

THE

General Baptist Magazine

FOR

1880.

EDITED BY

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"GOD IS LIGHT;" "GOD IS LOVE;" LIGHT AND LOVE FOR ALL.

THE EIGHTY-SECOND VOLUME.

LONDON:

E. MARLBOROUGH & Co., 51, OLD BAILEY.

LEICESTER: WINKS & SON.

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THE
GENERAL BAPTIST
MAGAZINE,

1880.

The Old Year and the New.

THE TWO VOICES.

"A VOICE cried, sobbing in despair:
Weep for the tears you've shed;
Weep for the joys now fled,
The hopes that promised fair,
All melted into air.
Weep—for the year is dead.

"A voice went ringing through the night:
Rejoice—a year is born;
No longer weep and mourn;

With glorious light,
And promise bright,
Will burst the New Year's dawn.

"On through the silent frosty night
Shrill rang the voice and clear,
Fresh joys, fresh hopes are here,
A tablet white
On which to write—
Greet, then, the new-born year."

So the "Two Voices" of the Old and New Year fall on our highly sensitive ears, and quicken and chasten the current of our thought. The sentries of time are changing. Weary December gives place to vigorous January. 1879 joins "the dead past." 1880 steps forth, with nimble foot, bright eye, and lips all eloquent with promise upon "the living present." We utter our tender "good bye" to trembling Age, but hasten to dash away the tears of Regret, that we may give a cheery welcome to quick-footed, impetuous, and hope-inspired Youth.

It is the Midnight of the Years. The clock is striking twelve. The notes of the great bell of time peal along the clear crisp air, making the profound stillness resonant with an other-world solemnity and awe. The dear old year is dying: yes, is really going —, is gone!!

Why, it seems but yesterday we rose to greet its advent, and with believing and hopeful heart to share its companionships; our timorous spirits, a little apprehensive, indeed, of repeating old sins and meeting new sorrows, but still wonderfully soothed by Him who is the Lord of all our years, and who presides over the succession of the Ages, as He said, "Be not afraid, only believe" Me.

Gone! gone beyond recall, and beyond redemption! That half-filled hand cannot receive another gift; that scant store of holy deed cannot be increased by a solitary jot. We meant, ah! did we not? to load the year with our goodness; to fill his hand with "the fruit" of our Spirit-life, to wreath his brow with a graceful coronet of pure, heroic virtues, and to crowd his granary with the harvest of our beneficence.

But the door is shut, the key is turned, and we cannot get in another shock, not even a solitary ear of corn; the grip of the hand is fixed, and will not relax, and our pleas and regrets are alike in vain. Our hearts ache at the sight of our helplessness to repair the past, with its wasted hours, its follies, its mean selfishness, its sins. Ah, comrades, let men say what they please, we feel it an unspeakable solace at this midnight of the years to know that God, our Father, sends the light of His radiant holiness through all this year, and searches out every sin and brings it to the all-revealing and all-purifying light of the Cross, that "the blood of His Son Jesus Christ may cleanse from all sin." It is that *fact* of full forgiveness, and of glad welcome into the Divine Light, that lifts the crushing burden of regret and shame, and enables us to start the New Year determined, in spite of a thousand gnawing failures of purpose and of motive and of achievement, to "press toward the mark of the prize of the high calling of God in Christ Jesus."

Nor can we hesitate a moment as to our persistent effort; for though *we* have put so little into the Treasury of the Past, yet, how sublimely God has loaded it with His benefits! What mercy, what patience, what long-suffering, what gentleness! How loving His disciplines! How strong His support! How cheering His presence! Had it not been for His precious love we could not have survived the crushing sorrow that came down on us like an avalanche, started by a whisper! If He had not inspired us with new hope we must have sunk beneath the engulfing waters of despairs and defeats, of blighted trusts, and broken plans. Had He not cheered us in our desolations and given us the strength to resist the fierce onset of evil, we must have lost all! Verily our Father has been good, unutterably good to us! His loving chastisements, and gentle leadings, and strong consolations, have been new with the mornings, and persistent through the nights! Regrets! Ah, we would spend hours on them were it not that our hearts are so filled with gratitude for the exceeding riches of His grace, that song drives off regret, joy wipes away the tear, and we stand on the threshold of the New Year with a glad and thankful psalm. "Bless the Lord, O my soul, and all that is within me bless His holy name."

But although the bell has struck the clock is still ticking. Time moves on—

"Fresh joys, fresh hopes are here,
A tablet white,
On which to write."

Though one voice is hushed, another fills the air, and invites to Anticipation and to Work. January is New; and in his tiny hand holds the key of the future. What doors it will fit, to what spacious abodes, filled with plenty, it will admit us, we know not: but eager hopefulness gleams from the Stranger-Infant's Eye, and the possibilities of the Young are infinite and glorious.

But all the years join in the mandate of the new morn, "Whatever thy hand findeth to do, do it with thy might." The moment for regrets is gone. The hour of anticipation is passing.

"Act, act, in the living present,
Heart within, and God o'er head."

True regret for the misspent yesterday is not in long-drawn sighs and wordy laments: but in energetic and pure action. Avaunt all loitering! Begone all lagging behind! "Press toward the mark." Life's highest prize must be won. The ideal is before us, enlarging with the years; and an unflinching, unswerving, unpausing persistency still animates us in following after it. "Press on," "in weariness and painfulness," "in watchings often," "in labours more abundant," in season and out of season," using everything, joy and sorrow, defeat and success, rest and labour, business and worship, for Christ and men. So shall we best greet the new-born year, and prepare for the eternity that awaits us in our Father's Home.

JOHN CLIFFORD.

Sunday Schools and Modern England.

NO. I.—THE SUNDAY SCHOOL AND THE EVANGELICAL REVIVAL.

HISTORIANS agree that Modern England dates from the middle of the Eighteenth Century. That point forms the historical water-shed from whose heights it is possible to see the currents of our national life flowing down into the plains on either side.

PROFESSOR GREEN makes 1742 the birth year of Modern England, and in the first paragraph of the chapter devoted to the history of our country under the Georges, says, "the fall of Walpole revealed a change in the temper of England which was to influence from that time to this its social and political history. New forces, new cravings, new aims, which had been silently gathering beneath the crust of inaction, burst suddenly into view."* Mr. WILLIAM STEBBING, in an article in the December *Nineteenth Century*, picturesquely and truly says, "It is the drama of the nineteenth century which is being rehearsed in the eighteenth. The players do not know their parts; the prompter's voice breaks the unity of the action; there is no audience but the company of the theatre; and the author seems not yet to have decided upon the *dénoûment*. But, on the other hand, there is an absence of formality which atones for much confusion; we see how the points are made which give the piece its final success, and we hear the stage directions." Mr. LECKY bears witness that "it was in this period that the first steps were taken which were destined, in succeeding generations, to exercise the widest and most abiding influence on human affairs. . . . Without any great or salient revolutions the aspect of Europe was slowly changing."† No doubt England, as we see it to-day, is the product of *all* the past, of the England of Alfred and Elizabeth, and William of Orange, as well as of the Georges; for the life of a nation is a grand unity in spite of all its breaks and changes; but the evidence is complete that the England of 1880 owes its *characteristic* qualities and forces to a large influx of *new* power within the first sixty or seventy years of the last century. Modern England is, in short, the result of a Regeneration;

* Green's Short History of the English People, p. 716.

† Lecky's England in the Eighteenth Century, Vol. I., pp. 576, 577.

it is a "a new creature," born again, not of the flesh, but by the Spirit of a Great Evangelical Revival.

A NINETEENTH CENTURY FACT.

Therefore it is not surprising that one of the most real and impressive products of this "great birth of time" should be the Sunday School; and that Modern England, as it faces us this New Year's morning, should place the Sunday School forward as the chief institution of the Christian Church, and the most important department of educational and aggressive Christianity. Its place is as fixed and undeniable as its sway is potent and increasing. What preaching was in the first, Sunday Schools are in the nineteenth century. Indeed some think they threaten to overshadow everything else: and it is a fact that they proclaim themselves fundamental to the pastorate, the elderate, and the diaconate; to missions at home and abroad; they are at the beginning of things. The church that has no Sunday School is as fatally maimed as the man without limbs or senses. Even communities of an extremely fatalistic faith, who forbade "prayer for the unconverted," and taught that individual salvation was as much a matter of fixed decree as that two and two are four, have taken the bands from their eyes, gathered in the children, and attempted to fold and "feed the lambs." As a religious and social force (and the religious and social forces are at the bottom of the best political and commercial forces) the Sunday School is as characteristic a feature of the England of 1880 as Puritanism of the England of Cromwell and Milton; the Reformation of the England of Henry the Eighth and Elizabeth; the New Learning of Erasmus of the England of the dawning of the sixteenth century; or the Magna Charta of the England of the perfidious King John. And though it is one of the last of those "new forces" whose appearance marks the uprising of Modern England, and at its birth it gave but faint promise of strength and progress, yet it has become as prolific of various advantage as any of its contemporaries; and is, at this moment, as prophetic of fine issues for the welfare of England and the world as any of the numerous progeny dating their origin in the last century.

THE BIRTH OF THE FIRST SUNDAY SCHOOL

In England is not accurately registered. Buckle goes as far as 1765, and traces its paternity to Theophilus Lindsay.* C. J. Abbey declares that it is certain, Hannah Ball established a Sunday School at High Wycombe as early as 1769.† Others, moved by the philanthropic impulses of the hour, gathered the boys and girls together with the hope of saving them from vice, and directing them to a better life:‡ but it was

ROBERT RAIKES,

Of Gloucester, who gave the institution a definite shape, organized its operations into a system, urged it upon the public, and became, in a

* History of Civilization, Vol. I., p. 302. Note.

† The English Church in the Eighteenth Century. By C. J. Abbey and H. T. Overton. Vol. II., p. 36. Note.

‡ Cf. General Baptist Magazine, 1871, p. 19.

word, the Founder and Father of the Sunday School System. Julia Wedgewood says, "the true founder of Wesleyanism is Mrs. Wesley," *i.e.*, John Wesley's mother. Bishop Warburton affirmed that "William Law," author of "the Serious Call," begot Methodism, and Count Zinzendorf "rocked the cradle;" and there is some truth in these statements; but the real truth is that Wesleyanism owes its power, as a world-embracing evangelical system, to John Wesley himself. As George Stephenson was not the first to conceive the possibility of applying steam to locomotion, nor the first to attempt it, but was really the founder of the Great Railway Movement by the energy, persistence, and success of his efforts, so Robert Raikes was not the first to conceive the notion of working amongst the young, but he is the philanthropist to whom we owe, more than to any other, the unique institution whose Centenary we celebrate this year. Who is the real author of that "escape from pain" provided by our modern medicine? Long or Wells, Jackson or Morton? Doubtless Long was the first to use an anæsthetic in surgery, but it was Morton who answered to Sydney Smith's definition of an inventor, "He is not the inventor who first says the thing; but he who says it so long, loudly, and clearly, that he compels mankind to hear him."* That Robert Raikes, and no one else, did for Sunday Schools.

The fact is, the Sunday School idea was, as the French say, "in the air;" it was a part of the spirit of the time; the unquestionable off-spring of that vast religious, philanthropic and

EVANGELICAL REVIVAL

Which dates from the middle of the last century, and which brought into view such an eloquent and potent preacher as *Whitfield*; so sweet and spiritual a singer as *Charles Wesley*; so grand an evangelist and organizer as *John Wesley*; so practical and self-denying a philanthropist as *John Howard*, the prisoner's friend; so cultured and sympathetic a writer as *Hannah More*, the friend of England's poor. It was the same baptism of intense human pity and love as gave us hospitals for the sick, endowed charities, sent out missionaries to the heathen, supported Wilberforce and Clarkson in their war against slavery, broke up the stagnation in politics, and was, in a word, the origin of the glorious England of this hour.

The birth time of Sunday Schools was conspicuous in many respects. The tone of society was beginning to change. Pitt, "the great commoner," the political chieftain of the day, was remarkable for his transparent honesty and his persistent appeal to moral principles; and by his character, as well as by his abilities, he raised the standard of political honour, making it apparent that enthusiasm, and self-sacrifice, and purity, have their place in politics. And whilst he broke the spell of political corruption, the king, George III., was improving the morals of fashionable life, and Garrick was raising the character of popular amusements.† Indeed, the tide of moral and philanthropic and spiritual progress, having ebbed to a degree unutterably mournful, was

* Cf. Nineteenth Century, Dec. 1879, p. 429.

† Cf. Lecky, Eighteenth Century, Vol. II., p. 516, *et seq.*

now fairly rising; and rising in every part of the national life. For the life of a nation is *one*. Its religion, its politics, and even its amusements, cannot be sundered. They are one as heart and lungs and limbs and eyes and feet are one: and as you cannot grow men in detached parts, so you cannot permanently raise a nation in segments. The Sunday School movement was, therefore, a portion of a vast and wide-spread onward movement of the life of the whole people.

But the deepest and strongest impulse of the whole movement was evangelic, and although Wesley and Whitfield are far from being the only prophets of the era, yet they are assuredly the most typical; and of all the children of the hour, no one has finer or fuller marks of its parentage than the Sunday School. It is the legitimate offspring of that "love of God, and of the souls of men for God's sake," which is at once the heart of Christianity and the source of the new life of the eighteenth century. Men's hearts were touched by a new impulse, energized by a new enthusiasm, and looked through loving eyes upon the misery and wretchedness which everywhere surrounded them. Christ's command, "Go and preach my gospel to every creature," was heard as if freshly uttered by the exalted and powerful King of men Himself. His tender request, "Feed my lambs," came with winning pathos to their susceptible spirits, and filled them with a new pity. The love of humanity became a fixed passion. Men were brought nearer to Christ, the source of all goodness, the fount of all real enthusiasm and self-sacrifice, the inspiration to all progress, and they went forth with a new impulse, and that impulse had, as part of its new evangel, "salvation for the children of England." JOHN CLIFFORD.

New Year's Hymn for 1880.

TUNE—"St. Gertrude"—(*Bristol*).

ON this New Year's morning
 We our voices raise;
 Join us, happy Christians,
 In our hymn of praise.
 Praise to God the Father;
 Praise to Christ, the Son;
 Cease not hallelujah's
 Till the haven's won.
 Christians, steer right onward
 O'er the sea of life;
 With your glorious Captain
 Fear not storm nor strife.

May our faith be growing
 As the spring-time flowers;
 And our love expanding
 As the summer hours.
 May our deeds, like autumn,
 Golden harvests show;
 With our garments spotless,
 Pure, as winter's snow.
 * Christians, steer, etc.

Edinburgh.

We should all remember,
 As the years roll on,
 That our *age* is reckoned
 By the good we've done.
 Then we'll not be idle—
 Work with others share;
 Strive to be like Jesus
 Through the coming year.
 Christians, steer, etc.

Let us, then, go forward
 From this New Year's day,
 Since our God has helped us
 All the former way;
 Let us always trust Him;
 Come to Him by prayer;
 He will ever hear us,
 Guide us with his care.
 Christians, steer right onward
 O'er the sea of life;
 With your glorious Captain
 Fear not storm nor strife.

NELLIE JOHNSTONE.

A Deadly Trial.

BY E. J. AXTON.

THREE young men, well-dressed, were standing before the bar in one of the brilliantly-fitted taverns of the City. They were clerks in the firm of Weatherby & Co., shipping agents, and had just left the office for lunch.

"By the bye," says one, during a lull in the banter which has been passing between them for some little time, "I've been thinking about Johnson getting the second job. Now I don't want you to think me vain or jealous, but, I do think it's a shame on the gov'nor's part. He ought to have given it me—I'm the oldest here. Don't you think so, 'Arry?"

"Well," returned the one appealed to, "I don't know exactly who *ought* to have had it. But I know this, Johnson has no right there, and ought to be kicked out. What do you say, Will?"

"Well," answered Will Adams, whose appearance, unlike that of the others, at once invited respect, "it doesn't seem altogether the thing, I admit. He has been with Weatherby a shorter time than any of us, and one would suppose seniority gave priority. But the governor seems to think otherwise, and he's a right to do as he likes. Certainly, Johnson is smart, and up to his work. He isn't what he was."

"No, you're *right*—he's not the chap he was," scoffed the first speaker. "One time he was sociable and didn't object to harmless fun. Now he won't even take a glass of beer with us, much less join in a game of billiards. I don't object to people being religious if they don't go and make utter fools of themselves. Why, I heard the other day that he actually goes preaching in the parks on Sundays. What's he want preaching? It's a disgrace on the office."

"Ha, ha!" laughed Will Adams, "*you* seem to take it to heart. For my part, I don't see any *disgrace* in that. Why, *I* go preaching—that is lecturing, though not in the parks. I hope you don't think *I'm* a disgrace?"

"Well, no, Will," replied Houghton, deferentially—Will's powers of reasoning were a little too much for him to defy them recklessly; he had more than once been argued "off his head," as someone expressed it, by them—"but then you, you see, take up a sensible subject. You are like Weatherby, half a Freethinker. You argue about things you know; but he goes and talks about heaven and angels, and fire and brimstone, as if he'd been to see such impossible things. If he's like some I've heard, I'd bet he'd tell you what they're like." And he laughed incontinently at his prodigious wit.

"Upon my word, though," said Will, his handsome face wearing a very serious expression, "I begin to think after all that this Christianity is not all moonshine. It's a moral certainty, there is power in it somewhere, and —"

"Yes," broke in Harry, "there's power in it to change Fred Johnson from a jolly, merry, sociable chum into a miserable, long-faced,

moping parson. Why, it's a misery to be where he is now. A feller can't use a word his mother smacked him for without getting a black look or a lecture. And then, when he might take a spell he goes working on like a nigger. Bah! He ought to be shot!"

"But," laughed Adams, "you can't blame a man for going into anything with all his might, instead of half-doing it, can you?"

"No, but that's just what I think *is* the case with him. He's half doing it, and, between you and me and the post, I believe he's been crawling round Weatherby somehow."

"Then he ought to be black-balled," said Harry, savagely,

"And I should be one of the first to black-ball him," said Will, a dangerous light in his eyes, "if that proved to be the case. Anyhow, time will show what he is. But I'm off"—looking at the clock and going to the door. "Coming?"

"Half-a-minute," replied Houghton, who, as Adams, always punctual as the clock itself, disappeared, called for two more halves of bitter beer. After this he and Harry left the tavern, to arrive at the office ten minutes late, as usual.

When the members of a party, as, for instance, in politics, meet together and exchange ideas, they invariably part in a much hotter frame of mind than ever. So it was with these. All bore Johnson a grudge for robbing them of his, at one time, agreeable society; for becoming religious; and for having crept up above them into the position of second clerk. But especially was this the case with Houghton. His was a vindictive spirit naturally, and when, added to this, we take into consideration the fact that some weeks previously—before his conversion—Johnson had given Houghton a sound thrashing, the quarrel having sprung from a drunken brawl, it must not awaken surprise if the feelings with which the latter regarded the other were vengeful. And these feelings were none the less deadly because he concealed them from all others—almost himself as well. Nor was he sufficiently manly to crush them, instead of allowing them to grow day by day.

This being so with Johnson's fellow-clerks, that young man had a very miserable afternoon on this particular day. Houghton led off with the first shot of chaff, and this example was quickly followed by the others, until Fred's excitable nature could no longer endure it without retorting. This, of course, made matters worse. Still, by a great effort, Fred kept his temper down, and this, strange to say, caused that of his assailant to rise. It pleased him to see his cutting jibes enrage his victim, but when the latter assumed a quiet, confident tone, he became savage.

"I suppose," he said, at last, at a loss for something that would go home, "you couldn't do anything wrong now—oh no! of course not, and, consequently, if you were to see others doing wrong you couldn't bear it—you'd have 'em punished, wouldn't you?"

Fred did not reply.

"Suppose, now," pursued Houghton, encouraged by the half-smile on Will's face, "I were to appropriate something of the governor's. Wouldn't you feel it your duty, as a *good* young man, to tell him of so naughty a thing? Come—wouldn't you?"

"Decidedly—it would only be right," answered Fred, thoughtlessly and hotly, little guessing that the other was laying, with consummate cunning, a trap for him, and less, that he had so easily fallen into one.

At this answer Houghton turned with something like triumph to the others. "You hear what he says? He'll round on us if we are not careful"—

Before any more could be said Mr. Watson, the chief clerk and manager, entered—a fact which meant that work was henceforth to be the first object in the office, at least during his presence.

That evening Fred hurried over to Brixton, where dwelt a tender heart that beat fast at the thought of his coming. As these two strolled through one of the bye lanes in that sweet suburb, Fred told Minnie of his good fortune, and at once began, after the manner of hopeful youth, building beautiful castles in the air.

"And it's through you, dearest, that I have obtained this splendid chance," he said, exultingly. "If God had never brought you to me I should never have been a Christian, and so, certainly, should never have been advanced. Now I can feel at peace and go to work like a man. I felt before as if tied down—nothing seemed certain. I might have got discharged at a moment's notice, seeing what sort of master I have—though, happily, he hasn't, of late, shown such tantrums as I can remember. Still, he might have broken out at any moment—and then, farewell to that bright dream which now, thank God, bids fairest to be realized. Yes, dearest, that best of days shall not now be long in coming—that day when you and I shall be one."

"But, dear," returned Minnie, looking up into his face with loving reproof, "you must not make too sure. God may have some heavy trial in store for you yet, bright as things seem now."

"Then He will give me strength to bear it."

Though Fred spoke thus wisely he did not fully realize what he said. Perhaps this was because he believed that no trial was in store for him. Hope was too strong in his heart to allow any uncomfortable misgivings there. Nevertheless, there was a trial before him—one that would test his Christianity to the utmost. He little thought, as he strolled along, full of brilliant schemings for the days to come, that at that very moment the storm was gathering.

A close observer might the next morning have seen a peculiar smile on Houghton's features when he entered the office. During the forenoon, too, it might have been noted that he gave utterance to several peculiar phrases about "being once more free,"—"getting rid of the incubus," and such like. At the time Fred took no notice of these things, but afterwards they came before his mind with all their abominable meaning.

At eleven o'clock to the minute Mr. Watson took his place. As he did he said, gazing hard at Fred, "Mr. Johnson, Mr. Weatherby desires your presence in his office."

"Very good, sir," and Fred rose to go. As he passed Houghton's stool, that worthy whispered, "Don't round on us yet, Johnson. *We* haven't had the luck to find any bank-notes."

For a second Fred stared at his tormentor like a statue. The words,

strengthened as they were by the speaker's evil smile, struck on his ear with the force of a death knell. Then he was gone.

It took but two minutes to get from one office to the other. But those who have experienced some sharp, sudden shock—some sudden revelation, meaning for them something as dreaded as death itself, can guess how much fearful agony can be compressed into that infinitesimal space of time. Such alone can imagine what crowds of thoughts will throng through the brain in that interval, and they only can guess the feelings of Fred Johnson as he went to what seemed his doom. Those few words recalled, in a flash, a day, not long ago, when he was still one with those who now hated him, when, seeing Mr. Weatherby's pocket book on the floor of the office, he had picked it up and, being driven to extremities by betting and drinking and other excesses, had extracted therefrom some bank-notes to the value of twenty pounds. No one knew of this—not even Mr. Weatherby himself, for he had not missed the money, as the pocket-book had been left where it lay. But also in that flash of thought came to Fred the memory of his having, in a moment when drink made him reckless, made a confidant of Houghton in the matter. Till now he had forgotten this, though he would never have believed anyone so utterly cowardly as to inform against him. In that flash, too, came the many promptings he had felt, since being a Christian, to go like a man to Mr. Weatherby, confess what he had done, and undertake, if allowed, to pay back the money. And at the heels of these recalled promptings came, like jeering spectres, his irresolution and fear and procrastination. It was a moment of agony.

What should he do ?

The question burned itself into his throbbing brain. There was no reply to it. All he could understand in that horrible moment was that his bright, sweet dream, so lately built up, was to be dashed ruthlessly to the ground. Minnie! How that name cut his heart! Could he take her—could he allow her to take *him*, with that fearful brand upon his forehead, "thief"? Never! Would he go insane? Would this be too much for him?

But at that instant came a beam of hope. "Where was the proof of his having done this thing? Who could accuse him and bear out the charge with evidence? None. There was no evidence. He had only to deny it, and all was well. Yes! This once—one sin, to save him—could make no difference"—

He did not stop to think further, but opened the door and stood before Mr. Weatherby.

If he had had any doubt about the object of his being sent for, it would have been instantly dispelled by a glance at the merchant's face, which was black as a thunder-cloud.

"Read that, Johnson, and tell me if it is true."

Fred read the short note handed to him. It was addressed to Mr. Weatherby in confidence, and had no signature. The contents did not surprise him at all, as they did but disclose the incident of the pocket-book.

When he had done, the young man looked up, trying to gaze into the keen, determined grey eyes of his master with a glance which should be

as much like innocent wonder as possible. The denial was formed in his brain. But there the Devil's power stopped—his tongue refused to act.

Like a glimpse of a glorious world all but forfeited, came before Fred's mind's eye a vision of the pure and sinless world in which he had elected to live, and he said, with a deep grief, "Lord Jesus, forgive me—help me!"

And there and then he was helped. Like the face of a conqueror new from the victory seemed the face of Fred as he mastered his temptations, and it was with fixed resolve to face everything that he answered, "To my shame, sir, I confess it is too true. I came here with the wish to deny it, but, thank God, He has helped me to be true to Him. I became a Christian since I did that, and have often half-resolved to tell you all, but I had made myself poor by excesses, and knew not how to repay the money, which I intended to do. I have suffered more than I can tell, but if, sir"—he went on, seeing that the other quietly waited for him to finish—"you will forgive me and grant me time I will repay all, and you shall have no cause to regret your mercy."

Mr. Weatherby was a man of few words. When Fred had done speaking he said, the frown on his brow a shade less black, "Go back to your desk, Johnson, and come here to me at this time to-morrow."

If I tried to describe the young man's feelings as he obeyed I should fail. All sense of fear had vanished from his breast, and he instinctively felt that all would be well. He trembled to think of the terrible gulf on the brink of which he had so lately stood; but his heart rose rejoicing at the help that had been given him in his moment of danger, and with this rejoicing came the sweet exultation that follows the Christian's victory in a battle for God and truth.

That day was one of strange looks and whispers on Houghton's and Harry's part. Adams seemed to know nothing. But it was a day of comparative peace for Fred; though, like a wounded snake, it dragged its slow length along. But it passed at length; and the next came, bringing Houghton, as well as Fred, before Mr. Weatherby.

"I accept your offer, Johnson," was all he said to that individual. Then, turning to the other, he continued, "You will find another situation, Houghton, in a week. When next you write anonymous letters disguise your handwriting more effectually. You are both at liberty."

Fred Johnson afterwards had the extra delight of knowing that Mr. Weatherby and Will Adams had both been studying him, and, through finding him to be true grit—a genuine epistle of Christ—had learned to read the truth in him, and, what was better, to love it.

BAPTIST NEWSPAPERS.

We are glad to note signs of progress in Baptist Literature. Our old friend, the *Freeman*, is coming down to a penny with the new year; but we have no doubt this will be an ascent in interest, in sales, and in usefulness. Our readers who know it, and they are numerous, will not fail to make it more widely known.

The *Baptist*, the original penny Baptist paper, promises several new features for the coming year, which will render it more than ever welcome to those who have been acquainted with it from the first, and will give a capital opportunity to introduce it to strangers. Baptists will find it their interest every way to care for their own newspapers.

The Silence of Moses Concerning Man after Death.

WHY is it that the student of human destiny finds so scant a store of materials on the momentous theme of Man's Future in the life and work of Moses, the man of God?

As a prophet, he was one of the most original and profound; as a legislator he has never been equalled; as a man he holds a conspicuous place for his sublime self-denial, heroic choice, grand self-control, and conquering faith. His impress is on all the ages. His power still throbs and thrills in the heart of the civilized nations. His influence is destined to immortality; and yet he has designedly omitted, from his religious teaching, all reference to man's survival after the shock of death; has restricted his doctrine of reward and punishment to this life and to this earth; and has reared his own magnificent and superlative excellence on the simple basis of a faith in God, and without any *expressed* faith in "the recompense of reward" for his personal and conscious self after death.

This is a striking, if not a bewildering phenomenon in the history of religious thought and religious "edification." The silence of such a man on such a theme, in such circumstances, is itself distressingly eloquent. And yet not wholly so. For it might, perchance, quiet our feverish anxiety to settle "off hand," and for all time, the profoundly mysterious problem of man's hereafter if we were to welcome the tranquilizing influences that proceed from a life so unselfishly absorbed in present duty, and so grandly oblivious of the morrow. It might, indeed, make us more tolerant towards those who differ from our cherished conclusions to see this builder of the fair city of Mosaism, as he proceeds from foundation upwards, course by course, without any "theory" of the "immortality of the soul," without any articulate enunciation of a future state. Nay more, might not men who tell us "life is not worth living" without faith in such a theory, and try to goad us into Roman Catholicism on the spear-head of the difficulty they thus create, see a rebuke of the shallowness of their reasoning, and of the folly of their direction? But our present work is rather to account for this omission than to utilize it, and therefore to this we address ourselves.

And, first, this silence is by no means due to any ignorance of the theory of the immortality of the soul. That is undeniable. Moses was trained in all the wisdom and learning of the Egyptians; the key of every department in the lofty and spacious edifice of Egyptian knowledge hung on his girdle. Every advantage that wealth and position could give was in the grasp of the brave and capable student who was known as the Son of Pharaoh's daughter. The foundling of the Nile was the diligent pupil of Egypt's priests: and had within sight all that could gratify his ambition, enlarge his information, and discipline his faculties. And it is notorious that the life beyond the grave was both a conspicuous and an absorbing topic of Egyptian belief; so absorbing that it dominated the entire realm of life,* and must have formed as

Cf. Ewald's History of Israel, I., p. 557, first edition. The Egyptian Book of the Dead, by Lepsius. Wilkinson's Manners and Customs, II., second series, 1841, p. 381.

essential a part of the education of Moses in Egypt as the multiplication table in the education of Board Schools, or "Euclid" in the curriculum of a modern university. Moses would be more conversant with the themes centring in human destiny beyond the grave than if he had read the religious newspapers, and engaged in the religious controversies of England for the last ten years. Hence it is impossible that he should have omitted the subject from his legislation, his teaching, and his songs, either from accident or from ignorance. It must have been from strong and sufficient reason.

What was that reason ?

M. Th. Henry Martin* says the silence of Moses concerning the doctrine of a future life was due to his fear that its inculcation would produce amongst the Hebrews a worship of the dead. There is so little to support this position that we may dismiss it.

The answer usually given is well stated by Bersier, a French preacher, † in a Sermon on the Eternal Life. In effect it is that the law of Moses was addressed to the people in their civil or political character; and that the solemn sanctions of immortality, not being needed for purely legal enactments, are not given. The most Christian legislation would not think of placing the idea of eternity in the list of its rewards and punishments for civil and political actions. Yea, says Bersier, we have two fine examples, one in the sixteenth, and another in the seventeenth century, of peoples legislating for themselves under the influence of a mighty *religious* movement, powerfully penetrated with the idea of eternity; and yet neither the people of Geneva, led by Calvin, nor the young and rising States of America, led by the Pilgrim Fathers, gave any place to the belief in immortality, even *once*, in their legislation; and this notwithstanding they enacted laws on the subject of offences regarded as religious, such as blasphemy and unbelief. These analogous facts are solid arguments. Dare any one argue from the absence of reference to man after death in the laws of Geneva and of the United States, that the lawmakers believed in annihilation, or lacked faith in the immortality of man? Certainly not. No more ought any one to construe the silence of the Hebrew legislator into a proof of his want of a belief in a life beyond the grave. Such a belief was not wanted in his legal system, and therefore it was not inserted.

But Moses is more than a legislator. He is also the religious teacher and guide of the Hebrew people. He is their prophet sent by God: and therefore Bersier's reasoning, though invincible as far as it goes, does not cover the whole ground. There must be a deeper reason for this positive recoil from the subject of man's future, this absolute and unchecked dominion given to the interests of the nation in time.

What is that deeper reason? Can we find it? Let us see.

No one will question that the teaching and work of Moses are strongly marked by sharp and persistent, and even vehement antagonism to Egyptian ideas, beliefs, practices, and influences. He lives in a white heat of righteous indignation against everything Egyptian. Two religions are in deadly conflict; and the Hebrew champion is bent on

* *La vie future suivant la foi et suivant la raison.*

† Sermons par Eug. Bersier, Tome IV., Quatrième Edition, pp. 241, 242.

giving no quarter. His brave and original spirit saw through the hollowness and falsehood of Egyptian civilization. He loathed their effeminacy, spurned their luxuries, dreaded their moral corruptions, and battled against their religion as the source of all their weakness and depravity. His familiarity with their amazing culture did not blind him to their appalling iniquity;* and holding, as he did, the responsible position of Saviour and Leader of the people chosen of God, his soul was fired with relentless determination against the incursion of Egyptian ideas of God and the future into their minds.

He proclaims the Unity, the Spirituality, the Eternity of God. This is the pith of his Revelation. God is all and in all. God is above all. He is the Unseen Holy. No image can represent Him—represent Him! images degrade Him, and those who use them. Not one shall be allowed for a moment. The golden calf, made in an hour of effeminate return to the animal worship of Egypt, is an unutterable folly. "Thou shalt not make to thyself any graven image" of God.

Egypt's twin error was its exaggerated treatment of the FUTURE LIFE. Its priests had "matured into a system, and interwoven with the whole life of the Egyptians," the most gross conceptions concerning man after death.† They represented man as brought after death before Osiris, and questioned by forty-two assessors as to some forty-two sins. If guiltless, he took the form of Osiris after many ordeals and transformations; if guilty he was changed into the form of some base animal, and consigned to a fiery place of punishment and perpetual night. Living was made into an intolerable burden by the arrangements with regard to death. Embalming was an art of infinite elaboration, and a business requiring such a care that if an unfortunate incisor made a wound he was in danger of being pelted to death. The pomp of burial was inconceivably grand and imposing, hugely wasteful, and altogether injurious. In short, the religion of Egypt was "a religion of death‡ and not of life;" its centre of gravity was wholly in the future and not in the present; it was a consecrated apparatus of mischief; and its two chief instruments of destruction were its false conceptions of God, and its equally false treatment of the future of men.

Moses was the divinely-commissioned foe of both of these fundamental and inveterate errors; and he conquered the first by forbidding all images of God, and the second by making living rightly so engrossing and so absorbing a business that it became possible to men to find their chief concern in the individual, social, and civil duties of the day, their grandest enthusiasm in the growing prosperity and extending and enduring greatness of their own race, and their strong consolation in death, from the assurance of the perpetuity of their people and nation. He put the centre of gravity of the religious life in the fact of a God present *here* and *now*—and he kept it *there*. *Living became the supreme solemnity, the master-problem, the sphere of retribution, the all in all, and dying shrunk, as it always will under such*

* As to the culture of the Egyptians, cf. Ewald History of Israel, i. 481. Alexander's Kitto, subject, Egypt. Smith's Dictionary, subject, Egypt.

† See Egypt's *Book of the Dead*. Also, Bishop Alexander's Bampton Lectures, p. 86; and Ewald History, i. 577, *et. seq.* Much information conveyed in an interesting manner concerning this subject will be found in the PILLAR OF FIRE, by Dr. Ingraham, in chaps. xiv., xv.

‡ Ewald History, i. 557.

divine impulses, into a momentary experience, by which a man was taken from his "brothers and sisters" here, to the greater gathering of the "fathers" in the vast "under-world."

A gigantic task faced the Leader of Israel. A horde of men and women remained to be civilized, moulded into a "people," organized into a theocracy. But yesterday they leapt out of the boiling caldron of oppression; and though they had gained freedom they carried with them the evil results of long associations with an over-civilized, emasculate, and corrupt people. They could only be formed into a pure and strong nation by the severest discipline, the most resolute exclusion of the old leaven of irreligious error, the concentration of human interest not in the "Lake of the Dead," but in the great and living present; and Moses had the courage to do this: and his *silence* on man after death is one of the most eloquent witnesses to his sagacity as a leader, tact as a teacher, and calling as a prophet of God. As a wise teacher does not tell all he knows to his pupil, but administers it as the pupil is able to bear it, so Moses fixed attention on present duty, and on temporal rewards and punishments; not because there were no other; but because that present duty supplied the best vocation, and that temporal retribution the most powerful motive to engage their hearts.

This vindicates the legislator and the prophet and teacher at the same time. But if we have not articulate and audible speech, have we no whispers concerning life and immortality? We think we have hints that the patriarchal light was still burning on the other side of the grave, and though it was dim indeed, yet it was really there, not quenched by the smoke and dust of Egypt's errors. (1) There is a witness to the strength of the Hebrew persuasion of the continuousness of man's being after death in the direction contained in Deut. xviii. 11 against necromancy, and the consultation of familiar spirits. Moses acknowledges the persistence of the belief, and denounces the wrong uses to which it is put. (2) His use of the language "gathered to his fathers;" "Sheol," or under-world, are intimations of his own faith in man's survival after death.* (3) But finally, and mainly, Moses evidently was animated with the conviction that fellowship with the Eternal God is the foundation for the hope of human immortality.† God's eternity secures that of His people: His favour, it is life; and His loving-kindness it is better than life. "Because He lives we shall live also."

Mosaism is not utterly bereft of the light which shines out in its fulness only in Him who "has abolished death and brought LIFE and IMMORTALITY to light by His Gospel." JOHN CLIFFORD.

MR. GLADSTONE.—In spite of occasional differences of opinion, he regarded him (Mr. Gladstone), to the end of his life, with undiminished esteem, as the foremost statesman of his age, the fearless champion of liberty and justice, the firm defender of the true interests and real honour of his country through evil report and good report.—So wrote Dean Hook.

* General Baptist Magazine, 1879, pp. 124, 125.

† Oehler's Old Testament Theology, i. 289.

A Fragment on Wills.

BY R. FOULKES GRIFFITHS, BARRISTER-AT-LAW.

THE making of a Will is surely a religious duty to those who have seen what trouble and family bickerings, and even destitution, have been occasioned by negligence in this respect. A short time since a neighbour who owned many acres of farm land died, leaving several children, a widow, and little else but his land, worth about three hundred a year. His eldest son had died, after a runaway wedding, leaving one boy. There was no will. The property all went to the grandson, and the aged widow was left to depend on charity!

It would appear that married ladies, under our present men-made laws, have scarcely any right of will-making, though recent laws have given greater power to them. As it is a duty the wife cannot share in—though she may have made or saved most of the money—will-making has become an unnameable subject in domestic circles. Then will-making has the odour of the “six and eight” about it—which is mostly disagreeable. So the husband keeps his *will*—like his tobacco pouch or his hotel-bills—all to himself. These things ought not so to be.

Some people delay writing their wills because of a vague notion that it will bring them nearer death, and refuse to make a will with the same awe as they would repel the idea of buying a shroud or coffin. Others associate *wills* with big legacies to charities and nephews and servants, and as they cannot indulge in this—they make no wills—to the regret of their surviving relatives, who are puzzled as to the wise administration between widow and sons and daughters.

The frequency of legacies of over £20 is strangely in contrast with the utter absence of small legacies of one or two sovereigns,—seeing there are so many more who could afford the latter. Surely pride ought not to keep these small amounts from *wills*! If the fashion were begun, the presence of such bequests would, like sweet scent, take away the charnel house odour from wills. Some few years ago no will was considered *a la mode* unless it contained some reflections on the frailty of human life and the excellence of heaven. These prefaces are now out of fashion—the entry of stipulations concerning Church subscriptions—Building Fund—or Home Missions—would be a further reformation, even if only adopted for the same purpose as a verse upon a tombstone. But many of our pious though poor readers would have a deeper pleasure than this in putting some such instructions in their wills, that they might not only give tithes of what they use when living, but also of what they leave unused when dying.

“But a will is such a formidable document, requiring large sheets of paper and red-tape and a good deal of mystery”—nay, this is scarcely correct. The only will (except one I wrote for myself) in whose folds my name ever appeared, was written under the following circumstances. One of our deacons asked me to accompany him from the Saturday night prayer meeting to see a sick person who was likely soon to die. We found her in a little house up an alley. She had requested the

“deacon” to get a will for her—so he had bought a common will form. It was not, however, to be found in his pocket. The sick woman was very perplexed, as since her husband’s death she had maintained her youngest boy—but now she was dying her daughters-in-law were about the house saying how they would divide the furniture—scanty though it was. She thought these women had obtained their share, and wished the surplus from her burial club and the furniture to go to her boy. The thought agitated her very much. The only bit of paper was a sheet out of a penny rent book. There was a little something that was dark in an old medicine bottle. That would do for ink. We dare not go down for a pen, or the women would denounce the old widow—so a pen was cut out of a toothpick. I wrote the will, and the deacon’s and my own name appeared as witnesses to the widow’s mark. Great was the relief of the old woman, and with a light heart did she listen to a little religious counsel and prayer. I do not say this as an incentive to sick visitors to write wills, but only to show that a will may be a very simple piece of writing, which may yet allay the greedy talk of thoughtless rather than vicious relatives, by appointing a respectable man as executor, even though giving no legacies.

But care should be taken to be accurate. I recollect a fellow student who, when a pastor, wrote a will and left out the “noughts” in the £100 making it only £1. The matter came before the Judge, who very sharply rebuked the amateur will writer. It would be much more sensible for people to ask their neighbours to make a coat for them than to make a will—for the latter requires most skill.

If ever unskilled persons write a will, they ought to do it in simple, plain language—avoiding technical terms, such as “estate” and “heirs.” Indeed, if a man has an *heir*—that is if he has an interest in land—he ought to be careful as to who writes his will. As there is no *heirship* in any property except land—a will of such property is simpler. There are, however, many dangers, even if simple language is adopted. For instance, a man writes a will leaving his property between four married children in these words, “To be divided between my children John, James, Mary, and Margaret.” He shortly afterwards writes another will with the same intention, the verbiage being “to be divided between my children.” Before the testator dies, his son John is deceased, leaving issue. Now under the former will these grandchildren would take their father’s share, but they would take nothing under the latter, though the intention is evidently the same. Let amateur will-writers beware of this dangerous and grim Equity!

So much, then, about documents whose name is given to the sacred oracles of the old and new “*Wills*” or “*Testaments*.” Let us, in recognizing the practical utility of a will, avoid the superstitious dread of making one which the nineteenth century paganism so often produces, and so arrange our temporary affairs that death may not come with more disturbing influences than simple nightly sleep.

Hearken to reason, or she will be heard.—*George Herbert.*

A stubborn man gets into trouble; a peaceable man is imposed on.—*African Proverb.*

This is what it is to be happy, to believe that our thought is shared before it can be spared.—*Elizabeth Stuart Phelps.*

The True Power of Baptist Nonconformity.*

BY REV. B. WOOD.

A NONCONFORMIST is one who refuses to submit to the worship, rites, and teachings of a State Church. Hence Nonconformity is "the neglect or refusal to unite with an Established Church," in communion, worship, and labour. The name was first given to those ministers of the gospel who at the Restoration refused to subscribe to the Act of Uniformity, and who were, as the result, ejected from their livings. This was in 1662. Some two thousand ministers, who were among the best men in the country, were deprived of the means of living and of labouring in the Church of England. This was the origin of Nonconformity, as we now understand it.

But Nonconformists are not all Baptists. The majority of them are Pædo-baptists; or, Pædo-rantists—infant-sprinklers. Sprinkling water upon a person is not, as we believe, baptism at all. But on this point let us hear what the Greek Church has to say, "Of late years," says Dr. Angus, "proposals have been made to bring about a kind of union between the Church of England and the Greek Church; and, I happen to know, on the highest authority that the Greek Church says, in answer, 'If there were no other difficulty in the way of the union of the two churches, there is this difficulty, that we do not believe any of you to be baptized, excepting the Baptists, for you have not been immersed, and the Greek Church maintains that that is the only meaning of the word.'" This is the statement of a church of over 100,000,000 members, many of whom are Greeks, who must understand their own language better than foreigners, and who have always immersed ever since they embraced Christianity, and they received it from the apostles of our Lord. This evidence is conclusive.

We believe that baptism is neither more nor less than the immersion in water of a believer in Jesus in the name of the Father, and of the Son, and of the Holy Ghost. Such being our faith, we must make it known. "For," said Mr. Gladstone, when proposing the memory of the Rev. A. Duff, D.D., at a complimentary dinner at the Westminster Hotel, "in viewing the present state of the Christian world, he thought it best that we should adhere candidly and boldly to that which we believe, not exaggerating things, but, on the other hand, not being ashamed of the colours of the particular regiment in which we serve, nor indisposed in any manner to disavow our convictions." We stand to our "colours," and proclaim our "convictions," while, at the same time, we say, "Grace, mercy, and peace, be with all them that love the Lord Jesus Christ in sincerity."

What, then, is the *true* power of Baptist Nonconformity?

I. IT CERTAINLY INCLUDES THE BELIEF OF GOD'S TRUTH.

Literally the word truth means conformity to fact or reality. It is "exact accordance with that which is, or has been, or shall be." It includes truth, uprightness, fidelity. We speak of the truth of history,

* Substance of the Address given at the Yorkshire Conference held at Heptonstall Slack, June 4th, 1870, by the Chairman, and published by its request.

philosophy, miracles, and the events of every day life. But more particularly we refer to the leading truths of the Bible, such as the character of God, the person and atonement of Christ, the existence and operations of the Holy Spirit, the sinfulness of man, the justification of believers in Jesus, regeneration, the witness of the Holy Spirit, adoption, sanctification, baptism, the Lord's Supper, death, the resurrection, the day of judgment, everlasting punishment for the finally impenitent, and endless glory for the righteous; in short, the fundamental truths of the word of God. These doctrines lie at the foundation of the Christian system, being to it what roots are to a tree, a foundation to a building, and the sea to the clouds. These truths we are to believe with our whole heart; and then they will so enlighten, purify, fortify, and constrain us, that, like Peter and John, we shall say to all opposing powers, "We cannot but speak the things we have seen and heard." Observe—

II. IT INCLUDES THE ENJOYMENT OF GOD'S TRUTH.

Truth believed enlightens the mind, subdues the will, purges the conscience, sanctifies the affections, and beautifies the life. It enters the temple of the soul, overturns the tables of the money-changers, turns out all buyers and sellers, and extends its glorious sway over the whole man, bringing every thought, view, motive, purpose and act, into harmony with itself. It puts the soul into possession of peace with God, joy in the Holy Ghost, and a good hope of immortality.

III. IT INCLUDES THE EXEMPLIFICATION OF GOD'S TRUTH.

Those who believe the truth and enjoy its blessings, are to let their light so shine before men, that others, seeing their good works, may glorify their Father who is in heaven. Nay, those who have received the truth are said to be the lights of the world, a city upon a hill, and the salt of the earth. Hence the truth is to be lived out in their lives. They are to be pure in heart, edifying in speech, and helpful in act. They are to be meek, humble, loving, and Christ-like; to be full of "the wisdom that comes from above, that is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy." The leaven of truth within them is so to operate and develop itself in domestic, social, commercial, political, and church life, that ere long the whole lump of humanity shall be permeated with its life-giving influence. If those who name the name of Jesus were only what they profess to be—men and women of God—full of faith and of the Holy Ghost, living out the great truths of the Bible, indifferentism would soon die, infidelity would hide her head ashamed, and atheism would cease to degrade rational man to a level with the beasts that perish. Holiness is power. However men may object, argue, and despise, with respect to the Christian religion, they cannot withstand the power of a holy life. Hence "the living core and strength of our nonconformity lies in practical godliness, in estrangement from the world, in habitual communion with our divine Redeemer."

IV. IT INCLUDES THE PROMULGATION OF GOD'S TRUTH.

The truth has no power to propagate itself. It cannot go into all the world and preach itself. Those who receive, enjoy, and love it, are

to make it known. This is to be their life work. They are to take the truth as it is in Jesus to all the nations of the earth, and the families of mankind. He that heareth is to say come. To his family, neighbours, and countrymen he is to say, come. But while his efforts are to begin at home, they are not to stay there. Even to the wild men of New Holland he is to say, come; to the savages of New Zealand, the Hottentots of Africa, the natives of the frozen North, and the multitudes that throng the unmeasured regions of China and India, he must say, Come. Having himself believed, he is to speak. Every Christian is to do this. As a servant of Christ he is to work; as a warrior he is to fight; and as a subject, by bringing men to submit to the truth, he is to show his loyalty. This cannot be too much insisted on. If the minds of the people do not become filled with the truth, they will with error; and, while we are wickedly dreaming that the truth will extend itself, the propagators of error are moving heaven and earth to accomplish their soul-destroying work. O! brethren, let us go forth weeping, bearing precious seed, the seed of truth—and we shall doubtless come again rejoicing, bringing our sheaves with us. It must be so. For is not the truth as it is in Jesus the power of God unto salvation?

V. IT ALSO INCLUDES THE LIBERAL SUPPORT OF GOD'S TRUTH.

In itself the truth is free; it is without money and without price. But places of worship, Sabbath schools, Bibles, and tracts, are not free; they are very costly. Then the temporal wants of ministers, missionaries, presidents of Colleges, and all who are taken from secular callings to work for Jesus, have to be supplied. Hence there are plenty of outlets for the most generous liberality—and few things are more powerful than liberality. Man is naturally a selfish being; he lives for himself. But when he becomes delivered from his natural selfishness, and is led to give large sums of money for purely Christian purposes, his conduct impresses, and people confess that he is a noble man. If, in addition to time, labour, and prayer, we give money on a liberal scale, we shall develop real power—the power of benevolence. This spirit arrests the attention, affects the heart, and conquers the soul. When God would win back a revolted race, what did he do? Did He frown, threaten, and use harsh means? No, but out of pure love, sympathy, generosity, “He gave His only begotten Son, that whosoever believed in Him should not perish, but have everlasting life.” Here is our power. It is found in liberally supporting the truth; in giving body, soul, and substance, to further the spread of God's truth. For “The sweetest voice that warbles in the grove is not so sweet as thine—compassion; nor the boldest deed of hero's arm so worthy of the lyre, as act of mercy; nor in all the round of being is there ought, in God's pure eye, so blessed, so sanctified, as those kind thoughts that stir the bosom of benevolence. What are the joys of heaven but those of love? What God's own bliss? the bliss of doing good unlimited and perfect.”

VI. IT INCLUDES EARNEST, BELIEVING PRAYER FOR THE SPREAD OF GOD'S TRUTH.

This is an essential. We may have the strongest possible faith in the truth, enjoy it in all its blessedness, live it in all its beauty, make

it known in all its adaptation to save sinners, and support it to the utmost of our ability; and yet, without the Divine blessing, it will be powerless for good. Paul was of this mind, and therefore to the Christians in Thessalonica he said, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." He made a similar request to the members of other churches. And if the truth of God is to accomplish anything in our hands, we must pray—pray in our closets, families, services, and everywhere; for "it is not by might nor by power, but by my Spirit, saith the Lord of Hosts."

And now, brethren, according to our judgment, whilst most of what has been advanced applies to all evangelical churches and Christians, yet in its fullest sense it is received and carried out only by the Baptists. The various aspects of the truth now discussed are only completely embraced by them. However, let it not be forgotten, this truth is substantially that which was first delivered to the saints. By no attentive reader of the New Testament will this be questioned. The Gospels, the Epistles, and the Sermons of the Apostles, are full of this truth. As moral and spiritual light, enjoyment, labour, a sphere for benevolence, and a subject for prayer were by them needed, the truth furnished the supply. Hence, while the church was the pillar and ground of the truth, the saints, its children, were its preachers; and to the ends of the earth they were to make it known. Individuals, families, society, and nations, had not anything provided to meet their soul's need but the truth. This was to be the *one* remedy for the salvation of mankind. It was to make known the only Saviour from sin, the only source of real happiness, and the only way to immortality.

Again, *the truth, as now presented, meets all the wants of man.* In it the wants of a fallen, sinful, emotional, intellectual, social, suffering, religious, and immortal being, are fully met. Christ is the Saviour, the life, the comforter, and the heaven of all who trust in Him. He constitutes a subject for the everlasting study of those who possess the greatest intellect. He is the patron of social life; in every relation of which we are to imitate Him. He alone is the light, the rest, and the satisfaction of the soul. All fulness dwells in Him. He removes our guilt, purifies our soul, sanctifies our character, supports us in trouble, carries us across the swellings of Jordan, and finally raises us to heaven. Christ, who is the truth, thus accomplishes for man, both for this world and the next, all that he needs.

This truth is the instrument with which the first followers of the Saviour Christianized the world. They said, "We believe, and therefore speak." They believed, enjoyed, lived, preached, supported, and prayed for the success of the truth. In its interests they endured scourging, imprisonment, and death; they sold their houses, fields, and took joyfully the spoiling of their goods; they were afflicted, counted the off-scouring of all things, and were made a spectacle to men and angels. All this, and much more, they joyfully endured for the truth; and the result was most glorious.

Justin Martyr was a heathen philosopher, but he became a Christian. He lived in the middle of the second century, and, writing to the Emperor Trajan, he said, "We, who formerly delighted in vice, now observe the strictest chastity; we, who used the charms of magic, have

devoted ourselves to the true God; and we, who valued money and gain above all things, now cast what we have in common, and distribute to every man according to his necessities." What a moral revolution. But it was only what the truth effected alike amongst both Jew and Gentile, bond and free, black and white. By receiving it the people everywhere became washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

Now, our position is this, that that truth which could destroy heathenism, idolatry, superstition, slavery, cruelty, and every form of depravity—such depravity as is set forth in the first chapter of Paul's Epistle to the Romans—in the early ages of the church, can accomplish similar work to-day. It is still a sword to pierce souls; a hammer to break rocky hearts; a weapon to pull down the strongholds of Satan; the power of God unto salvation to every one that believeth. All, then, as Christians and churches, that we have to do, is not to profess that we have the truth, but let the truth have a fair field. Let it be brought to bear upon every form of sin—the sin of atheism, infidelity, and war; political, intrigue, commercial fraud, and family broils; drunkenness, licentiousness, and gambling; and the God of truth will pour out His Spirit, make bare His mighty arm, and display His power; and kings shall come to His light, Jew and Gentile to the brightness of His rising, and earth and heaven shall unite and sing, "Hallelujah, the Lord God omnipotent reigneth! The kingdoms of this world have become the kingdoms of our God, and of His Christ!"

The Meaning of New Year Hopes.

O WHAT is that sweet inspiration
That comes with the new-coming year,
And whence is that half subjugation
That quiets our sorrow and fear?

That lends us a braver endeavour
On fields where we lost to attain,
Or bids us, contemning foul weather,
Re-launch on the same stormy main?

'Tis the help of the heavens descending
To bear up the weakness of earth;
'Tis the kindness of God all befriending
And blessing the year in its birth.

And, O, if His name we were praising,
And all to His goodness would yield,
He would open with favours amazing
His windows on city and field.

For love meets a great interference,
We're straitened, but not in its plan,
Louth.

When meet for its fullest appearance
'Twill pour its whole heaven on man.

But not all the wrong, and oppression,
The misery, meanness, and strife,
Have ever produced a digression
Of love from its way to our life.

Though falsities, greeds, and ambitions,
Have wrought us our sorrows and straits
On the path of our shame and contritions
Love's joyfully prosperity waits.

And here, like a touch in affliction
Of a hand that is gentle and kind,
Is love with a new benediction,
Uplifting the heart and the mind.

And this is to me the solution
Of Hope with the birth of the years,
Of joy in such wide distribution
In spite of our burdens and tears.

F. HALL JACKSON.

Mr. Bright on the Christian Ministry.

A CONVERSAZIONE was recently given by the Mayor of Birmingham to some five or six hundred elementary school teachers. Mr. Bright gave an address, and among other things he is reported to have said:—

“Suppose the Mayor had sent to all the ministers of religion of the Established Church and the Nonconformist bodies in the town; even they are not so important in a community like this as the teachers. It has been to me a subject not of wonder but of grief that I have been compelled to believe that there is hardly any effort made in any direction with so little results as the effort made by the ministers and teachers of religion. I have read one, and heard another curious explanation of this from two eminent ministers. A great American divine said, that as people got older there was not only an ossification of the outward man, but that the spiritual man also became ossified. I think there is nothing more to be lamented than the fact that ministers of religion produce so little effect upon those amongst whom they minister. I heard another minister say that he found, in his experience, that very few persons who had not paid any special regard to religion by the time they became thirty years of age, found it extremely difficult for the religious sentiment to be created in their mind at a later period in life.”

Such was the deliverance of the Right Hon. Gentleman; and that deliverance we make bold to challenge. But first let us try to understand the charge which Mr. Bright makes. Some have read it as an *absolute* declaration that the Christian ministry is a failure—that it is among the least useful of all institutions—that you can hardly find anywhere an instance of so much effort for so little result. Mr. B. scarcely goes so far as that. The failure he particularly laments is the paucity of conversions among upgrown people, because the two explanations of the thing over which he grieves both bear on that one point. Note also the phrase, “There is *hardly any effort*” so useless. Some there are, therefore, and who knows but that Mr. B., anxious to be honest, and yet not anxious to “foul his own nest,” thought with a sigh of the empty labours of Members of Parliament during the last six years, and of the worse than useless efforts of another “ministry.”

But let that pass. We admit that there are fewer adult converts than we should *like* to see, but we would point out that such an admission ought not to stamp the ministry as an almost useless institution. The test is an unfair one. Apply it to our newspapers.

We have the *Daily News*, the *Daily Telegraph*, the *Standard*, the *Pall Mall Gazette*, &c. All these are party papers. They have six days in the week on which to address the public, whilst Christian ministers have but one, and yet how many *adults* do they convert from liberals to conservatives, or conservatives to liberals? We believe the number to be very small indeed. But are our newspapers on that account to be described as among the least useful things in the community? Certainly not. We should do them a great injustice if we were so to regard them. They wield a mighty influence in the way of informing the public mind, and of shaping public opinion. In like manner we claim for the Christian ministry a usefulness beyond all price, quite apart from the small number of its adult converts.

In the early church the work of the ministry was divided among apostles, prophets, evangelists, and pastors and teachers. At the present time the same work (for the most part) has to be done, not by four

classes of ministers, but by two—the itinerant ministry (meaning by that the work of revivalists, so called) and the settled ministry. Nay, the great bulk of the work falls on the settled ministry alone. The evangelists proper are so few as to be readily counted on the fingers, so that practically the great work of preaching the gospel is almost entirely confined to pastors. Thus whilst in other departments of human effort there has been a tendency to division of labour, the reverse has been the case with regard to the Christian ministry. When, therefore, one Christian minister has to spread his labours over the whole field which was formally allotted to *four* distinct labourers, viz., apostles, prophets, evangelists, and teachers, is it not unfair to expect of him as much evangelistic success as if he were nothing but an evangelist? And is it not equally unfair to charge him with ill success in that department, and to give him no credit whatever for what he does in other directions? And yet this is precisely what is done in the indictment of the Christian ministry which Mr. B. makes. The man who is a manufacturer of ploughs only, is expected to make both more and better ploughs than the man who besides making ploughs makes also tables, chairs, and window-frames. The reputed father of our Lord, who is styled a carpenter, was in reality a universal worker in wood. He did the work of the cooper, the joiner, the cabinet maker, and the agricultural implement maker. He might make not more than one set of joists and house-timbers in any given year, because the demand for tables, chairs, and ploughs took up three-fourths of his time. In that case how unjust it would be to test his year's work by the number of joists he had made and fitted, and to make no mention of that other equally useful, and equally needful work on which he had spent the greater part of his time. It is equally unfair and unjust to test the ministry in that fashion.

The pastor must (1) Preach the word, (2) Reprove, (3) Rebuke, (4) Exhort, (5) Feed the church of God, and (6) do the work of an evangelist. For these are not six names for the same thing, but six names for six different things.

Does any one ask why does not the preacher address himself mainly to evangelistic work? We answer, he cannot. Deplore it as we may, the fact is, that when people are born again it takes more care, more time, and more effort to feed, and teach, and grow them to the full stature of men and women in Christ Jesus, than it does to feed, and train, and bring up a newborn child to manhood or womanhood.

Whitfield discovered that fact when it was too late. Instead of imitating John Wesley and banding his converts into societies, or churches, he worked much as Mr. Moody worked in this country. He influenced many hearts, and then left them to unite in church fellowship or not just as it happened, and had it not been for the organizing skill with which Lady Huntingdon followed his efforts, we should have scarcely any monument remaining to mark the work which Whitfield did. And it is a lesson which needs to be learned in our day, that unless evangelistic effort be followed up by church organization and pastoral work, it will prove for the most part "love's labour lost." Mr. Moody is reported to have seen the error of his ways of late, and he is said to have determined that when he next visits England he will work

not in separate and independent halls but in connection with churches, so that the fruit of his labours may be gathered in and preserved. When he was here last he put in the sickle and cut down much corn, but alas! alas! how much of it perished because it was not properly housed!

The diamond-digger may find many precious stones, but unless the lapidary be employed to cut and polish them they will be of comparatively little value. The landscape-gardener may break up whole acres of ground—in a few weeks he may plant trees, lay out beds, create islands, build rustic bridges, turn the dry land into pools of water, and then pass on to another place and perform equally wonderful feats—but what will become of the work he leaves behind him unless the general gardener steps in to care for it? Why, in a single season that newly-made and beautiful park will become a wilderness, and in a few years at most, it will become a proverb, and a byword, a veritable “Tom Tiddler’s ground.”

Even so it is with the work of the ministry. Let such as are specially adapted for evangelistic effort be set apart for that service, and we venture to say that such work will be as successful in modern times as it ever has been in the history of the church, not excepting the times called Apostolic. Witness the success which has been achieved through the labours of Finney, Moody, Varley, and some of the men employed in the evangelistic work of the Baptist Union.

If this particular work is not done more extensively it is not because the Christian ministry is useless, but because the harvest is so great and the labourers are so few. We haven’t a man to spare from pastoral work. And, of course, in pastoral work, which means instructing the ignorant, comforting the sad, inspiring the faint, exhorting the timid and the feeble, rebuking the wayward, steering the ship of the church, &c., the minister has but limited opportunities of working on the unconverted. The audience to which he ministers is largely made up of those who belong to the church, whilst the adult unbelievers form a very small proportion of his congregation. Thus is he doubly fettered. His chief work is that of a shepherd. But he has to combine with it the work of a fisherman, and when he lets down the net in his congregation, no matter on which side he casts it, so long as the fish are few the draught must necessarily be small.

We claim no more for the Christian ministry than we claim for Mr. Bright himself, and for the editors of our dailies. We should not like to test Mr. B.’s work solely by the number of converts he has made to his principles, much less should we like to test in that way the efforts of the rank and file of our M.P.’s. We believe that M.P.’s and editors of our newspapers are for the most part doing something good and useful even if they are not making converts to any particular shade of politics. And what we gladly accord to these workers in other departments, we respectfully claim for the Christian ministry, viz., that if owing to the circumstances we have mentioned the adult converts are not so numerous as others, yet nevertheless the weekly teachings, the regular edification, the frequent admonition, and the oft-repeated warnings, are quite as useful, quite as much needed, quite as well done, and quite as fruitful in good results as is the work in any department of human effort with which the ministry may with propriety be compared.

J. FLETCHER.

What the State Clergy Say.

First Report.

BY GEORGE WILSON M'CREE.

It is well for Nonconformists to know what the Clergy say. And they say many things we ought to know. Were I summoned before a public meeting to justify what I say about the Church of England, I should simply read from the *Guardian*, an influential journal published in the interests of the Established Church. Let us, then, take this course now.

THE CHURCH SERVICES.

We declare that the present arrangements for "Divine Service," as given in the Book of Common Prayer, might be vastly amended. Is this charge the result of sectarian prejudice? It is what the candid clergy say. Thus, *A Northern Incumbent* writes:—

"I have seen empty churches filled by (1) short services, (2) short sermons, (3) congregational singing. A stranger is brought to church by the influence of his friends or of the clergyman, or by curiosity, or the desire to be a better man. He likes the service till he gets to the end of the Third Collect. Then comes another service—the Litany, and a feeling of weariness comes over him; he feels it is all coming over again. His disgust increases when a third service, the ante-Communion, follows, and he is tired before the sermon begins. I believe that the comparative paucity of our communicants is owing, in a great measure, to the length of these introductory services."

NO LIBERTY IN THE CHURCH.

We enjoy freedom of worship. We can lengthen, shorten, vary, adapt, improve, or abolish any service as may seem expedient. The clergy are in dire bondage to a form as rigid as an iron bar. The clergy admit this. Some of them deplore it. Thus, the Rev. W. M. Puttock, of Hoxton, says:—

"Do we not require far more freedom? Are our services, beautiful as we know them to be, fitted for missionary work? Most of our people can understand very little but the singing and the sermon when they do come to church. The language used in the reading-desk and the pulpit is not the language of common, every-day life. To begin with, we need a very simple service, a few hymns, extempore prayer, and a sermon delivered with considerable vigour; and then we want, in some way or other, to get face to face with the people afterwards."

Just so, but Mr. Puttock dare not alter a line of his Prayer Book, and if he did he would soon find himself face to face with his bishop, and that might be somewhat unpleasant. It often is.

CLERICAL MILLINERY.

There are some Nonconformists who laugh at Convocation. They have the superfluity of naughtiness. They should remember that we live in a strange world. Why should they say the Convocation is a solemn farce? But perhaps they may be right after all, for I have been reading the proceedings of Convocation, and, I find a debate on Vestments and

things of that sort. And this is what the Bishops say. Hear, for example, the Bishop of Oxford on

VESTMENTS.

"I rise to say a few words with very great pain, chiefly because I think that the whole discussion is extremely humiliating, not to us, but humiliating to the Church of England, of which we are Bishops—that it should be the main subject of interest and controversy what dress the clergy should wear. That it should divide us more than any other question and call forth a much stronger feeling is to me extremely humiliating; and often as I have been compelled to take part in controversies of this kind, both in this house and out of it, I can only say that I have never done so without a sense of shame."

Then ponder what the Bishop of Winchester says on "White Vestures."

"I think nothing is more desirable than to see in every church in the country such decent ornaments as are suited to our solemn and simple worship, and would be approved by both Houses of Convocation and Parliament, and be acceptable to the country. I think that would be a consummation devoutly to be wished for. I quite agree with the Bishop of Oxford that nothing is so simple as the white vestures of the clergy, and at the same time nothing so beautiful. At the same time, whatever is proposed that will produce peace and purity in the Church I am willing to accept. If there is one thing I could not accept it is a surplice which does not reach down to one's waist, which looks like a pinafore on boys, and makes grown men look like children; but, barring that, I could wear almost any vestment. Still there is no vestment that I should like so well as the surplice, the stole, and the hood."

Well, if these Vestments will make the good Bishop holier we hope he may get them all. But think of the state of England, the Zulu War, the spread of indifferentism, the depression of trade, and the ravages of drunkenness, and then picture a conclave of Bishops considering for hours whether a surplice shall come to the waist or below the waist and how far it may come! But Bishop MacDougall spoke plainly on the Vestment craze.

"He had never fallen into that vestment craze which many of his brethren had; and he should consider it a hardship to have to put on alb, and chasuble, and other things, which he had seen them wear. The vestments seemed to accumulate upon some men in their administrations in a way which was perfectly ludicrous. *He felt that when a man talked of vestments as a matter of conscience, he felt that man was a humbug.*"

That was a little hard was it not? Suppose a Baptist minister had said it, how he would have been charged with rudeness and malice.

(To be continued.)

Our Almanack for 1880.

PRICE ONE PENNY.

The *Bayswater Chronicle* of Nov. 29, says of the issue for 1880:—"The Rev. John Clifford, of Westbourne Park Chapel, has sent out quite a characteristic issue of this little publication. Every page, besides containing useful information, is besprent with the notes of culture and fervour which tell of literary power well burnished by perpetual use, and intense with the feeling which is only bred by face to face contact with men and affairs."

The Almanack has Illustrations of W. E. GLADSTONE, of a BRIGHT BOY, and of OLD FATHER TIME, etc., from the firm of Cassell, Petter, & Galpin.

The Stories for the Young render it attractive to the children.

ALL GENERAL BAPTISTS SHOULD BUY IT.

The Boy Missionary.

A New Year's Story for the Young.

BY UNCLE JOHN.

"UNCLE JOHN," said Arthur Johnson, last New Year's Day, as he lifted up a pair of bright earnest eyes, after a moment's quiet thought, "when I'm a man I mean to be a missionary to the people in Orissa. I've thought about it, and I've made up my mind."

"Have you, Arthur," answered Uncle John, "I'm glad to hear that. It is a capital thing to have an aim in life. All your work will go on better if you think it's getting you ready for your work as a man. But why wait till you get to Orissa; why not be a missionary in London, and begin this New Year's Day?"

"I had'n't thought of that. Besides, I don't see what I can do."

"Oh, keep your eyes open, and your heart warm with the love of your work, and you'll find something to do."

Uncle John was called away; and Arthur was left alone. At once he put on his thinking cap. He had got a new idea. He had been reading about Livingstone and his travels, and had felt what a grand thing it was to be a missionary: and being a General Baptist boy, had made up his mind that he would go and work in Orissa when he was a man. But the notion of beginning that very day had startled him. "How can I," he said to himself, "begin to-day? I don't know what to do. If I were in Orissa, I could"—and just as Arthur was going to build such a fine castle of the good things he could do if he were only in Orissa, the door of the room flew open, and his brother George followed, storming away.

"What are you doing here, Art? Come along! will you! Here, it's nearly four o'clock, and we've got to be at the party in ten minutes. Look sharp, and get ready."

Away went Arthur to prepare for the new year's party at the Russel's; and all his thoughts about being a missionary had vanished as quickly as he left the room where he had chatted with his uncle. Livingstone was no more. The Oriyas had disappeared, and visions of fun and feasting and abounding merriment rapidly succeeded one another in Arthur's brain.

And not without reason: for the gathering of the "young folks" at the Russel's was, as the boys called it, "a regular jolly affair." Mr. Russel was as young and as merry as any of them, and worked harder to find entertainment for his young friends than he did at anything else all the year round. Nor was Mrs. Russel behind in interest. Games of all sorts, noisy and quiet, much exciting and less exciting, rapidly succeeded one another, and the tables were loaded with plenty. Yes! and the boys were right in their idea, if not in their slang, that it was "a regular jolly affair."

"Come here, Arthur, will you," said Mrs. Russel, "I want you to take this plate of fruit to Fred Harper. He is upstairs in my bed-room. He fell down on a slide as he was coming, and hurt himself. Will you take that to him, with my love?"

"Certainly," said Arthur, and he went, though not without a pang of regret, and saw not only poor Fred Harper stretched on a couch by a fire all alone, and looking the picture of vexation and moodiness, but also the ghost of his Uncle John, and seemed to hear him saying "Why not begin to be a missionary to-day? Here's your work."

"I will—I must," said he, conquering the sharp feeling of disappointment that rose within him at the idea of leaving the party; and seating himself at once by the side of Fred, he talked the cheeriest things he knew, recounted all the school tales he could remember, then found a book and read to him, got them to prepare for their charades in the bed-room and to tell Fred the words they were acting, and in short, by his tact and kindness, made Fred forget that he was out of the merriment downstairs, and almost forget the pain of his sprained ankle.

The time came to break up, and when Fred said "good-night" to Arthur, it was with a heart full of gratitude. "Good-night, good-night, Arthur, I am very thankful. You are a right-down good fellow. I shall never forget you."

Arthur had been a missionary: and when he gets to Orissa, as I hope he will, he will find that he does his work better for that bit of real missionary labour on New Year's Day, 1879.

Scraps from the Editor's Waste-Basket.

I. LIBERALISM IN 1880 will enter upon a new phase. The magnificent and unparalleled progress of Mr. Gladstone in Scotland will be the regeneration of the Liberal party. It ceases to be a criticism, and becomes a life. It is no longer a mere censor; it is, as it always must be, a Progressive Reformer. It passes out of the phase in which it merely says to its opponents, "You are wrong," at home and abroad, into that in which it stands up with erect form and courageous spirit, and pointing along a well-defined course, says, with a voice that imparts confidence by its ringing tones, "*This is the way; walk ye in it.*" Conservatives can see what Liberalism would do with Russia, and with the "Sick Man." The principles of our foreign policy are luminously stated in Mr. Gladstone's speeches. Our rules in finance are transparent. Our attitude to intemperance and religious inequality is becoming more definite. The Liberalism of 1880, thanks to Mr. Gladstone, will be throbblingly *alive*, and therefore it must be an onward and upward movement; a movement based on the eternal principles of justice and community of interest, and will be carried forward with living energy, large ability, and signal success.

II. WHAT POLITICIANS HAVE TO DO.—Is it too much to suppose that the last "Jingo" is converted to better ways, and that Great Britain and Ireland are satisfied with the "experiment" conducted through six years of Tory rule? We venture to think it is not. Of course, men whose interest is "war" will strain every nerve to keep the Tories in power. Licensed Victuallers who fear the destruction and limitation of their trade may come through a Liberal Government will vote for the maintenance of Tory dominion. The "Church," too, is Tory, and will be, in the main, so long as it is an established and vested interest. All who favour narrow class "interests" will be against the return of the Liberals to the head of affairs. But surely the mass of the people will say of Toryism, "It is enough," and will sink everything to get rid of it. Our plan in town and country at the election must be—First of all, we will make sure of having a "Liberal" returned. Nothing must be suffered to prevent that. And then next, we will

do our utmost that the "Liberal" shall be right on the question of "Local Option," "Disestablishment," etc., etc. But first of all, we must strain every point to return "Liberal" M.P's.

III. HOW LONG SHALL THESE THINGS BE? GENERAL BAPTIST COURTESY.—Really I am weary of writing on this theme. Line upon line, and pleading upon pleading, seem in vain. A letter is to hand from a friend in the North, who says: "I was at a large church in the Midlands with a friend; the service had just begun; we waited at the doors to be shown a seat till we were fairly ashamed of ourselves, and felt we must either force ourselves into a pew, or walk away. We were strangers, and quite unknown. Parties were passing and re-passing, and took no notice. No one lent us a book when we were seated. *This is not the first time I have noticed it.* Where has the Christian courtesy of the 'Generals' gone to?" Ah; where indeed! Such behaviour in the house of OUR FATHER and the HOME of His children is insufferable. It makes one's skin creep to think of it. A hundred "woes" on the indifference, and coldness, and selfishness of such conduct, leap to the lips. How long shall the house of God be the nursery of social pride and selfish isolation—the costly temple of the frozen goddess of respectability! Brethren, these things *must* not be. Of all Christians we are the last who should be open to censure for such wicked neglect. With our glorious belief in the divine Fatherhood, in the pleading, yearning love of Christ toward all men, and in the universal work of the Spirit, we ought to be patterns of Christian courtesy and kindness; and our house of prayer and praise ought to be the happiest home the sons of men can find. The "love that hopeth all things" hopes even for this.

IV. OUR MAGAZINE.—Our readers will not forget that this is a good time for increasing the circulation and usefulness of Our Magazine. We hear that in one of our churches the officers have decided to send a copy of the January issue to all those members who are not at present subscribers. This is a good plan; and the church will not fail of its reward in deepened interest in church work. Let deacons *generally* begin the New Year in that style.

Reviews.

THE WORLD OF PRAYER: OR PRAYER IN RELATION TO PERSONAL RELIGION. By Dr. D. G. Monrad. *Edinburgh: T. and T. Clark.*

THE chief merit of this book is that it treats a hackneyed subject with singular freshness, signal ability, great thoroughness and spiritual force. The Introduction discusses the relation of prayer to doubt, to the development of the inward life, and to active, helpful, service. Next the imitation of Christ is described as the study and aim of the Christian; and in His life, prayer ever held an' all encompassing place. His apostles, too, were like Him. Therefore our author discusses all those passages in which Christ and the early saints are represented in prayer. The remainder of the book treats of the function of prayer in the culture of the soul; the sources of hindrances to prayer; the matter and the manner of our prayers; the modes of self-deception in prayer; and the divine response to our supplications. The treatment is more practical than philosophical, more encouraging and sustaining to believers than curative for sceptical doubters: but no one can read it without increased faith in and desire for fellowship with the Father, and with His Son Jesus Christ.

THE HOMILETIC QUARTERLY. January, 1880. *R. D. Dickinson.* Price 2s.

THOROUGHLY maintains its high standard of exegetical and homiletical excellence. Some of the ablest expositors of the day enrich its pages with their work. The number for January continues the Symposium on Church Creeds and Mental Freedom; Drs. Prossensé, Vance Smith, and McGregor, taking part in the discussion. Various portions of Scripture are expounded by Drs. Morison, Pope, Blackie, Brice, Lindsay-Alexander, Payne-Smith, and others. Altogether this issue is one of great worth, rich in information, in suggestion and stimulus. We heartily commend it to all engaged in expounding the Living Word.

HOMILIES ON CHRISTIAN WORK. By Chas. Stanford, D.D. *Hodder and Stoughton.* Price 3s. 6d.

IT was our happiness to hear most of these stimulating and refreshing addresses, the majority of them having been delivered in furtherance of the work of the London Baptist Association. The desire to see them, as well as hear them, has increased on each occasion in

which Dr. Stanford has favoured us with his exquisite talk. They are extraordinary addresses; rich and poetical in conception; strong and practical and earnest in thought; all aglow with a deeply spiritual love, and a fervent personal regard for Christ; as full of beauty as they are of force; and as much fitted for quiet meditation as they are for the most robust and manly activity. The book is a collection of diamonds whose myriad facets all reflect the light of heaven on the path of life.

MILK AND HONEY. Sermons to Children, by J. Norton, D.D. *Higham.*

SERMON literature is, no doubt, abundant; but sermon literature for children will admit of immense additions, if only they are of the right quality. "Preaching to children" requires better, severer thinking, than preaching to the up-grown and the cultured, and only the best-trained minds are able to do it well. This volume is the product of such a mind. Dr. Norton thinks clearly; thinks in figures; arranges his thoughts neatly and naturally; selects familiar words; chooses his illustrations wisely; in short is, in these respects, a model-preacher to the young. His sermons are short and strong, clear and cogent, pleasant and profitable. Whoever has to preach to children, and wants to know "how to do it," let him send to Mr. Higham for this timely volume.

MARY HAZELDINE'S DESK. By Mrs. H. H. B. Paul. *Hodder & Stoughton.* 1s.

ONE of Mrs. Paul's most effective stories. An orphan child goes to live with a rich uncle and is exposed to manifold troubles through the contemptible purse-pride, and irritating jealousy of his wife and children. But Mary has been trained in Christian goodness and wins her way to their hearts by meekness and self-forgetfulness, and finally becomes their friend and supporter when a reverse of fortune overtakes them. Young and old alike will be held spell-bound by this tale.

FLORAL CARDS FOR CHRISTMAS AND NEW YEAR. *Jarrolld and Sons.* Price 1s. a dozen.

THE words on these cards are by the authoress of "Hymns for Quiet Hours;" and they are well calculated to refresh faith, and to fit for renewed service. They themselves breathe a trustful and loving spirit, which seems to be intensified by the beauty of their floral setting.

Church Register.

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

CONFERENCE.

The next LANCASHIRE and YORKSHIRE CONFERENCE will be held at Bethel Chapel, Infirmary Street, Bradford, on Wednesday, January 28, 1880, at eleven o'clock. The Rev. J. T. Roberts, of West Vale, will read a paper, subject, "The Theatre." Discussion to follow. Reports of churches will be received at the close of the service. The afternoon session will commence at 2.30, and the Home Missionary Meeting at 6.30, to be addressed by Revs. J. Parkinson, J. H. Smith, and W. Sharman. A collection at the close for the Mission.

