and itinerating journeys. The stories she told of the simple and earnest way in which the school children were gradually won over to Christ, and of the ready feeling and painful interest of the village women, as they looked at the pictures of our Lord's sufferings, were heard with deep sympathy. Miss Way closed with an earnest appeal to all, to consider individually how they could discharge their own obligation to God in the matter of missions, by giving their prayers, their money, and themselves.

The President then introduced the out-going missionaries, and after they had said a few words, the meeting was closed by the Benediction, pronounced by Rev. T. BARRASS.

ZENANA MISSION PRAYER MEETING.

The committee are anxious to secure a large attendance of ladies at the above prayer-meeting, to be held at the Mission House, Furnival Street, on Friday afternoon, November 29th, at 3.30. The committee hope that at

these meetings in November, February, and May, various lady missionaries may be present and take part, and that there may be a large gathering of ladies from all the London churches; they would ask the officers and collectors in these churches to make these meetings as widely known as possible.

At the present time there is earnest need for prayer. For the workers abroad; the summer has been an unhealthy one in India, and many of our missionaries have been more or less laid aside; they feel in their weakened state the overstrain and burden which might be partially met by larger reinforcements of workers, were the funds forthcoming.

For the new workers special prayer is sought; that their footsteps may be guided day by day, that patience and perseverance and success may be granted them in the study of the language.

There is another class for whom prayer is specially asked. In many of the recent letters from different stations in India cases have been reported of secret disciples in the Zenanas who are suffering much persecution and peril; the nature of these cases is such that it is not possible to publish details of them, but very earnestly would we claim for them the blessing promised to those who are "persecuted for righteousness sake."

"THY KINGDOM COME."

As I passed the Fort in Agra, yesterday, I noticed the Union Jack flying over the chief gate. It occurred to me, how strange it would have been for one of the old Mohammedan emperors who built or inhabited that fortress to look forward to a time when a new Power should have arisen, and have claimed all these stately buildings for itself, and planted *its* banner upon them. I passed on by the many temples and shrines of false gods that line the river bank; and the thought came again, with a fuller and gladder meaning, that these, too, should give way to another kingdom, "which shall never be destroyed, but shall stand for ever."

Yet now, until its banner of love is unfurled over the whole earth, we have to cry, "How long, Lord, wilt Thou hide thyself?"

OUR CHRISTMAS GIFTS.

We have again been busy this September as in former years, in packing and sending off the Christmas gifts to our various Mission stations abroad; and we would convey the warm thanks of our missionaries as well as of our committee to the many kind friends, who have sent up boxes and parcels of all sorts and sizes; special thanks being due to those friends, who have accompanied their gifts with donations to meet the expenses of duty and carriage to India. These gifts have been valued at £240, and the cost of sending them out this year will be for freight and insurance about £30, for duty £12, making in all about £42, towards which about £26 has been sent in, and we hope for more contributions yet.

We have received this year 115 packages and parcels; and have despatched 40 cases and boxes of various sizes to India and China, all of which will be very welcome.

The following is the list of contributors:—Juvenile Missionary Working Party, St. George's Place, Canterbury, per Mrs. Frost; Mrs. Acaison, Dublin; Mrs. Whitley, Southsea; Mrs. Sturt, London; Bristo Place Missionary Working Party, Edinburgh, per Miss Jackson; Miss E. Clatworthy, Plymouth; Miss Greedy's Class, Taunton; Y.W.B.C., Queen's Road, Wimbledon, per Miss Godfrey; Cotton Street Y.P.S.C.E., Poplar, per Miss Greenhill; Zenana Working Society, Wycliffe Church, Birmingham; Miss Piper, Bury St. Edmund's; Miss Barker, Eastbourne; Mrs. Ellis, Brighton; Miss E. K. Harding, Bristol; Misses Salter, Streatham Hill; Miss Barrass, Peterboro'; Queen's Square, Brighton, per Miss Chandler; Mrs. Adams, Kingsbridge; Mrs. Owen Smith, Bristol; The Elmhurst Zenana Working Society, Brighton, per Miss Ashwell; Coventry, Queen's Road, per Miss Bushill; Y.W.B.C., Lake Road, Portsmouth, per Mr. Blake; Mrs. Nickalls, Nailsworth; Persis Band and Salem Missionary Working Party, Dover, per Miss Johnson; Miss Airey, Streatham; Miss Poole, Stoke Newington; Sunday-school class, Hill Street S.S., Wisbech, per Miss Osborn; Mrs. Tritton, Norwood;