J. S. GILL, Secretary.

CHAPELS.

CHATTERIS.—Anniversary services, Nov. 26. Preacher, Rev. J. T. Brown, of Northampton. Speakers at night, Revs. J. T. Brown, R. S. Latimer, H. B. Robinson. Nett proceeds, nearly £10.

COALVILLE.—A bazaar to reduce a debt of £450 on the church property was held November 25, 26. Notwithstanding "Hard Times" and inclement weather, £200 was taken. The pastor and friends heartily "thank God and take courage."

GRIMSBY.—Anniversary services were held, Nov. 16, the pastor, the Rev. J. Manning, preaching. A tea meeting took place on the 18th. The pastor presided at the gathering afterwards. The review of the year's work was most cheering. Addresses were given by Mr. Councillor Jackson, Rev. J. Fordyce, M.A., G. Smith, G. Barlow, and Messrs. Stephens and Cooling.

HATHERN.—NEW CHAPEL.—The Memorial-stones of our new chapel were laid on Wednesday, Nov. 3, by the following, Mr. T. Wilde, Miss Coddington, Mr. B. Baldwin, and Mr. F. Fuller. The chapel will cost £460, and it is hoped to have it ready for opening in the spring. It will seat 300; and the school-room is so arranged that we can make room for another hundred.

LEEDS, Wintoun Street.—We celebrated our chapel anniversary, Dec. 23. Sermons on the Sunday by Rev. J. Cole, and on the following Monday a public tea meeting was held, after which several addresses were delivered. "What is a Christian Church?" Rev. J. Bell. "Why should we Unite with the Church?" Rev.

J. Cole. "Qualifications for usefulness in the Church." Rev. J. Hillman. "Are we responsible for success in Christian Work?" Rev. J. Smith. "The true motive and end of service for Christ." Rev. W. Sharman. J. Town, Esq., presided. "This anniversary," said one of the oldest members, "is the best we have had for several years."

LONDON, Church Street.—Home Mission sermons were preached, Nov. 30, by Revs. J. Fletcher, and D. Burns, M.A.

LOUGHBOROUGH—Baxter Gate Chapel Jubilee.—The final meeting in connection with the effort to liquidate the debt was held, Oct. 28. The following is a summary of the statement presented by the secretary, Mr. G. Adcock. Receipts, by subscriptions, £274 13s. 6½d.; tea meetings, £80 8s. 2½d.; collections, £188 18s.; bazaar, £163 1s. 2d.; concerts, £19 9s. 4d.; voted from church funds, £59; from school funds, £10; legacy, £30. Total, £825 10s. 3d. Remaining debt, £560. The following resolution was unanimously passed—"That the effort to liquidate the debt be now suspended, and that a committee be appointed to take the necessary steps towards the complete restoration of the chapel."

MOSSLEY.—The annual school tea meeting was held, Dec. 13. 170 to tea. The report stated that the number of scholars last year was 29; this year, 54; teachers last year, 4; this year, 9. A church of fifteen members was formed in Feb. The Rev. S. Skingle was invited to the pastorate; he accepted the call, and the number of members now stands at 39. A sale of work (of goods left at the bazaar) took place the same day, and realized £10.

SUTTON.—Anniversary services were held, Nov. 23. Rev. D. Thomas (of the Congregational Church), and the Rev. T. Howard, the pastor, preached. Both the attendance and the collections were good.

TODMORDEN.—Evangelistic services, under the direction of the BAPTIST UNION, have been successfully conducted by the Rev. F. Smith and D. Russell during the fortnight beginning Nov. 22. Mr. Parker, of the Pastor's College, also helped. Nearly one hundred converts are reported. Spiritual life is quickened; backsliders restored. The churches at Roomfield and Wollington Road heartily

and lovingly united in these services, and now rejoice, along with other congregations, in these glad results.

DERBY.—The Rev. A. G. Brown and H. E. Stone, have conducted services of great interest and profit at Osmaston Road and St. Mary's Gate. Numbers were impressed, some were moved to decision, and others led to inquiry.

WALTON, near Liverpool.—A new chapel, called Carisbrooke Chapel, was opened at Walton, Nov. 30. Mr. Walter Bathgate is the pastor. It is a neat substantial school chapel, and seats 500. Ground is procured adjoining the building for the erection of a larger chapel. £1,400 have been raised for the building fund, leaving a debt of £800. The congregation numbers 400, members 160, and Sunday school 300.

MINISTERIAL.

ALLSOP, REV. S. S., late of March, was publicly recognized as pastor of the church at Zion Chapel, Union Street, Burton-on-Trent, Dec. 2nd. 260 friends sat down to tea, after which the public meeting was held. Councillor Ellis presided. Mr. James Bannister gave a statement of the incidents connected with the invitation. Mr. Allsop replied, and alluded to his acceptance of it, to his residence and work in March for eleven years, and also his call to the ministry. Revs. E. Stevenson, T. Goadby, B.A., J. T. Owers, and E. W. Cantrell gave addresses.

JONES, REV. J. F.—A tea and coffee service was presented to the Rev. J. F. Jones on the occasion of his marriage, by the pastor and officers of Church Street Chapel, London, with their cordial and best wishes, on Tuesday, Dec. 9.

MARSDEN, REV. H.—We record with real and deep regret that our brother Marsden has been compelled, for the sake of his health, to resign his pastorate at Mansfield, and go to Australia. His six years and a half work at Mansfield form a strong and cogent testimony to his real goodness, beautiful character, hard work, and genuine Christian power. The church is thoroughly in love with him; and their union has been an increasing joy and an increasing success. A presentation has been made to Mr. Marsden of £100. Dr. Elliott presided, and made the presentation in terms expressive of the high position Mr. Marsden has won in the town, and the warm regard he had secured in the church. Addresses were also given by Revs. A. Frith, R. Jackson, F. G. Buckingham, J. G. Tolly, and A. W. Worthington. Many of our readers

will follow our friend with their loving sympathy in his quest for health, and pray that the Lord will graciously restore decaying physical vigour, and spare and bless His servant for many years.

PERRIAM, REV. A. C., commenced his ministry at Ilkeston, Dec. 14, having received a unanimous invitation to the pastorate.

WATMOUGH, REV. J.—At a largely attended meeting held Nov. 24, at Edgeside, the Rev. J. Watmough, late pastor of the church, was presented, by his friends of the church and congregation, with Cassell's new and illustrated edition of Matthew Henry's Commentary, together with a silver penholder and pencil case combined, as tokens of respect and esteem. At the same time, Mrs. Watmough was presented with a group-portrait picture of herself and her Sunday school class (30 in number), which is elegantly framed, and bears the following inscription:—"Presented to Mrs. Watmough by the select class of females of the General Baptist Sunday School, Edgeside, Newchurch, as a token of esteem and respect, on her leaving the neighbourhood." The presentation was made by Mr. Thomas Fielding, one of the deacons of the church. The Rev. John Howe presided over the meeting.

BAPTISMS.

BURNLEY, Ebenezer.—Eight.
Enon.—Fourteen (a son and daughter of the late pastor, Rev. W. H. Allen), by J. Turner.
CHATTERIS.—Five, by F. J. Bird.
DERBY, Osmaston Road.—Four, by W. H. Tetley.
HOSE.—Eight, by R. B. Wallace.
LEICESTER, Dover St.—Three, by W. Evans.
LONDON, Church Street.—Five, by J. F. Jones.
" Commercial Rd.—Two, by J. Fletcher.
" Praed Street, &c.—Seven.
LONGTON.—Six, by C. T. Johnson.
MEASHAM.—Six, by Mr. Adey.
MOSLEY.—Three, by S. Skingle.
SPALDING.—Eleven, by J. C. Jones.
TODMORDEN.—Eight, by W. March.

MARRIAGE.

INSLEY-ROBINSON.—Dec. 5, at Lombard Street Chapel, Birmingham, by the Rev. E. C. Pike, B.A., Charles Insley, of Shackerstone, Leicestershire, to Agnes Robinson, of Balsall Heath.

OBITUARY.

JOLLY, Mrs.—Dec. 16, 1879, Emily, the beloved wife of the Rev. John Jolly, of Boston, fell asleep in Jesus, aged thirty years. "God's finger touched her, and she slept."

ERRATUM.—In December, 1879, p. 492, col. 2, line 16, erase the word *assistant*.

MISSIONARY OBSERVER.

JANUARY, 1880.

The Support of Home and Foreign Religious Objects.

IN some quarters the notion exists that Foreign Missions are carrying off too large a proportion of the funds raised for religious objects. Hence we sometimes hear a comparison made between the amount raised for the Foreign Mission and that raised for some other denominational institution—as the College, the Home Mission, or the Building Fund. In advocating home projects, speakers have sometimes magnanimously told their audiences that they have no sympathy with people who would neglect home work to send the gospel abroad; and as the impression made upon some minds has been that too much is being done for the heathen abroad, and too little for “the heathen at home,” the stingy and penurious have been furnished with an excuse for keeping their money in their pockets.

Without replying that the people who are doing most for abroad are, as a rule, the very people who are doing most for home; or, that it is a mistaken policy to suppose that people will do more for home by encouraging them to do less for abroad; we venture to think that when comparisons are made, they ought, in all fairness, to include the whole facts of the case. Simply to quote the total amount raised for Foreign Mission objects, and then to set against this the amount raised for some *single* department of home work, is not to state the whole case. The proper way would be to take the sum total raised for religious objects, and then to state the amount expended on work at home, and the amount on work abroad. Were this plan adopted, we think the inevitable conclusion must be that the amount expended upon foreign objects is sadly too small.

To many people so numerous and so pressing are home claims, that the spiritual necessities of *one thousand millions of heathens* appeal in vain for help. “The fact is,” wrote the Secretary of one of our churches recently, in reply to a communication about foreign mission services, “there are so many public meetings, and so many special services, that it is exceedingly difficult to arrange a date for your services. We have already had to give up some projected meetings on this score, and appear likely to have to postpone others.” Then, after

mentioning "in all probability the only opportunity we shall have this year," he adds, "If these dates will suit you they shall be kept open so far as our own place is concerned, though it may happen that some concert, meeting, or entertainment may be held at the Mechanics' Hall, the adjoining building to our chapel."

We give this extract, as it brings into view some of the great difficulties against which Foreign Missions, in the present day, have to contend. Not only have the demands upon the Christian public for religious and philanthropic objects at home—as day schools, Sunday schools, ragged schools, orphanages, tract and Bible societies, hospitals, temperance societies, etc.—greatly increased; but the amusements, entertainments, or recreations of the present day have come to monopolize no small proportion of the time, the energy, and money of our church members.

While admitting fully that amusements are lawful and necessary; that they must, and will, be had; and that it would be unwise and useless to attempt to check or suppress them altogether; yet, on the other hand, is it not possible for amusements to be so multiplied, pursued, and abused, as to become injurious to spiritual health, appetite, and usefulness? To what extent prayer meetings, week-night services, and other means of grace have been affected by the *entertainments* of the day, and to which the largest audiences are attracted, we leave others to judge. In our opinion, however, these entertainments have seriously affected the attendances at missionary meetings, and have drawn off funds from mission objects. What with cricket, football, bicycling, boating, dancing, dramas, concerts, penny readings, services of song, lodge meetings, chess, cards, picnics, railway trips, smoking, drinking, flower-shows, art and other exhibitions, the reading of tales and novels, etc., many Christians seem to have but very little time or disposition for missionary meetings, and very little money for the cause of Christ in heathen lands. *Entertainment*, ENTERTAINMENT, seems to be the cry, aim, and most popular "institution" of the present day. Into whatsoever town you enter, this word is almost certain to catch your eye. Not only is it visible on walls and in shop windows, but it is often posted up at the front of our chapels. The other Lord's-day, for example, when the writer went to preach on behalf of the Foreign Mission, the only bill posted outside the Baptist chapel was one announcing an "entertainment" in the Wesleyan school-room. The bill announcing our mission services was relegated to the chapel lobby, where it was concealed during the week, and could only be seen after the door was opened on the Sabbath morning.

Granting, however, that the above is an exceptional case, yet is it not a fact that greater interest is often shewn in mere entertainments than in the salvation of the heathen; and that the more sensational the entertainments are made the more popular they become? Moreover, is it not also a fact that the increased number of home schemes of a religious and philanthropic character of the present day, have a tendency to divert attention and funds from foreign objects? What proportion of the funds raised for religious objects are expended at home, and what abroad, we must reserve for consideration on a subsequent occasion.

Letter from Rev. H. Wood.

THE following letter was written to the Rev. J. Jolly and friends at Boston for the missionary prayer meeting. By others it will be read with interest. Mr. Wood writes:—

Your encouraging and kind letter, sent on your behalf by Mr. Smith, was received in due course, and had a soothing effect on my mind in a time of annoyance and vexation. I was very thankful for it, especially as it was so opportune.

I wonder if your pastor will ever find time to write to me.

I have forwarded your note to Mr. T. Bailey, because of its sympathetic reference to him in his great loss and affliction.

You desire, it is evident, to have some direct information about the Lord's work in this part of the world, and something of my own personal experience.

That the Lord's cause here has been planted, and that its prospects of continuance and increase are assuring, I can give my confident testimony. The labours of my predecessors have not been in vain. They have succeeded, by the blessing of God, in establishing a hopeful Christian settlement here, in the midst of difficulties inconceivable to friends in England. And if their work is any less satisfying than similar work in England, it is because they have had to deal with a race of people who have inherited, for almost unknown generations, a mental degradation, indolence, ignorance, and pride, that it is difficult to understand except by daily contact with them. Hindooism, whatever fine things may be said about it by philosophical writers, has, in practice, stamped out almost all the finer qualities of humanity. It has polluted the very blood and bone, as well as the character of the people. Missionaries believing in their mission, and blessed with the Spirit of God, and His truth, may well quote, as they do, the lines—

"What if we trace the globe around,
And search from Britain to Japan,
There shall be no religion found,
So just to God, so safe to man."

Our religion is the rock of refuge for the sons of men. It shelters and comforts me. And my prayer is that God will enable you and me to cling closely to Christ until the eternal day dawns. But I feel my weakness and frailty so much sometimes that I have to pray Jesus to cling to me. The Lord is not only a rock, He is a strong man, "Mighty to save," and He delights to save. I was a

little amused the other evening by a simple expression of my younger boy. His mamma had been singing to them both the hymn "Jesus, tender Shepherd, hear me." When the hymn was finished, she said, "Now, Dennis, do you know what it all means?" He replied, "Yes; it means, Jesus, you must stop 'gainst me." And this is just what we need in heart to pray for, and earnestly in life to seek.

There is abundant need of living near to Christ in England. In India I seem sometimes to realize this more forcibly than I did at home. We are surrounded by such ignorance and apathy that the spirit is often oppressed on this account. The English Sabbath, with all its associations, is sorrowfully missed by the Christian in this land. And in some stations the European residents seem almost wholly to know nothing of vital godliness. When a European is a Christian in this land, he is generally a strong, steady, bright and shining light; but the specimens are so rare, that I doubt sometimes if Britain is doing as much to spread Christianity in this country as it is to spread practical unbelief. All the more need for us to be about our Master's business.

Notwithstanding, the tree is growing and bearing fruit. I am situated just on the borders of the Telegoo country, where the "little one" has so speedily "become a thousand." Several of the members of our church are Telegoos. One old man who has just come up from the south to spend his few remaining days in his native place, illustrates the difficulties converts have to undergo on becoming Christians. In his younger days he was a well-to-do clerk in a merchant's office here. He brought up a family of five sons who are now in comfortable circumstances. After years of anxious deliberation, he at last determined to become a Christian. He did so. But his family at once disowned him. His wife became a most bitter enemy, and inflamed his sons against him. He left the district, and went to reside in the south country. He has now come back in feeble health, hoping that his children would be reconciled to him. But they will not, and would, I fear, leave him to die if he were dependent on them alone. But he is not. There is a merciful God in heaven. One

of His servants, a gentleman in the employment of Government, hundreds of miles from here, whom I have never seen, but who knows the old man's story, sends me six rupees a month for his support; on condition that he shall do some work for Christ as he is able. I employ him in distributing Telegoo tracts and books as my funds will allow me. Persecution and affliction such as this old Telegoo Christian experiences deter many from coming out to make an open profession of the Christian faith. There is another old man here, my pundit, who for many years has been attached to the Christian religion. I think it would be nothing but truth to say that he is no more a Hindoo in belief than I am. He loves Christ and Christians far more than Brahminism, his own caste. He will eat with me in secret, and has done so several times, but he has not courage to partake of the Lord's Supper. He said to me the other day, "You see what Soorjanarayana (the above mentioned Telegoo Christian,) has to suffer. If I were to become an open disciple I should

have to suffer in the same manner. I fear sometimes that Christ will not own me at the judgment day, but I have not the courage publicly to renounce Brahminism." By-and-bye he hopes the bonds of caste will become so relaxed that the people will be converted in great numbers. Oh, for an overpowering outpouring of the Holy Spirit, that the bonds of the multitudes might be broken, and that for mutual encouragement and the strengthening of one another's hands, they might in companies become the free soldiers of the Lord! Meanwhile, it is our duty to labour on, confident that, however long the black night may seem to last, it must eventually be dispersed by the all-conquering daylight of God's truth.

Here for the present I must take leave of you. I am with you in desire. How it would refresh me to be in your presence. This cannot be now. But how happy that life will be where separations, such as we experience, will never be known.

Thirty-five Years Ago.

BY REV. DR. BUCKLEY.

Cuttack, October 9th, 1870.

TO-DAY is a memorable day to us, and I must ask all our friends to magnify the Lord with us, and bless His name for His great goodness and mercy. Thirty-five years to-day, in the old chapel at Berhampore—a chapel that, ten years later, was burnt down by evil-disposed men—John Buckley promised to be to Sarah Derry, by the help of God, "a faithful and loving husband" till it should please the Lord by death to separate; and Sarah Derry promised, on her part, to be "a faithful, loving, and obedient wife" till the solemn moment of mortal separation. It was not a grand day as the world describes grandeur. It was not a brilliant assemblage that witnessed the performance of the ceremony, for much the larger number were native Christians and school children; but the prayers offered on that memorable day have, as we can testify, been mercifully answered; and who will say that the language of the bard of Eden may not be appropriately applied to the occurrence of that eventful morning?

"All heaven,
And happy constellations, on that hour
Shed their selectest influence."

Only two friends that were present will read these lines—Mr. and Mrs. Wilkinson; and our brother, as some will remember, tied the knot. Two other English friends that shared with us the pleasures of the day—Captain and Mrs. Frye—have since fallen asleep. The bride, in writing a few days after to her beloved father, said, "We enjoyed the spiritual presence of Him whose we are, and whom, to the end of life, we desire to serve, and giving ourselves to each other, renewed our engagement to our gracious Redeemer. In the evening, after the native Christians and children had enjoyed a cheerful repast in their own way, we all assembled in brother Wilkinson's house, and sung a suitable hymn; then our long tried and valued friend, Mr. Frye, who, with his amiable partner, were the only Europeans present, gave an address to the children calculated to make them feel grateful for the many mercies which God had bestowed upon them. Brother W. added a few words, and then concluded with prayer." May our last days be our holiest and best.

We are now approaching the close of the rains, and shall soon be anticipating the excitement of Conference, and the pleasurable toil of the cold season. Do you remember Macaulay's description—rather poetic, certainly—of an Indian climate? "We have our share of the miseries of life in this country. We are annually baked four months, boiled four more, and allowed the remaining four more to get cool, if we can. Insects and undertakers are the only living creatures that seem to enjoy the climate." This year the baking process has been less severe than usual; the boiling has been much as in ordinary years, perhaps a little more trying, for the rains have been unusually heavy; but happily, a pleasanter season is at hand, and before these lines can see the light we shall be rejoicing, if God permit, in the welcome return of the cold weather, and shall feel young again.

The Burning of Villages.

HAPPILY the people of England do not know from experience what is implied in the above words. In India, however, the case is far different, and in the name of the British Government, these wholesale and wanton acts of incendiarism have often been committed. Some years ago, when there was a disturbance among the Khonds, several large villages were burnt to the ground, women and children, old people and invalids being either driven forth or else burnt up with their homes. Moreover, when, during the night, these homeless, unoffending creatures sat shivering round their camp fires, they were shot at, as if they had been wild beasts. Never will the writer forget the horrid yells of the native soldiers, one Lord's-day afternoon, as they passed his house on this murderous expedition. And yet these men were publicly thanked by Government for their gallant service.

In one of his recent speeches to the women of Scotland, Mr. Gladstone thus referred to the burning of villages in Afghanistan. He said:—

Go from South Africa to the mountains of Central Asia, and go into the hills of Afghanistan, and what did we hear of last winter, and what do we see? I fear that there has been a sadder sight there than has been seen in the land of the Zulus. It is true that with regard to the Afghanistan war we know but very little. You have had official accounts—hardly any but official reports. Many of the facts belonging to the war have not been brought under the general notice of the British public. I think that is a great calamity. I think that it might be necessary and wise sometimes to restrain what might be the injudicious, and the exaggerated, and therefore the dangerous accounts from irresponsible persons. Yet I deeply regret that we have not been more fully informed of our proceedings in Afghanistan. What we know is that our gallant troops have been called upon to ascend mountains to an elevation of many thousand feet in the winter months. I am now going to speak of what occurred eight or nine months since, amidst the snows of winter. We know that it was not done in the territory of Afghanistan

proper, but in the border lands, inhabited by tribes who enjoyed more or less of political independence, and did not own a regular allegiance to the Afghan ruler. You have seen that last winter from time to time attacks have been made upon British forces, and that in consequence of this villages have been burned. Have you ever thought of the meaning of those words? Do not suppose that I am pronouncing a censure, for I am not, either upon the military commanders, or those who had to obey their orders; but I am trying to point out the responsibility which follows such terrible consequences. These hill tribes had committed no real offence against us. We, in the pursuit of our political objects, chose to establish military positions in their country. If they resisted, would you not have done the same? And when going forth from their villages they resisted, what you see is this: That those who so went forth were slain, and their villages were burnt. Again, I say, have you considered the meaning of these words: "The villages were burned"? The meaning of these words is, that women and children were

driven forth to perish in the snows of winter. This is not a supposition, it is a fact, for such I fear it must be reckoned; and does that not appeal to your hearts as women, and make a special claim on your instincts, which does raise in you a

sentiment of horror and grief to think that the name of England, from no political necessity, but for a war as frivolous as ever was waged in the history of man, should be associated with consequences such as this?

The Juggernaut Festival.

BY REV. P. E. HEBERLET.

You will be interested in hearing about our visit to Pooree. To begin at the beginning and write of the journey will bring to your mind things familiar from experience. Preparations completed, a short season of united worship and waiting upon the Lord in prayer follows, and we get off at 4.30 p.m.

On reaching the end of the first stage there came the never-failing cry for "bakshish;" much soft-sawder and an attempt so to grease my purse strings that they should slip open easily and bear tying up no more. "The bearers had heard of me prior to starting—indeed who had not—as a very distinguished, generous-hearted individual, always and uninterruptedly enjoying the superior blessedness of giving. Who had ever measured the length of my purse? Who could ever empty it?" Thus said their spokesman. In expressive Hindustani phrase, they "had heard my name." Hereupon I challenged them to mention it; and the laugh excited among themselves by their inability to do so went far, I believe, to soften the disappointment they felt at getting so small a gratuity as I gave.

The unmusical, sleep-scaring sing-song of the bearers, interspersed with sundry groans and gruntings, still more unmusical, lasts all night; growing in power as we near the end of each stage and taken up more softly by the new men beginning the next. There is no hitch by the way, and we get to Pooree Dāk bungalow at 6.30 a.m. I had seen but few signs of pilgrims by the way; only as we passed through some village and the lantern hanging from my palki lit up some sleeping forms by the wayside, showing where the poor creatures, tired out with a weary day's march, were seeking to recover strength for another and more weary trudge on the morrow. It was morning when we passed through the town to the bungalow beyond: the big tank with its many bathers and the "Barradand," or Great Street, with a host in it even at that early hour, drew my attention particularly, as they must of any one else. You remember that the surrounding high walls allow no more of the temple to be seen from near than may be viewed from afar—the great dome, etc. The stone pillar before the temple is very noteworthy.

I should say that the "we" in the foregoing refers to Dr. Buckley and myself. Some of the native brethren had preceded us.

In a refreshing bath, and for a little while lying quietly in front of the open door, in near view of the sea, with just one vessel at anchor, and enjoying the delicious breeze, I got over the jaded feeling induced by the well-nigh sleepless night and constant shaking of the journey. In the afternoon two of the brethren came over from the lately-built snug little preacher's house, and we went to the bazaar. Dr. Buckley, I am sorry to say, found the journey too much for him, and was not well enough to go out. He wrote to Dr. Gupta, the Civil Surgeon, who came over and prescribed for him, but he did not recover strength sufficient to enable him to engage in bazaar work.

On our way to the bazaar I called on the head master of the Government school. I had brought the magic lantern with the view of exhibiting it should I find opportunity and a suitable place. Miss Packer, from whom I borrowed it, had told me about a babu that would be likely to help me. She knew him from having visited his wife at Cuttack. He received me very cordially, offered me the use of the school-room, and thought we should have the exhibition the next evening.

Arriving in the bazaar two native brethren and I went up the Baradand, or main street, perhaps a third of its length to where the three great cars stood; where I suppose they had been built and were now receiving

the carpenter's finishing touches. Here we found some of the brethren that had preceded us each with a small knot of people round him. Standing still we were in like manner soon the separate centres of small circles, drawn to us from the multitudes thronging up and down the wide roadway. The brethren had brought but few tracts to the bazaar, saying the people would not buy, but I sold six for a pice, and very soon the Oriya were gone, and some of the Bengali also. Many disputants put themselves forward for a passage of arms. One pointing triumphantly to the cars, as yet unoccupied, said, "Yours is an invisible God; ours all men may behold, *he* is the greater." Thereupon I held up my stick, "you all see this?" "Yes." "Is this greater than God?" "No." "Then?" There was no answer, my opponent retired soon. One man disclaimed loudly against the Government taxes, and the treatment of their Rajah. I declined entering upon these things, and spoke of better. Many in the crowd exhibited a very fair spirit; from others I endured much annoyance, especially from some boys.

(To be continued.)

Notes and Gleanings.

PLUNDERING AND BLUNDERING seems to be the order of the day by the Indian Government. Not only have the Afghans been forced into a cruel and wicked war, their villages burnt, and their property confiscated; not only have they been ruthlessly hunted down and hanged by dozens for defending their country and homes against their Christian (?) invaders; but the taxes which were wrung out of the poor natives of India to provide against famine have been expended upon this miserable and murderous war in Afghanistan. Finding, moreover, that the Licence Tax imposed upon artisans earning sixpence a day is too low, and does not answer, it is now proposed that incomes of £25 shall be the minimum liable to Licence Tax. Against this, also, there are strong protests, the Tax being declared to be a second Income Tax under a new name. What would artisans in England say, if before beginning to work they were compelled to pay a Licence Tax?

LORD LYTON, though possessing personal excellences, is declared, in India, to be the most unpopular Governor the country has ever known. And no wonder, considering the acts of which he has been made the instrument or tool.

THE INDIAN ECCLESIASTICAL ESTABLISHMENT entails an expenditure of £160,000 per annum, which is drawn from the revenue of the country. Among the chaplains there are Episcopalians, Presbyterians, and Roman Catholics. Nominally they are all *military chaplains*, but many of the former are located in civil stations, where there are no troops whatever. The writer knows a station in which a chaplain has been located for twenty years, and whose congregations during the greater part of that time would not average ten Europeans. Yet, for ministering to these, he has drawn £1000 a year, and is now receiving a pension of £1 a day from the Indian exchequer. To place "military" chaplains in civil stations where there are no troops; to provide chaplains, churches, and even incidental church expenditure for the highly-paid Europeans at the public cost; and to compel the poor natives to pay for their religion out of their private resources, seems scarcely to square with the principles of justice, or to accord with the Queen's Proclamation that none shall be favoured, or injured, on account of his religious belief.

THE POPULATION OF INDIA is two hundred and forty millions of souls, or nearly eight times the population of the British Isles. These people speak more than a hundred languages or dialects.

THE NUMBER OF CHILDREN of a school-going age in India is said to be forty millions, of whom less than two hundred thousand attend Christian schools.

THE NUMBER OF ENGLISH BAPTIST MISSIONARIES in India is *forty*, or one to six millions of people. Were the country equally divided among these forty missionaries, there would be to each man an area five times as large as Wales, and a population five times as numerous. Were India provided with Baptist missionaries as Wales is with ministers, instead of having *forty*, it would have *ninety-six thousand*!

A LITTLE ONE SHALL BECOME A THOUSAND.—Fifty years ago, Kothah-byu, the first convert among the Karens, was baptized in Burmah. His wife was present at the fiftieth anniversary of his baptism, which was kept in May last by the dedication of a large memorial hall for public worship. She was the first Karen woman who was baptized, yet the mission has now 438 churches, and a membership of nearly 20,000.

PASTORS, IS IT TRUE?—Dr. Christlieb said at the meeting of the Evangelical Alliance at Bale: "In Germany we have a great want of money with which to send the numbers of men who offer themselves for missionary work. You in England and America are in want of men. We send you many. The Moravian Church contributes four shillings per member; Saxony and Wittenberg, 2½d. per member. *What is the cause of so great a discrepancy?* It is to be attributed chiefly to the attitude of the pastors." Would the list of our gifts to *Home and Foreign Missions* and the *College* verify that verdict?"—*G. B. Almanack for 1880.*

A HINDOO, who had become a Christian, first had a Bible given him and afterwards a clock. "The clock will tell me how time goes, and the Bible will teach me how to spend it," said the old man.

Foreign Letters Received.

CUTTACK—J. Buckley, D.D., Nov. 18.
 " W. Brooks, Oct. 27, Nov. 10.
 " J. G. Pike, Nov. 18.
 " H. Wood, Nov. 18.

CUTTACK—J. Vaughan, Nov. 18.
 PIPLEE—T. Bailey, Oct. 24.
 ROME—N. H. Shaw, Nov. 20.

Contributions

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

	£	s.	d.		£	s.	d.
London—Religious Tract Society, for printing "Fulfilled Prophecy" ..	20	0	0	Old Basford	78	12	10
Ashly—on account	27	2	9	Poynton	15	19	0
Belton	1	10	0	St. Alban's—Mr. S. Brooks, for Rome ..	0	5	0
Kegworth and Diseworth	13	7	1	Sutton Bonington and Normanton ..	5	12	6
Northallerton	2	13	0	West Vale	13	11	8

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

Sunday Schools and Modern England.

NO. II.—YOUNG ENGLAND BEFORE GOING TO SCHOOL.

I HAVE striven hard to obtain a true idea of those English Youths whose condition a century, or a century and a quarter ago, first suggested the thought that they might be taught to read on a Sunday—that latter “a possibility,” as John Foster acutely says, “which had never been suspected before; a disclosure as of some hitherto hidden power of nature.”*

The evidence, unfortunately, and very suggestively, is slight in amount, and by no means definite and unambiguous in meaning. Children generally were not of sufficient importance then to be taken much note of. Nobody cared to collect statistics of juvenile crime; and few dreamt of investing labour on youthful lives for the sake of receiving the ample returns of the matured virtues of manhood and womanhood. No Pepys or Evelyn recorded the proofs of juvenile ignorance and vice; and no Raikes was yet at hand to declare the connection between the training of the sapling to-day, and the character of the oak to-morrow. Extreme darkness prevailed in the England of George the First as to the duty and advantage of educating the youth of Great Britain in knowledge, in wisdom, and in goodness. The people were perishing for lack of knowledge; and few could see the simple and obvious law, it has taken us so long to learn, that the way to life was *to begin at the beginning*.

Judging from the general features of English life at the dawn of Modern England, near the middle of the last century, and guided by the scant information we have of the actual condition of the children of this country, we cannot err in concluding that the first pupils of Sunday Schools were in a hideously deplorable state. The moral atmosphere they breathed was enervating and destructive to the last degree. Mental and spiritual food they had none. The light of truth was so beclouded, that if they wished to see it they could not. The examples they saw at home and abroad were pernicious in the extreme, and but for a few

BRIGHT SPOTS,

few compared with the general condition of the country, no one conversant with the facts could do other than predict a period of thickening gloom and ghastly disaster for the land.

But such bright spots there were. Some few children were exceptionally favoured. There were homes where the law of the Lord was studied day and night; where Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, and their offspring had breathed into them from the birth the breath of the Spirit of the Lord. The Epworth rectory contained an exemplary family, living an exemplary life. The mother of John and Charles Wesley was a true Hannah, devoting her children to God, and nourishing within them an inspiring and saving faith in His love. In the home of a humble Dissenter at Southampton the

* Popular Ignorance, by John Foster, p. 84.

sweet singer of the British Israel was being trained for his future ministry, and as a child had already learnt the meaning of the truths he penned in the acrostic on his own name—

“W ash me in Thy blood, O Christ,
A nd grace divine impart;
T hen search and try the corners of my heart,
T hat I in all things may be fit to do
S ervice to Thee, and sing Thy praises too.”*

The mother of the famous Dr. Samuel Johnson not only taught him to pray, but also impressed his mind with moral truths he never forgot. Dutch tiles were used by Mrs. Doddridge to teach her boy, Philip, the histories of the Old and New Testaments. Later on Sir William Jones found himself indebted to his home training both for his intellectual acumen, and his religious principles. John Newton tells us that his mother made it the chief business and pleasure of her life to instruct him, and to bring him up “in the nurture and admonition of the Lord.” Cecil was led by reading “Janeway’s Token for Children,” the gift of his mother, to desire to know Christ whilst a boy; and old John Foster rarely closed a day, his son tells us,† without praying, with great solemnity and earnestness, for the two boys that knelt at the family altar, saying, “O, Lord, bless the lads!”

Moreover, there were, on the one hand, additions made to the charity schools‡ of the country; and, on the other, there were a few men, prophets of the coming era of enthusiastic effort on behalf of young human life, like Fletcher, of Madeley, who says, in sweet and saintly strain, “The birds of my fine wood have almost done singing; but I have met with a parcel of children whose hearts seem turned towards singing the praises of God, *and we sing every day from four to five.*” And again he says, “The day I preached I met with some children in my wood, walking or gathering strawberries. I spoke to them about our Father, our common Father: we felt a touch of brotherly affection. They said they would sing to their Father as well as the birds. . . . I outrode them: they had the patience to follow me home. The people of the house stopped them, saying, I would not be troubled with children. They cried, and said they were sure I would not say so, for I was their good brother. The next day I inquired after them, and invited them to come to me, which they have done every day since.”§

IN a similar spirit, and about the same time, the Hon. and Rev. W. B. Cadogan, Vicar of St. Luke’s, Chelsea, laboured hard for the children of his parish, took great pains to initiate them into the church, became the principal manager of the charity schools, and publicly catechised his pupils.|| But facts like these were extremely rare in the middle of the last century, and only appear with distinctness and power as the Evangelical Revival is beginning to assert its influence upon the stupor and supineness of the age. Like brilliant stars in the deep sky, they are grand in their very loneliness, and owe much of their glory to the absence of that solar radiance of love and wisdom which should have been diffused around the homes and hearts of the English youth.

* Burder’s *Memoirs of Watts*, p. xi. † Foster’s *Life*, vol. I., p. 8.

‡ Addison, *Guardian*, p. 105. Lecky’s *History of the Eighteenth Century*, vol. II., p. 546.
The *English Church in the Eighteenth Century*, by Abbot and Overton, vol. II., p. 117.

|| Cadogan’s *Works*. *Memoir by Cecil*, p. xci.

THE GENERAL CONDITION OF THE COUNTRY.

But turning away from these exceptional instances of conspicuous solicitude for the welfare of the young, and looking far and near in the dawning hour of modern England, what do we see? The general character of a home is not only a fair index to the possibilities of the children that dwell therein, but also a revelation of their condition and attainments. Very favourable and special circumstances must exist for the children of a country to rise far above the average of the intellectual and moral life of their surroundings. If, then, we can discover the England of 1742, we may get a photograph of the first form of pupils that entered our Sunday schools.

Materially the country was in a splendid condition. Judged by the clamour of the markets, the clink of the money-bags, the growth of population, the rise of manufactures, the state of national finance, the sun of prosperity shone with meridian splendour. George the First, in 1724, congratulated the country on its possession of "peace with all the powers abroad; at home perfect tranquility, plenty, an uninterrupted enjoyment of all civil and religious rights."* But everywhere else the earlier years of England's Hanoverian period are beclouded with

PAINFUL MORAL GLOOM,

and covered with dense and blinding fogs. All classes are hideously vicious, from the sovereign on the throne to the children in the gutter. The nobility are dissipated, drunken, and debauched. The middle classes are coarse and mercenary, apathetic and selfish. The lower classes are soaked in immoralities, drugged with the opiates of sensualism, brutal and barbarous. Cock-fighting is a coveted sport, and bull-baiting a popular pastime. Swearing is a mark of good breeding. Gin drinking spreads with the fierce virulence of an epidemic. Riots are frequent; and robberies are committed in the streets in day light with impunity, so that, as Horace Walpole says, "men are obliged to travel at noon as if they were going to a battle." The young find their delight in rough and savage sports; the chastity of women is energetically despised; drunkenness is a fashionable grace; gambling is a "gentlemanly" occupation; conjugal fidelity is a contemptible excess of virtue; and any violence short of murder is good fun. A generation of prodigious material prosperity had brought to a head the ulcerous evils which had festered in the English nation for more than a century, and made the demand for a sharp and severe remedy irresistible.† No doubt

* Green's History of the English People, p. 710.

† Johnson says to Boswell, "I remember when all the *decent* people of Lichfield got drunk every night." A contemporary says of 1729-30, "Luxury created necessities; and this drove the lower ranks into the most abandoned wickedness." Horace Walpole, in his *Memoirs of King George II.* (vol. I, c. II., p. 49), says, "The vices of the lower people were increased to a degree of robbery and murder beyond example." Bishop Benson, quoted by Lecky, *Eighteenth Century*, I, 481, writes from London, "There is not only no safety of living in this town, but scarcely any in the country now, robbery and murder are grown so frequent. Our people are now become what they never before were, cruel and inhuman. Those accursed spirituous liquors, which, to the shame of our government, are so easily to be had, and in such quantities drunk, have changed the very nature of our people; and they will, if continued to be drunk, destroy the very race of people themselves." Of *Leicester* it is said that it was so wicked that Robiuson, who became Vicar of St. Mary's, prayed he might never have his lot cast there. On page viii. of his life, it is recorded that "the higher orders were devoted to feasting, frivolity, and amusements, and the lower classes were sunk in sensuality. The little piety which the city contained was amongst the dissenters, and even here its prevalence was not remarkably conspicuous."

England had been more barbarous, more inhuman, and more wicked, than it was in the middle of the reign of the second George; but its barbarity had never been so completely unrelieved by high enthusiasms, its inhumanity never so unredeemed by grand loyalties, its wickedness never so unattended by saving excellencies and sublime aims. It was the "hour before the dawn" of a new era, and the darkness was most dense.

The ameliorating influences of religion, literature, and law, were few, and for the most part ineffective.

RELIGION

was a form, and not a power. Christianity was stripped of its grandeur, and degraded to a branch of moral police, or a dubious proposition. It ceased to embrace the eternities, to throb with emotion, to inspire zeal, to influence love, to rouse indignation against wrong, and subsided into a weak cordial for some, a poor convenience for more, and a frivolity to most, and was only to very few as life from the dead. A sober judge like Butler spoke of it as "decayed," "avowedly scorned by some," and "disregarded by the generality."* Dr. Watts declares that in his day, "there was a general decay of vital religion in the hearts and lives of men;"† and Hume spoke of the nation "as settled into the most cool indifference with regard to religious matters that is to be found in the world."

THE CLERGY

were, by the admission of their defenders,‡ eager for preferment, neglectful of duty, teachers of a colourless morality, mostly without zeal, often without learning, and always without enthusiasm. Bishop Burnet lamented that those who came to him for ordination could not give an account of the contents of the gospels. When Lord Eldon, as "plain John Scott," offered himself for examination at Oxford, in 1766, in Hebrew and history, he was asked the searching question (!) "What is the Hebrew for the place of a skull?" He replied, "Golgotha." That answer was followed with the profound inquiry, "Who founded University College?" he guessed, "King Alfred;" and the Examiner said, "Very well, sir, you are competent for your degree." That was the sorry thing that passed for an examination of Scott, who was then intending to be a clergyman.§ Indeed at no time had these training places sunk to a lower scale than at this period. Morison says, "To speak of them as seats of learning seems like irony; they were seats of nothing but coarse living and clownish manners, the centres where all the faction party spirit and bigotry of the country were gathered to a head.|| The English clergy were no better qualified in other ways than they were in learning.¶ In short Anglicanism was enjoying this life, looking after the foxes, and hoping for preferment; and dissent was languidly debating theological problems, neglecting its high vocation, and leaving the world to go to ruin. The great Puritan movement had spent itself. Churches that should have been patterns and ensamples in all higher things dwelt on the dead levels of unutterable dulness

* Charge to the Clergy of Durham, 1751.

† Calamy's Life and Times, II., p. 531.

‡ Cf. Abbey and Overton, II., c. i.

§ Ewald's Representative Statesmen, vol. II., p. 10.

|| Morison's Gibbon, p. 6, *et seq.*

¶ Cf. Foster's Popular Ignorance, p. 78, 79.

and irritating insipidity: and nobody cared for ought that was sublime and heroic, spiritual and eternal. Add to this, that

LITERATURE,

the friend and ally of the young, was not in a better position to help them than the church. Many of the people were almost as ignorant of its treasures as though Caxton had never produced the press: and those who did find access to them discovered a large quantity of filth and obscenity. Sir Walter Scott reports that a grandame of his, at the age of eighty, was unable to read, without shame, a book which sixty years before she had heard read out for amusement in large circles of the "best society" in London.* Hannah More said of a time later than the origin of the Sunday school, in a hackneyed quotation, "We saw but one Bible in the parish of Cheddar, and that was used to prop a flower-pot." Charles, of Bala, relates that in 1785 his work in Wales was greatly impeded for want of the Scriptures, and tells of a little girl who was obliged to travel *seven miles* to get sight of a copy of the Bible.†

Recall, in addition to these phenomena, the total absence of political morality, the cruelty and injustice of many of the laws, the weakening and corrupting of home life by the fearful facilities given for marriages,‡ and you will not wonder that ROBERT RAIKES was startled into wise thoughtfulness and practical deed when going through a depraved part of the city of Gloucester, where the children were engaged in pin-making, a woman said to him, as she heard his expressions of mingled pity and surprise, "Ah! sir, could you see this part of the town on Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from work, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to give to any serious mind an idea of hell rather than of any other place."

Surely it was high time Young England went to School!

JOHN CLIFFORD.

THE HOUR BEFORE YOU GO TO CHURCH.

BY REV. W. ARNOT.

I HAVE in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart. If you come up to the church with your mind crowded with trifles and puffed up with vanity—what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.

* Lockhart's *Life of Scott*, v., p. 136, 137

† Timpson's *Bible Triumphs*, p. 116.

‡ On all these points cf. Lecky's *History of the Eighteenth Century*. See also, on the general subject, *Contemporary Review* for Jan., 1880, an article by Karl Hillebrand. *Essays and Reviews. Tendencies of Religious Thought in England, 1588 to 1750*, by M. Pattison. *A Retrospect of the Religious Life of England*, by J. J. Taylor, c. v., § viii., pp. 365, 369.

The late Rev. James Greenwood, of Barton.

"I should count myself infinitely happier than the seraphim, if I had a thousand tongues with which to preach Jesus in a thousand different places at the same time."

SUCH were the last words of our departed friend and brother, penned only a few hours before he passed from the society of men to that of the seraphim. Those words are a revelation of his deepest desire, of his intensest passion. Like David Brainerd and Henry Martyn he wished that he might be a flame of fire in the service of his Redeemer: and he sought, as far as the feeble frame in which that flame of desire burned would allow him, to realize his loftiest wishes. He was feeble, had long been ill, and he died young. His age was only thirty-one: but he had lived long enough to prove that he was a good man, full of faith, and of the Holy Ghost.

James Greenwood was born in Yorkshire, and derived his earliest inspirations from the rugged grandeur of its lofty hills. Very early he passed under the discipline of that severe monitress, Sorrow, and by the loss of his father had his young heart opened to thoughts from the world that is beyond death. Becoming a Christian he united with the church at Todmorden, and soon translated his youthful piety into practical consecration and helpful deed. Hope and joy marked him for their own: for he knew that communion with God was his privilege, and holiness his goal of desire and achievement.

But he was not content to be active in Christ's work; he wished to be qualified for it, and he set himself sedulously to the task of self-improvement so that he might not only preach to souls, but "win souls" to Christ. It was not enough for him to be doing, he wished to do *well* what he was doing. The passion that fired him, up to his decease, and urged him to say, "O that I had a thousand lives, that they might all be energetically used for Him who loved so much," burnt strong in him when he was in his teens; and as he had not a thousand lives, but *only one*, he resolved to make the most of it in preparing to preach the gospel of Christ. Therefore the efforts he made privately to cultivate and increase his powers were followed by an application to our COLLEGE. He was accepted, and entered in his twenty-first year.

The occasional preacher now became the earnest and genial student, and soon won the regard of his comrades in service by his quiet humour, his warm sociability, his kind disposition, his slowness at taking offence, and his zest and enjoyment in the students' weekly prayer-meeting. The Rev. Robert Silby, of Retford, a fellow-student, says of him, "He was a very worthy man. He had a brave and hopeful heart, a good degree of pertinacity, and an unconquerable faith in God's love. He was a quiet unobtrusive plodder; and had his career been longer would have shot ahead of men with more dash and brilliance."

After his collegiate term expired he settled at Swadlincote. His first pastorate was brief; for his health soon gave way, and he was obliged to seek rest and renewal; but he proved himself not faultless—indeed who of our elder ministry is?—but a good workman of Jesus Christ, with a real zeal for the saving of men, and a thorough devotion of him-

self to the main work of his life. Swadlincote has many memorials of his short stay in the affectionate regard of hearts that were enriched by his loving labour and hopeful words.

Recovered somewhat in health, the church at Barton, the mother of us all, invited this young man to the pastorate, and nourished him as a true and kind mother would. The relationships of pastor and people could hardly be more cordial, more affectionate and more sincere. Their love for him grew more and more as his character ripened and unfolded, and his stainless and strong spiritual life became known. He was a sympathetic pastor. *He made each member's case his own*; suffering with the suffering, cheering the mournful, guiding the perplexed, and helping the tried. He put nothing on; he *was* what he seemed. He took pains to *be a pastor in heart*: and so in no spirit of arid officialism or hollow externalism, but in that of a man, a Christian man and a brother, called of God to be a Barnabas, he did his pastoral work.

His preaching was chaste and subdued, often full of eloquence, and always abounded in practical power. Great things were expected from him; for his heart was in his work, and he spared no pains in the preparation of his discourses. He laboured hard, did a good work, and left, not only a valuable and inspiring example, but that labour which will appear in "much fruit" in the day of Christ.

His attachment to the denomination, and all its institutions and work, was intense. There was no part of our work in which he did not feel a glowing interest; but his heart found freest scope for its love in missions at home and abroad. The slowness of our march in Home Mission work pained him, and he toiled hard to hasten its speed. His friends at Barton will honour his memory in continuing and increasing that good work.

He has died young, and after a long affliction. As far back as Nov., 1878, he ruptured a blood vessel, and his friends despaired of his life. The following summer revived him; and his sufferings chastened and refined him. His letters teem with proofs of his gratitude to God, and to the Barton Church. He says of the latter, "They are kindness itself. I shall never be able to repay them for all they have done and are doing for me." A manse had been built for him at Barlestone, and he was looking forward, before his illness, to a happy union with one he had loved for years; but these hopes were dimmed. Still he found solace in prayer, and panted to preach Christ and His salvation. He says: "It will be a deep joy if permitted to preach Christ and Him crucified again. The very thought fills my heart with a holy pleasure, and yet perhaps this may not be in store for me."

Again he writes to Rev. R. Silby, May 11th, 1879:—

"If the Lord sees fit to restore me to health again, and strengthens me so that I shall be able to preach His glorious gospel; if He will but glorify Himself through a poor wooden thing like myself (and blessed be His name, He does not despise that which is weak, and often to human appearance worthless), I cannot only *thank*, but *adore* Him for this *knocking-down*, and long captivity. You are quite right; one cannot see what God means to do with one; but the time is coming when the mists that hide His purposes will all have cleared away, and then one will see that He was leading one by the right way. It is blessed to feel, to know, that He is always seeking our good, and that He works in our lives 'after the counsel of His own will.' Unlike men He works in time, but not

for it. Eternity is the background of His working; and our individual care and trouble, and discipline and guidance, will put on beauties that they do not now possess for us, when the light of His unclouded love is cast upon them in that eternity towards which we are all fast hastening. Won't it be grand, enrapturing, to look at things from the Divine standpoint? And shall we not, then, be thankful that He kept the scaffolding up until He had finished the building? We shall admire His workmanship all the more. I desire to do and suffer His will, whatever it may be; and constantly pray that He will guide and culture me, so that His name may be praised, as well as my good wrought out. Don't forget me when, in secret, you bow before Him, and be assured that I shall be grateful to you for your prayers and brotherly sympathy."

On the Tuesday prior to his death his colleague in the Barton pastorate, the Rev. George Needham, was with him, and amongst his last words were these:—"I hope when I die it will be sudden—sudden death, sudden glory—won't it be grand. I have asked the Lord that it may be so, and I believe He will grant me my desire." He did: but not before he had written the characteristic words at the head of this memoir. He retired to rest on the night of the 28th Dec., and on the morning "he was not," for God had taken him to Himself.

His body rests at Barton. The funeral was attended by many sorrowing friends, Mr. Needham and Mr. Staynes (who also preached his memorial sermon) officiating. A loving mother, sister, and brother mourn his absence; the church at Barton laments the removal of a beloved pastor and friend and teacher. The ministry has lost from its ranks a true and courageous soldier; and the denomination is poorer by the departure of one who loved it wisely and well; and heaven is richer by the accession of a redeemed and regenerated life.

Is it a mistake that the worker falls so early? Let the worker himself speak. On the last afternoon of his life he wrote, "It is a *joy* to have no will but God's! For me to live is Christ, and to die is gain." Is suffering in the worker's life a mistake? Hear our friend and brother again as from out of the heat of the fire he writes: "If our Lord chooses us in the furnace of affliction, then we ought to rejoice with a great bounding joy. Better be in the fire with the form of the fourth, the Son of God, than anywhere else without Him."

Let not our hearts be troubled, we believe in God; we believe in Christ, we believe in heaven, and we believe in the perpetual fruitfulness of Christian lives, as well as in the immortal blessedness of all who die in the Lord.*

FATHER TAYLOR ON BALAAM.

THE Boston sailor preacher was not wanting in courage or sense. C. H. Spurgeon relates of him—A preacher had told an audience of a wicked old miser who had by accident been blown up by his own powder mills, and barely survived, but he lingered long enough, said the speaker, "to give his heart to God, and now who would not say with the holy man of old, Let me die the death of the righteous, and let my last end be like his." Scarcely had the speaker finished when Father Taylor rose and said, "I don't want any trash brought to this meeting. I hope none of my people calculate on serving the devil all their lives, and cheating him with their dying breath. Don't look forward to honouring God by giving him the last snuff of an expiring candle. Perhaps you will never be blown up in a powder mill. That 'holy man' that we heard of was Balaam; the meanest scoundrel mentioned in the Old Testament or the New. And now I hope we shall never hear anything more from Balaam, nor from his ass."

* For the materials of this memoir we are indebted to the Revs. G. Needham and R. Silby; but specially and in very large measure indeed to the Rev. W. J. Staynes, of Hinckley.—*ERRATA.*

Wet Sundays.

BY REV. T. R. STEVENSON.

A VERY popular living poet exclaims, in one of his songs, "How beautiful is the rain." So it is, but, like many other things, in order to be appreciated and enjoyed it must be under certain circumstances. There are seasons when we don't feel at all disposed to speak of it as Longfellow does. Sunday is a case in point: who welcomes rain then? You awake on the morning of the first day of the week: for a moment or two you have to put on your "considering cap" in order to remember "what day it is," as we commonly phrase it. You are not long in making the discovery, and straightway, in a desultory mode, you begin to think of your plans anent the next sixteen or eighteen hours. Suddenly you hear a sound that requires no explanation: it is quite familiar;—the rain is flinging itself petulantly on your bed-room window-panes. You are in for a wet Sunday.

Everything seems uncomfortable. As the hours sluggishly move on, one feels muddled, lethargic, and sleepy. There is a smell of damp all over the house: here and there a tiny stream of moisture slowly descends on the walls of the hall: possibly the wind and the fire are at variance, in consequence of which occasional puffs of smoke compel you to beat a hasty retreat from the hearth-rug, afflicting your vision and trying your temper. If you chance, up-stairs, to go to the toilet-table and glance in the glass, it proves to be decidedly dim: if you take up a book the chances are that it will feel sticky.

Miserable enough. But out-of-doors matters are worse. Down comes the obstinate, uncompromising rain: there is not a break in the clouds. Twelve o'clock passes, and, behold, no change: the heavens are as leaden and dull as they well can be. Drip and slop, slop and drip—that is the music of the day. In the gutters a miniature river, extremely drab and muddy, hurries along, and you catch yourself gazing dreamily at the straws, leaves, and other waifs borne on its surface. The policeman who tramps heavily past looks quite forlorn: the poor postman, despite a big oilskin cape, has got wretchedly wet: as for the stray beggar shivering in patched, ragged clothes, and loafing, for shelter, under an archway, you can't help feeling sorry for the couching creature, and you break through your rule not to "give anything at the door."

Perhaps at the breakfast-table a council of war is called. Shall we go out this morning? Yes: of course we shall. We are not going to let a little rain keep us from chapel: that would never do. We are "neither sugar, nor salt," and, putting up with the weather as well as we can, we shall be off at the usual time. The juniors of the family will stay at home, committed to the care of Mary, and duly cautioned against getting too near the fire, but the rest of the family will do as they always do.

The chapel does not look pleasant. We are hardly able to speak of the "tabernacles" as "amiable" to-day: the place appears to very poor advantage. Its population has decreased by about one half. The

galleries are woeful, and there are whole pews below which are quite empty. Only a contingent of the choir, and the organ has the greatest conceivable difficulty in accomplishing its task, blurring out noises exactly when it ought to be silent, and remaining mute when every one is waiting for it to speak. Topcoats and umbrellas abound: there is no lack of coughing: now and then the proceedings are interfered with by the banging of a door, or the sudden fall of a tile on the street pavement.

Wet Sundays afford fine scope for the exercise of a little good management on the part of the minister. There are few occasions which prove more decisively what manner of man he is, whether he is a tactician as well as a teacher. Is he the victim of routine, or has he a convenient elasticity in his nature, enabling him to adapt himself to circumstances? Rainy Sundays will show. It is absolutely pitiful if he persists, at all costs, in keeping to the old, beaten track. He ought to pay some regard to the "situation," and act accordingly. To use a colloquial phrase, he should cut his coat in keeping with his cloth. For one thing, the service should be short: should it not? An hour is enough. Have mercy, reverend sir, on hearers who are sitting in damp shoes: pray don't enlighten their minds at the expense of their lungs. Dispense, for once, with the conventional ninety minutes, and by all means send your flock home again in good time. Depend upon it they will think ever so much better of you: you are bound to rise several degrees in their estimation. They prefer short, or common, or peculiar, or any metre rather than long measure, especially when the barometer has been going down.

There are other ways in which the unpleasantness of the day may be mitigated. For instance: a *scattered* congregation is bad for both preacher and hearers: few things are more disagreeable. Who does not know that a small place quite full is ever so much better than a large place thinly attended? It is wretched to look forth from a pulpit on a poor audience dispersed over a considerable area. St. Peter wrote a letter to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," but that is hardly a sufficient reason for the delivery of sermons to hearers "scattered" in a place of worship. Have the galleries cleared: it may be done in two minutes, and done quietly too. Get all the good folk together in "the body of the chapel," as it is called. Be sure and have the front seats as well occupied as possible. Let the pastor have his Bible and hymn-book brought to the communion table, taking his stand there. None but those who have tried it can imagine what an improvement all this is. It is quite stimulating: you are out of the ruts, and the new surroundings have a freshening effect on minister and worshippers alike.

A rigid adherence to the discourse prepared during the previous week is, to say the least, doubtful wisdom on these occasions. If it be an elaborate, argumentative one, calling for concentrated attention, it is not reasonable to expect that the congregation will accord that attention. The odds are manifestly against it. What they want is something short, simple, sensible, making but moderate demands on their intellectual powers, while, at the same time, an appeal is made to their emotions. Why not give the brethren a homily in unison with the

season? Are there not some capital texts about rain, wind, storm, and the like? Surely the sagacious preacher will, now and then, at any rate, change horses and put to his coach a different team from that which he originally harnessed. If he finds on Sunday morning that the elements are dead against him, he will do well to barricade himself resolutely in his study until service time, get his concordance, refer to his common-place book, consult the commentaries, and then be off to his post with an arrow in his quiver suited to the occasion.

“Several years since, on a Sunday in July,” writes a well-known author, “I went to afternoon service at a certain church by the seashore. The incumbent of that church was a young clergyman of no ordinary talent; he is a distinguished professor now. It was a day of drenching rain and howling hurricane; the sky was black, as in mid-winter; the waves were breaking angry and loud upon the rocks hard by. The weather the previous week had been beautiful; the weather became beautiful again the next morning. There came just the one gloomy and stormy summer day. What more fitting subject for a July Sunday than the teachings of the beautiful season which was passing over? So the text was, ‘Thou hast made summer:’ it was a sermon on summer, and its moral and spiritual lessons. How inconsistent the sermon seemed with everything around! The outward circumstances reduced it to an absurdity. The congregation was diminished to a sixth of its usual number; the atmosphere was charged with a muggy vapour from sloppy garments and dripping umbrellas: and as the preacher spoke, describing vividly (though with the chastened taste of a scholar) blue skies, green leaves, and gentle breezes, ever and anon the storm outside drove the rain in heavy splashes upon the windows, and, looking through them, you could see the black sky and the fast-drifting clouds.” This is very well put, and it is hardly possible to withhold compassion from the unfortunate young levite to whom reference is made. Nevertheless, the question involuntarily occurs, why on earth did he not keep his MS. for a more congruous occasion and deliver an extempore address less out of joint with the present? We should pray and strive to be instant “out of season” as well as “in season.”

Religion does not consist in going to chapel: it means a great deal more than that. Indeed, if we rightly understand it, public worship is only a means to an end, that end being daily love and loyalty Godwards. Nevertheless, irregularity in attending divine service is an evil: let no man palliate it: it is a serious and obvious fault. None have a right to get into a loose, easy practice of neglecting it. Therefore we would say to the reader, mind that you don't too readily excuse yourself from being in your place on wet Sundays. It rains, does it? Then patronise your ulster or your waterproof cloak: test your goloshes and umbrellas. Only be careful, and you need not fear that a little water will be the death of you. Dr. Watts says that our “mortal frame” is “a feeble piece:” it may be, but certainly not so desperately weak as to have all the vigour washed out of it by a shower. If you acquire the habit of letting unpropitious weather keep you at home, you will find, putting one time with another, that you speedily miss a considerable number of opportunities afforded for religious improvement. Some patient and ingenious person has made the following calculation. H

ascertained that, during a period of ten years, the average of rainy days was fifty-seven *per annum*: to which may be added the days on which it snowed, in which case the average may be put down at seventy. Inasmuch as Sundays are not more exempt than other days, there will be at least ten stormy ones in each year. If, therefore, anyone neglects attending public worship whenever it rains or snows, in five years he will lose fifty Sundays, that is, nearly a year of Sundays. In the light of these facts we may well quote and commend to general notice the olden text, "not forsaking the assembling of yourselves together, as the manner of some is."

Take My Yoke upon you.

A WORD FOR YOUNG CHRISTIANS.

"TAKE My yoke upon you." This means, "do My work, and accept My will instead of your own." That this is our Lord's real meaning will be seen, when we remember the illustration He uses. The yoke was the wooden implement worn by oxen when they were at work at the plough, and of course the cattle were doing their master's work just how and where the master's will guided them. Thus it comes to pass that through both Old and New Testaments the word "yoke," when applied to men, implies their working altogether according to their owner's will. And so it is with our Master, Christ. We are not our own, but He has bought us with a price; therefore, we must glorify Him by taking His yoke upon us, and doing His work just how and where He directs, and thus give up our will to His.

1st. Taking Christ's yoke upon us means obedience to His written commands. The prophet Isaiah, when confessing the sins of his people, said, "All we like sheep have gone astray;" and then, in the next sentence, he gives the reason: "We have turned every one to his own way." That is, our own way is the wrong way, and must always be so; therefore, when we accept Christ's invitation, and come to Him for pardon, it is only right that we should forsake the sin (which is having our own way) we have confessed, and take His way instead. And the Lord Jesus has laid down in His book what His way is. His rules; His laws; above all, His own beautiful life, which is like a living picture of His own commandments, all show us the way that we should take! Will you, my dear young Christian friends, try to find out what His way is? Will you keep constantly looking at what He said, and what He was, as described in the four gospels? and you will learn well to do His will—will learn, also, how more readily to give up your own.

You will also find how best to speak to others concerning Him. You will see that the foundation of all speaking for Jesus must be a real love to Him, and a real effort daily to please Him, joined to a real sympathy with those to whom you speak; otherwise your words will sound like a hollow sham, and will breed contempt rather than bring a blessing. Jesus Christ was true, and all His children, and all their work must be sincere and real—even though it may be imperfect—if it is to succeed in winning our fellows to His side. For—

2nd. If we wear Christ's yoke, we must, in obedience to His command, tell forth His gospel to others.

A story was once told by a minister somewhat like the following:—
 "In the olden days there were but few lighthouses on our English seaboard, but the winds always blew as fiercely, and the tempest beat as furiously as they do to-day. At one particular part of the coast a succession of cliffs reared their lofty forms for miles along the shore, except where, for about a quarter of a mile, the rocks disappeared, giving way to a little land-locked bay. In the day time, the entrance to this bay was easy, and many a vessel had, by its friendly presence, escaped from the tempest's force; but in the darkness it was much more difficult, even for those who knew the district well, to find the way through the narrow channel, and so a bell had been fixed in a cabin on the shore, and all through the night, when the storm was raging, that bell was constantly rung—by its sound to guide the mariner towards the haven which he could not see. One night after passing through extreme danger, a little fishing smack found its way, by the aid of the bell, safely into the harbour, and its crew of three men soon made their appearance in the cabin, in which a great wood fire was at these times kept burning that the seamen dripping with the spray might dry their clothes and find warmth for their half-frozen bodies. Sitting down in front of the crackling logs, they soon forgot the dangers of the night, and were enjoying their comfortable quarters, when one of them, turning round, saw the young lad (who had been left alone to keep the bell a-going), with white face and compressed lips, ringing with all his might; and though it seemed as if his powers had been taxed to their utmost, he still worked as if a sailor's life hung on every pull of the rope. 'I say, lads, this isn't fair; look at the poor boy here, just worn out with his work! We must help him. He kept the bell ringing which saved us. NOW WE MUST ALL TAKE OUR TURN AT THE BELL.' And with hearty good will the seamen kept the friendly warning sounding until the morning light appeared."

Is there not a suggestion, in this little tale, of what Jesus Christ has done for us, and what He wants us to do for Him? His call to us, "Come unto Me, and I will give you rest," fell sweetly on our ears when, in the darkness of our ignorance, the storm of temptations around and within threatened eternal shipwreck to our souls; but, guided by that friendly sound, we found our way into the harbour—the rest of pardon and acceptance with God! But it was a human voice that was His instrument of calling us; it was a brother's kind pull at the rope by which we were enabled to escape the danger and realise the safety. And shall we not do to others as others have done unto us? Yes; it is only right and fair for us to signal to the temptation-beaten, sin-stricken souls all round us, so that they, in their turn, may find the right channel—the way of salvation through Jesus Christ. Like the saved sailors, WE MUST ALL TAKE OUR TURN AT THE BELL.

3rd. Taking Christ's yoke upon us is an act which must never be retracted. From the constitution of His nature and our own, both of which are immortal, there must be no going back when once we have entered His service. We must remember that at one time we wore the yoke of sin, and that when Jesus saved us, He broke the yoke off our

necks, and if we were to cast off His gentle rule, we should most certainly find ourselves once more entangled with that most fearful of all yokes of bondage—where our sin is our master, and drives us to our ruin. But He is too kind and gentle to make us wish to change our Master. It is true we have to wear His yoke, but it is all so covered with the velvet of His love, that it never wounds or galls us. As by our nature we must serve some master, it is better that master should be Jesus Christ, our brother man, as well as our Divine King! Even death itself is to make no difference in this relationship. In the Book of Revelation, where the future glory is unveiled, and the treasures of the new heaven revealed, one of the joys His people shall receive is expressed in this sentence: “and His servants shall serve Him.” To me, it is a glorious and ravishing thought that I am to be of some use to Him even there, and that the yoke He put on me when I first went and offered myself to be His servant, shall never be broken off my neck, but I shall wear it all along the eternal years with Him, up yonder!

4th. Putting on this yoke must be a voluntary act. The Lord Jesus will not treat us like the ploughman did the cattle, or the slave owner his slave. He will not force His yoke on our necks, and goad us on to work. We must do it of our own free will.

In one of the southern states of America, before slavery was abolished, a cotton planter died, and, according to custom, his slaves were brought to the market to be sold. Amongst them was a young girl who was very beautiful, and nearly white, and who was therefore expected to fetch a large price. A kind-hearted gentleman visiting in the neighbourhood, determined that he would buy her, cost what it might, and set her free. To this end, before the time of sale, he had her letters of freedom all made out, and signed by himself, ready to be given to her. And when she was brought forward to be bid for, though the amounts offered gradually rose up higher and higher, he never faltered in his purpose, but bid higher than them all; and when the poor, shrinking young girl was brought to her purchaser, he slipped into her hands the letter which told her she was no longer a slave, and kindly whispering, “Don’t be afraid, you are free now,” he left her and mingled with the crowd. For a moment, she was so stunned she could not believe her eyes or her ears; but when the truth dawned on her, she cried out, “Where is my redeemer? where is my redeemer?” and asking every one she met which way he had gone, she at last found him, and throwing herself at his feet, she cried, “You have redeemed me from slavery; I will never leave you again, but be your willing servant for the rest of my days.”

In this spirit we should take Christ’s yoke upon us—willingly and gratefully. He saw us in our sin-slavery; He determined to set us at liberty; He paid a tremendous price for our redemption; and when He whispers into our ears, “I have bought thee, and now thou art free!” should we not also, like the emancipated slave-girl, cast ourselves at our deliverer’s feet, and say, “Lord Jesus, Thou has redeemed us, we will never leave Thee again; put Thy yoke upon us, and we will be Thy willing servants for the rest of our days—days both in time and in eternity!”

S. D. RICKARDS.

Moriah.

BY REV. THOMAS HENSON, OF LONG BUCKBY.

ONCE more Abraham receives a strange command, and one which stands alone in human history. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of"—Gen. xxii. 2. And once more the father of the faithful obeyed, "and went out, not knowing whither he went."

As we traverse any mountain, two objects may claim our attention—the things which grow on its surface, and those which are hid in its bosom. So is it on this Moriah. There are surface lessons, and also internal truths, which penetrate to the deepest woes of man, and offer some sweet response to the sad heart wail of the fallen race. Our business in this paper will be with the former, rather than with the latter.

It may seem strange, that while we have certainty as to the facts which occurred on these mountains, we are left in uncertainty as to some of the spots. We have certainty as to the facts for our spiritual benefit, but the Bible does not cater for curiosity; and perhaps the concealing of the exact sites may save the faithful from the snare which proves too strong and subtle for the formal. The facts, not the spots, give us our lessons.

Still there is much interest in the question, Which is the mountain of Moriah to which "The Lord led Abraham?" Dr. Ferguson says, "Moriah was the mount which God had chosen for the subsequent erection of the Temple, and from its sunlit summit were to go up the flame and the fume of sacrifice till He should come who was to put away all sin by the one offering of Himself."* Dr. August and Kurtz† appear to be of the same opinion, while some of the German critics, in whose wake Dean Stanley follows, support the claims of the Samaritans in favour of their mount Gerizim as the site of Abraham's trial. But Dr. Kitto suspects the Samaritans of altering the text to bring the spot within their territory, and he says, "The Mahomedans contend that the site of the transaction is the spot on which their famous temple at Mecca (The Kaaba) was afterwards built. . . . It seems singular that the Jews, the Samaritans, and the Mahomedans, should all wish to fix this event to the site of their respective temples."§ We give the Jews the benefit of any doubt upon the subject.

"God tempted Abraham." Commonly to tempt, is to incite and allure to evil doing. But can God tempt men to evil? Nay, "let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth He any man." But in biblical usage, "to tempt" has a double meaning. Satan tempted Eve to unbelief and transgression; but all his work is to deceive men, and allure or goad them to evil thinking and evil doing; but when God tempts it is to prove and test the heart, not to lead it into

* Consecrated Heights. † Bible Hand Book. ‡ History of the Old Covenant.
§ Pictorial Family Bible.

evil; it is to show to man himself what good or evil there is in his own nature.

But was not Abraham tempted to destroy a human life, a deed forbidden by divine law? Certainly he was commanded to offer his son for a burnt offering; and this was not a snare to lead him to do evil, but a test to prove his faith. God, as the friend of Abraham, subjected him to a trial which pierced him through, and put his faith to the severest proof. Something of the same process all believers are enjoined to do for themselves, 2 Cor. xiii. 5. "Examine yourselves." Often when they fail to do this for themselves by self-examination, God will do it for them by "divine temptation" or trial. The result of this proving, in the formation and building up of Christly character, is too precious for Him to allow it to be neglected. Some severe blow is permitted to fall upon them, sometimes personally, sometimes in those most dearly loved, sometimes in that which may be threatening a danger—commercial prosperity, and sometimes to the devout the blow may fall within the church itself; but it comes, and often falls where least desired, and it proves them whether or not they are as ready to trust Him, lovingly and obediently, as in their prayers and praises they so often profess to be. Bridges, spanning great rivers, are often tested with enormous weights and pressure; and faith, which bridges all the unseen between time and eternity, which loves and obeys Him whom no man hath seen, being in itself more precious than gold which perisheth, must be assayed by fire. The "divers temptations" of James i. 2; the "manifold temptations" of 1 Peter i. 6; the "fiery trial," 1 Peter iv. 12, are somewhat akin to the fiery temptation by which God proved Abraham. Instead of wondering we ought to admire the wisdom of God in so trying His jewels. In the kingdom of God Abraham was to be the great human lighthouse of faith; and the strongest billow of fiery tribulation was let loose against him to test the strength of the foundation. Self-renunciation, unquestioning trust, and implicit obedience, are essential to perfect character; and here God assays the man, and proves whether his faith can sustain such heart-works.

But why should the Searcher of all hearts, who knows the entire history from its birth to its death, and even through eternity of the yet unborn, why should He need thus to prove His people? For His own great name's sake He will have mercy on them; but it is for their sakes first that He tries them, and then for the sake of others. Abraham and Job suffered not for themselves only, but for all ages. Besides God brings to light much of good and of evil in His children by means of trial. It is in this school that patience gets her perfect work; in such soil only can resignation fragrantly bloom. No faith is perfect which cannot sacrifice its best to God without a murmur. No more precious gift did any father ever receive from God than that Isaac, and by nothing else could any father make such proof of his perfect trust, perfect love, and perfect submission, as by this unhesitating surrender. What a lesson here for all Christian parents when called to bury their beloved children. "The Lord gave, and the Lord taketh away, blessed be the name of the Lord."

"Heaven gives us friends to bless the present scene,
Resumes them to prepare us for the next."

A difficulty attends the divine command; how could God command the sacrifice of Isaac, when He Himself has proclaimed the sacredness of human life? Besides would not such a command stand in favour of human sacrifice? Some seek a way out of the difficulty by assuming that Abraham was somewhat bewildered in his own mind whether or not he might offer human life in sacrifice, and that he mistook the meaning of the divine command. But if we receive Gen. xxii. 2 as correct, and there is no reason why we should not, the words are too plain and simple for Abraham to mistake their meaning, and such a view dwarfs the terrible solemnity of the case into a trivial matter. But we are told, "By faith Abraham, when he was tried, offered up Isaac: accounting that God was able to raise him up, even from the dead." No, whatever may be the solution of the difficulty in Abraham's mind, by his action everything was terribly and sublimely real, even to the lifting up of the knife to slay the fettered lad. "He offered him up" completely, so far as his faith, obedience, and resignation were concerned. That which the soul reverently, with solemn determination intends to do for God, He often accepts as already done.

What, then, shall we say of the divine command? Let it be enough just now to say that the Judge of all the earth cannot but do right; though the reasons of His procedure are often too deep and too high for human penetration, yet "All the divine conduct is equitable, regulated by rectitude, and everything is directed by a judgment that cannot err."* The whole work of faith is as vast as the kingdoms of providence and grace in which God works, and so is immensely greater than that one act of faith which unites the soul to Christ for salvation. Faith trusts because it cannot trace; to know and understand all the secrets and reasons of God's ways, would destroy its province altogether.

"Where reason fails with all her powers,
There faith prevails, and love adores."

The spirit of Abraham's action on Moriah was self-sacrifice. The doctrine of self-sacrifice to God underlies the sacrifice of Christ for us. He died that they who live should live unto Him who died for them, and "present themselves a living sacrifice, holy, acceptable unto God, a reasonable service." God justly claims the whole of our being; but this is what sin and selfishness in man refuse to render. Even redeemed souls learn slowly that "they are not their own, being bought with a price." Now how can this sacrifice of self be made? Its deepest, most absolute accomplishment, is in the complete surrender of the will at the feet of God. Self is completely crucified when the will is fully blended with God's will. Time, talents, health, money, children, friends, are all surrendered when the soul can take its stand with Jesus under the shadow of Moriah and say, "Father, not my will, but Thine be done." Thus did Abraham illustrate by an act of self-sacrifice that faith which was to be a beacon for all the ages. Let no one think that the father in offering the lad spared himself, far from it. The calmness of his spirit was not stoical indifference. To have died for the lad might have been easier than to slay him. For many years he had lived

upon the promise of him ; now that he has him he looks for the fulfilment of another and greater promise through him—for Him by whom salvation should come, in whom all people should be blessed. Not only natural parental affection is to be burnt in sacrifice upon the altar, but all his great spiritual but undefined hopes also ; for if dimly, yet certainly, he saw more than natural blessings in Isaac. Was it the memory of Moriah which suggested the beautiful lines of Charlotte Elliott?—

“If Thou should'st call me to resign
What most I prize, it ne'er was mine ;
I only yield Thee what is Thine—
Thy will be done.”

It would be well could we always remember this when pensively we tread the way to Moriah ourselves.

This is both a money making and a money giving age. Never perhaps was so much given for religious and benevolent purposes ; yet once, in Pentecostal days, the spirit of sacrifice in giving was much greater. Then estates were sold that the price might be cast into the “Lord's Treasury.” Now estates are purchased, and colossal fortunes are piled up. There may be no divine precept that the Pentecostal example should be literally followed through the ages, but put money in the place of Isaac, and every accumulator in the place of Abraham, and think what would be the effect in the work of self-sacrifice on every money thrifter if God were to “tempt” him, saying, Take now thy money, thy hoarded money which thou lovest, and get thee into the land of consecration, among the mountains of sin, of helpless sorrow, of soul desolating heathenism, of gospel activity, and offer it there for a love-offering, and an expression of self-sacrifice at the cross. How many hearts would be broken ? not in submission and trustful obedience, but in agonizing passion ! To ask some professors for money in the name of the Lord is like bleeding them at the heart. How unlike to Abraham as he surrendered his beloved child ! Covetousness is not confined to the rich ; in all classes each may be the victim of its baleful bite ; and each will only obtain perfect victory over it as he comes to some Moriah, and in complete self-sacrifice, lays himself and all he has upon the altar, and inscribes “Jehovah Jireh” upon his banner. With the disciples we need to say, “Lord, increase our faith.”

The children of Ananias and Sapphira, seeking the honour, but keeping back half the price may yet be frequently met with ; and there are also many who imitate the Abraham at Moriah—but the number of such is small compared with obligations resting upon us. If the spirit of Abraham were common in the churches, would the President of the Baptist Union have read that paper at Leeds, calling on wealthy sons to consecrate themselves to the ministry ? Would Mr. Baynes have needed to read his paper of sad suggestive statistics on mission work ? Or the Editor of this “Magazine” to have written that earnest appeal on Mission Finances in the Nov. No., 1879, p. 457 ? Perhaps not !

Puritanism in the Eighteenth Century.

Our excellent contemporary, the *Freeman*, has conferred upon our *Magazine* the double honour of a brief quotation and a most interesting criticism.

The quotation consists of a portion of a sentence from the article on "Sunday Schools and Modern England." The entire sentence runs thus: "No doubt, England, as we see it to-day, is the product of *all* the past, of the England of Alfred, and Elizabeth, and William of Orange, as well as of the Georges; for the life of a nation is a grand unity in spite of all its breaks and changes; [but the evidence is complete that the England of 1880 owes its *characteristic* qualities and forces to a large influx of *new* power within the first sixty or seventy years of the last century.] Modern England is, in short, the result of a Regeneration; it is 'a new creature,' born again, not of the flesh, but by the Spirit of a Great Evangelical Revival." The *Freeman* gives its readers that portion of the above which we have placed within brackets: that is to say, omits the qualifying portions of the statement, and then says, "as it stands, and without the needful qualifications, we feel it incumbent upon us to question this statement." Exactly. Remove a man's hat from his head, and his coat from his back; strip him of his "qualifying" garments, and then object to him that he has violated good manners in appearing in the streets without them!

But let that pass. The more important considerations spring out of the criticism. The *Freeman* maintains that "modern England had its origin in a richer soil than that of the eighteenth century. The root is to be found in the same epoch of our national history which witnessed the sailing of the Pilgrims for New England. The grand initial movement of modern society is pictured in such books as Carlyle's 'Cromwell' and Masson's 'Milton,' in the writings of the great leaders of the Scottish Reformation, such as Knox, Buchanan, and Guthrie, and in the story of the Scottish Covenanters. . . . This was the Age of Faith which set in motion the new forces which are blessing our country and the world to-day."

On this we submit two or three considerations.

(1.) Is it not clear that "the *characteristic* qualities and forces" of the England of 1880 are not of the same type as those of the noble Puritan era? Puritanism was a grand soul-inspiring enthusiasm for *divinity*. Nineteenth century England is sharply marked off from preceding eras by a deep and intense enthusiasm for *humanity*. Puritanism was an open vision of God in His glory and majesty and indefeasible authority. It is the lament of many in our day that the divine authority is obscured by a gospel of "universal indulgence" and of weak sentimentalism. Then, God was a sovereign King; now He is a "convenience." For these severe and self-denying heroes the Bible was all in all, the judge that ends every strife, holding within its covers all the wisdom and help men need. Are not we perpetually decrying our age because it lacks this very confidence, and only believes in the Bible when it is backed by other authorities? The activities of 1580—1660 were intensely religious and theological. "The whole nation became a church." Those of 1760—1880 are predominantly social and humanitarian.

In short, it is hardly to be denied that the England of our day has few affinities in *doctrine*, in *spirit*, or in social and individual *impulse* with the Puritan period. If this fruit has grown on the Puritan tree, then either the tree has been radically changed, or a *new* branch has been grafted into it, and has absorbed the whole sap of the aged and honourable Puritan trunk; or at least, so much of it, that we may fairly speak of the wide-spread and towering graft as "the modern tree."

(2.) That such is likely to have been the case will be seen if we consider the state of Puritanism in England at the beginning of the eighteenth century. As far as we can discover, there is every reason for believing that that great movement was defunct as an aggressive and inspiring force. It had spent itself. The signs of vitality were few and scant. It yielded nothing but leaves, and those not of a very attractive sort. "The age of faith" had given place to an age of abstract speculation. Christianity was a hard and acrid syllogism instead of a rich and inspiring life; it existed only to be proved and not to live by. Locke's treatise on the "reasonableness of Christianity" is typical of the altered condition of things; and one of many signs that the Church of Christ had become a school of disputation, that religion was confounded with science, and that man was regarded as though he consisted of nothing but brain. Puritanism was dead in trespasses and sins, and needed to be made a "new creature" in Christ Jesus by the breath of the Spirit of a Great Evangelical Revival.

We suppose this is admitted. We heartily wish it need not be. For the credit of Puritanism, and for the sake of our fathers' fame, we should be glad if it could be refuted. But the facts preclude it. Dr. Stoughton* says of Methodism, "it was a reaction against cold formality, indolence and apathy, also against the neglect of doctrines dear to the Reformers and Puritans." In the January *Contemporary* Karl Hillebrand writes of the Dissenters, "They still lived on, and lost but few of their adherents; but they won no new ones." That may be called "life;" but is it? Then he adds an item, mightily significant of the tendencies of the era. "Only the young sect of the Unitarians, so entirely the creation of the last century, grew and flourished." Pattison says, "the sermons of that day were a complete reaction against the Puritan sermons of the seventeenth century."† Watts described the preaching of his time when he said, "A statue hung round with moral sentences, or a marble pillar with divine truths inscribed upon it, may preach coldly to the understanding, while devotion freezes at the heart." And he urged the need for "life and zeal in the ministry of the word," though they may be "the ridicule of an age which pretends to nothing but calm reasoning."‡ Doddridge, who may be regarded as the link between the Old Puritanism and the New Methodism, gave to the world in 1730, his "Free Thoughts on the most probable mode of reviving the Dissenting interest," and found, at a later date, that he had exasperated Watts and others by opening his pulpit to Whitfield and the expression of sympathy with the fervid and zealous efforts of the leaders of the Evangelical Revival. Nathaniel Neal, son of the historian of the Puritans, issued a "Free and Serious Remonstrance to Dissenting Ministers on occasion

* Religion in England under Queen Anne, ii. 868. | Essays and Reviews, p. 279.

† Watts's Words, Vol. I., p. lxxxiv., Dedication to Sermons on the Inward Witness of Christianity.

of the Decay of Religion.”* But it is not necessary to cite further witnesses; and as for rebutting evidence we know of none of any real weight. Puritanism as a doctrine, a spirit, a life and a force was, if not dead, in so profound a swoon for nearly a century, that it was of little avail to meet the pressing necessities, acute sorrows, and increasing sins of men.

Add this to the want of affinity between the England of 1880, and the England of Milton and Cromwell, and the presumption grows strong that the England of to-day “owes its *characteristic* qualities and forces” not to Puritanism, which had ceased to live and move and have its being, but “to a large influx of new power within the first sixty or seventy years of the last century.”

(3.) Moreover, if by the words “origin,” “root,” “grand initial movement,” the *Freeman* means the *first*, in the whole series of causes and agents, productive of nineteenth century England; or, the most *potent* and *essential* of those causes; then it will scarcely satisfy the data of history to stop at the mighty Puritan development. We must go beyond. We must dig deeper. Wycliff, and Tyndale, and Coverdale, and their comrades in heroic service must not be forgotten. Puritanism without the Bible is an impossibility. The Puritans are in a sublime sense the children and heirs of the Reformers, as in the same sense, Whitfield and Wesley are the successors of the Puritans; and all in the same sense are the off-spring of Him who is the Second Adam, the head and founder of a new humanity. So that just as we may truly say, that the whole history of human progress since the birth of Christ, on its moral and spiritual sides, is the history of Christianity; in like manner may we affirm that “the whole history of English progress since the Restoration, on its moral and spiritual sides, has been the history of Puritanism.” And having said that it would be perfectly and undeniably true to affirm, as we have done, that the *characteristic* qualities and forces of the England of to-day are due to a large influx of *new* power within the first fifty or sixty years of the last century; although that power proceeds from the same source as Puritanism and Christianity. “There are diversities of operation, but it is the same God which worketh all in all.” We gain nothing by crediting Puritanism with the work that is really due to that Great Eighteenth Century Regeneration, of which Methodism is a signal and conspicuous example.

JOHN CLIFFORD.

“Enoch Walked with God.”

O BLESSED estate, O fellowship divine,
Such high, such sweet communion Lord be
mine,
To walk with Thee! with Thee hold converse
sweet,
Thy voice to hear, Thy smile of love to meet.
Far from the hollow world's deceitful glare
To bathe my spirit in a purer air,
To lean on Thee, to trust Thy love alone,
Making to Thee my cares, my griefs all
known,
To meet Thine eye, to hold Thy guiding
hand,
And know it safe will lead amid an alien
land:

Thy counsel seek, to Thee my all confide,
My Friend of friends, the Faithful, True, and
Tried.

The friends of earth may change—perchance
may die,
E'en where I fondest cling, most firm rely:
From earthly shadows which evade the grasp,
Unlock the heart whose tendrils round them
clasp.

My Saviour God, O may Thy wondrous love
Constrain this treacherous heart no more to
rove:

Be Thou my Central Star, my Guide, my Sun;
Walk Thou with me till travelling days are
done.

A. DAINY.

* J. J. Taylor's Religious Life of England, 389.

The English Reformation: how it came about, and why we should uphold it.*

AMONGST the books that may be warmly commended to young men and maidens for reading during these winter evenings, no one deserves to take precedence of this story of the most thrilling period of English history by the author of "*the Life and Words of Christ.*" Whether we consider the topic, or the time; the method of treatment or the necessities of the hour, we are alike constrained to urge not only its immediate and earnest study, but also its wide circulation.

Dr. Geikie quotes, in his preface, the words of an English bishop to the following effect, "I am perfectly convinced that the Reformation is menaced, and that a corrupt form of worship and teaching is now being insidiously introduced. We have to deal not with individuals, but with a *conspiracy.* The present state of things cannot go on long, and the comfort is it could not well be worse."

What is the "present state of things?" Dr. Geikie himself, now a member of the Anglican Church, shall answer. He says the English Church Union, which is a Ritualist league, numbers 2,551, and they "are banded together to resist the law." "Ritualism is Romanism," disguise it who may. In Brighton five clergymen have passed over to Rome. More than half the ladies connected with one of the sisterhoods are now in the Church of Rome. Another sisterhood, under the special direction of Dr. Pusey, has gone over bodily to Rome." Six sisters from one of Mr. Mackonochie's sisterhoods have joined the Romish communion. Ritualists avow frankly that their object is "ultimate union with Rome;" and these are some of the facts which show that they are realizing their object.

Now, one of the methods of the Ritualists is to malign the Reformation; and one of the most crushing verdicts against Romanism, with or without a Pope, is that same Reformation. Hence this book: hence the necessity for patriots and Christians to study this period of our national history.

Nor can students have a better guide than Dr. Geikie. On one or two points he is not to our mind. He does not see the radical and incurable mischief of the alliance between the Church and State. This is a fatal and flagrant error, but the *facts* of the book are an ample exposure of the pernicious results of such an unnatural union. He also describes the Prayer Book "as a safeguard of Protestantism"—an affirmation we regard as proved to be the direct contrary of the truth by the undeniable logic of facts: but passing over such defects as these, Dr. Geikie's treatment of the theme is singularly masterly. He is fully conversant with the era he portrays; brings to light points that were formerly obscure; arranges his materials with consummate skill; deals fairly and justly with opponents; and has a style that is as clear as sunlight, and as interesting and picturesque as the sunny south. Our Sunday school teachers should have it. It ought to be used as a prize-book in our Young Men's Societies. We most heartily commend it.

JOHN CLIFFORD.

* By Cunningham Geikie, D.D., author of "*The Life and Words of Christ.*" Third Edition. Price 7s. 6d. Strahan & Co.

Leaves out of our Church Books.

WE often hear ministers and others discussing "modes of action," with a strong desire to discover any fresh methods Christian ingenuity has invented of "winning souls," or of ministering to the strength and grace of those who *have been* won into fellowship with Christ and with one another. Very glad shall we be to give a column to the reports and discussions of "*fresh ways of doing good*," hoping thereby "to provoke to love and good works," and thus increase the efficiency of our churches. Not exactly as a sample, but as the *first* things to hand of this character, I report the following:—

I.—NEW MEMBERS' MEETING.

For some years we have held at Praed Street, early in each new year, a gathering of all those who have been added to the church during the previous twelve months. This time about two hundred met together; the total addition for the twelve months being a little in excess of 200. The tea was furnished by the officers of the church, and they, with their wives, acted the part of hosts. One of the first things done (important in a church of nearly one thousand members) is the *verification* of addresses, each one being asked to supply, if necessary, a *corrected* address on entry. An enjoyable tea and much fraternization follows, it being considered that each one has an "introduction" to every other one, in and by the circumstance of uniting with the church IN THE SAME YEAR. The pastor presides and gives a "talk" on the glorious brotherhood of souls into which the company has entered; describes the simple and beautiful "original" of that brotherhood in the New Testament; the privileges and responsibilities springing from the union; the necessity of maintaining a glowing spiritual and social life, and kindred topics. "New" members then give brief and hearty utterances. Members transferred from "other churches" tell how they "took to their new home." Deacons and elders follow with words of counsel; and this, together with singing and prayer, yields a very profitable and salutary meeting.

The advantages of this *New Members' Meeting* are—

- (1.) It gives an opportunity for the exposition of "church principles."
- (2.) It promotes intercourse between pastors, deacons, elders, and members.
- (3.) It makes the "stranger" feel "like a child at home."
- (4.) An opportunity is afforded for finding "workers."
- (5.) It tends to give "solidarity"—pardon the word—to the life of the church; blending the old and new into a compact unity through the communing of those just received with the older and more official portion of the church.

II.—SECTIONAL MEETINGS.

Our church is divided into eight alphabetically arranged sections or regiments. Each regiment has an elder, who acts as a captain, attends to the members on his list in case of sickness or discipline; reports, as occasion requires, to the pastor or assistant-pastor, on anything requiring his attention, and meets his fellow-captains, with the commanding officers-in-chief, once a month, to report on his division. This all the year round. But *once a year*, each captain in turn summons the members of his division to a "gathering." They meet him and his fellow-officers. This gives us eight meetings a year. These meetings are social, spiritual, practical. They vary in their character according to the inventive genius of each head of division: monotony being considered by all the bane of usefulness. Sometimes a "paper" is read and a discussion follows. Sometimes a question is raised, such as "what are the duties of church members?" and answers are obtained. Sometimes addresses are given. Spiritual vitality is the one point aimed at.

These "leaves" are taken out of "our church book;" not because we desire to live "with our heart upon our sleeve for daws to peck at;" not from any lack of intensest aversion to what has been called "religious brag"—indeed, for no other reason than that named—to suggest to any churches which may care to adopt them, methods of action we have found of great good. Let us have some leaves from other church books.

JOHN CLIFFORD.

In Memoriam.

ANN BRITAIN, KIRKBY-IN-ASHFIELD,

WAS born at Nuncar Gate, Kirkby Woodhouse, on May 14th, 1795. Her mother died the day following; and the baby was committed to the care of her maternal aunt, who was a member of the church at Woodhouse. Her aunt and uncles were Baptists of a largely developed type, and their anxiety for their charge was that her early religious culture and principles should be formed in the same mould; and thus, in her early life, she became attached to our church polity and connexional interests, so laying the foundation for her after steadfastness, and adherence to our principles, which only intensified with her increasing years, and her convictions of the truth.

She attended, with her aunt, the house of God at Woodhouse until the formation of the branch church at Sutton-in-Ashfield, under the ministry of Edward Allen in 1812, and this continued until the chapel at Kirkby was built in 1821.

In 1824 she was married to John Britain. Both were like-minded, and as General Baptists their creed was well defined; yet for some years she did not make a public confession of her faith in Christ. Although she believed herself to be a Christian, such was her training as to the solemnity of believers' baptism, the obligations it imposed, and as to attending to it at a mature age, that she shrunk from the responsibility. But she saw the error of this, and in May, 1843, she, with a number of others, was baptized by the Rev. J. Wood, of Mansfield, in the open-air, and united with the church. FROM THIS TIME HER FETTERS WERE TAKEN OFF. It was a red-letter day in the history of our home. With this new bond of Christian fellowship came new consecration to service and work.

For many years past her heart and home had always been open for the welcome and accommodation of the ministers and preachers who came to Kirkby and Woodhouse; but from that day, and while her strength permitted, with a new and deepened interest, her feet were swift, and her hands ready to minister to their necessities and comfort, and her reminiscences of the men of the past and the present, both at home and from Orissa, were ever refreshing.

Her knowledge of the connexion, the history of the churches, the Foreign Mission, in which she took a lively interest, and the College, and even the ministers of the churches, was wide, correct, and extensive.

The doings of the Churches, their growth and prosperity, were always read with evident relish and delight from the Magazine and Year Book. Even a few days before her death she asked a friend if he had seen one of the delegates to the late Association at Halifax, anxious for all the information respecting it. "Ah!" she says, "when the Book comes thou must read it to me; I cannot see to read now."

But it was not in words that her religion shone the clearest, but in quiet deeds. Outside her domestic circle she had but little communication. Within that circle she lived and spent her religious influence; but others outside saw it and felt it.

To her only child her full-orbed affection and anxiety for his welfare were ever constant. She could not say much; but the memory of those quiet conversations are fragrant and precious to-day. She had believed, and knew in whom she believed; and that faith, in all her domestic life, sustained and comforted her. Her Bible was precious; her Saviour was precious; His gospel was precious. No theme in conversation like that to her; no sermons so sweet to her as Christ all in all.

In November, 1878, she had a paralytic stroke; and from that time she was confined to her room till the end. Her protracted affliction was borne with patience and resignation. She longed to enter into rest, and often spoke of her approaching end as being near. She would sometimes say, "It will not be long now;" and of her confidence and hope in Christ, her favourite expression was, "On the Rock." The hope that had sustained in life was the anchor for her soul now. Such a confidence and hope in God could well afford to wait all the days of her appointed time till the change came. It came at last. On June 28, 1879, calmly and peacefully she fell asleep, in her 85th year. A. B. N.

Scrap from the Editor's Waste-Basket.

I. THE ALMANACK FOR 1880 IS NOT OUT OF PRINT. Our sales have been good; much better than last year; but we have some 400 copies left at this date, January 16. The report has reached us from several quarters that booksellers say it is out of print. Our London publishers say "they have not for a moment been out of stock since the day it was advertised to be ready." Alas! we are sorry to be obliged to hear that all booksellers are not above a wicked "shuffle," and will say "out of print" to save taking trouble for small profits. Three copies will be sent for four stamps to anyone applying to 51, Porchester Road, W.

II. OUR MAGAZINE: HOW TO CIRCULATE IT.—One of our ministers writes: "I am surprised to find that to many members of our congregation the 'Mag.' is quite a strange thing. I am inclined to think that placing a 'poster' at the door, and leaving folk to order at a bookseller's of their own accord, is not the best method of increasing its circulation;" and then says he disposed of thirty of the January issue, by placing someone at the doors with the books themselves. *No doubt, that is the way.* Let every minister see that done, and our 'circulation' would be at 'fever heat.' We have always maintained that the sale of denominational literature is a minister's question; and we know that we owe our present large sale—i.e., large in proportion to what other denominational organs have—to the hearty interest taken in our Magazine by our ministers and leading laymen. And as far as we can judge from the labour we put into the Magazine, and the opinions of outsiders and insiders, the Magazine deserves it. We shall not be guilty of the affectation of imagining that the ONE OFFICIALLY AND ASSOCIATIONALLY RECOGNIZED ORGAN OF THE GENERAL BAPTISTS is not worthy of their support. It is, others being witness. The *Scottish Baptist Magazine* says of the Vol. for 1879, "It occupies the front rank;" and a minister of the south declares that the "January issue is better than ever." A Congregationalist who "always sees it," declares it is a marvel of ability and cheapness."

III. OUR POLITICAL CONDITION.—The welkin rings with the sound of political excitement. The Tories are anxious, agitated, and active. Sir Stafford Northcote tries to conciliate the magnates of

beardom. Lord George Hamilton seeks to convert Scotland from the error of its ways. Mr. Smith supplies nourishment to the "Jingoes;" and Mr. Bourke goes through "dirt" to the "dignity" of attacking the late Liberal Premier. To gain their end they have falsified history in claiming the authorship of household suffrage for Lord Beaconsfield; nourished the worst passions men know, by appeals to the war-spirit, and the love of a bastard-imperialism, and degraded the country by a policy of miserable and undeniable failure. The annexation of the Transvaal is a failure; their policy in India is a failure; their opposition to Russia is a failure; their finance is a failure; they have but *one* success: it is the success for which Walpole paid so much, the success of keeping their places. Their programme is "gunpowder and glory" and gin; and their arms are appeals to the vested interests of the army and of the publichouse. Let every one be ready to do his or her duty when the clock strikes the termination of this rule, and meanwhile keep the facts and truths of our condition fully in view.

IV. LOW IDEALS OF WORK.—The following has come to hand on a post-card: "Wanted, a live sample of Rev. G. W. M'Cree's Bible Class Teacher. Please say how many there are in London, and on what terms they can be had for prompt cash. Can do with any quantity. Yours truly, 'York.' As per G. B. Mag. for December, must be to pattern." The writer of that post-card believes in "low ideals," and thinks it wisdom to aim "low" in life and in work, and specially in Christian work. He is talking to a class of young men, and he goes to the gutter for his models: not to "man at his climax" in Christ Jesus. Maybe he wants a wife; but "anybody" will do; he has no "ideal" of one. And yet "York" might remember that no good has been done, no victories won, excepting by setting up a lofty ideal. We have "unsociable," cheerless, afflictive preachers, for want of a true ideal; ineffective Bible Class Teachers, for the same reason. Paul "pressed toward a mark" he never reached here; and he was the greater for the persistent aim. Law's "Serious Call" set up a high, impossible ideal, but it made John Wesley. We dare to tell our friend that the "supply" he asks for will *have* to be prepared, if the young men of this and coming generations are to be

won and retained for Christ; and we dare further to avow that the study of Mr. McCree's ideal in the right mood will help to prepare them.

V. SIR STAFFORD NORTHCOTE AMONG THE PUBLICANS.—The leader of the House of Commons is making an interesting record, as the Americans say; and it is desirable to keep it to the front. He has lived to contradict, in act, all that he before said and wrote concerning finance, to violate his own maxims, to play the part of the "unjust steward" in the parable; and, finally, to crown the edifice by preaching the immaculate virtues and splendid public utilities of "the Pig and Whistle." The children of this world are—wiser? No, that is not the word. Sir Stafford is making friends with the mammon of drunkenness, so that when the mischief of "foreign policy" fails, he and his may yet be received into the tabernacle of Downing Street. Anything more ineffably despicable than the speech of Sir Stafford Northcote at the Exeter licensed victuallers' dinner we have not seen, even in the politics of the last five years.

VI. "OUR CHURCH SCRIBES."—The Rev. J. T. Roberts, of West Vale, writes a word of counsel for church secretaries; affirming the value of an obliging and accurate secretary, and urging, on behalf of the future historians of churches, a most painstaking attention to their *minutes of business*, to the details and dates of events, names of persons, etc. He advises a substantial, strongly-bound, and good-sized book to be purchased by young and small churches for the record of their work. Further, he counsels that copies should be inserted in the church book of foundation-stone layings and other great events. This is of much importance. Further, special care should be taken of church books that are full. It would be well to deposit them in our denominational safe at Chilwell. Decaying books should be copied.

VII. WHO SUPPORT THE PUBLIC HOUSES?—We do not often find an opportunity to place confidence in the utterance of the "D. T."; but when it says, "As regards drinking, it is the sober men of England who are the best customers of the public houses, and it is they who swell the statistics," we have not the heart to quarrel with it. Possibly the *Daily Telegraph* is right. If so, the sober people are surely wrong in keeping in vigour so prolific a source of evil as the drink system of our day. The country spent in 1878, £142,188,900 in intoxicants; i.e., the "sober people of

England" spent the larger part of that sum, on what, by the confession of many of them, is not a food, but only a luxury, and according to the testimony of a good many medical authorities, is a *poisonous* luxury. If that be so, "sober people" have much to answer for. Total abstinents are clear of that responsibility.

VIII. BRAINS IN THE PULPIT.—Dr. Holland says in the December *Scribner*, that "one of the great reasons for the lack of popular attraction to the pulpit is the fact that brains enough are not put into the sermons." That witness is true; but it admits of another setting. Practically the question of "brains," more or less, is a question of *work*. It is too late to talk of increasing the original brain stock; but we may make better, more persistent, more energetic, more wise and methodical use of what we have; we can and must get more complete discipline of our brain power; and some two or three of us might work a little harder. There is a fearful amount of absolute indolence in the neighbourhood of the pulpit; and in addition to that there is an afflictive quantity of ministerial work that is simply dissipation of mental energy. It is said our greatest statesman keeps to his desk-work at least four hours every day even yet. How many ministers are there that do anything like that? Men must keep themselves to the "grindstone" to the last if they are to be effective for good as long as they live.

IX. REV. CHARLES PAYNE.—Many of our readers will be glad to hear that our friend and comrade, the Rev. Charles Payne, returns to his pastorate at Louth this month. He was trained in our College at Chilwell; further trained in his pastorates in this country; and still further by his experiences in the "far West" of America. "The fruits of this experience," he says, "I shall give to the church of my early love." Mr. Payne leaves a good name behind him in the States, and we can promise him a warm and cordial welcome back to his and our "beloved denomination."

X. COLLECTIONS FOR OUR HOME MISSION.—Do not fail to give them a good place before the end of MAY. Gather in fresh subscriptions. We are glad to hear that the late Rev. J. Greenwood, who loved the Mission so warmly, has left us £10. Our friends at Nantwich report collections on the 18th of January, the sermons being preached by Mr. J. Brittain, of Chesterton. Our needs are greater than ever. On no account forget us.

Reviews.

THE SAINT AND HIS SAVIOUR: THE PROGRESS OF THE SOUL IN THE KNOWLEDGE OF JESUS. By C. H. Spurgeon. *Hodder and Stoughton.* Price 3s. 6d.

As this is a new and improved edition of one of the earliest works, if not actually the earliest work, of Mr. Spurgeon, it would have been wise to have prefaced it with a note as to the original date of publication. It is marked 1880, and yet the book itself must be nearly a quarter of a century old; and bears not a few signs of the "prentice hand" of the voluminous writer and preacher of the Metropolitan Tabernacle. In this last respect the volume is highly interesting. Students of the formative forces; of the mental and spiritual, the literary and personal influences, which have contributed to make one of the most remarkable men of our age, will find abundant material here. The Puritan flavour is intense and dominant: far more so than in Mr. Spurgeon's recent work. The presence of the work of a former generation is strongly manifest, although the genuine individualism of the writer is still latent. But Mr. Spurgeon is dwelling mainly with the minds of a previous century, and does not betray the same quick and living sympathy with the actual thoughts and feelings of living men that he does to-day. Indeed compared with "The Bible and the Newspaper," "Eccentric Preachers," and other works written by Mr. Spurgeon, "the Saint and his Saviour" belongs more to an earlier century than to the closing years of this. And yet there is the same flaming earnestness, the same glowing enthusiasm to catch men, the same "passion for souls," the same clearness of conception and fluency of style, the same blending of devoutness with practical sense pervading his work that have secured to Mr. Spurgeon so large an influence over the religious life of his generation, and which will secure to this volume a cordial welcome, and a useful career.

THE CRY OF THE CHILDREN FROM THE BRICK-YARDS OF ENGLAND. By Mr. George Smith. *Messrs. Haughton, 10, Paternoster Row.*

This work cannot fail to command an extensive sale, and will be read with deep interest and profit by every sympathetic Christian. The book forms an excellent companion volume to "Our Canal Population." It has reached its sixth

edition, and is illustrated with a number of striking and painfully suggestive plates. The thanks of thousands are due, and will, it is needless to say, be freely accorded to Mr. Smith for his fearless and successful championship of the oppressed, downtrodden, and neglected class, whose wrongs and ill-treatment he so pathetically describes in his book. Messrs. Winks and Son have undertaken the Leicester agency. G. HIND.

THE PSALMIST: A COLLECTION OF TUNES, CHANTS, AND ANTHEMS FOR PUBLIC WORSHIP, AND FOR DOMESTIC AND FAMILY USE. By E. Prout, B.A. *Haddon and Co.*

This edition of the widely known Psalmist contains a supplement of 130 hymn tunes, bringing the tunes up to 627, and is specially rich in capital tunes adapted to the peculiar metres, as Rev. W. R. Stevenson has shown on page 486 of last year's Magazine. The chants number 126, and are well chosen, and cover all possible needs for this part of the service. In the anthems some of the old favourites appear, as well as new ones that will soon gain a place by the side of the favoured ones. The anthems number one hundred. Altogether this is an admirable collection.

THE FATHERHOOD OF GOD. By Robert Mitchell. *London: Hamilton, Adams and Co. Glasgow: T. D. Morison.*

We have more than an ordinary interest in the issue of this series of books on permanent questions of theology. There is a freshness, a breadth, a vigour, and a scripturalness about them with which we are in perfect sympathy. This vol. on the Divine Fatherhood does not profess to be exhaustive, nor is it: indeed it omits some most important phases of the theme; but it gives a succession of glimpses of this fundamental subject that must irradiate the lives of men, soothe their perplexities, allay their suspicions, and beget within them a filial devotion to the Father of spirits. We hope to welcome other volumes written in the same spirit, and with the same ability, as this and its precursor on "Regeneration."

CRISPY'S LITTLE MOTHER. By Emma Leslie. *Marlborough & Co*

This is the story of a little girl who was unexpectedly left by her father and mother. In the next room dwelt a

motherless girl of about fourteen years of age, who took Crissy under her charge, watched over her in her illness, acted the part of a "little mother" to her, and though herself but a poor girl, made Crissy's lot far happier than otherwise it would have been. It is a lovely story, told in a most interesting way. When once you begin to read it you "feel you must just finish it." K. C.

THE NEW SUNDAY SCHOOL TEACHERS' BIBLICAL DICTIONARY. Part I. Price 3d. *Stock.*

THIS is a compendium of information on the principal subjects referred to in the Holy Scriptures; including geography, biography, natural history, antiquities, biblical literature, eastern manners and customs, theology, scripture characters, topography, the sciences, etc., etc. It is illustrated with woodcuts, and has a good and useful introduction by the Rev. J. F. Kitto. It is difficult to judge of a dictionary from the pages making this first part, but we have tested it on several points, and find that its information is exact and extensive, its theology of a conservative type, its biblical exegesis cautious and traditional, and its treatment practical. It is meant for S. S. teachers, and is well calculated to help them.

GLEANINGS FROM THE LIFE AND TEACHING OF CHRIST. By Henry H. Bourn. *E. Stock.*

THE title of this book lacks definiteness. In the main the volume is an exposition of the fourteenth chapter of John, though the volume contains a discussion of the character of Christ, of the doctrine of the Fatherhood of God, and of the relation of the Gospel to the Law. The work is animated with a holy purpose, characterized by devoutness of spirit, pathos, and "unction," and is sure to be a messenger of glad tidings wheresoever it goes.

BAD TRADE, AND HOW TO REMEDY IT. By A. F. Winks. *Manchester: Heywood.*

A THOUGHTFUL, but unsuccessful, attempt to find a cheap and permanent cure for bad trade. The "remedy" is agriculture!! One would think the author had never heard of agricultural depression; or of the fact that scarcely a farmer in Great Britain has been able to "pay his way" for the last five years; and that probably not ten per cent. are solvent at this moment. If our only hope is in "dependence upon our own climate and soil—the finest in the world," (?) we shall only escape from Scylla into Charybdis.

J. C—k.

BIBLICAL THINGS NOT GENERALLY KNOWN. Second Series. *Stock.*

ONE special commendation of this second volume is its complete indices. The two volumes can now be used with ease and readiness, and they form a dictionary of out of the way facts and data of importance in lighting up obscure or misconceived passages of Scripture. Students of the Bible will get rare and unexpected aid from this volume; difficulties will disappear; contradictions be reconciled; objections be answered; and material supplied for use in controversy, teaching, and meditation.

HARRY FOSTER'S RULES. By Mrs. H. H. B. Paul. *Hodder & Stoughton.* Price 1s.

NO boy can read this book without advantage. Its whole tone is simple and manly, and its religion is of the very best kind. The tale detains the reader to the end; and its principles will be likely to stick to him after Harry Foster is out of sight. Let the lads have it, and they will be all the more likely to be true and industrious and happy all the year round.

THE GOSPEL IN THE CHURCHES. By J. F. B. Tinling, B.A. *Bagster and Sons.* Price 6d.

THIS is a plea for spring and autumnal "missions" in all our churches, conducted by members of the regular ministry; and it is one of the wisest deliverances on the subject we have read. We commend it to the churches and to their pastors.

THE MEMBERSHIP AND PRIESTHOOD IN THE CHURCH AND TEMPLE OF GOD. By J. H. Wood. *Leicester: Winks.*

A THOROUGHLY scriptural discourse, abundantly illustrated and enforced by unequivocal and undeniable authorities.

SPURGEON'S JOHN PLOUGHMAN'S ALMANACK, and PENNY ALMANACK, (*Passmore and Alabaster*), still take the very first rank for raciness, and force, and freshness, of all this kind of literature.

THE TEACHER'S STOREHOUSE, Vol. IV., is a fine repertory of materials for teachers who really want to do their work well.

THE BAPTIST MESSENGER, 1879. The great charm of this serial is that it has one of Mr. Spurgeon's sermons every month, besides other interesting contributions on religious topics.

THE CHURCH, 1879, is a capital pennyworth, and is always stimulating, interesting, and spiritual.

Ministerial Farewells, and Presentations.

CHAPMAN, REV. W. At a farewell meeting held at Valo, Todmorden, on the last Saturday in November. Mr. Chapman received a purse containing £20, a watch and gold chain, and Mrs. C. a valuable timepiece and vases. The meeting was addressed by Revs. Dearden, Chappelle, etc. Mr. C. leaves the neighbourhood with the esteem and love of all who knew him.

HESTER, REV. GILES, who has ministered to the Church at Cemetery Road, Sheffield, for 15 years, preached his farewell sermon Dec. 28, and on the following day a presentation meeting took place. Mr. C. Atkinson presided; and spoke of the forty years' history of the church and of its five pastorates, and referred to Mr. Hester's pastorate in terms of cordial regard and high appreciation. Mr. Eberlin, one of the deacons, made the presentation. The gifts consisted of a gold watch, an illuminated address, a purse of money, containing £52 8s. 1d., and Geikie's "Life of Christ," in two volumes, the latter being an extra gift from the Bible class. The gold watch bore the following inscription:—"Presented to the Rev. Giles Hester by his church and friends as a token of esteem, and of their appreciation of his earnest labours during nearly fifteen years' ministry." The address, which was beautifully illuminated, and had been prepared by Mr. W. Topham, of Heeley, was as follows:—"To the Rev. Giles Hester.—Dear Sir.—We, the members of the church and congregation worshipping in Cemetery Road Baptist Chapel, as well as a large circle of friends in the town, do hereby wish to testify to the high degree of esteem and love in which you have been held by us during the period—extending nearly fifteen years—that you have resided amongst us. We wish to express our deep gratitude to you for the amount of loving labour performed in our behalf, and also to show our admiration of the high qualities you possess as a teacher and preacher, ranking, as you do, in those respects as one of the foremost men in the denomination of General Baptists. By geniality of temper, kindly smile, hearty grasp of the hand and sympathetic word, springing spontaneously from a heart true and conscientious in all its impulses, you have endeared yourself to all with whom you have come in contact; and now that our connection, one with another, has to be severed, we cannot but express our most heartfelt regret. We trust that in your new place of abode your life may long be spared in order

that you may further prosecute the labours you have delighted in to the glory of God. In conclusion, we wish that prosperity, and the happiness of yourself, your wife, and family may long be vouchsafed to you, and that the peace of God may abide with you ever. The officers and teachers of the Sunday school feel that they cannot allow you to pass from their midst without adding their tribute of praise for the many and important services rendered to them during your pastorate. They wish to mark their high appreciation of the ready manner in which you have at all times and under all circumstances entered into any undertaking which had for its end and aim the spiritual and moral well-being of both teacher and taught. The members of your Bible class deeply regret the loss of one who, ever since its inauguration, has been the life and soul of it. They feel that they are under the greatest obligation to you, inasmuch as to you they own their existence as a class, and also that by your instrumentality they have been raised to a higher level of moral and spiritual being. They feel assured that the knowledge of this will help to make pleasant many of your later days, and that you will look back with delight upon your labours among them, waiting patiently until the call of Our Father shall come to you and reveal in its fullness, in our home above, the widespread influence of your work here. Signed, on behalf of the Church—C. Atkinson, B. Nicholson, F. Eberlin, A. Peet, Joseph Jones, Deacons. Edward Crosher, Secretary." Mr. Eberlin stated that £8823 had been raised during Mr. Hester's pastorate, and that the debt had been removed from the building. Rev. Giles Hester suitably acknowledged the gifts, and referred to the thorough cordiality and warm affection which had marked their fellowship. The Rev. T. W. Holmos, T. S. King, and others took part in the meetings. Mr. Crosher, Secretary, said 204 had been baptized during Mr. Hester's ministry, and 100 transferred to the church, 4 have been received without baptism, and 35 transferred to other churches.

MARCH, REV. W., Stoke-on-Trent, preached his farewell sermon Dec. 21, from 2 Cor. xiii. 11. On Monday evening a tea-meeting was held, and a public meeting afterwards, the occasion being to make a presentation to the Rev. W. March. Mr. W. M. Grose took the chair, and referred to many who were indebted to Mr. March for words that led them to

Christ; and to others like himself who had been much helped in the divine life. Mr. W. Boulton in presenting to the Rev. W. March, on behalf of the Church and congregation, a purse of gold containing £23, a timepiece, an address, and a work-table for Mrs. March, amounting altogether to thirty guineas, said, when Mr. March came to them as their pastor from college, they had a membership of seventy-three, since which, 106 by believers' baptism and fifty-eight by transfer had been added; making an average of over thirteen added per year during his ministry, which, after deducting loss by death and removals, left them with a membership of 139, which, with three accepted candidates for baptism and membership, gave a net increase of 69 members. The congregation had so improved as to necessitate the enlargement of the chapel, which they hoped to have completed and opened by Feb. 26. During his pastorate, schools and class-rooms had been added at a cost, including the repairing and general renovation of the old chapel, of £750, which sum had been paid off before the present enlargement, with the exception of £170. The present undertaking, including the new organ, was estimated to cost about £1,600,

towards which they had in payment and promises £777 4s. 8d. The address was to the effect that: "The congregation could not allow their pastor to leave them, after ministering there for over twelve years, without testifying their high appreciation of his Christian character and sterling merits as a minister of the gospel, and they begged him to accept the timepiece, and purse of gold; also, a work-table for Mrs. March, as an expression of their Christian love and esteem. While they deeply regretted that they were losing their pastor, they trusted that in his new sphere he would be increasingly successful in his high vocation. They begged to assure him that they should always have the most pleasant recollections of his faithful and earnest labours as their pastor, and they rejoiced exceedingly at the success with which the Divine blessing had attended his efforts." The address was signed by Messrs. Arthur Wright, W. Boulton, and J. Taylor, deacons.—Mr. March suitably acknowledged the testimonial. The Rev. W. March began his work at Wellington Road, Todmorden, Jan. 1, at members' new year's tea meeting, and preached to very good congregations on Sunday, Jan. 4.

Church Register.

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

FORMATION OF A PREACHERS' ASSOCIATION.

A MEETING of General Baptist Preachers belonging to various churches in the Eastern District took place at Bourn, Jan. 14. The Rev. W. Orton, presided. A statement was made by Mr. Atton, and letters were read to show the rise and progress of the movement. An Association was formed, called the "Assistant Preachers' Association of the General Baptist Eastern Conference." Mr. W. R. Wherry, of Bourn, president; Mr. J. W. Brown, of Spalding, secretary; Mr. D. Dring, of Long Sutton, treasurer; and Messrs. Allatt, of Hacconby, Atton, of Spalding, Dennison, of Peterborough, and Marshall, of Louth, executive committee. The object is to cultivate mutual acquaintance among the brethren engaged in occasional preaching, and to enable them to aid each other in their work of supplying village stations, of helping weak churches, of breaking up new ground, and in any other means that may be used to spread the gospel. The brethren request the churches to aid them by their sympathy,

their co-operation, and their prayers. A meeting is to take place one day in every year, on or near the first Monday in June. The first at Peterborough, consisting of a devotional service at ten; a sermon by Rev. W. Orton at eleven; a paper by Mr. W. R. Wherry, at 2.30 p.m.; and a public meeting in the evening. The assistant preachers of all the G. B. churches in the Eastern District are invited to join, and the churches requested to make annual collections for the association. Any congregations desiring the services of the preachers are requested to communicate with Mr. J. W. Brown, the Crescent, Spalding.

CHAPELS.

DERBY.—On Wednesday evening, Jan. 7, the first of a series of monthly prayer meetings by the united congregations of St. Mary's Gate and Osmaston Road was held. It was exceedingly well attended. Rev. W. H. Tetley addressed the meeting on "what a true prayer meeting should be." It is proposed to alternate the place of meeting.

NORTHALLERTON.—The chapel anniversary was held, Dec. 28. Rev. J. Stutterd preached. A tea meeting was held on Dec. 29, Rev. J. Stutterd, J. Dixon, J. Johnson, G. W. Moorse, and W. Stubblings. The proceeds were devoted to the debt recently incurred in putting a baptistery in the chapel.

LEICESTER, Friar Lane.—**EXTINCTION OF CHAPEL DEBT.**—The new chapel, opened Aug. 15, 1866, and spacious school rooms which have since been built, have cost, including a debt on the old chapel, upwards of £7,000, the whole of which, excepting a mortgage of £600 on the land on which the school-rooms are built, and which is intended to remain for the present, has been cleared off. At the beginning of 1879 the debt was £1,050. The senior deacon generously promised £300 towards it providing the rest could be forthcoming. A bazaar realized £200; the school found, £200; generous friends outside contributed, and all, pastor and deacons, members, teachers, and children, did something, and on Christmas Eve the last shilling was contributed, and thanksgiving services were therefore held. On Sunday, Dec. 28, the pastor, Rev. J. H. Atkinson preached from Neh. iv. 6, and from Psalm cxxvi. 3. No collections were made, but the thankofferings amounted to £25. A thanksgiving tea meeting followed, Dec. 29. About 400 were present. The public meeting was presided over by Mr. Pickard, sen., and congratulatory addresses were delivered by the pastor, Messrs. J. Pochin, G. Stafford, Lunn, W. Wright, Holland, W. Ashby, R. W. Pike, Moss, and Mee. Affectionate references were made to the late much esteemed pastor, the Rev. J. C. Pike, at all the services. It was felt that the erection of the new buildings was mainly due to his untiring devotion and persevering zeal.

ANNUAL MEETINGS.

BULWELL.—Was held on Christmas-day. Good attendance. The pastor, Rev. J. R. Godfrey, presided. Addresses from Messrs. Cox, Purdy, Cook, Boot, Spencer, and Councillor Holmes.

DERBY, St. Mary's Gate.—The members' annual tea meeting was largely attended, and most profitable. Rev. J. W. Williams, presided, and reviewed the year 1879. He said, "Thirty-five have been baptized, and there are nearly twenty applicants now before the church. For this, surely, we may thank God and take courage." He also referred to the momentous, stirring, and calamitous events of the year, and speaking of poli-

tics, said he was "confident that the Baptist churches throughout this land will stand true to their noble principles, and sustain their glorious traditions, at the coming crisis!" The report of the Secretary, James Hill, followed. Addresses were given by Messrs. W. Abell, E. C. Ellis, and W. Hall. At eleven o'clock a largely attended watch-night service was held.

DERBY, Osmaston Road.—Held Jan. 5. Rev. W. H. Tetley presided, and the secretary, Mr. J. M. Moore, reported all the agencies of the church to be in a vigorous and progressive condition, and stated that during the past ten years the average increase of membership had been thirty-seven; for the year 1879 the increase had been sixty-seven. Addresses were delivered by Messrs. Burdett, J. B. Bartlett, T. H. Harrison, T. H. Bennett, C. Appleby, and F. Earp.

SHORE.—Held on Christmas-day, and was the most successful for some years. 450 attended the tea.

BAZAARS.

FLEET.—On Dec. 26, a small bazaar was held, followed by a tea meeting and magic lantern entertainment, the latter given by the pastor. A clear profit of £10 6s. 2d. was realized towards the chapel debt.

HALIFAX, North Parade.—A sale of work was opened by Mr. Daniel Wilson, in the school, Dec. 18, in aid of the alteration fund. With the proceeds of Rev. Charles Clark's visit, about £200 has been realized.

Lee Mount.—A sale of work was opened by Mr. Councillor Worsick (who handed a £5 cheque to the funds) on Christmas-day. Councillor Binns, Messrs. M. Stocks, H. Townsend, and J. Dean, spoke. Proceeds, £77, which, together with other monies, makes a reduction of the debt to the extent of £100. Rev. W. Dyson took the devotional exercises in both cases.

RETFORD.—Our sale of work was held in the large Town Hall. It was well furnished by "the Sewing Society." Rev. R. Silby reported that the debt had been paid off the chapel, excepting what was lent by the G. B. Building Fund. The Ladies Society had raised £61 during the year. The Mayor, Ald. Wilkinson, opened the bazaar. It realized about £48.

SCHOOLS.

DERBY, St. Mary's Gate.—Jan. 4, the teachers, scholars, and friends of Mr. W. Roome, who has been connected with the boys school as teacher or superintendent

for thirty-four years, was presented with an elaborately executed illuminated address, expressing the warmest sympathy and esteem on the occasion of his retirement from office from failing health.

MINISTERIAL.

JOLLY, Rev. J., writes, "May I ask you, by means of the Magazine, to return my sincere thanks to fellow students and friends in almost every part of the connexion, from whom letters have come in such numbers that it is altogether impracticable to reply to them separately. Their sympathy has been very consoling and refreshing to my spirit."

JONES, Rev. J. F.—On the occasion of the marriage of the Rev. J. F. Jones a handsome envelope-case and inkstand were presented to him by the members of the Bible classes over which he presides at Church Street Chapel, London. Mrs. Jones was also presented with an elaborate workbox by the members of the Young Ladies Bible class, each gift bearing an inscription expressing the esteem and good wishes of its donors.

BAPTISMS.

BACUP.—Two.
BULWELL.—Three, by J. R. Godfrey.
CHESHAM.—Six, by D. McCallum.
FLEET.—Five, by C. Barker.
GRANTHAM.—Two, by A. Gibson.
LONDON, Commercial Road.—Six men—three Swedes, two Russian Fins, and one Dutch Jew.
LONDON, Praed Street, &c.—Four.
NAZEBOTTOM.—Four, by J. H. Smith.
NORWICH.—Two, by G. Taylor.
OLD BASFORD.—Three, by J. Alcorn.
PETERBOROUGH.—Four, by T. Barrass.
SHORE.—Ten, by J. K. Chappelle.

OBITUARIES.

GOODMAN, Mrs.—It is with unaffected grief that we record the death of Mrs. Wm. Goodman, of Swadlincote, at the early age of thirty-six. She went "home" the last Sabbath of the old year, after only a few days illness. This is a severe blow to her many friends. She was much admired and beloved, for besides her talent as a singer, she combined within herself an amiability of disposition and an energy of character which made her life a singularly useful one. Her heart was truly loyal to the Saviour, and in her life His grace was magnified. She was ready in every good work, whether to minister in private, where her help could be of value, or to render public services on occasion when they were called for. Her end was peace; no cloud cast its shadow over her sick chamber, and she was softly but sweetly singing when the angels came to bear her spirit home. Her body was interred in the Cemetery at Ashby-de-la-Zouch, and on the first Sabbath of the new year her funeral sermon was preached to an overflowing congregation in the Baptist Chapel at Swadlincote, by the Rev. J. Salisbury, M.A., of Hugglescote, who had known her and enjoyed her confi-

dence for many years, and who baptized her when she was but a girl. The deepest sympathy is felt for the afflicted husband and his two dear motherless children, whose loss cannot be expressed in words. May the Lord Himself comfort them and enable them to realize the full meaning of that which is inscribed on her mourning card, "Not lost, but gone before."

SMITH.—December 1st, 1879, at the age of fifty-one, at Kegworth, the highly esteemed deacon of the Baptist church, John Robert Smith. He was in every sense of the word a devoted Christian. It is only needful to refer to his Christian bearing and genial spirit in the social sphere, and in the church of God, to be fully assured that he died in the hope of the gospel, and that he now sleeps in Jesus. His religion was one of faith on the Son of God, together with an ardent desire to promote His glory as long as he was permitted to remain on the earth. In his death the wife was bereaved of a much attached husband—the children of an indulgent father—the church of a consistent member and good deacon—the Sabbath school of a zealous patron, and the pastor of a very sincere friend. Great and almost irreparable will be his loss to the church and Sunday school, as he was senior deacon and its treasurer; also superintendent and teacher in the school: in all these offices he endeavoured to carry the attainments of a Christian character to the highest point of excellence. Whilst bidding this world adieu not a trailing shade was allowed to bedieu his sky. He was a good soldier of the cross, who stood valiantly the heat of the spiritual conflict. His remains were interred in the burial ground adjoining the chapel. The Rev. W. A. Davies delivered an address, and suitable portions of scripture were read and prayer offered by the Rev. T. Yates. On Sunday evening following the pastor preached a memorial sermon. His end was perfect peace in beholding, as he exclaimed, "The city, O, the beautiful city!" W. A. D.

STONE, MARIA, born at Castle Donington, Dec. 1, 1790, was baptized when young, under the ministry of the Rev. W. Brane. The Baptist Sunday school in that town was commenced in a room of her father's house that had been previously occupied with stocking frames. Having brought up a family of nine, the youngest of whom died at the age of twenty-five, she was, in her old age, left solitary through death and emigration. A widow, and very poor, for sixteen years—for a still longer period totally deaf, so that she could not even hear the organ at chapel—she yet retained her cheerfulness, and continued to attend the service once on the Lord's-day while able. Her eyesight being good, it was only necessary to write plainly in order to converse. Even the day before she died, when she had just completed her 89th year, she was reading a hymn in large type that hung on the wall, "There is a happy land." Contributing her penny to the weekly offering while able to earn anything by plain sewing, she refused help, saying there were others more needy. Among her books was one she much valued, "The History of the General Baptists," by Adam Taylor, for, like most aged people, she seemed to live very much in the past. Grateful for any kindly attention, she would turn from thanking the servant to the Master, saying, "Bless the Lord," etc. Though there was no relative to follow her to the grave, there were those who had learned to love her while ministering to her necessities during the long period of her helplessness from rheumatism. She died without a struggle at Derby, Dec. 7, 1879, having been for some years a member at Osmaston Road.

THE
MISSIONARY OBSERVER.

FEBRUARY, 1880.

Orissa Missionary Conference.

Cuttack, Nov. 21, 1879.

INTERCOURSE with brethren in the Lord, and fellow-workers in His kingdom has always been helpful. When Paul was approaching the imperial city his heart was cheered, and his soul strengthened, by the brethren who went out to meet him and his friends. "He thanked God and took courage." This is, I trust, our feeling at the close of our Conference. We have met, have united in the holy solemnities of the house of prayer, have deliberated on the things which pertain to the kingdom and glory of Christ in Orissa (vastly more important, though the world knows it not, as well as more accordant with truth and righteousness, than many of the deliberations of Parliaments and Cabinets), and now our deliberations having ceased we thank God and take courage. We go forth to our respective spheres of labour to magnify Christ whether it be by service or by suffering, whether by life or by death.

OUR CONFERENCE BUSINESS

commenced in the Mission College, Cuttack, on Monday morning, the 10th November. Mr. Pike read and prayed. Mr. Wood was chosen to preside over our sittings, and Mr. Bailey appointed assistant-secretary. Our deliberations were more than usually protracted, owing to several important questions having been submitted by the Home Committee for our consideration, and the Conference did not close till Monday evening, the 17th; but it should be stated that Wednesday was devoted to the examination of the students. A gratifying measure of harmony and love pervaded our discussions.

THE STATE OF THE MISSION,

especially in relation to Sumbulpore, engaged our anxious and prayerful consideration. Mr. Pike was appointed to write a letter to the churches urging them to send additional missionaries in view of the importance of the effort we are making in beginning a Mission at Sumbulpore, and of the wide extent of the field. "I also," as Elihu said, "will shew mine opinion." It is not "grievous to me"—as you know—"to write the same things" on this point which I have written before, while it

may be "safe" and beneficial for you that I should do so; and then I know that it is a matter on which you need "line upon line." I recognize the great importance of the work to which we have now laid our hands, and pray for its extensive and lasting success; but remember, dear friends, we have still to do all that we have heretofore done at our other stations, and this work at Sumbulpore in addition. Our cry is, More men, more men. May the Lord raise them up; may they be men "whose hearts the Lord has touched;" and may they have the piety and good sense to look out for good missionary wives. Then the Mission will be doubly blessed. I should add for information, that Mr. Pike with Mrs. P. and family, also Mr. Heberlet, will, if God permit, leave Cuttack to-morrow for Sumbulpore. God go with them and prosper their work. The importance of *two well-qualified and efficient native preachers* going with them was strongly felt. The suggestion of the Home Committee that Shem Sahu should be invited to go was at once communicated to him, and was, I have no doubt, prayerfully considered; but he could not see his way clear to comply. Thoma was then thought the most suitable man for the post; and I am glad to say he has accepted the invitation. This is an arrangement in which we all feel satisfaction. He is of proved ability, an able and earnest preacher, well fitted to converse with inquirers, to convince gainsayers, and to feed the native church. Daniel Das is the junior native preacher, and we shall rejoice if he make full proof of his ministry.

The Conference expressed its approval of the proposals of the Committee respecting Cuttack and Piplee; *i.e.*, that Mr. Bailey should remove to Cuttack for the present, and that Mr. Vaughan take charge of the work at Piplee, with such assistance as Mr. B., from his knowledge and experience, may enable him to give from Cuttack.

OUR BIBLE AND TRACT WORK

occupied much of our attention, and we were greatly assisted in attending to it by our native brethren who united with us. We had to acknowledge the generous grant of £150 from the Bible Translation Society, which we trust all our friends will support according to their ability. The Religious Tract Society, which has now regularly helped the Mission for fifty-four years, sent us, during the past year, 120 reams of paper, and a money grant of £20 for printing and binding "Fulfilled Prophecy," besides a grant of books for the Book Room, casts of engravings for "Companion to Bible," and "Holy War," and other kind presents. The work done for each of these Societies was fully reported; and we arranged as satisfactorily as we could for the probable requirements of the year. I need not enter into detail here, as that is furnished in the Minutes, and will be required for the Report; but may say that while feeling the importance, as much as we have ever done, of distributing tracts which tell "the old, old story" in a way adapted to the peculiarities of the Hindoo mind, we also feel the desirableness of furnishing our native Christian communities with books adapted to instruct and establish them concerning the faith. Milton said, "A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life;" and all enlightened friend of Missions recognize the importance of giving native converts

translations of some of the choicest of our English works. We have made fair progress during the last seven or eight years, considering the smallness of our number. The good old "Pilgrim" tells his wondrous tale to Oriya readers, who follow him in his wanderings with as eager an interest as did we ourselves in early days. "Stories and Pictures of Church History" contain inspiring narratives of many who loved not their lives unto death, and who were more than conquerors through Him that loved them. The good old Puritan Brooks gives "Precious Remedies against Satan's Devices" to readers in a country the name of which he could not have known. Since the last Conference an interesting and valuable addition has been made in "Fulfilled Prophecy," a translation by Mr. Miller, from a Bengali work by the Rev. J. Vaughan, of the Church Missionary Society. And I hope that very soon after this can see the light—"Companion to the Bible"—a much needed work, will be finished. I feel intense interest in all that enlarges the acquaintance of our Christians with the word of God. It will stand for ever, and no suitable effort to illustrate and apply its precious truths can be of ephemeral interest. In adding to our Christian literature in Oriya, we all feel the importance of remembering the claims of *the young*.

THE NATIVE PREACHERS

met with us on two days, and in various ways greatly helped us in our work. This is a step which has answered admirably. It gives them increased interest in their work, adds to their sense of responsibility, and the counsel they give on various matters is very valuable. At one of these sittings Shem read, by appointment, a paper on "*Family Worship*." It occupied an hour in reading; but this was its only fault. It was thought so excellent by our native friends, that a strong desire was expressed that it might be printed for distribution in our Christian community; but this was left with the Cuttack Committee. The report given of the examination of the students was encouraging and hopeful; and one of the young men—Gideon Mahanty—having satisfactorily completed a three years' course in the College, was received as a native preacher on probation. He is a worthy young man, not brilliant, but sober, steady, plodding, and will, I hope, make full proof of his ministry. His father—Jaganath Mahanty, who died when he was very young—was one of the first students in the College when it opened, January 1st, 1846.

Various other cases were considered that need not be described here, but it may be added that the desirableness of expediting the building of *the new chapel at Khoordah* was strongly felt and expressed. A meeting on this subject has since been held with the Committee of the Auxiliary, and as the result of united counsel, more rapid progress will, I trust, soon be reported.

THE DEATH OF MRS. LYDIA BAILEY

having occurred since our last Conference, was recorded in our Minutes with solemn and sorrowful feelings. The particulars of this affecting bereavement have already been published, and need not be repeated; but one circumstance which has recently come to my knowledge may be

stated for the benefit of my youthful readers. Our departed friend was accustomed, in the days of her "first love" to Christ and His people, to write careful notes of some of the sermons of her pastor, Dr. Maclaren, and I have just been reading the sermon—a very excellent one—preached at her baptism, March 3rd, 1859. It was founded on Hebrews viii. 5, on doing all things according to the pattern showed in the mount. I commend this practice to my young friends as one that I have tried, and of the utility of which I can speak with confidence; for passages of sermons that I heard, and partly wrote, half a century ago, often come to me now with refreshing interest and power. It is well for us, while working in the vineyard, to remember that "the night cometh when no man can work;" and we never meet on these occasions without being reminded of some of our native friends who, during the year, "have crossed the flood," and, as we trust, joined the blessed ones before the throne.

THE PUBLIC SERVICES

of this Conference commenced on Lord's-day, November 9th. They were as numerously attended as on any former occasions, and were seasons of spiritual interest and quickening. Mr. Bailey preached in the morning, from Psalm lxxxvii. 3, on the glorious things spoken of the church of God; and in consequence of the failure, through indisposition, of the brother appointed, Shem Sahu discoursed in the afternoon from Isaiah xxxv. 10. The English sermon in the evening, by the writer, was on "Scriptural Revivals," and was founded on Habakkuk iii. 2, "O Lord, revive Thy work." Daily service was held on successive evenings during the week, in the College, or at one of our villages. I cannot speak of all these, but the one in the College was a very gratifying service, both as to the attendance, and the spirit of the meeting. Dulee Patra expounded, in a very pleasing manner, Psalm cxxxiii., on brethren dwelling together in unity. The Annual Native Missionary Meeting was held on Thursday evening, in the chapel. Shem Sahu presided; and addresses were delivered by Mr. Pike, Dulee Patra, and Benjamin Mahanty. The attendance, always large on such occasions, was this year unusually so, and some noble and spirit-stirring remarks were made. The next evening a Temperance Meeting was held. Mr. Heberlet presided; and addresses were delivered in English by F. Bond, Esq. and Mr. Vaughan, and in Oriya by Benjamin Mahanty and Niladri Naik. The number of members was reported to be 120; and three pledges were taken at the close of the service.

Our last Conference service was, as usual, the memorial of our Lord's death. Prayers were offered in English by Mr. Pike, and in Oriya by Thoma. An address in Oriya was delivered by the writer, from 1 Cor. x. 3-4, and in English by Mr. Bailey, from the weighty words, "To me, to live is Christ." We could say, with the disciple on the mount, "Lord, it is good for us to be here." And now, I close with good old Baxter's lines; may the heart of every reader respond to the sentiment:

"Come, Lord, when grace has made me meet,
Thy blessed face to see;
For if Thy work on earth be sweet,
What will Thy glory be?"

JOHN BUCKLEY.

Death of the Rev. J. Phillips, M.D.

OUR venerable brother, the Rev. Dr. Phillips, was taken to his rest and reward on Tuesday, December 9th. At the time of his decease he was residing at Hillsdale, Michigan, United States, whither he had gone for medical treatment, and to spend the evening of life. In referring to his departure from India Dr. Buckley remarks:—

The departure of Dr. Jeremiah Phillips from Northern Orissa should be noticed in this review. Our venerable brother is older than any of the missionaries in Orissa. He was one of the first two brethren that the American Free Baptist churches sent as ambassadors to the heathen, and he reached Cuttack with Dr. Sutton and Mr. Noyes, March, 1836. He laboured on for eighteen years, when a change was necessary; but his health was so much broken that it was found necessary for him to be nine or ten years absent from the field. He has devoted himself to Santal work as well as to labour in Oriya; and on his departure the Lieutenant-Governor paid a well-merited tribute to the value of his educational work among the Santals. All who know his sterling worth, his untiring

diligence, his faithful and earnest labour for so many years, will pray that the evening of a life so unostentatiously and usefully spent may be calm and happy. "It shall come to pass," says the prophet, "that at evening time it shall be light." So it will be; so indeed it must be in the case of a life consecrated, as his has been, to the good of others. Mrs. Phillips, too, is worthy of equal commendation. For Christ's sake they have both laboured and have not fainted. Such men and such women should be held in reputation. God has greatly blessed them in their family, and they have left in Orissa a son, Rev. J. L. Phillips, M.D., and three daughters, who are engaged in the same blessed work, and worthily treading in the steps of their parents.

Letters from Rome.

THE following extracts from Mr. Shaw's letters to the Secretary will be read with interest. Under date of November 20th Mr. S. says:—

You will be pleased to know that I now try to speak a little to the people on Monday evenings; and, though in a

blundering style, I am able to make them understand me.

In a letter dated the 22nd of December Mr. Shaw writes:—

I wish you a very pleasant Christmas-tide. Grassi and his wife and son, together with my sister, will spend Christmas-day with us. We shall, in fact, make it a family day for the custode and all in the house.

On Friday, 26th, I am inviting the members of the congregation to a cup of coffee, and after it Mr. Wall, Grassi, and I, (D.V.) deliver addresses. I speak every Monday evening now, but very blunderingly. Mrs. Shaw has been feeding the poor with soup recently, and during this week will continue to do so. In fact while these bad times, and our

money lasts—for I do not think the Mission funds should be used for such purposes generally—she must continue to do so. There is great distress all around us. I have hitherto found the tithes of my own income sufficient; but if next year is as bad as this I shall have need of the Lord's sending me something from somewhere. However I doubt not the money that is needed will be forthcoming. I hope next year to show much good work, with good results; but the year will have its trials.

Writing on the 31st of December, Mr. Shaw says:—

I thank you for yours of the 26th, which came to hand yesterday, and I reciprocate all your kind wishes. I thank you for the Magazine for January, and will not forget your expressed desire for

intelligence. The past few months have been extraordinary in their demands on my time and attention, and I hope to breathe more freely soon. I have thought I should like to send you a few short

papers on Rome, etc., which should be interesting to the juvenile readers of the *Record*.

Our meeting on the 26th inst. passed off well. We had a large company. The children had oranges and made themselves merry with games, and all had coffee and various sweetmeats; while the elder portion of the assembly had amply opportunity to talk among themselves. Afterwards we had an interesting meeting. I presided; and after singing, and prayer by Mr. Wall, I gave the people a statement of some of the things I intended doing during the new year, and asked for

their earnest co-operation. Grassi and Mr. Wall both made good speeches, and a young man read a very creditable paper, in which he gave a historical review of the Christian religion since its institution by the Lord Jesus Christ, prefacing his subject by a few personal remarks, in which he testified to the profound impression made on his mind by the preaching of our brother Grassi, and the effect, of the truth he had heard and believed, on his whole being. The people seemed to be greatly pleased, and we hope the meeting will be proved to have done much good.

On Jan. 5th Mr. Shaw writes:—

Here is a fact for the Magazine if you think well. I told you sometime since of a priest—a Lent Preacher of great respectability—who was coming here twice a week for the study of the Scriptures. I am now informed that he has abandoned the Roman Church, and is usefully employed as an evangelist in Naples. Since then I have had the pleasure of speaking with another priest who has visited our shop repeatedly for converse and Bible study. He is a professor, and I think a D.D., and certainly looks far more intellectually and spiritually alive than most

of his order. He has a sweet, attractive appearance, and he assured me that he had lost all confidence in popery, and was relying solely on the Lord Jesus Christ as His Saviour. I have now heard with joy that he also has abandoned the Romish Church, and is engaged by the Methodist Episcopalians in this city as an evangelist! Thus, in spite of difficulties, the good work, like leaven, is spreading; and I trust soon it may be said, "A great company of the priests were obedient to the faith."

A Magic Lantern for "the Little Romans."

OUR readers know that we succeeded in despatching a good Harmonium for the use of our representatives in the Sala Cristiana, Via Urbana, Rome. We also, by the kindness of the Religious Tract Society, sent out some books and pictures. The accounts will be duly audited along with the rest of our Mission accounts, and take their place in our Annual Report.

We had a little money over; and it became a nest egg for "a Magic Lantern and Slides," which Mr. Shaw very much needs to aid him in teaching the young. We shall have to pay at least £13 for Lantern and Slides. The Slides cost the money. We ought to spend £20 on them so as to send out a rich variety, but we cannot do anything very useful under £13. Our old friend of the Romans, and of all the world, Mr. Thos. Cook, has sent a sovereign. Another dear friend, Mrs. Johnson, of Hitchin, has given or collected £2. At our breakfast table this morning our children gave, "out of their own money," two shillings and sixpence, one of them apologizing that, like the widow in the gospel story, "she had given all she had." Others would like to help in this endeavour to interest and instruct juvenile Rome. Help from our young friends will be warmly appreciated, and from their seniors will be duly prized. It is a good work. We must lead young Rome to the feet of the Redeemer.

JOHN CLIFFORD.

CHINA'S MILLIONS. Edited by J. Hudson Taylor, M.R.C.S. *Morgan & Scott.*
Price 3s. 6d.

THIS is the annual volume of the publication of the "China Inland Mission," one of the most aggressive and important of modern missions. It is full of information concerning the Chinese, their necessities, habits, religious needs, and the aggressive work of these missionaries. There is a glow and a daring about this work for China that is apostolic. We rejoice in it; and would that the church of Christ would enter with more enthusiasm upon the gigantic task of saving the world. She has to do it; and should do it with all her might.

J. C.

Notes and Gleanings.

THE NEXT MEETING OF THE FOREIGN MISSION COMMITTEE will be held on Tuesday, February 24th, at Mansfield Road School Room, Nottingham, at eleven o'clock. Ministers of subscribing churches are eligible to attend.

MR. AND MRS. PIKE, MR. HEBERLET, and native brethren, arrived safely at Sumbulpore, on Friday, December 12th, to commence mission work in that vast, but unoccupied, district. To secure an eligible site, and to erect mission premises, will first engage their attention. The undertaking is one of great necessity and great responsibility. Will friends at home remember our brethren in their prayers, that their health may be spared, and that all their movements may be under the divine guidance and blessing. The district into which our brethren are thus entering, is larger and more populous than the whole of Wales, Monmouthshire included.

THE ANNUAL COLLECTIONS at Cuttack for incidental expenses, such as lighting and cleaning the chapel, &c., were, as usual, made in October. The Oriya collection amounted to 90 rupees, and the English to 172 rupees. Reckoning the rupee at 2s., the amount would be £26 4s.

MARRIAGE.—On the 16th October, 1879, at the Baptist Mission Chapel, Cuttack, by the Rev. Dr. Buckley, Frederick Webster, Bengal Marine, to Mary, eldest daughter of W. Wright, Esq., subordinate judge of Cuttack.

SHIPWRECK.—A ship named "The Philosopher" has recently been wrecked on the Orissa coast, a few miles from Pooree, and twelve lives were lost. Several of the sailors, who mercifully escaped a watery grave, afterwards passed through Cuttack, on their way to Chandbally and Calcutta.

THE GUNPOWDER AND GLORY BUSINESS, as Lord Derby has so aptly described the militarism of our times, is being carried on by the British Government in Afghanistan, with the usual terrible results. We are glad to notice that the churches of Scotland are crying out against some of the abominations of this wanton, wicked war, and are calling upon the Queen to put a stop to the burning of villages, and the destruction of unoffending people. In India, the increased taxation is causing considerable dissatisfaction, and in the Madras Presidency, among the hill tribes, there is out and out rebellion. Surely the time will soon come when the British nation will determine to reduce, if not to abandon, its "gunpowder and glory business," and inscribe on its banner, "Glory to God in the highest, and on earth peace, good will toward men."

THE AMERICAN CHURCHES are pushing on their foreign mission work with considerable vigour, as we learn from the reports and periodicals which have recently come to hand.

THE ANNUAL MEETINGS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS extend over four days, and are largely attended by members from all, or nearly all, the States in the Union. The Seventieth Annual Meetings were held in the Plymouth Congregational Church of Syracuse, New York, commencing on Tuesday, October 7th, and were of an interesting character.

THE FREE BAPTIST WOMAN'S MISSIONARY SOCIETY has lately issued its Sixth Annual Report, which relates chiefly to work in Orissa. These American ladies have their regularly organized society, with all lady officers, consisting of president, vice-presidents, corresponding secretary, home secretary, recording secretary, treasurer, committee on missionary intelligence, auditor, board of managers, district secretary, and western committee. Connected with the society they have a magazine, "The Missionary Helper," published bi-monthly, and having its editorial contributors, publishing committee, and editor, and agent. The Indian staff consists of *nine* American ladies, four being wives of missionaries, and five single ladies. The report contains many items of interest, which we should be glad to give, if space permitted. We wish our co-workers in America and Orissa great grace and blessing.

THE MISSIONARY REVIEW.—A bi-monthly magazine, now being published in America, is a work which seems to meet a general want, and to be adapted for great usefulness. Its aim is to cover the whole ground of missions of all denominations, and to present a clear view of the work of all societies. It is ably conducted by Rev. R. G. Wilder, Princeton, N.Y., who has had thirty years' experience in missionary labour in India. Trübner & Co., Ludgate Hill, are the London Publishers. A similar publication in England would be of immense service, and ought to pay.

Foreign Letters Received.

CUTTACK—J. Buckley, D.D., Nov. 25, Dec. 6.
 " W. Brooks, Dec. 1, 13.
 " J. G. Pike, Nov. 24.

PIPLEE—T. Bailey, Dec. 1.
 ROME—N. H. Shaw, Dec. 22, 31; Jan. 5, 8.

Contributions

Received on account of the General Baptist Missionary Society from December 16th, 1879, to January 15th, 1880.

	£	s.	d.		£	s.	d.
Great Western of Canada Dividend..	14	12	9	Derby, Osmaston Road..	..	..	2 18 7
Great Indian Peninsula ..	13	14	2	Desford ..	..	..	0 15 6
Queensland Dividend ..	11	15	0	Dewsbury ..	..	..	2 0 0
Barton and Barlestone—on account..	47	13	0	Duffield ..	..	..	0 10 0
Beeston ..	23	7	0	Halifax ..	..	..	3 8 0
Fleckney—Orissa, 10s.; Rome, 2s. ..	0	12	0	Ilkeston ..	..	..	0 10 0
Grimsby ..	2	9	4	Kirton Lindsey..	..	..	0 5 0
Ilkeston ..	12	13	9	Leeds, Wintoun Street ..	..	..	0 10 3
Longford, Union Place ..	6	1	6	Leicester, Dover Street ..	..	..	2 10 0
Melbourne ..	8	3	0	" " Mrs. Livens ..	..	..	0 5 0
Nottingham, Mansfield Road—on acc.	5	10	0	Loughborough, Baxter Gate ..	..	..	1 12 0
Papplewick—J. Nall, Esq. ..	5	0	0	" " Wood Gate ..	..	..	2 0 0
St. Alban's—Mr. S. Brooks, for Sum-				Long Sntton ..	..	..	1 0 0
bulpore ..	5	0	0	Lydgate ..	..	..	0 15 0
Stalybridge ..	24	11	0	Macclesfield ..	..	..	0 17 4
				Mansfield ..	..	..	0 10 0
				Nottingham, Mansfield Road ..	..	..	2 2 0
				Peterborough ..	..	..	3 0 0
				Quorndon ..	..	..	0 10 0
				Ramsgate ..	..	..	0 2 6
				Retford ..	..	..	0 9 0
				Sheffield ..	..	..	3 0 0
				Todmorden ..	..	..	1 0 0
				Wendover ..	..	..	1 0 0
				Wisbech ..	..	..	1 10 0

SACRAMENTAL OFFERINGS FOR WIDOW AND ORPHANS' FUND.

Basford (Old) ..	1	10	0
Beeston ..	1	0	0
Birchcliffe ..	1	5	0
Colwell, Isle of Wight ..	0	7	0
Denholme ..	0	6	0

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

Sunday Schools and Modern England.

III.—ROBERT RAIKES; HIS IDEA, METHOD, AND SPIRIT.

THOMAS CARLYLE rebukes, with deserved and scathing satire, the brainless notion that any great man is "the creature of his time;" that the time calls him forth, and does everything for him; and that he, forsooth, does nothing. "The time," says the Chelsea sage, "the time call forth? Alas! we have known times call loudly enough for their great man, but not find him when they called! He was not there. Providence had not sent him; the time *calling* its loudest, had to go down to confusion and wreck because he would not come when called. . . . I liken common languid times, with their unbelief, distress, perplexity, with their languid doubting character and embarrassed circumstances impotently crumbling down into ever worse distress towards final ruin;—all this I liken to dry dead fuel, waiting for the lightning out of heaven that shall kindle it. The great man, with his free force direct out of God's own hand is the lightning. The dry mouldering sticks are thought to have called him forth. They did want him greatly, but as to calling him forth! Those are critics of small vision, I think, who cry, 'See, is it not the sticks that made the fire?'"*

Verily if any Time could have called a great man into being, then that Eighteenth Century, with its miserable scepticisms, crowded insincerities, and seething miseries, ought to have summoned him. Surely it was calling loud enough, and had been for all its eighty years, for the man wise enough to discern Young England's need, and brave enough to attempt the gigantic task of supplying that need. The dry mouldering sticks were there, but the lightning—alas! it waited long!

At length "there was a man sent from God" whose name was—well! what? does it matter? Shall we, need we, have wordy contentions as to the honour of men? Honour is God's; as all God-sent men really know and feel. We poor feeble mortals have none. What are we, even when we reach the crown and summit of all our greatness? And what is our power? Mainly this, that we *see* what *He wants* done, and set ourselves simply and unselfishly, and in hearty obedience, to the doing of it; without noise of drum and pomp of circumstance, and with a right earnest love both of Him and of His work. And if forsooth we find

"Not once or twice, in our rough island story,
The path of duty is the way to glory,"

the duty is ours, the glory is God's; it does not belong to the dull dead sticks, but to the lightning that comes out of heaven to kindle them. Steadfastly holding all this to be fact, and yet historical verity requires the record that "there was a man sent from *God*, whose name was" ROBERT RAIKES, "AND THROUGH HIM THE SUNDAY SCHOOL WAS BORN."

* Heroes and Hero Worship, 12.

Who was he? What was he? What was his idea, and whence came it? What was his method, and how did he work it?

THE YOUTH'S HERITAGE.

Young Raikes was pre-eminently favoured in his birth. He was heir to the most splendid patrimony boy or girl can have; to the influence of a good home, of a father of fine character, large enterprise, chivalrous daring, and true beneficence. That father had started the *Gloucester Journal*, and was its printer, publisher, and editor; he had made it a power in the county of Gloucester and beyond; gained high repute as a philanthropist and man of business, and whilst diligent as a "newspaper man" was devoting his time and his loving care to the prisoners who were rotting in Gloucester gaol.

Robert, his son, born in 1735, had the sense not only to take to his father's printing business, and apply himself with energy to its mastery, but also to appropriate, by inspiration and imitation, his father's incorruptible purity, love of progress, and spirit of philanthropy. The "paper" grew in power and usefulness; the business increased in range and profit, and the career of active sympathy with the ignorant and the criminal, initiated by the father, was not only sustained, but widely extended by the son; so that Robert Raikes was known by many and esteemed by a few, as a prison philanthropist, years before John Howard began his crusade against the enormous iniquities of the eighteenth century gaols. So he was unwittingly qualifying for his chief work as the Father and Founder of Sunday Schools by doing the humble duty that lay next him in visiting the criminal inmates of Gloucester Castle, appealing for help through his paper on their behalf, and becoming thoroughly acquainted with the causes of their degradation and suffering. He was faithful in that "little," and God was training him, by that faithfulness, for his wider and greater work.

HIS PORTRAIT.

We all know the printer philanthropist. His portrait is familiar to us, and has been from our youth. There it is in the Sunday school, a pleasant, contented, farmer-like face, indicative of unruffled serenity, benign feeling, and gentle goodness. No genius flashes its light through the eye, no oratory urges its way over those lips. One cannot suspect its owner of heroism. There is nothing prophetic, or weird, or grand in it. It is simply a good, usable, common-place face, with not very much "character," as the critics say, in it, and without any striking suggestiveness as to the possibilities of his career. It is a typical eighteenth century face; for the faces of ages and epochs have, I believe, a character of their own; and the countenances of men bear traces of the forces of the times in which they have been moulded, as one can see by contrasting a dozen faces of the era of Cromwell with a dozen of the epoch of Raikes. The portrait of Raikes is pre-eminently that of one who probably dined well, looked kindly on everybody, was gentle in his treatment of wrongdoers, not strained to high tension by ambition, did his work in a steady easy-going matter-of-fact way, without any fuss or parade, and as though he were merely attending to an every day duty.

But man is more than skin and bone; more even than nerve; and neither artist nor photographer can truly and fully represent him. They only move on the surface: the hidden man is revealed, if revealed at all, by *words* and *deeds*. These are the windows through which we look into his heart, and see him as he really is. As into the narrow sliding tubes of a telescope you may compress the most distant areas of immensity, so, into a few words or acts, may you compress the real character of a man. The best portrait of Robert Raikes is found in the two quotations which we make from his own pen. They are diamonds from whose facets flash the light that reveals the Sunday School Man in his true nature, in his habit as he lived. Look at them in this Centenary Year; they deserve to be carefully read, for they not only bring us to the very cradle of the Sunday School Institution, but also to the warm and beating heart of its father. Ponder this

FIRST NOTICE OF SUNDAY SCHOOLS.

It occurs in the *Gloucester Journal*, and bears date Nov. 3, 1783. It runs thus—

“Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday schools for rendering the Lord’s-day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath than all the week besides; this, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild on that day free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read are taught the catechism and conducted to church. By thus keeping their minds engaged, the day passes profitably and not disagreeably. In those parishes where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived being, in some degree, dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or, at least, not worth the trouble.”

HIS BEAUTIFUL MODESTY.

What beautiful and invincible modesty breathes through it! How charmingly unpretentious! What sweet obliviousness of self! Not a whisper escapes him about “the mighty enterprise,” “the important institution.” Throughout he refers to his helpers rather than to himself, and is undeniably more eager to get the work done than he is to get any honour for doing it. Yet there is a trace of exultant heroism in this newspaper notice that you look in vain for in the artist’s portrait. He knows he is *making* an argument in refutation of the mischievous and ruinous theory that bad men cannot be cured, and if they can they are not worth it. The soul of the Sabbath school movement, which is the love of souls, speaks in these concluding words with quiet assurance and emphatic conviction. The Evangelical Revival, which is a revival of enthusiastic interest in humanity, has been carried forward by Wesley

and Whitfield to sinful men and women, and is destined to embrace the criminal classes through John Howard, and England's slaves through Wilberforce, has effectually got hold of the heart of young England through Robert Raikes.

This is more manifest in a letter written by Raikes, Nov. 25, 1783, and which I copy from the *Gentleman's Magazine* for June, 1784. It is lengthy; but I give the whole of it, believing it will be of special use in our Sunday schools, as well as of real service to us in trying to estimate the man, his idea, method, and work. He says:—

THE FOUNDER'S OWN STORY.

“SIR,—My friend, the mayor, has just communicated to me the letter which you have honoured him with enquiring into the nature of the Sunday Schools.

“The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city where the lowest of the people (who are principally employed in the pin-manufactory) chiefly reside. I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street; I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. ‘Ah! sir,’ said the woman to whom I was speaking, ‘could you take a view of this part of the town on the Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell, rather than any other place. We have a worthy clergyman,’ said she, ‘curate of our parish, who has put some of them to school; but upon the Sabbath they are all given up to follow their inclinations without restraint as their parents totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.’

“This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then enquired of the woman if there were any decent well-disposed women in the neighbourhood who kept schools for teaching to read. I presently was directed to four: to these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before-mentioned and imparted to him my plan; he was so much satisfied with the idea, that he engaged to lend his assistance by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

“This, sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make enquiry into the effect. A woman who lives in a lane where I had fixed

a school, told me some time ago, that the place was quite a heaven upon Sundays, compared with what it used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon, the mistresses take their scholars to church, a place into which neither they nor their ancestors had ever before entered, with a view to the glory of God. But what is yet more extraordinary, within this month these little ragamuffins have, in great numbers, taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow; and if any animosities have arisen, to make complaints. The great principle I inculcate is, to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing, and such little plain precepts as all may comprehend.

"As my profession is that of a printer, I have printed a little book which I gave amongst them; and some friends of mine, subscribers to the Society for Promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, etc., which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan and set up Sunday schools in other parts of the city, and now a whole parish has taken up the object; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes; one has entered into the scheme with great fervour, and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive in discovering genius, and innate good dispositions, among this little multitude. It is botanising in human nature. I have often, too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy, greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up and to bring forth a plentiful harvest. With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted

decent cloathing, but I could not undertake to supply this defect. I argue, therefore, if you can loiter about without shoes and a ragged coat, you may as well come to school, and learn what may tend to your good in that garb. I reject none on that footing. All that I require are, clean hands, clean face, and the hair combed; if you have no clean shirt, come in that which you have on. The want of decent apparel at first kept great numbers at a distance, but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from six years old to twelve or fourteen. Boys and girls above that age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notices of duty, and practical habits of order and decorum at an early stage. But whither am I running? I am ashamed to see how much I have trespassed on your patience; but I thought the most complete idea of Sunday schools was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind had they happened to have been called forth as they were suggested to me.

“I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the Sabbath-day, which may be deemed labour, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest that whatever tended to promote the health and happiness of our fellow-creatures were sacrifices peculiarly acceptable on that day. I do not think I have written so long a letter for some years. But you will excuse me, my heart is warm in the cause. I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism which tyrannical passions and vicious inclinations exercise over them, and they will find that true liberty and national welfare are more essentially promoted than by any reform in Parliament.