Mrs. F. Benham, London; Mrs. Browne, Plymouth; George Street Chapel S.S., Ryde, per Miss Clarkson; Manvers Street Chapel, Bath, per Miss J. Millard; Happy Hour Members, Foot's Cray, per Mrs. May; Mrs. Lane, Highgate; C.E.S., Romilly, per Miss Thomas; Mrs. Lacey, Hereford; Sutton-in-Craven, per Mrs. Horsfell; Young People's Missionary Band, New Park Road Chapel, per Miss Burgess; Sunday-school class, East Grinstead, per Miss Young; Miss Franklin Smith, Hampstead; Mrs. Crossley, Hebden Bridge, Mrs. Wright, Kingston-on-Thames; Mrs. Pullen, Southampton; Miss Timmis, Birmingham; Loughborough, Baxter Gate, Junior C.E.S. and Sewing-class, per Miss Clarke; Young People's Working Society, per Mrs. Lewis, Brockley; Mrs. Taunton, Redlynch; Miss Whitby's Bible-class, Bridgwater; Mrs. Ewing, Wandsworth; Lansdowne Zenana Society, Bournemouth, per Miss Elford; Stockwell Orphanage Bible-class, per Mrs. Burgess; Selly Park, Baptist Zenana Society, Birmingham, per Mrs. Williams; Mrs. Horn, Southsea; West-End Church, Hammersmith, per Mrs. Page; Mrs. Finch, Bristol; Miss B. Webb, Hampstead; W. P., per Miss Friston, Catford; Broomhaugh, per Mrs. Antram; Mrs. Percy, Berwick; Mrs. Jones, Horsforth; Mrs. Farrer, Hampstead; Working Meeting, by Mrs. Rickett, Hampstead; Glasgow Aux. Coleraine; Westgate Road Working Meeting, Newcastle, per Mrs. James Angus; Friends at Harlow, per Mrs. Taylor; Y.W.B.C., Maze Pond Chapel, per Mrs. Allen; Y.W.B.C., Sutton, Surrey, per Miss Weeks; Mrs. Coombs, Castle Carey; C.E.S. and Sunday-school, and other friends, Cotham Grove, Bristol, per Miss Gotch; Mrs. Gould, Chigwell; Working Party, Ferme Park, per Miss Williamson; Manchester Aux., per Mrs. Helm; Miss Williams, Holyhead; Friends at Bramley, per Mrs. Stephenson; Sydenham Baptist Chapel, per Mrs. Warren; Mrs. Burgess, Peckham; Barnet Tabernacle, Missionary Working Party, per Mrs. Sennett; Miss Rawlings and Miss Wade, Clapton; Mrs. Whitaker, Bratton; Harrow, Byron Hill Church, per Miss M. Smith; Y.P.S.C.E., Osmaston Road, Derby, per Mrs. Marples; Miss Pitts, Addlestone; Young People's Mission Band, Wadhams Street, Weston-super-Mare, per Miss Leonard; Mrs. G. L. Johnson; Leamington; Mrs. Southwell, Child's Hill; Harrogate, per Miss Dickie; Miss Rocke, Hampstead; Miss Leader and Miss E. Harvey; Hendon C.E.S., per Mrs. Allen; Mrs. Taylor Smith's class, per Mrs. McPherson, Exeter; Young People's Working Party, Coleford, per Rev. W. Ross; Cambridge, Zion Chapel Working Party, per Mrs. Carley; Portsmouth Aux., per Miss Byerley; Mr. Pike, Walworth; Counterslip Junior C.E.S., Bristol, per Mrs. Knee; Mrs. Robinson, Boscombe; Liverpool, Kensington Chapel Young Women's Missionary Society, per Mrs. Walter; Mrs. Bergin; Miss J. L. French, Hitchin; Bible-classes, Wood Green, per Miss Coxill; Mrs. Bentley, Chipping Norton; Mrs. Underhill, Hampstead; Young Ladies' Working Meeting, Woodberry Down, per Mrs. Morgan; Grange Road Chapel, Birkenhead, per Mrs. S. W. Bowser; and Miss Blackwell, Northampton.

Moneys received from September 10th to October 10th, 1895.