“As often as I have attempted to conclude some new idea has arisen. This is strange as I am writing to a person whom I never have, and perhaps never may see—but I have felt that we think alike. I shall, therefore, only add my ardent wishes, that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced. I have the honour to be, sir, yours etc.,
R. RAIKES.”

The editor of the *Gentleman's Magazine* appends a sympathetic and far-seeing note saying, “It is with pleasure we give place to this benevolent plan, which promises fair to transmit the name of Mr. Raikes to latest posterity.”

But we must halt at this point for a month in our study of the character and work of one of the quietest and greatest benefactors of Modern England.
JOHN CLIFFORD.

What the State Clergy Say.

The Second Report.

THE APPOINTMENT OF BISHOPS.

THE Bishops and Clergy evidently do not admire the *Congé d'élire* and Letters Missive. These are neither more nor less than an imperative command from the Crown to elect a certain man as a Bishop. Resistance would involve imprisonment, and nobody can tell what else. Some members of Convocation wish to have the law altered, and hence Prebendary Ainslie moved:—

“That this house recommends with respect to the appointment of Bishops:—

“1. That section 7 of 25 Henry VIII., c. 20, which inflicts the pains and penalties of *Præmunire* in the case of any hesitation to elect, confirm, or consecrate, the person named in Letters Missive, should be repealed.

“2. That when *Congé d'élire* and Letters Missive are sent to the Dean and Chapter, the name of the person nominated should be also sent to the Archbishop of the Province, to be by him communicated to his Suffragans. That it should be the right of the said Archbishop and his Suffragans to address the Crown if they should have any ground of objection to the person nominated.

“3. That the Dean and Chapter should have the right to present a memorial to the Crown representing their grounds of objection, if any, to the election of the person nominated.

“4. That, in the event of the election having been made, it should be the right of all persons to appear when summoned on the occasion of the confirmation of the election, and to be heard if they have any objection to allege. That the Archbishop should, unless he should consider the objection frivolous, defer the confirmation until the said objection shall have been reported to the Crown.

“5. That the Crown, having received the objections, if any, of the Provincial Bishops, or of the Dean and Chapter, or of the opposers at the confirmation, should either allow the objections, and cancel the appointment, or proceed to carry out the proposed appointment by means of Letters Patent;

“6. That, in the case of sees where there is no Dean or Chapter, the name of the person to be appointed should be communicated to the Archbishop and Bishops of the province, and that the Letters Patent should not be issued until at least one month shall have elapsed after the name has been so communicated.”

He then said:—

“The committee had considered this matter very fully, and come to the conclusion that under present circumstances it was undesirable to advocate anything like a radical change in the appointment of Bishops. They all knew that the free right of electing their own Bishops was one of the privileges for which the ancient Church always stood out most sturdily, and perchance in God's good time that right might be restored. If that restoration were now about to take place as many objections might be made to it as there were to the present system, and the committee, therefore, recommended no change; but they considered that the time had come to relieve the Chapters from those compulsory powers under which they had to elect a person nominated for Bishop, whether they liked it or not. They did not mean to say that they were compelled nowadays to elect unworthy persons—indeed, the exact contrary was the truth—but it was a scandal, and on their consciences, that Bishops should be put over them by a *sham* election. Before the vote was taken there was a solemn invocation of the Holy Spirit for guidance, when, in fact, they had no power to obey any such guidance if it were vouchsafed. If this were an outrage upon the clerical conscience,

what was the confirmation at Bow Church on the conscience of the laity? In the not very remote Hampden case (1848) twice objectors were summoned to come forward, objectors appeared, but they were not allowed to state their objections. Thus, if objectors failed to appear, they were contumacious, and if they appeared they were not heard. In that case an application was made to the Court of Queen's Bench for a *mandamus* to compel the Vicar-General to hear the objections; but the Judges were divided, and the *mandamus* was refused. If, then, the Letters Missive were an outrage on the consciences of the clergy, confirmation was a mockery as respects to the laity."

That is exactly what nonconformists assert; and, lo, a committee of church dignitaries say the same thing. But why do they continue to submit to "an outrage on the clerical conscience?" Just because it is not always a very "good conscience." It is, you see, "a clerical conscience"—sometimes a curious article, and very different from a "good conscience."

A SEVEN YEAR'S DEBATE.

It seems that Convocation has been discussing the Rubrics for seven years! With what result? Archdeacon Hessey shall say:

"It must be painfully evident to all thoughtful members of Convocation, who are anxious to regain for it practically the position which it holds theoretically in the English Constitution, that the result of its deliberations for the last seven years has, in one most important respect, been very *unsatisfactory*. I will go even further. It is such as to produce an impression, on the part of the laity, that the clergy are so hopelessly at variance as to subjects upon which, whether reasonably or no, the whole Church has been stirred, that no decision, or no decision to the purpose, can be expected from them. The not unnatural inference is, either that the laity must legislate for the Church independently of the clergy, or that certain disputes, in the settlement of which they had hoped for their counsel and guidance, must be allowed to go on unchecked, to the disintegration or, possibly, to the disestablishment of the Church. The Bishops are vexed by them, the law courts are perplexed by them, and the public are tired of them."

Just so. We are tired of them, and the end of them all is coming.

POOR CURATES.

Some singular facts come to the surface in connection with Curates—the poor lambs—some of them very sheepish—of the church. A Poor Vicar—he has £300 a year though—writes:—

"I was ordained to an almost nominal curacy, while holding an assistant-mastership. The Bishop who ordained me told me plainly that the ministry, 'though the *best profession*, was the *worst trade* in the world,' and my intention was to support myself by tuition. Having taken triple honours at Cambridge (two seconds and a third), where I had been a Scholar and Classical Prizeman of my college, and having, which is rare, a taste for teaching, I made teaching my profession, and rose to be the Head Master of a grammar-school; engaging, however, to a considerable extent, in parochial work during many years. Nearly two years ago I was offered a small 'living,' and accepted it, because the locality seemed suitable for private pupils, the value of the benefice being too small for a married man without means from other sources. But pupils who are not intolerable from defects in morals or health are not easily obtained in country districts, and the recent 'hard times' have affected all classes, so that fewer youths are sent to expensive tutors. Consequently, I find myself compelled to return to school-work, simply because there is not sufficient maintenance for me in my country parish. I am in the prime of life, in my eighth *lustrum*, capable of plenty of work, musical, and a graduate in higher honours

than any of my clerical neighbours for several miles round. But the Church will shortly lose my services, simply because 'a man must live,' but the Church, like Lord Mansfield, does not see the necessity.

And yet mine is not an extreme case. The net income from the benefice is about £200, besides a very good house and garden, and I have no children. Moreover, I have some private means, but less than £100 a year. A man 'risen from the ranks' might live comfortably, I dare say, upon what I receive; but my wife, and I, though far from being extravagant, are not risen from the ranks, and we find that even £300 a year goes a very little way in a remote country district, *where a pony-trap is simply a necessity.*

I have tried to exchange into a town; but I cannot hear of any town incumbent who is willing to come here.

If we are to have an adequate number of clergy who are gentlemen and graduates, not only must curacies become more valuable, but also 'starvings' must be changed into 'livings.' And it seems that unless the laity are taught by sermons, lectures, and the press, that it is their duty to contribute, *in an immeasurably greater degree than hitherto*, to the maintenance of their clergy, the ministry of the Church must fall into the hands of men of inferior birth and education."

We imagine that we know a good many Nonconformist pastors who have done a noble work, "in a remote country district," without having £300 a year, and keeping a pony carriage. Was this Poor Vicar not called by the Holy Ghost to preach the Gospel? If so, why does he write in this style?

IGNORANT CANDIDATES.

It is possible, however, that "the ministry of the Church" has already fallen "into the hands of men of inferior birth and education," for we find "an Examining Chaplain" complaining bitterly of the meagre examination papers prepared for candidates for holy orders. He says:—

"I wish to call attention to the character which this examination is assuming, and the effect which it must produce upon the studies of candidates for holy orders.

1. The range of the Old Testament paper has become so narrow, that, besides being restricted to a limited portion of Scripture, it ignores history and doctrinal exegesis even within those limits, and restricts attention to critical details, which are of little or no practical use or importance.

2. The doctrinal paper is even worse. It would be far better to omit doctrine altogether than to profess to examine in it, and to eliminate all dogma. Even such fundamentals as the Trinity and Incarnation seem to be regarded as outside the *curriculum*, if I may judge by the paper that was set in the recent examination. One of the questions suggests that some other dogmas are mere 'opinions' or 'open questions' in the Anglican Church.

I appeal to Bishops and examining chaplains to consider whether they are prepared to accept this examination, if it leaves untouched the elements and fundamentals of Christianity. The results are lamentable: candidates for orders come up with a smattering of Hebrew, but unable to answer questions on the articles of the Creed, or to illustrate the teaching of the Church Catechism."

Think of candidates for "holy orders" unable to "illustrate the teaching of the Church Catechism!" And, yet I presume those innocent young men would look with contempt on the students in Chilwell College, and deem them very illiterate persons indeed. But more remains to be revealed as to the

IGNORANCE OF THE CLERGY.

We are told by the *Guardian*, that, at the Church Congress, held in October, at Swansea, the Rev. R. B. Girdlestone, of Wycliffe Hall, Oxford, made some striking remarks on the Universities regarded as places of training for holy orders:—

“When a man enters on his University course he is embarking on a wide ocean of life and thought; and it is the opinion of some fairly competent observers at Oxford (I say nothing of Cambridge), that those who come up without fixed religious principles are not likely to get them there. I will not stop to enquire whether the fault lies in any measure with the college tutors; whether it arises from their want of moral courage, from the haziness of their beliefs, from the weakness of their convictions, or from simple forgetfulness of the great responsibility laid on them. It can hardly be their deliberate judgment that youth fresh from school are fit to enter upon the moral and intellectual conflict which Oxford life involves without a helping hand from their elders. Again, the possession of a University degree means absolutely nothing from a religious point of view. A Mahometan, a Hindoo, an absolute atheist may take his degree at Oxford. But apart from this consideration, it may be asked, How far does a degree presuppose a thorough intellectual training? Owing to the changes introduced of late years into the Oxford system, a man may become a B.A. without knowing anything of Aristotle or Plato, of Bacon or Mill, of moral, social, or physical sciences, of mental analysis, or of the laws of evidence. A few months later he may find himself in a town curacy amidst self-taught mechanics, who talk glibly about plutosophical and social questions to which he is an utter stranger. Moreover, even if a man has passed his examination in such books as the *Ethics* or *Butler's Analogy*, he may be utterly nonplussed when one whose heart the Lord has opened presses him earnestly with the question, ‘What must I do to be saved?’”

We venture to say that any young pastor from any Baptist College could give a satisfactory and scriptural answer to that solemn question, and are, therefore, more qualified to occupy a church pulpit than many surplined novices who parade themselves there.

We conclude our extracts with one on

THE DISCIPLINE OF THE CLERGY.

At the Church Congress Canon Gregory said:

“Clergymen were expected to live a purer life than laymen. They were set up as examples for the flock of Christ—to instruct, teach, guide, and mould the characters of those to whom they were bound to minister. Therefore, if their characters were vitally important, some positive discipline ought to be exercised over them in order to compel them to do their duty or resign their livings. Discipline should have a wider range than merely to exclude clergymen from their places if they grossly violated the ordinary rules of morality and decency. It was notorious that clergymen who were well known to have been guilty of such violations had escaped owing to their wives and children. He knew of one case in which the churchwardens had actually carried their parson drunk out of the pulpit, and when they were asked by the Bishop whether they had seen him drunk they said ‘No,’ because he had a nice wife and good children.”

Here we lay down our pen. One thing is certain. We need not blush for Nonconformity. We have a goodly heritage, and, shame on any who may feel ashamed of our history, principles, doctrine, and future. We are the descendents of prophets, apostles, and martyrs, of whom the world was not worthy, and we may thank God and take courage when we may have to defend our Faith.

G. W. M'CREE.

Catharine Tait.

WE cannot but be thankful that Mr. Benham has given to the world a memoir of Catharine and Craufurd Tait, wife and son of the Archbishop of Canterbury. Much as His Grace naturally shrank from such a publication, his kindly disposition and Christian unselfishness determined his consent to it. "If," said Miss Tait, "it be thought that the history of my mother's life is likely to do good by helping and encouraging anybody in good living, then let the thing be done, but any other motive ought not to be heard of."

The lives of mother and son were so much one that it seems quite fitting there should be only one biography, but so numerous are the incidents, so varied and interesting the scenes described, that, for the present, we must give special attention to the career of Mrs. Tait. She was a daughter of Archdeacon Spooner, and was born at Elmdon on 9th of December, 1819.

TRACTARIAN TENDENCIES.

The Oxford movement had a strong charm for her in the days of her girlhood, chiefly through the influence of a brother-in-law, Edward Fortescue, who ultimately seceded to the Romish Church. How far the teaching of this school affected her is brought to light in a passage which may be given here as supplying an amusing example of the way in which the current of more than one life has been somewhat diverted: "She has often told me how when she heard that one of the four protesting tutors, who helped to bring to a sudden close the series of the Oxford Tracts, was a candidate for the head-mastership of Rugby, she earnestly hoped that he might not be successful. . . . It was a strange turn of fate which made her open her heart next year to the very candidate whose success she had deprecated, and become the happy partner of his life at Rugby, Carlisle, Fulham, Lambeth. . . ." Lady Wake (the Archbishop's sister) writes: "She often said to me in after years, 'Had I not fallen in love with your brother, I should long, ere this, have been a nun; and a very bad nun I should have made,' she always added with a laugh." There can be no doubt, however, that this temporary excitement made way for a more healthy enthusiasm, and that without it we might never have known that deep religious fervour which so strongly characterized her subsequent career.

HER MARRIAGE,

which took place June 22, 1843, was solemnized by an uncle who jokingly forecast it some six or seven years before. It was then—long before she or Mr. Tait "had any thoughts of each other"—that her uncle remarked, "I suppose you are making these slippers for Mr. Tait." She was reminded of this the day of her marriage by her uncle's quiet observation—"So, Kitty, you were, after all, making those slippers for Mr. Tait." Dr. Sandford tells another humorous story of like interest: "On one occasion we were reading 'Agathos,' and she made a false quantity in pronouncing the Greek word 'Agape' (love), and was set right by the head-master (Mr. Tait, of Rugby). . . . My father, on hearing of the engagement afterward, wrote to the head-master that he was glad to find that he had taught Catharine the right

way to pronounce 'Agape.'" Years before this she was warned by a Scripture-reader at Hastings, "as the best advice he could give her, not to marry a drunkard or a Sabbath-breaker!" How, right through her married life, she was in the truest sense both womanly and wifely, and how, therefore, she secured perpetual peace and real enjoyment in the home, may be gathered from this witness: "She passed through all the different phases of her life perfectly true to her own convictions, yet loyal and dutiful to her husband. She could appreciate and understand his way of viewing things, even when it differed from her own; and I have seen her indignation roused to the utmost at some unfair criticism, or imputation of motives to him, which she knew to be perfectly untrue to his whole being."

PRIVATE CHARACTER.

She was eminently practical. From her marriage forward, she undertook the entire charge of her husband's accounts at Rugby. "These," says he, "were complicated enough, even when confined to my own household expenses and those of the school-house which she regulated with the utmost accuracy. . . . It was the same all through our Carlisle days and in London, and when I became Archbishop. If my affairs have been well managed, it was her doing. . . . There was in her no trace of the fine lady who thinks her husband's common work a thing in which she need not take much interest." Her mind was well-disciplined. All its powers were called forth in her outward circumstances, and that cultivation which began early, she continued all her life, furthering it by extensive reading. Her facility of adaptation to external conditions, her persistency of purpose and effort, her fine consideration for the thinking and feeling of others, with her uniformly gracious manner, gave abundant evidence of the strength and beauty in her character. But, as the Archbishop says, "The real key to her character is to be found in the depth of her Christian life." Possessed of such a character, and having "conferred on her the charm of beauty," it is no wonder that she "was a favourite wherever she went, from some quiet indescribable charm. She neither sought society nor avoided it; she enjoyed it when it came in her way quietly and calmly, and consistently with all the claims of important duty, which were ever present to her mind."

It is not difficult to see how largely her character was matured by keen

PERSONAL TRIALS.

Twice—at Rugby in 1848, and at Thanet in 1868—she watched and tended her husband through weeks of perilous sickness. In both seasons, when in the utmost state of suspense, the same words came to her mind with strong support, "Who is among you . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Probably the most sadly fascinating part of Mr. Benham's book is that containing Mrs. Tait's own narrative of that five-fold bereavement with which the family was visited at Carlisle in 1856. Nothing can be more touching than the mother's record of those five weeks of anguish, within which five little daughters were removed by death. Here are the words in which she concludes it: "Thus were we called upon to part with these five most blessed little daughters, each

of whom had been received in prayer, borne in prayer, educated with prayer, and now given up, though with bitter anguish, yet with prayer and thanksgiving." Six months before her death "the great sorrow . . . more truly . . . the crowning victory of her life in this world," came upon her. Her son Craufurd, about to enter upon full pastoral work in London, was taken to heaven, May 29th, 1878, at the early age of twenty-nine. When he was laid to rest his mother, standing for a moment by the side of his tomb, was heard to say, in a low but intensely earnest and thrilling voice, "I believe in the resurrection of the dead." Her

CHRISTIAN ACTIVITIES

amongst the boys at Rugby, amongst the poor in Carlisle, and amongst the cholera patients of London, besides numerous other works of charity, supply ample proof that she held it to be "the first characteristic of a Christian to look out of self." Hospitals, Orphanages (in conjunction with Mrs. Gladstone and Miss Marsh she founded an Orphanage), and kindred institutions, found in her an active supporter. She took an especial interest in such work as that carried on in St. James' Home, so much so, that there used to be a joke "that one day when she said to her footman at the carriage door, 'Home,' he answered, 'which Home, ma'am?'" She seems never to have been disheartened upon detecting imposture, and tells some curious stories of the sort of thing she met with in her charitable work at Carlisle. An Irish woman, to curry favour with her, said one day, in answer to the question, What place of worship do you attend? "Well, ma'am, I'll not tell you no lies: I am a Catholic, but then I'm a very bad 'un." Over against this we may set an instance of the way in which her simplicity of character influenced even the most neglected of our race. "Staying by Blean Forest, she visited one day . . . a gipsy family, the mother of which lay sick in their wagon. The boy, a wild specimen of his tribe, was greatly attracted to her by the stories which she told them, ever glad to sow some good seed, even in the most passing visit."

She bore a

CONSTANT TESTIMONY

to the power of Christianity. By word and act, in life and in death, she witnessed for Christ. Hence, "duty was with her not merely the result of admirable parental training, . . . it was an instinct." Her fidelity to conscience may be gathered from the following story which, though it may serve to amuse, is not without pathos: "A University Don, who has since become strictly orthodox, was visiting Rugby, and gave utterance to some theological opinion or other which scared and grieved her. Her precautionary measure was prompt. She left the room, shut herself in a spare room, and repeated aloud the Apostles' Creed." On some occasion of rare earthly joy, in her early years, "She seemed to hear the words, 'But make for the higher!'" The motto of her life was essentially "Make for the higher!" In carrying that out, how nobly she testified of the Highest! Her losses only served to intensify the message of her life—"Whatever work I have been allowed to do for that Home," (the Orphanage in the Isle of Thanet) she wrote, "has been connected in my mind with the sweet

band of the children in heaven." The very tone of her voice seems to have been charged with the Gospel—"I can never think of the 12th of Hebrews without the voice of Mrs. Tait coming back to me reading it so solemnly by my bedside in hospital years ago. I can never forget it," wrote a poor working man after her death. Her Sundays were seasons of delight because they brought opportunities for usefulness. "When you met her in the early morning," says one, "her very face seemed to tell you it was her day of days."

After the death of her son she rapidly declined, until at the beginning of December, 1878, upon arriving at Edinburgh immediately after the marriage of her second daughter, it became apparent that the end was near. In her last hours she could appreciate the recital by her husband of such sweet words as "Jesus, lover of my soul," and, "Lead, kindly light, amid the encircling gloom." In the full possession of her faculties and enjoying that restfulness of spirit which attended her through life, what could be less like dying than her departure to the land of light? The lines were quoted:—

"And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

"Yes, yes," she repeated, and either then, or a few minutes earlier, she spoke of those who had gone before, stretching out their hands to welcome her. After this she did not speak again, and so ended her earthly course of fifty-nine years.

Amongst the letters of sympathy received by the Archbishop may be mentioned one from the Queen, one from the Empress Eugénie, and another from the Princess Alice. It was the last letter the Princess ever wrote. Dean Close, Mr. R. W. Dale, an influential M.P., and one of the judges, wrote beautiful letters, which are amongst the few given to us in print out of very many.

The burial took place in Addington churchyard, on Dec. 7, 1878. "The chief mourner walked up meekly to the coffin in the chancel, and gently kissed the head of it, and joined the choir in singing, 'Lead, kindly light,' and spoke the benediction at the grave."

In another paper we will notice the son's career.

W. J. AVERY.

The Cheer of Winter.

WHEN the frost of December spreads ice
on the way,
And we shiver to think of the cold,
How we long for the bright daisies of
May,
And the buttercups glist'ning with gold!
But the frost hangs a lace on the com-
monest brick,
And paints flowers and trees on the
panes,
And it dresses with diamonds the tiniest
stick
Of the hedges that border the lanes.
Nottingham.

Though the Cuckoo has flown the gay
Redbreast is here,
And will twitter away as it snows;
The Chrysanthemums, too, in the garden
appear,
And they blossom in place of the rose.
And so bright with some purpose or sharp
with some aim,
Must be everything sent us to-day;
For the God who sends Summer sends
Winter the same,
And He loves us now and for aye.

W. H. PARKER.

Communion with God : What is it—and how Maintained ?

BY JOHN STEWART.

To be able to answer this question aright betokens an experience granted only to those who have *steadily* set their faces Zionward, and who have a vivid conception of God's past dealings with them. It does not follow that that past experience should be one of unbroken continuity, but it carries with it, in the main, a consciousness of the Divine favour embodied in a sense of pardon, reconciliation, freedom of access, a thirst for goodness, purity of life and character, and a hatred of all sin. It is a vitally important question to every child of God, let me say, for three reasons: first, because of the undoubted evidence it furnishes, where it exists in reality, that the soul has passed from death to life; secondly, because it unquestionably demonstrates the relationship which has sprung up between God and the soul; and, thirdly, because no believer can long maintain his spiritual life without it. It is as vitally essential to his progress and development in the divine life, as is the air we breathe to the health and vigour of our bodies. Withdraw the air, or atmosphere, with which we are surrounded, and our bodies would shrivel up and die in an incredibly short space of time. If this is true, it must be clear that the soul which is not living in daily communion with God is in a position of grave danger.

Spasmodic appearances at church or prayer meeting, irregular approaches to a throne of grace, entire or partial absorption in the pleasures and gaieties of society, are all highly detrimental to the attainment of this, one of the sweetest privileges and purest enjoyments allotted to man. If I were asked the question, is not the ordinary business engrossments of every day life prejudicial to the development of this fellowship with God? I unhesitatingly answer, No. For it is a matter of common experience with many saved ones that busiest moments have been moments of special nearness to the Father.

With regard to our enquiry, What is communion with God? it will be well for us just to take a glance in passing at the answer given in the experience of holy men of old. We are told that Enoch *walked* with God; that Noah *also walked* with God. We read that Abraham *communed* with God; that Jacob *wrestled* with God; and that Moses *talked* with God. What does this signify? Can you not see that a large portion of the daily lives of these men were filled with thoughts of God. They went about their daily duties, looked after their flocks and herds, undertook journeys, married and were given in marriage. They were subject to very much the same trials, troubles, and diseases; they were surrounded with at least as much wickedness as we in this nineteenth century, and yet it is recorded of them that they *walked, communed, wrestled, and talked* with God.

Now it may be urged that these men were personally addressed by God; that they heard His audible voice conversing with them; that now that voice has been silent for eighteen hundred years, and that these men were thus specially favoured of God. All this is true in a sense: but

it must be borne in mind that they *listened to that voice*, that they *obeyed that voice*, *were guided by that voice*, and it was counted to them for righteousness. It must also be borne in mind that they lived under a less favourable dispensation than ours—a dispensation in which they only saw darkly. We live in one of gospel light. They looked forward to a promised Messiah, who was to appear at some indefinite time; we look back to a crucified and risen Christ, to a great and glorious fact achieved on Calvary eighteen hundred years ago. Moreover, the dying promise of the Saviour that He would send the Holy Spirit to His people has been fully verified in all the past ages of the promise. Clearly, the spiritual advantages enjoyed by the church in these latter ages are more conducive to soul-communion with God by a living, active, potential faith, than those possessed under the old dispensation. This remarkable fact is vividly brought out in the experience of the early teachers of the gospel of Christ. One is struck with the abundant evidence in their writings that the communion they enjoyed was real, abiding, and helpful. Paul, writing to the Corinthian Christians, speaks of it as the outcome of God's faithfulness to them (1 Cor. i. 9), "*God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ*;" and John, the beloved disciple, knew by blessed experience what it was to live in close communion with the Father; for, writing to certain Christians with the definitely expressed object "*that their joy might be full*," he says in the third verse of his first letter: "*That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and TRULY our fellowship is with the Father, and with His Son Jesus Christ*." Here we have a complete answer to the question—a triple bond—a union entered into between the believer and the Father stated thus:

Union one with another, producing love to the brethren (used as an evidence by John of the new birth: "we know that we have passed from death to life, *because we love the brethren*);

Fellowship with the Father, without which there can be no life; and

Fellowship with the Lord Jesus Christ, the medium of true, vigorous, abounding grace.

This fellowship was a reality with these men. Is it so with us? One thing is quite certain, we cannot be in ignorance as to whether we are in the enjoyment of the fellowship with God the Father, and with His Son Christ Jesus. Our hearts must tell us one of two things: either God is unfaithful to us, or we are unfaithful unto Him. Now let me ask candidly which of us would dare to affirm the former of these propositions? Could any one of us, in the face of all His merciful dealings with us, challenge His faithfulness? Has He not provided salvation from present and future ruin? Has He not surrounded each one of us with unnumbered mercies? Is not His grace working in you daily by love? Most certainly. Then there can only be the other alternative. If we are not in the enjoyment of this fellowship, we are unfaithful to Him. Now if this is the case with any one of you, depend upon it, the cause of it is to be found in your own heart and life. Nay more, I affirm, that if your communion with the Father is growing feeble, if your heart's affections are less often drawn out towards goodness and purity, and your desires after a higher and holier life less

ardent, you will, in every case, find the secret of this loss in a gradual declension from your first love, in allowing the world again to hold sway over your hearts best affections. Christ cannot rule in a divided heart. His sway must be universal. And unless He is reigning in your hearts by love, do not wonder if you experience none of the blessed results that spring from heart-communion with God. But, on the other hand, if fellowship with the Father is a reality with you, then with diligence exercise the greatest care and watchfulness that nothing enters into the renewed affections that will in any way mar or interrupt its holy calm.

I have endeavoured briefly to answer the question at the head of this paper. I would now, secondly, consider, very briefly, another vitally important question, namely, *HOW IS IT MAINTAINED?*

Permit me to say, in reply to this question, that my remarks must be very practical, if they are to be of any value.

The first point I would insist upon is, that we must be constant and regular in our attendance on the ordinary means of grace as provided in the worship of the sanctuary. Without this there is no guarantee for steadfastness. Prize, as a thing of incalculable value, an earnest, loving, and faithful gospel ministry—a church where the free, unconditional love of Christ is held forth in all its fulness for the sinner's acceptance. Let your hearts warmly respond to every appeal made on behalf of perishing sinners to the God of all grace. Make it a matter of supreme importance with you, as it is with your Saviour, that sinners are brought to a knowledge of the truth. Identify yourselves with every object which has this glorious end in view. A half-hearted acquiescence, a hanging on to the skirts of busy workers in the kingdom, is of very little use to you. Be busy yourselves in the kind of work you can do. Keep ever vividly before your mind the idea that you can do something towards the extension of the Redeemer's kingdom. Let what you do be *the best you can do*, and you will not, cannot fail.

2. Do not neglect the study of the Word. It is your chart on the voyage over the ocean of life. In it God talks with you. With its pages open before your serious, meditating gaze, you are in an atmosphere of holiness, and you are extracting from it that which is the very marrow of your spiritual life. Neglect its study, or read it only perfunctorily, and you deprive yourselves of the bread of life.

3. Be careful you do not lose your hold of the great central truths of the Gospel; that you do not allow your minds to wander into the misty region of speculation. If you want to be robust Christians, dwelling much in the presence of the Eternal, breathing the atmosphere of heaven in the sterile region of this world, and thereby entering into a fuller fellowship with the Unseen, give heed to this word of caution.

Lastly, be given to prayer. Here you *wrestle* with God.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death—
He enters heaven by prayer."

In the silence of your own chamber, in the busy street, in the house of God, be often in prayer. I sometimes think that the charge brought by the Master against His disciples might be urged with great force against many Christians, "Hitherto ye have asked me *nothing*." Just

think of the boundless resources of Infinite love. How one's capacities enlarge and expand as the renewed mind contemplates these resources, and the willingness of the Father to bestow out of His fulness grace for grace. Oh! let us come boldly to the throne of grace, not as strangers, but as sons and daughters, for He hath not given us the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba Father.

Fulfilling these conditions you will be able, from the depths of your own experience, to formulate the answer to the second query, "How communion with God is maintained?" Nay more, you will be able to realize with His saints everywhere, and in every age, God's faithfulness in that promise given to the church of these later ages, "Lo, I am with you alway, even unto the end of the world." Amen.

The Ambulance in the Coal Mine.

MUSINGS AT KIVETON PARK COLLIERIES.

BY REV. ROBERT SILBY.

THE recent mournful catastrophe at Leycett too painfully proves that no Mines Regulation Act has yet sufficed to ward off the fearful perils which beset our coal mining population. Scores and hundreds of our fellows have, without warning, been blown to atoms, or burnt to cinders, or buried beneath tons of *débris*, or poisoned by the dreaded after-damp. Could anything more forcibly show at what risks our fireside comforts are won by the hardy toilers under-ground?

But apart from the terrific explosions which shock and stun the nation, there are frequent casualties of which little is known beyond the pit's mouth. Proprietors and miners shrink from publishing the lesser accidents which arise from earthfalls, defective propping, and slight explosions; and yet these do not form by any means an insignificant total. Still, we rejoice to add, philanthropy has descended the dark underground world of the miner, and efforts are made to deal promptly and skillfully with such cases on the spot. Formerly many a man bled to death, or was maimed for life, because his mates did not know what to do at once, and what to do for the best. Now it is customary, in every well-regulated mine, to have an AMBULANCE PARTY, consisting of a number of men who volunteer for the service, and who have been instructed how to act in cases of emergency. They are drilled somewhat after the style of the Ambulance Company which attends an army on the battle-field, have to pass an examination, and receive certificates of efficiency, which qualify them to dress wound, to bind up an artery, prevent loss of blood, and to preserve life till such time as some one more skilled can be summoned to the scene. Their apparatus is a stretcher, and a very compactly arranged basket in which there are threads and tapes, and bandages and splints, and wadding and cloths, and lint and scissors, and other simple surgical appliances. This is one of the very few beneficial reflex influences of militarism.

Ought there not to be in every community of Christians a number of tender-hearted, gentle-voiced, skilful-handed men and women who

should form themselves into an Ambulance Party, and find their joy in visiting the afflicted, alleviating their sufferings, soothing their pillows, and in pouring the oil of gospel-healing into the gaping wounds of men. Are we not too much accustomed to leave all such tender ministries to professional men, and paid nurses, and members of the sick one's family? True there are Romish and even Anglican sisterhoods which undertake some such services, but these are few and feeble, and perhaps too pretentious, too professional, too much given to proselytising. In connection with the constituency of every free church there is plenty of scope for simple and unostentatious manifestations of sympathy and deeds of helpfulness which would do more than medicine to woo back to hope and health those who are sinking lower and yet lower into the sloughs of despondency and disease.

The knowledge that a "brother" or "sister," or "casual hearer" even, is laid aside—is by affliction kept from the sanctuary—should be a sufficient notification to any member of the "household of faith" to make an opportunity to show sympathy and proffer help to the sick and needy. It was somewhat thus in the primitive church, as a single citation from that most practical apostle, James, will show. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil (*i.e.*, use alongside of prayer appropriate means) in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (v. 14, 15). And let any one who should be inclined to form an excuse because he holds no official status in the church remember that the same apostle has also written, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world" (i. 27).

Then there are the *spiritually sick*—those who have alternate attacks of fever and ague—those who stumble in the way—those who become first backsliders in heart, and then backsliders in life, and often, alas! make "shipwreck of faith and a good conscience." Surely there ought to be an Ambulance Party to care for and look after such. How many, connected with all the churches, who "did run well," have been "hindered," not alone by Satan, but because there has been no helping hand stretched forth to steady and save them just when they "began to go wrong," no kind look, no helpful word from elder and stronger brethren; but instead thereof a turning of the head, a refusal to see, a studied avoidance, a cold shoulder. In this connection it may be worth while to ponder the Pauline precept, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi. 1).

Might we not forthwith begin to write a new page in the history of our churches by enrolling the names of those who are willing to form the *Church Ambulance Party*, on whom the pastor, and others may call in the hour of need; assured not only of willingness and sympathy, but of the drilled mind and hand and tongue, which will crown and perfect the sympathy of pity with the sympathy of power? Who is willing this day to consecrate himself or herself to this service for the Lord?

History and Politics.*

BY PROFESSOR FREEMAN.

BETWEEN history and politics I can draw no distinction. History is the politics of the past, politics are the history of the present. The same rules of criticism apply to judging alike of distant and recent facts. The same eternal laws of right and wrong are to be applied in forming our estimate of the actors in either case. The championship of right, and the championship of wrong, bear exactly the same character in any age. A Montfort and a Gladstone, a Flambard and a Beaconsfield, must stand or fall together. It shows the low view that some men take of politics that they can conceive the word only as meaning a struggle to support some and upset others among the momentary candidates for office. Men who have no higher notion of politics than this seem unable to understand that there are those who support or oppose this or that ministry because he follows, or does not follow, a certain line of policy because it is or is not the policy of this or that minister. Politics, the science of Aristotle, the science of the right ruling of men and nations, means something higher than this. It teaches us how to judge of causes and their effects; it teaches us how to judge of the character of acts whether done yesterday or thousands of years ago. The past is studied in vain unless it gives us lessons for the present; the present will be very imperfectly understood unless the light of the past is brought to bear upon it. In this way history and politics are one. In my former little book, consisting of lectures read before a certain society at its own request, it would have been obviously out of place to do more than point the political moral of the story in a general way.

The subject naturally led me to show that the pretended reforms of the Turk were, in their own nature, good-for-nothing. I drew that inference from the general current of Mahometan history; and I think that the two and twenty years of Mahometan history which bears most directly on that, and on the immediate practical application of that position. I use the past history of the Ottoman Turks to show what is the one way which, according to the light of reason and experience, can be of any use in dealing with the Ottoman Turks of the present day. In this way, then, my book is at once political and historical. That is, it deals with the politics or the history—I use those words as words of the same meaning—both of past and of present times.

In opposition to all theoretical and sentimental ways of looking at things, I argue from what has happened to what is likely to happen. I argue that what has been done already can be done again. As every land that has been set free from the Turk has gained by its freedom, as every land which remains under the Turk has but one wish, namely, to get rid of the Turk; as the lands which are set free do not envy the bondage of their enslaved neighbours, while the lands which remain enslaved do envy the freedom of their liberated neighbours, I therefore argue from all this that the one work to be done is to put the enslaved lands on the same level as the liberated lands. So to do is the dictate of right; so to do is the dictate of interest. As long as any Christian

* The Ottoman Power in Europe. Preface.

land remains under the Turk there will be discontents, and disturbances, and revolts, and massacres; there will be diplomatic difficulties and complications; in a word, the "eternal Eastern Question will remain eternal." From the experience of the past I infer that the only way to settle that question is to get rid of the standing difficulty, the standing complication the standing cause of discontent and revolt and massacre, namely, the rule of the Turk. And I further infer, from the experience of the past, that the rule of the Turk can be got rid of, because, where ever men have thoroughly had the will to get rid of him, he has been got rid of. He has been got rid of in Hungary, in Servia, in the liberated part of Greece. With the same hearty will and zealous effort he may be got rid of in all the other lands where he still does his work of evil. By the policy of Canning, backed by the sword of Sobieski, the Eastern Question may be solved. But as long as there is neither sword nor policy, but only the helpless babble of a man who can never make up his mind, the Eastern Question will go on for ever.

Signals for Preachers and Teachers.

TO-DAY'S SERMON.

BY DR. HOLLAND.

IN *Scribner*, an American monthly miscellany, for December, the following observations on the sermon for to-day occur. These are golden words—

"Among preachers who are not 'sensational,' as the word goes, we hear a good deal now about and against 'sensational preaching.' We confess that we like sensational preaching, if by the phrase is indicated that which produces a sensation. If by this phrase, however, it is intended to indicate the kind which is accompanied by theatrical tricks, and startling phraseology, and rough pulpit manners, we dislike it as much as any one can. A clown is never more out of place than when he is in a pulpit; and we may add that the true orator is never more in his proper place than there. A man who has the power to wake up his audience intellectually, to rouse their sympathies, to address them by motives so powerful as to exalt them to determination or to action, is the true sensational preacher. This is the man who attracts a crowd; and the man who can be relied upon to do this every Sunday, is the man who holds the crowd.

"A great deal of fault is found with 'intellectual preaching,' but it is pretty well understood now that nothing else will be attractive. The world knows its duty well enough now. The sermon that is simply good, that is charged only with the commonplaces of religion and morality, and never rises into eloquence or a high range of thought or feeling, might almost as well go unpreached. It accomplishes little beyond disgusting its hearers with going to church. The obvious, common things that may be said about any given text of Scripture, are exactly the things that ought never to be said in the pulpit, for in these things the pulpit is no wiser than the pew. One of the great reasons for the lack of popular attraction to the pulpit lies in the fact that brains enough are not put into the sermons. The thinking in a sermon must

be superior to the average thinking of an audience, to produce any effect upon it; and if, in these days, any man—no matter how gifted he may be—imagines that he may halt in his enterprise of earnest and profound preparation for his preaching, without damage to himself or his work, he is sadly mistaken. His slipshod stuff will be detected every time, and pass to his discredit. We know of no profession or calling so exacting in its demands as that of the pulpit; we know of none that is capable of winning greater rewards of influence and affection; but in these days the pulpit is a bad place for a lazy man, or one who is inclined in any way to underrate popular intelligence concerning both his profession and himself. Goodish homilies have gone out, and high discourses have come in. The best thinking that the best men can do, the best English they can command, and the most impressive delivery of which they are the masters, are called for, every time they appear before those who have sufficiently loved and trusted them to place them in their high office. The public are not deceived. No facility of words can cover sterility of thinking. A preacher who does not do his best every time is in constant danger of doing himself irretrievable damage.

"There are certain economies of pulpit oratory that demand more attention from our most successful preachers of sermons. It is a great temptation to a powerful man who finds a plastic congregation in his hands, to continue his conquest of conviction and emotion beyond the point of triumph. There is a charm in mastery which leads to long sermons—to talking after the sermon is done. This breeds uneasiness, and always detracts from the best result. It is always a mistake, and we know of a dozen eminent men who are constantly making it.

"After all, the best and most important qualifications for preaching a good sermon is an overmastering belief in Christianity. There is so much preaching done that leads to admiration of the preacher rather than to faith in and love of Christ, that earnestness cannot be too much insisted on, or too highly estimated. So it is an excellent thing for a preacher to be a Christian, if he desires to accomplish by his preaching anything beyond his own elevation."

The Magic Lantern for "the Little Romans."

OUR friend and messenger to the Romans, the Rev. N. H. Shaw, writes to say that the lantern and slides have arrived; and "that a better selection of slides could hardly have been made for him;" and he adds, "Please present my hearty thanks to the kind friends who have combined to render the Mission this valuable aid. Rome has great need of lanterns, and, D.V., this shall let its light shine to good purpose." I am very glad to say that our friend, Mr. George Wilkins, of Derby, has given us a batch of useful slides; and that we have received in addition to the sums named last month, the following: from Mr. Ryan's children, 5s. 6d.; Wood Gate S. S., Loughborough, per Mr. H. Coleman, 9s. 10d.; Mr. Hood, Huntingdon, 5s.; Mr. James, Praed Street, 10s.; Mr. Kiddal, Louth, 2s. 6d.; Dr. Carter, Liverpool, £1; Mr. Shaw himself has also given 22s. Heartiest thanks are hereby accorded to these donors, and specially to the young friends who have taken this interest in the descendants of the people to whom Paul wrote his Epistle and preached his gospel. We still need twenty-five shillings to clear this bill. May I say that I should like my young friends to have the honour of doing this good work? Think of it at breakfast next Sunday; or else in your Sunday school classes. Don't be afraid of sending more than twenty-five shillings, for we have something else in store for young Rome, if you will only help. It is the Roman saplings that we must plant in the cleansed and prepared garden of the Lord Jesus.

JOHN CLIFFORD.

Christian Worship in Nottinghamshire.*

MR. GOODEVE MABBS has followed his book on Derbyshire, which we noticed in the *G. B. Magazine* for 1876, p. 341, by the publication of a brief but most valuable volume on "the Churches in Nottinghamshire." It is a book of statistics; and it is proverbially rash to reason on statistics, unless you have the additional lights proceeding from observation of the actual facts to which the figures refer. Still our Nottinghamshire readers will be glad to know what Mr. Mabbs has to say about the provision made for public worship by all the religious bodies within the limits of their county.

I. *It seems there is now nearly sufficient provision for the county as a whole; although it is not disposed as it should be.* The following table shows this—

Population	340,471
Places of Worship	668
Sittings required	197,473
Sittings provided	194,976

But these are not all where they should be, there being excess in some places of 39,406, and deficiency in others of 36,608.

II. *The direction for extension of Church and Chapel accommodation is certainly not in the VILLAGES, but in the TOWNS.* The Urban, or town, deficiency is 32,562; that of the rural districts is only 6,046; and the excesses in parts of towns does not reach any higher than 8,849; but in the rural area it amounts to 30,557. Broadly that points the direction for future evangelical enterprise as plainly as possible.

Looking for details we get them from the following table, showing the principal parish-deficiencies in the county. The approximate requirements are estimated up to 1879. Urban or town parishes are marked thus*.

Parishes.	Approximate Requirements.	Present Deficiencies.
Greasley	4,712	888
Mansfield*	7,600	1,159
Basford*	7,958	1,274
St. Mary* (Nottingham)	49,527	8,908
Annesley	1,119	233
Arnold*	2,685	651
Selston	2,612	632
Worksop*	6,989	2,056
Lenton*	3,882	1,582
St. Peter* (Nottingham)	2,947	994
Radford*	9,551	3,751
Carlton	1,743	593
Hucknall-under-Huthwaite*	1,077	680
Snenton*	7,649	5,171
Ordsall	1,694	1,196

These deficiencies show in what direction our churches should expend their evangelizing zeal; and at the same time constitute a distinct summons to aggressive activity. Nottinghamshire General Baptists have much more to do in Arnold, Snenton, Lenton, Radford, Carlton, in St. Mary's, Nottingham, and in Worksop. Let our churches, pastors, and local preachers, study these needs.

III. *These tables show the necessity, in the interests of truth and of religious progress, of a pact amongst "the sects."* Four sorts of Wesleyans are in some of our overdone villages. Baptists and Independents crowd each other and injure each other, it is to be feared, in thinly populated districts. We have no sympathy with the rage for "respectable" churches; and the denunciation of "weak" "causes." That spirit would have crushed out Christianity if it could, and annihilated some of the best churches we now have; but we see no sense in the multiplication of Chapels which can never be filled. It is high time Wesleyans

* The Churches in Nottinghamshire. By Goodeve Mabbs. London and Derby: Beunrose & Son. Nottingham: J. Dunn.

"came to terms" with one another;" and that Baptists and Independents made such arrangements as to cease wasting their money and their power. An excess is reported of 278 at Hucknall Torkard; of 421 at Beeston; 578 at Stapleford; 833 at Eastwood; 907 at Kirkby-in-Ashfield, and so on through sixty places.

No doubt some qualifications of these facts, so far as Nonconformists are involved, is seen in the provision made by

IV. *Church and Chapel respectively.*—The provision made by the Established and the Voluntary Churches is thus reported:—270 Churches are provided by the former, and 398 by the latter. The Establishment has increased since 1851 by 22, and the Free Churches by 16. We quote the following concerning the most important point, the sittings:—

"Of the 194,976 sittings in the county, the Established Church provides 90,003, and the Free Churches supply 104,973. The relative proportions are, Established Church 46·16 per cent., and Free Churches 53·84 per cent. In 1851 the Established Church provided 76,960 sittings, and the Free Churches supplied 83,274 sittings. The relative proportions at that time were thus 48·0 per cent. for the former, and 52·0 per cent. for the latter. Thus the Established Church, with a numerical increase of 13,003 sittings, has lost about two per cent. in proportion to the whole number existing; while the Free Churches, with an increase of 21,699 sittings, have gained about two per cent. Of the sittings known to be in course of supply, the Established Church provides 680, and the Free Churches 1,590.

"COMPARATIVE DISTRIBUTION OF ESTABLISHED AND FREE CHURCH SITTINGS.—The existing sittings are thus divided between the urban and rural districts:—

Districts.	Total Sittings.		Established Church.		Free Churches.	
	Number.	Proportion per cent.	Number.	Proportion per cent.	Number.	Proportion per cent.
Urban	104,854	53·8	38,708	8·70	66,146	68·0
Rural	90,122	46·2	51,295	56·9	38,827	49·1
Whole County ..	194,976	100·0	90,003	46·16	104,973	53·84

"It thus appears that in the *rural districts* where the sittings are greatly in excess of the requirements, the accommodation of the Free Churches is a little more than three-fourths in amount of that of the Established Church. On the other hand, in the urban districts, where the provision falls far short of the needs, the sittings of the Established Church are less than two-thirds of those provided by the Free Churches."

V. As to the *relative progress* of the different bodies in making provision for worship, since the last official census, the figures are, for Primitive Methodists 38 sittings per thousand as against 42½; Wesleyans 106 as against 126; the Establishment 265 as against 285; Independents 35 instead of 32; and Baptists 54 instead of 53; the proportional increase in the two latter cases being attributed, in part, to the locating of the Congregational Institute and the Chilwell College in the county since 1851.

But we must draw this paper to a close, and we do so urging all who take any forward part in providing for Christian worship in Nottinghamshire to make themselves familiar with Mr. Mabbs' valuable work.

JOHN CLIFFORD.

TRANSFIGURATIONS.—Those who are ready to sacrifice themselves for immediate duty, transform their defects and disadvantages into positive aids.—*Goethe.*

General Baptist Building Fund.

IN June, 1876, it was resolved by the Association held at Osmaston Road Derby, that the capital of the Building Fund should be raised to £5,000. It was proposed to raise the £2,000 required by an appeal to the churches and to individuals, to give amounts to be paid in five years. A liberal response was given, and over £2,000 was promised. Some of these promises have been redeemed, and others are in process of redemption. Between *eight and nine hundred pounds* have thus been contributed, and the money is being used for the purposes of the fund. But as the current year is the fourth, and next year, 1880-1, the *last* appointed by the Association for completing the £2000, it is evident that the promises are not being redeemed at the same rate at which the years are passing. Only about *two-fifths*, instead of *four-fifths*, have been paid up. This is partly accounted for by some of the churches preferring to raise the whole sum promised by one effort; and as they have not attempted it yet, their total amounts are yet due, and no doubt will all be paid together before the end of the time specified. But that which needs to be carefully observed is that, during 1878 and 1879, some churches which up to that time paid by fifths annually, have ceased to do so. We are thus falling seriously in arrears; and unless the churches take up the matter speedily, and endeavour to bring up their amounts to four-fifths of the sum promised by next May 31, the labour of raising the amount to the required sum in 1880-1, will be found to be a serious strain to many of the churches, and may prevent the accomplishment of our object, viz., to have the whole £2,000 in the fund by June, 1881.

To the great majority of our churches the effort to meet their promises will be far more easily made if spread over the remaining time, than if left until the last year, or the last few weeks of that year. The necessity for carefully considering and arranging a plan for meeting their promises at, or within, the specified time, by the churches, is manifest. No church would intend to put off the attempt to raise the promised sum until after 1880-1. But unexpected difficulties sometimes arise in churches, which prevent the accomplishment of their purposes, when too short a time is left; and so, against their intention, churches might be compelled to carry their fulfilment into another year. Now such a failure on the part of several churches would prevent the denomination from realizing its end in this direction; and such a failure on the part of the united churches, could not but be a disappointment to those who have liberally and ardently supported this movement, and a disgrace to the federation to which we belong. To prevent this most undesirable end, let the churches *at once* take the matter in hand, and provide against failure.

It is of the first consequence that this fund should be well supplied. It is an important feeder to our denominational strength. Money devoted to it is a perennial blessing. It is constantly circulating and carrying with it encouragement and strength, and promoting self-help and enterprise. Like the dews and rains of heaven, it falls on dry and thirsty soil, and enriches and fructifies it, and then returning to its source, it again descends to produce, in other fields, fruitfulness and joy. The more quickly, therefore, the churches send in their contributions to replenish the fund, the sooner and the longer will they be in use for the good of the churches, the progress of the denomination, and the glory of God.

WM. BISHOP.

N.B.—The Treasurer's account is closed, each year, on May 31st.

A NEW "ORGAN" IN OUR COLLEGE.

FOR some time there has been a desire amongst our students to obtain an organ for their own use in the Collego, and arrangements were being made to afford an opportunity to our friends to show their interest in the students, and in their *musical culture*, by contributing to the purchase of such an instrument; but the "opportunity" is gone! as, indeed, all our opportunities are fast going; though not from the same benign cause. A friend, who wishes to be unnamed, has generously "done the whole thing" out and out, and presented an American Organ of sweet tone and good compass to the institution. A thousand thanks are hereby given to the unlabelled benefactor. And all the students say "Amen!"—*Scraps*.

Leaves out of our Church Books.

No statements of fresh and helpful methods of church activity have come to hand, in response to the gentle appeal made in our last issue. Of course this reticence is not due to any lack of Christian ingenuity; or to the vice of indolently and heedlessly keeping in the deeply cut ecclesiastical "ruts" of this age; but rather to that admirable and abounding modesty which shrinks from establishing any telegraphic communication between the right and left hands of our denominational "body." We are a quiet and humble people, and are willing to pay for our modesty, by keeping our fellows unacquainted with our penetrating goodness.

But though nothing has been forwarded from inside the church, a letter is to hand from an "OUTSIDER," which deserves attention for what it says, and also because it calls attention to a page in our church books, headed,

III.—SEAT-HOLDERS WHO ARE NOT MEMBERS.

The letter says—"A dear venerable brother, who had filled the Secretary's post in a church for many years, was asked a question concerning a family who had regularly attended the services, and contributed to the support of that particular church from its formation. The air of meek rebuke and mild surprise with which he regarded the questioner, as he gently informed him 'that the officers of a church have nothing to do with those who are "only members of the congregation,"' struck that young inquisitor dumb. Of course this was a long way off, and a long time ago, and such fossil notions are rare; yet it does occur to the writer that some such ideas may even yet linger in remote districts, where the influence of the spirit which pervades Praed Street has not yet permeated, and the question arises, If every member of a Christian church, and especially every officer, does not feel it an obligation, as well as a privilege, to endeavour to secure the fellowship of those who worship with them, is it a marvel that so many remain for years like your correspondent? **OUTSIDE.**"

I won't trust myself to express my indignation against the anti-Christian spirit that breathes in the sentence quoted above. I will merely say that this letter hits, I fear, a "blot" in our arrangements, and one that many years ago we tried to wipe out at Praed Street by the following method. Each seat-steward was requested to supply a list of seat-holders in his department. From this the names of those not yet in the fellowship of the church were selected; and pastor and elders met, and arranged that church officers, or persons of competent skill and experience, should take an early opportunity, in a *natural and inartificial way*, of bringing the subject of the Christian life and of church fellowship under their notice. They were to keep the work in hand from month to month, and REPORT their success, or otherwise, from time to time, through the elders, at the elders' meeting. The method was signally successful.

But it should be remembered that the success was not owing so much to the method itself, as to the tact and good sense with which it was carried out. For the right workers, no plan is more effective. It makes a personal interview a necessity; and no arrangement is so likely to be successful as that. Of course blundering is fatally easy; as, alas! where is it not in our human life? But I only remember to have heard of one mistake in many years, and that really arose out of a departure from our plan. A friend had been allocated to undertake the task of opening "the door of the church" to a husband, and he had succeeded; and he said within himself, naturally, though not wisely, "why should I not proceed further, and lead the good man's wife along the same path?" Without consultation with others, he essayed the task, and soon wished he had'n't, for he was met with the crushing and unsympathetic remark from the strong-minded damsel, "What's that to do with you? When I want to speak about church fellowship, I'll see the minister."

That friend never repeated his mistake. He did not know the good lady. She was of the nature that makes priestism so easy in churches, and disdained the idea of being conducted even to paradise by unordained souls. Such a case, however, is extremely rare in our congregations, but it is enough to show

(1.) The necessity that the method should be worked by men who can take the measure of the people about them, and who have a quick eye for "the eternal fitnesses of persons and things."

Another requirement is (2.) persistence, through one or two, or three or four years. This is pre-eminently the case with Christian men, and specially with men over twenty years of age. Caution increases every day, and the appeal must be made again and again, if these outsiders are not to remain outside for ever.

(3.) We must also put variety into our arrangements. If A has failed, try B; and if B, try C; and so on to Z: and beyond it if necessary. Church fellowship is really an enrichment of Christian life and power, and therefore these saints out of the household *must* be brought within the family circle.

(4.) Records should be kept by the pastor, or secretary of the elders or deacons, of these efforts, and of the success which attends them.

(5.) The whole of this work should be done without fuss or noise, and with all the grace and beauty of a *living naturalness*.

IV.—MEMBERS OF THE CONGREGATION AT CHURCH MEETINGS.

Another plan we have adopted at Praed Street will be extremely reprehensible in the judgment of some of our readers. But we are so accustomed to censure of one kind or another, that we are afraid of acquiring a taste for it. Come what may, we will tear out this leaf, and show it you. In announcing the church meeting, it used to be said, "Any Christian friends who would like to see the *INSIDE* of church life, are welcome to attend, if they will make known their wish to any of the church officers."

This did good in three ways. It gave the officers an opportunity of personally inviting any whom they judged eligible for fellowship; and secondly, it gave a chance to those who knew little about church life to become acquainted with it; and, thirdly, possibly it put us on our good behaviour. We were under the law which says, "walk in wisdom towards them that are without."

I need hardly say that our church meetings were such as would bear inspection, and would attract, rather than repel. They were cheery, bright, glad, and gladdening gatherings; mostly (if business were not too abundant) social and chatty; and yet withal instructive and helpful.

I am afraid some churches belonging to others than *General Baptists* might find this a dangerous plan. Think of an invitation to dissect the inside of some churches! What an appalling task! The inside of Vesuvius; the inside of a geyser might be inspected; but the inside of a church! Surely the less of that the better! By no means. Where a church is moderately unselfish, tolerably wise and well-conducted, fairly aggressive, and with a spiritual temperature a few degrees above zero, the invitation to "outsiders" may be given with fine promise of success. But it is "flat," contrary to the "traditions of the fathers;" it is revolutionary; it is against all the hand-writing on the "red tape" of the churches. And so let it be, but it does its work for God and His church; "and in that I do rejoice, and will rejoice."

"Do they vote?" says an objector, in breathless haste. No; of course not. They don't want to vote. The chief end of church membership is not lifting up the hand for or against the purchase of a foot of window-leather, and a yard of the best brown soap: it is the growth of men in goodness, and beauty, and truth, and usefulness, by contact with one another, and by a common fellowship in worship and work.

We have another scheme on the *tapis* for Westbourne Park just now, about which I will say nothing, for these "leaves out of our church books" are given to show what has already been done, rather than what is to be attempted.

Certainly, one of the questions of our day is that urged by Christian men who are still *OUTSIDE* THE CHURCH OF CHRIST, and who are themselves suffering, though they may not think it, and are making the church and the world suffer through not falling into the ranks of the army of the Captain of Salvation.

How are we answering it?

JOHN CLIFFORD.

Scraps from the Editor's Waste-Basket.

I. THE LESSONS OF THE ELECTIONS are obvious to all who are willing to learn. Lord Ramsay's defeat at Liverpool in the effort to wrest a seat from the Tories, tells us that even when we have chosen candidates of great personal power, and manifest fitness for their work, we must still toil long and terribly in order to succeed. On no account may we underrate the strength of our foe. Not a man can be spared in the war against Lord Beaconsfield. Every vote will be required; and every voter will have an opportunity of rendering good service to his country.

The ignoble and disastrous exhibition in Southwark points several "morals." First, and mainly, it warns us against *division*. We must *unite* to secure a victory for liberation as a whole, and not divide on segments of our programme. Secondly, we must have candidates—if we can get them—who will *command* votes for what they *are* in themselves as well as for the cause they represent. Money must not be allowed to injure the country. Parochial work ought not in itself to constitute a claim to Parliamentary representation. The petty ambitions of men of wealth should not be suffered to prevent the expulsion of the Tories from power. Let us be wise, united, and resolute.

II. THE TEMPERANCE JUBILEE.—The fortieth Annual Temperance Sermon in Church Street Chapel, Edgware Road, was preached on Sunday afternoon, the 25th of Jan., by the Rev. Dawson Burns, M.A. The text was "What hath God wrought?" and it was applied to the Temperance movement. He said that this particular service derived a singular interest on account of the fact that this was the year of the Temperance Jubilee in England. It is fifty years since the Temperance cause was first promoted in this land. It began a little earlier in Ireland—August, 1829—and in Scotland in the September of that year; and, therefore, during the last year our Irish and Scottish friends were celebrating with good heart and cheer their Temperance Jubilee. Our English Jubilee is reserved for the present year, and he trusted that honour will be done it, and that in succession those towns where the Temperance cause was planted in 1830 will gather themselves together in strength, and unite to

celebrate the advent of this great Reformation among them.

III. JOHN BRIGHT ON HIS ECCLESIASTICAL RELATIONS.—"I am myself—I am not ashamed of it—sprung from the stock of the martyrs and sufferers of two centuries ago," said the member for Birmingham in his speech at Islington; and in this, as in many other respects, he is a noble example of courage and fidelity, of heroic simplicity and beautiful sincerity. The passion for "respectability" and social prestige is so strong in many hearts that they are ashamed of their Dissent; and treat the society to which they belong by conviction as though it was a plague. But faithfulness to conscience is the highest respectability; and it is a loftier honour far to continue the work of the sufferers for truth and liberty, than to take rank with the leaders of society, or rise a few inches higher in the social grade. "I dwell among mine own people" is the motto of the illustrious Quaker, and the witness to his reality and greatness.

IV. HERAT, AND LORD BEACONSFIELD'S FOREIGN POLICY.—The last startling information concerning the Tory Cabinet is that England is about to eviscerate the treaty of 1857, and assign Herat to Persia, and of necessity back the seizure of Herat by English military force. That we have no right, of any sort whatever, to do this counts for nothing. It is the old story, "Onelie needs half a dozen more to take care for it." Lord Cranbrook suggested to Lord Northbrook that "a case" could be invented for invading Afghanistan; and though Lord Northbrook would not be his tool, his successor was ready to do his bidding, and did it; and now a second wrong is necessary to take care of the first, and a third and a fourth will have to follow. The ghastly words of Sir Charles Napier about the seizure of Sindh are the mirror of the foreign policy of Lord Beaconsfield, "We have no right," he said, "to seize Sindh, yet we shall do so, and a very advantageous, useful, and humane piece of rascality it will be." There is the root of the nation's evil; we have lost faith in right, and believe that "rascality" is advantageous, useful, and humane. But, as sure as there is a God in the heavens, it will yet be seen that righteousness, and not "rascality," exalteth a nation.

Reviews.

THE GOSPELS: THEIR AGE AND AUTHORITY. By John Kennedy, M.A., D.D. *Sunday School Union.*

THIS is one of the most living questions of our day. Rationalistic criticism has gathered its hosts together against our gospels, and strained every nerve to impeach their reliability; and the result is, to make more manifest than ever the solid basis of historically verifiable fact upon which Christianity rests. Dr. Kennedy,—following in this respect the method so ingeniously illustrated and effectively worked by Isaac Taylor in his "Restoration of Belief,—has traced the history of the four Gospels, as *tracts* or books, from the era of the Diocletian persecution up to the times of John and Paul. Starting from the unquestioned data concerning the "burning" of the four Gospels by the command of Diocletian, and the degraded position held by those who were weak enough to give up "the sacred books" to the flames, and were called *traditores*; he marches forward on the solid ground offered in the statements of Eusebius, in the histories of Origen (184 A.D. to 253); Clement of Alexandria, and his predecessor Pantanæus; Irenæus (126–202); Justin Martyr (103–167); Ignatius, (died 117); Polycarp (69–155), on to John and Paul. The witness of the Syriac, and other second century versions, is also cited; and the whole forms a book replete with valuable information, enriched with the verdicts of our safest students of the New Testament text, and constituting a well-compacted and irrefragable defence of our faith in the four Gospels as belonging to the first century, and coming from the men whose names they bear.

THE HOLY SPIRIT'S WORK: ITS NATURE AND EXTENT. By George Cron. *London: Hamilton, Adams, & Co. Glasgow: T. D. Morison.* Price 2s. 6d.

WE hope our readers are making themselves acquainted with this valuable issue of theological works. It is published under the auspices of the Evangelical Union, and bears the name of the Evangelical Union Doctrinal Series. We noticed, some time ago, a volume on Regeneration, and subsequently one on the Fatherhood of God. The volume named above is the third of the series; and though we have warmly commended its predecessors, we are more strongly disposed to urge our readers to secure an early acquaintance with this one. It is on the work of the Holy Spirit that some of

our doctrinal opponents imagine we are weak. They think we cannot prove from Scripture that "the field of the Spirit is the world;" and they are guilty of the inconsistency of maintaining that even if the love of the Father be universal, and the sacrifice of Christ be for all, yet the work of the Spirit is restricted. We maintain, against all comers, that "the Spirit stands in a direct relation to the world; *that the world is His sphere, and has all along been His sphere.*" Christ Himself says this in a passage of condensed force and wonderful compass when He affirms that "when He, the Spirit, is come, He will reprove the world of sin and righteousness and judgment." Our doctrinal position, as *General Baptists*, is maintained with admirable and winning power in Mr. Cron's volume. He has clearly stated it, amply defended it, and urged its acceptance with a "sweet reasonableness" that ought to commend this teaching of Christ to all his readers. The book is also valuable for its utterances on the Trinity; the Personality of the Spirit; the Quality of His Work; the relation of Regeneration to Faith; and the connection between "the truth" and the work of the Spirit. In short it is a brief but lucid and most wholesome and helpful exposition of the work of the Spirit; and as such we cordially commend it to our young men, Sunday School Teachers, Local and other Preachers. It ought certainly to have "free course" amongst our churches.

THE SECOND ADVENT IN ITS RELATION TO MAN'S SPIRITUAL NATURE. By the Author of "Hamartia." *Stock.*

THIS is a thoughtful and carefully written essay in advocacy of the position that the Second Advent of Christ is a spiritual one, and dependent upon the opening of an "interior vision" in man, by which they see Christ, as Elisha's servant saw "the mountain was full of horses and chariots of fire round about Elisha." The pith of the essay is in this sentence, "The Lord has never left us; He is with us always, and, in a special sense, at every meeting of His disciples. His promised Advent consists in our being made sensible, by sight, hearing, and touch, of His presence, and that is effected by the opening of the spirit in those prepared for the change." The acuteness, carefulness, and tone of this essay, evoke our admiration; but a fair exegesis of scripture will not sustain its conclusion as applicable to the *Second Advent* of Christ.

THE BIBLICAL MUSEUM. Vol. VI. The Psalms. By J. Comper Gray. Stock. 5s. This admirable collection of treasures explanatory and illustrative of the word of God has reached the end of the Psalms. All the characteristics which have made the previous volumes so popular are here in greater force than usual. We shall be surprised if this is not the most widely circulated of all the volumes from Mr. Gray's pen.

BETTER THAN GOLD. By H. D. Brown. Hodder & Stoughton. Price 1s.

THE Secretary of the Christian Colportage Association writes on the preciousness of the sacrifice to Christ, to the sinner, to the saint, and to God, in a simple, earnest, and practical vein. The book consists of eight chapters, and each is well illustrated, and sets out, in the main, the principal features of evangelical truth in their relation to the beginnings of salvation.

Church Register.

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

CONFERENCE.

DERBY AND DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION.—The half-yearly Conference was held at Derby, Dec. 26. Attendance good; reports favourable. Mr. G. Dean introduced the discussion on the "Duties of Nonconformists at the present political crises." The Rev. W. H. Tetley spoke in the evening on "The Lay Preacher's Work." J. SMITH, Sec.

OUR HOME MISSIONS.

HITCHIN.—R. Johnson, Esq., President of our Home Missions, took the chair at a meeting, Feb. 4, and J. Clifford, lectured on "Education out of School." Result, £5 now, and another £5, at least, on the occasion of the visit being repeated.

LOUGHBOROUGH, Wood Gate.—Sermons were preached, Feb. 8, by Mr. G. H. Bennett, Chilwell College. Collections, £10 18s., being £2 6s. in advance of last year.

CHAPELS.

BIRMINGHAM, Longmore Street.—The annual meeting was held, Feb. 9. Tea being over, the Rev. W. Oates, pastor, took the chair, and presented a report, which showed the number of members to be 179, being a net gain of 35 during the past four years. The treasurer reported just over £320 had been raised for various church purposes. Addresses were delivered by the deacons and others.

HEANOR, near Derby.—On Sunday, Feb. 8, an effort was made towards reducing the debt upon our chapel. Mr. W. Stone, of Chilwell College, preached, and on Monday there was a tea and public meeting, when Mr. T. H. Bennett, of Derby, presided, and addresses were delivered by Messrs. Stone, Robinson, Bennett, Prout, Vick, and Julian, all students from Chilwell College. The meeting was interesting and exhilarating, and financially and in other ways a great success.

KIMBERLY.—The plot of land, 322½ yards, with boundary wall, has been secured for £102 10s. We have in hand £40, and now require £62 10s. to complete the purchase. Will each local preacher send us one shilling? Can any friend inform the Secretary of a second-hand iron or wood chapel on sale to serve for school and worship? W. RICHARDSON, 2a, Portland Road, Nottingham.

LEICESTER, Emanuel.—The annual meeting was held, Feb. 2, the Rev. L. H. Parsons presiding. The financial statement showed that the income for the year had not only substantially increased, but had exceeded expenditure. With one exception every society in connection with the church had a balance in hand. Mr. Bell presented a purse containing twenty guineas to the Rev. L. H. Parsons as a token of esteem.

LONDON, Commercial Road.—Rev. J. Fletcher's sixth anniversary, Feb. 10th. Large tea-meeting. Chairman, T. Scruton, Esq., M.L.S.B. Speakers, Revs. B. Preece, W. Stott, and E. W. Matthews. The printed report states that sixty persons have joined the church in the year, and that there are now 320 members (we believe the highest number this ancient church has ever known). The Weekly Offering is, for the sixth time in succession, in advance of the previous year. For all purposes the sum of £587 has been raised during the year. All the institutions of the church are in a flourishing condition. The ladies of the Dorcas Society have recently presented to Mrs. Fletcher a very handsome tea-pot and cruet stand.

LOUGHBOROUGH, Wood Gate.—Members annual tea meeting, the pastor presiding. Very full attendance. Reports given of the various organizations for Christian work in which the church is engaged. Amount contributed for all purposes during the year, £525 11s. Addresses by the pastor, Rev. G. Jarman,

by several of the deacons and other friends, each member being presented with the newly-printed Manual.

SCHOOLS.

CHATTERIS.—On Jan. 28, over 200 prizes were given away in the afternoon, when an address was given by Rev. R. S. Latimer, of Willingham. A tea meeting followed, and a public meeting was held in the evening, when Revs. H. Gee, R. S. Latimer, J. F. Makepeace, and Mr. B. Angell (superintendent), took part. The pastor presided.

HITCHIN.—On Jan. 4, the pastor presented to Mrs. Davies, in the name of the members of her Female Adult Bible Class, with Eadie's Encyclopedia, and the Bible Atlas and Gazetteer.—On Feb. 15, the Young Men's Bible Class presented Mr. J. T. Pink, the teacher, with a chaste inkstand.

HUCKNALL TORKARD.—On Feb. 1 the annual rewards were distributed to the children. Two hundred scholars received rewards in the form of books for punctual attendance and good behaviour from the hands of our minister, Rev. W. Chapman. Extra rewards were generously given by Mrs. Nall, of Papplewick Grange, for specially good attendance and good behaviour.

MINISTERIAL.

CHAPMAN, REV. W.—On Shrove-Tuesday, Feb. 10th, the Rev. W. Chapman was recognized as the pastor of the church at Hucknall. In the afternoon a numerous attended tea meeting was held in the old chapel, and in the evening a public meeting was held in the new chapel, Watnall Road. At this meeting the chair was taken by J. Nall, Esq., of Papplewick Grange. An address was given on the duties of ministers, by Rev. W. R. Stevenson, M.A.; the duties of church members were presented by Rev. J. R. Godfrey; Rev. C. Clark, late of Australia, and now of Nottingham, followed; and Rev. W. Chapman made an appeal to the undecided. The entire service was a season of refreshing from the presence of the Lord. £6 5s. were raised towards the chapel debt.

HESTER, REV. GILES, was welcomed to his new work at Berkhamstead by a tea and public meeting, Feb. 11. Mr. Thomas Read prosided, and addresses were given by the Revs. J. Menzies, D. MacCallum, W. H. Matthews, and Messrs. J. Bunker, H. Nash, and J. Shipton. The new pastor gratefully acknowledged the hearty welcome he had received, and spoke of his work as full of promise and hope.

PERRIAM, REV. A. C.—Recognition services were held at Ilkeston on Shrove-Tuesday in connection with the settlement of the Rev. A. C. Perriam. In the afternoon a sermon was preached by the Rev. S. S. Allsop. At five o'clock 230 friends partook of tea. The evening meeting was presided over by W. B. Bombridge, Esq. Mr. Briggs, one of the deacons, stated the reasons which induced the church to invite Mr. Perriam to fill its vacant pastorate, and spoke of the place which the new minister and his wife already held in the affections of the people. In the course of a brief reply Mr. Perriam said that he had begun as he meant to go on, and he believed the church had begun as it meant to go on—a statement which elicited very hearty cheering. Encouraging addresses were delivered by G. Dean, Esq., and the Revs. Professor Goadby, S. S. Allsop, C. Rushby, J. Fleming, and J. Anderson. The proceedings were most enthusiastic. It has been decided that the ordinary income of the church shall not be taxed with the payment of the remainder of the money which is owing to the G. B. Building Fund, but that it be raised by a special effort. Towards this object £23, more than half the amount, was realized by collections, promises, etc.

BROUGHTON, Notts.—The Rev. J. E. Everett has resigned the pastorate of the church, and accepted an unanimous invitation to Colwell, Isle of Wight. In addition to his duties at Broughton he has conducted a weekly service at Long Clawson, and at the close of the sermon on Tuesday, Feb. 17, the friends presented Mr. Everett with a handsomely bound Bible, specially prepared for students, in grateful recognition of the service he has thus cheerfully rendered. Mr. E. enters upon his new sphere on March 7.

CLAY CROSS, near Chesterfield.—Rev. J. Watmough, has accepted a unanimous invitation to the pastorate, and will commence his labours on March 7.

EASTWOOD, Notts.—Mr. W. Myers, of Mr. Spurgeon's Colportage Association, has been invited to become their pastor, and commenced his labours, Feb. 1. In the afternoon a short address was given by the pastor, after which five persons were baptized, and sixteen were received into church fellowship. On the following day there was a public tea and a Service of Song.

GRANTHAM.—The Rev. W. E. Davies of Matlock, has received and accepted a most cordial and unanimous invitation to the pastorate of the G. B. Church, George Street, Grantham, and commences his labours there at once.

STAPLEFORD, Notts.—On the occasion of Mr. Myers leaving Stapleford for Eastwood, Notts., he was presented with a handsome inkstand as a token of love and esteem by the friends of the church and congregation.

BAPTISMS.

ARNOLD.—Eleven, by Mr. Watkins. Three of them will remain with the New Connexion Methodists, to whom they belong.

CASTLE DONINGTON.—Three, by J. R. Parker.
CHATTERIS.—Seven, by F. J. Bird.
DERBY, St. Mary's Gate.—Thirteen, by J. W. Williams.

HITCHIN.—Three, by G. Wright.
HUCKNALL.—Two, by W. Chapman.
LONDON, Commercial Rd.—Six, by J. Fletcher.
 " *Præd Street, &c.*—Eleven.
LOUGHBORO', Wood Gate.—Six, by G. Jarman.
PETERBOROUGH.—Seven, by T. Barrass.
SHORE.—Fifteen, by J. K. Chappelle.
TODMORDEN.—Eight, by W. March.
WALSALL.—Eight, by W. Lees.

OBITUARIES.

AKIN, MRS., wife of Everard Harris Akin, deacon of the church at Kegworth, died in Christ, after a life of quiet and unassuming goodness. She rests in God.

ATKINS, ANNIE, was born at Stony Stratford, July 24th, 1854, and in that town passed the first portion of her life. Being surrounded by Christian influences, from her infancy she became familiarised with gospel truth; but did not appear, in her earlier years, to manifest any great desire to devote herself to God. When about sixteen years of age she went to London, and was soon led to attend Præd Street Chapel. Here the ministry of the Rev. John Clifford, and the zealous oversight of friends, were instrumental in arousing in her a sense of her true condition; and finally leading her to trust in Christ for salvation from the old life, and for grace for the new, which in real earnest she now began. During the years she remained in London she manifested the deepest interest in all that concerned the church, and endeavoured, by all the means in her power, to advance the kingdom of her Lord and Master. The life-task which was given her was not to engage in the more active departments of Christian work; but to exemplify, under circumstances of peculiar trial, the more passive graces which our religion inculcates and sustains. Early in life she appeared to have a constitutional tendency to consumption; and in the autumn of 1877 failing health compelled her to return to her home, now in Walsall, whither her family had removed. In the next spring and summer she so far recovered as to raise strong hopes, both in herself and her friends, of her complete restoration to health. And very earnestly did she desire this, although throughout she was schooling her mind to acquiesce in God's will whether it were life or death. At first it was felt to be a hard task weekly and patiently to accept a lot so different from what she would herself have chosen. The struggle was brief and severe—the victory was splendid. Some time before the dreaded verdict had been pronounced she had herself realised the truth, and was enabled, through grace, to bow wearily and with entire submission to the will of her heavenly Father; consequently when another physician, who was consulted, pronounced her case to be hopeless, she received the confirmation of her worst fears with the truest fortitude. Writing to a friend conveying the sad intelligence, she said, "I don't seem to mind at all. I cannot tell you how thankful I feel.

I am sure I never have been able to say, so truthfully as now, 'Thy will be done,' but I cannot now write any more on this strain, for the tears will come, though they are not tears of sorrow." Now commenced, in the autumn of last year, a long course of slow decay, which ended only with her death. Throughout her illness her Bible and our NEW BAPTIST HYMNAL were her constant companions. In the hymn book she delighted, appreciating especially the compositions of F. R. Havergal and F. W. Faber. A verse in a hymn by the latter she made her favourite, as it was, she thought, peculiarly applicable to her circumstances and state of mind—

"Ill that He blesses is our good,
 And unblest good is ill;
 And all is right that seems most wrong,
 If it be His sweet will."

During the last few days, when the end was evidently fast approaching, her sufferings were severe. Her only fear was lest she should become impatient, and should desire to depart before it should please Him to take her. Her faith was unwavering, and her joy in the prospect of her release literally ecstatic. And so passed away on Monday, February 9th, a trophy of saving mercy and of sustaining grace. She was interred in Walsall Cemetery on February 18th, the service being conducted by her pastor, the Rev. W. Lees. E. A. L.

BARKER.—Nov. 14th, 1879. At the age of fifty-nine, at Astbury, near Congleton, John Barker, a highly esteemed deacon of the church. He was in every sense of the word a devoted Christian. He was baptized by Mr. C. Crowther, and was a member of the church thirty-two years. He was a very devoted teacher in the Sabbath school, and his scholars were warmly attached to him.

BAXLEY, G. F., of New Barnet, died Feb. 7, 1880, aged 68. Memoir next month, by Rev. John Jolly.

BUXTON, MR. THOS.—January 8th, Mr. Thos. Buxton, Derby, aged fifty-four years. A faithful member of St. Mary's Gate Church, and had led an even, unostentatious Christian life for twenty-eight years. Latterly, he was an efficient superintendent of Boyer St. Mission, in connection with the above church. Deeply lamented.

COOPER, MRS. THOMAS, of Lincoln, wife of our friend Thomas Cooper, "Lecturer on Christianity," died Feb. 1.

FIRTH.—While very young Mary Firth (*nee* Peel) was converted to Christ. She was in great distress for several months; but when she could endure it no longer, she said, "O blessed Jesus! I will be Thine! Take me just as I am!" Then she obtained pardon, peace, and rest. She said that her room seemed to be filled with heavenly light and glory. She soon confessed Christ in baptism, united with His church, and continued a most devoted member till her death. She was a thorough General Baptist Christian. Her piety, prayerfulness, zeal, and liberality, were all that could be desired. She almost carried the cause of Jesus about with her. She had an excellent mother, who was long a member of our church. After much suffering Mary peacefully passed away on the 19th of Jan., 1879, aged thirty-six.

LOWE, ELEANOR LILY.—January 11, Eleanor Lily Lowe, Derby, aged eighteen years. One of the lambs of Christ's fold. She fell asleep leaving rich testimony of love for, and peace in Christ.

MATHEWS, MRS., widow of the much beloved Rev. T. W. Mathews, for many years pastor of the church at Boston, departed this life, Jan. 23, at Leicester, in her eighty-fourth year.

SIMS, MRS. SARAH ANN.—January 12th, Mrs. Sarah Ann Sims, Derby, aged twenty-eight. A faithful and devoted follower of Christ.

THE
MISSIONARY OBSERVER.

MARCH, 1880.

The Journey to Sumbulpore.

IN the *Observer* for February we were able to announce the safe arrival at Sumbulpore of Mr. and Mrs. Pike and family, also Mr. Heberlet and the native preachers. Since then we have received the following interesting account of the journey, which will be read with sincere pleasure and thankfulness. In this new and important enterprise we bespeak, on behalf of our brethren, the sympathy and prayers of friends at home. The very thought that friends at home are thinking of and praying for them will encourage them in their arduous work. How urgently a mission is needed may be judged from the fact that within a distance of two hundred miles of Sumbulpore, in any direction, there is not another mission station. Under date of December 23rd, 1879, Mr. Pike writes:—

MY DEAR BROTHER HILL,—It is with great pleasure, and gratitude to our Heavenly Father, that I write to tell you our party reached Sumbulpore safely and in good health on Friday, Dec. 12th. We were nineteen days on the journey, and as the distance is two hundred and two miles (by the road we came) this gives an average of nearly twelve miles per day, omitting Sundays, when, for the most part, we rested. This will sound very slow travelling to English ears—but speed is a relative matter, and, considering the nature of the ground passed over, and the nature of the vehicles and beasts at our command, I can assure you this may be called “express speed.” The road was, in many places, so bad, being cut up with nullahs, or so rocky that travelling at more than one mile an hour would be at the certain peril of broken axletrees; occasionally our path lay through patches of black mud that to the bullock drivers were veritable sloughs of despond. The native carts sunk up to their axletrees or nearly, and an hour might easily be lost over a few yards. We took particular notice of the time taken by our carts in doing a stage. It was rarely that they did more than one and a half miles per hour and we were not always so fortunate as to be able to go so fast.

When the tent had to be taken down we found it necessary to be up between three and four o'clock in the morning to get fairly on our way by half-past five or six, and we could not get a substantial breakfast till past mid-day, sometimes later and once it was six o'clock in the evening; we having taken only a few biscuits during the day.

With so much time taken up in travelling, or preparation for the road, it was impossible to make it a missionary journey, and only very occasionally, two or three times I think, did we find opportunity to speak to the people or dispose of books. When Bro. Miller and I made the tour to Sumbulpore in 1877, we had only a small camp to move, and the road was in much better condition on the whole, though a day or two's rain then gave no great difficulty for a few stages, but in 1877 we took twenty-seven days. Last January we came up to Hadabanga, about half way by boat, in just nineteen days. I suppose, however, we could get to Cuttack by river at the worst time of the year, in from eight to ten days, and when the river is in flood in three days or less. Sumbulpore men, who understand the river, would have done better for us than the Cuttack men who managed our Mission boat. They

can manage to come up against stream with their narrower boats in from eighteen to twenty-five days. I have heard that it can be done in fifteen, but I confess I think that is a little exaggerated. Boats that left about the time we did were in Sumbulpore within twenty-one or twenty-two days. Probably it will be advisable to have a boat about half the width of the *Herald*. The upper parts of the river being filled with boulders of rock and dark patches of tamerisk jungle, and even occasional trees. Only boats of three or four feet width can pass, except for a few months in the year when the river is full from bank to bank.

There is not much to chronicle respecting the journey. We spent some little time one Sunday in a little Khond village situated in the Burmal Pass, and were very pleased to see the eagerness with which the people listened to our message. They also bought several books. At Boad the young rajah, who is not yet installed, lent us an elephant for one stage, which pleased the children mightily. The late rajah died quite recently, and the son may have to journey to Cuttack to "receive for himself a kingdom, and to return" like the nobleman in the parable. I suppose in this case there is not likely to be disputed succession. Frequently rival claims have to be settled by the British Government. A case in point occurs to me. The Patna rajah died last year childless, but his ranees has adopted a son, there is also a nephew of the late rajah. The Government will probably be called upon to decide between the claims of the two children. Party feeling will of course be strong, and partisans will not be slow to say of one or the other, "We will not have this man to reign over us."

THE SONEPORA RAJAH

received us very kindly. He sent two elephants to fetch us over the river. Our friend Mr. Macmillan, Executive Engineer, of Cuttack, who travelled with us up to Sonepore, is exceedingly intimate with the rajah, and doubtless his presence had much to do with the manner of our reception. The rajah's own elephant was very richly caparisoned, the howdah being covered with an immense cloth which seemed largely made of gold thread. Mr. Macmillan and Mrs. Pike with Mr. Heberlet rode on this. It took me all my time to hold the two children and myself on the second, especially as in crossing the river the elephant put its foot in a deep hole. On arriving at the Sonepore side of the river the rajah's son

mounted the first elephant, and we proceeded to the tent which had been pitched for us. Later in the day we visited the rajah, sitting for some time in a large verandah. Pān and attar of roses was handed round, and we chatted for some time. Then Mrs. Pike and the children went to visit the ranees, who were much interested in seeing an English lady for the first time and English children. The wall at the back of the verandah was pierced in several places with holes about the size of a rupee; and so surely as one looked in the direction of one of them we saw that it was filled by the eye of some dusky daughter of Eve, so that it was clear that we were all seen by, if we could not see, the rajah's household.

In the evening the rajah and his little son returned our call, and we had the opportunity of talking about matters of the highest moment to kings no less than to commoners.

ARRIVAL AT SUMBULPORE.

I must add a few lines about Sumbulpore. I had hoped to be able to report that the site had been settled; but I may be able to do so shortly, as I expect to meet the Deputy-Commissioner to-morrow to talk about it. The English gentlemen residents are eight, without the missionaries—Deputy-Commissioner, Assistant-Commissioner, Head of Police, Officer of D. P. W., two military officers, military and civil surgeons. At present there are three ladies besides Mrs. Pike, and another is expected to arrive shortly with the new Colonel. We have not had the opportunity of seeing all the residents yet, some being out in the district, but so far we have met with nothing but kindness from them. The native part of the community seems not less hearty in welcoming us. We have seen several babus, who appear very well disposed towards Christianity: probably some of them are intellectually convinced of its truth, whilst of one or two we hope better things still—time, however, will show. We have been so fully engaged since our arrival that we have not been able to seek out the people and go to them as we should like; but they come in large numbers to us, and in ten days, that is up to last night, we had sold sixteen rupees eight annas worth of books. By far the larger proportion of this is made up in books and gospels, etc., sold at one pice each, or sixty-four for a rupee, or in tracts that are still cheaper, so that you see the buyers have been very numerous. We can hardly expect that this will continue very long; and I, for one, shall be surprised if there is not a good deal of opposition from the brahmins

before very long, though as yet we have scarcely seen any signs of it, and a *brahmin* has actually engaged to sell the books on commission. He has to read and sing them to get the people to buy. Over two rupees of the above sales were made by him.

We have bought stone, sent out coolies to collect limestone for burning, and to cut wood, and are making all preparations for building so soon as the site is definitely settled. At present we are staying in the Dāk bungalow, a very small

place, but in which we may manage till the middle of the rains. It will then be unhealthy, owing to the quantity of water standing about, so that we must push on with the house in order, if possible, to take refuge in it by August.

I must now close to save the mail. But I must again say how thankful I am that we have been brought to Sumbulpore to begin work here for Christ. I am sure our friends will unite in earnest prayer to God that the work may be richly crowned with His blessing.

The Juggernath Festival.

BY REV. P. E. HEBERLET.

CONTINUING his account of the last Juggernath Festival from *Observer*, page 39, Mr. Heberlet writes:—

The next morning the brethren accompanied me, and we commenced to sing. I went apart and began to exhibit the books, which were all Bengali, as I had heard that an immense proportion of the pilgrims were Bengalis, but I found that the greater part of these were women who could not read. I soon lost sight of the brethren; but I had determined to make the distribution of books and tracts my special care, for though my knowledge of the language is not sufficient to address a crowd with ease, it is such as may be usefully employed in addressing a small company, or communicating instruction to inquirers, or promoting the sale of books.

After breakfast I had a message from the Babu to go and see the school-room where the lantern should be exhibited. There are one hundred and twenty-eight boys in the institution, but almost all are the sons of Government officials. The towns people, brahmins, etc., will not suffer their children to come toward the Europeans houses, or be taught in the school. They feel instinctively that knowledge is fatal to the perpetuation of the degrading and silly superstitions they cannot bear to resign. I had a long and earnest talk with the Babu, who professes himself a Theist.

THE SALE OF BOOKS.

In the afternoon I went to the town with a supply of Oriya tracts, etc. Two of the cars had been brought into position before the temple door, and the third was being brought. The police officer was there, with a number of men, to prevent accidents; these held a rope round the

car to keep off the crowd, and everything was done in the most orderly manner. I sat down with my basket of books, and though money is to an Oriya precious, and books, I suppose, the last earthly commodity (that is, *our* books,) for which he would part with it, the extreme cheapness of my wares prevailed upon them to purchase moderately; and when I left, about seven o'clock, to arrange about the lantern, all the gospels and tracts, except a handful of the latter, were gone. It was amusing to observe the conduct of many applicants. On catching sight of me with my basket there would come with smiling face, eager step, and outstretched arm, a rich man's son, in fine clothes, many gold coins forming an ornament round his neck, in the assurance, begotten in past years' experience, to take some books. "Six for a pice, six for a pice." The smile dies out of his face, the eager step stops short, the arm droops down by his side, and he stands now to argue the point with me. "It never has been so before; why should it be so now?" The explanation is given, "Lightly come, lightly go. Books got for nothing are not valued; purchased for ever so small a price, are prized and read." Then the remark, it is the order of the Government books should be given away, and it is not right for me to sell. That argument being disposed of, again, "You, sir, are doing this to acquire merit; but if you take ever so small a price for it, that's your hire, and you will have no praise." I meet him here, and then he turns away. Is it not sad, the story of Jesus Christ, the knowledge of the way of life, too dear at a pice? I tell the

people I don't desire their pice; and if they all had marks on their foreheads by which I could distinguish those who would use the books aright, they might have all for nothing; failing this, the pice is the sign I seek.

Towards dusk I went to the school-room and got the lantern ready. The folks were a little late in coming, but I had a full house, and an appreciative audience, which was testified by the hearty clapping they favoured me with at the finish. I packed up, and went home quite tired out.

THE IDOLS BROUGHT OUT.

The next day, Saturday, the idols were to be brought out and conveyed to their country home. I went, as arranged. The three cars were in all the glory of their distinctive colours—yellow and red, green and red, yellow and green. Each with its exalted monstrosity stuck up in state, and numbers of men climbing up to touch them, first having effected a transfer of coin into the brahmins' hands from their own. The crush and crowd was chiefly about Juggernath's car, very much less about the other two. Women were not permitted to climb the car. I saw one try, but she was roughly thrust down; they stood in a long line just in front of each, and looked up in adoring awe at so much of the ugly idols as was visible to them over the backs and shoulders of privileged male relatives pressing up to touch it. Then they bowed down till their foreheads touch the earth, or quite prostrated themselves. Some, more eagerly anxious, drew near and handed up to male friends on the cars garlands of flowers, etc., that they might, in some sort, participate with those privileged ones in their near approach to the god.

With my basket of books I moved off a little to the shade of a tree, where I took up the old cry, "Books, buy some books!" and exhibited my precious wares.

DRAGGING THE CABS.

About halfpast four o'clock the cry of "Hurri bol, hurri bol," comes down the street. The people press forward expectantly, and a movement at the far end betokens something—the car is moving. Juggernath's elder brother begins his ride. "Hurri bol" again, and the women, with one hand holding the under lip, evoke such a peculiar loud cry, with a tremulous motion of the tongue, as I have never heard out of Orissa. The car comes to a stand just opposite me; a posse of police surrounding it as it advances, and moving with it, the Assistant-Superintendent directing. During its

short halt some look curiously at my basket; I open it, and transact a trifle of business. The car moves on, but it only holds Juggernath's brother, not the lord of the world himself, and great numbers seem to think they have honoured him enough when they have gone a little farther, so turn back and go about their own affairs. The rush is over, and I settle to work again. One elderly untaught man evinced the greatest anxiety to buy some tracts and gospels for his boys at home, but he sat by me for, I should think, two full hours examining the out-sides of many, and considering long ere he could prevail upon himself to lay out the two pice, which eventually he did.

A SHARP HINDUSTANI purchased a pice worth, and begged hard for a free grant, as he was very anxious to get the books, but had no pice. As I continued inflexible in my refusal he at last produced coin from his waistband and purchased a few more. Soon after he showed me a pice, and said, "I've just got that for a tract for which I gave you half a pice, and the other I mean to sell as well." Just as I was about leaving I saw a woman give him two pice for the last he had left, a coloured tract for which he had paid just half that, while a man with her bought of me another pice worth.

A BRAHMIN, WITH MUCH ASSUMPTION of authority, thrusts himself into the midst of the circle around me and demands of them, first, why they buy such bad books, and let themselves be deceived? then of me, Why I sell, when it is the order of the Government that the books should be given away as in former years? After a short passage of arms, during which his manner alters much, he finishes up by asking me, should I arrange for gratuitous distribution at any set time (it is customary to give tracts, etc., freely at the last to pilgrims wending homewards) to remember him: he has got, and reads, the first and last portions of the Bible, and wants the middle part. So he testifies to the badness of the books.

TWO YOUNG BRAHMINS.

As I walk homewards while the short evening fast merges into night, two young brahmins follow me, and as we clear the town come up close as though they would speak, so I addressed them. They were fellow students of Sada Sebo, and studied Sanscrit together ere he broke away from his home and them. To my question why they did not follow in his footsteps, they replied that they did not believe in Juggernath—that was all nonsense; they believed in one great Creator and Governor; but then they found it hard to

believe in Christ. After some further talk I gave to the one Psalms in Sanscrit and Oriya, to the other a Testament. They had heard about the magic lantern exhibition the previous night, and would like much to see it; would come to any place I might appoint, or take me to their houses. However it was too late to arrange then. I hope to find the lantern a valuable auxiliary at my next visit.

The next morning when I got down to the bazaar I found that the car containing Juggernath's sister had moved off very early (owing to the lateness of the hour only one had been taken off the previous day) and his mightiness was now left alone. But still a crowd was round about him, and a succession of eager votaries kept climbing up and descending with the small store of pice that they took up with them considerably diminished.

I took with me all the remaining gospels and tracts from the bungalow: not half as many as I could have sold, as, long ere my morning's work was over, I had disposed of all save a dozen coloured tracts, and to would-be-buyers—Oriyas—I had none but these to offer. The native brethren went to work elsewhere, higher up the road.

Shortly after noon the native brethren came across, and we had a short Sabbath-day service, at the close of which I was told that two men outside were inquiring for tracts. I found they were my acquaintances of the previous night—they had said they would come and see me, and the lantern by which such marvelous things were effected, and here they were. I showed them the lantern, and then went on to speak of things nearest my heart, which I would have also nearest theirs. They had heard and seen us while we worshipped from the outside, and pronounced it all excellent. They had never seen the interior of a sahib's dwelling-place before, and looked curiously about at the articles in the room; waited for me while I had a cup of tea

and got ready to go to the bazaar. Starting together, they soon dropped behind me, and when we neared the town left me to enter it another way; evidently to avoid being seen in my company, and coming from that which is, to good Hindoos, a forbidden quarter.

THE DISTRIBUTION OF TRACTS.

About half way up the main street I overtook the lord Juggernath as he rode in his car with a great multitude around him. My time, however, was short, and my work lay further on beyond the precincts of the town, at the Athara Nala, where I would give to pilgrims wending homeward gospels and tracts; and so I pressed through the crowd without pausing, and went on. What I had for distribution were all Bengali; the remaining handful of Oriya tracts I sold, all but five or six.

THE JOURNEY HOME.

An hour after midnight we started, and getting to Piplee early, spent the day there: the next morning we reached Cuttack, thanks be to God, safe and well, for there was a good deal of cholera in Pooree while we there, and the doctor advised us to be careful about getting supplies from the town. We were told by the Civil Surgeon that the number of pilgrims was more than double that of last year.

There, now! you will probably think that my letter might, with advantage, have undergone the "boiling down" process, and I shall quite agree with you; but I have written thus particularly, not so much with reference to the importance of the work done, as to the keen enjoyment I had in its every detail. This was my first visit to the shrine of which I had heard so much, where darkness has so long brooded, and broods still, and every gospel and tract that left my hands seemed to me as a light that the Lord had commissioned me to set in some dark corner.

Recent Intelligence from Orissa.

IN writing to the Secretary from Piplee December 1st, 1879, Mr. BAILEY observes:—

It is now some time since I wrote to you, but we have been passing through a season of much anxiety and many cares.

THE TERRIBLE FLOODS

have carried poverty and hardship to many homes, and I am grieved to say

that the crops at Bilepadda are almost entirely destroyed. Those on the new land at Asrayapore are happily very flourishing; and this serves to modify the severity of the loss at the older village, as many of the ryots have land at both places. In addition to the

swollen rivers, which have burst their embankments at many different points, the rains have been more copious and long-continued than for many years past, and it is supposed that both combined have been the main cause of the unusual severity of the fever which has been prevalent in all parts of the country.

LOSSES BY DEATH.

We have had our full share in the various Christian villages, and have lost two of our people by death. The first to go to her rest was Andrew-Ma, one of the oldest of the Piplee residents. Her last days were very peaceful, and she was never wearied of repeating one of the richest and best of the oldest Christian hymns, the beginning of which may be roughly rendered—

“The goal of life is reached—
What blessings I enjoy;
Begone all worldly joy and wealth—
Christ is the object of my love,
He is my Lord and Life.”

She was, towards the last, a great sufferer, and death came as a welcome release.

“DORE,” wife of Modhu Dass, died only on Wednesday last. The fever had brought her very low, and several days before her death produced congestion of the brain and consequent delirium; but she had led a consistent and blameless life, and was among the first of the orphan girls to confess her faith in Christ.

REMOVAL OF MR. AND MRS. VAUGHAN TO PIPELEE.

You will have heard that the Conference sittings this year were unusually prolonged and animated. Some of the discussions were on subjects deeply affecting a large portion of our small missionary staff; but great good feeling pervaded them, and I trust the decisions arrived at will result in the further extension of the kingdom of Christ in Orissa. I returned to Piplee with my two eldest children on Tuesday; and Mr. and Mrs. Vaughan arrived on Thursday. They rightly feel that as they are appointed to assume charge of the important responsibilities of the station here at the beginning of the new year, they prefer to spend as much as possible of the interval here with me, so as to become acquainted with the place and people, and the

Writing from Cuttack, Jan. 17, 1880, Dr. BUCKLEY says:—

A serious outbreak of small-pox has recently occasioned us much anxiety. There have been cases—some of which have been fatal—in most of our villages; and I fear there is no reason as yet to

ordinary routine of the work. The prospect of leaving brings with it many pangs to an already stricken heart; but I pray that a rich blessing may rest on the labours of the dear friends who succeed me, and that the prosperity of the church and station, in which I shall ever feel a deep interest, may be increased yet more abundantly under their care.

TESTIMONY TO PIPELEE ORPHANAGES.

The Government Joint Inspector officially visited the schools on Wednesday, and at a time so near the close of my incumbency it is gratifying to be able to append his unsolicited testimony to the prosperous condition of the schools, both for boys and girls. Under date 26th Nov., 1879, he writes in the Visitor's Book—

“I had very great pleasure in visiting the two schools attached to the Mission establishment here. The senior girls of the Orphanage passed a very creditable examination in almost all the subjects they were examined in. Excepting certain branches, such as Euclid and Physics, they have attained to a standard almost on a level with that prescribed for the Lower Vernacular Scholarship Examination. I am of opinion that it would be a very good thing if the girls could be made to go through the full Vernacular course. . . . As regards cleanliness and habits of industry, these girls present a decided contrast when considered in comparison with Hindoo females,—nothing could be finer than their appearance.

“The institution has suffered a great loss in the death of Mrs. Bailey, whose unremitting interest in the welfare of the girls was beyond all praise, and who was eminently fitted, by her experience and knowledge of the Oriya language and Oriya manners, to form the minds of native females.

“The boys' school has been reduced to the Lower Class. It is much better attended than formerly, which speaks well for its popularity. It has also advanced in efficiency. (Signed)

RADHANATH RAI,
Joint Inspector of Schools.”

The native brethren went a tour in the Pooree direction before Conference, and are leaving to-morrow for a more extended one towards the south.

hope that the dire disease is abating either in our Christian community, or among their Hindoo neighbours. An affecting case occurred two days ago. A young man died in hospital of this disease.

He was engaged to be married to one of our orphan girls, and was speaking to me only about a fortnight-ago as to the *time* of the wedding, suggesting next month; but how impressive the warning, "Ye know not what shall be on the morrow. For what is your life? It is even a

vapour that appeareth for a little time, and then vanisheth away." Choga is as yet free from the scourge, but it prevails in several villages near. May it please the Lord to arrest the course of the destructive pestilence, and to sanctify the solemn visitation.

DR. J. L. PHILLIPS writes from Camp Contai, India, Dec. 17 :—

Thanks for the "Year Book," which has come. I shall enjoy examining it. We are out in the Oriya-Bengali section of our district. This place should have a missionary. Mrs. P., Miss Hooper, and my sister from Danton, are with me. The Hindoo women every where give them

such a hearty welcome. The prospects of our work will brighten when these dark homes are enlightened! The babus here are begging for a zenana teacher, and we shall try to find one for them. I wish we had a thousand good ones!

Baptisms in Orissa.

BERHAMPORE.—"Last Sunday," Mr. Wood writes, "we had a somewhat interesting baptism. An aged Telegoo woman was baptized. She does not understand Oriya, but I believe she is a sincere convert. Her conversion is due to the influence and teaching of her son. Two or three years ago he was baptized at Aska. His family connections were much averse to his professing the Christian religion, but he conferred not with flesh and blood, and followed out the promptings of his conscience. Some time after he obtained a situation in a Government Office at Berhampore, and came to reside with his family here. Since his conversion he has been unremitting in his efforts to enlighten the other members of his family, and as the result his mother, wife, and brother, having expressed their desire to be baptized and

join the church, after the usual examination the mother was baptized last Sunday, and we believe the wife and brother will soon follow. An interesting and appropriate address was delivered at the ordinance of the Lord's supper in the afternoon from the words, Ruth ii. 11, 12. The candidate was addressed in Telegoo by our beloved brother D. Mahanty.

CHOGA.—Nov. 30, one young man was baptized by Paul Singh, after a sermon by Dr. Buckley from Galatians vi. 15.

KHUNDITTUR.—Dec. 14, four young persons were baptized by Daniel Das. The address in the afternoon, by Dr. Buckley, was founded on 1 Peter ii. 25.

CUTTACK.—Jan. 4, 1880, seven young men were baptized by Gideon Mahanty after a sermon by Dr. Wenger, of Calcutta, from Ex. xxxiii. 13—15. The discourse was listened to with deep attention.

Notes and Gleanings.

THE REV. DR. WENGER, of Calcutta, the eminent Oriental scholar and translator is seeking rest and change in Cuttack. He is the guest of Dr. and Mrs. Buckley; and his daughter, who accompanied him, is the guest of Mr. and Mrs. Brooks. Owing to nearly forty years of close application to study and translation work, the venerable doctor's eye-sight is seriously affected, and his general health greatly impaired. A year or two ago he received a severe shock through the death of his eldest son in Calcutta—a young man of considerable usefulness and promise. In December last, his second son was married to Miss Süpper, the eldest daughter of the Rev. F. and Mrs. Süpper (formerly Miss Collins, of Wolvey and Cuttack), of Dacca. The visit of Dr. Wenger is very much enjoyed by the friends in Cuttack, and it is hoped the change may greatly benefit his health and prolong his usefulness.

SUNDAY SCHOOLS AT CUTTACK.—The annual sermons for the Oriya and English Sunday Schools, Cuttack, were preached on Lord's-day, Dec. 28th. Doli Patra, one of our young native ministers, preached in Oriya in the afternoon from Proverbs iv. 7, "Wisdom is the principal thing; therefore get wisdom." Dr. Buckley preached in the evening in English from "Feed my lambs." Collections a little more than 120 rupees (£12).

A WATCH-NIGHT SERVICE was held at Cuttack, commencing at eleven o'clock and continuing for an hour. It was a solemn service and was numerously attended. Dr. Buckley presided, and prayer was offered by Dr. Wenger, of Calcutta, Dr. Stewart and Mr. Bond. The last five minutes of the year was spent in silent meditation, and when the clock had struck twelve, "Come let us anew our journey pursue" was very heartily sung.

AUXILIARY MISSION.—On New Year's day the annual sermon for the Native Christian Auxiliary Mission was preached by Babu Shem Sahu, from "There remaineth yet very much land to be possessed," on the great work before us, and the way it should be done. Collection 44 rupees (£4 8s.)

MARRIAGE.—At the Mission Chapel, Cuttack, on the 15th January, 1880, by Dr Buckley, Robert William Munro, eldest son of John Macmillan, Esq., to Eliza Ann daughter of J. A. Beale, Esq.

Foreign Letters Received.

BERHAMPORE—H. Wood, Jan. 1.
 " Mrs. Wood, Jan. 1.
 CUTTACK—J. Buckley, D.D., Jan. 3, 17.
 " J. Vaughan, Jan. 10.

MIDNAPORE—J. L. Phillips, M.D., Dec. 17.
 PIPLEE—T. Bailey, Jan. 17.
 SUMBULPORE—P. E. Heberlet, Dec. 31, Jan. 7.
 ROME—N. H. Shaw, Jan. 14, 17.

Contributions

Received on account of the General Baptist Missionary Society from January 16th, to February 15th, 1880.

	£	s.	d.		£	s.	d.
Castle Donington—on account	12	0	0	Bradford, Tetley Street	0	14	0
Coventry	8	9	0	" United Communion Service			
Derby, St. Mary's Gate—on account ..	14	11	9	of all the Baptist Churches .. .	1	19	5
Heanor	4	10	5	Broughton and Willoughby .. .	0	10	0
Hinckley	4	3	10	Chellaston	0	6	10
Kirton Lindsey	4	13	10	Clayton	0	15	0
Langley Mill	2	13	6	Coningsby	0	7	0
Leeds, Wintoun Street	10	17	0	Derby, Watson Street	0	12	0
London, Borough Road	2	7	0	Grantham	0	9	0
Long Whaddon	2	12	0	Heptonstall Slack	1	10	0
Morton, near Bourn	6	0	9	Langley Mill	0	6	0
Stalybridge—on account	0	10	0	London, Church Street	5	0	0
Ticknall	0	17	4	Maltby	0	5	0
Welford—Mr. Billson	0	10	0	Melbourne	0	14	9
Wheelock Heath	22	5	1	Nottingham, Woodborough Road	1	0	0
				" Broad Street	3	0	0
				Pinchbeck	0	5	0
SACRAMENTAL OFFERINGS FOR WIDOW AND				Shore	1	0	0
ORPHANS' FUND.				Stalybridge	0	10	0
Barrowden	0	10	0	Vale	0	10	0
Birmingham, Lombard Street	1	5	0	West Vale	0	17	1

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

The Political Crisis.

THE crisis has come at last, and not come one minute too soon. Whatever may be the fate of the Beaconsfield Ministry, it was, undeniably, high time this Parliament "of Bible and Beer" was sent about its business. It has been the worst Parliament this century has seen. It has tamely submitted to be ignored and discredited, in a manner and to a degree, which indicates an utter want of moral force. The action of Eli's sons is a censure on Eli's domestic government; and the tricks of the Obstructionists form as heavy a condemnation of Parliament as it could receive. Another Parliament like it, if such a fearful calamity is to overtake us, will go far to annihilate parliamentary government, and to reduce the House of Commons to a chamber for registering the deeds of ministers, and a theatre for the display of ministerial incapacity. We are glad the Parliament is gone, and are only sorry it has lived so long, and wrought such mighty mischief.

It is significant that the Government of Beer should be drowned in Water. But that is the fact. The Water-Supply Bill of Mr. Cross was too huge a "job" even for the much enduring Tories to accept. They have deplored it, and denounced it. The *Globe* said, "It looks as if the determined and universal opposition of the public had scared the Home Secretary into a disposition to let the matter drop. There would be no harm done if in letting it drop the question could be replaced exactly where it was before. But that is impossible. The mischief is done. Speculation has run riot, and the evil which it was specially designed to guard against has been witnessed in its most aggravated and intense form." It means something, that a Government which has given itself so absorbingly to work *out of sight*, in the far off wilds of South Africa, and the mountain-fastnesses of Central Asia, should scarcely begin to attack any serious business at home, and *within sight*, without falling suddenly into a miserable *fiasco*. Surely nothing becomes the Cabinet in life like "their way of leaving it."

And now what is the story with which this feeble and discredited Government goes to the country? They have had six years of nearly undisturbed rule. What do those years say for them? "Nearly undisturbed rule," I say. For though their measures have been greedily accepted by a complacent majority, yet one notable and salutary check was put upon their movements in connection with the almost forgotten Bulgarian Atrocities. Led by Mr. Gladstone, the Nonconformity of England prevented Lord Beaconsfield from making us the allies of depraved and decrepit Turkey in a war against Russia. Apart from that, the Government have had it all their own way, and they have wrought their will upon us, and upon the world, with most disastrous results.

Financially, all must admit, they have ignobly failed. Their policy has been unsound and cowardly, not to say ruinous. Even the *Times*, which taxes all its malignant ingenuity to write Mr. Gladstone down, said, Feb. 13, 1874:—

“During Mr. Gladstone’s tenure of office the country has been wonderfully prosperous; money has been forthcoming for all sorts of enterprises; the people have lived well and spent correspondingly, and the revenue shows an elasticity marvellous in the eyes of Europe. Whoever may have been the author of the Gladstone Cabinet’s Budgets, they have been framed with a sufficient knowledge of the relative productiveness of taxes, the flow of commerce, and the most abundant springs of national wealth. The Gladstone Government leaves an overflowing exchequer. There is a surplus of five millions; and a moral certainty that, if taxes to that amount were taken off, there would still be a surplus next year, owing to the regular progress of the country. Mr. Disraeli and his friends will find the house in perfect order, and a magnificent revenue to maintain it. The Gladstone Government has been a successful Government, and it has kept and left the country great and prosperous.”

Is it possible to say anything like that of Mr. Disraeli’s Government? It is notorious that Mr. Gladstone had a surplus, in the five years of his rule, in all of £16,451,436. Sir Stafford Northcote has never had a surplus; and in his six years has exceeded his income by £10,538,207. Nay more, the Tory expenditure for five years has exceeded the Liberal five by £46,643,424, or nearly TEN MILLIONS A YEAR. “Yes,” say they; “but see what unprecedented expenses we have had. Look at the Afghan War; the Zulu War; and our Continental Complications.” We do look at them; and maintain that these “complications” have been caused by the vain and blustering policy of our Government; and that if the Liberals had been in power we should have had a far higher *moral ascendancy in Europe*, no “complications,” and no wars. *The money has been worse than wasted!*

Nor is the *Home* Legislation in any department more hopeful. Is there an observant man in the kingdom who will say that the *Religious Worship Bill* did the slightest good? Is “Ritualism stamped out?” Has it ceased to spread? Are the young clergy all becoming “Evangelicals?” The contrary is flagrantly the case, and the measure has proved to be as inoperative as it was absurd. Have we lost sight of the reactionary and base *Regimental Exchanges Bill*, by which they did all that was possible to re-introduce the iniquitous system of Purchase in the Army? Were not the *Scotch Patronage Bill*, the *Endowed Schools Bill*, attempts to give “ascendency”—that’s the “word”—I thank thee for that word, my Lord Beaconsfield,—“ascendency” to an ecclesiastical class? Is not the *Artizan’s Dwelling Bill* unworkable; the *Agricultural Holdings Bill* a solemn farce; and the *Water-Supply Bill* a “job?” Could anything better be said of the purchase of the Suez Canal Shares, of the Abortive Fugitive Slave Circulars, of the retention of the “cat” in the Army and Navy, of their treatment of game? Never had a British Government a more beggarly account of domestic legislation to give than that of Lord Beaconsfield. *It is so bad that even he is ashamed to refer to it.*

But it is in its *Foreign Policy* the Tory Government is strong. Well, what has it *done*? Lord Hartington justly says, “They did not prevent, even if their policy did not cause, a war in the East of Europe. The ascendancy of England has been claimed in circulars, but it has

been surrendered in secret conventions." They bragged and blustered about the integrity of Turkey, and cut her in pieces. They talked about a frontier for Greece; but Greece has obtained nothing; and the Eastern Question is as "eternal" as ever. Into Afghanistan they have ruthlessly carried chaos, ruin, and death; and now, like Marius at Carthage, our soldiers sit amid the memorials of desolation.

This is the account a Government has to give of itself in asking to be re-elected, so that it may secure "the power, if not the *ascendency*, of England in the councils of Europe." Why have they not done this in the past? When the Liberals were in power, and Belgium was threatened, during the Franco-German War, the Liberal Government successfully protected Belgium, with quiet dignity and firmness; but this Government of bluster and blindness "protects" Turkey, and then hands over her dominions to her foes. Where is Bosnia? What has become of Herzegovina? etc. Turkey cries, now it is too late, "Save me from my friends."

But to say nothing of the present state of the fleet; of the "falsehoods" of Salisbury, the "prevarications" of Beaconsfield, the letter of Cranbrook to Northbrook *to make a case* for an attack on Afghanistan, the purchase of the Suez Canal Shares, at a cost of several millions, without consulting Parliament, the deportation of Native Indian Troops to fight England's battles without the sanction of the House of Commons, the making and signing treaties without the knowledge or consent of the representatives of the people; and much besides of like character; we maintain that the manifesto of Lord Beaconsfield, is itself sufficient to rouse every patriot to do his utmost to abolish for ever such a Cabinet as that "lives and moves and has its being" in Lord Beaconsfield.

Look at it. Judge its false issues: its unmanly insinuations: its corrupt morality. It is as full of deception as an egg of meat. There is more mischief to Britain lurking in that "tricky" letter than in all the armies of the world. What would you think if Bismarck claimed an ascendency for Germany in the councils of Europe? What *did* we think when Napoleon the First claimed it? We said, he should not have it; and Waterloo sealed our refusal. "Ascendency in the councils of Europe" is no nation's right: and it is wrong and mischievous to seek it. We can only live happily and prosperously as we are a *brotherhood of nations*, in which the interests of *all* is supreme, and no one is allowed to dictate to and control the rest.

But you do not waste words on a mountebank; nor ought it to be necessary to reason against the false and injurious tricks of a self-seeking political charlatan. Rather let us take care that

"He'll no more rise,
His doom is fixed, race well nigh run—
Where is the good through life he's done?
The echoes answer, Where?"

Some Liberals are despondent. We do not wholly regret it. There is ground for it, and we must not underrate the strength of our foes. Several gigantic forces are arrayed against us. Beer is almost omnipotent. The publicans are prepared to elect M. P.'s solely as servants to their trade. Patriotism is drowned in the beer barrel. "Brag" is

almost as mightily as "beer." The policy of bluster is congenial to not a few minds. Even persons of intelligence and discrimination are afflicted with "Russophobia," and are dazed enough to imagine that the Beaconsfield policy, which has aggrandized Russia more than any other operative cause for the last quarter of a century, is the one panacea for the ills of Europe. Vested interests and class privileges are abetted by Toryism, and in the army, navy, &c., they are intensely potent. Ecclesiastical ascendancy is coveted by the clergy, and it is threatened by Liberals. Then we failed at Southwark and Liverpool, and therefore we are despondent.

But let us fight the more heroically, and put out every pound of strength we have. Duty is not measured by success: and our duty is clear. Our principles as Liberal politicians are at stake. Our interests as patriots are threatened, and with profoundest sorrow we say it, our character for justice, for fairness, and for love of freedom is imperilled. We must fight for the victory of Liberalism. No duty at this moment takes precedence of it. It is first and last, and whether we win or lose, *every Christian man and woman* (yes, and *woman* too,) is bound to do his, or her, utmost to secure the triumph of the principles of righteousness, peace, and of good government.

And let us fight wisely. There must be no rivalry amongst Liberals; and no coldness if the only Liberals we can get to represent us are, in some cases, men of inferior calibre, of inadequate training, and defective gifts. We battle for PRINCIPLES; and whether they are in an earthen pot or a golden vessel is not just now the question. Our great question is, Are the principles there? if so, that must decide us. Let us have no sectional cries. The Tories will spend any money to effect a division in the Liberal ranks, and to start and support men who will be "independent," "vivisectionist," "anti-vaccinationist," or anything else, so that they may detach our votes. Do not let us suffer ourselves to be blindfolded through our convictions on minor questions. The supreme duty is to change the Government, and everything should be made subordinate thereto.

Fellow-citizens, Christians of Britian, you are come to the kingdom for such a time as this! Be brave, devoted, and unflagging, in your zeal; and may the God of humanity defend the right!

JOHN CLIFFORD.

It is well with the Child.

Love yearns to claim the little ones,

And therefore all we miss

Are folded in its sweet embrace,

And know its endless kiss.

O! could we see those little ones

In yon bright realm above,

We should not say with tears—They died,

But sing them—Home with Love.

As earth without the little ones

Would be a sadder place,

So heaven itself would be less fair

Without a childish face:

Louth.

Then wonder not that little ones

Are sometimes called away;

Christ's happy kingdom is of such,

And we have heard him say—

"O! hinder not my little ones,

But let them come to me;

They, like their angels evermore,

My Father's face must see."

O, blessed are the little ones

Whom Love so early saves!

O, blessed word, that brighter shines

Than stars above their graves!

E. HALL JACKSON.

Craufurd Tait.*

WE know already something of Craufurd Tait's parentage, and therefore it is only natural that we should look out for a character of no common worth in the son. As I write, the portraits of mother and son lie before me; and there is in each of them the same expression of earnest tenderness, of penetrating intelligence, of Christian fortitude, whilst that "solar look," of which Joseph Cook speaks, rests upon the countenance for a sign of the Divine rule under which the spirit is held in everlasting calm. Nor are we disappointed, for our "reading of the face," and our reading of the biography, exactly correspond. Let us, then, take a few leaves from the book of *life*—that more substantial photograph of us all—and observe closely "what manner of man" was Craufurd Tait. He was born at Rugby during the last year of his father's Mastership at the School. Even then he was a favourite with the boys; and throughout his life he seems never to have failed in winning the esteem of those by whom he was best known. But we get only brief glimpses of his

HOME LIFE.

Perhaps a sentence from the Archbishop's pen will convey a better idea of it than whole pages written by a less interested observer. He says, "Nothing could exceed in tenderness the affectionate friendship which bound the mother and the son. . . . As he grew to boyhood his attachment to her became almost romantic, like that of a lover; he consulted her in all his early troubles; he read with her in his holidays." This, in itself, was an education for him; and it was not long before the habit of thoughtfulness began to show itself. "One day Craufurd, when a boy, said to her, 'Mother, I don't think you and father think always alike!'"

ETON AND OXFORD.

His education at Eton began in September, 1862, and in the December following his mother writes, "Craufurd keeps me very busy reading with him. . . . Eton tells nicely upon him; he seems to work well, and gained two of the three prizes given to his form, which is large." One of his school-fellows describes him as "a thoroughly manly boy," and "quite the best football-player for his size." There was a time when his high-spiritedness was an occasion of anxiety to his parents, for they saw the danger of his falling under temptation from "that hasty thoughtlessness in word and deed which may lead to sad evil in a high-spirited boy." His father thus writes with reference to this period: "Before my illness, in 1869, he had been the most joyous of Eton schoolboys—loved by a large circle of his coevals, and liked by his masters,—more intent, perhaps, on the sports than on the studies of his school. But with his entrance on his life at Christ Church, and the family anxiety which followed soon afterwards, his character seemed to ripen. His intellectual energies especially were called out."

* "Catharine and Craufurd Tait. A Memoir. Edited by the Rev. Wm. Benham, B.D. London Macmillan & Co. 1879.

At Oxford, as at Eton, he was "sociable, genial, welcomed everywhere, yet not ensnared by his popularity. All his intimate friends were chosen by himself from men like-minded." That he was industrious is clear from the simple fact that when the "pass list" came out for his final examination, his name was in the first class. But he always under-estimated his capacity for work; and his father was a long time urging him not to "disparage the good abilities God" had given him. Still "fond of boating, and riding, and cricket; fond, too, of company and fun," he nevertheless constantly practised "moderation and self-restraint, doing his appointed work, and forgetting himself and his own merits."

CLERICAL PURSUITS.

For the purpose of relaxation after the hard study at Oxford, and as a useful introduction to his ministerial labours, "his father wished him to visit the scenes of the Sacred History." This he did within the nine months commencing November 19th, 1872, upon which date he left England. His journal and his letters for this period are full of interest. He thus writes of a baptism in a Coptic Church at Old Cairo which he witnessed: "*The child was dipped bodily into the font, and then anointed all over by the priest, who used similar words to those used in our service.*"

Upon his return "he settled down to read for his ordination, and in Lent, 1874, he was ordained in the Parish Church of Kennington, and he entered on parish work at Saltwood, near Folkestone, under Canon Knollys." In addition to this he "accepted the charge of a poor district in the neighbouring town of Hythe, containing nine hundred persons. 'Not nine of them, I suppose, had ever been to church,' he wrote, 'so I shall have lots to do. I hope, by having mission services among them, to get hold of them gradually. . . . But I find, as I feared, that most of the good people go to chapel, and I am left chiefly the bad ones to work upon.'" Again he writes, "We had a very pleasant Sunday. . . . In the evening I had about ninety people at Hythe; a few more red-shawled mothers and babies-in-arms, and no dissenting ministers that I knew of, which is an improvement." Is it possible that this son of an Archbishop was timid in the presence of Nonconformist criticism? It seems, however, that some of his Hythe people thought it worth their while to go over and hear him at Saltwood on Sunday afternoons, and so he says, "I have had to give up my practice of delivering the same sermon extempore in the evening which I read in the afternoon." His successor at Hythe said after his death, "I don't think many of the poor people knew he was the Archbishop's son, but he was everywhere loved for his own sake."

We are informed that "his preaching was thoroughly successful. . . . His sermons were suggestive, full of thought, attractive, just because he had something to say." While still a Deacon he was unexpectedly called upon to undertake the difficult task of preaching, instead of his father, at the opening of a church at Croydon, and he fulfilled well the unwelcome duty. His biographer remarks, "Young preachers might have learned from him one secret of ministerial success, namely—Take care that you believe what you say. . . . If one were asked, To what school of thought did he belong? the question might be difficult to answer. Perhaps one might say that he was a Churchman of Mr.

Maclagan's type. But in truth Crauford Tait wanted to belong to no school at all." Of his clerical friends who were like-minded with himself, "he used playfully to say that they would 'form a school more Low Church than my mother, more High Church than my father.' Such a school with Professor Lightfoot for its head, and Bishop Fraser, of Manchester, as its model of work for the masses, and Maclagan as its model parish pastor, was his dream for the Church of the future." At the end of fourteen months he left Saltwood, and "became one of Mr. Maclagan's curates for a few months at Newington, his object being to see something of London work under a good worker. Then he returned home to act as domestic chaplain to his father." Mr. Benham takes care to correct the general idea "that a chaplain is a sort of tame cat, proud of his connection with the Bishop," when in point of fact he is the Bishop's private secretary, and finally affirms that "there is not a harder worked clergyman in the diocese than the Archbishop's chaplain."

Here we will extract a few brief notes of that

AMERICAN TOUR

which came as a break in his ministerial career, only to be soon followed by the longer journey from which "no traveller returns." He had had some personal anxieties in the early part of 1877, which induced his father to recommend to him another foreign tour, and he determined to go to America. "Everywhere he went, the superior attractiveness of his character was felt and acknowledged." Mr. Benham thus remarks upon his influence with the Americans, "It was no unusual thing for them to see young English clergymen, full of zeal and goodness, whilst bearing the outward marks of belonging to this ecclesiastical party or to that; but here was a young man whose chief characteristics were those of a manly Christian gentleman of genial manners and widely-extended sympathies, of whom it was impossible to doubt that his deepest yearnings were to be a faithful minister of Christ." The diary which he kept is freely quoted from, and it yields much information and amusement. He thus incidentally mentions the sobriety of the American people, and as his is an unprejudiced testimony we may accept it as reliable evidence—"In the towns the trains run right down the streets, regardless of children and *drunken men* (*if there are any of the latter, for as yet I have seen none*), and as they do not go fast in the streets, I have seen people get off at their own doors." This was seven days after his arrival in New York. Could he have been in London as long without witnessing scenes of intemperance? It is pleasing to find him appreciating the American character, when one would have expected his instincts, social and political, to have produced a different effect. "I like the republican independence of the people in America. No one ever expects to be tipped, but renders any services of courtesy as between equals. This is better both for the class of tippers and tipped than our system." He "went to Cambridge, lunched with Mr. Longfellow and his daughter, smoked and drank iced soda with him. 'He is a most agreeable old man, made us feel quite at home in a few minutes, and talked upon all sorts of subjects.'" In Boston he attended the Episcopal Convention, and remarks, "It is interesting to watch the forms of the House, and to see how prominent a part the laity take. There are judges, generals, leading politicians, and literary men, among

the lay deputies." He noticed the contrast between Episcopal life in England and that in America, but he does not attribute it to the fact that here we have a State Church, and that there they have not!

At Brooklyn he went to a dinner-party where the Bishops were in a very jocular mood. "Bishop Whipple told a story about the man who, when in danger of drowning, 'dipped' to bale the ship, instead of 'snivelling about his own soul.' Certainly under such circumstances, *Laborare est orare.*"

Mr. R. W. Dale, of Birmingham, was at Yale (Connecticut) immediately after Mr. Tait, and found that his visit had left a "singularly pleasant impression," whilst a high testimony is borne in the many letters written at his death, to the goodness which shone out in all his intercourse with Transatlantic Christians.

FINAL STAGE.

Upon his return to England in November, 1877, it was noticed that he looked "pale and thin;" though it was not until the February following that his strength altogether broke down. Meantime the Bishop of London had offered him the living of St. John's, Notting Hill, and he was inducted as Vicar on the 3rd of February. "This was his first and last appearance as incumbent in that church. . . . Twelve days afterwards, fever set in with violence, and on Saturday, the 16th, when we returned (from Lambeth to Addington), we found him in great, though not immediate danger. Then followed three months of the most intense anxiety." Hopes of his recovery were cherished almost to the last hour. But he had "determined, by God's help, to be ready either for life or death. He was living in faith and prayer, and God sustained him." When, at length, it became apparent that he could not survive another hour, his father says, "I told Craufurd of the immediate danger; he received the intelligence with the utmost calmness." It had been a terrible trial for him to have his hopes of working at Notting Hill shaken, and in a time of relapse he once "said to his sister, somewhat sadly, 'It seems rather hard to die, after getting so much better.'" But he learned "obedience by the things which he suffered," so that when the end came he could say "quietly, as his eyes lovingly looked into the faces round him, 'It feels just like going to sleep.' . . . He addressed kind messages to each, turned on his side like a tired child, and fell asleep in Jesus." He had not completed the twenty-ninth year of his age.

We conclude with part of Mr. Benham's beautiful and tender account of his interment. "On Tuesday afternoon, June the 4th, a large number of those who had loved him best—clergy of the diocese and of the Church elsewhere, relations, dependants, parishioners, and very many school and college friends—have gathered themselves in the sweet churchyard of Addington. . . . Glances almost involuntary are cast at the central figures in the group by the grave; but all is perfectly calm, and the Lord's Prayer sounds so earnest and heartfelt as each voice firmly takes it up. The service comes to an end; so does the hymn that follows, 'Brother, thou art gone before.' No one moves; but the foremost mourner has stepped forward, a wonderful repose of sorrow stamped upon each feature, and his voice hardly falters as he pronounces the Benediction."

W. J. AVERY.

Sunday Schools and Modern England.

NO. IV. ROBERT RAIKES: HIS IDEA, METHOD, AND SPIRIT.

It is easy to see from that man-revealing-letter* that Robert Raikes did not derive the germinal idea of the Sunday School Institution from books. It was not the resuscitation of an old church organization, the disinterment, in a new age, of a well-worn agency; nor even a clever discovery of a hitherto unobserved direction in the counsels of the Founder of Christianity. It did not spring, as by the touch of a magician, from the New Testament; nor was it the recovery and reanimation of a fossil institute of the church of the second and third centuries.

Indeed the Gloucester "newspaper man" could not have found the idea in books. It was not there. Books do not beget new eras; mostly they are the children of new eras; and may report them, or help and guide them; but they do not originate them. Life is richer than literature. Men are more than books. It is Moses first, and then his "books." Christ and Christianity precede the gospels and epistles, and make their existence possible. It is the contact of living men with nature and living fact, urgent needs, and deep cravings, that gives rise to fresh epochs in the history of the world. George Stephenson did not find that marvellous civilizer, the modern Railway System in a book. Newton did not read the law of gravitation in a Cambridge Library; he thought it out as he beheld the phenomena of the universe. It was the reforming hunger in Luther's heart that made the Pauline teaching so welcome and so world-renewing. And Robert Raikes did not happen on the Sunday School Idea in a musty tome of church history, or even in the fresh and imperishable pages of the New Testament; but, rather, in that *last* of all Divine Testaments, human life, in which the handwriting of the Lord of all life is as clearly seen by "men with an eye" as in the letters of Peter or the records of Luke.

THE SUNDAY SCHOOL IDEA NOT IN THE NEW TESTAMENT.

Some people imagine they do honour to Christ by tracing the Sunday School back to His time and teaching; as though, forsooth, it were a discredit for the living Lord and Guide of men to reveal anything to us now, that He had not spoken before, to John or Paul. Such an attempt is both a shuffle and a mischief. It is a mischief, because it tends to destroy our interest in our own age, to blind us to the revelations of the Spirit of Christ, and to deafen us to His appeals; and, moreover, it is a "shuffle," for whilst the Spirit of the New Testament embraces all man-redeeming institutes, and inspires all true enthusiasm for humanity, its *words*, of necessity, are immediately applicable to the circumstances and conditions of those to, and for whom, they were originally addressed.

NOR IN THE CATECHUMEN CLASSES.

And as the Sunday School is not the direct offspring of the letter of the New Testament, but rather of the man in whom the Spirit of the

* G. B. Magazine, 1880, pp. 84-6.

New Testament was incarnate. So it is not the re-appearance, in changed attire, of the ancient *catechetical class* in which believing and eager candidates were drilled for church fellowship. It looked further and deeper, and was more radically missionary in its character and aims. Those catechumen classes were distinctively framed with a view to admission into the society of the disciples. Raikes never dreamt of anything of the kind, when he thought of gathering the children of the operatives of the pin factory, together on a Sunday. The former were for *old* as well as young, for soldiers, men of business, fathers and mothers and their children. Raikes worked for the *young*, and the young only. Origen and Clement welcomed the dwellers in splendid palaces and large villas to their classes: Raikes opened his schools for "the ragamuffins of the street." The catechumens sought the teacher: Raikes sought out those who were to be taught. Indeed it would require less ingenuity to trace the steam-engine to the original water-kettle of the antediluvian era, or the electric telegraph to a vibrating fiddle-string, than to derive the Sunday School Idea of this "second and greater Robert of Gloucester," from the Christian training classes of the second and third centuries.

"ACCIDENTS."

Raikes himself says, in his charmingly simple and modest way, "the beginning of this scheme was entirely owing to accident." He has no notion that he is a prodigy, and has come upon an agent that is to enrich the church with endless wealth, and to cover the world with its benediction. Not he. "The same sentiments would have arisen in your mind, had they happened to be called forth as they were suggested to me." It was a pure "accident." By the way, what a mighty producer this same "accident," so-called, is. Who can tell the story of its gigantic achievements; the number of its progeny? It was "accident" amongst the limbs of frogs that opened the world of electricity; it was the accidental falling of an apple from a tree suggested the law of gravitation: "accident has given us steam engines, railways, and, forsooth, we must now add, according to Raikes's own testimony, that the Sunday School "was entirely owing" to this prolific source.

But this "accident" seems to me strangely endowed with intelligence, and always to follow a course which wears all the attributes of design and law. There were other "newspaper men" in England in the year 1780 than Raikes. Clergymen were not scarce. Methodism was fairly started. Farmers were complaining about injuries to property, inflicted by lawless children, in other counties than Gloucestershire. Women, capable of scolding depraved children, were not few. Why was it, then, the "accident" that gave birth to the Sunday School, befel Robert Raikes, and through him, and him only, took the shape of permanent and increasing productiveness?

Why? Because Raikes's mind was prepared to receive and nourish the winged seed. His father had prepared him. His work in Gloucester Gaol had prepared him. His broad human sympathies prepared him. His direct observation of life prepared him. He had found out that ignorance was the mother of crime. He had communed with life at

first hand; seen it with his own eyes; performed work that was akin to his new enterprise; had his "heart warm" with love of childhood; and was ready to attempt the will of God whenever and wherever he saw it revealed. "Accidents" fruitful of endless good only come to men prepared by communion with nature and life, who have a strong grasp of reality, who enrich their minds with fresh and keen observation, and warm them with first-hand conviction, and are willing, in a simple and obedient way, to do the work that is nearest their hands. "I can never," says Raikes, "pass by the spot where the word 'try' came so powerfully into my mind without lifting up my hands and heart to heaven in gratitude to God for having put such a thought into my heart." The Sunday School Idea was a Divine Inspiration in the heart of a man prepared, by parental example and influence, by philanthropic work, honestly and lovingly done, by quick sympathy with the evangelical currents of feeling and endeavour prevalent in his time. It is still true that the way of obedience is the way of revelation. "He that followeth me," says Christ, "shall not walk in darkness, but shall have the light of life."

THE METHOD

of that first Sunday School in Gloucester bears manifest marks of its origin. Let us look in. It is a Sunday morning in April, 1780. The clock has struck eight, and the scholars are dropping in; the boys a little shyly, as if half afraid of their new venture; the girls with more eagerness and simplicity. None of them are well-clad; but there are signs that an effort at preparation has been made. It is the day of small things, and the scene is rather prosaic than prophetic, and suggestive of hopeless toil with difficulty than of brilliant successes. But the teachers of the dame schools, display a little more of kindly interest and genuine zeal than usual, owing to the spell of that genial and gracious presence, from whose warm heart the school has blossomed forth. There are four classes of about twenty in each, boys and girls being taught separately. Few can read at all. It is laborious and tedious work; but it is resolutely faced, and successfully done. The "Catechism" is struggled through; and then, at half-past ten, the children find a change in being conducted, in an orderly way, to Church, there to remain till after twelve o'clock. Surely a perilous venture that, to make for nearly five hours with those untrained "ragamuffins" of the streets. At 5.30 they come together again, and remain till eight o'clock, and the Sunday School is closed.

Clearly, that is little more than a Day School held on a Sunday. Teachers are paid 1s. 6d. a day. They give instruction in reading as they do in the week-day, only that is flavoured by a little essence of theology from the Prayer-Book Catechism. It is, indeed, as Raikes calls it, an effort in civilization, and he has gone almost as far down as he possibly could in order to make a start. Indeed it is this

HEROIC SIMPLICITY

which is the charm of the man. As Lord Derby said of Lord Lawrence the other day, so we affirm of Robert Raikes, "He was capable of doing good things, and leaving the credit to any who care to take it. He

did his duty as it came to him to do, "and felt that that was reward enough, even if fame and honour were denied." He was content to do "little things," and did not spoil his work by aiming too high; he had the courage to begin at the beginning; to look after "clean hands, a clean face, and the hair combed;" and not to reject a child because he had no shoes to his feet, and his coat had lost its coherence. He knew they might be well washed if they were not well clad; and he had the good sense to insist on what he could get, and let the other go.

But he was very anxious about their temporal good. "I have had," he says, "the good luck"—what a strong believer he was in "accident" and "chance"—"the good luck to procure places for some that were deserving, which has been of great use." And, he adds, with a touch of genius that reveals the inherent greatness of the man and his freedom from the prejudices of his hour, "Our Saviour takes particular pains to manifest that whatever tended to promote the health and happiness of our fellow-creatures were sacrifices peculiarly acceptable on that day." He didn't think it enough to teach "reading," drill in the "catechism," and take them to church; he bestowed on them a personal attention, looked after their health and their occupations, cleansed their speech, followed them to their homes, and, by the magic of personal love and influence, did them lasting good. Indeed he was

A MODEL SUNDAY SCHOOL TEACHER.

His "heart was," as he says in his letters, "warm in the cause." He had mastered the secret of gentleness, and kindness, and sympathy with childhood. "Often," he says, "I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy greater than I ever could have imagined." See him in that Gloucester home pleading with a stubborn girl to beg her mother's pardon for a wrong she has done! She resists. He pleads. Still she will not crave forgiveness. And down upon his knees he goes, and says, "Then I will make a beginning for you;" and at once he begs the mother's pardon, and the girl's heart is touched by this fervently interceding substitute, and she relents. Ah! that is the sight before all others I like to see in Raikes's life. Raikes on his knees before that mother is Raikes victorious, Raikes teaching, Raikes at the throbbing heart of the Sunday School Movement! Teachers, you may surpass the Gloucester printer in the width of your knowledge, in the mastery of your lessons, in the science of your tuition; but these will avail but little, if you are not also animated with

HIS LIVING SYMPATHY

for childhood; the genuine love of souls and bodies for their own sake. It was this gave him his winning tact, his quick perception of their good points, his magnetic power over their hearts. "I cannot express," he says, "the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature." He was thus a living embodiment of kindliness,

human goodness and sympathy. The truth was *in him*, and therefore he taught and wrought with power. "Truth in the abstract" is not worth much to men: to children it is worth unspeakably less: they must have it, if they are to get it at all, in *concrete, beautiful, wise, sympathetic and loving human lives.*

In these and other respects the spirit of the Founder of Sunday Schools discloses the Pattern Sunday School Teacher; and we cannot be brought into fellowship with his ideas and methods and moods without being refreshed in spirit, stimulated for service, and more thoroughly qualified for our momentous work.

JOHN CLIFFORD.

The late G. F. Bayley.

A MEMOIR. BY REV. J. JOLLY.

THE subject of this memoir was a native of Ramsgate, from which town he came to Boston about forty years ago as an usher in the school of one Mr. Jones, where he remained for about two years; after which he opened a school on his own account, which he conducted most successfully until the death of Mrs. Bayley in 1862. This sad event completely disheartened him for his work, and under the depressing effect of that bereavement he determined to relinquish teaching and leave Boston. Having obtained, by the influence of his attached friend, R. Johnson, Esq., the Chief Engineer of the Great Northern Railway, a situation in the engineering department, he removed to Hitchin, and thence to Barnet, where he resided until his death, February 7th, 1880.

As a youth he was possessed of a resolute, noble, and yet withal gentle spirit, which, under the careful religious training it was his good hap to enjoy, bore the fruit of an exalted character. It was as a youth, and afterwards as a man, his maxim to resolve ever to perform what he ought, and to perform without fail what he resolved; and so when school hours were ended and school duties closed, George Francis might nearly every day be seen sitting alone at his desk, laying the foundation of a sound and thorough education.

Having separated himself from the superficial and the gay, he intermeddled with all wisdom, and rendered himself so far familiar with literature and music, science and art, that in after-life, whatever opportunity of usefulness presented itself in the eyes of his friends, it generally appeared the place for the man, whilst he on his part always proved himself to be the man for the place. He could conduct a school in the week-day and preach sermons on the Sunday. He could play the organ or take charge of the church's treasury. He could take the pastor's place in the pulpit, or the usher's place at the door; he could preside over a meeting, or pen a memorial; he could conduct a Bible class, or paint a picture. He could draw up a code of laws, or teach a student chemistry; he could act as a managing member of a building committee, or give lessons on the microscope. He could lead the singing in a prayer meeting, or dissect, analyse, and describe the construction of a daisy. He could write Latin and Greek, or play on the violin. He could organise a church's forces, or he could give a lecture on astronomy. He could report a parliamentary speech, or write

an essay on animal physiology. He could interest a student in the subjects of pneumatology and hydrology, or he could give a clear insight into the science of electricity. He could speak French or German, or delve into the wonders of geology.

Nor did he answer to Charles Dickens' description of the superficial man who knew a little of everything and a great deal of nothing. Into everything he entered he was thorough as far as he went; but into nothing did he enter more heartily than the Christ-like work of guiding the seeker after divine truth, and leading the weary to rest in Him who redeemed him. As a Christian he was wisely worldly without being worldly wise; and he took care to be an economist in prosperity, that there might be no fear of his being compelled to become one in the time of adversity. Fuller remarks that the Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation; they are called saints for their holiness, believers for their faith, brethren for their love, and disciples for their knowledge. Our friend gathered up in himself all these appellations of a follower of Jesus Christ. He was transparent as glass without possessing any of its brittleness. He had faith without credulity; patience without weakness; humility without meanness; frankness without loss of self-respect; in his profession there was no ostentation; in his self-sacrifice no self-parade, and in his obedience no self-reserve. In character he was a tree of the Lord's planting, in spiritual strength he was a cedar of Lebanon, in moral fruitfulness he was as the fat olive, and in righteousness he was as upright as the palm tree. His life was pure and gentle, and the elements so met in him that nature might stand up and say to all the world "that was a man." If one rarely meets with a man who gleaned in so many fields of knowledge, and reduced to order and method the vast stores he laid up, with equal rareness one meets with a man who was so thoroughly bent upon turning all he knew to spiritual account, and who strove to maintain such a tender and joyful soul that his efforts might not be paralysed and his labour prove effete. He always aimed at being his very best. He was what a good steward ought to be, "faithful and wise." Faithful to his convictions of duty, wise in his methods of expressing those convictions in living deeds.

A singular instance in his fidelity to the dictates of his conscience is fresh in the memory of many of the older members of the G. B. Boston Church. Trained as a Wesleyan Methodist he had not looked at the ordinance of baptism from the view-point taken by ourselves. He was listening to a sermon in which the Rev. T. W. Mathews expounded the doctrine of believers' baptism as set forth in the baptism of the Eunuch by Philip, after which that ordinance was to be administered to several believers. Under the clear reasoning of Mr. M. his judgment was enlightened, his conscience was moved, and then and there, without any previous intimation, he came forward, expressed his conviction of his duty, and along with the other candidates, was immersed in the name of the Father and of the Son and of the Holy Ghost.

As a member of the Christian commonwealth he was wise in council and excellent in working; whenever a difficult work had to be done he was one of the first from whom help was solicited; and he was always generous, painstaking, and unsparing of himself and his time (a thing

always most precious to him) in responding to the many appeals. Papers can be produced to-day that must have cost him many long hours and even days of patient research and mental work to rescue a brother from difficulty. His general trustworthiness led brethren far and near to repose unbounded confidence in him; hence he became the guardian of many private as well as public trusts. His praise is in all the churches where he is personally known. Our Annual Associations rarely missed him, and were incomplete without him; our Foreign Mission Committee had in him a warm sympathiser, a wise adviser, and a willing worker. The Church at Boston had, up to the very last, a practical helper, and amongst his last public efforts was his preaching in connection with Witham Green anniversary, a service he has rendered for many years. He marched in the fore ranks of every denominational enterprise; and, though he did not court the publicity of office, when office was laid upon him he discharged its duties faithfully and well. He was a catholic Christian, a broad Baptist, a genuine "General;" he loved all who loved Jesus; he could work along with all who purposed the progress of righteousness; but whilst owing to the circumstance of locality he worked amongst the Particular Baptists generally, his sympathies always were with the General Baptists particularly. He held firmly to the creed that in the second Adam all men are redeemed; that pardon is a fact all men are called upon to believe; that good must one day completely triumph over evil; and that God will reconcile all beings to Himself; the deepest sentiments of his heart being uttered in the stanzas of our poet laureate:—

"Oh, yet we trust that somehow good,
Will be the final goal of ill."

Our brother had been declining in physical strength for some time; and many of his old friends had noticed, with serious apprehensions, a want of that vigour and vivacity which had always been characteristic of him; nevertheless he attended pretty much as usual to his official duties, and within less than a fortnight of his death he was present at a Foreign Missionary Committee at Peterborough. This, however, was his last service rendered to the Church of Christ. Inflammation of the lungs seized him, together with other serious symptoms, and after being fifty-seven hours in the valley of the shadow of death, his spirit was ushered into the tranquility of the heavenly world.

Devout men from London, Barnet, Hitchin, Peterborough, Tunbridge Wells, etc., followed him to his burial in the General Baptist Cemetery, Boston, all feeling that they had lost a friend as well as a fellow-worker, and all possessed with sentiments that the tender words of Mr. Reynolds faintly expressed, "Farewell, dear saint! thy memory is fragrant on earth, thy works will perpetuate thy fame; thy spirit has gone to those that are made perfect; we are following after, tried, sinning and sighing. But we have one motive more to quicken us in our course, that we shall meet thee, loving and beloved, holy and blessed, in that bright home where adieus and farewells are sounds unknown."

Resolutions expressive of warm admiration of Mr. Bayley's character and service, and sympathy with the bereaved family, were passed at the meetings of the representatives of our Foreign and Home Missions on Tuesday, February 24th.

“Woman’s Work” from a New Testament Point of View.

BY A WOMAN.

By “woman’s work,” we do not mean the conspicuous work which some aspire to, and which belongs of right to men; but the quiet, and perhaps obscure work, which silently, though none the less effectually, undermines the kingdom of Satan, and erects upon its ruins the kingdom of Christ.

A great deal of failure is owing to the want of a right idea of “woman’s work;” we are so anxious to do great things that we are tempted to neglect little duties, forgetting that it is by doing little things well we become fit for greater. We read of women, in times gone by, who led forth armies to fight for their country’s rights; or battled with the waves of the ocean to rescue the lives of their fellow creatures; or for the love of Jesus endured imprisonment and torture, and braved a cruel death, till our hearts are kindled with enthusiasm, and we long to emulate their deeds, and are sometimes perhaps inclined to murmur because such trivial duties fall to our lot. But the extraordinary deeds of these women were called forth by extraordinary circumstances; we have to do with ordinary life. We call them heroines, and they are worthy of the name; but they are not the only heroines. In many a cheerless home, or lonely garret, there are women struggling hard with poverty, and surrounded by all that tends to quench the light that is in them, who yet shine like stars through the darkness around; and though at work all day, and often far into the night, may be found at the bedside of the sick and dying, or sharing their humble meal with those yet poorer, or caring for a sick neighbour, who has no claims upon them but their mutual want and loneliness.

These are as truly heroines as those whose names are held in veneration, and whose praises are said and sung. They are doing “women’s work” in the sphere where God has placed them; and it may be, when the Master comes to take His people home, He will put upon the heads of such, crowns radiant with stars, and lead them to a higher place than some of us, who, though so highly favoured, have done little for Him.

But in bidding us work for Him, God does not ask us to step out of our sphere; and certainly, as a rule, the pulpit, or platform, is not woman’s place, though there are cases, here and there, where God has evidently given women qualities fitting them for both, and has proved it by bestowing a rich blessing upon their labours.

But we are only ordinary women, all of us having daily duties to attend to, but with some spare time to be used specially for Christ (though all work done for His glory He counts as work for Him) and the question is, “How can we best employ our spare time in His service?”

We have some examples of women workers in the New Testament.

When our Saviour trod the earth as a lonely “Man of Sorrows,”—hated, persecuted and despised—faithful women ministered to Him of their substance, and did all they could to show their love to Him by attending to His wants. Throughout His public life they were His

firm and devoted friends; and who shall say that His heart was not made lighter by their gentle ministries?—for though God, He was man. They could not save Him from a shameful death; but they followed Him to the Cross, to show, by their presence, the sympathy they felt.

And when the apostles, after Christ's death, began their great work, women were among their chief helpers. Paul spoke of Priscilla and her husband as his "helpers in Christ Jesus;" and in his salutations to Christian friends, mentions "Mary, who bestowed much labour upon us;" and "Phœbe, a succourer of many." We can imagine Phœbe taking little delicacies to the sick, and speaking words of comfort to the dying, ministering to the wants of the aged, and cheering the lonely ones.

One New Testament example we must not admit:—Dorcas, a "woman full of good works and alms-deeds which she did," who spent a large part of her time in making coats and garments for the families of poor widows.

There is as much need now, as then, for Dorcas, Mary, and Phœbe.

There are old ladies, for instance, who have out-lived all who loved them, and in their lonely homes are only waiting for the call to come up higher; we may find a work here; and while the "silver cord" is being gently loosed, we may seek to fill their last days with sunshine.

But there is a difference in old ladies. Some are so nice and chatty, and can tell us such interesting stories of their early days and later life, and are so interested in all we can tell them, that we feel it quite a pleasure to visit them. But there are also deaf old ladies, who need to be shouted to all the time, and always misunderstand what is said; and immovable old ladies, who seem to have lost all interest in everything, and apparently don't care whether we talk, or sit silent—indifferent when we go in, and equally so when we take our departure. Then there are the crotchety old ladies—sour, crusty, and disagreeable; of course it is not so enjoyable to visit these, but they need it most; and perhaps if we knew all they had had to make them so, our pity for them would be so great that we should not be daunted when our knock at the door is answered by a sort of growl, that might mean either "come in," or "keep out;" or when the door is opened just a chink, and an unfriendly face peers through, as though we were suspicious characters that had better be kept at a distance, but we should persevere in kindly efforts for their good, for the sake of Christ. And for those who can sing there is a good opportunity of using their voices for Jesus. Most old people like singing, and especially the "Songs of Zion," and they would be glad to hear some young voice read a chapter, and sing one of their favourite hymns; and where any of these do not yet know Christ, through the words of a hymn we may sow some truth in their hearts, which we might otherwise not be able to do. Though the pleasure given to one poor old soul may seem a small thing in contrast with the applause of an appreciative audience, it will wear a different aspect if we recollect that it is the "King of kings" who is listening to us—and His approval is worth striving for.

Then there is tract distribution, which affords many opportunities of speaking a word for Jesus.

Of work in the Sunday school we need say little, for there are so many who can testify to the joy of the work, as well as its success.

Perhaps some are less inclined to imitate Dorcas, than any of the New Testament characters, and would rather go and see half a dozen deaf, or crotchety old ladies, than sit for an hour or two and sew; while others would rather work for hours with their needle, than take a class, or go into a sick-room: but we are not all to do the same work; let each do the work she is most fitted for. Some are so situated that they cannot get out to work for Christ, but could do something at home in their spare evenings. There are needy widows still, who would be thankful for "coats and garments" for their little ones; and even if they can afford to buy the materials, have little time to put them together. Who will follow Dorcas, and in the spare evenings which they are obliged to spend at home, employ their skilful fingers thus in the Master's service?

All can speak for Jesus, by tongue or pen.

We meet with some whose Christian character has seemed to become dwarfed by the circumstances of their daily life, whose hearts have been chilled by unkindness; who are lonely, yet hold themselves aloof from others; but a friendly word, and the grasp of a kindly hand would go far to warm their hearts. If we look about us, we shall find plenty of ways of speaking and working for Christ. Some, perhaps, have been hovering just outside the kingdom because no one has asked them to come in and enjoy the fulness of the blessing—the humblest worker for Christ can whisper "come" to these halting ones. Whatever we do, be it great or small, let us do something for the Lord who bought us.

"Let each ask herself in earnest,
'Am I doing all I might?
Is each talent God has given me
Used for Him as in His sight?'

Cast a look around you, Christian,
At earth's misery and sin,
At the many hearts to comfort,
At the many souls to win.

Are there no disheartened pilgrims
Needing words of kindly cheer?
No sad souls to whom in sorrow
You could whisper 'God is near?'

Is there no poor sinner anxious
For the safety of his soul?

Needing some kind friend to show him
Christ who makes the wounded whole.

Are there no death-beds of terror
Where the Saviour is not known?
Are there no young hearts around you
Where the good seed might be sown?

O, the fields are white for harvest,
And the labourers are but few;
Be not slothful, be not weary,
God will help and strengthen you.

Think not now of ease and pleasure;
Will not this be thy reward?

'Well done, good and faithful servant,
Rest thee ever with thy Lord.'

In order that the work may be successful there must be union among the workers. Good works are sometimes spoilt because the workers cannot agree—all want to lead, none to follow. Let us all love each other, and then, if the glory of Christ is our desire, there will be no room in our hearts for such paltry feelings.

There must be earnestness. No half heartedness, but real determined effort—earnestness that breaks through hedges, and removes mountains; that is not quenched by cold water, nor daunted by an occasional sneer; but, in spite of opposition, is determined to win the day—earnestness that will plead and wrestle at the throne of grace with the spirit of Jacob of old, "I will not let thee go, except thou bless me."

There must be constancy. It is easy to take up work with a considerable amount of zeal, but in time it becomes an every day thing; then is the testing time: if our work is the out-come of hearts filled

with love to Christ, we shall stick to it when the novelty has worn off, and when those who took it up for the sake of the novelty have gradually slipped away.

We must be self-denying. It is not difficult to work for Christ when it interferes with none of our pleasant pursuits, and is quite convenient; but true workers will be willing to give up some little enjoyment for the sake of giving more time to Christ's service. Let His work stand first, and our own pleasure after.

We must be prayerful. We may labour hard in the vineyard, and willingly give our time, money, and influence to the work, and yet fail: we may plant and water, and yet see no increase, unless our work is followed up by earnest prayer.

Perhaps there is a danger in these working-days of leaving too little time to ask God's blessing on our work, but,

"God does not ask of us such busy labour
As leaves no time for resting at His feet."

And yet

"So oft to others do we try to give,
When not enough from heaven we receive."

It is necessary for all of us to do something for Christ, at home or outside, or our Christian life becomes shrivelled and dwarfed, and we, exclusive and selfish. Work calls forth powers that would otherwise lie dormant; it develops our spiritual nature, and draws out our sympathies. Knowing, by experience, the difficulties to be met with, we are less disposed to find fault with the work of others. As a rule, it is those who do no work themselves who look with an unfriendly eye upon the efforts of others.

Some people seem to think a woman's mind can only care for trifles. Let us prove to the contrary by the earnestness with which we consecrate ourselves to the service of God. Let us not be drones in the hive. Who would not rather be among the busy workers?—sowing beside all waters: making many mistakes, it is true, but learning, through these very failures, most precious lessons of Christ's loving pity for our weakness, and the strength of His mighty arm working for us and through us—lessons of our own utter helplessness, but His exceeding power—walking with greater self-distrust, it may be, but more joyous confidence in the faithfulness of our Lord.

But most of us have loved ones who cannot work actively in the vineyard, because the Lord has laid His hand upon them, and bidden them "be still." And often their eyes follow the workers wistfully, as they set forth on some errand for the Master, and they long to join them; but theirs is the more difficult service of suffering and waiting patiently. And what would be the results of our work, were it not for the fervent prayers which rise for us from the loving hearts in the sick rooms? And perhaps we little guess the self-denial they exercise when they listen to the tale of our doings, and are so ready with their sympathy and encouragement, though it must be very hard to rejoice that others can do what they may not do. Let us work while we can, for it may not be long before the Master bids us leave the harvest-field, and come apart with Him; then do not let us have to reproach ourselves because we have not worked when we had the opportunity.

But we must expect discouragements; we must expect that some will throw cold water on our efforts, and attribute to us motives we never dream of; but we must expect, too, that if we labour and wait, and pray, God will fulfil His promise, and grant a rich blessing.

Wherever we are let us sow the seed of the kingdom, and not be discouraged because we do not see the results all at once. "The husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain." So the heavenly seed is long growing; and we, too, need patience and faith to wait for the coming fruit. We fear because our words are sometimes met by a light remark, or careless smile, that they are lost; but we do not see the tear shed in secret, when none but God is near, nor hear the prayer of penitence arising from the hearts we deem so thoughtless; we cannot witness the hidden growth, nor know that the gentle rain of the Holy Spirit's influence is falling upon the tiny blade; but we can wait, and trust, and pray, and the seed sown in faith and prayer will grow and ripen; and though here we may not be permitted the joy of reaping, there, in the great harvest gathering, amid the throng of the redeemed ones, we shall behold the fruit of tears and prayers, and hear, with rapturous wondering joy, the Master's approving word, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

E. M. B.

The Work of our President at March.

THE *Wisbech Advertiser*, speaking of the Rev. S. S. Allsop, the President of our Association, says:—"After a pastorate extending over a period of eleven years this gentleman has resigned the charge of the Centenary Baptist Church at March. His removal to Burton-on-Trent is regretted by those with whom he has been connected. Mr. Allsop entered upon his work in 1868, under very unpropitious circumstances, but his unquenchable zeal in the cause of religion, coupled with the exercise of an indomitable will, has mainly contributed to the success which has attended his efforts. The stupendous work of erecting a new chapel, which for elegance and convenience stands unrivalled in the town, was brought to a successful issue principally through his instrumentality; and the debt incurred, although not yet extinguished, has been reduced to a minimum. The congregation is regular, and an extensive Sunday school is conducted by an efficient staff of teachers. Mr. Allsop was the means of introducing the modern system of voluntary weekly offerings, and the latter scheme has acted successfully. Soon after the erection of the present chapel an organ was substituted for the harmonium which had led the psalmody in former times. The new instrument is adapted to the size of the building, and under the manipulation of the efficient organist gives universal satisfaction. The church is engaged in various forms of parochial work, and contributes to institutions within and without the pale of its denomination. The subject of this notice has been eminently evangelical in his ministrations, fearless in his denunciation of those religious orders whose practices he holds to be erroneous, and unflinching in his condemnation of national and social evils. Although not a total abstainer he has on numerous occasions taken part in meetings for the promotion of temperance. During his residence here he has assisted in the propagation of institutions calculated to enlighten and improve the public mind. Charity with him was a gift, and the sick and destitute always moved his compassion and insured his relief. In the severity of the winter season he has frequently co-operated in the formation of those soup kitchens which are so advantageous to those in necessitous circumstances, and the poor will undoubtedly lose in Mr. Allsop a benefactor who will not easily be replaced. His unsullied and irreproachable character has won for him the affection and esteem of an extensive circle of friends, and he leaves the town with the expression of their hope that the future of his life may be gilded by brighter and more glorious successes than even those which he has achieved in the past."

Enaid.*

FIRST NOTICE.

THE papers contained in this small volume are only suggestive, not exhaustive. They skim and touch the surface of this great question as the swallow in its flight touches the smooth surface of the flowing river. But wherever they touch they disturb the current of orthodoxy. The commonly received opinion is that man has at least a dual nature; that he is composed of soul and body; that the soul bears the relation to the body of an organist to an organ, or of a rower to a boat; that as the boat may perish and the rower escape unhurt, or the organ be destroyed and the organist remain uninjured, so the human body may die, and the human soul live on with all its faculties unimpaired.

Of all this Mr. Griffiths does not believe a single word. He thinks that the human body is like an Æolian harp which discourses music so long as the wind sweeps the strings, and that the moment the Life is gone the entire man is gone. He believes that death is a dreamless sleep—that Abraham, Isaac, and Jacob, are asleep now, and have known nothing from the day they died until the present hour—that to be “absent from the body” is impossible—that to die is not gain, and will not be until the resurrection—that, consequently, the dying thief is not in paradise—that although Paul had “a desire to depart and to be with Christ,” he has departed to be with nobody; that at this moment he knows nothing; that he is not numbered with the white-robed throng; and that he has not taken his place among the “spirits of just men made perfect.”

No doubt this will be surprising to many people; but it is not at all surprising when once the author's definition of human nature is accepted. In fact the sooner man gets off to sleep the better. According to Mr. Griffiths' theory the difference between a lion and a man is the difference between a grindstone and a barrel-organ. He puts it thus: “A barrel-organ and a grindstone stand near one another. A dog turns the handle of the organ and music is heard; the same dog turns the handle of the grindstone and there is no music. Here we have an organism and an outside power; but the music is the result of the high art exhibited in one of the instruments, and absent from another. The human organism and the lion's organism are influenced by the outside power, *Divine law*; the one *thinks*—the other does not. Is not this evidence that the thinking depends on the *organism* and not on the outside power.” This last is a question; but as there is no note of interrogation put to it, Mr. Griffiths will perhaps excuse us if we withhold our assent.