Brixton, New Park Road (omitted in September)	2 18 6	Stockwell Chapel	0 9 8	A Friend, per Mrs. D. Jones	0 10 0
Ryde	2 14 6	Northampton, additional	1 17 0	Mrs. Warden	1 0 0
Wallington Bible-class	0 14 0	Hemel Hempstead	0 18 9	Mission House Meeting Collection, less expenses	0 12 6
Thrapston	4 4 0	Yeovil	6 15 0	Camden Road Ch.	3 6 6
Readers of "Christian"	0 18 3	Hebden Bridge	41 10 0	Regent's Park Chapel	1 2 7
G. J. H., Newport	0 10 0	Bournemouth	3 18 7	" Y.P.S.C.E.	0 14 0
Elaenau Gwent	20 0 0	Mrs. Burgess' Bible-class, Stockwell	1 1 0	Mr. G. E. Hopwood	2 2 0
Scarboro'	0 9 6	Wood Green	5 19 4	Mrs. Perry, by	0 10 6
Mrs. Whitley, by	14 2 0	Liverpool Auxiliary	7 19 6	British and Foreign Bible Society, grant on account	72 0 0
Harrow-on-the-Hill	0 17 6	Misses Franklin	2 2 0	" "A little One"	0 5 0
Mrs. Weatherley	0 5 0	Halifax, Pellon Lane	1 4 0	Liskeard, E. O.	0 12 0
Lecicester Auxiliary	9 5 0	Hampstead, Heath St. Do., Miss Franklin	24 2 11		
Mr. and Mrs. E. Rawlings	50 0 0	Coventry, Queen's Road	3 0 0		
Accrington	0 12 6				

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, MISS ANGUS and MISS E. A. ANGUS, 5, Ellerdale Road, Hampstead, N.W., and MISS HILDA BOWSER, Sunnyside, Richmond Road, Ealing. Cheques and P.O. Orders (to G.P.O.) to be made payable to A. G. ANGUS. All parcels for India should be sent to MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN, addressed to MISS ANGUS.

THE ZENANA
MISSIONARY HERALD,

BEING THE
◀▷ MONTHLY PAPER ▶◀
OF THE

*Ladies' Association for the Support of Zenana Work and
Bible-Women in India and China*

IN CONNECTION WITH THE
Baptist Missionary Society.

DECEMBER, 1895.

THE present number of our HERALD will probably be the *last* in this form, for a new arrangement has been made, whereby our Zenana Mission will have the last six pages of the B.M.S. *Herald* for information regarding our Mission work.

DEPUTATION WORK.

It may be of interest to our readers to know that one important part of our work—that of holding meetings—has been going on vigorously lately.

In connection with the Liverpool annual meetings of the B.M.S., Miss Angus and Miss Way visited that city, and spoke on Sunday, September 29th, and on Wednesday, October 2nd. Meetings of the Zenana Mission were also held on Saturday, September 28th, at the house of the Lord Mayor of Liverpool; on Monday, September 30th, at Birkenhead, in Grange Road and Woodlands Chapels, and a soiree in Myrtle Street on Thursday evening, October 3rd.

On October 11th Miss Angus visited Wellington, Somerset, and a meeting was held at South Street Chapel, to the evident interest of the friends present; while on October 13th and 14th, at Falmouth, services were held and collections taken for the Zenana Mission.

From Falmouth our Honorary Secretary proceeded to Plymouth, where a large and interesting meeting was held on October 16th, and the collections amounted to £47 11s.

From thence Miss Angus travelled to Scotland, where she has also been making a tour. The churches in the North are showing a deep and increasing interest in our women's work; and there the officers and Committee of

the Scottish Auxiliary are ably and zealously aiding our cause. They believe that those who heard the account of the impression of the work in India gained from personal observation will realise more than ever the importance of this branch of missionary enterprise, and will show a deeper and more practical sympathy with it.

At Edinburgh, in connection with the Session of the Scottish Baptist Union, a representative gathering of ministers and delegates from different churches, as well as ladies, listened to addresses by the Chairman (Rev. J. G. Greenhough), Mrs. Timothy Richard (of Shanghai), and Miss Angus on the needs and results of woman's work amongst our sisters in India and China.

Other meetings that Miss Angus has taken part in have been held at Glasgow, Paisley, Greenock, Kirkintilloch, Dundee, and Manchester; Harrow, Woking, Bacup, and the Metropolitan Tabernacle.

We are also indebted to some of our Committee ladies who have assisted in deputation work. Miss E. G. Kemp (of Rochdale) and Mrs. Medley (of Clapton) have with pleasure and great readiness visited Bradford, Liverpool, Rochdale (West Street), Bacup (Zion Chapel), and Oswaldtwistle; while our missionaries Mrs. Williamson and Miss Way have undertaken meetings at Leicester, Harrow, Portsmouth, Halifax, Foot's Cray, Onslow Chapel, and the Metropolitan Tabernacle.

The list of meetings would be very incomplete unless those were mentioned that have been helped by the B. M. S. missionaries Mrs. Turner, Mrs. Timothy Richard, Dr. and Mrs. Watson, Rev. W. A. Wills, Rev. and Mrs. Daniel Jones, Rev. Herbert Anderson; and we are specially grateful to them for speaking at New Park Road, Norwich, Ealing, Reading, Portsmouth, Sheffield, Bromley Road, and several meetings in Bath and the West of England, of which we have not yet been able to get any report.

It will be seen from this brief account that many churches are taking an interest in the work of the Zenana Mission; but it has struck some of the friends mentioned here that there must be an immense number of less important churches that do not yet contribute to, nor hold any meetings for, the Society. We earnestly beg for support from any such, and also for more thorough organisation and united effort in large towns where there are two or more Baptist chapels, so that when a deputation visits these towns it would be well, if possible, to enlist the interest also of churches in the outlying villages.

H. C. B.

CUTTACK.

If you could peep into one of our village schools you would be interested. Imagine us not in a large, airy schoolroom, but in a hut with four mud walls, a mud floor raised perhaps two feet from the surrounding ground, and the whole crowned with a sloping thatched roof which does not allow of us standing upright near the walls. Such is one of our village schoolrooms. The pupils have outgrown their schoolroom; so some of the classes are held outside on the bare ground, with just a tattie or fan palm leaf screen to serve as a slight protection from the sun or rain.

In another village we have built a schoolroom of our own, and that consists only of a thatched roof on poles over the raised mud platform. That is a great improvement on the other, because so much more airy. In these simple schoolrooms we gather round us our little scholars, most of them coming from heathen homes, and try to lead their young hearts to love Him who is the children's Saviour. At present we attempt nothing more than reading, writing, and a little arithmetic; for these schools are all quite new, the oldest established being only eighteen months old. Some of the elder girls will soon be leaving us to get married, and our earnest desire is that they not only learn to love Jesus while they are with us, but that they may learn to read, so that when they leave, and perhaps go to places where they may never hear of Him, they may be able to take Gospels, &c., and so

read for themselves. The educational appliances used in these schools are very primitive, and very few in number at that. They consist of a few khordies, or sticks of earthy chalk used for writing with, a few alphabet cards and primers, and a large alphabet card for class work. With this amount of stock-in-trade one of these schools can be started and carried on for some months. When the children get a little more advanced other things, such as slates, &c., are added by degrees. As soon as they can read fairly well we give them the Oriya translation of "The Peep of Day" as a reading-book; and the story of Jesus and His life and death as told there seems to fascinate the minds and hearts of these little ones, who have never heard before of such matchless love. It is most encouraging, too, to find how well they remember what they have read, and we believe that some of these wild little creatures are really beginning to love and believe in, in their childish way, the "Friend for little children." You will remember us and our little schools in prayer, will you not, dear friends? And please pray especially for our elder scholars, who will so soon pass from under our influence, that they may come to know Jesus for themselves, and that they may be enabled to witness for Him in the homes to which they go.

Just lately four children have been received into the Orphanage under very sad circumstances. Their father was a leper, and has just died, while their mother died at the birth of the youngest child. The father's illness has prevented him from working for some years, and since the death of the mother the little family has had no other means of support than the few pice gained by the father by begging. These children have had bequeathed to them a dreadful heritage of disease and woe. At present there are no signs of the disease in any one of them, but the doctors say that it is more than possible that it will develop in the two younger children at some future time, because they were born after the disease had made great strides in their father's case. The eldest of these children, who is perhaps eleven or twelve, is quite a little mother to the other three, and it is very touching to see their clinging affection for her. These poor, hapless little ones were left quite destitute; for a little while the eldest girl tried to take the place of both father and mother to the others, but with all her efforts she could not get enough to satisfy their hunger, to say nothing of other wants. They have been taken in only temporarily, until some other arrangements can be made for them. Will you not join your prayers with ours, that these little ones, while they remain with us, may learn to know Jesus? They are Hindoos, and until they came into the Orphanage had hardly heard anything about Christ. Their lives, so sad, so darkened as they inevitably must be, may, if lightened up by the love of Christ, be made much brighter and fuller; and the hope of an immortal, incorruptible body beyond the grave will bear them up under the loathsome, tainted bodies they have to bear about down here.

K. GLEAZER.

"FOR THE CUSTOMS OF THE PEOPLE ARE VANITY."

(Jeremiah x. 3. R.V.)