Again he asks, “May it not be said that the human body is like an Æolian harp which the breath of the Divinity—that is Life—agitates and enlivens so that the harp emits music—that is: the *body, vitalized, thinks*.” If Mr. Griffiths had said, “the body vitalized *lives*,” we should have agreed with him. Vitalizing a body no more makes it *think* than it makes a barrel-organ think when the handle is turned—or than it makes an Æolian harp *think* what tune to play when the wind “enlivens” it. An organ is vitalized when it is supplied with air, but it needs intelligence to preside at the keys to determine what tune shall come forth. If Mr. Griffiths will find us a harp which is set thinking what to play when the wind sweeps its strings—if he will find us an organ which is set thinking by having its bellows filled with wind—then we will believe that the vitality of the body makes it think. But when that is done, all the vitality will have gone out of human responsibility. Mr. Maskelyne, at the Egyptian Hall, Piccadilly, has a wonderful automaton named Zoe. She will draw the portraits of Lord Beaconsfield, Mr. Gladstone, and a score of other characters; she will write down with ink any figures the audience may call out, while another automaton, named Psycho, will multiply, divide, square, or cube those figures, and as he holds up the result she will write it down. To all appearance those automata can think when the outside power has once been imparted to them; but *they don't think*, nor does the thinking depend on the organism, it is rather the organism that depends on the thinking, for it is Mr. Maskelyne that thinks.

* A Series of Brief Essays upon the Unscriptural Character of the division of Man's Nature into Soul and Body. By R. F. Griffiths, Baptist Minister and Barrister-at-Law. London: Griffiths & Co., Porchester Road; Stock, Paternoster Row.

The figures have no responsibility. Neither has man if he be only an exceedingly clever automaton. Whatever thinking he does is the thinking put into him by God, and not any thought of his own.

Mr. Griffiths mourns our unbelief in the wonder-working powers of vitality. He closes the book with a lamentation, saying, "Men will not believe Moses, who declares man to be vitalized dust." We believe Moses; but we believe man to be a great deal more than "vitalized dust." When Plato defined man to be "a biped without feathers," Diogenes plucked a barn-door fowl and said, "Here's Plato's man." But when Mr. Griffiths declares man to be nothing more than "vitalized dust" the barn-door fowl needs no plucking. It is a sufficient answer as it struts about the farm-yard, for it seems to say, "I, too, am a man, for I am 'vitalized dust.'"

We reserve the Scriptural argument for next month.

J. FLETCHER.

The Late Mrs. Jolly.

ON Tuesday, Dec. 16, 1879, Emily, the beloved wife of the Rev. J. Jolly, Boston, fell asleep in Jesus. She was born at Heanor Hall, Derbyshire, April 4th, 1849. She was the only surviving child of Mr. H. Bradley, now of the Grange, Loscoe. Her parents were God-fearing people, and she had all the advantages of a pious training, and a good education. She attended the Baptist Chapel, Loscoe, almost from childhood, and very early became subject to religious impressions. She soon evinced a desire to be useful, and became a teacher in the Sabbath school. This, to her, was a congenial sphere. She loved her scholars, and her labours were not in vain. In March, 1870, the writer, who was then pastor of the church at Loscoe, had the privilege of baptizing and receiving her into the church.

Her connection with the church was short, for God had marked out for her another sphere.

Towards the close of 1871 she was married; and then began that career of usefulness which, alas! has so quickly closed. She felt the responsibility of her position from the first, and gave herself to the work with a devotion that scarcely knew any bound. In her the minister truly found a helper, and the church a friend. There was no agency connected with the church that had not her warmest and most practical sympathy. She taught in the Sabbath school, conducted Mothers' Meetings, visited the sick, instructed the inquirers, did most of the church correspondence, so that her husband might devote his time more fully to study. She was a model daughter, an affectionate and devoted wife, a friend to the poor, a ministering angel to the sick, a sympathiser with all in distress, and, as far as her physical strength would allow, she would throw heart and soul into any emergency that would help the church and better the world. Her activities were only limited by her strength. To her, life was full of sacred missions, and she gave herself to accomplish what she could. She was possessed of great mental and spiritual power. Strong in conviction, beautiful in consecration, she carried with her the very atmosphere of heaven. She embodied the truth, and you felt its power. Like clusters of violets that do not court attention, but throw off their fragrance and you breathe their sweet perfume, her piety exhibited itself. For her to live was Christ. She was not permitted to continue her manifold activities to the close of life. She was called to suffer. For many months she passed through the furnace of affliction, yet she never murmured. She was patient, and even cheerful, in the midst of all. Her faith was clear, her hope was strong, rendered all the more beautiful by the fiery process through which she passed. In her greatest sufferings she frequently ejaculated, "Lord, help me! Dear Lord, help me!" and the Lord *did* help her, for her resignation was complete. On the morning of the 16th it was evident to all that the end was nigh. A storm of suffering and trial was succeeded by a calm; and in that calm "God's finger touched her, and she slept." She, whom many delighted to honour, was not, for God had taken her. She was interred at Heanor Cemetery, Derbyshire, where she and her mother rest together till the resurrection morn.

Burton-on-Trent.

J. T. OWERS.

Quaker Anecdotes.*

SUCH is the title of a book just published by a friend once well known among us, the only surviving son of the former venerated Secretary of our Foreign Missionary Society. As Mr. Pike truly remarks in his preface, the history of the Society of Friends, from George Fox's time to the present day, has been a remarkable one. Their influence and achievements have been out of all proportion to their numbers. Many of them have lived nobly unselfish lives; they have been most active in the fields of philanthropy; whilst for shrewdness, business capacity, and readiness of reply, they have had no superiors.

The idea of a collection of anecdotes relating to this interesting and remarkable body of Christians was, we think, a happy one; and the book before us is evidently the fruit of much research and extensive reading. We happen to know that the editor, in performance of his work, spent many months in carefully exploring the libraries of London and other places. The result is a volume of ever-varying interest—in no part dry or dull, but just the book for the leisure hour, the railway journey, or the seaside visit. We add a few specimens taken almost at random. Many others we should have liked to have given, but space forbids, whilst to the editor of the work in question, further quotation would, perhaps, be scarcely fair.

LOYALTY TO CONSCIENCE.

Mr. Richard, in his memoirs of "*Joseph Sturge*," says, "There were many illustrations of loyalty to conscience exhibited by him in the course of his mercantile career. It is now twenty-five years since the temperance reformation began to attract attention in this country. Mr. Sturge very soon identified himself with that movement. But as forming a regular branch of the corn trade, his firm had at that time large dealings in malt. No sooner, however, did he become convinced of the duty of total abstinence, than he felt the inconsistency of selling an article directly concerned in the production of intoxicating drinks. He therefore relinquished at once that part of his trade, and at the same time declined granting the further use of certain cellars on his business-premises to a house that had previously hired them for storing wine and spirits. Nor did he stop there. Further reflection led him to doubt how far he could, with a clear conscience, take any part whatever in the purchase and sale of barley for distilling or malting purposes. The issue was that he and his partner gave up that department of their business also, and thereby sacrificed large annual profits. This seems to have called forth expressions of astonishment and remonstrance from some of their commercial connections; to which Mr. Sturge replied in the following quiet and modest circular:—

"To C. D., Corn Exchange, London.

"Birmingham, 11th month, 5th, 1844.

"Esteemed Friend,—Thy letter of the 4th ultimo has the following remark on the notice contained in our last monthly circular:—'The singular resolution you have come to, as to not selling barley, has been much canvassed here to-day. I regret it much, and the more so as I can discover no good and sound reason for it.' This observation, and some other circumstances, induced me to give a further explanation why this resolution was adopted, believing that thyself and many other of our friends, though differing in opinion, will not condemn a course which results from a conviction of duty.

"Intemperance produces such an incalculable amount of vice and misery, that I consider it right to use my influence to promote the principles of total abstinence. This I feel the much more bound to do, as nearly twenty years' personal experience, and much observation in this and other parts of the world, have convinced me that fermented liquors are not necessary to health, and that those who refrain even from what is termed the moderate use of them are, in consequence, capable of more bodily and mental exertion, and exempt from many maladies which afflict others.

* Quaker Anecdotes, edited by Richard Pike. London: Hamilton, Adams, & Co. Price 3s. 6d. Crown 8vo, 304 pages.

"In accordance with these views, our firm has long altogether declined the sale of malt, or the supply of any grain to distilleries, and converted to other uses cellars which, many years ago, we let to wine and spirit merchants. Our continuing to take commissions for the sale of barley for the purpose of malting has, for years, caused me much uneasiness, and I have recently been so fully convinced that it is wrong to do so, that I must have withdrawn from our concern had it not been relinquished. The belief that we are responsible for the means of acquiring, as well as for the use we make of our property, and that we cannot exercise too rigid a watchfulness over our own conduct, is compatible with perfect charity towards those who differ from us in opinion.

"I am, respectfully, JOHN STURGE."

WASTING OTHERS TIME.

A Committee of eight ladies, in the neighbourhood of London, was appointed to meet on a certain day at twelve o'clock. Seven of them were punctual, but the eighth came hurrying in, with many apologies for being a quarter of an hour behind time.

The time had passed away without her being aware of it; she had no idea of its being so late, &c.

A Quaker lady present, said, "Friend, I am not clear that we should admit thine apology. It were matter of regret that thou shouldst have wasted thine own quarter of an hour; but here are seven besides thyself, whose time thou hast also consumed, amounting in the whole to two hours; and seven-eighths of it was not thine own property."

COURTESHIP.

"Martha, dost thou love me?" asked a Quaker youth of one at whose shrine his heart's holiest feelings had been offered up.

"Why, Seth," answered she, "we are commanded to love one another, are we not?"

"Aye, Martha, but dost thee regard me with the feeling the world calls love?"

"I hardly know what to tell thee, Seth; I have greatly feared that my heart was an erring one. I have tried to bestow my love on all; but I have sometimes thought, perhaps, that thee was getting rather more than thy share."

A Doomed Army.

"TRAMP, tramp, tramp, the boys are marching." How many of them? Sixty thousand! Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard! Every year during the past decade has witnessed the same sacrifice; and sixty regiments stand behind this army ready to take its place. It is to be recruited from our children and our children's children. "Tramp, tramp, tramp," the sounds come to us in the echoes of the footsteps of the army just expired; tramp, tramp, tramp—the earth shakes with the host now passing; tramp, tramp, tramp, comes to us from the camp of the recruits. A great tide of life flows resistlessly to its death. What are they fighting for? The privilege of pleasing the appetite, of conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison-houses with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time. Meantime, tramp, tramp, tramp, sounds on—the tramp of sixty thousand yearly victims. Some are besotted and stupid, some are wild with hilarity and dance along the dusty way, some reeling along in pitiful weakness, some wreak their mad and murderous impulse on one another, or on the helpless women and children whose destinies are united to theirs; some go bound in chains from which they seek in vain to wrench their bleeding wrists; and all are poisoned in body and soul, and all are doomed to death. Wherever they move, crime, poverty, shame, wretchedness and despair hover in awful

shadows. There is no bright side to the picture. We forgot; there is just one. The men who make this army get rich. Their children are robed in purple and fine linen, and live upon dainties. Some of them are regarded as respectable members of society, and they hold conventions to protect their interest! Still the tramp, tramp, tramp, goes on; and before this article can see the light, five thousand more of our poisoned army will have hidden their shame and disgrace in the grave.

DR. HOLLAND, in *Scribner's Monthly*.

Leaves from our Church Books.

WE are glad to know that these "leaves" are not the least interesting or useful of those inserted in our *Magazine*. Tidings reach us again and again, expressive of gratitude for the hints they contain. *Church Manuals* also have been forwarded to us from St. Mary's Gate, Derby; Commercial Road, London; West Vale, near Halifax, etc., from which we hope, by and bye, to derive some aid; but our first duty is to print a "leaf" concerning

V. A BROTHERLY HELP ASSOCIATION,

Sent to us by JONB, and which contains the following:—

"We have formed a society in connection with our church that is proving a great benefit to us all. For years we, as a church, have suffered from a lack of interest in each other, and from a want of the desire to bring others into the circle of the church who are outside, but who are already Christians.

"The great need of something was much felt by us all. We called a meeting of the male members of the church, and the following rules were drawn up:—

"I. That it be called 'The Brotherly Help Association.'

"II. That its objects be as follows:—1. To observe and show friendly interest in members of the congregation, and especially to strangers.

"2. To look out for and encourage those who are religiously disposed and inquiring.

"3. To notice absentees from public worship, or any decline of interest in members of the church and congregation, and endeavour, by friendly solicitation and inquiry, to win them to regularity of attendance and renewed interest in the services and work of the church.

"4. To seek, by all legitimate means, the salvation of sinners.

"III. To further the objects of this Association the methods shall be, meetings for prayer, mutual consultation and advice, and reports from members of work done; also by individual efforts to bring people to Jesus Christ.

"IV. That the Officers consist of President, Vice-President, and Secretary, to be elected annually.

"We hold our meetings monthly. We open by prayer, after which reports are given of work done during the month. Work is then allotted to each member for the next month. Of course it is each member's duty to be on the look out for fresh cases and bring them forward at the monthly meeting. I am happy to say that good has already been the result, for we are gradually losing a character we have borne for a long time of stiff, proud, cold, etc., a warmer feeling pervades the hearts of the people, and souls are being saved.

"I feel, sir, that we want more of this in our churches, more interest in each other, and a greater desire for the salvation of sinners; and I quite believe such an Association will, in a great measure, help us in gaining this."

That, certainly, goes in the right direction, and in the right spirit. It aims at the "outsider," but it will do untold good to the "insider"; and we hope our readers will set their "wits" to work to accomplish the same ends by some means or other. Get the best means if you can; but if you can't, then get some, and get to work at once with a warm heart and a seeing eye, and you will not fail of reward.

JOHN CLIFFORD.

Boys, Look at this!

FOR THE YOUNG.

SOME months ago, Rev. Washington Gladden, of Springfield, Mass., believing that if he could find out how the active and prominent men of his own city spent their boyhood, it would help to solve the problem of what is the best training for boys, prepared the following circular, which was sent to the one hundred men who could fairly be said to stand at the head of the financial, commercial, professional, and educational interests of the city:

"MY DEAR SIR:—I desire to find out, for the benefit of the boys, how the leading men of this city spent their boyhood. Will you be kind enough to tell me,

"1. Whether your home during the first fifteen years of your life was on a farm, in a village, or in a city, and,

"2. Whether you were accustomed, during any part of that period, to engage in any kind of work when you were not in school?"

"I should be glad, of course, to have you go into particulars as fully as you are disposed to do; but I do not wish to tax your patience, and I shall be greatly obliged for a simple answer to these two questions."

No less than eighty-eight of the busy gentlemen who received this circular were kind enough to answer the questions—some of them briefly, most of them quite fully, and it turned out that few had been brought up like most of the boys who crowd the ball-grounds and fill the streets of our cities in these later days. Here is a brief summary of the returns:—Of these eighty-eight men, twelve spent the first fifteen years of their life in the city, twelve in villages, and sixty-four were farmers' boys.

But of the twenty-four who lived in villages and cities, six were practically farmers' boys, for they lived in small villages, or on the outskirts of cities, and had the same kind of work to do that farmers' boys have. One of these village boys said: "I learned to hoe, dig, and mow; in fact, I was obliged to work, whether I liked it or no. In winter I went to school, and worked nights and mornings for my board."

Another said: I used to work away from home on a farm in the summer and fall. In the winter, when going to school, we three boys used to work up the wood for winter use."

Four others told substantially the same story. As these were about the same as farmers' boys, we may add them to that list, so that seventy out of eighty-eight—almost four-fifths of all these men—had the training of farm life.

Now how was it with the eighteen city and village boys on the list? Did they have an easy time of it? Five of them did, as they testify; five of them had no work in particular to do, but one of the five says that he studied law when out of school, and that was not exactly play. The rest of the eighteen were poor boys—not paupers, by any means, but children of the humbler classes, many of them in narrow and needy circumstances—and though they lived in cities or villages, they were accustomed from their earliest years to hard work.

"Was generally employed," says one, "during the summer months, and in vacations, in doing any kind of work that offered."

Four of the city boys were newsboys. One of them says: "The last year I was connected with the press, I earned one hundred dollars before breakfast."

Another: "I have paid my own way since eight years of age, without any assistance, except my board, from my eighth to my eleventh year."

Of all these eighty-eight boys, five only had nothing particular to do.

While these boys were growing and working, a great many others—sons of merchants and lawyers—were growing up in Springfield, going to school and amusing themselves, as boys of their class are apt to do. Where are they? Only five of this class are heard from among the eighty-eight solid men of that city. Some of them, perhaps, are prosperous men in other cities, but the number cannot be large, for in Springfield only five men out of eighty-eight came from this class. Ninety-four and a half per cent. were either farmers' boys or poor and hard-working town-boys.

Scraps from the Editor's Waste-Basket.

I. THE ASSOCIATION FOR 1880 "IN THE AIR."—Already our vigorous Nottingham friends are preparing for the ANNUAL GATHERING. Meetings have been held, plans discussed, and Mr. THOMAS GOODLIFFE, BRIDLESMITH GATE, NOTTINGHAM, has accepted the post of Secretary to the Local Committee. To Mr. Goodliffe all letters concerning the visit of "tired nature's sweet restorer, balmysleep," during the Association week, should be addressed. The Association will begin Monday, June 21st. Rev. J. Fletcher, 322, Commercial Road, London, E., is the Secretary of the Association, and all applications for personal membership, and letters about Association business, should be sent to him.

II. MR. GLADSTONE ON NONCONFORMISTS AND THE GENERAL ELECTION.—In a speech at Marylebone, our late Prime Minister said, "These sectional opinions which every man is putting forward are fatal to the general issue. There is a noble example, however, to the contrary in the largest section of the Liberal party—the Nonconformists. If there is any section of the Liberal party which is entitled to urge and to force its own peculiar opinions, irrespective of times and circumstances, that section is the Nonconformists. What is their peculiar opinion? Their special and distinctive opinion relates to disestablishment. They have in their own minds and consciences, not merely a political idea, but a religious conviction on that question. And yet what is their conduct? What an example, what a model are they placing before us! They are putting their own views into the shade in order that they may not interfere with the success of the cause in which their particular idea is included and absorbed." This is no more than our duty. Let every Nonconformist amongst us see that it is faithfully and energetically done! It will be an unpardonable wrong to risk a LIBERAL VICTORY at the next election for any opinion whatever.

III. THE ST. GOTHARD TUNNEL, connecting the valleys of Switzerland and the plains of Italy, is at last completed. It is a boring through the Alps of nine miles 377 yards length, and has taken eight years to execute. Human skill and industry have triumphed over every obstacle. Switzerland and Italy have a new bond of union, and a fresh source of commercial and social progress. It is a step onward, though it is through a mountain.

IV. THE LAST DEMON.—"Everywhere," says Mr. Gladstone, "East and West, North and South, is the demon of militarism." Europe is *at peace*, forsooth; yet France has 500,000 soldiers, Germany 400,000, Russia 800,000, and the lamentation is heard, "all Europe is weighed down by its military burdens," and irritated, imbruted, and debased by this military demon. Now Jesus Christ came that he might destroy all demons; and He *must* and *will* assuredly put an end to this one. We have no doubt that Christianity distinctly, and with the mightiest emphasis, forbids war. That is its spirit. Alas! it is not yet the spirit of the Church of Christianity; but when we know Christ more fully, and have closer fellowship with the Prince of Peace, we shall give this deadly foe of progress and of humanity no quarter. May He help us!

V. ECCLESIASTICAL HOSPITALITY.—"Can the business of the kingdom of heaven be carried on without the aid of intoxicants" is a problem which looks very easy of solution. There was a day when the "King's Head" and the "Rose and Crown" were necessary appendages to the apparatus for ministerial conferences, and gatherings of the representatives of the churches. That day has passed: and we read the records of the time with a feeling strongly akin to amusement. No doubt our successors will be surprised when they read that the London Baptist Association, eagerly discussed a question so profound, and so vital to the liberties of men, and to the welfare of the world, as to whether it should ask the churches to contribute towards a dinner to be given to the Baptist Union, with wine and beer and kindred beverages, or without: and that the knot had to be cut with the sword of compromise because it could not be untied. To us, wholly irrespective of total abstinence, and merely on the ground that the Church of Christ is at war with all evil, in its causes, adjuncts, and consequences; and that these drinks are confessedly, to put it in the mildest way, tainted by an alliance with some of the most fearful perils of our age and nation, the Church of Christ, *as a church*, should be separate, and touch not the unclean thing. Let individuals do as they judge right: but the Church of Christ, acting in its public and corporate capacity, ought to follow those lines of procedure, which in reality and seeming, carry it the furthest from all possible complicity,

actual or supposed, with the palpable and gross evils of the day. Ecclasiastical Hospitality is nearer to the law which bids us shun every appearance, or every form of evil, when it is given, and on-joyed, without the presence of intoxicating drinks.

VI. **THE PATTERN OF THE AFGHAN POLICY** is well seen in the following quotation from the life of Dr. Duff (II., 49). Sir Charles Napier, in defence of his policy with regard to Sindh, said:—"We have no right to seize Sindh, yet we shall do so, and a very advantageous, useful, and humane piece of rascality it will be." The ghastly words are a perfect mirror of the spirit that is cursing Afghanistan more and more; and threatens to seize Herat, and assign it to Persia. And is Great Britain to endorse that policy at the Elections? A thousand times, No!

VII. **JOHN RUSKIN AND USURY.**—We are afraid that John Ruskin's doctrine concerning the "wickedness of usury" is not likely to obtain a place in any of the religious creeds of this century. We heartily wish it could, at least so far as loans on chapels are concerned. Why shouldn't some of our men of wealth ease our churches by lending, say to our "Building Fund," a few thousands free of interest. They could have good security; and they would be rendering immense service to the churches. A man of wealth frankly said to me the other day, "I am afraid we are all hypocrites; we say the kingdom of God first, and business next; and we give a tenth of our income, and imagine that we have purchased freedom from all responsibility to God for the remaining £90 out of every hundred." Christians have yet to master two things: the first is how to *make* money for Christ's kingdom, and the other is how to *use* it in such a way as to extract from it the largest measure of benefit to men.

VIII. **AN INFALLIBLE POPE!**—Alexander the Sixth was a Borgia, the father of the notorious Lucrezia and Cæsar Borgia, and was first of all known as Cardinal Rodrigo. Mr. H. S. Wilson, in the *October Nineteenth Century*, thus describes him: "The life, the actions, and the character of this Pope will for ever remain a moral problem. It must be remembered that he *was* Pope. He was not merely an almost incredibly wicked man, but he claimed to be the Vicar of God. Apart even from the darkest crime which stains his infamous memory, his life was a long breach of the commandments which say thou shalt not steal; thou shalt do no murder; thou shalt not

commit adultery; thou shalt not bear false witness against thy neighbour. Alexander the Sixth is, perhaps, the greatest and the foulest criminal in history; and he was, furthermore, an occupant of the chair of St. Peter, the infallible pontiff of a church which claims to be connected with Christianity. . . . He could turn from incest, from adultery, from murder, to worship the Virgin, to perform mass, to fulfil any of the highest and most mystical functions of sacerdotal sacredness. It would almost seem as if some demon had, in mockery of man, created a being who should thrive through unsurpassed wickedness, and who, as the profoundest effort of most devilish satire, should be placed on high in the, then, chief office of Christendom, and be worshipped by millions as the infallible representative on earth of the all-wise, all-merciful, omniscient and eternal God."

IX. **THE OFF-BOY!**—By a "Live" Superintendent.—Don't you see him? No! of course you don't. He is outside the circle of your class: fairly beyond the range of your vision, and whilst you are eloquently discoursing on repentance and the pricking of the conscience, he is delicately inserting a pin into the susceptible muscles of a boy belonging to the next class! "Oh!" There it goes! He has done it; and two classes are thrown into consternation. The superintendent hastens to see what is the matter; but does *not* discover, that the commotion was caused by the neglect of the teacher who failed to get and keep each one of his scholars well within sight. Mind the off-boy, teacher! Put him in front of you; fairly within the range of your wide-opened, clear seeing eye.

X. **THE KINGDOM OF HEAVEN** is just now intensely political. At no General Election were moral and spiritual issues more vitally at stake than now. Not a solitary Christian can be spared from the poll. Not a solitary grain of political power should lie unused. General Baptists will not only vote as one man for Liberal candidates, but will carry all the voting power they can get with them, to aid the same righteous cause.

XI. **ERRATA IN MARCH ISSUE.**—On page 94, "The Cheor of Wintor," insert the word "little" before "daisios" in line eleven from foot; and the word "both" before "now" in the last line.

We also owe an apology to the Secretary of the Yorkshire Conference for omitting to insert his report. We unfeignedly regret that an oversight of ours has led to a month's delay. Will our Yorkshire friends forgive us?

Reviews.

THE BIBLICAL MUSEUM. Old Testament, Vol. VII. By J. C. Gray. *Stock*. 5s.

THIS work is proceeding at a splendid rate, and yet not so fast as to impair its efficiency or diminish its usefulness. The volume under review comprises the Book of Proverbs, Ecclesiastes, and the Song of Solomon. The diverse opinions of men upon the different books and their contents are given, with what some will perhaps feel to be a bewildering variety; but they must remember that they are looking over a "museum" rather than listening to a judge: and are expected to exercise their own judgment upon the materials so copiously supplied. The anecdotes and illustrations make this museum of eminent service to Sunday school teachers; and the quotations from the recent and the elder commentators will render it of much value to ministers of slender libraries, or, what is worse, of scant time.

THE PRINCE: A POEM. By G. D. *Stock*. Price 2s. 6d.

THE attempt of this Poem is to recite the "common sequence of virtue and wealth, wealth and luxury, luxury and corruption, corruption and decay," in connection with the illness and restoration of the Prince of Wales. The volume contains some good sentiments, *e.g.* :—

"The loudest praise is often blame."

"A life mis-used can never live."

"Trust then, in all that's good and true;
Lay thy foundation in the right;
Build thou thy walls with moral might—
Do this, and thou shalt never rue."

"It was a faith in noble gods
Which made the ancient Greeks to rise;
Old Homer held before their eyes
Some nobler things than common clods."

But who will give half-a-crown for such
stuff as this:

"We cast our filth beneath our feet,
And trample out its noisome fume;
The poisonous vapour we consume
At home and on the dirty street."

"As deadly as the dismal swamp
Are washings standing in a sink,
Or sinking into what we drink,
Or rising into loathsome damp."

Nood we say more? If that is poetry,
then it deserves to be treated as
Shakspere does physic when he says,
"Throw physic to the dogs." There is

no reason in heaven or earth for such a work as this; and only one reason for our noticing it, and that is to say to our readers, "Beware of it."

THE GOSPEL IN LEVITICUS. By James Fleming, D.D. *Morgan & Scott*.

LEVITICUS is a gallery of pictures, to which the Epistle to the *Hebrews* is an accompanying and authoritative literary exposition and guide. Dr. Fleming discharges the duties of a *cicerone*; shows us the pictures; tries to enable us to see their meaning and perceive their drift, so that we may thus come to the full possession of their truth. Some persons learn better from a book, than from a picture gallery; others can understand a picture when verbal statements make no impression upon them. *The main thing is to learn the truth; the truth as it is in Jesus.* This is what we have to acquire in some way; directly from *Matthæw*, or *John*, or the *Hebrews*; indirectly from *Leviticus* if need be; or both directly and indirectly from both sources. Dr. Fleming comes to aid us in this task. His book is rich in quotations from the best expositors of typological subjects; in sweetness of spiritual tone; in clear and lucid statement; and in practical appeal. The Gospel does not lose anything of its power by being received from *Leviticus* under the guidance of the author of this book.

GOD'S GREAT CRY TO HIS PEOPLE. By S. Borton Brown. *Morgan & Scott*. 1s.

THIS is an acute and practical exposition of the prominent Biblical simile of "Babylon." Its essential meaning is ably stated; its principal forms clearly stated; and the cry of God is energetically repeated and enforced. We commend it as a piece of good exposition, and as a needed and useful appeal.

JOHN PEARCE, THE COLPORTEUR; OR, WHAT SHALL WE READ? Second edition. *Stock*.

WE are glad to see that this interesting and suggestive book has so rapidly reached a second edition. It deserves a wide circulation, for it is sure to do good wherever it goes.

Church Register.

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

CHILWELL COLLEGE.

WE understand that an appeal is about to be made to our churches to clear off, by the next Association, the debt incurred in the enlargement of the College premises. Of the necessity for this enlargement, on the ground of domestic convenience, there can be no question; and the need there is that a greater number of young men than hitherto has been usual should, if possible, be constantly under training at Chilwell, the number of churches now without pastors abundantly shows. We trust our friends will liberally respond to the appeal, and speedily free the College from all incumbrance, that this "School of the Prophets" may be able to pursue an increasingly useful career with increasing facility and concentration of aim.

CONFERENCES.

The next **CHESHIRE CONFERENCE** will be held at Poynton, April 6th. Preacher, Rev. I. Preston. Subject of sermon, "The Prayer Meeting as affecting the spiritual life of the churches." Discussion upon this topic in the afternoon. Preaching at 11.0 a.m. Business at 2.30 p.m. Dinner and tea will be provided for convenience of delegates.

W. MARCH, Sec.

EASTERN CONFERENCE.—The next Conference of the Churches in the Eastern District will be held at Bourn on Wednesday, April 21st, when brother Stevenson, of Isleham, is the appointed preacher.

WILLIAM ORTON, Secretary.

WARWICKSHIRE CONFERENCE.—The Spring meeting will be held at Gosford Street General Baptist Chapel, Coventry, on Monday, April 5th.

LL. HOWARD PARSONS, Sec.

THE LANCASHIRE AND YORKSHIRE CONFERENCE was held at Bethel Chapel, Bradford, Yorkshire, January 28, 1880.

Rev. B. Wood, President, opened the service, and Rev. W. Sharman prayed.

Rev. J. T. Roberts, of West Vale, read an excellent paper, subject, "The Theatre," or, "Is it right for members of Christian Churches to attend the Theatre." Rev. W. Sharman very ably opened the discussion, and was followed by Rev. W. Dyson, Rev. W. Russell of Super Mare, J. H. Smith, and S. Atkinson. A hearty vote of thanks was given to

Mr. Roberts for his paper, requesting him to forward it to the editor of the Magazine.

Reports of churches shewed that, since last Conference, 109 had been baptized, and 34 remained as candidates.

Afternoon Session at 2.30. A goodly number of delegates attended. Resolutions passed:—

I. This Conference gives a cordial and hearty welcome to the Rev. GEO. EALES, M.A., of *Dewsbury*, praying that the union may be blessed to both church and pastor. Mr. Eales was present, and responded to the vote.

II. *Election of Officers and Committees.*

1. That Councillor Binns, Esq., of Halifax, be the President for the coming year, and Mr. Greenwood White, of Allerton, the Vice-President.

2. Conference Committee:—Rev. W. Sharman, Rev. J. Parkinson, Mr. J. Bramley, and Mr. J. S. Gill.

3. Finance Committee:—Messrs. Jas. Lister, J. Binns, and G. White.

4. Evangelistic Committee:—Rev. J. Parkinson, Rev. W. Sharman, Mr. J. Bramley, Mr. J. S. Gill, the President, Vice-President, and Secretary of the Conference.

5. Conference Secretary:—That the Rev. W. Gray be appointed for three years.

III. That we give our hearty thanks to Mr. J. S. Gill for his services as Secretary for one year.

IV. *Next Conference.*—Place, Birchcliffe. Time, Whit-Wednesday. Preacher, Rev. J. Parkinson; in case of failure, Rev. J. H. Smith.

V. That the Home Mission Meeting be held in the Evening, to be addressed by Rev. J. T. Roberts, Rev. B. Wood, and Rev. W. March of Todmorden.

JOHN S. GILL, Sec.

THE MIDLAND SPRING CONFERENCE was held in Zion Chapel, Burton-on-Trent, on February 17.

The Rev. W. Bishop, the Chairman for the year, presided; and the Rev. J. R. Parker preached from Hebrews vi. 12.

At the Afternoon Session the Revs. S. S. Allsop, of Burton, W. Chapman, of Hucknall Torkard, and A. C. Perriam, of Ilkeston, were introduced as ministers who had recently entered on the pastorate of churches in the conference.

Written and oral reports were presented from forty of the churches, show-

ing, since March last, 38 persons restored to fellowship, 397 baptized, and 144 candidates.

Inquiries were directed to be made respecting the state of the churches, and of the chapel property at MARKET HARNOUGH and KNIPTON. The Secretary was also directed to communicate with those churches in the Conference which have for some time neglected to send either representatives or reports.

The Rev. G. Jarman gave notice of the following resolutions to be proposed by him at the next Conference:—

1. That a fund, to be called the "Conference Fund," be raised annually for the purpose (a) of assisting in supporting ministers in needy districts; (b) of augmenting ministerial stipends that are below a given amount; and (c) of giving grants in aid to ministers of limited incomes, in cases of sickness.

2. That a Committee be appointed to draw up rules for the management of the fund, and report at the Autumnal Meeting.

The next Conference will be held at Castle Donington, on Whit-Wednesday, May 19. Preacher, Rev. G. Jarman.

The Rev. E. Stevenson, of Loughborough, preached in the Evening.

J. SALISBURY, Sec.

CHAPELS.

BRADFORD, *Infirmiry Street*.—Anniversary, March 14. Mr. J. S. Gill, of Todmorden, preached. Collections in advance of last year. We have recently put a new central entrance to our chapel, and renovated and decorated the premises throughout, at a cost of £150; which amount, owing to the energy and perseverance of our people has been all paid.

COALVILLE.—The remains from the late Bazaar have been sold. Proceeds, £35.

CLAYTON, *near Bradford*.—On Feb. 10 380 persons partook of the annual tea, and J. Greenwood, Esq., presided at the annual meeting. The report of the Secretary showed 149 members, eight added by baptism, and one by transfer. Addresses were given by the Revs. J. Bentley, Wesley Wood, and J. Parkinson. The church is making an effort to reduce the debt on the new burial ground, which amounts to £780. Proceeds of tea, £11.

ISLEHAM, *Camb's*.—Feb. 23, a service of song was given by the choir in aid of the fund for erecting new and larger galleries. The attendance and collections were good. If friends who sympathise with the struggles of village churches can render the smallest assistance towards the abovenamed object, the same will be

thankfully received by the pastor, W. L. Stevenson.

[We heartily commend this appeal. The improvement is *very much needed*, and we trust to hear that our friends at Isleham are abundantly helped.—Ed.]

LONDON, *Worship Street*.—The pastor's anniversary was held on February 23. Thomas Turner, Esq., presided, and addresses were given by Revs. Dawson Burns, M.A., J. Batey, J. Marten, C. Worboys, W. H. Smith (pastor), and Mr. J. J. Marten. The report showed encouraging increase in membership, in attendance, and in finances. We might do much more work for our Master, if we had a home of our own. We earnestly crave the prayers of our brethren, that all difficulties in the way of securing a suitable site for our new chapel may be speedily overcome.

SHORE.—On Feb. 26, Rev. J. K. Chappelle gave his lecture on "The Struggles of Genius; or, John Clare, the Peasant Poet." Collection for church fund.

SUTTON BONINGTON.—Anniversary services, March 14, conducted by the Rev. W. A. Davies. A public tea followed on the 15th, and a platform meeting. Mr. Bentley presided, and addresses were delivered by Revs. T. R. Evans on the "Importance of Prayer;" by Rev. W. A. Davies on "Usefulness the road to happiness;" and by Messrs. Fuller, Waring, and Bentley.

SCHOOLS.

LONDON, *Church Street*.—Anniversary Feb. 29. Preachers, Revs. D. Burns, M.A., and J. F. Jones. In the afternoon a service of song ("The Prodigal Son") was given by the scholars. Collections, £17.

MOSSLEY.—The third anniversary was held, March 7. Preacher, Rev. J. Lawton. Collection, £9 15s.; the best yet.

MINISTERIAL.

DAVIES.—Recognition services in connection with the settlement of the Rev. W. E. Davies as pastor of our church at Grantham were held March 7th, and two following days. On the Sunday two sermons were preached by the pastor, who also conducted a children's service in the afternoon. On Monday evening a special prayer meeting was held on behalf of the pastor's work. On Tuesday afternoon, at five o'clock, a goodly number of friends assembled to tea, and in the evening a public welcome meeting was held, presided over by W. Hornsby, Esq., J.P. An address of welcome on behalf of the ministers of the town was given to Mr.

Davies by the Rev. A. Holland. Other addresses were also delivered by the Revs. A. Pearce and H. Holmes, the latter also offering the dedicatory prayer. The Rev. J. J. Fitch, of Broad Street Chapel, Nottingham, delivered the charge to the church, the Rev. W. Orton that to the pastor, and the Rev. G. A. Smith, of Riber Castle, Matlock, spoke of the personal friendship existing between himself and Mr. Davies. The services throughout were most successful, and the proceeds amounted to about £16.

FIRTH, REV. A., has resigned the pastorate of the churches at Kirkby and East Kirkby, and accepted an invitation to become the pastor of the church at Mansfield, and will commence his labours there on the second Lord's-day in May.

MARSDEN, REV. H.—Friends of the Rev. H. Marsden, late of Mansfield, will be glad to know that he arrived on the 11th of March at Melbourne. The telegram contained the words, "*Marsden well.*"

PAYNE, REV. C., was publicly recognised as pastor of the Eastgate church, Louth, March 2. W. Newman, Esq., presided, and gave Mr. Payne a cordial welcome. Mr. W. Kiddall, who spoke on behalf of the church, said they were not only welcoming a pastor whom they had chosen, but an old and tried friend, and therefore they could look forward with confidence and hopefulness to the future. The Rev. S. S. Allsop spoke of Mr. Payne as "one of our own men," and trained at our own College, and asked for him hearty, earnest, and enthusiastic sympathy. The Rev. E. H. Jackson accorded to Mr. Payne his personal welcome, and that of the Northgate church. The Rev. C. Payne referred to his experience during the last ten years, and said he felt that God had designed Eastgate church as his sphere, and therefore he had it in his heart to live, and, if God saw fit, to die for them. After the meeting a large number sat down to a coffee supper in the school-room.

STAYNES, REV. W. J.—The senior scholars of Hincley Sabbath school presented their pastor, Feb. 23, with a beautifully painted portrait of himself as a token of their love and appreciation.

BAPTISMS.

BOSTON.—Two, by J. Jolly.
 BULWELL.—Seven, by J. R. Godfrey.
 CHESHAM.—Three, by D. McCallum.
 COALVILLE.—One, by W. Wooton.
 EASTWOOD.—Ten, by W. Myers.
 HUCKNALL TORRKARD.—Fifteen, by W. Chapman.
 KEGWORTH.—Four, by W. A. Davies.
 LEICESTER, *Archdeacon Lane*.—Seven, by W. Bishop.
 LONDON, *Borough Road*.—Three, by G. W. McCree.
 LONDON, *Church Street*.—Five, by J. F. Jones.

LONDON, *Commercial Rd.*.—Five, by J. Fletcher.
 LONGTON.—Eleven, by C. T. Johnson.
 NEWTHORPE.—Two, by T. Watkinson.
 NOTTINGHAM, *Broad St.*.—Ten, by J. J. Fitch.
 " *Woodborough Road*.—Two, by F. G. Buckingham.
 SHORE.—Twelve, by J. K. Chappello.
 WISBECH.—Five, by H. B. Robinson.

MARRIAGES.

COLLIER—BAILEY.—At Belvoir St. Chapel, Leicester, by Rev. J. W. Thew, assisted by Rev. J. T. Collier, father of the bridegroom, Daniel White Collier, grandson to the late Alderman Collier, to Agnes Clara, eldest daughter of Rev. W. Bailey, late missionary in Orissa.
 FLETCHER—BAMFIT.—March 16, at the G. B. Chapel, Queensbury, by the Rev. J. Parkinson, Mr. Sam Fletcher to Miss Mary Ann Bamfit, both of Queensbury.
 GRIFFITHS—GOADBY.—March 16, at Beeston, by Rev. G. W. Roughton, assisted by Rev. D. Davies, of Collingham, brother-in-law to the bridegroom, the Rev. R. Foulkes Griffiths, barrister-at-law, minister of Stoney Street Chapel, Nottingham, to Helen, second daughter of Rev. Thomas Goadby, B.A., president of Chilwell College.
 OLDERSHAW—CHAPMAN.—March 17, at Wood Gate Chapel, Loughborough, by the Rev. G. Jarman, Mr. John Oldershaw, farmer, of East Leake, to Mary Elizabeth, only daughter of Mr. William Chapman, of Loughborough.
 SUTCLIFFE—METCALF.—Feb. 13, at Bethel Chapel, Bradford, by Rev. W. Wood, Mr. Albert Sutcliffe, to Miss Mary Agnes Metcalf, both members of Bethel Church.

OBITUARIES.

ANDERSON.—March 11, at Epworth, Lincolnshire, deeply regretted, Mary Johnstone, the beloved wife of Rev. Wm. Morley Anderson, Baptist minister, and sister of the Rev. Francis Johnstone, Baptist minister, Edinburgh. "Weep not, our sister shall rise again." J. S.

BROWN, REV. JAMES, formerly minister at Nunceaton and Clayton, passed to our Father's home, on Sunday, March 7, 1880.

HALLAM, THOMAS SPENCE, passed away on the 31st Jan., in the 53rd year of his age. Our departed brother was the son of pious parents, who were members of the church. In early life he became a scholar in the Sunday-school. In 1849 he was baptized, and received into church fellowship, by the pastor, Rev. G. Maddey's, and was, successively, teacher, visitor, and superintendent of the Sunday-school, and, for some years, a deacon of the church; and though at times he was subject to a depression of spirits, arising from his affliction, yet he rendered good service to the Master in the various offices which he filled, being on the Lord's-day, health permitting, always at his post. But his growing weakness forbade his wonted service, and for some months past he was laid aside, waiting his Lord's will, and at length he peacefully fell asleep in Jesus. The following Wednesday his remains were laid in the cemetery, the service being conducted by his own pastor, Rev. J. Maden, who on Sunday evening, Feb. 13, improved the occasion by preaching an appropriate sermon from John xiv. 2, to a large and sorrowing congregation. M. C.

SANDLANT, MRS. FANNY.—Feb. 1, Mrs. Fanny Sandlant, Ashby-de-la-Zouch, aged 81. She had been a member of the church at Ashby fifty-eight years. The funeral service was conducted by her nephew, the Rev. J. Salisbury, of Hugglescote, and her funeral sermon preached by the Rev. C. Clarke, B.A., from the text, "An old disciple."

THE
MISSIONARY OBSERVER.

APRIL, 1880.

The State and Needs of the Mission.

At the last Orissa Conference, Mr. Pike was requested to bring before the attention of the home churches the needs of the Mission. In the Minutes of Conference the subject has been referred to from year to year, but with no satisfactory result. For, although several additions have been made to the Mission staff, these have not been sufficient to fill up the vacancies which have occurred, the number of missionaries in the field being less now, than twenty-five years ago. Mr. Pike very properly directs attention to the lengthened service of the three senior brethren, and, we may also add, their wives. Since three of them went to India, nearly thirty-nine years have passed away. In the very nature of things, the six senior brethren and sisters cannot be expected to render many more years of active service. The wonder is that they have been spared so long. This is the Lord's doing, and marvellous in our eyes. But surely we ought not to abuse the Lord's goodness, and make it a plea for indifference or neglect. Sad to relate, the reports from two of the junior brethren, as to their state of health, are not so satisfactory as could be wished. In a letter dated February 2, Mr. Wood writes that he has been compelled to return from Russel Condah to Berhampore, on account of illness; and in a letter dated Sumbulpore, February 13, Mr. Pike says, "I have had several attacks of fever, beginning on January 31, the day I wrote to you. It came on immediately I had posted the letter. I had fever also on the 2nd, 4th, and 6th February, but am thankful to say none since, so that I am hoping I have shaken it off." Bearing in mind, then, the fewness of the labourers, the frailty of life, the vastness of the field, the extended lines of missionary operations, and the long time it takes before men and women can become qualified for their work; bearing these facts in mind, we think it will be admitted by all friends of the Mission that reinforcements must be sent forth, and that speedily, unless, indeed, positions at present occupied are to be abandoned, and the lines of our operations are to be contracted instead of extended. Most earnestly, therefore, do we beg to call attention to the subject of Mr. Pike's letter, hoping that it will not be left unread, or read and laid aside, but that it will receive that serious and prayerful consideration which its

importance demands. Is it too much to ask that by ministers, by deacons, or others, the letter may be brought before all our churches?

Under date of Sumbulpore, January 23, 1880, Mr. Pike writes:—

My Dear Brother Hill,—I was requested by the late Conference to write a letter home, representing “the state and needs of the Mission,” it being thought that a letter would bring these needs more prominently before the members of our churches, than the annual resolution of Conference. Those resolutions, it is true, have been printed with the other minutes of the Orissa Conference in our Magazine; but perhaps some of our friends do not care to read “minutes,” or that particular resolution may be lost in the crowd. My object in writing is to endeavour to bring home to the churches the fact that in November, 1877, it was remarked, “We are sure that all intelligent friends of the cause must view with the greatest concern, the small number of English missionaries, and the protracted service of several of them.” In November, 1879, how does the case stand? We unfeignedly rejoice that the Mission has been strengthened by the addition of three—Mr. and Mrs. Vaughan and Mr. P. E. Heberlet—but one of the chief of our staff, Mr. Miller, with his wife, has been obliged to retire for awhile to recruit his health in England, whilst, in the inscrutable providence of God, our sister, Mrs. Bailey, has been called to her heavenly home. Three added, and three also for the time removed. Meanwhile, we have taken upon us the gravest responsibility in beginning a new station at Sumbulpore, which is so great a distance from the base of operations. In the resolution of 1877, reference is made to “the protracted service of several of the brethren.” Then, it was 36, 33, and 32 years respectively, for the three seniors; but as the years slip by these figures grow graver, and now we must write 38, 35, and 34. Surely God has been very good to us in sparing them thus long to labour for Orissa; but in the nature of things, can we expect that *all* will be preserved in full strength to labour many years more? and if but one were to fail us, how serious would be the outlook. I am reminded, too, by the sad event of the past year, that God sometimes takes His servants when in the prime of life, and when we fondly hope a long life of usefulness is before them. Supposing it be granted that we have strength to hold the stations we have for the present, in the event of serious illness or death entering our little company, without the prospect of speedy reinforce-

ment, the outlook is very gloomy. Men cannot be trained in a year or two to fill the posts so long held with honour, by brethren Brooks, Buckley, and Miller. Present stations must suffer, whilst forward movement amongst the masses calling for our help must be indefinitely postponed.

A glance at the several stations will, I think, be sufficient to prove that we have only strength to occupy our present stations; are not able to extend our borders; and have made *no provision* whatever for gaps that will be made in our ranks. May God, in His mercy, defer the day.

First looking at our oldest station—Cuttack—we remark there is work there, at the head-quarters, which will not be required at any other station. Most of our friends are aware that Dr. Buckley has the College under his charge; this, with heavy translation work, “besides those things that are without the care of churches” at Cuttack, Choga, Macmillanpatna, Minchinpatna, and Khunditpur, constitute a very heavy burden; and though the burden has been nobly borne for many years, that fact does not free the Mission from the charge of unwisdom, should the continued strain overtax the powers of the willing worker. Then at Cuttack there are three large Orphanages—the larger girls’ Orphanage in the charge of Dr. and Mrs. Buckley; the second girls’ Orphanage, and that for the boys, in the care of Mr. and Mrs. Brooks. As superintendent of the Mission Press, without any European assistant, Mr. Brooks has a work, in itself, sufficient to take up all his time and strength; and when, owing to the removal of Mr. and Mrs. Miller, Mr. Brooks took upon him a large share of the secular duties connected with the boys’ Orphanage and the orphan villages (the burden which had done so much to shatter Mr. Miller’s health), it was because the imperious call of necessity forbade him to listen to anything that prudence might dictate. I speak for myself; and yet, I think, not only for myself, when I say that Mr. Brooks worked much harder, during the past year, than it was wise for the Mission to allow.

Then what must we say for Cuttack as a centre for evangelizing the province. Surely, by position, it is the very best, with so many good roads branching off in various directions; with canals that

make other districts accessible, even when the rains have blocked up the roads; with the noble river Mahanuddy running close by, and a second large river, the Brahmini, only two or three days distant by canal—there are facilities for visiting hundreds of miles of country. One missionary ought to be set apart at Cuttack for this special and important work. We in the field, and many at home, know how thoroughly Mr. Miller devoted himself to this work, whenever opportunity presented. Unhappily, the secular cares of the Mission, especially in connection with the orphan villages, did much towards overtaking his strength, and bringing on the disease from which he has suffered. I shall rejoice greatly if Mr. Miller is permitted to return to us shortly, and still more if he is able to devote himself, with fewer interruptions, to what I know he regards as his main work.

This year Mr. Bailey takes the place of the third missionary essential to Cuttack; but probably it will be thought that the first opportunity the exigencies of the Mission will permit, should be embraced by him, to take to England his motherless little ones.

I need not spend many lines on Piplee, because it has only had *one* missionary for many years, though the district is as large as an English county. I fear it is out of the question to hope for more here, and I apprehend no one would think of saying that Piplee should be given up as a station for a missionary, or at least until Pooree was substituted for it. The two Orphanages at Piplee forbid us to entertain the thought for the present. Whilst speaking for myself, I begin to see more plainly the wisdom of fixing upon Piplee, rather than going at once to the capital. I should judge the climate of Pooree to be very enervating, whilst the presence of large numbers of pilgrims renders it, at times especially, unhealthy. But if Pooree is a vast fort, victualled by its vested interests for a very long siege, it is well commanded by Piplee. From that little outpost may be poured a deluge of shot and shell, in the form of tracts and gospels, and many times in the year may there be surprises and excursions into this city of the enemy, whilst over and anon there are grand field-days, when the Piplee garrison is aided by the troops from Cuttack. Mr. Bailey leaves this important post, after long service, in the care of Mr. and Mrs. Vaughan. We can only pray for our friends, that the arms of their hands may be made strong by the mighty God of Jacob.

Leaving the central stations, we come to Berhampore and Sumbulpore—the former at the extreme south of the province, and the latter on the extreme north-west. Much may be said both for and against having stations so far apart as Cuttack and Sumbulpore, but as our main object is to get the gospel proclaimed in as many parts of the province as possible, and as the distance between the said stations must probably be traversed most years, the advantages, in my opinion, more than counterbalance the serious objections generally felt against unduly extending our lines of operation. But if the claims of our work require the bolder policy, and we must leave our base for isolated posts, there, in feeble companies, to fight the common foe, prudence dictates that no time be lost in strengthening the positions taken up. Mr. and Mrs. Wood are about 120 miles from any missionary, and though we might feel no anxiety about Berhampore, provided we could always guarantee to the missionaries' health and strength, looking at past experience, I consider it would be a very wise step to strengthen our southern station, by placing a missionary at Russel Condah as speedily as possible. Russel Condah is a very promising field, as many know. Mr. Wood and I have both found much encouragement in preaching amongst the villages round about, and though a regular Mission to the Khonds in their hills might not be thought practicable, a missionary at Russel Condah would, of necessity, be brought into contact with many of these people, a very large proportion of whom have learned to speak and read Oriya. So soon as a little Khond was picked up, there might, possibly, be an annual tour into the hills, choosing the best time for the journey—this would be far less hazardous and, therefore, far less expensive than a regular hill Mission; for I am told that Government servants, who only spend a few months of the year in the hills, can seldom stand more than five years without furlough. The Mission needs an outpost at Russel Condah, to strengthen Berhampore, and if we had a number of men, another could be placed, with advantage, between Berhampore and Cuttack; but the communication between these two stations being exceptionally good, in view of the more pressing claims of other parts of the province, it is useless to suggest this at present.

As for Sumbulpore, I am quite satisfied that, with a vast extent of unexplored country around and beyond us, and considering we are some 200 miles from

Cuttack, two missionaries should be stationed here for some time to come, until, indeed, you are prepared for the still bolder policy of planting two or three new stations between this and Cuttack.

I need scarcely make this long letter still longer, by reminding the friends that in a country of some 7,000,000 souls—not crowded together in great cities, but scattered in thousands and tens of thousands of villages—there is really room, not merely for the seven missionaries who represent your society in Orissa, but for seventy times seven. Will our friends bear in mind that, apart from the question of taking up new ground—a question that must not be lightly dismissed in face of the orders of our King, “Go into all the world, and preach the gospel to every creature”—at least, one new missionary must be speedily sent out, if you hope to hold the land already taken possession of in the name of the Lord.

In conclusion, give me space to make one more appeal to young men in the ministry, to take into their consideration the claims of India. I would put the matter as I believe Dr. Angus once put it, in an address to students. I ought, as a preacher of the gospel, to go abroad, unless there are clear and decisive reasons for staying at home—not, as I am persuaded it is generally put, I ought to stay at home, unless there are clear and decisive reasons for going abroad. Were all the ministers of the gospel in England to be drafted off to heathen lands at once, it would not be long ere the intelligence and piety of the churches supplied their places.

We do not ask you to devote your-

selves to Mission work, simply because it is “foreign” work. Were not the needs of India relatively greater than England (and who that reflects upon the vastness of the country, and the paucity of labourers, will dispute it), I could not ask anyone to forsake the home, for the foreign field. Nor do we seek to induce you to consecrate your lives to the work because it is “romantic.” Romance is a confection too delicate to support the strength of earnest Christian men. As a mother in Israel (the late Mrs. Winks, of Leicester) once pithily observed, “we cannot live on sillabubs.” The pleas we put forth are two. First, the millions of India need you—millions who, as yet, have never heard the gospel; millions who, unless help is sent speedily, never will hear it. The work was never more promising than at the present time. In various directions there appears to be a movement amongst the people. In many country districts leaders, who are groping after the light, have arisen. They have done much to unsettle the people, but, in the nature of things, cannot bring their followers to a safe and joyous resting-place. Meanwhile, the enemies of truth were never more active. It was while men slept that the enemy sowed tares. I am told that the cheapest book in Calcutta is Tom Paine’s “Age of Reason.” The second plea I have no time to enlarge upon now; to mention it ought to be sufficient with loyal disciples; it is the expressed wish of our crucified Saviour—the command of our risen Lord.

Millions, for whom Jesus died, say, “Come, come over and help us;” and He whose name we bear, says, “Go ye into all the world, and preach the gospel to every creature.”

How a Fakcer became a Christian.

For the purpose of being considered a holy man, or for the sake of attaining the highest bliss known to heathenism—absorbition into Deity—Hindoos will often endure hardship and suffering for years. We once saw a man who, it was said, had never sat or lain down for ten years. He was resting on a rope which was suspended from the branch of a tree; and he believed that if he stood two years longer he should obtain absorbition. We have seldom read a more affecting story than the following, which we copy from the Free Church of Scotland *Children’s Record*. How little Christians in England know of sacrifice and suffering for the sake of religion, as compared with the benighted Hindoos. Let this narrative lead us to pity the heathen.

In a letter dated Bombay, Oct. 21, 1879, Mrs. R. Stothert writes:—

Gungadhur lives at Indore. He was born a brahmin of the highest order, in the village of Bhillwara, near Hurdwar, North-West Provinces. At the age of fourteen he was married to a girl of his own caste whom he tenderly loved, and soon after obtained a situation as constable under government. After the birth of his only son his young wife died. This to his ardent temperament was a severe blow, and gave a new direction to his after life.

He at once gave up the world, and became a wandering devotee, or "fakeer." In this calling his great energy of mind and body found ample scope, and he determined to reach the highest position in this order of religious teachers which his birth entitled him to hold. He wished to be *Swami*; which means *the highest, or deity*.

But what a strange education he had to go through before he could be called *Swami*.

1st. He had to abstain from eating salt for four months. This at first might appear a small matter; but if we remember how necessary salt is for our health, you will see that it was a privation.

2nd. He had to be swung through smoke. This is done by first kindling a fire of manure from the sacred bull; then the devotee is hung up by the feet, and swung over the fire so close that each time his head brushes the flames. This is continued until the fire goes out.

3rd. He had to be concealed in the earth for six months. This is done by making a hole into which the devotee is put, and all is covered up but a small air-hole. Here in this living grave he is supposed to spend his time in reflection, not seeing the sun or the face of human kind. At the dead hour of night he comes out like a frog from the earth to eat the food which is religiously placed for his use.

4th. He had to hold communion with the river goddess *Gunga*. This was done by standing up to the waist in the river each night from twelve to four in the morning, and to be continued for six months. This performance served the double purpose of washing away his sins, and imitating Brahm in his wakefulness.

5th. He had to sit in the presence of the dead. This also was practised on the banks of the *Gangos* during the night, and for one whole year.

There were other minor acts of self-mortification, such as painting the body with the ashes of the dead, remaining silent for a length of time, &c.

Our friend Gungadhur went through all these painful performances, and at last received the much-desired position

and name of *Swami*. After receiving the title he wandered about perpetually, never remaining more than three days in one place. He did not enter a village, but took up a position under a tree near by. He carried neither purse nor scrip. He literally abandoned the world, friends, money, yea, all earthly attachments. He asked for nothing, but no one dared deny him anything, for all believed him to be a god. His favourite maxim was, *Water, to be pure, must flow*.

As he wandered about, he heard the gospel preached by missionaries; but, as he said, "His heart paid no attention to it;" but about a year ago, a native Christian gave him a New Testament, and he read it—yes, he read it almost day and night for eight months. And what was the result? He became fully convinced of the truth of Christ's claims and the efficacy of prayer. Then he sought to be instructed more fully by our friends at Indore; which they gladly did.

Night after night the missionary sat with him, and the more he saw of Gungadhur the more he felt he was taught of God. His faith in God's Word was so great, and his desire to tell to others of this wonderful salvation he had found was most interesting. Several times previous to his baptism he accompanied the missionary to the villages near Indore, and talked to the people of Jesus Christ the only Saviour. The villagers listened to him most attentively, for he was *Swami*, or god, to them. On approaching a village one morning at early dawn, he said to the missionary: "Sahib, if all this be true in the Word, then we ought to go to these people weeping. They should come out and ask us why we weep; and then we should tell them of their sins, and God's salvation." Frequently he said, "I have been a great sinner: I took away the glory of God, allowing the people all these years to worship me as God. No one could commit a greater sin than that."

He was baptized with two others on the 2nd of last February.

He thus expressed his own feelings of the great change: "I came among you as a beast from the jungle; but now I am a man, and happy." He is full of work for God, and happy in his work. The editor of the *Indian Antiquary*, after hearing his address to a company of brahmins who had come to visit us, remarked: "That man, with the divine blessing, may do more for his fellow-countrymen than any ten European missionaries. He speaks with a power and from an eminence among Hindoo people that they can never reach."

Mission Services

HAVE been held as follows since the publication of the last list—

DATE.	PLACE.	DEPUTATION.
1879.		
Nov. 2-4	Wirksworth, Shottle, and Bonsall	W. Hill.
" 9-10	Sheffield	W. Miller, W. Evans.
" "	Dewsbury	W. Hill.
" "	Melbourne and Ticknall	J. W. Williams, W. Hill.
" 16-17	Leeds, North Street	W. Miller.
" "	Kegworth and Diseworth	W. Hill.
" 23	Ashby and Packington	W. Miller, T. Goadby.
" "	Northallerton	W. Hill.
" 26	Belton	W. Hill.
" 30	Old Basford	W. Miller.
" "	West Vale	W. Hill.
Dec. 2	Sutton Bonington	W. Hill.
" 7	Beeston	W. Miller, T. Goadby.
" "	Poynton	W. Hill.
" 14	Stalybridge	W. Miller.
" "	Longford, Union Place	W. Hill.
" 21-22	Ilkeston	W. Hill.
1880.		
Jan. 4	Langley Mill and Heanor	W. Hill, T. H. Bennett.
" 11	Coventry	W. Hill.
" 18	Leeds, Wintoun Street	W. Hill.
" "	Swadlincote	W. Miller, W. H. Tetley.
" 25-29	Burton-on-Trent and Overseal	E. Stevenson, W. Miller, W. Hill.
" "	Walsall	W. Miller, W. Hill.
" "	Morton	W. Hill.
Feb. 1-3	Castle Donington, Sawley, and Weston	W. Miller, W. Hill.
" "	Long Whetton	W. Hill.
" 8-9	Derby, various churches	W. Miller, W. Hill, T. Goadby.
" "	Ripley	W. Hill.
" 15, 16	Kirkby and East Kirkby	W. Hill.
" "	Hugglescote and Coleorton	W. Miller.
" 22, 23	Nottingham, united	W. Miller, W. Hill.
" 29	Leicester, united	W. Miller, W. Bailey.
" "	Hyson Green, Daybrook, and Arnold	W. Hill.

NOTE.—Valuable help in preaching and speaking for the Mission has been rendered by our own and other local ministers, as well as by lay preachers and laymen; which help is here gratefully acknowledged. As the list is more a register of services than anything else, we simply enter as deputation the names of those brethren who have gone from distant places, and not of those who reside in the locality where the services are held. To specify the names of all who have taken part in the services would be difficult; and to name some, and not others, would be invidious. We therefore follow the above rule of specifying, as deputation, only those who attend from a distance.

Our Work for the Young Romans.

We have received, up to date, for the Magic Lantern, 5s. from Mr. Arnold Goodliffe; 1s. from Agnes Ransley; 30s., stamps, with the Birmingham post mark. Our friend, Mr. Shaw, has sent a very interesting account of the Roman Carnival for our *Magazine*. Unfortunately it was too late for this month; but it will appear in our next issue. I also learn that at present we have no Sunday School, properly speaking. Now ought we not to celebrate the Centenary of Sunday Schools by giving all the apparatus necessary for a School for the little Romans? Would it not be one of the best ways of honouring ROBERT RAIKES? No doubt our friend, Mr. Shaw, will have to be Chief Rabbi of the School, and will also have to train his fellow-workers; but Mr. Shaw is maturing his plans, and will not be long before he is ready to begin, and adds, "Parental, priestly, and social influences are all against us; but by some means a school we must and will have, for without it I should have little hope of the success of our Mission." Maps are wanted, boards, pictures, music books, indeed all the apparatus for work. Let us begin at once to raise our memorial. What Sunday School will be first?

JOHN CLIFFORD.

Notes and Gleanings.

REV. DR. WENGER.—In the *Observer* for March we referred to the visit of Dr. Wenger to Cuttack. While there we regret to say that our venerable brother had a serious attack of illness, and for a time it was feared that it might prove fatal. His son and son-in-law were telegraphed for from Calcutta, and Dr. Buckley said he should not have been much surprised if the Lord had called him home. We are thankful to say, however, that there is now hope of his valuable life being spared a little longer. In a letter dated January 31, Dr. Buckley writes:—

“Dr. Wenger continues steadily to improve, and will (D.V.) leave for Calcutta with Miss W. on Tuesday. Mr. G. S. Sykes remains to help them on the journey.”

SUMBULPORE.—In a letter dated February 13, Mr. Pike writes:—

“Major and Mrs. — arrived here from Berhampore on Wednesday. The Major comes to take charge of the regiment, and expects to remain here four years. The first thing he did on his arrival was to write and offer us three tents and a room in his house for the day time, until we could obtain better accomodation. He had heard by some means that I had had fever, and that the dak bungalow was not considered healthy. They did indeed ask us to be their guests until we could get into our own quarters, but this, of course; we cannot think of accepting. We shall probably avail ourselves of the tents and room for the present. Our sleeping room here is only ten feet by eleven feet, and has only panelled doors (no glass doors and no venetians). We do thoroughly appreciate the Major's kindness. Our sales of books continue to be very encouraging. I suppose, including a few English Bibles, we have sold *in* Sumbulpore town from 50 to 55 rupees—the majority being tracts at one pie each or 192 for a rupee, and gospels at one pice each or 64 for a rupee. You will see that the number disposed of is very large. Not one has been given away; and we have had a second supply of books from Cuttack already, to the surprise of brother Brooks.”

CHINA.—China proper is eighteen times larger than Great Britain. The Chinese Empire is one-third larger than all Europe. It has about one-third the population of the world, and one missionary to a million of people—supplied about as well as Scotland would be with only two ministers.

The proportion of English missionaries in China compared to the home ministry is—

Church of England	23	out of 23,300
Congregationalists	23	„ 2,500
Wesleyans	23	„ 1,910
Baptists	2	„ 2,000

It is estimated that 1,000,000 Chinese die every month, and 33,000 every day. What wonder an earnest missionary exclaims—

“What an agonizing thought! Souls of men endowed with the most glorious faculties, perishing for the lack of that knowledge which has been entrusted to us for diffusion. Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, ever-deepening joy, and ever-increasing glory.”

EXTENT OF MODERN MISSIONS.—In a paper presented at the late Evangelical Alliance at Basle, Professor Christlieb gives some interesting information in reference to the extent of modern missions. He gives seventy as the number of Protestant Missionary Societies,—twenty-seven in Great Britain, eighteen in America, nine in Germany. The enrolled converts from heathenism amount to 1,650,000, a larger number having been brought from idolatry in 1878 than the whole number of Christian adherents on missionary fields at the beginning of the cen-

tury. The ordained missionaries from Christian lands number 2,500, and the native preachers and catechists 23,000. He places the income of Protestant Societies at about £1,250,000, one half of which comes from Great Britain. A Christian literature has been given in more than seventy barbarous languages, and 600,000 scholars are in mission schools. Are missions a failure?

THE Hindoos call their great river, the Ganges, "Mother Gunga"; and another sacred river, the Godavery, is honoured by those who dwell on its banks, with the same name. A Brahmin named Govind Shastri, who embraced the Gospel three or four years ago at Nasik, a city on the Godavery, said, "If I were still a devotee, I should be sitting on the water's edge of the Gunga, and people would come to bless themselves in my name. Now I am here a poor sinner; but I have my Gunga. My Gunga is the blood of Jesus."

CONVERTS IN AMERICA AND FOREIGN FIELDS.—Last year, while there were *seven* converts to each preacher in the United States, there were some *seventy* converts to each of the missionaries in Asia.

Foreign Letters Received.

BERHAMPORE—H. Wood, Feb. 2.
CUTTACK—J. Buckley, D.D., Jan. 24, 31, Feb. 2.
" W. Brooks, Feb. 14th.

SUMBULPORE—J. G. Pike, Jan. 31, Feb. 13.
ROME—N. H. Shaw, Feb. 19, 20, 21, March 5, 13.

Contributions

Received on account of the General Baptist Missionary Society from February 16th, to March 15th, 1880.

	£	s.	d.		£	s.	d.
Legacy by Rev. R. Kenney, by Mr. R. Pealey	300	0	0	Nuneaton	0	16	0
Adelaide Coupon Dividend	14	13	9	Polesworth	0	5	0
Midland Railway Dividend	17	9	1	Belper	0	10	0
For Sumbulpore. From an old friend of Dr. Buckley. E. H.	5	0	0	Boston	1	1	0
Bath—Dr. E. W. Eyre	1	0	0	Burnley, Enon	1	11	6
Burton-on-Trent	53	4	0	Burnley Lane	1	0	0
Carrington	4	11	3	Burton-on-Trent	0	10	6
Daybrook	12	4	4	Fleet	0	10	0
Derby, Osmaston Road—on account	20	1	6	Hitchin	1	1	0
Derby, Watson Street	7	4	5	Hose	0	8	0
East Kirkby	8	11	7	Hyson Green	0	18	6
Gambleside	1	0	0	Landport	1	13	0
Glasgow—moiety of collection at Baptist Union	20	0	0	London, Commercial Road	8	3	3
Grimsby	0	4	0	" Praed St., & Westbourne Park	6	0	0
Hitchin	8	18	0	Louth, Northgate	0	15	0
Ibstock	10	19	0	Lyndhurst	0	10	0
Kirkby	9	0	1	March	1	0	0
Leicester—C. Harding, Esq.	1	0	0	New Basford	0	7	6
" Friar Lane	48	10	6	Stapleford	0	10	0
" Archdeacon Lane	66	18	4	Walsall	1	5	0
" Dover Street	53	6	0				
" Carley Street	11	9	1				
London, Praed Street & Westbourne Park—on account	50	0	0				
New Basford	9	5	0				
Nottingham, Broad Street	49	14	5				
" Mansfield Road	35	1	5				
" Stoney Street	22	1	5				
" New Lenton	7	4	10				
" Whitemoor	3	5	0				

SACRAMENTAL OFFERINGS FOR WIDOW AND ORPHANS' FUND.

Allerton, Bethel	0	16	0
Arnold	0	5	0
Belper	0	10	0
Boston	1	1	0
Burnley, Enon	1	11	6
Burnley Lane	1	0	0
Burton-on-Trent	0	10	6
Fleet	0	10	0
Hitchin	1	1	0
Hose	0	8	0
Hyson Green	0	18	6
Landport	1	13	0
London, Commercial Road	8	3	3
" Praed St., & Westbourne Park	6	0	0
Louth, Northgate	0	15	0
Lyndhurst	0	10	0
March	1	0	0
New Basford	0	7	6
Stapleford	0	10	0
Walsall	1	5	0

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

The Great Liberal Victory.

THE most memorable event of 1880 is the crushing overthrow of Beaconsfieldism, and all its works. No collapse could have been more complete or astounding. The fall of Walpole in 1742 was not so significant as the ignominious discomfiture of the wily tactics of the great Literary Earl in 1880. The hostility of Britain to its late Prime Minister has been expressed with thundering emphasis and indignant bitterness; and the clever and subtle "engineer" remains "hoisted with his own petard." The pompous, evasive, and insinuating manifesto addressed to the Duke of Marlborough, has recoiled with a killing shock upon its author, and the policy of infinite brag and bluster, of "Salisbury's" and "Beaconsfield's," has received the universal condemnation of the British jury. The great democracy has given magnificent proof of its good sense, of its preference for plain realities to glittering shams, and of the wide and growing interests of men to the hollow fame of clever surprises and splendid crimes. The Toryism of Beaconsfield is dead beyond all chance of resurrection.

The victory of the Liberals is surprisingly complete. It is not only the triumph of liberal and intelligent Scotland, or of pure and industrious Wales. We were sure of them from the moment the dissolution was announced. It is, in the main, the triumph of ENGLAND, AND OF THE WHOLE OF ENGLAND, NORTH AND SOUTH, EAST AND WEST; of England, where even Liberals thought "Jingoism" was not quite defunct, and the cheap seductions of the novelist-statesman not absolutely powerless. Liberalism is victorious in Berwick and Brighton, Ipswich and Brecon, London and Cricklade. The boroughs have returned to their allegiance, and the farmers of the counties have discovered, what all classes and sections of the country will discover sooner or later, that they are only safe in the hands of a party that puts the nation before a class, humanity before a nation, and justice and liberty before all. Cathedral cities, like York and Salisbury have joined the University towns of Oxford and Cambridge in swelling the Liberal majority. Country districts like Aylesbury and East Retford; and agricultural groups of villages clustering in such places as Wallingford and Wareham, have polled in the same way as large manufacturing centres like Leicester and Nottingham, Coventry and Chester. In English and Welsh boroughs alone, no less than seventy-four Beaconsfieldians have been dismissed; and in most cases by tremendous majorities; so that the triumph is not that of a class, or of a section of the community, but of the great English people, of the truly "National Party."

Must no deductions be made from this story of Liberal completeness? Assuredly. The "City Vote" was Beaconsfieldian. Wealthy Westminster was true to the hard-working W. H. Smith. Middlesex preferred Lord G. Hamilton to Herbert Gladstone. For these and similar phenomena of "the Great State Trial" we allow anything and every-

thing that can be fairly claimed ; but we hold that they do not seriously weaken the energetic emphasis, or mar the surprising unanimity of the Nation's Verdict.

If anything were wanting to accentuate that verdict more sharply, it is seen in the condign treatment of some of those Liberals who sanctioned the policy of securing English "ascendency in the councils of Europe;" and in the sharp rebuke administered to others. The magnificent gains to the Liberal party in the whole country of one hundred and twelve is an overwhelmingly powerful declaration of the nation's mind.

One of the new arguments introduced into this contest, it will be remembered, was the effect which our decision would have abroad. We were told, in menacing terms, by the Premier, that his return to power was essential to the maintenance of peace; and assured, again and again, by his supporters, that Germany and Austria, and even France, desired, and that strongly, a perpetuity of Beaconsfieldism.

That argument was as annoying as it was new: and fortunately sensible Britons knew how to meet it. What! has it come to this, that our politics are to be controlled by the dictator of Imperial Germany, Prince Bismarck? Are we to take our instructions from that oppressor of Italy and Hungary, Austria? Is France, only just escaped, and scarcely out of the miseries brought upon it by its pinchbeck Imperialism, to preside in the polling booths of England? We resent the intrusion with ineffable scorn, and fling away from us with loathing the man who could become the tool of Bismarck and the catspaw of Austria. Our elections proclaim, once more, that our affinities are not with haughty, freedom-repressing military Empires, like Germany and Russia and Austria, but with the struggling Montenegrins, brave Italy, and fettered Greece; and no sweeter or more welcome word has reached these shores since Waterloo, than that, whilst our Liberal Victory is the dismay of Berlin and Vienna, it is the consolation of Italy, the joy of Cettinge, and the hope of Greece. England ascends once more to her true place, as the friend of the oppressed, the ally of constitutional government, and the companion of the free and the just!

But how has all this come about? What are the causes of this surprising and wide-spread change, this utter revulsion from a policy that seemed so secure? Who has brought about this National Conversion? What are the springs of this last English Revolution?

The Tories have not "harrassed" any special "interests." The publicans are not angry with them: they have given, in most cases, a "trade vote." The State Church is still Tory in the main, and has polled Tory. The stock-brokers have not surrendered their principles. The "City Guilds" have as great a care of their dinners as ever. Wealth has not ceased to make Conservatives. The forces that generate Toryism are as strong and as deep-seated as before.

Nor will it avail to say that the people are fickle and merely wanted change. That will not account for the unprecedented numbers who have taken the trouble to express their will in the polling booths of the nation; and for the energy and decision with which they have avowed their political preferences. There is something deeper than all this.

The National Conscience has been at work; and men who felt they might abstain from voting in 1874 have yielded to a powerful sense of obligation, and achieved this unique success. The victory is a profoundly moral one: and it warrants a larger faith in the manhood of Britain, and in the God of Britain, than we have ever had before. Never did our country hold a higher place than when it indignantly and unanimously rejected the sensational and selfish policy of Lord Beaconsfield, and chose men who will move in harmony with our traditional love of freedom and justice, and legislate for the best interests of men at home and abroad.

Something might be said about the part Nonconformists have performed in this warfare. We rejoice to know, by letters from all parts of our denomination, that as a body of Christians we have not failed to discharge our duty in this grave political crisis. One letter said, "Even the teetotallers are intoxicated with our success." "Are you satisfied with Nottingham now," wrote one of our friends on the night of the declaration of the poll for that town. "Satisfied" is not the word. We are glad, and thankful and proud, of the self-sacrifice and energy and devotion of our friends at all points of the compass. A Christianity that is not intelligently political we do not value very highly. It is certainly a weakness, and mostly an offence. But Nonconformist Christianity has worked with uncommon energy: and the country and the world will have the reward.

But in looking for the causes of this Revolution one figure stands forth with commanding prominence; the figure of England's greatest son, the Right Hon. W. E. Gladstone. To him, more than to any other, is this victory due. "Let him talk long enough, and we shall win," said the Tories and the *Times*. He has talked a long time, and they have not won yet; his "eloquent verbosity" notwithstanding. No, like the great Hebrew prophet-statesmen, "the word of the Lord was as a fire in his bones, and he could not stay." He must speak. He has spoken: and the victor of Midlothian is the hero of 1880. Do not quarrel with us for comparing Mr. Gladstone with the prophets of Israel! We are not more certain of anything than that when the secret springs of this contest are laid bare, it will be found that they are uniquely religious, proceeding from convictions and faiths rooted in God and His Eternal Laws. "We live," said Mr. Gladstone, "in the age of shams: sham diamonds, sham silver, sham flowers, sham sugar, sham butter, and even sham butter dignified with the name of oleomargarine. We have had sham glory, sham courage, and sham strength. Let us now fall back on realities, the character of which is to be unostentatious, to pretend nothing, not to thrust exceptional claims for ascendancy into the teeth of our neighbours, but to maintain our own rights, and to respect those of others." And all the people said "Amen." Such a resurrection of righteousness has not occurred for centuries.

But gratitude is not the only emotion with which we must contemplate this victory. The more serious task of RIGHTLY USING it now faces us: and it is beset with difficulties of no common order. The Liberal Leaders succeed to a heritage of woe. There is a deficit of £8,000,000. There are embarrassments and entanglements abroad. Lord Lytton is still in India, the press is gagged, the taxation is cruel

in the extreme, and the bitterness against the English Government is strong. The Afghan difficulty has to be settled. Cyprus is an incubus. Armenia is chaotic, and Turkey is disorganized, discredited, and degraded. Mr. Lowe said, "the first months of a new government are golden, and they should be utilized for the settlement of great questions." Assuredly the capacity of the Liberals will not be dwarfed for want of difficult work.

But there is abundant ground for hope. The Liberal majority is united, and understands that the main object must be to prevent the return of Beaconsfield to power. It is also as independent as it is united. It needs nothing from Home Rule: and it will be competent to battle with the combinations between Home Rulers and Tories. Besides, Home Rule shows signs of disintegration. It will break up, and become a record, and no more, like the Fenian and the O'Connell agitations, if only the Irish are treated with justice. Agitations feed on injustice. They cannot thrive in the air of freedom and fairness. With a compact and powerful majority, with a spirit of justice, patriotism, and humanity; with patience, energy, and devotion, the Liberal Victory will issue in progress and prosperity at home, happiness and advancement in our Colonies, peace on the Continent of Europe, and wider liberties and fuller righteousness all over the world.

JOHN CLIFFORD.

Liberty and Victory.

WHEN April dropped her sun-lit rain,
Her sky with splendour arching,
A battle-shout rang through the air,
And mighty hosts were marching.

A people rose with high resolve,
In swift wide revolution,
To crush its government, and save
A glorious constitution.

And in the space of one short week,
Armed with a just opinion,
It smote to ruin all the strength
Of six years' bad dominion.

Not in caprice, but purpose stern,
A great deliberate nation
Wrought out its long-suppressed desire,
And righteous indignation.

Then turned as from a duty done
To common avocations;
Louth.

But hearts were light, and faces bright,
Exchanged congratulations.

Gone is the power that ground the weak
While to the mighty cringing,
That swaggered with imperial pomp
Our liberties infringing.

And men to Britain's councils come
The nation's will reflecting,
More brave, more strong, yet all the more
Our realm and right respecting.

And confidence now walks abroad,
And peaceful expectation;
And many a weaker race is glad
With high anticipation.

Thus free we went from victory
To power and progress marching,
While April dropped her sun-lit rain,
And Hope our sky was arching.

E. HALL JACKSON.

The Roman Carnival.

EVERYBODY has heard of the Roman Carnival; but perhaps some young friends of our Mission do not know much of it, and would like a brief description.

A stranger in Rome at the end of January is surprised to see hanging from the doors and windows of so many shops, masks and garments such as, in England, are seen only at a theatre. In reply to his questions, he is told that we are in Carneval, and that if he waits a few days he will see what these things are for. He has not to wait long before he sees people going about the streets dressed in these curious and often ridiculous disguises; and if he have the misfortune, as we have, to live next door to a theatre, he will have to say farewell to sleep for some time. Night after night the theatres are thronged by men, women, and children, in all sorts of disguises, not to witness a drama, but to dance from nine o'clock at night until four or five in the morning. While the dancing and music continue there is sufficient noise; but in the intervals, when the music ceases, the shouts, screams, and yells are as if bedlam was let loose.

He goes into the centre of the city to make a purchase, and, to his surprise, finds all the shops shut and all business suspended, and learns that for the greater part of ten or eleven days the whole city is given up to various kinds of sport.