AGRA.—This morning, on going into one of our city Zenanas, I saw, in a side verandah, a lad of perhaps twenty, seated on the ground, with a curious collection of things spread out before him. An English child might have thought that he was attempting a game of dolls. Two small, toy bedsteads stood in front, furnished with pillows, &c., on one of them lay a white muslin skirt, apparently a doll's. A "pan" box, two lots of water, two small lamps, and a little bell, were among the paraphernalia. He was doing pújá, and the objects of his worship soon appeared in the shape of three small brass images. First, after sprinkling water about, he washed them, then proceeded to robe one of them in the full skirt, after which he set it on the bed; he then ground some spices, and opening the pan box, he

fed his gods with a little stick; this twice over. It all looked the veriest play; but he did it quite gravely, though he cast furtive glances at me occasionally, as if wondering what I might think. The women of the house, meanwhile, went on with their household tasks as if quite used to this daily performance. When I next looked, he was affixing to his own forehead the little patch of red colour which indicated that he had done *pújá* this morning. Then he placed the bedsteads, with the gods upon them, carefully inside a little cupboard, put two tiny vessels of water in front (in case the gods should become thirsty this hot weather, I suppose), and shut the door. One more duty remained: lighting the lamps, he waved them one by one before the idols, ringing the bell 'he while; and I discovered by the pungent smell that he had burned incense. Then he again closed the doors, and went off to his work. I was surprised, as well as pained at the whole thing. Meeting as one does here so many well-educated men—the fruit of the work done by the Government College, and schools, and those of the C.M.S., one naturally gives Agra the credit for being more advanced than other places. If it has not yet become Christian, it might at least have ceased to observe the superstitions of heathenism. But I do not find that it is so at all. In the Zenanas we have pupils who have been reading for years, and have a very fair head knowledge of the Gospel. But it has not touched their hearts yet, and I fear that this is the case of many of the men. I. M. A.

The Committee acknowledge with cordial thanks the gift of a box of clothing and dolls from the friends at Perth, for Mrs. Ellis; and of a number of books on the religions and customs of India for the use of our new missionaries, from Miss Manning, of Downton.

Moneys received from October 10th to November 10th, 1895.

Abergavenny	£5 0 0	Wellington	£7 18 6	Miss Knight, Southport	0 10 0
By Miss E. York	1 2 0	Hampstead, Heath		Westminster, Romney	
Mrs Underhill (don.)	5 0 0	Street (on account)	25 17 3	Street	0 5 0
Cambridge, Zion Ch.	10 3 6	Miss Davy	0 5 0	Highbury Hill	2 4 6
Metropolitan Taberncl.	20 0 0	Appledore	0 5 9	Ossett, Central Ch.	1 1 0
Boston Y.P.S.C.E.	1 5 0	Trowbridge, Back St.	4 14 6	Belfast, Regent Street	
Harlow	1 6 9	Do., by Miss Hayward	0 10 0	Ch.	7 10 11
Reading, King's Road	60 10 0	Dundee Y.P.S.C.E.	0 15 0	"For Me"	10 0 0
Watford	6 6 6	Stroud Green S.S.	4 0 0	Newcastle, Westgate	
Bloomsbury Ch.	0 10 0	Portsmouth, coll.	11 19 6	Road	1 4 8
Commercial Road, E.	2 0 0	Miss Hadfield	1 0 0	Liverpool Aux., profit	
Stratford-on-Avon	3 0 0	A Friend, for support		on Soirée	14 15 0
Frome	8 0 0	of missionary	60 0 0	Mrs Young, P'elens-	
A Friend, for Miss Man-		Rotherham Y.W.B.C.	0 9 0	burgh, for Debt	25 0 0
ington's passage	37 10 0	By Mrs Gleazer	6 6 0	Bournemouth, West-	
Halifax	3 15 3	By Miss A. K. Baynes	3 0 9	bourne	11 2 2
Bradford, Hallfield Ch.	0 10 4	West Green, Miss Pan-		Dublin	6 0 0
By Miss Wherry, Bourne		tar's B.C.	0 8 0	Bath	3 16 0
Southampton, Portland		Regent's Park Ch.	1 16 0	Falmouth	1 0 0
Ch.	3 12 0	Do. Y.P.S.C.E.	0 15 6	Leeds, South Parade Ch.	
Falmouth, coll.	1 9 3	Llanelly, Greenfield	8 15 0	Sale	100 0 0
Plymouth, coll.	47 11 0	Do., Mrs Thomas	3 5 0	Torquay, Upton Vale Ch.	
Mr and Mrs Austin	2 0 0	Oxford, New Road	£7 0 0	Sale	40 0 0

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Miss ANGUS and Miss E. A. ANGUS, 5, Ellerdale Road, Hampstead, N.W., and Miss HILDA BOWSER, Sunnyside, Richmond Road, Ealing. Cheques and P.O. Orders (to G.P.O.) to be made payable to A. G. ANGUS. All parcels for India should be sent to MISSION HOUSE, 19, Furnival Street, Holborn, addressed to Miss ANGUS.