The principal street in Rome is the Corso, which runs from the Piazza del Popolo (piazza means a large square) to Piazza di Venezia, a distance of more than a mile, perfectly straight, and very narrow. Except for a short time in the morning, all the shops along the Corso are closed during the Carnival; and as most of the windows above them have balconies draped with gay bunting (the houses, many of them, being five or six stories high) the scene presented to the eye reminds us of the decorations in English towns when the Queen is expected to pass through.

On certain days the occupants of the windows and balconies amuse themselves with throwing confetti on all who pass, whether on foot or in carriages. These confetti look like those small sweets which English children call comfits; but they would be bitterly disappointed if they tasted them, for they are made of lime. There are boxes in front of the balconies, which are filled with these confetti, and by the help of little shovels large quantities are sometimes thrown out. I have heard of individuals who have dispensed several hundred weights of confetti. Woe to the unlucky stranger who goes through the Corso in good hat and clothes, for he will soon look not unlike a miller, and no respect is paid to sex or age.

Flowers are thrown as well as confetti, and these are more agreeable; but while here and there there is a beautiful bouquet, it must be confessed that the majority of the bunches of flowers thrown are such as you would not choose for your table, and are remarkable only for the irritating force with which they can smite you in the face.

After five or six days the hailstorm of confetti is forbidden, and it rains flowers only. A horse-race along the Corso each day, at five o'clock, is the finale to this part of the performances, and the people hurry off to the theatres and other places of amusement.

Let us try to describe a part of the scene on the last and greatest day of the Carnival. First, a

LAUGHABLE EXPERIENCE.

Taking with me a friend who had not seen a Carnival before, I took my stand at a part of the Corso where it is crossed by another street, and soon became an object of attraction to many. I had forgotten to change my tall hat for a soft cap before going out, and I was, of course, a fine target for many good marksmen.

Thrap! thrap! slap! come the dirty bundles of flowers, as hard almost as stones, against my poor "chimney pot." It would be foolish to show any signs of displeasure, so I try to take no more notice than if I were a post. I comfort myself with the remembrance that my hat is an old one, and that I am at least of some use in the world, if only to afford amusement to many around me at the expense, to myself, of only a headache. But as soon as possible I edge my way to the corner of a building, where, with my back against the wall, I am safe from all assaults except those in front. Many throw at me, but I can afford to say, "Bravo! Fire away! my hat is firm on my head;" and I prove quite a benefactor to two young men who, one on each side of me, gather up and return, with close fire, the ammunition which is uselessly expended on me.

The Corso presents truly a gay scene. There is the long street decked out with flags and banners and bunting, itself quite a spectacle. But every window and balcony, besides temporarily erected stands, is occupied by men, women, and children, picturesquely or grotesquely attired, laughing and throwing flowers at their neighbours across the street, or at those passing below, and receiving or dodging the flowers thrown at them. Then, the crowds below form a dense mass through which you would despair of forcing your way; and yet the stream of people moves, sluggishly, in the middle, and besides those on foot there is a slow procession of carriages over the sanded pavement. Here and there is a carriage with its occupants dressed to represent some period of history, or some notable character of past times—but these are rare. The masqueraders generally represent nothing but the ridiculous or the outrageous. *Here* are women dressed as men, and men as women. *There* is a man with the head of a donkey, and he acts well his part. And look at that carriage yonder, all its occupants are in ordinary dress, save that each has a nose about ten or twelve inches in length. I see some disguises which I saw last year, and which are perennial, evidently. There is the *Puncinello*, which consists of white linen trousers and a loose shirt with a cord round the waist which acts the part of a tuck, and over which the upper part falls, I won't say in graceful folds, but like a windy bag. This shirt has wide bell sleeves. A black mask with a long nose, and a tall cone, like a sugar loaf, of a white woolly material, for a cap, complete the costume. This character carries in his hand either a tambourine or a big bladder at the end of a long string, with which he strikes all he can.

Then there is the *Devil*, generally in red, with horns and tail. This disguise was prohibited during the temporal reign of the Popes—I suppose it was considered trifling with sacred things to personate this great

church dignitary, though some think he is honoured rather too much in the Roman Catholic Church—but now the devil is let loose.

The many bright colours of the various disguises present a picture such as an English eye seldom sees; and the movements of all these masquers, under the most awkward disguises, are always graceful. Englishmen dressed as women, generally, look and act very clumsily; but not so Italians, for they are all born actors.

While we are observing the disguises and colours, the procession is moving on, and the so-called fun is being enjoyed! There is a poor silly fellow, who having been hit in the face with a hard bunch of flowers, has lost his temper, and tries to retaliate. There is one united cry of "Oh! Oh!" from the crowd, and he is only the worse for his resentment.

THE HORSE-RACE.

"Bang!" goes a cannon from a neighbouring piazza. It is the signal to clear the way for the horse-race. After nearly an hour the processionists are got out of the way, and a cordon of soldiers is drawn along each side of the narrow street, leaving a course of perhaps ten feet wide for the horses to galop along. Another cannon awakens the echoes, and soon the cry is heard, "They come!" "They come!" Every neck is stretched to its utmost limits, and every eye is strained, when there passes, with the rapidity of lightning, a vision of half a dozen poor looking horses without riders, their eyes staring, their nostrils distended, and manifestly frightened by the shouts of the spectators as well as goaded by the spurs which are suspended so that with each leap they fly up to fall down immediately on the flanks of the poor animals. It is but a moment, and all is over, and we have seen the famous horse race which, we are assured, numbers of men come from England on purpose to see. As for me, I prefer to see a good horse in a green field, or doing an ordinary day's work. This sport seems cruel; but I have no doubt there are men who will assert that the horses like it, just as I have heard it said, in defence of fox-hunting, that the fox rather enjoys being hunted.

But it is getting dark. We have just time to go and get a cup of coffee, and then see what is called

THE MOCCOLETTI.

This may be described as a game at blow my neighbour's candle out and keep my own in. The whole of the Corso really looked very pretty with thousands of candles burning, going out and being relit. At first you might imagine yourself transported to the stars; and then, that wild conjecture dispelled, the Corso seems like the nave of some grand and gorgeous cathedral illuminated on some extraordinary festival. In the street, in windows and balconies, and in carriages, all have candles, and every person tries to keep his own candle alight, and blow out those of others near him.

As the night advances we hasten to the Piazza del Popolo to ensure a good place for seeing

THE BURNING OF THE CARNIVAL.

There is a grand procession, mostly on foot, in which various illuminated, ingenious devices, are held aloft, causing much fun and not a

little wonder. But the one object which attracts all eyes most is a huge car bearing a bed on which reposes, propped up with pillows, a life-sized effigy. An attendant exhausts all his energies in alternately wringing his hands and vainly trying to keep the patient's feet warm, while a doctor at the head frantically fans the dying one's face with an instrument which is used here instead of bellows to fan kitchen fires, and administers frequent doses of medicine with a large black pint bottle. This effigy is to represent the Carnival, now dying; and on arriving in the piazza it is solemnly burnt, or, I suppose I should say, "cremated."

The pageant finishes amid a fine display of fireworks and Bengal lights, and the people then stream off to the theatres.

The Carnival is not confined to the Corso and the theatres, but one or two of the piazzas are lit up with Chinese lanterns, and filled with dancers and revellers, and at midnight after this "last great day of the feast" prizes are distributed by the Carnival Committee to the best masques, the winners of the horse races, etc.

THE MORAL INFLUENCE.

Some who read this description will ask me, "What is the moral influence of all this?" It is impossible for us not to ask such questions. Well, in the first place, it may be confessed that if such a thing as the Carnival could take place in England it would be attended with much more evil of certain kinds. For instance, although I might have seen more intoxication if I had stayed with the revellers all the night, there was but little of it seen during the day. I saw no more persons drunk during the whole of the Carnival than I should see any Saturday in any town of moderate size in the north of England. But my praise of the Carnival here ends. It is a picture of most unreasonable folly, with a background of vice awful to contemplate.

The money that is wasted on it, at a time when thousands of the people are starving, is out of all proportion to the sums it brings to Rome in the pockets of strangers; and the loss by suspension of business must be considerable. This year the committee announced that a portion of the money received at certain amusements should be given to the suffering poor; an announcement which seemed to me a poor sop to outraged humanity, reminding us of the building of a church by some man who has grown rich in fostering vice.

But much more precious things than money are lost in this Carnival. There are things inseparable from it of which we know not how to write, while it has a most demoralizing effect upon the people, their homes, and whatever work or business they have. I am told that large numbers of the poor, who have scarcely a bit of bread to eat, will sell their mattress from under them in order to indulge in these silly disguises and amusements.

Masters tell us that for some time before and after, as well as during the Carnival, the demoralization in their workmen is a source of trouble; while ministers say that their churches and schools suffer most serious damage. In fact, the Carnival is the Devil's Revival, and he contrives to make many converts, and to confirm many in his service by its means.

The Carnival seems to me to fail even as an amusement except to such as have few and poor mental resources. It is not a pleasant thing

to see a whole nation go into the show business, and to find every man bent on being his own tomfool. There is neither wit nor reason to relieve or excuse it.

If it were only for children we could enjoy looking at it; or if it were a spontaneous outburst of mirth for a day only, *that* would be natural and enjoyable perhaps. But when we know that all this is solemnly prepared for, that men and women of mature years are the chief actors in it, and that they devote themselves to this folly for nearly a fortnight as if it were the serious business of life,—faugh! such a caricature of amusement is disgusting.

It is humiliating to be told that the Carnival is supported chiefly by foreign, and especially English sympathy. But spite of all this outside support, the Carnival is one of those things which will not survive the education and spiritual illumination of the people.

One of the Roman journals rejoiced that the Carnival this year was to be well sustained, and have certain new features added, because the people needed some enjoyment and consolation in such a season of misery as they were enduring. Alas! for the poor souls that know no other enjoyment or consolation than that which, unsatisfying while it lasts, leaves the misery only aggravated at its departure.

That last procession and burning of the Carnival was, to my mind, an instructive symbol. The infant of a few days before was now an old man and dying. A fire of shavings and spirits will not warm any one long. Foolish, not to say vicious, pleasure soon becomes stale, and is consumed, leaving nothing but unsightly ashes—memories that embitter the future. What saith the Preacher? “The laughter of the fool is as the crackling of thorns under a pot.”

I would not take from the people their pleasures; but I would (and by God’s help we will) do something towards giving them higher and superior pleasures, so that they shall no more delight themselves in this foolery than an intellectual man delights in the whips and tops which amused him when a child.

Asceticism and license are the extremes quite natural where Roman Catholicism prevails. Higher joys are little known. But every sermon we preach, every lesson we teach, every day’s work we do, though it seem to be accomplishing little, is bringing about the elevation of the community, and, with the spread of true religion, the Carnival will decline, and ultimately die, having been displaced by the “expulsive power of a new affection.”

N. HERBERT SHAW.

DOING AND BELIEVING.

“I AM now most thoroughly of opinion,” wrote the late Dr. Chalmers, after he had been taught savingly by the Holy Ghost, “and it is an opinion, founded on experience, that on the system of ‘Do this and live,’ no peace, and even no true and worthy obedience can ever be attained. It is, ‘Believe in the Lord Jesus Christ, and thou shalt be saved.’ When this belief enters the heart, joy and confidence enter along with it. We look to God in a new light—we see Him as a reconciled Father; that love to Him, which terror scares away, re-enters the heart, and, with a new principle and a power, we become new creatures in Jesus Christ, our Lord.”

Sunday Schools and Modern England.

NO. V. RAIKES: HIS OPPONENTS, HELPERS, AND SUCCESSES.

It was soon manifest that Robert Raikes had caught and expressed the spirit of his time. He was its living embodiment; in his keen sense of England's chief need, in the earnestness and tact with which he addressed himself to supply it; and so it came to pass that his work was as opportune as it was humble, and won successes that, at this date, must be regarded as partaking of the character of a surprise. Men and women of kindred spirit were by no means numerous; but there were elect souls on whom had descended the evangelizing fervour so copiously that they were prepared to follow any prophet who could prepare the way of the Lord, and make a highway amongst the Young of Modern England for the Gospel of Christ.

EARLY OPPONENTS.

Of course there were opponents. It could not be expected that a movement fraught with such disastrous issues to the kingdom of evil could be begotten and initiated without vehement efforts to resist it. In 1787 John Wesley, writing to Richard Rodda, a Cheshire Methodist, said, "These schools will be one great means of reviving religion throughout the kingdom. I wonder Satan has not sent out some able champions against them." Wesley's instinct and observation were right; and Raikes had not to wait long for the foe. The signs of the approaching victory of any cause are not complete without the manifestation of violent hostility. Good work is scarcely ever done amongst men without the *aid* of opposition; and therefore Sunday Schools were not allowed to establish themselves without this ancient and convincing evidence of their Divine descent.

In Scotland Christian people denounced the teaching of children to read the Bible on Sunday as a flagrant violation of the fourth commandment; and in Aberdeenshire several of the pioneers in this iniquitous course were taken before the magistrates as law-breakers. The same curious logic was abundantly used in England. Bad as Englishmen were, imbruted and godless as the mass of men were; dull and apathetic as the church was; yet there was Phariseism enough left to protest against healing young England on the Sabbath-day, and Raikes and his comrades had to fight, like their Divine Master, against that bitter and rooted prejudice.

So strong was that prejudice that it had not lost its vitality at the end of the century; but is seen, in the pages of the *Gentleman's Magazine*, exerting its full strength under the direction of a writer who has the temerity to sign himself "A Friend to the Established Church, and a well-wisher to all mankind, though an enemy to everything that looks like mischief or rebellion;" and to suggest that Sunday Schools should be exchanged, if they were to be retained at all, for *Saturday Schools*, so that the persons entrusted with their management might "be convinced that their employment were not of a *worldly* but entirely of a religious nature."

But the strongest weapon used against the pioneers of the Reformation of Young England was the perilous use the masses would make of

the power of reading. "Eusebius," who seems, from internal evidence, to have been a "much afraid" clergyman, discoursed, with much earnestness and energy in the same pages, treating the advocates of Sunday Schools as "pious old women," and schools themselves, as the seed-plots of social and political revolution, organizations expressly adapted to prepare the people for Tom Paine's *Age of Reason*, and for the destructive ideas of "liberty and equality." "Teach the children to work," said he. "To the neglect of industry in the lowest classes of mankind may be ascribed all the licentiousness, all the riots, all the beggary, which we meet with in every part of the three kingdoms. Work is the panacea, not Sunday Schools. Industry in the lowest classes of society is better than scholarship; and to give them the latter without the former is to put swords into their hands which may be instrumental to their own destruction."*

THE FIRST SUCCESSES.

But the Sunday School hour was come, and all this opposition only seemed to incite to deeper devotion on the part of those who felt themselves urged by the love of Christ and souls to this work. A few workers had been in the field some time. James Hey, better known as "Old Jemmy o' the Hey," had called children together for tuition "by the ringing, not of a bell, but of an excellent substitute, an old brass pestle and mortar." David Simpson had dug out the foundations for his work in Macclesfield. Thomas Stock, afterwards Raikes's fellow-worker in Gloucester, had conducted a school at Ashbury, in Berkshire; Sophia Cook, wife of Samuel Bradburn, a Methodist preacher, was zealous for this good work; and so Sunday Schools spread with wonderful rapidity, and in four years time they were established in London and Leeds, Stockport and Stroud, Chester and Manchester. Wales gave them a welcome. Ireland rejoiced in their presence; and Sabbath-loving Scotland ventured to hope that they might keep the school, and the Sabbath too, by adopting the Sunday School.

Nor was the enterprise embraced with hesitation or feebleness. Leeds had, within a year, twenty-six schools, and over 2,000 scholars. Manchester was not long before it had enrolled 2,836. Rowland Hill speedily attached a school to Surrey Chapel. Hannah More and her sisters organized and sustained them in the Mendip Hills;† and in all parts of the country there was a positive eagerness to seize and apply this new, simple, and easy invention. Wesley said, "I find these schools wherever I go. Perhaps God may have some deeper end therein than men are aware of; who knows but some of these schools may be nurseries for Christians."

The attention of outsiders was arrested by the rapid and impressive growth of the institution. Adam Smith, the political economist, read the signs of the times, and said, "No plan has promised to effect a change of manners with equal ease and simplicity since the days of the apostles." Bishops began to see their value, and speak in their favour. Royalty itself was interested in the movement, and the founder of Sunday School was "interviewed" by the Queen of England about the origin and character of his work.

* Gentleman's Magazine, 1798. Part I., 30, 31, 33, 34. † Gentleman's Magazine, Vol. 68, p. 292.

In these, and other ways, Raikes beheld the fruit of his labours. Parents thanked him for the reformation they saw in their children. Children were grateful for the good they had derived from his work. Philanthropists, like Joseph Lancaster, caught inspiration from his toil and its results, and carried further forward his beneficent idea. Men were led from darkness to light by his hand. Do you wonder, then, that the aged man, coming near the spot where the first school was established, should have said, "Pause here;" and then, with uncovered head, and prayerful spirit, and weeping eye, should say, "This is the spot on which I stood when I saw the destitution of the children, and the desecration of the Sabbath by the inhabitants of the city. As I asked, 'Can nothing be done?' a voice answered, 'Try.' I did try; and see what God has wrought. I can never pass by the spot where the word 'try' came so powerfully into my mind without lifting up my hands and heart to heaven in gratitude to God for having put such a thought into my heart." Robert Raikes planted; his comrades watered; and God gave the increase.

VI.—THE FIRST GREAT CHANGE.

The first radical alteration in the Sunday School Idea was born of necessity, that fruitful mother of so many of our improvements. At first Raikes had to pay his teachers for their Sunday work, or go without them. Earnest and devoted as he was, he could not do everything himself; and he could not instantly create a body of fellow-workers capable of appreciating his purpose and doing the work on which he had set his heart. But what he could not do single-handed, he could pay for; and, therefore, he gave eighteenpence a Sunday to each of his teachers for their labour. That plan was not ideally the best; but it was inevitable at the start, and it was wise. It gave an impetus to the Sunday School enterprise which voluntary aid would have taken years to acquire; and yet afforded a theatre for the Sunday School *experiment* of far vaster dimensions than could, in the nature of things, have been obtained without it. Hence David Simpson paid his teachers in Macclesfield, and Rowland Hill did the same in London; and so obvious was the need of this method, that a society was established for the purpose of obtaining the funds necessary for planting new schools, and providing payment for the teachers; and that society spent £4,000, before the year 1800, in promoting those objects.

But as the Sunday Schools grew, the difficulties of paid tuition increased; and at length became so gigantic that they threatened the progress, if not the vitality, of the movement. Even in Gloucester itself the schools were closed at one time for want of funds: and there is little doubt that the Sunday School Reformation would have been seriously crippled, and might have collapsed, if it had not been regenerated by the introduction of the principle of

VOLUNTARYISM.

Moreover, the difference between the teachers who were paid to continue their week-day work into Sunday, and those who came to their tasks urged by love of Christ and of souls, became so apparent, that on that account there was a growing feeling in favour of voluntary workers. Indeed, James Kemp had wrought on those lives in establishing his

school at Hoxton from the first. At Oldham and Bolton the Methodists gave their services gratuitously as early as 1785. Macclesfield adopted the principle in 1796; and early in the new century paid agency gave place to the voluntary and loving labour of those whose hearts the Lord had fired with the passion to save the young of England.

We cannot think it was "an error" in the founder of Sunday Schools to give his money as he did for this charitable purpose. He himself was a pure voluntary. The payment was necessary to get the experiment fairly tested. The experiment was made, and served its purpose; and the Evangelizing Spirit, who begot the Sunday School Idea, carried the work forward into the free air of Christian willingness; and it has had free course and been glorified ever since.

JOHN CLIFFORD.

Prayer-Meetings at Home and Abroad.

OF complaint concerning Prayer-Meetings we have more than enough. We hear it every week, and in nearly every church that has the daring to say any honest thing about itself. Ministers, deacons, elders, and "devout women" not a few, have lapsed into a state of chronic and irritating dissatisfaction, and are venting their jeremiads all the year round. Starting from the ancient axiom (an axiom as clear to most, as that two and two are four) that "Prayer-Meetings are the life-pulse of the church," they report the state of the church to be alarmingly low, and proceed to utter their lugubrious prophecies accordingly.

One can scarcely sit a meeting of pastors out without hearing an echo of this widely reverberating lament. They are restless, impatient, and puzzled by their inability to make their meetings for prayer effective, *in themselves*, and without the adventitious aids of their own oratory, their flowing humour, keen stimulus, and abounding personal energy. Some of them have the goad into the flanks of their churches every week, and yet find the prayer-meeting a burden from which men shrink, rather than a delight they hasten to enjoy. Others who believe the *magnetism* ought to be in the praise and prayer and not in the man who conducts it, surrender themselves to a state of things in which nineteen-twentieths of the Sunday congregation habitually, and in supreme content, absent themselves from the special gatherings for prayer. Many have given the "prayer-meeting" up altogether, allowing it, in some cases, to survive in the form of two or three prayers added to the usual weekly lecture, but in others making no effort whatever to prolong even the appearance of a meeting chiefly for prayer.

Of course there are exceptions. At a ministerial gathering I was at not long since, I heard of a conspicuously successful meeting. The attendance is very large; and the minister is always there, and is *himself* the life and the soul of the whole meeting. He is nearly always talking; not only announces the hymn, but freely comments thereon; mentions "special cases" for prayer, and dilates upon them; keeps up "a running fire" of comment, and does not shrink from referring to facts and events of a somewhat political character; is not sparing of the

"dramatic" element, but always exercises special care in the choice of those who "lead" in prayer. I need hardly add that we were told that if the minister is away, the attendance bears traces of the absence of so appetising a force.

But when we have made all necessary abatement for such cases as these, it will have to be admitted that the prayer-meeting has not the same place in the life of the church to-day it had twenty, or forty, or a hundred years ago. There is no denying the fact. A quarter of a century since the *church* met, and met in fair numbers, to *pray*. It was one of the chief occupations of the saints, as it was also one of their most welcome exercises; and prayer was the chief charm. It was not the preacher's address; for rarely did he do more than read a few verses of scripture. It was not the special excitement of "newspaper cuttings," pointed and pithy speeches, for these were not heard of. The supreme attraction was in social prayer and praise; the increased glow of gratitude and love; the deepened conviction that blessing was at hand because we were at prayer; the solace and strength derivable from communion with God in concert with fellow Christians. And often we had cause to say to one another, "Did not our hearts burn within us" as we sang the songs of Zion, and communed with our Lord and Leader!

And, no doubt, that same joy is felt, that same power is experienced now. There are meetings, not numerous, not loudly announced, not vehemently urged, where a few, quiet, earnest souls gather, and are refreshed and strengthened. They are *real*, helpful, quiet, solacing, and inspiring; and this not the less because so few are there. I have attended a meeting of that kind for years; its numbers rarely rising above twenty; but its joy and helpfulness indescribable.

But that says nothing as to the validity of the complaint that the Spiritual Life of the Church is low because the "Prayer-Meeting" is so poorly attended. As to that complaint, let us remember that the conditions of Christian life have altered most seriously within the last quarter of a century. The church has exchanged a meditative and devotional attitude for one of eager, incessant, and absorbing toil for the salvation of men. The command to all now is, "Work," "Work;" and in some form or other that command is being obeyed. Where Christians had one thing to do thirty years ago, they have a dozen now. This intense and absorbing practical activity is not free from incidental evils; but at least it will be allowed that the divine life may prove its energy by "going about doing good" as distinctly as by spending a whole night in devotion.

Somebody used to pray to be "delivered from the devil and *metaphors*;" we are inclined to pray to be saved from the "metaphor" that "the prayer-meeting is the pulse of the church." If it means that you can test a church's life by its "prayer-meeting" as the physician can the life of a man by his pulse, we flatly and unhesitatingly deny it, and brand the metaphor as a pernicious falsehood. The "prayer-meeting," so called, is not the only, or the chief "means," the church has of access to God in prayer and praise. What are the Sabbath services? What is the feeling that pervades the sanctuary worship? What is the "communion" service? Why "praying" is, as George Herbert says, "the end of preaching;" yea and the end and spirit of ALL the services, from

Sabbath morning till night. Moreover, will you close your eyes against all that communion *in spirit* which finds expression in daily and hourly private prayer, and in the gatherings at the family altar? Shall we ignore the supplications of the sick and of the absent? In the name of all that is true, assuredly not.

Prayer is the soul taking hold of God; gaining His help; His light and grace; and using it in work for Him in the salvation of the world: and it is a most harmful error to measure the prayerful spirit and life of a church by the *one* meeting that happens to be labelled the "prayer-meeting." All meetings, church meetings, social meetings, preaching services, baptismal and communion services, Sunday school services, all are bathed in the spirit of earnest and real devotion, and are the signs of a deep and throbbing spiritual life. We know churches whose "prayer-meetings" do not number five per cent. of the members, but whose self-denying service to save the lost, glowing zeal in bearing the burdens of the weary and troubled, ardent warfare against the evils around them, and devout consecration to righteousness and true holiness, are an undeniable witness to their love of Christ, and their life in and through Him.

Let us, therefore, clear our minds of delusions, look facts fairly in the face, and cease the unthinking repetition of complaints because we are misled by a blind metaphor. To judge of the *whole* condition of a church from its "prayer-meeting" is as if a doctor should judge of a patient only by the colour of his eye; or a politician should pronounce a verdict on the state of Britain when he had only seen the Stock Exchange.

But our object is not merely to expose, and, if possible, to check, unreasoning complaints. The "prayer-meeting" is a most valuable member of our church institutions; and though we do not forget the altered conditions of our life, and insist on considering all the facts of the case separately, yet the maintenance and increase of its efficiency lies near all our hearts. It ought to hold a place of capital importance; and every effort should be made to augment its usefulness to the individual Christian, the church and the world. Few will be content, perhaps none ought to be content, that it should be visited only by those "elect" souls who feel the spell of social communion cast over them with irresistible force, and therefore need only to know the hour and place of prayer. Most will desire larger attendances, as well as deepened fervour, increased glow, and sublimer issues.

Now these results will depend, firstly, on the *spirit* that pervades the meeting; and secondly, and hardly in an inferior degree, on its management. It is, therefore, to these points that attention ought to be directed.

In the ministerial meeting to which I referred above it was agreed that care should be taken to avoid coldness, stiffness, and formality; long and wearisome prayers, and sluggish singing. Want of punctuality was condemned. Classes for prayer, in which the young might be "drilled" in the exercise, were commended. It was urged that people should not be scattered over a large area. Contiguity is power. But these, and other points, are so well expressed in the following returns made by the CHIEF PASTORS IN CHICAGO to the question as to their methods of conducting prayer-meetings, that they will be more helpful than anything else. I therefore give them at length: believing the importance of the subject will justify the number of quotations:—

REV. E. P. GOODWIN, D.D.,

Pastor First Congregational Church.

We have no one fixed or unchanging plan. Ordinarily the pastor leads the meeting. Open with one or two kindling hymns, and quickening, earnest prayers, pointed and brief. The leader announces the topic, usually previously assigned, reads a very few verses of scripture, suggests lines of thought, asks questions or gives hints, all in the briefest way, and throws the meeting open. Brethren speak, sing, pray, quote scripture texts as they are moved, scatter single verses of hymns all through, and try not to run to talk over much. Keep it a *prayer* meeting as much as maybe, and have as many as possible participate; call for minute testimonies toward close, and add any word suggested by the meeting; get all the new converts testifying; keep things waxing warm, and close promptly in an hour.

REV. J. MUNRO GIBSON, D.D.,

Pastor Second Presbyterian Church.

Our methods vary from time to time. My present plan embraces a consecutive reading of the gospel according to Mark, a chapter being taken each evening, so as to secure a variety of lessons. Instead of reading the whole, I state the various subjects, and confine the reading to a few selected verses. Then follow brief remarks from different persons present, the leader reserving to the last the lessons which have impressed him most. Care is taken to keep the devotional exercises so prominent throughout as to justify the designation "*prayer meeting.*"

REV. ARTHUR MITCHELL, D.D.,

Pastor First Presbyterian Church.

I do not adhere strictly to any one method. Ordinarily I open the meeting myself with prayer, then follows a hymn, reading of scripture and comments on it sometimes, after which the meeting takes the form of a Bible reading, all bringing and reciting texts. Once a month it is a missionary meeting.

REV. GEORGE C. LORIMER, D.D.,

Pastor First Baptist Church.

I am a methodless individual. It is not my habit to conduct prayer meetings after any stereotyped plan; but to allow for diversity of thought and feeling among the people. I rarely call on any one to speak, leaving each member to follow his own impressions of duty. In private, I encourage every one to take part and try always to impart to the service a unity in thought and aim. Scolding is not promotive of piety. That I omit. And instead, educate the people to believe that the prayer meeting is of more importance to them than any other service except the communion.

REV. ROBT. D. SHEPPARD,

Pastor Grace M. E. Church.

I begin my meeting promptly at 7.45 with singing—lead in prayer, expound a brief portion of scripture, with intent not so much to exhaust it as to set track of suggestions in the line of the topic. I make the meeting chiefly a *prayer* service. The opening exercises last about seventeen minutes. The remainder of the hour is devoted to song and prayer with a chance for requests for prayer, closing promptly at 8.45.

REV. CHARLES HALL EVERST,

Pastor Plymouth Congregational Church.

I have no fixed rules for conducting meetings, but I endeavour to pay due regard to promptness, brevity, and variety. But little scripture is read, many hymns are sung, a verse or two of each, exhortations are not encouraged, and "*pauses*" are not to be tolerated. As it is a family gathering all are invited to participate, without distinction of age or sex.

REV. H. W. THOMAS, D.D.,

Pastor Centenary M. E. Church.

Fifteen minutes in song service. Prayer and singing, thirty minutes. Bible lesson and comments or lecture by the pastor, followed by a speaking meeting.

in which all—ladies and gentlemen—are requested to take part. Doxology, prayer by the pastor, and then friendly greetings, introduction of strangers, etc.

REV. J. T. BURHOE,
Pastor University Place Baptist Church.

Open by singing two or three verses of a hymn. Call on some brother to lead in prayer, read a few verses of scripture, some words of comment or in leading thoughts for from five to ten minutes, another hymn. I then leave the meeting with the members of the church. Do not call upon persons to pray or speak after meeting is opened. Expect each one to be brief. Length of meeting, an hour or an hour and a quarter. This, with variation, is my usual course.

REV. E. F. WILLIAMS,
Pastor South Congregational Church.

I have no stereotyped method. I aim to secure interest, instructions, and spiritual profit. I try to have everyone feel free to talk or pray. We strive to have a *prayer* meeting, rather than a lecture or a meeting of mere talk. We usually have a sociable at the beginning and end of our hour of prayer.

REV. DR. JOHN WILLIAMSON,
Pastor First M. E. Church.

1. We work to get *great variety*.
 2. We aim to get souls *saved*.
 3. This is the programme for our meeting:—
 - (a.) 7.30—Call to order and sing until 7.45 or so, then have a few short prayers until 8.0.
 - (b.) 8.0 to 8.20—Bible reading, the people doing most of the talking.
 - (c.) 8.20 to 8.45—Prayer and singing.
 - (d.) 8.45 to 9.0—Recess to converse about Christ our Saviour. (This is a glorious feature of every meeting.)
 - (e.) 9.0 to 9.15—Relating of experience, etc.
- These meetings are simply grand and keenly relished by all, and largely attended. The prayer meeting is the pulse of the church. Souls are saved at almost every service.

REV. E. B. POPE,
Pastor Trinity M. E. Church.

No fixed order. Always a passage of scripture. As much variety as possible. Young and old encouraged to take part in brief words of confession and prayer. Often a "season of prayer," in which many participate, each with a single petition. Praise a prominent feature. At the close, a little time always for social greeting.

REV. C. PERREN, B.D.,
Pastor Western Avenue Baptist Church.

Commence and close sharp on time. Read a brief portion of scripture and expound it, occupying about fifteen minutes. Throw the meeting open to all, encouraging new converts and the diffident. Never call on a new convert unless I have *first spoken to him in private and got his consent*. Try to discourage prolixity and formality, and to make everybody feel at home. Sing often, but only a verse or two at a time—a *meeting can be sung to death*. Am always on the watch for anxious souls, and encourage them to make known their desires. Often ask them who desire salvation to manifest it by rising. The prayer meeting is where I expect to reap the results of the Sabbath's sowing.

Try to have variety and keep out of ruts by introducing different topics for remarks and subjects for prayer. Scarcely ever announce the subjects beforehand.

REV. BURKE F. LEAVITT,
Pastor Lincoln Park Congregational Church.

Our methods of conducting weekly prayer meetings vary. For some months it has been in charge of a committee, who provide a leader each week, who will perhaps hand his topic and passage of scripture on a slip of paper to each of

several persons, requesting their ready assistance. This plan has been blessed. It gives the pastor better opportunity to help the meeting by taking his place among the rest.

REV. W. H. RYDER, D.D.,

Pastor St. Paul's Universalist Church.

Addressess and prayers by various persons. The pastor is always present, and sometimes speaks at the beginning of the meeting and sometimes at its close. Women speak and pray the same as the men. Meetings held every Wednesday evening. The theme of the meeting is often that of the sermon of the previous Sunday morning.

REV. T. R. STROBRIDGE,

Pastor Park Ave. M. E. Church.

I begin in time, no matter what the attendance. I make an introductory statement of the purpose of the meeting. We then sing, then pray, having two prayers before rising. I then read a little scripture and press a point for about five minutes, we then sing and pray until the hour is up. Then if they wish to occupy fifteen minutes in testifying, I permit them to do so.

REV. GEO. H. PEERE,

Pastor Levitt St. Congregational Church.

Our prayer meeting is led by myself, because the singing is more easily managed. Our object is to keep the interest awake. As the social element is a strong one, we often allow the meeting to drift over time, but when begun, to keep it alive. We work all manner of methods, and our meeting seldom lacks interest. It carries a beautiful expression of fellowship. We open with singing, generally, and sing many hymns, and then pray or read or exhort, but always seek to have variety, and save the meeting from dulness. We have plenty of excellent talent, perhaps too many good talkers, and yet too much latent, unoccupied talent. The spirit is by turns grave, earnest, pleasant, and the meeting takes a wide range of freedom. Our meetings are very helpful to all.

REV. JOHN PEDDIE, D.D.,

Pastor Second Baptist Church.

Open and close promptly. Sing from one to three hymns to begin with. Call on one or two brethren to pray, sometimes on a sister. Then read a brief portion or paragraph of scripture. Talk for five or ten minutes on some thought in it or idea it suggests about Christian experience and life. Sometimes reserve my remarks till near close of meeting, and once in a while find the time so well occupied by the people, that I am glad to have what I was to say "ruled out." From commencement to close of meeting we seek to give liberty to all present, to take that part in prayer, singing, or speaking, which they feel will do the greatest good. Said Paul, "Be ye followers of me, even as I also am of Christ." The pastor's true and best leadership of the prayer meeting, and every department of church work, will consist largely in his own willingness to be led.

These "reports" suggest too many points to be touched upon in this paper. I leave them for awhile. Will any of our friends write freely on the theme, and write at once? I shall be glad to give "free course" to their ideas.

This conclusion is manifest. The harder the church works, the more her need of communion with the Source of power, and light, and help. Not less prayer, but more, is urged upon us by our increasing activity. The church requires to be penetrated and pervaded with the *spirit* of prayer, so that all meetings may be prayer-meetings, all work prayerfully done, and the Christian community realize the meaning of the words of Paul, "Pray without ceasing. In everything give thanks, for such is the will of God in Christ Jesus concerning you."

JOHN CLIFFORD.

How to Secure the Attention of a Class.

A PAPER FOR TEACHERS.

MANY Sunday School Teachers find this a very difficult thing; and sometimes, after long continued failure, give up the work in despair. "When the photographer tries to take the portrait of a child, his first effort is to fix its attention. His skill in this measures his success as an artist. If the hand, or foot, or head moves, *the picture is spoiled.*" So, unless attention can be secured and retained in the class, there will be little comfort in the act of teaching, and little good as the result of it. When you enter a Sunday school, you may often see at a glance that some of the children are *not* interested in the lesson, but are carelessly looking around them, or teasing others who wish to be more thoughtful than themselves. This is not surprising, since many of the young people come from homes where disorder reigns supreme, and where there is an entire lack of wholesome discipline. Their surroundings, during the six days, make it very difficult for them to fix their attention on good things on the Lord's-day, and, consequently, make the teacher's work more arduous. It should also be remembered that children are naturally restless, and, therefore, do not find it easy to remain quiet during the time allotted for the lesson. Often the sight of those who were with them in the games of the preceding week will call to their minds the recreations of the past, or the amusements that are anticipated in the ensuing week. These circumstances may excite the sympathy of teachers with their classes, and call forth their patience. It is certain that the attention of children is gained and held when they are *thoroughly interested*. It is so in their *play*. With what enthusiasm will they throw themselves into games of which they are fond, and how long will they stand and watch others, although they themselves are not taking part. I have often noticed with what delight they listen to an itinerant vendor of wares, as he stands up and sets forth the wonderful merits of the articles he is offering for sale. It is pleasing to find that it is possible to arrest and sustain the attention of the young. "Yes," says the teacher, "but how may *I* do it." To this inquiry I answer—

Be in your place at the proper time. If you are absent during the opening exercises, it is very likely the scholars will be absent; or, if they are present, for the lack of needful supervision they will be disorderly, and when they have once become careless and playful, it will be more difficult to lead them to be thoughtful and attentive. It is important in this respect to make a good beginning.

Take care that there is nothing in your appearance or manner to *excite their risibility*. Any very unusual or striking article of dress will attract notice, and lead to whispering; and any peculiar habit will be likely to take the attention of the class, to the detriment of the lesson.

Let your spirit be serious and earnest. Any evidence of frivolity on your part will be certain to call forth their frivolity also; and they will not be slow to detect the inconsistency of those who, in a trifling and

thoughtless way, attempt to teach truths which are confessedly of infinite importance. Let it be abundantly clear that you are intensely earnest. A prosperous tradesman was asked why he had prospered so much in his business? He replied, "I put my soul into it." So must you if you wish to succeed in your responsible work. Let it be manifest that *you* are interested. If there is evidence that the lesson is one which has engaged your thought, and has been a pleasure and a benefit to you, it will scarcely be possible for your scholars *not* to be interested; your very looks, your apparent feeling, and the tones of your voice, will tell upon them, and lead them to attend to the counsel you have to impart.

If you have no interest in the work, if you go to it unwillingly, regarding it as a burden, and rejoicing when the time for closing comes, it is not likely that your scholars will be seriously engaged, or deeply interested.

"I have seen teachers," says Mr. Fitch, "whose cheeks glowed, and whose manner became suffused with earnestness as they spoke the words of healing and of life. I have seen their eyes glisten with tearful joy as one little one after another had his intellect awakened to receive the truth, and his heart touched with sacred impressions. And I have known well that these were teachers who, whatever their intellectual gifts might be, were the most likely persons to obtain an entrance into the hearts of children, to exercise a right influence over them, and to find, after many days, that the seed they had thus sown in hope and fear had been watered by the divine favour and benediction, and brought forth rich and glorious fruit. His eye was meek and gentle, and a smile played on his lips; and in his speech was heard paternal sweetness, dignity, and love. The occupation dearest to his heart was to encourage goodness."

Let your preparation be thorough. Children will soon see whether you have anything to teach them that is worth hearing, and will act towards you accordingly. Serious, accurate, and full preparation on your part will give you confidence, and your scholars will be likely to form the habit of coming with the determination to pay attention, as they perceive that this will really be for their good. If your preparation be up to the full measure of your ability and opportunity, and be accompanied with fervent prayer for divine help, you will have the approval of your own conscience, the blessing of your God, and the respectful regard of your class.

Let your manner be attractive. Young people are naturally lively, and will be repelled if your manner be stiff, and your teaching dull. It tries the patience of adults to listen to sermons that are tedious and prosy, and sometimes sends them into a sound sleep; and it is too much to expect young persons to be very animated and interested if the lesson be not given with cheerfulness and vivacity. It will also be a material help if illustrations and anecdotes are judiciously used. Young people will brighten up at the mention of an anecdote. Their curiosity is thus excited; and curiosity, Archbishop Whateley tells us, "is the parent of attention, and a teacher has no more right to expect success from those who have no curiosity to learn, than a husbandman has who sows a field without ploughing it." It is certain that a child will give attention to anything it *wishes* to know. Bishop Jebb has beautifully said,

“To fix the volatility of youth there must be impressiveness; to awaken the imagination there must be liveliness; to win the affections there must be tenderness; to make wisdom enter into the heart, and knowledge become pleasant to the soul, everything harsh, gloomy, and forbidding, must be shunned. Everything gentle, cheerful, and attractive, must be associated with the lessons of instruction.”

Let your character be such as will command esteem and affection. Young people are quick to discern true excellence; and when they see holiness of life associated with unwearied efforts for their good, they will be so far won over as to listen with attention to the words which are spoken. It is in the highest degree important that you should, by force of character, gain an influence over your scholars that may work for their true interest. “Please, sir, we belong to you, and you belong to us,” said a poor boy to his teacher one Sunday. “He thus shewed that the teacher had won the friendship of his pupils, and was regarded by them as their *friend*. He had forged a golden heart-link by which he and his class were joined together.” With this feeling teaching must have been both pleasant and profitable. Gain their love, and then, with prayer for the Divine help, and with that tact and skill which you may gain by experience, you will not only secure and retain their attention, but will inform their minds and impress their hearts. Say with the poet—

“I have laboured,
And with *no little study*, that my teaching,
And the full force of my example,
May go one way.”

“And evermore beside you on your way
The unseen Christ shall move,
That you, still leaning on His arm, may say,
‘Dost Thou, dear Lord, approve?’”

-Take care to use language that your scholars can understand. If they do not know the meaning of the words used, or if the style of your speaking be above their reach, they ought not to be expected to give attention. “It is not from idleness, it is not from stupidity, it is not from obstinacy, that children frequently show an indisposition to listen to those who attempt to explain things to them. The exertion of attention which is frequently required from them, is too great for the patience of childhood; the words that are used are so inaccurate in their signification that they convey to the mind sometimes one idea and sometimes another. We might as well require them to cast up a sum right, whilst we rubbed out and changed the figures every instant, as expect that they should seize a combination of ideas presented to them in variable words. Whoever expects to command the attention of an intelligent child must be extremely careful in the use of words. If the pupil be paid for the labour of listening by the pleasure of understanding what is said, he will attend, whether it be to his playfellow or to his tutor, to conversation or to books.” It has been well said, “In teaching the young, the homeliness of the English Bible, and of Bunyan, should be imitated, not the Latinized style of some who are called fine writers, and who copy the ponderosity of Dr. Johnson.” “Bunyan,” says Mr. Beecher, “is to-day like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf shall not wither. John-

son, with all his glory, lies like an Egyptian king, buried and forgotten in the pyramid of his fame."

Variety and adaptation will be necessary to secure attention. The capacities, attainments, and circumstances of children are so widely different, that what will interest some will have but little attraction for others. There is no difficulty in gaining and keeping the attention of those who are very young by a wise use of pictures, or other objects, which appeal to the eye, and which are made the groundwork of discourse.

A knowledge of the home life, or daily surroundings of others, will furnish illustrations and suggestions which a wise teacher may use with great advantage. Often, indeed, with any class, some incident may be mentioned, or some illustration employed, at the commencement of the lesson, which will serve to arrest the attention, and prepare for the reception of the truths which are about to be spoken. It will not be desirable to adopt, in every case, precisely the same method, but to excite curiosity and surprise by diversities of plan.

For a time you may seem to make but little progress. Persevere in your endeavours, and look up for divine help, then you will be sure to succeed. Unruly classes have become attentive and orderly under the influence of wise and earnest teachers; and the more earnestly you pray, the more effective will your labours be. Dr. Todd has forcibly said, "No one can discipline his own heart, and grow in Christian character, without prayer. No one can accomplish anything either good or great without it. You should be a man of prayer for yourself, your class, the school, and the world. I look at prayer not merely as a means of drawing down blessings upon your labours, but as a thing of inestimable value to yourself. Seasons of temptation, of lukewarmness, of backsliding, will come; the love of many will wax cold; the light within your own heart will burn dim; and nothing but the *habit of daily prayer* will make you safe." Certain it is that the nearer you live to the Lord, and the more intimate your fellowship with Him is, the greater will be the spiritual power you will be able to exert over the young entrusted to your care. "Time, at the best, is but short—let us, therefore, do all the good we can in it; it is fleeting—let us, therefore, seize the moments as they pass to write the name of Jesus on some living soul; it is uncertain—let us, therefore, secure something for God out of the uncertainties of the hour, so that whatsoever our hand findeth to do we may do it with our might. Brethren, let us redeem the time by earnestly striving to lead the young to the Redeemer—

‘And if in after years the seed we cast
In some young bosom wake to life at last,
If but one human spirit catch from ours
The living principles of Christian powers,’

we shall, in that single instance of successful teaching, realize an ample reward for all our reading, study, anxiety, labour, and prayer."

THOMAS BARRASS.

"A POLITE MAN," said the Duc de Morny, "is one who listens with interest to things he knows all about when they are told him by a person who knows nothing about them."

Enaid.*

SECOND NOTICE.

SHELLEY SAYS,

"How wonderful is death!
Death and his brother sleep."

Mr. G. says death has no brother; that death and sleep are identical, and that at death all men become as unconscious as the clods of the valley, as insensible as lifeless clay. Any doctrine contrary to this is declared by Mr. G. to be unscriptural. In proof of this strange position he places in the forefront of his volume such passages as Luke viii. 52, "She is not dead, but sleepeth"; John xii. 11, "I go, that I may awake him out of sleep"; and 1 Cor. xv. 20, "The firstfruits of them that slept." By extracting from these texts a little more than they contain, Mr. G. is enabled to set up his semi-materialistic doctrine, for, says he, "perfectly sound sleep is dreamless, and the sleeper is entirely unconscious from the instant he falls soundly asleep, to the moment of his awaking." Mark the phrase, "*perfectly sound sleep*." Ordinary sleep does not help Mr. G., and so he makes John xii. 11 to read, "I go, that I may awake him out of (*perfectly sound*) sleep." We object very strongly to that reading. Mr. G. must take scripture as he finds it, and not torture it as barley is tortured in order to make it yield what the world would be a good deal better without. Scripture does not deal in ideal things, but in actual. It speaks of mountains; but it never defines them as perfect cones. It speaks of the "circle of the earth;" but it says nothing about a perfect geometrical circle such as we read of in Euclid. Nor does it speak of "*perfectly sound*" sleep. It speaks of "deep sleep;" but so far from that being an unconscious state, it is the very condition God selects as most suitable for special revelations. God speaks "in a dream, in a vision of the night, when deep sleep falleth upon men." It was in a deep sleep that a "horror of great darkness fell upon" Abram, and an important revelation was made to him: and it was when asleep that Jacob saw more than his waking eyes ever beheld. So far, therefore, as these passages prove anything, they go to show, not that we are such stuff as sleep is made of, but that

"We are such stuff
As dreams are made on: and our little life
Is rounded with a sleep."

Yes, and curiously enough, Mr. G. has actually to make a bargain with sleep that it shall be "*perfectly sound*" before even he can *dream* of overturning orthodox doctrine.

Mr. G. has allowed his fancy to run away with his reason. He has seen a bubble floating in the air, and without sufficient examination he has deemed it solid. He has also looked upon the orthodox position as nothing more than a card-board castle, which a few flying shots would demolish. Consequently his volume is neither an adequate defence of his own position, nor a worthy attack on the position he assails. We deplore this very much, because such a summary way of dealing with this matter does not do justice to Mr. G. himself, nor is it altogether respectful to his opponents. We are inclined to think that if Mr. G. had deemed it worth his while to probe this subject to the bottom, the same candour which impelled him to print these stray leaves would have led him to acknowledge that his own position is the one that is unscriptural.

There is a remarkable passage in the book of Daniel which completely overturns the idea set up by Mr. G. It is in connection with sleep and night-visions, and reads thus: (see ch. vii. 15) "I, Daniel, was grieved in my spirit in the midst of my body." The word *body* is literally *sheath*, and the passage expresses the idea that the body is the *sheath* of the soul. According to this scripture the relation between soul and body is the relation of a sword to its scabbard; or, to put the idea in another way, it is the relation of a hand to a

* A Series of Brief Essays upon the Unscriptural Character of the division of Man's Nature into Soul and Body. By R. F. Griffiths, Baptist Minister and Barrister-at-Law. London: Griffiths & Co., Porchester Road; Stock, Paternoster Row.

glove. The soul occupies and uses the body as a living hand fills and moves a glove. The soul, or spirit, is as distinct from the body as a sword is distinct from its scabbard; as a tenant is distinct from the house in which he dwells; and as a canoeist is distinct from the canoe in which he sits. The canoe may strike on a rock and be lost; but the man may strike for the shore and be saved. The house may be burnt down, but the inhabitant may escape, saved, yet so as by fire. The scabbard may be thrown away and lost, but the sword will only be freed to gleam forth on the field of battle, or to be returned to another sheath when another is needed. If, then, the spirit is in the midst of the body like a sword within its sheath, there is everything in this analogy to show that the soul is distinct from the body, and that it may live on, with all its faculties unimpaired, even when the body lies mouldering in the grave.

The space at our disposal will not permit us to contest every passage which Mr. G. seeks to win over to his cause. We must be content to deal only with the most important. We will take one from Paul, one from Christ, and one from the Pentateuch. The passage from Paul is 2 Cor. v. 8. Mr. G. prefers Alford's reading of this, which is, "We are still confident, and well content rather to go from our home in the body and to come to our home in the Lord." What does Mr. G. gain by this altered reading? We submit that even in this altered form the passage is only intelligible on the theory that man has a soul within his body, and capable of going out of it. In the first eight verses of this chapter the body is described as the clothing, the habitation, the home of the soul; and the whole paragraph teaches that at death the soul will leave its cast-off clothing, and go from its home in the body to be "present with the Lord." All this is simple and easy to be understood on the theory that we are distinct from our bodies, just as we can understand the Queen leaving her home in Buckingham Palace and going to her home in Balmoral Castle. But the theory of Mr. G. is that man is "one and indivisible;" that he has no soul apart from his body, but that the body is the man. He thus leaves us in a hopeless difficulty. We can understand the soul getting away from the body as a tenant from a house; but if there be no soul apart from the body, how that body will get away from itself to a home elsewhere is altogether beyond our comprehension. It is generally considered impossible for a man to run away from his shadow; but for a body to be able to get away from itself is, we think, too much even for a body made of "vitalized dust."

Turn now to the parable of the rich man and Lazarus, mentioned by our Lord in Luke xvi. 19. In our innocence we have been accustomed to think that if any passage of scripture could be said to teach the possibility of the soul existing apart from the body this was the one; for observe, it says of the rich man that he "died and was buried;" and that while his body was in the grave, and while his five brethren were still alive on earth, and therefore before the resurrection, the rich man was lifting up his eyes in hades. A clearer indication that "there is a natural body and there is a spiritual body" we need not seek. A more authoritative assurance that when the natural body is buried, the soul, or the spiritual body, will live on in torment or in bliss, we could not wish to have. But Mr. G. cannot see it. The only remarkable thing he notes in the parable is "the complete absence of any allusion to the possibility of 'soul' existing apart from 'body.'" This is indeed remarkable; and all the more so because, as we have seen, the evidence is entirely the other way.

We come now to the Pentateuch. In Deut. xxxiv. 5, 6, we read "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." But in Mark ix. 4 we learn that when Peter, James, and John, were on the Mount of Transfiguration, "there appeared unto them Elias with Moses: and they were talking with Jesus."

The question is, how came Moses to be there unless he has an existence apart from his buried body? Mr. G. is forced to meet this question, because, according to his theory, Moses could not be on the Mount of Transfiguration if his body were in the grave. How does he meet the difficulty? In a very curious as well as in a very cursory way. He manages somehow to get the body of Moses away from the earth, under cover of a mock funeral, in which

the funeral cortege sets out but never arrives at the grave. He reasons about it thus, "The authorized version speaks of Moses as being *buried*, Deu. xxxiv. 6. The Hebrew word *qabar* signifies to perform funeral observances, and is rendered in the Septuagint, *thapto*, the first meaning of which is to perform funeral rites. . . . The word *qabar*, like the Greek *thapto*, can therefore be properly used when there is a funeral and no burial or interment of the corpse." Mr. G. finds an instance of such a funeral in the case of Jehoiakim, where the same word *qabar* is used. See Jer. xxii. 19, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Now, says Mr. G., "a word used in reference to Jehoiakim, who was never buried, cannot indicate with certainty that Moses was buried."

Of course it can, and of course it does. The evident meaning of the passage in Jeremiah is that Jehoiakim should have a burial which was not worth calling a burial—that his body, like that of a dead ass, should be thrown into a pit, or left a prey for beasts and birds. The word *man* does not lose its meaning because it is sometimes applied to a two-legged creature who is unworthy of the name; and the word burial does not lose its meaning because it is here applied to a burial not worth calling one. If there is a Hebrew word in scripture which means "to bury," *qabar* is that word. It no more means a funeral without a burial, than baptizo means a baptism without an immersion.

Its "primary idea," says Gesenius, "is that of heaping up a mound:" and do not the mounds in our cemeteries tell of buried bodies? This word is used in the Old Testament no fewer than forty-six times; and if it does not mean *buried*, then Miriam, Num. xx. 1; Aaron, Deu. x. 6; Abraham and Sarah, Gen. xxv. 10, have never yet found a sepulchre, for this is the only word which tells of their burial.

Again, so far as the Septuagint word *thapto* is concerned—the word which gives Mr. G. so much relief, because it tells of "funeral rites" rather than of a burial—that word is used several times in the New Testament; but, alas for Mr. G.! the "funeral rites" it speaks of are burial and interment. It is the word which tells us concerning John the beheaded, that "his disciples came and took up the body and *buried* it," Matt. xiv. 12. It is also the word which informs us concerning Him who loved us and died for us, "that He was *buried*," 1 Cor. xv. 4. With either word, therefore (*qabar* or *thapto*) we are equally safe and scriptural in concluding that Moses was really *buried*.

We do not wonder that Mr. G. should be anxious to keep Moses out of the grave, for once in the grave he would be incapable (according to his theory) of appearing on the Mount of Transfiguration. Our only wonder is that he should resort to such strange shifts to overcome the difficulty. Discarding the only tenable theory which will account for this, *viz.*, that of the division of man's nature into soul and body, Mr. G. can only explain the after appearance of Moses by tampering with the well-established meaning of certain scripture words, and by an equally unwarrantable, unworthy, and gratuitous supposition, that Moses had a burial akin to the one Dean Ramsay mentions, in which the mourners, anxious to drink as much whiskey at the funeral as was drunk at the christening, went forth in such a condition that when they reached the grave the corpse was missing. Mr. G. says that Moses had a funeral; but that his body, somehow, never reached the grave.

A more untenable theory we have seldom examined. "There is no soundness in it." It breaks down at every point where it is tested. It is crude, scrappy, and ill-formed. It would have been better for Mr. G.'s reputation if he had never published it. Mr. G. is an able and, we believe, conscientious minister of the gospel; and he has shown, ere this, at considerable cost to himself, that he not only has convictions, but that he has the courage to stand forth in defence of truth and righteousness before men, magistrates, and judges. We know Mr. G., and we have talked and laughed together over this theory of his; and now, in spite of all that we have said against his book, we hold Mr. G. in high esteem, and we cannot close this review without assuring those of our readers who are most jealous for orthodoxy that Mr. G. is really very much better than his creed.

J. FLETCHER.

Chilwell College.

THE following Circular has been issued, and we venture to speak for it a welcome everywhere, and a speedy and generous response:—

MY DEAR SIR,—May I ask your kind attention to the following appeal? Three years ago it was felt by the Committee of the College that alterations in the premises at Chilwell in order to provide additional domestic accommodation were urgently required, and could no longer be delayed. It was felt also that, in view of the growing needs of our churches, and the increasing number of applications from young men desirous of availing themselves of the privileges of the College—some of which had to be declined for want of room—additional accommodation should also be provided for students, so that a larger number of young men might be constantly under training at the College, and the wants of the vacant churches of the denomination be more adequately supplied. The necessary alterations were agreed upon at the Association at Leicester in 1877, and are now completed. Four bed-rooms, three new studies and a bath-room, have been added to the premises; and besides better domestic arrangements, there is now accommodation for fifteen students. The present session commenced with fourteen students, all the new rooms being occupied save one.

The cost of the enlargement, including furniture and other expenses, has been £440. Towards this sum about £113 have been raised by special donations. For the remaining £327 this appeal is now made to the friends of the Institution. With a full house the ordinary annual income of the College will need to be permanently increased, and continued attention to the subscription list, and to congregational collections will be requisite to prevent annual deficits. It is, therefore, extremely undesirable that a charge of interest upon debt should be added to the annual expenditure, thereby offering a constant check upon the increasing usefulness and efficiency of the College. Will you kindly join with the friends who have already responded to the appeal, and whose names are given,* in the effort to discharge this debt at once? The time favours new enterprise and new liberality in Christian work. The generous gifts which originally secured the purchase of the College premises, there is now an opportunity to imitate and supplement. A prompt and hearty co-operation in this movement by friends old and new, by former Students of the College, and by all the ministers and churches of the denomination, will occasion much thanksgiving and rejoicing at the forthcoming annual meeting of the Association at Nottingham. I beg, therefore, respectfully and earnestly, to solicit from you, my dear sir, a donation towards this worthy and desirable object at your earliest convenience, and have the honour to remain, your obedient servant,

THOMAS GOADBY, *President of Chilwell College.*

The Association,

I. BEDS.—Pastors and delegates requiring beds during the Association are requested to send stamped and addressed envelop to Mr. THOMAS GOODLIFFE, 40, Bridlesmith Gate, Nottingham, on or before Saturday, June 11th. After that date the Local Committee cannot possibly undertake to provide accommodation. Those who have made their own arrangements will oblige by communicating their Nottingham addresses to the Local Secretary,
THOS. GOODLIFFE.

II. THE MINISTERS' RECEPTION AND LIST REVISION COMMITTEE for 1880 consists of Revs. E. C. Clarke, B.A., T. Goadby, B.A., S. S. Allsop, Messrs. C. Roberts, R. Johnson, J. Binns. Each Conference Secretary is hereby requested to notify any Student or Minister accepting a pastorate within his Conference area, of the existence and requirements of this Committee, and forward his application, together with a report of any Ministerial changes within the same area, to Rev. C. Clarke, B.A., Ashby-de-la-Zouch.

N.B.—No name can be inserted in the List of Ministers without the sanction of this Committee, or of the Association. J. FLETCHER, *Association Secretary.*

* See Advertisement, first page.

Boys and their Teachers.

FOR THE YOUNG.

BY RIGHT HON. W. E. GLADSTONE.

WHEN I was myself a very small child, I went with my mother to visit a person very famous in her day, and of known excellence, Mrs. Hannah More. I believe I was four years old at the time, and I remember that she presented me with one of her little books, not uninteresting for children, and that she told me she gave me the gift because I had just come into the world and she was just going out. She was then very old. The feeling which comes upon people who are advanced in years is that they really wish that they could say something to enable you, who are now very young, to realize in your minds—to get practical hold in your own minds—of many truths that you will learn in the course of experience, in order that the learning of them may be more easy and the less bitter.

There is an immense importance—an importance greater than you can measure—in all that you are now doing; and this day on which we are met together for a single hour, or less, may be—who knows?—a determining day in the life of some of you. But what is really wanted is to light up the spirit that is within a boy. In some sense, and in some degree—in some effectual degree—there is in every boy the material of good work in the world, in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are solid, and even in those who are dull, or seem to be dull. If they have only the good will, the dullness will clear away day by day under the influence of the good will. If they will only exert themselves they will find that every day's exertion makes the effort easier and more delightful, or at any rate less painful, or will lead to its becoming delightful in due time.

I know from practical experience that the first beginning of effort, and the reward of effort, is a most important event in life. I can recollect it from experience. I can recollect the first occasion. Perhaps it was according to the fashion of schools at the time when I was a boy, but at the school where I was we were all taught to be very much like one another, and I don't recollect that any effort of any kind was made to establish a distinction between us; nor do I believe that anybody was much better or much worse than the rest. But that was a sleepy method of pursuit. Well, now, my friends, you are in more happy circumstances, because great changes have taken place, not only in the labours, but in the energy, and care, and affection which are infused into the work of schools.

It is impossible for you to be too grateful for the pains bestowed upon you, for it is not an easy work, the work of teaching. I advise you, and I hope you will contribute, by your own efforts, everything which is in your power, to lighten your teacher's labours, and show him that they are appreciated, and that you wish to make him your friend. Show him that you feel that he is making every effort for your good. Again, I say, do all that you can to help him, and it will be an immense consolation to him—it will tend to remove that feeling of irksomeness which is inseparable from teaching when the boys are unwilling to learn. There are few things in the world more beautiful and satisfactory than the kindling of the connection that grows between earnest teachers and willing boys. It is not only the brilliancy, it is not only the facility, with which a boy works, it is the will. There is not one of you who has not got it greatly in your power to assist our friend, your teacher, in this work, and, depend upon it, if it were necessary to refer to selfish motives, the more you lend him that assistance, the more yourselves will take the benefit from his toil.

THE RIGHT AND THE PLEASANT.—That may be right which is not pleasant, and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.—*Matth. v Henry.*

LYING AND TRUTH.—Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good.—*Tillotson.*

Scrap from the Editor's Waste-Basket.

I. THE BURIAL-GROUND QUESTION ought to be settled at once. A letter is to hand from Kegworth, containing the following particulars. The child of parents attending our chapel at Sutton Bonington fell ill. The clergyman called and desired to "baptize" the suffering child, and told the parents that if they refused, no religious services would be conducted at its funeral. They did refuse; and the child died. One of our local preachers was then asked to conduct a service outside the church-yard, and did so; and then the body was taken into the yard and placed in the grave. The New Parliament ought to make short work of such difficulties as these, and will surely do so.

II. THE FIRST DEATH IN THE RANKS OF THE NEW PARLIAMENT.—We unfeignedly regret to report the decease of Mr. J. S. Wright, recently elected M.P. for Nottingham, and a man who had rendered large services, not only to the town of Birmingham and the cause of Liberal progress, but, in special ways, to the Church of Christ. He was a genuine Christian, and a real patriot; a man who applied Christianity to the whole round of human life; ready to war against everything that interfered with human well-being, and to preach the gospel of Jesus Christ to those who need it most. He has "gone over to the great majority" at a moment, seemingly, most inopportune for us; but his memory and his work will long endure, and will bear ever augmenting fruit.

III. QUINQUENNIAL PARLIAMENTS.—Does not the recent elections show the desirability of a shorter duration for the life of our Parliaments? Would not much mischief have been prevented if the Government had been obliged to appeal to the country earlier? It would not be a *great* change, but surely it would be a salutary one to make an appeal to the refreshing influence of popular conviction an *earlier* necessity.

IV. "THERE WAS NO SELFISHNESS IN HIS CHRISTIANITY," was the tribute prayed the other day to one who has recently passed away from us. It is really a high eulogium, although it ought not so to be considered. Yet remembering with what difficulty we keep the selfish taint out of our most Christian work, and how easy it is for us to love goodness for *what it gives us*, rather than for what it is and what it yields to others; it is a noble victory to win over ourselves, if we can and do keep our Christianity free from its corrupting

presence. O Lord Jesus! who didst empty Thyself of all Thy glories to save men, so fill us with Thyself, Thy power, and Thy passion, that there may be no place for selfishness in our Christian life.

V. MARVELLOUS DISCOVERIES MADE IN CONNECTION WITH THE ELECTION.—(1.) *Christian people who did not care to vote*—"This is the 'Devil's world,' let him rule it." No, it is not his world: it is God's, and it is given to Christian's to rule it in God's name and for His glory. (2.) *Christian people who daily read the D. T.* If anything is likely to disqualify a man for judging fairly of anything, it is daily fellowship with the iniquities of the *Daily Telegraph*.

VI. A SCRAP FOR THE BOYS; AND OTHERS!—Dr. D. G. F. Macdonald writes: "The time of year has arrived when woods, coppices, and hedgerows, are searched for birds' nests by lynx-eyed urchins and professionals. Every likely tree, shrub, bush, and tuft of grass, is closely examined, and when a nest is discovered it is at once pillaged of eggs or nestlings with a shout of triumph. Surely it is a pity that thousands of eggs are taken away to be "blown" and put on a string like beads, rendering them practically valueless. Surely it is wicked to capture fledglings that soon die from want of proper food. Surely it is cruel to leave their disconsolate parents to mourn over the cold deserted nest, since birds sorrow as keenly, as deeply, and as sincerely, as any man or woman over lost children. Poor little birds! The very sylvan beauty of their homes fades before the dimming sway of their grief! No doubt 'Evil is wrought by want of thought as well as want of heart.' Allow me, then, to ask those who desire to protect the eggs and callow broods of our pretty little feathered friends to be on the alert and do all they can to save them. Blackbirds, thrushes, and finches; larks, linnets, and robins, will repay us with notes of thankfulness. They will charm our ears with grateful and joyous songs. They are God's beautiful creatures. Let us watchfully protect them from the ruthless hands of the spoiler.

VII. OUR NEXT ISSUE.—We are glad to say that our June issue will contain the first of a series of papers by the Rev. H. B. Robinson, of Wisbech, on "Half Hours in a Country Museum." The subject of the first paper will be the "Lake Dwellings of Switzerland." We have also just received a paper on "Lent in Rome" from our Rome Missionary, the Rev. N. H. Shaw, which will also appear.

Reviews.

THE GENESIS OF EVIL: AND OTHER SERMONS. By Samuel Cox, Editor of the Expositor. *C. Kegan, Paul, & Co.*

THE two sermons which give a title to this volume are devoted to the enunciation of the simple and obvious theory of the Genesis of Evil, which asserts, that God has made man *free*, and that it follows inevitably, from the mere exercise of that prerogative of choice, that moral evil is possible. Hence God does not "create" moral evil, but only gives a chance for its origination by the mere act of creating a free man. It is a well-known and practical thesis, and though it will never content the philosopher, it is sufficient for our work-a-day world. This theory, notwithstanding, Mr. Cox maintains the final extinction of evil. Of course, it is patent, that the creation of a *free* man does not only involve the possibility of evil, but the possibility of evil *as long as the man exists*. Why should not he, who has used his freedom to elect an evil course, *permanently* exercise his freedom in favour of evil ways? If man's freedom makes evil possible, the eternal man creates the possibility of "eternal sin."

In the other sermons of this volume Mr. Cox reveals his rare excellencies as an expositor, his acute perception of the meaning of obscure texts, fulness of knowledge of the Bible, clearness and quiet force of style, and felicity of illustration. The style of these discourses is specially meritorious. The language is simple, clear, colloquial English, richly dight with quotations from our classical writers, and always as quietly forcible as it is pleasingly clear; reminding us not rarely of the oratory of John Bright in these respects. We commend this volume to our readers, as a real service to preachers and hearers alike.

THE NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. Edited by C. J. Ellicott, D.D. *Cassell, Petter, & Galpin.*

THIS Commentary is being issued in monthly parts, price sevenpence each. The first part is before us, and gives abundant evidence of its fine qualities, its special fitness for the class for whom it is designed, and its large promise of usefulness. It gives the results of the learning and criticism of the last hour of English and German thought in a frank, manly, and reverent way. There is no "hushing" of difficulties, no assumption of infallible knowledge, no want of sympathy with the living and practical aims of Christian men. Our Sunday school teachers, young men and maidens,

will do wisely to invest in this purchase. One point we may mention as of incidental value to *our* readers. In the comment on John's Baptism, it is said, "The baptism was, *as the term implied, an immersion*, commonly, but not necessarily, in running water."

SERMONS, AND NOTES FOR SERMONS.

By the late Rev. W. A. Salter. *Stock.*

NO preacher can take up a volume of sermons from a "lately" departed preacher without a touch of pensiveness, and even of something approaching to fear. Especially is it so, if sermons are published which were not revised by the author. There is so much risk of misrepresenting him, or inadequately expressing his power, that it is a question whether, in ninety-nine cases out of the hundred, the preacher's fame does not suffer by the process. But those who lovingly heard these words will be sure to welcome them. They are bathed in spiritual fervour, tenderly affectionate, thoroughly practical, broad in their theological sympathies, and characterized by much unction.

"CAN NOTHING BE DONE?" THE STORY OF ROBERT RAIKES: A PLEA FOR THE MASSES. By the Rev. Chas. Bullock, B.D. *London: "Home Words" Office, 1, Paternoster Buildings.* Price 1/6.

THIS is a beautifully got up Sunday School Centenary Memorial volume; well illustrated, and pleasingly written. Availing himself of the statements of Mr. Gregory, the author gives a few glimpses of Raikes and his work; but his aim is to stimulate a deeper interest in the evangelization of the masses, by the method of *planting churches* in the areas where they most do congregate. This plan is expounded and enforced with special skill and earnestness. We have often commended it. It is *the* one way to the salvation of the masses. When will the church adopt it?

IS LIFE WORTH LIVING? No. 1. THE ANSWER OF LIFE ITSELF. By John Clifford, M.A. *London: E. Marlborough & Co.* Price One Penny.

"THE first of a series of tracts giving an answer to Mr. Mallock's question. Mr. Clifford unites a rare power of popular exposition to richly varied scholarship, breadth of view and of sympathy to evangelical fidelity and fervour. The brochure deserves, as we have no doubt it will secure, a wide circulation."—*Greenock Daily Telegraph, April 5.*

Six of the series are now ready.

Church Register.

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

CONFERENCES.

SOUTHERN CONFERENCE.—The next meeting will be held at Chesham, on Tuesday, the 1st of June. President, Rev. G. Wright. Devotional meeting at 11.15 a.m. Business at 12.0 noon. Public meeting at 6.0 p.m., when addresses will be given by the Revs. J. Clifford, M.A., Dawson Burns, M.A., G. W. McCree, W. J. Avery, and W. Harvey Smith. A collection at the close for Home Mission.

W. H. SMITH, Sec.

CHESHIRE.—The Spring Meeting was held at Poynton, April 6. Rev. W. March opened the morning service, and Rev. I. Preston preached on "The prayer meeting as affecting the spiritual life of the churches." Owing to the exciting contests of the general election the attendance of delegates was not so good as usual. Reports from churches were hopeful, and in some cases specially encouraging. Thirty-eight baptized since last Conference, and four accepted candidates.

The Rev. Geo. Walker, pastor, presided at the business meeting. The Poynton friends were thanked for their hospitality in entertaining their brethren.

Resolved:—I. That Rev. Jas. Maden be the representative on the Foreign Mission Committee, and Mr. R. Pedley for General Home Mission Committee for the next year.

II. The Local Home Mission Committee strongly recommend that the central grant be £25 for Audlem and Nantwich during the coming financial year; that the Local Home Mission Committee consist, for the next twelve months, of Revs. I. Preston, J. Maden, and Messrs. R. Booth, R. Bate, and R. Pedley, convener; that the question of a site for a new chapel in Cheshire district be referred to the Local Home Mission Committee.

III. That our thanks be presented to Rev. I. Preston for his acceptable, judicious, and valuable sermon.

IV. The next Annual Conference to be at Stoke-on-Trent, on Tuesday, April 5, 1881; the arrangements as to preacher of sermon in morning, and reader of paper for discussion in afternoon, be left in the hands of the Home Mission Committee and Secretary, to be decided in September next, at Chester Baptist Union Meeting.

V. The united thanks of the Conference were tendered to the Rev. W. March for

his able and efficient services as Secretary for twelve years, and the best wishes of the brethren were expressed for his future welfare and usefulness in his new sphere of work at Todmorden.

VI. The Rev. R. P. Cook was appointed as the new Secretary of this Conference.

WILLIAM MARCH, Sec.

The **WARWICKSHIRE**, met at Coventry, April 5, Rev. L. H. Parsons presiding. The Rev. C. Hood conducted the devotional services, and Rev. W. Reynolds gave an address. This was followed by an address on *Public Spirit* by Mr. Parsons, which received the hearty thanks of the Conference.

At the afternoon meeting Rev. A. HAMPDEN LEE, of Walsall, was welcomed into the Conference. Reports showed a gain of sixty-five, and a loss of eighty-nine; the loss being due to deaths and erasures. There are twenty-two candidates. The Revs. E. C. Pike and E. W. Cantrell were appointed representatives to the Foreign Mission Committee, and A. H. Lee and W. Oates to the Home Mission for 1880. The church at BEDWORTH was received into the Conference. A resolution of rejoicing over the Liberal victories was passed.

NEXT CONFERENCE, Monday, Sept. 13, at Lombard Street, Birmingham. A. H. Lee to preach, and W. Lees to give a paper on "The prayer meeting in relation to church life."

The evening service was opened by the Rev. H. J. Hodson, and E. W. Cantrell preached.

W. REYNOLDS, Sec. pro tem.

CHAPELS.

BURTON-ON-TRENT.—Annual tea meeting on Easter Monday. 300 for tea. Public meeting after. Chairman, H. Ellis, Esq., of London. Addresses by Rev. S. S. Allsop and several ministers of the town. The trays were given. Proceeds, £25 13s. 8d. for the new chapel.

COALVILLE.—The Rev. E. H. Jackson lectured on "The Balances adjusted; or, every man does not have it his own way." Mr. James Smith, of Hugglescote, presided. Collection divided between the Home Mission and College.

FLEET.—On Good Friday the Rev. E. H. Jackson, preached and lectured. A tea meeting was held between the services. The attendances at all the meetings were better than for years past; the proceeds satisfactory; and the interest

and enthusiasm created by Mr. Jackson's visit was most encouraging.

COLWELL, FRESHWATER, I.W.—On Good Friday the annual tea meeting was held. A large number partook of the tea. A public meeting followed. Rev. J. E. Everett, pastor, whose ministry has been greatly blessed, presided. The chapel was crowded. Collections were far in advance of many previous years.

GAMSTON.—Efforts are being made to resuscitate this long languishing cause. A special sermon was preached on Easter Sunday by Rev. R. Silby, and a collection was made. On the Monday following a tea meeting was held in a barn, when many friends were present from Retford, Boughton, and Rockley. Addresses were given by several friends, and a very general desire was expressed that the ancient meeting-house might be re-built. Upwards of £60 have been promised upon condition that the entire sum needed (about £100) be raised forthwith. Rev. J. Clifford, Dr. Underwood, or Rev. R. Silby, will be glad to receive donations or promises of help.

GREAT GRIMSBY.—A public meeting was held, March 16. Alderman H. Bennett, Mayor, in the chair. Addresses by Revs. J. Manning (pastor), R. Harrison, Bone, Fordyce, Workman, Smith, and Messrs. Tintellin and Leechman. Collections, £20 6s.

HUCKNALL TORKARD.—Anniversary sermons were preached, March 28, by Rev. J. Alcorn, followed next day by a public tea meeting. 280 to tea. Afterwards a public meeting was held, and addresses delivered by the Rev. W. Chapman (pastor), and Messrs. J. Buck, H. Beswick, J. Bromby, E. Daykin, L. Heward, and L. Towle. Collections, £18. Sunday, April 4, was a high day with us. Thirty-seven persons were received into the church. The pastor also had the pleasure of presenting to the church a valuable communion service, the gift of Mr. and Mrs. Nall and family, of Papplewick Grange. At the close of the service fourteen candidates for baptism and fellowship were proposed, making the present number before the church twenty-five for baptism and twelve for fellowship.

KEGWORTH.—Our annual tea was held, March 29, and annual concert, under the direction of Mr. J. Wilders, followed. It was most effective, and the collection was given to the Children's Clothing Club.

LONDON, Church Street.—Our friends here are seeking to extinguish their debt by a bazaar, to be held May 4, 5, 6. There must be many friends scattered throughout the denomination who have been associated with Church Street Chapel, and who are still interested in its welfare. Now is

the time to show it. Contributions may be sent to Mr. Watts, 64, Church Street, Edgware Road, N.W.

LONG EATON.—It will be seen from our advertisement sheet that the foundation-stone of the Long Eaton Chapel is to be laid on **WHIT-MONDAY**. The contract is taken for £1,370, and the building will accommodate 450. Long Eaton has a population of 7,000, and our church numbers 86, and the school 150, and yet the present chapel will only seat 150. Will our friends help in this good work to the uttermost?

LOUTH, Northgate.—The recent annual sale for repayment of money advanced on the minister's house purchased more than a year ago, realized £85.

NORWICH.—The sixth anniversary of the Rev. G. Taylor's pastorate was celebrated April 11. Sermons were preached by Revs. G. S. Barrett, B.A., and J. Pirrie. On April 15 a goodly company gathered for tea the public meeting afterwards being addressed by Revs. J. Pirrie and G. Taylor, H. Trevor, Esq., Messrs. Robinson, J. Smith, and W. W. Weyer. Large congregations and successful meetings.

RETFORD.—Special services were conducted, on March 24 and 25, by Rev. J. Manning. On Good Friday about 150 friends partook of an excellently served tea in the school-room. A largely attended meeting was afterwards held in the chapel. The pastor (R. Silby) presided, and spoke on "Present-day duties." Addresses were also given by Mr. Councillor Willey on "Reading;" Rev. W. Devenish on "Meditation;" Rev. J. Manning on "No Luggage Allowed;" Rev. T. Morgan on "The Religious Census."

SCHOOLS.

BURTON-ON-TRENT.—Sermons April 18. Preacher Rev. G. W. M'Cree. Lecture April 21. Collections £40.

DERBY, Junction Street.—Anniversary sermons were preached, March 7, by Mr. E. C. Ellis, and Revs. W. H. Tetley, and J. H. Williams. A public meeting was held next day, presided over by Mr. James Hill. Collections over £21.

DERBY, Mary's Gate.—The Young Men's Class, conducted by Mr. George Cholerton, has a membership of 84, and an average weekly attendance of 55. The Young Women's reports 95, and an average attendance of 46.

HALIFAX, North Parade.—Sermons by I. Preston. Collections, £51 18s. 9d.

ILKESTON.—A sale of work was held on March 29 and 30. It yielded a clear profit of £40 3s. 7d. Anniversary services were held, April 11. Preacher, Rev. A. C. Perriam. Tea meeting and

entertainment the following day. Proceeds, £20 10.

KILBOURNE.—Anniversary sermons were preached, April 4, by Mr. T. H. Bennett.

LONDON, Commercial Road.—On Good Friday, Miss Branch, in the absence of Mr. Gilmore, and on behalf of the Borean classes of young men and women, presented to Mr. Fletcher the Commentary of Messrs. Jameson, Fausset, and Brown, in six handsomely bound volumes.

PODE HOLE.—March 21, sermons by Mr. W. R. Wherry, Bourne. Public tea and meeting on Good Friday, and addresses given by the Rev. J. C. Jones (Chairman), and Messrs. Neal, Brown, Woodroof, and Atton. Collections in advance of last year.

SPALDING COMMON.—April the 18th. Preacher, Mr. B. Dennison, of Peterborough. Public tea and meeting on April 19. Addresses given by Mr. A. Godsmark (Chairman), and Messrs. Swift, Woodroof, E. Gray, and J. T. Atton. Collections in advance of last year.

MINISTERIAL.

IRVING, REV. J. J., was presented with a testimonial on March 22. Mr. Brooks occupied the chair, and addresses were delivered by the Revs. J. Askew, T. J. Owers, and others. The testimonial consisted of a purse of £20, presented by more than 120 friends, and was acknowledged by Mr. Irving in grateful and affectionate terms.

JONES, REV. J. C., M.A.—On Tuesday, March 16, a number of friends of the Mutual Improvement Class in connection with the Spalding Christian Association presented the president, Rev. J. C. Jones, M.A., with a full-sized photograph of himself, in a handsome gilt frame, as a token of esteem and regard for his services in conducting the class for the past five years.

LEE, REV. A. HAMPDEN.—The ordination services to the pastorate of the church at Stafford Street and Vicarage Walk, Walsall, took place at Vicarage Walk Chapel, April 12. Rev. S. S. Allsop, President of the General Baptist Association, presided, gave an introductory address, and put the "questions." Mr. Lee replied in a clear and satisfactory manner. Professor Goadby delivered the charge to the pastor. Rev. E. C. Pike, offered the ordination prayer, and John Clifford delivered the charge to the church. Tea was served in the Stafford Street school-rooms; and at the meeting which followed W. M. Fuller, Esq., presided, and addresses were given by the above-named, and Rev. J. Luther, and Mr. G. H. Bennett of Chilwell College.

MARCH, REV. W., was publicly recognized as pastor of the church at Todmorden, March 27. 200 were present to tea. J. S. Gill, Esq., presided. Mr. Shackleton stated the reasons leading to the election of Mr. March, and warmly eulogized him and his work as a preacher and pastor. Mr. March described his religious history, and spoke of his twelve years ministry, in his first and only pastorate, at Stoke, and specified his reasons for accepting the present invitation. Addresses were given by Revs. W. Gray, J. Fletcher, J. Mather, J. Read, and H. Briggs.

WILLIAMS, REV. J., of St. Mary's Gate, Derby, being about to accompany our friend, Mr. Thos. Cook, and a select party to Rome, the church presented him with a purse of £35; sufficient to defray his travelling expenses.

WOOTTON, REV. W., of Coalville, having seen the congregations increase, and the church bidding fair to share a measure of prosperity, has, on medical advice, resigned, and accepted a pressing invitation to Princes Risborough, Bucks.

BAPTISMS.

ARNOLD.—Ten, by J. Buck.
BULWELL.—Ten, by J. R. Godfrey.
BURTON-ON-TRENT.—Twenty-four, by S. S. Allsop.
DEWSBURY.—Four, by G. Eales, M.A.
EAST KIRKBY.—Three, by G. Robinson.
HALIFAX.—One, by W. Dyson.
HEPTONSTALL SLACK.—Four, by J. Lawton.
HUCKNALL.—Eighteen, by W. Chapman.
ILKESTON.—Ten, by A. C. Perriam.
KEGWORTH.—Two, by W. A. Davies.
LONDON, Commercial Rd.—Six, by J. Fletcher.
 " *Præd Street.*—Six.
 " *Worship St.*—Two, by W. H. Smith.
LONG EATON.—Seven, by W. A. Davies.
LONG SUTTON.—Three, by G. Towler.
LOUTH, Northgate.—Three, by E. H. Jackson.
LYNDHURST.—Three, by W. H. Payne.
MACCLESFIELD.—Two, by J. Maden.
MEASHAM.—Two, by W. Aday.
NEWTORPE.—Five, by T. Watkinson.
NORWICH.—Fifteen, by G. Taylor.
NOTTINGHAM, Woodborough Road.—Eight, by F. G. Buckingham.
OLD BASFORD.—Three, by J. Alcorn.
PETERBOROUGH.—Six, by T. Barrass.
QUEENSBURY.—Six, by J. Parkinson.
SHORE.—Four, by J. K. Chappelle.
STOKE-ON-TRENT.—Two, by W. March.
TODMORDEN.—Five, by W. March.

MARRIAGES.

BRAMLEY—BARBER.—March, 30, at Dedham Congregational Church, Essex, by the Rev. W. Scriven, brother-in-law of the bridegroom, and the Rev. H. G. Nicholls, brother-in-law of the bride, Jas. Bramley, of Warley, Halifax, to Caroline May, youngest daughter of the late G. Simpson Barber, of Lutton, Stalham, Norfolk.
WILSON—DUCKITT.—March 20, at North Parade Chapel, by Rev. W. Dyson, Joseph Wilson, Esq., M.A., Fellow of Christ's College, Cambridge, and H. M. Inspector of Schools, to Sarah, younger daughter of Wm. Duckitt, Esq., of Ha apden Place, Halifax.
JONES—COOKE.—April 7, at the Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Henry Jones, to Miss Hope Cooke.

THE
MISSIONARY OBSERVER.

MAY, 1880.

Important Notices.

CONTRIBUTIONS FOR THE FOREIGN MISSION.

It is particularly requested that all sums (with the Lists) to be acknowledged in the next Report may be forwarded to the Treasurer or Secretary on or *before* the 31st of May, as the accounts for the year must be closed on that day.

NOMINATIONS FOR THE COMMITTEE.

UNDER the new regulations the whole Committee, consisting of twenty members, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the Committee.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve, if elected.

Lists for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Crompton Street, Derby, on or before the 5th day of June. No name can be received after that date.

MINISTERIAL MEMBERS OF THE COMMITTEE.—*New regulation.*—“That in future each Conference, at its last meeting before the Association shall nominate certain ministers in that Conference to represent it on the Foreign Mission Committee; it being understood that all ministers of subscribing churches shall be eligible to attend as heretofore, providing that their expenses be not charged to the Society.”

“That the number of ministerial members be sixteen, divided as follows:—Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1.

N.B.—The attention of the Conferences is directed to the above regulation, and the Conference Secretaries will oblige by sending in the nominations as early as possible to the Secretary of the Foreign Mission.

Our Mission in Rome.

THERE is no part of the foreign mission field, either in Europe or in Asia, that has attracted the attention of the English churches during the last decade more than Italy, particularly Rome. Prior to this, nearly the whole of the peninsula was almost inaccessible to the missionary of the cross, the Romish church enjoying undisputed possession of the country. A few bold spirits had, indeed, ventured, in the name of Christ, into the Papal States before the temporal power of the Pope had ceased, but more as spies than actual invaders—more for reporting on the difficulties to surmount, than for actually commencing operations themselves. Not until the annexation of these States by Victor Emanuel, and Italian unity became an accomplished fact in 1870, that the work of evangelization was begun in earnest, and the mission banner was unfurled with impunity in the country. The work has been prosecuted with energy for ten years. There is scarcely a town of importance, either south or north of Rome, in which some missionary society has not a representative at work to-day; and in many places the people flock to hear the word of truth. Baptist churches, true to their traditions, take a fair share of this work. The American, Particular, and General Baptist Missionary Societies have long since commenced operations in various parts of the country, from Genoa in the north-west and Venice in the north-east, to Naples in the south. In Rome itself there are at present three Baptist chapels, each having a minister of its own, assisted by one or two native evangelists. These chapels, I am happy to say, are not built anyhow or anywhere, as years ago was too often the case in English towns, but have an architectural attraction for the passer by, and are situate in some of the best parts of the city. The chapel of Dr. Taylor, the American Baptist missionary, is a neat and commodious edifice, built in the Via della Valle, near the Palazzo Vidoni—a magnificent structure designed by Raphael in 1513. This is an important part of the city, and the success attending the Mission proves how efficiently is the work carried on there. Mr. Wall's chapel, with its adjoining premises, is in Piazza in Lucina, a square, along the north side of which runs Via del Corso, one of the best streets in Rome. These premises, which are somewhat extensive, are in the heart of the city, and have conveniences for other purposes than merely preaching the word.

The General Baptist Chapel, under the superintendency of Mr. Shaw, is built in Via Urbana, at the foot of the Esquiline hill, and within a few paces of the Church of Santa Pudenziana, which is supposed to be the most ancient of all Roman churches, founded on the site of the house where Paul lodged A.D. 41 to 50, with senator Pudens, whose family were his first converts, and who is said to have himself suffered martyrdom under Nero. Within a stone's cast of this chapel is the Church of Santa Maria Maggiore, one of the most magnificent in Rome, of which Signor Grassi was canon prior to his conversion to the Protestant faith. Hence this good brother, who is at present labouring with Mr. Shaw, works as a Protestant in the very locality in which he laboured as a Roman Catholic. He is to-day, with might and main, endeavouring to pull down what years ago he helped to build up. May the Lord sustain him in his work.

It was the happiness of the writer, and that of a few English Baptist friends, to meet with our brethren, on several interesting occasions, during our visit to Rome in Easter week. The small party, composed of seven at the head of which was Mr. Thomas Cook, of Leicester, who is almost as well known in France and Italy as in England, attended a preaching service on the Wednesday evening at Via Urbana Chapel, conducted by Signor Grassi. This was the first Protestant Italian service it has been my privilege ever to attend. It was an ordinary week-evening preaching service; and one, judging from the attendance and attention of the people, which would have compared favourably with any week-evening service of Baptist churches in England. There were present about a hundred adults, the most of whom seemed to listen eagerly to the truth proclaimed. The preacher spoke with considerable energy, and with much pathos and earnestness, and at the close of his discourse there was an audible and general "Amen" from the congregation.

On Good Friday evening we had a meeting in the same building of a different nature. About a hundred Italians were invited to be the guests of Mr. and Mrs. Cook, and sit down together to a social cup of tea. It need not be said that the tables were spread with abundance, and that all present enjoyed the munificence of the host. The arrangements of the ladies were as perfect as circumstances would permit, and far exceeding one's highest expectations for the first tea meeting in Rome.

After clearing the tables a public meeting was held, at which Mr. Shaw took the chair, and addressed the congregation in Italian for twenty minutes. A few kindly words were spoken by Mr. Cook, the writer, and Mr. E. C. Ellis, of Derby, translated into Italian by Mr. Wall, jun., who were followed by Signor Grassi. During the meeting several English hymns, from Sankey's collection, were sung by Miss Cook, Miss Dicks, and Miss Bramley, from Leicester, Mrs. Shaw presiding at the harmonium. Thus terminated a meeting the memory of which we shall long cherish—*Our Tea Meeting in Rome.*

From our very heart we wish Mr. and Mrs. Shaw, and our other missionary friends in Rome, God's speed in their work, and pray they may be long spared to labour for Christ and for souls in that superstitious and priest-ridden city. These Protestant centres seemed to us like small oases surrounded by a vast desert, the sterility and fatality of which it is impossible to conceive without seeing it; and even then it is difficult. From Genoa to Sorrento, on waysides and street corners, the tourist passes representations of the Madonna and Child with a lamp suspended in front, or great black crosses, hung with all the instruments of the sacred agony and passion; there are the crown of thorns, the hammer and nails, the pincers, the spear, the sponge; and perched over the whole, the cock that crowed to Peter's remorseful conscience. Numbers of the Italians turn away in disgust from such an idolatrous representation of religion. The Church of Rome has made the beautiful religion of Jesus of Nazareth so hideous and repulsive to the Italian mind, that it seems to have lost almost all influence on the higher classes, the churches being frequented, in most cases, only by women and children of the lower order. What comfort can there be in a crucifix to souls smitten with sin! They need not a crucifix, but the cross; not a dead figure, but a living Saviour—"The Lamb of God that taketh away the sin of the world."

Derby, April 15, 1880.

J. W. WILLIAMS.

India in 1879.

BY DR. BUCKLEY.

In one of the later prophets heavenly messengers sent forth by the Almighty Ruler "to walk to and fro through the earth," are described as giving their report in these remarkable words: "We have walked to and fro through the earth, and, behold, all the earth sitteth still and is at rest." This is a report which certainly cannot be given of the year now closing; but my paper has relation to India; and my difficulty is to say all that should be said in the narrow limits to which I am necessarily restricted.

The most stirring and important events of the year relate, as all my readers know, to *Afghanistan*. In the Queen's speech proroguing Parliament a rather glowing description was given of the Treaty of Gundamak; the war was "happily terminated;" "friendly relations" with Afghanistan had been "re-established;" "guarantees for its peace and safety had been given; and the frontiers of India strengthened." This was on the 15th August, and was the language employed in a sober (or what should have been a sober) official document. Much more jubilant statements were made in the Government organs. In less than three weeks the shocking news of the massacre of the Embassy at Cabul sent a thrill throughout India; and the disasters that have occurred since that sad Wednesday (3rd Sept.) need not be described. The situation while I am writing is such as to excite the greatest anxiety, and what further disasters are in store for us is known only to God. The telegram in to-day's paper informs us that "the Archbishop of Canterbury has ordered prayers to be offered up for the troops in Afghanistan," which seems to show that England recognizes the solemnity of the crisis. Yakoub Khan, the ex-Ameer (that "ill-starved wretch" as his father called him when he sent him to prison) has no doubt been a traitor. Afghan treachery was, forty years ago, proverbial, and the evidence of it is now daily multiplying. Statesmanship of the highest order is required to extricate us from our present difficulties; but of this I see no trace in Her Majesty's present advisers; and the Viceroy is a more unsatisfactory one than India has had for many a year. We have always had a right to insist that Russia shall not predominate in Afghanistan. Her course, as all students of Indian history know, has been a very tortuous one. Her actions have belied her professions. Knowing this, we ought to have been the more solicitous to act in an open, honest, straightforward manner, and to show that we believed that "he that walketh uprightly, walketh surely." Alas! the saddest circumstance in connection with our present troubles is, that they are the necessary result of the ambitious and unrighteous policy which our rulers have pursued. The grand old book says, "Unto the upright there ariseth light in the darkness;" and I should believe that an honourable way of deliverance out of our present appalling difficulties would soon be opened, if I could see a disposition to do that which is right in the sight of God; but if we sow injustice we shall certainly reap disaster. On former occasions of grave anxiety some of us have been sustained by the full persuasion that our cause was a just and righteous one, on which the blessing of the God of truth and righteousness might be sincerely and fervently implored. When, more than thirty years ago, the Sikhs invaded our territory, most of us thought it was right to defend our possessions, and drive back the invaders; and though, after the sad slaughter at Chillianwallah, many trembled for British supremacy, upright Christian men felt that our cause was a good one. In the dark days of the mutiny many "hearts failed them for fear;" but we knew—all right-minded men knew—that our cause was the cause of truth, and justice, and freedom—the cause of God. It is difficult to realize this in our present troubles. The only consolation I have arises from the persuasion that the Lord reigneth, and that He will in some way, I know not how, bring good out of evil. My prayer is that "integrity and uprightness may preserve" us as a people. The annexation of Afghanistan would, in my judgment, be very disastrous, as well as very unjust. At the same time, if British supremacy be not established, the troubles of India in future years will be neither few nor small.

In our present circumstances the question of *Indian finance* is one of urgent importance. The last warning of Lord Lawrence in the House of Lords was on

this vital question. The people are taxed to the full extent of their ability. The new license tax is extremely unpopular; and a modification of it is promised by which the poorer classes will be relieved, and the burden placed on the shoulders of those better able to bear it. When this tax was imposed, it was promised that it should be "sacredly" kept as an insurance against famine, and many who would otherwise have thought it very objectionable were reconciled to it on this ground, and on this ground only; but the prospect of devoting any portion of the proceeds to this desirable and important object is a very remote one; and this has naturally engendered a good deal of ill feeling. The war in which we are engaged will prove a very expensive one, and the bill will have to be paid. Will England pay it? or will the cost of a war waged for imperial purposes be unjustly saddled on India? Time will show; but the ruinous condition of our finances will be plain from a few figures. The public debt of India five years ago stood at £107,000,000; last year it had risen to £134,000,000, an increase of £27,000,000. The expenditure of India during the last year of Mr. Gladstone's Government was £49,200,000, and it has now risen to £58,970,000, or to very nearly sixty millions of money; and what will it be when the ruinous charges of this unrighteous Afghan war are added? This is a state of things which cannot go on long, and the sooner it is arrested the better; but this can only be done by reversing the policy that has produced this alarming increase. Several months since the Government proclaimed the necessity of the strictest retrenchment and economy in the public service. So far good; but whether the retrenchments already carried out in the Public Works Department have been marked by practical wisdom is a question open to the gravest doubts. Able and experienced officers in the prime of their days, and when best able to render service to the State, have been called on to resign; and the bonus offered to induce them to take this step has necessarily and justly been so considerable, that, as their places must be supplied by junior officers on smaller pay, it will be long before much relief can be obtained to the finances in this way. And it is right to add that the course pursued has involved serious hardship in individual cases. Not many days since I heard of a friend of mine who left Cuttack early in the year, and was spending his furlough on the Continent of Europe, expecting to return next year. While there he fell in love with a young lady, who reciprocated his affection. The day for the marriage was fixed, and friends far and near were informed of the approaching happy event. But, sad to say, the day before the time appointed an official letter was received, requiring him to resign his appointment. His prospects for life were blighted; he could not support a wife on the pension allowed, and the happy event was unavoidably postponed *sine die*. It is evident to all who have examined the question, that the finances of India can only be brought into a satisfactory state by great reductions in the army charges; but to make these reductions, the war policy recently pursued must be abandoned. The imperial policy is in India, as well as in England, a very expensive one; and all true lovers of their country must desire, in the interests of truth and peace as well as justice and benevolence, to see a wiser and better course pursued—a course more consistent with the holy religion we profess, and with the song of angels at the birth of the Saviour—the only occasion when angel voices were heard singing the praises of the Almighty Creator on this sinful world, "Glory to God in the highest: on earth, peace: goodwill toward men."

(To be continued.)

The Sunday School for Rome.

April 15th, 1880.

DEAR EDITOR,—Your suggestion respecting the celebration of the Centenary of Sunday Schools meets with our warmest sympathy. And I have no doubt that many of your readers have been saying "Just the thing!" There is no better way of exhibiting appreciation of a good work than by repeating it. The multiplication of Sunday Schools would be a far nobler way of honouring Robert Raikes than the holding of a number of "Galas." He planted a school in the Cathedral City of Gloucester; and shall we not plant one under the eaves of the Vatican? Besides, the success of our friend, Mr. Shaw, will be enhanced. Will not every school in our denomination

assist in providing the necessary apparatus for a school for the little Romans? Dewsbury school will not be last. Many may inquire, "How much will be required? By answering this question, you will oblige,

Dewsbury.

Yours very truly,

G. EALES.

We shall need at least £100. Surely we can make this special effort for Rome, and at the same time co-operate in the general effort of the country. Who'll be the first to follow Dewsbury?

JOHN CLIFFORD.

The Impoverishment of India.

SATISFACTORY budgets notwithstanding, there are millions of people in India whose temporal circumstances are most deplorable, and whose condition is becoming worse and worse every year. To meet the heavy and increasing demands of Government, the cultivators are obliged to sell off nearly all their produce, and to live on the very borders of starvation. The *Indian Daily News* of Feb. 5th says:—

It may be said that, during the last two years, the large amount of rice exported has caused more discontent than anything which has happened since the mutiny. It is impossible to speak with any native for ten minutes without hearing some uncomplimentary reference to those who are "taking the rice out of the country." Rice had been at double or treble its usual price until last harvest, starvation was common, and among the masses straitened circumstances existed everywhere; and such being the case, it is not in human nature to rejoice over changes which lead to the diminished production of food, and to its increased export. The feeling against the exportation of rice has spread to those somewhat raised in the intellectual scale. The

writer has spoken to a European missionary of education, who, while describing the liveliness of native feeling on the subject, declared that he entirely shared it, and believed that an embargo should be laid on our ports whenever rice rose to a price beyond the means of the ordinary consumer. Trade, he said, was very well, but its profits should not be sought at the expense of the actual starvation of hundreds of thousands, including the greater part of his own large congregation. He was acquainted with the principles of free-trade, and with Lord Northbrook's reasoning when he rejected Sir George Campbell's proposal to prohibit export during famine, but he maintained that they did not apply.

The same writer, after referring to some of the exports which may be regarded with pleasure—such as tea, coffee, cotton, jute, oil, seeds, and so forth, says:—

There is, however, a large part of the export business upon which it is impossible to congratulate India, and it has greatly increased within the last twenty years. We refer to the exports which are not balanced by any imports, those which leave the country without a commercial equivalent being returned. These form what is called the economical tribute of India to England, and make a large proportion of the whole. The seven or eight millions yearly paid for the "home charges" of the Government are of this nature: the family remittances of European residents, the fortunes which Europeans make and take away with them, the money spent by Anglo-Indians on furlough and trips to England, the rent of land owned by foreigners, the interest on tea gardens and other companies, in all over twenty millions sterling a year. Payments on these accounts have to be provided by exports, and thus

a part of the food of the country, of produce raised on land which would otherwise have given food, is lost to India, going without a commercial return. This is a heavy drain on the resources of a poor country, and is undoubtedly one of the causes of the recent rise in prices. A nation cannot send twenty millions a year to another with impunity, to pay interest on capital, pensions, and so forth, charges which, however just, are not balanced by receipts. Every ten years India pays England as much as the war indemnity of France to Germany, which was at the time supposed to be crushing, and it gets as little in return; but India is not as rich as France. An equivalent of some sort there is, as Germany gave France a consideration in withdrawing her troops, and granting peace; but it is not of a commercial nature, and does not prevent the payments from being burdensome.

Notes and Gleanings.

ANOTHER MISSIONARY FOR ORISSA.—At the last meeting of the Committee, held at Mansfield Road, Nottingham, Feb. 24th, Mr. Charles Rushby, of Chilwell College, was cordially and unanimously received for mission work in Orissa.

THE INCOME OF THE MISSION.—The amount received from many of our churches is, we regret to say, considerably less than in former years. In not a few instances this decline is owing, doubtless, to the depression of trade, or the unfavourableness of the season. Are there not some, friends, however, who have not been so seriously affected either by bad trade or bad seasons, and who are able, without great self-denial, to make up for the inability of their more unfortunate brethren and sisters? A few "thankofferings that matters are no worse," or "for special mercies in seasons of commercial depression," would bring up our income to its usual amount. At the last meeting of the London Baptist Association the sum of £1,000 was promised towards the deficiency of the Baptist Missionary Society. Will our friends kindly see that their contributions are forwarded in good time, and that they are as liberal as possible. Neither in Orissa, nor in Rome, must we permit our work to be hindered or hampered for want of funds.

MISSION PROPERTY IN INDIA. — Questions relating to mission property were discussed at the last Missionary Conference in Orissa, and also at recent Committee Meetings in England. It will probably interest our friends to know that an Act has very recently been passed by the Indian Legislature affecting such property. It received the assent of the Governor-General on the 9th January, 1880, and is entitled, "An Act to confer certain powers on Religious Societies." It is already in force, and extends to the whole of British India, but does not apply "to any Hindoos, Mohammedans, or Buddhists, or to any persons whom the Governor-General in Council may from time to time, by notification in the *Gazette of India*, exclude from its operation." In the preamble it is stated, "Whereas it is expedient to simplify the manner in which certain bodies of persons associated for the purpose of maintaining religious worship may hold property acquired for such purpose, and to provide for the dissolution of such bodies and the adjustment of their affairs, and for the decision of certain questions relating to such bodies; It is hereby enacted as follows," &c. It provides for the legal appointment of new trustees. It also provides that "any number not less than three-fifths of the members of any such body as aforesaid may at a meeting convened for the purpose determine that such body shall be dissolved; and thereupon it shall be dissolved forthwith." It also provides that "in the event of any dispute arising among the members of such body, the adjustment of its affairs shall be referred to the principal Court of original civil jurisdiction of the district in which the chief building of such body is situate," which at Cuttack would be the Judge's Court. Clause 7 of the Act is an important one. When such body has been dissolved, and there remains, after the satisfaction of all its debts and liabilities, any property whatsoever, it provides that "the same shall not be paid to or distributed among the members or any of them:" this is very proper;

but what shall we say of what follows? "but shall be given to some other body of persons associated for the purpose of maintaining religious worship or some other religious or charitable purpose to be determined by the votes of not less than three-fifths of the members present at a meeting convened in this behalf, or in default thereof by such Court as last aforesaid."

IMPROVED COMMUNICATION.—In olden time it took nearly twelve months to send a message to Orissa and obtain a reply. Now letters and papers from England, *via* Brindisi, usually reach Cuttack in twenty-four days after leaving England. For example, the papers, &c., of Friday, Feb. 20, were delivered there on Monday evening, March 15. More wonderful still is the telegraph. By direction of the Committee a telegraphic message was sent to Orissa about building at Sumbulpore. Writing from Cuttack on a post card on the same day, *i.e.*, Feb. 25, Dr. Buckley says, "Your telegram received at my house at 7.20 p.m. by our time. It appears to have been about three hours and twenty-eight minutes from the Derby office to my house."

SUMBULPORE.—We are pleased to learn that a site has been secured for mission premises at Sumbulpore. The work of building is now being pushed forward, and Mr. Pike has hopes that the roof may be on before the rains. Through mercy our friends are free from fever.

We are happy to correct the statement in the *Observer* of last February, page 76, in relation to the family of our late venerable brother, Dr. Jeremiah Phillips. It is there stated that he has left in Orissa a son, Rev. J. L. Phillips, M.D., and three daughters, who are engaged in the same blessed work. It should have been four daughters. We are also gratified to learn that it is expected a fifth daughter will soon leave the United States for mission work in Orissa, and it is thought probable that the widowed mother will return with her.

Foreign Letters Received.

BERHAMPORE—H. Wood, March.
" Mrs. Wood, March 4.
CUTTACK—J. Buckley, D.D., Feb. 24, 25,
March 20, 27.

CUTTACK—T. Bailey, Feb. 21.
" Miss Leigh, Feb. 28.
PIPLEE—J. Vaughan, Feb. 20, March 20.
ROME—N. H. Shaw, March 8, 17, 19.

Contributions

Received on account of the General Baptist Missionary Society from March 16th, to April 15th, 1880.

£ s. d.		£ s. d.	
London—Bible Translation Society's		London—Rev. J. Batey	0 10 6
Grant for Oriya Scriptures	150 0 0	Longford, Salem	21 10 6
Mr. Mawby	0 10 0	Louth, Eastgate	17 7 11
Bedworth	5 12 0	" Northgate—on account	25 12 7
Birmingham, Lombard Street	60 8 8	Milford—for W. and O.	0 2 6
Billesdon	8 4 9	Nantwich and Audlem	7 2 0
Bulwell—for W. and O.	0 10 0	Nottingham, Woodborough Road	27 6 9
Burton-on-Trent—on account	0 10 6	" Arnold	1 16 6
Grimsby	1 18 11	" Broad Street	15 9 4
Hatfield—for W and O.	0 5 0	" Hyson Green	9 10 0
Hurstwood—	0 3 0	Sheffield—on account	70 0 0
Leicester, Victoria Road	5 10 0	Sutton-in-Ashfield—for W. and O.	0 7 6

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

Our Nottingham Assembly.

THE period is within sight when we meet, once more, to submit our work, as an organized body of Christian churches, to general review; to examine the character, and supply the defects of our denominational machinery, consider and develop our plans for future aggression; and by our fellowship with one another deepen and purify our love for the kingdom of heaven, and increase the sincerity, fervour, and devotion, with which we seek the full salvation of all men.

It is a grave risk to anticipate the character of our Church Reports; but we are hopeful, from what we have heard, that the additions to our numerical strength for 1880 will be somewhat in advance of those for the previous year. Our rate of increase is painfully slow: and in so far as it depends upon the village churches, this is likely to become chronic. The best cook in the world cannot prepare a dinner without materials of some kind; and where the population is stationary or declining, large additions are impossible. If we keep our ground, we do well. And this we are doing, in many cases, and in some are actually advancing. In some towns we are progressing slowly and surely; but there is urgent need for more prayer, more fervour, more wisdom, and more work. O that the Lord of Hosts may fill us with His love, and endow us with His power, during our gatherings, that we may return to our work with a thousandfold more fitness for doing His will.

The Year's Report will show that one of the most inspiring and helpful portions of our denominational machinery has been got into effective work. The HYMNAL is with us, and is a universal favourite. We imagine there are few churches without it: and we are certain that it has not been adopted anywhere without an unspeakable enriching of the service of song in the Lord's house. The Hymnal for our children will be presented to the Nottingham Association.

And this latter item suggests that the *Sunday School Conference* of the Association will, in this Centenary year, be specially interesting and attractive. It is always popular, vivacious, and appetising, and has the merit of never being too long. Indeed it is to be envied in one respect, viz., that it is so fixed that it cannot err in this particular. Would it be wrong to signalize this year's meeting by a collection on behalf of the SUNDAY SCHOOL IN ROME? I modestly whisper the query to those good friends who are arranging that meeting; and already I hear them say, "Certainly not. Just the thing. Fill the boxes." *A Te Deum* that makes no human life the richer lacks its fitting crown!

We ought, also, to take a step or two forward in increasing our power and usefulness as a federation of churches. A Committee is appointed to prepare a "Scheme which shall better meet the requirements of our churches" in matters affecting the pastorate. Our old Board is defunct. What is to take its place? That ought to depend upon what the churches require.

The facts with which we have to deal are twofold. (1.) A church is without a pastor, and wants one. An LL.D of the celebrated University of Erewhon offers his services, a dozen testimonials, his photograph, and several newspaper notices. An earnest "brother" writes, under the shadow of a great name, and says he will preach for

anything he can get, if he may only come. A third, with some modesty, gets somebody else to write, and so on. What is to be done? The church is at the mercy of its ignorance. Men without character, but of large facial development, may win their vote with a "show" sermon, a newspaper cutting, and a ministerial letter that means nothing; and so the church is wrecked. It has been done once, twice, and thrice; and it will be attempted again and again. *The thing wanted is direction, counsel from men of wide experience, mature judgment, known character, and with denominational vitality.* There is no doubt about that. The question is, how to get it. Such an Advisory Board, wisely constructed, and guarded, as far as possible, from mistake, would drive chaos from our denominational organization, and work lasting good to our churches.

(2.) Sometimes the church has a good minister, and has equally good reasons for getting rid of him. I say a good minister. The good minister who is a "bad manager" of men, ought never to get two churches: the good man who is always angular, and asinine, should receive a "call" out of the ministry. The good man of fluent verbosity, who is everlastingly talking and never saying anything should be "dropped." But there are good *ministers* who *ought* to "move." They can work well for three, or six, or ten years, but not a quarter of a century. We want a *patented minister-lifting machine.* Of course our Committee will find one, and earn for themselves an everlasting name.

Our fathers, in the early movements of this "body," used to take counsel together about the movements of pastors; and they would resolve, by fifteen to ten, that brother A should not go to D; and their vote would be accepted as a guiding word. Why should we not go back to the traditions of the fathers? I know churches cannot wait twelve months, from one Association to another, for a pastor; but we might constitute, through our Conferences, a series of Advisory Boards, representing, in definite numbers, the churches within a given manageable area, which churches should not take action without having sought the guidance of that Representative Board. *E.g.,* The churches of the Southern Conference might agree that in case of an election of a pastor they would consult and be advised by a Board, consisting of the pastors and three representatives of all the churches of the Conference. But I must stop. Still, it is along these lines we ought to move. Will the brethren think on these things, and speak their minds?

There are many other points deserving attentive consideration. The theme of the "Letter" is specially important, and ought to have a better place in our proceedings than twelve o'clock on Thursday. We are tired at the beginning, and hungry at the end; but a subject more vital to Christian churches generally, we cannot discuss.

We need not bespeak a large attendance. Nottingham is sure to secure it. It is central to our Israel. The extremes of East and West, South and North, will meet together: and as we anticipate the gathering, as well as when we arrive, the prayer will be offered that the Association of 1880 may leave a lasting mark in the increased self-sacrifice of our churches, *as churches*; in their deepened devotion to the welfare of the whole organization, and to its several departments; and above all, in a renewed love and loyalty to our only and all-sufficient Saviour.

JOHN CLIFFORD.

Rome during Lent.

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed on you labour in vain."—*Gal. iv. 10, 11.*

THUS wrote the Apostle Paul to the Galatians. What would he say if now he were to visit the larger part of Christendom, not excluding even England? But more particularly, what would be his sorrow and righteous indignation if he were to come to Rome, where this observance of days and times is most thorough, and is, after all, perhaps, the least objectionable part of the system which, in the name of the apostles and of Christ, has caricatured Christianity, and made of it a mighty engine for enslaving, degrading, and ruining mankind? We ask these questions without any intention of answering them. If, however, we must observe times, there is more to be said in favour of Lent than of some other periods.

After the Carnival, the change to Lent is a very agreeable one, at least to some of us. Among the "faithful" the indulgence of the flesh is succeeded by fastings, penances, going to confession, and other pious practices.

Lent is the most religious time in all the year to the Romans, and the superstitious observances of this period are not unaccompanied by circumstances favourable to true religion—in fact, perhaps there is no part of the year when Catholics and Protestants have so good an opportunity of benefitting the souls of men. On the last day of Carnival there is published, in the Catholic journals, a list of the preachers appointed to the pulpits of Rome, and the churches where they are to deliver their orations. The number of these preachers is about a score, and they preach every day except Saturday throughout the whole of Lent. We propose to give the readers of the Magazine an idea—and an idea only—of the churches, the congregations, the preachers, their manner of preaching, their themes and doctrine, and the effect of these preachings on an unbeliever like the writer.

THE CHURCHES

of Rome are, in one respect, pictures of what Christians should be, viz., better within than without. Many of them have but little outside show, but are as the king's daughter, "all-glorious within." But, although many of these churches are adorned with the triumphs of the painter's and the sculptor's arts, they are generally unsuited for preaching. Their acoustic properties are bad. This defect is sometimes counteracted by suspending a canopy of canvas over the congregation, and the pulpit is placed in the best possible position, viz., on one side of the aisle. In one or two instances I observed that just before the preaching blinds were drawn to obscure the light, and produce that sombreness or gloom which, I suppose, is considered favourable to attention and impressiveness. I knew a preacher in England who, it was said, had a man stationed at the gas-meter to raise or lower the light according as the speaker's paragraphs were sombre or joyful. Surely this man, like the English Ritualists, had been to Rome for lessons! These churches seldom have pews, but a pile of common rush-bottomed chairs is found in

one of the side chapels, and people go and help themselves to them, placing them where it suits them best, and making a great noise by scraping them on the floor the while.

During Lent most of the pictures and crosses are covered up as if in mourning, and the organs are likewise draped, their voices being silent. The gloom reaches its densest on Good Friday, in the three hours of agony, which I need not describe, as the English Ritualists have imitated the performance, and their "fantastic tricks before high heaven" have been recorded in all the papers.

The church I have visited most is called the Church of Gesù, being connected, I suppose, with the Jesuits, and containing the remains of Ignatius Loyola. It is a magnificent structure; but that which impresses me most is the roof. It is painted to represent heaven opened, and the way in which cornice and pillars are made to fade away into the clouds, and the glories of earth lose themselves in the glories and splendours of heaven, is beautifully suggestive, if not intended to be symbolic, of the way in which the life of the Christian becomes absorbed into that of heaven, and the church on earth gradually becomes the church of the saints above. But what of the

CONGREGATIONS ?

I was particularly desirous to observe the congregations, and to note what they might suggest as to the feeling with which the papal system is regarded generally, in consequence of some remarks I had read in an exceedingly able article on the "Political Prospects of Italy," by T. Adolphus Trollope, and which appeared in the *British Quarterly Review* of October last. This writer seems to sympathize with those who regard Roman Catholicism as the only safeguard against atheism; an opinion even more mistaken, if possible, than that which represents the Church of England as the "Bulwark of Protestantism." For nothing can hardly be more certain than that the Church of Rome has been the prolific mother of atheism in Italy.

We are accustomed to find literary men of a certain class under-rating spiritual forces, and so are not surprised when Mr. Trollope tells us that our endeavours to protestantize Italy will be fruitless.

He is, I believe, in error in his estimate of the numbers of Protestants already in the country. For instance, he says, "I believe it is computed that of the 240,000* (or thereabouts) inhabitants of Rome some seven hundred are Protestants." He might, certainly, have multiplied this number by two, and yet have been under the truth. And if he had considered that only eight years had elapsed since Rome was opened to Protestant teachers, he would surely have hesitated to write the following: "The well-meant and persevering efforts of English and American missionary men and women, of French Vaudois preachers, and other enthusiastic proselytisers, have accomplished *nothing*."†

We may well ask what it is that is expected of us when seven hundred converts, made in eight years, are regarded as nothing! Surely it is a striking tribute to the power of a pure gospel that it should be expected to do more than this; and that the correspondent of the *Lon-*

* The population of Rome is now 802,975.

† *British Quarterly Review*, Oct., 1879, p. 441.

don Standard should regard seven hundred converts made in eight years, and that in the very centre of Roman Catholic superstition, as *nothing!* and yet we are told that miracles are discredited now-a-days!

But this is incidental to our purpose. The words we had specially in mind occur on the next page of the above-mentioned review. After explaining that there is probably much Catholic feeling known only to wives and their confessors, and that Italians find it peculiarly difficult to swim against the stream or to profess a faith sneered at by all around them, he says (p. 442): "*There can be no doubt, however, that, speaking generally, religion has entirely perished in the cities and large towns; that it has lost much of the influence it once had among the rural population, and that a rapid movement towards its further extinction is taking place from day to day.*"

The writer of these words has lived long in Italy, and should know the actual state of things. At first the large congregations which gathered to hear the Lent preachers seemed to contradict his judgment; but a closer observation of the people went far towards establishing one's belief in it. On one rainy day I found, in one of the churches, a scanty audience; but, generally, the people have gone in large numbers even to the worship which preceded the preaching, and when the bell has rung to indicate the time for the sermon, the preacher has generally found himself confronted by a crowd which must have been inspiring to look upon. The large church of Gesù, for instance, was generally three-parts filled, several of the side chapels being occupied, and the part of the church within reach of the preacher's voice crowded. In one church I found nine tenths of the congregation were women, but at the above-named church it would have been difficult for any one to say whether men or women were most numerous. Of the men, the majority seemed to have left behind them the giddy days of youth, and perhaps one-fourth of the whole congregation was composed of priests and students for the priesthood.

So much for the *numbers* drawn by the reputation of the preacher, by curiosity, custom, or other influences. But what of their interest in the teachings of the pulpit? Going to church does not prove a man to be religious, and I looked almost in vain amongst all these people for those signs which usually accompany earnestness or faith. It was not that large numbers of the people come late, walked about, scraped their chairs on the floor, making as much noise as possible until one-third of the sermon was delivered, apparently without the slightest concern to catch the beginning of the discourse; it was not that only about one in five ever offered to put the customary halfpenny into the bag that was passed clinking around during the latter part of the sermon; but it was the utter absence of the usual indications of interest and sympathy (not to say enthusiasm) which one is accustomed to see in the faces and attitudes of hearers in England which made the deepest impression, half sad, half hopeful, on my mind. Now and then, when the preacher said some witty thing, or made some clever thrust at the adversaries of the papacy, the people smiled, but although they listened quietly and attentively to the greater part of the sermon, they were apparently not deeply moved by even its most powerful appeals. In only one instance during these Lent preachings have I observed any moisture in the eyes

of a listener. Given such a number of people, and a preacher of average ability in England, and the effect could scarcely fail to be an impression deep and manifest. I expected to see the vast audience moved under the influence of the powerful rhetoric as a field of corn is swayed by the wind; but instead of that I saw an imperturbability which betokened the absence of faith, and a state of conscience or no conscience such as perhaps only Roman Catholicism can produce.

Exactly at the appointed hour

THE PREACHER

appears in the pulpit, attended by an acolyte, whose only office seems to be to hold the orator's handkerchief. Some of the preacher's are dressed in a black gown; but the man I heard most frequently was quite a study for "man-milliners." The ladies will at least like to hear what he "had on." Behold him then, with a short white muslin garment which reaches to his waist, over his black cassock, the top of which is just visible under his white collar. This short "cotta" is fringed with lace round the bottom, as also round the short wide sleeves which reach to the elbows. Then, from the elbow to the wrist are seen the sleeves of his "rochetta," a garment distinctive of a canon, drawn tightly over a red ground to show up the pattern of the embroidery. The usual black biretta is on his head, and he wears a bow of red ribbon on his breast as if he were a blooming maiden of sixteen. I cannot say that this "get up" made him seem more reverend in my eyes, and I forbear to say what I felt it irresistible to liken him to, lest my readers should think me devoid of proper respect for public functionaries.

THE MANNER OF PREACHING

seems to be the same in all the churches. On entering the pulpit the preacher takes off his biretta, bows to the audience, and then replaces the biretta on his head. Then, kneeling down, he utters a short prayer, in which the people join, also kneeling. This takes about two seconds; and when there is an approach to silence the sermon begins. There is no reading of the Scriptures; indeed no Bible is visible. There is no singing. Oftener than not no text is taken. The preacher begins by quoting some aphorism, or announcing the subject of which he intends to treat. After delivering the exordium, he sits down to rest for a few seconds, while the people cough and prepare themselves to listen to the body of the discourse. That, also, having been delivered, he rests again; and, during the interval, takes off his biretta, and adopting a familiar tone, says a word for the collection, and announces his subject for the next day. Then follows the peroration, after which the preacher bows and retires. Thus the sermon, which lasts a little over an hour, is divided into three parts, the disadvantages of which seem to outweigh the advantages. It is delivered memoriter, with the excellencies and defects of that mode. The preacher at the church of Gesù, who, I suppose, was one of the best, if not the best, preached with much energy, but the earnestness seemed to me to be mechanical, and to lack spontaneity. There was great physical force, and considerable intellectual life, but no spiritual power,—none of those flashes of enthusiasm or bursts of spiritual life which one desiderates in a sermon, and which is characteristic, more or less, of the speech of a man spiritually alive even

though he be an illiterate. There is no benediction at the close, except on rare occasions, when it is not a prayer but the discharge of a priestly function:

One thing at the beginning of the first sermon struck me as exceedingly good from a Roman Catholic point of view. The preacher told us he had come direct from the Holy Father, who had given him his commission and the pontifical blessing, and that therefore he was prepared to speak with authority. How suggestive to those of us who preach the gospel, and who have the privilege of going direct to the pulpit from the presence of Christ Himself, carrying with us His blessing, His authority, and His power to bless!

But we hasten to speak of—

THE PREACHER'S THEMES AND TEACHING.

The Lent preacher is anything but an expounder of the Scriptures, as will be surmised from what we have already said. His sermons are harangues on questions social, political, and ecclesiastical. Here are some of the subjects on which we have heard discourses: "The Doctrine of Purgatory," "The Sacrament of Absolution," "The Popedom," "Freedom of Thought," "Freedom of the Press," "Liberty of Conscience," "Papal Infallibility," "Education," "The Virgin Mary," etc.

The mode in which some of these subjects were treated will be easily guessed. One sermon was a glorification of the popedom, with frequent and fulsome reference to Leo XIII. The stock arguments against the freedom of the press, of thought and conscience, were brought forward, and the natural and necessary result of the destruction of the Pope's control of everything was said to be all kinds of licentiousness, the red spectre of revolution being held up to frighten us into submission. It was logical enough from the preacher's standpoint, for he, of course, confounded the papacy with Christianity. It almost took one's breath away to hear the pope extolled as the world's great liberator, and the conservator of the freedom of the peoples. (I presume the pope preserves the freedom of the peoples much as an over careful mother preserves a costly toy of her children, viz., by never letting them have it?) And it was not a little amusing to hear England held up as a shocking example of the results of protestantism. I could have liked to enlighten both preacher and audience, and to have told them that *that* part of the social life of England with which I am best acquainted is so superior to anything I have found in Rome as to suggest a comparison between heaven and earth. The Erastians of England would surely have winced, however, under the fine scorn and ridicule which the preacher poured out over the Church of England, representing its clergy as ignobly doing the bidding of a woman, Queen Victoria, instead of receiving their orders from heaven.

One sermon on the Virgin Mary was the grandest role of rhetoric that I have ever heard. From beginning to end it was a series of grand climaxes, one above the other, in adulation of Mary. She was apostrophized as the "Mother of God," "Queen of Heaven," "The Great Mediator," "The Author of our Salvation," etc. She was contrasted with Eve in such a way as to suggest an altered reading of 1 Cor. xv. 22, which verse to accord with Roman Catholic doctrine should read, "For

as in Eve all died, so in Mary all are made alive." Almost everything that we are accustomed to attribute to Christ was attributed to His mother, to whom we were earnestly exhorted to betake ourselves in every trouble. This grand sermon finished with a long and passionate address to the Virgin, the last words of which were, "O blessed one, the glory of Rome, the honour of Italy, the hope of all mankind, save us!"

In defending the doctrine of purgatory the preacher confined himself to showing that the punishment of the wicked is perfectly reconcilable with the government of a God of love. The heart of the dispute between Protestants and Romanists was not touched. We Protestants were declared to be in a cold cheerless state as compared with Catholics, because that whilst the latter can benefit their departed friends by prayers, gifts, and mortifications, the Protestant, however much he loves and weeps can do nothing to help his loved ones departed.

But the sermon which aroused my antagonism the most was on the "*Sacrament of Absolution.*" The preacher dwelt long on the great advantage which he said a Catholic has over a Protestant in the matter of forgiveness. Two men go to the temple to pray, the one a Catholic and the other a Protestant. The Protestant stands and confesses his sins to God, prays for forgiveness, and goes away *hoping* he has it. He *hopes*, but has no certainty. But the Catholic confesses to the priest, and then receives absolution. "Mark you, beloved," said this preacher, "the priest does not say, 'I will pray for you, and hope God will pardon you.' No, but he says, by virtue of the power committed to him, '*I myself absolve thee.*'" And then, asked the preacher, "Beloved, which of these two men do you think has the greater consolation, he who goes away *hoping* he has been forgiven, or he that carries with him a certainty?"

Oh! how I longed to get up and read the Saviour's parable of the Pharisee and the Publican in the temple! It would have been clear that the publican prayed to God and not to a priest; and then, what an emphasis would I have given to the words of the Saviour, "*I tell you that this man went down to his house justified.*" What a joy it would have been if I might have explained to that misled congregation the words of Paul, "Therefore, being *justified by faith*, we have *peace* with God, through our Lord Jesus Christ."

But this was not the worst. The preacher narrated, with much circumstantiality, the story of the raising of Lazarus; and while I was wondering what all this had to do with his subject, he paused and said, "Why have I mentioned all this? In raising Lazarus Christ wrought a great miracle; but when the priest says, 'I absolve thee,' he works a much greater miracle than the raising of Lazarus, for that was only the resurrection of a dead body, but, in giving absolution, the priest quickens a dead soul." This astounding statement almost brought me involuntary to my feet, and I was glad when the sermon soon concluded.

I have said enough, I think, to present a fair sample of the teaching which the people here receive in the place of Christ's gospel. There were many appeals to the hearers to come to confession and to the church, to seek by fasting, mortification, and almsgiving, the salvation of their souls, and to secure by gifts to the church the liberation of their deceased friends from purgatory. But not once did I hear the sinner

invited to Christ. The priest has usurped the place of the Saviour, and in the Church of Rome there is no gospel.

I have only left a little space in which to speak of

THE EFFECT OF THESE PREACHINGS

on myself. It has been quite a discipline to sit and listen to lies, slander, and false doctrine, without a word in reply, and I became quite used to it, being able generally to listen without showing the least sign of displeasure.

Naturally, one's first feeling was one of *extreme sadness*, to witness such degrading superstition, to hear such gross misrepresentation of the truth, and to realize the density of the spiritual darkness which envelopes the people.

But after all, *Hope* was in the ascendant. Evidently this preaching has not one tenth of the power over men that gospel preaching has, and when Christ is properly lifted up I have no fear for his superior attractions.

Moreover, it is a testimony to the power and influence of protestant teaching that the preachers feel constrained to spend so much of their time and energy in opposing it. The Church is on her defence, and cannot afford to let us alone. Every sermon I heard consisted, to a large extent, of a defence of the Church against modern ideas. An institution that finds itself in opposition to science, to liberal politics, and to untrammelled literature, and that dreads as poison the reading, writing, and arithmetic of the schools, except when administered along with a priestly antidote, is certainly doomed, in spite of its tremendous power.

It will die hard; and it is impossible to say how many years will be required to destroy it, or what fearful havoc it may make in the world e'er it succumbs; but in spite of its temporary revival under Leo XIII., die it must; and though *we* may not see its fall, we shall undoubtedly have the honour of dealing it some severe blows, and rescuing many of the people whom it has cursed.

N. H. SHAW.

A Valuable Secret.

It is related of Franklin, that from the window of his office in Philadelphia, he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humour, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy, or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits. "It's no secret, Doctor," the man replied. "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and as we chat in the evening I find she has been doing so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word, or give an unkind look, to anybody." And Franklin adds: "What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently then; a happy smile and a kind word of greeting after the toils of the day are over, cost nothing, and go far toward making a home happy and peaceful."

Half-hours in a Country Museum.

THE LAKE DWELLINGS OF SWITZERLAND.

IT was during my first visit to the Museum, in which some of the leisure hours of Monday are frequently spent, especially in winter, that my attention was arrested by some singular and interesting relics of a very remote age; so remote indeed that history bears no record of the men who made and used these simple tools and weapons of stone and bone, and not a tradition even floats down to us from the past. It is to the relics themselves we must look for any information we are anxious to possess; and while they may tempt us, perhaps, to a little harmless speculation, and compel us to speak with modesty, they furnish us at least with a few facts which cannot fail to interest us.

A little more than a quarter of a century ago nothing whatever was known of the secrets which lay buried under the waters of the Swiss lakes. It was in the winter of 1853-4, one of the driest ever known in Switzerland, when the waters sank considerably below the usual level, that the inhabitants of a village on the Lake of Zürich attempted to reclaim a piece of land from the lake. To the surprise of the workmen who were employed in dredging the mud, a discovery was made of numerous deeply driven piles, and embedded in the mud around them were heaps of primitive weapons, tools, and utensils, mixed with the bones of animals and the debris of ancient huts. Such a discovery could not fail to attract the attention of antiquarians, to some of whom we are indebted for interesting and detailed accounts of succeeding investigations and their results. From all the larger lakes, and from some of the smaller ones, similar relics have been brought to light; upwards of two hundred settlements having yielded up their treasures to the archæologist. A few of these belong to the iron age, but by far the larger number existed, some of them in the distant age of bronze, and others in the still more remote age of stone. All the settlements seem to have perished by fire, but whether by accident or the fire balls of enemies it is impossible to determine.

The remains which lie before me, and which I am able to handle and minutely inspect, were found at Robenhausen, on Lake Pfäffikon, and belong exclusively to the later stone age. On the spot from which they were taken no less than ten thousand piles have been discovered. These piles bear the unmistakable marks of the age to which they have been assigned. The ends have been pointed partly by fire and partly by stone hatchets. None of them shew the clean cuts which a metal weapon would have made: the rude and concave marks could only have been made by the stone celt. On these piles a platform had been fixed, consisting of boards fastened to the piles by wooden pins, and covered with a thin "plaster of mud and gravel;" and on the platform huts of wattle and clay had been built. Most of the lake huts were probably rectangular in shape, and were about twenty feet long by twelve feet broad. The large pieces of clay, however, which have been found, hardened by fire, and still bearing the marks of wattles, shew that several of the huts must have been circular, and about fourteen feet in diameter. Straw, rushes, and bark, were the principal materials used

in roofing: and probably it is to these inflammable and unprotected roofs the total destruction of the settlements is mainly due.

A few of the articles which have excited my interest seem to shew an advance in civilization. Like us, these lake dwellers "lived and learned." Some of the needles are simply the split tips of deer's horns: they do not seem to have been perforated, but a few notches at the broader end held securely the tied flax. Others are much smaller, and are neatly finished by patient rubbing on rough stone, and still bear the tiny marks of the friction. One of the most striking relics is a chisel made of jade, firmly fixed in a piece of antler. It is a well-shaped and well-finished tool. The rough handle is cut and ground into a convenient size and shape, and the stone is carefully bevelled at the cutting end, and the corners rounded. It was probably used for cutting the leather or skins of which some portion of the clothing of these primitive people was formed. Very noticeable, too, is a poinard made entirely of horn. The handle is a rough and unpolished piece of antler, and inserted into is a straight and sharp-pointed piece of horn about eight inches in length, well ground and beautifully polished. It is no insignificant weapon for attack or defence. Another interesting tool consists of a long rough handle of unpolished stag's-horn, in which is fixed a tooth of the red-deer—an animal once numerous in Switzerland, but which has long since become extinct. It was probably used to rub down the seams of the skin garments, and other similar purposes. There is a marked difference in the amount of "finish" bestowed on these tools and weapons which may have sprung from different tastes and temperaments, some of these ancient lake-men being artistic in their way; neat, too, and perhaps a little ambitious to excel, and others belonging to the anything-will-do kind of people, who are not confined to the stone age. It is possible, however, that the difference is the result of some progress in civilization; for the excavations at Robenhansen shew a succession of relic beds, which must have taken a considerable time to accumulate, as they were formed by the burning of several settlements on one spot. As I have no means of ascertaining from which bed these articles were taken, and have no reason to believe the remains found in the separate layers were kept apart and placed in their chronological order, I think it likely that some of them are much older than others. I am strengthened in this idea by the fact that while at Moosseedorf nothing has been found to indicate that the inhabitants knew anything of the art of weaving, at Robenhansen a coarse woven material has been discovered, a small fragment of which, carefully preserved between two pieces of glass, lies before me. It was probably found, not in the lowest and oldest layer, but in one of the less remote.

Under the glass lid of a small box I observe a black mass of braided flax, which is either a portion of the coarse knotted garments used before weaving was practised, and similar to those which are found at Moosseedorf, or a piece of a fishing-net: probably the latter—for these people were, of course, fishermen. Fragments of net, stones for weighting, harpoons of stag's horn, and other similar remains, furnish abundant evidence of an occupation which procured for them one of the necessaries of life. Their tables were enriched, too, with the spoils of the chase: and the heaps of bones of the wild bull, the elk and stag, the goat and wild boar, and other animals, shew that if these primitive

people had ever leaned towards vegetarianism, like the leaning tower of Pisa, they had not "gone over." They were something more, however, than hunters and fishers. I have before me some carbonised wheat, and several carbonised apples and pears, etc. The latter are small, and, probably, were not cultivated, but grew wild in the forests, and were gathered and stored for the approaching winter. The immense heap of wheat, however, from which the handful I have examined was taken, and which must have fallen into the waters of the lake with the burning granary of the settlement, as well as other cereals which have been found, shew that some progress had been made in agriculture.

I have found sermons in these stones; and I have ventured to indulge in a little sentiment as I thought of the hands that shaped these tools, and wove the shred of coarse clothing; but my limited space will not permit me to moralize just now. A few things have to be said in another paper to give some completeness to even a sketch of this interesting subject. I close this paper, therefore, with a brief reference to another settlement belonging to the stone age, and older, probably, than Robenhauseu; certainly older than some of the relic beds whose treasures lie in the glass cases of this museum.

The settlement at Moosseedorf, near Berne, was discovered in 1855, and its most interesting treasures may be seen in the Museum at Lausanne. Here the settlement was not cut off from the shore, and approached only by boats or rafts, nor was it connected by the narrow wooden pier which so largely prevailed, but by a carefully secured faggot road built upon the bottom of the lake. Here flint weapons and arrow-heads of rock-crystal were found in abundance. Several scoop-like articles were also found, and were probably used to scrape off the hair from the hides of animals. The art of weaving was quite unknown to these men of Moosseedorf; but a coarse netted material made of flax was found which probably formed part of the dress of this hardy race. The most remarkable thing, however, is this—the relics must have been made by people extremely small, and with very tiny hands and feet. One writer who examined the relics at Lausanne under the guidance of Professor Troyon, makes special reference to this fact. He observed several minute flint saws not more than three inches long, a dagger of horn about four inches in length, a tiny hatchet made of serpentine not two inches long, small needles of bone, and toy-like chisels, and a variety of articles of a similar character. That the smallness of the early lake dwellers is not mere conjecture is proved by some bracelets of horn, which are so small in diameter that the hand of a child could scarcely be thrust through them, and yet the wrist-bones of a full grown woman are in one of them still, the tiny wrist having been carefully cemented to the bracelet as soon as the skeleton was discovered. The energy and patience of these lake-dwarfs must have been incalculable. To cut down, and point, and drive into the mud in the waters of the lake thousands of piles; to prepare and fasten planking, however rude, to build upon the platform hundreds of little huts, with no better tools than small flint saws and stone hatchets and chisels, must have been a task difficult even to imagine in this favoured and advanced age. I am sorry that none of these tiny relics have found their way to this well-arranged and well-tended museum, where they might be compared with the interesting treasures from the excavations of Robenhauseu.

H. B. ROBINSON.

The Late Rev. James Brown.

JAMES BROWN was born at Islington, London, on the 4th of April, 1848. His parents were godly people of the Methodist persuasion, and from his earliest infancy led his steps in the paths of grace.

Brought up in a home made sacred by the morning and evening sacrifice, where the smoke of grateful incense ascended daily from the family altar, where Christ was a welcome guest, and the spirit of Christ no strange and infrequent visitor, it is no wonder that at a very tender age his mind was exercised in things divine.

When only ten years old he read a tract entitled "Matt, the Idiot Boy," and the simple touching story conveyed a priceless blessing to his heart; from that day James Brown was a follower of Christ, a child of God. His religion was no mere sensation; he showed piety at home and abroad. When old enough he was apprenticed to the art of watch-making, and the bulk of his time was spent in the diligent pursuit of his trade. But while he worked hard to fulfil the one part of the apostolic injunction, "not slothful in business," he did not neglect the other part, "fervent in spirit, serving the Lord." From the age of fifteen his spare time in the week and on the Sunday was spent in the service of Christ. In the Sunday and Ragged Schools, in the tract district, in the lodging-houses and workhouses of Islington, Spitalfields, and Bethnal Green; on the temperance platform, in the Band of Hope, and in the pulpit as a local preacher, he laboured with indefatigable zeal.

About the age of twenty he removed to Coventry, where he still laboured hard in temperance work and on the local preacher's plan. Soon after his arrival at Coventry he became acquainted with the Rev. Henry Cross, then minister of the General Baptist Church in Gosford Street, and for the first time was led to consider the question of believers' baptism. His mind being at unrest, he searched the Scriptures diligently if haply he might find any foundation for his pedobaptist faith, but finding none, and becoming convinced that immersion, as a profession of faith in Christ, is the only scriptural baptism, he was baptized by Mr. Cross, and received into fellowship with the church over which he was pastor.

He had long had a desire to fully devote himself to the work of the ministry, and, at the suggestion of his new friends at Gosford Street, he applied for admission into Chilwell College that he might be the more thoroughly equipped for the work he loved. He was admitted a probationer in June, 1870, and while there won the respect of all his fellow students as an earnest and consistent Christian. He had a great aptitude for mathematics and the various branches of natural philosophy, and would have made his mark as a student had his health permitted; but the confinement of college life told upon a naturally weak constitution, and in 1872 he left the College to enter upon the active work of the ministry, followed by the best wishes of his brethren—wishes not unmingled with fears that his earthly career would be but short.

His first charge was at Desford, in Leicestershire, where, in addition to his pastoral duties, he conducted a small school. While there he married Catherine Cross, third daughter of Mr. Henry Cross, of Chil-

well, Notts., and sister of the Rev. Henry Cross, then of Coventry, and now of New York; a lady who proved a most valuable helper in his work, and a most faithful friend in his long affliction. From Desford he removed to Nuneaton, in Warwickshire; and there, finding a decayed chapel, and congregation to match, he breathed life into a dead church, and caused a new and commodious chapel to take the place of the old one.

Soon after the completion of the new building at Nuneaton he accepted an invitation to the pastorate of the church at Clayton, in Yorkshire. At that time it was evident that his constitution was fast breaking up; but notwithstanding, for two years he laboured on, preaching and conducting a Bible Class on the Sunday, presiding over numerous meetings in the week, and frequently and systematically visiting a straggling membership. He was mainly instrumental in removing a heavy debt from the schools; and many in that place will ever hail his memory as the instrument in removing a heavy load of sin and unbelief from their hearts. To one who, as a near neighbour, often saw how completely prostrate he was after the least exertion, it was simply a marvel how he could do the work he did. The secret lay in his thorough devotion to Christ, complete submission to the will of God, strictly methodical habits, and scrupulous use of time.

In November, 1878, he was obliged to desist from preaching, his medical advisers assuring him that his heart was so seriously affected that his life might be taken at any moment. Instead of throwing himself on the sympathy of friends, he came up to London, took a shop, and started in a small way of business in the Christmas week. I shall never forget the sanguinely hopeful manner in which he spoke of thus providing his wife and family with a means of subsistence when he should be taken from them. After the removal to London he was completely laid aside for three months; then, through the kindness of friends, he went, for a few weeks, to Ventnor, after which he rallied a little, but not sufficiently to enable him to take much active part in the business.

As the autumn advanced it became evident to all that his end was near. He went on, however, gradually growing weaker till after Christmas, when there was a marked change for the worse, and during the last few weeks his sufferings were very great.

Throughout the whole of his affliction he was very patient, his only care being for others. His gratitude for the smallest kindness was intense. His faith in the truths he had preached was steadfast and immovable—a fitting sequel to a life which had abounded in the work of the Lord. He gently passed away on Saturday, Feb. 28, at the early age of thirty-two. To him life *was* Christ, and death *is* gain.

W. HARVEY SMITH.

“That home is unworthy of the name where a child dare not utter a fond or even a foolish wish. God will never refuse our human lips the right of utterance.”—*Dr. Peddie.*

“An ounce of heart is worth a ton of culture; the mightiest force in the world is heart-force.”—*Dr. Vincent.*

“For heaven’s sake and thy soul’s sake, teach the truth, and *let it alone!*—*Dr. Vincent.*

Sunday Schools and Modern England.

NO. VII. THE SUNDAY SCHOOL AT THE BEGINNING OF THE NINETEENTH CENTURY.

THE light that dawned on England at the beginning of this century revealed a people, oppressed on the one hand with a debt of over five hundred millions, and on the other nearly paralyzed by a constant and crushing terror, yet withal making some solid additions to the great and enduring wealth of the world.

The gigantic ambition of the First Napoleon could not find content so long as Liberty retained its hiding-place in the pavilion of England. The Corsican despot had vowed to destroy it; and he did not shrink from attacking our country so that he might accomplish his nefarious purpose. "Every other monument of European liberty has perished," cried Sir James Macintosh. "That ancient fabric which has been gradually raised by the wisdom and virtue of our forefathers still stands; but it stands alone, and it stands among ruins." Napoleon was determined it should not stand, and in 1803 was preparing to strike his first and fatal blow.

Those were "stirring times;" and yet there were many signs of national growth and progress. Wealth was increasing at an unprecedented rate. Steam had started on its magnificent career. Canals were useful. The spinning-jenny was at work. Manufactures were developing. Trade was brisk. Knowledge was *walking*, if not running to and fro, in the land. The Church, lately roused from her sluggish and ignominious repose, was preparing to exhibit a glowing "enthusiasm of humanity." The golden beam of heavenly light was shining on the direction to "preach the gospel to every creature," and Christians were beginning to spell out the magnificent meaning the words contained. The waves of philanthropy were overleaping their former boundaries; and the interest in Young England was deepening, widening, and increasing at a rate, and to an extent prophetic of sublime results in England's future.

In the closing year of the eighteenth century a Society, which is now one of the largest and most beneficent publishing organizations in existence, took shape at the bidding of the increasingly operative Sunday School Idea. Joseph Hughes was a Sunday School man. As a student in Aberdeen, he instituted and sustained a Sunday School in connection with King's College,* and on the 9th of May, 1799, he originated the Religious Tract Society, in order to meet the necessity for religious literature which was becoming more and more manifest.

The next product of this evangelical movement was of a still nobler type. The Apostolic Charles, of Bala, quickly saw that the best "tract" to circulate is the Bible itself; and he cried aloud for Bibles for Wales; and if for Wales, "why not," came the question, "why not for all the world?" The *British and Foreign Bible Society*,† in 1802, was at once the answer to that question, and a further development of the effort to bring Young England to Christ.

* Life of Rev. Joseph Hughes, by Dr. Leitch, p. 72.

† Triumphs of the Bible, by the Rev. T. Timpson, p. 115.

But these auxiliaries, valuable as they were, were not enough. They were offshoots of the Sunday School Idea; not the "body" that suited it. It was still necessary that the Sunday School should have its own organization, produce its own materials for work, supply its own tools, and meet the wants it had done so much to create.

At the beginning of this century the Sunday School had taken a fixed place in English life as *the special evangelizing agency* to be used by the church for the conversion of Young England. The era of experiment was past. The period of demonstration had commenced. And since the Idea was a living one, and all life tends to organize itself, and tends more and more to perfect its organization,

THE SUNDAY SCHOOL UNION

became a natural evolution of Sunday School Evangelism. The germ was deposited in the mind of Robert Raikes as he walked along the Gloucester streets. It was a living germ. It grew. It reproduced itself in different and manifold centres of our land. It gave rise to a number of valuable offshoots. But it did not clothe itself in a fitting organism till July 13, 1803, when the Sunday School Union was established.

Before this time it had aided in growing, as it has always done, some of our finest CHRISTIAN MEN—men such as Joseph Fox and W. Brodie Gurney; William Fox, the Founder of the School Society, and William Marriott, the first Treasurer of the Union; James Nisbet, Thomas Thompson, and Thomas Wilson. In writing of the last of these, his biographer, Dr. Philip, not only shows the Christian silk-merchant at his work, but also the conditions and prominent features of Sunday School Work at the dawn of the present century. He says—

"In 1799, commiserating the moral and religious state of a large portion of the borough of Southwark, he resolved on doing something to collect the children of that district, and to try if Sunday Schools could not be established among them. For this purpose a few of the respectable inhabitants were convened, at which meeting I happened to be present, when resolutions were passed; and it was agreed that one or two places should be rented for school-rooms, and a commencement should be made. The day on which the schools were to be opened was fixed upon; and it was settled that the individuals present should visit the families of the poor, and, informing them of their object, request them to send their children to the schools, and to come along with them on the day appointed for opening them. I have seldom seen among the heathen, on the first introduction of a missionary among them, greater ignorance of divine things, or a greater appearance of indifference to the proposal of instructing their children, than was manifested by these people.

"Mr. Wilson not only engaged to visit the section of the district assigned to him, but he occasionally accompanied other visitors in their several sections, and continued to persevere in this self-denying work so long as it stood in need of his services. Not only did many of the parents treat him with the greatest incivility, but, in some instances, they demanded money to be given them, to allow their children to go to the school. After the first school had been established for some time, many of the mothers were in the habit of coming to the teachers and to Mr. Wilson, when he happened to visit the schools, to ask for money to purchase shoes, threatening at the same time to take them away should these demands not be complied with. For some months the children in attendance did not exceed from seventy to ninety. It was not, however, long before he was repaid for his labour and perseverance; for in 1802 I had the pleasure of addressing, in Surrey Chapel, nearly three thousand children, who were said to belong to these schools."

Professor Huxley says, "Life is the cause of organisation, and not organisation the cause of life." The living evangelical movement which had grown such large-hearted, philanthropic, and active men, was not likely to content itself with a narrow and shrunken organism. The Sunday School Union was conspicuously *Catholic*. It aimed at embracing all the Protestant and Evangelical activity of the country on behalf of the young, within its beneficent and stimulating influence; and so was as free and large in its spirit as the Great Evangelical Revival from which it had proceeded.

But as the Sunday School Idea changed its character, and instead of embodying an effort to bring young England to the feet of the Saviour, became a training department of the Christian church, so the original Sunday School Union became contracted, until to-day, it is to be feared that it only represents the two Nonconforming bodies of Congregationalists and Baptists. Hence we have, in addition thereto, "The Church of England Institute," "The Wesleyan Sunday School Union," and so on. It is inevitable. The Sunday School is to-day a piece of church machinery. No church is complete without it. It is meant, in the main, to accomplish for the young persons in our families what the public worship, and the church service, are intended to secure for the adult; and so the evangelization of the young England that is outside of Christian families will have to be, more and more, undertaken by agencies of a different character, though including, as of necessity they must, the Sunday School.

It is true this change has not worked itself completely through. But it is incumbent upon us to recognize that it is actually taking place, and has proceeded so far that we ought not only to adapt our school-work to the altered circumstances, but also to create other machinery for reaching the hundreds of children still outside our Sunday Schools, and beyond the reach of our churches.

The Sunday School Union does not forget this; for whilst it has steadfastly pursued its original objects of stimulating the teachers in their labours, firing their zeal, informing their minds, perfecting their methods, and augmenting their *esprit de corps*, and of creating an abundant literature specially suited to the young, at once bright and solid, cheering and instructive, quickening and gladdening, it has also sought to consolidate and extend Sunday School work both at home and abroad. Libraries have been granted, school premises built, undenominational Schools have been started, missionaries have been employed; and at the present time a most cheering work is being conducted, of a purely evangelizing character, upon the Continent of Europe.

One who is entitled to speak* describes the present condition and operations of the Sunday School Union in the following terms:—

"In England, in connection with our own Sunday School Union, there are 13 Metropolitan Auxiliaries, 198 Local Unions, embracing 105,937 teachers, and 964,305 scholars. In connection with other institutions there probably are as many as will raise the total number of teachers to 300,000, and the total number of scholars to 3,000,000. The Continental work of the Sunday School Union is still in its infancy, but there are already many missionaries and agents employed in establishing and consolidating Sunday Schools, whose far-reaching influence

* B. Clarke's Centenary Service of Song, p. 24.

on the young in the vast countries of Europe it will be impossible adequately to estimate. Perhaps the greatest proof of the hold that the institution has on Christendom is found in the establishment and success of the INTERNATIONAL LESSON SYSTEM. At the present time most of us here, with the majority of the Sunday Schools in America, many on the Continent of Europe, in our vast Colonial Empire, in Norway, Sweden, and Denmark, and in mission stations all the world over, are engaged Sabbath by Sabbath in studying and expounding the same portions of God's saving truth. Verily the International Lesson system has put a girdle round the earth, which binds us all in glad and voluntary bands to God's word. We have entered this year on another seven years' course, in which all the main parts of the Bible will be traversed, week by week, in preparation and Bible classes; at week evening services, attention will be directed to the lesson of the following Sabbath; some of the ablest Bible expositors of all denominations will be, either by speech or pen, giving others the benefit of their labours; and yet, with all the help that is provided for teachers, there never was so much earnest Bible study as there is to-day. Happy they whose privilege it is to break the Bread of Life unto others."

There are those who spend their time in complaining against organizations. According to them, they cramp and fetter and do not inspire. They restrict freedom and destroy naturalness. Let such people protest against *themselves*. What are they but organizations, "fearfully and wonderfully made," and worked, alas! with fearful mistakes and wonderfully mischievous results. All living goes into organic forms: and one of the most salutary forms in which the Evangelical Revival incarnated itself was that of the Sunday School Union at the beginning of this century.

JOHN CLIFFORD.

A Free Churchyard.

THE old churchyards of England
Their quiet beauty show,
Ringed in with daisied meadows,
Or hemmed by gables low;

Or rising from the billows
Of branched and leafy green,
Is one spire-finger pointing
The infinite unseen.

There moss and lichen gently
Obliterate the past,
While prophet flowers are telling
Of what shall be at last.

They seem to sorrow sacred
From all that wounds or jars,
As tranquil as the sunshine,
And holy as the stars.

But even there is suffering
That claims our tender awe,
Compelled with ceremonial
Administered by law.

There's not a word that's spoken
Beside the good man's grave
That is not used as freely
For every shameless knave.

Louth.

And not a voice the kindest,
Or most familiar there,
May dare to speak of comfort,
Or breathe a heartfelt prayer.

And babes, than saints more guileless,
Have found a last low bed
With suicides apportioned,
And all the evil dead.

The ground the mourners stood on
Was theirs, but not the right
To say, "Of such the kingdom
Where all is joy and light."

Thus bigot priests have willed it;
And still our laws maintain
Their dim old superstitions,
Become our shame and pain.

But men of power, grown wiser
Than antiquated laws,
Are waiting for the moment
To act in Freedom's cause;

To end a degradation
They blush to see and share,
And o'er the grave give sorrow
Unfettered right of prayer.

E. HALL JACKSON.

The Chronometer of God.

IN some "Rambling Notes of an Idle Excursion," in the *Atlantic Monthly*, S. L. Clemens repeats "a true story, true in every detail," told by a minister on board the ship where they were sailing. They had been talking of the ship's chronometer, that jealously guarded instrument, without which no ship can safely make her way across the trackless deep, and of the wreck and destruction sometimes resulting from its varying a few moments from the exact time, when the minister related in substance the following anecdote:—

"Captain Rounceville's vessel was lost in mid-Atlantic, and likewise his wife and his two little children. Captain Rounceville and seven seamen escaped with life, but with little else. A small, rudely constructed raft, was to be their home for eight days. They had neither provisions nor water. They had scarcely any clothing; no one had a coat but the captain. This coat was changing hands all the time, for the weather was very cold. Whenever a man became exhausted with the cold, they put the coat on him, and laid him down between two shipmates until the garment and their bodies had warmed life into him again.

"Among the sailors was a Portuguese who knew no English. He seemed to have no thought of his own calamity, but was concerned only about the captain's bitter loss of wife and children. By day he would look his dumb compassion in the captain's face; and by night, in the darkness of the driving spray and rain, he would seek out the captain and try to comfort him with caressing pats on the shoulder. One day, when hunger and thirst were making their sure inroads upon the men's strength and spirits, a floating barrel was seen at a distance. It seemed a great find, for doubtless it contained food of some sort. A brave fellow swam to it, and after long and exhausting effort got it to the raft. It was eagerly opened. It was a barrel of magnesia!

"On the fifth day an onion was spied. A sailor swam off and got it. Although perishing with hunger, he brought it in its entirety, and put it into the captain's hand. The history of the sea teaches that among starving shipwrecked men selfishness is rare, and a wonder-compelling magnanimity the rule. The onion was equally divided into eight parts, and eaten with deep thanksgivings.

"On the eighth day a distant ship was sighted. Attempts were made to hoist an oar, with Captain Rounceville's coat on it for a signal. There were many failures, for the men were but skeletons now, and strengthless. At last success was achieved, but the signal brought no help. The ship faded out of sight, and left despair behind her. By and by another ship appeared, and passed so near that the castaways, every eye eloquent with gratitude, made ready to welcome the boat that would be sent to save them. But this ship also drove on, and left these men staring their unutterable surprise and dismay into each other's ashen faces. Late in the day still another ship came up out of the distance, but the men noted with a pang that her course was one which would not bring her nearer. Their remnant of life was nearly spent, their lips and tongues were swollen, parched, cracked with eight days' thirst; their bodies starved; and here was their last chance

gliding relentlessly from them; they would not be alive when the next sun rose.

"For a day or two past the men had lost their voices. But now Captain Rounceville whispered, 'Let us pray.' The Portuguese patted him on the shoulder in sign of deep approval. All knelt at the base of the oar that was waving the signal coat aloft, and bowed their heads. The sea was tossing; the sun rested, a red, rayless disk, on the sea line in the west. When the men presently raised their heads they would have roared a hallelujah if they had had a voice; the ship's sails lay wrinkled and flapping against her masts; she was going about! Here was a rescue at last, and in the very last instant of time that was left for it. No, not rescue yet—only the imminent prospect of it. The red disk sank under the sea, and darkness blotted out the ship. By and by came a pleasant sound—oars moving in a boat's row-locks. Nearer it came, and nearer, within thirty steps, but nothing visible. Then a deep voice, 'Hol-lo!' The castaways could not answer; their swollen tongues refused voice. The boat skirted round and round the raft; started away—the agony of it!—returned, rested the oars, close at hand, listening, no doubt. The deep voice again, 'Hol-lo! Where are you shipmates?' Captain Rounceville whispered to his men, saying, 'Whisper your best, boys! now—all at once!' So they sent out an eight-fold whisper in hoarse concert, 'Here!' There was life in it if it succeeded: death if it failed. After that supreme moment, Captain Rounceville was conscious of nothing until he came to himself on board the saving ship." Said the minister concluding:

"There was one little moment of time in which that raft could be visible from that ship, and only one. If that little fleeting moment had passed unfruitful, those men's doom was sealed. As close as that does God shave events foreordained from the beginning of the world. When the sun reached the water's edge that day, the captain of the ship was sitting on deck reading his prayer-book. The book fell; he stooped to pick it up, and happened to glance at the sun. In that instant that far-off raft appeared for a second against the red disk, its needle-like oar and diminutive signal cut sharp and black against the bright surface, and in the next instance was thrust away into the dusk again. But that ship, that captain, and that pregnant instant had had their work appointed for them in the dawn of time, and could not fail of the performance. The chronometer of God never errs!"

Our Home Mission Audit

Is fixed for TUESDAY, JUNE 15. Will the Officers of our Churches see to it that each Church is represented in the financial returns for this year. There is a chance to have collections on Sunday, June 13. If that is impossible, send subscriptions. IT IS A DUTY EACH CHURCH OWES TO ITS POSITION IN THE DENOMINATION TO GIVE A FINANCIAL SIGN OF INTEREST IN THIS MOST IMPORTANT DEPARTMENT OF OUR WORK. Do not suffer yourselves to be left out. P. O. O., notes, and cheques, received by our Treasurer, Mr. T. H. Harrison, 18, Wardwick, Derby.

JOHN CLIFFORD, } Secs.
J. FLETCHER, }

Secularizing the Spiritual.

BY W. H. H. MURRAY.

MEN cannot do a worse thing than to secularize spirituality. "When the salt hath lost its savour, wherewith can it be salted?" When religion has lost its fine religious element, which makes it superior to the world and able to overcome the world, has been overcome by the world and become worldly itself, what shall charge it with its own heavenly force again? What shall put the divine into that which has become human? How shall we make our churches mean God when they mean man?

This introduction of false distinctions into our Protestant churches is all the more shameful because it is in no sense necessary; that is, neither the structure of our society nor the tendency of our civilization demands it. These are rather opposed to it; for the structure of our society was not in the beginning, has never been, and is not to-day, aristocratic. We have no orders of nobility; we have no royal titles; we have no ancient families; we have no great landed estates; we have no materials from which to create a caste which, by reason of its traditions and its glory too, can be regarded respectable.

The introduction of aristocratic churches among a Democratic people, is such a folly and a wickedness as to find no palliation in the state of society and the temper of the times. Here, in America, and among us Protestants, too, who refuse rank and titles even to the viceregents of Christ, there is no shadow of an excuse for such proceeding. Here, if anywhere on God's earth, religion should be popular; its privileges should be the people's privileges; its expression and administration, the working out of the people's life.

These principles apply to individuals also. They apply to us all, and should be admitted to that position of power over us whence to shape our daily lives. If, therefore, there be any strength in us, any grace, any equipment of faculty by which we are made capable to do what the average man can not do; then should we lend ourselves in the advantage that we have over others to those who have it not. He who can make money when the many can not, should make it for the needy, and not for himself alone. He who can think beyond the average man, should think for the average man. The artist, the sculptor, the author, the orator, the singer—these, and whoever represents any power, any grace, any influence, any ministry helpful to man beyond what the multitudes know, should give of their gifts to the multitudes, even as Christ gave of the bread, formed by His power, to the famishing thousands. Men famish to-day. They are hungry in their minds, starved in their souls, and they need the Christ-men and Christ-women of this age to give them bread which they alone can give.

For what are gifts, attainments, capacities, culture—what is art, and science, and civilization itself—if not means by which God, the maker of all, works for the upbuilding of men? In spiritual things we are all helpers one of another. The strong are to help the weak, the rich assist the poor, the wise teach the ignorant, the cultured be an example for the rude. A church is not an edifice, but a brotherhood; and at its head is one Father and Elder Brother of us all.

Preaching so as to Convert Nobody.

THE design of this article is to propound several rules, by a steady conformity to any one of which a man may preach so as not to convert anybody. It is generally conceded at the present day that the Holy Spirit converts souls to Christ by means of truth adapted to that end. It follows that a selfish preacher will not skilfully adapt means to convert souls to Christ, for this is not his end.

1. Let your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ.

2. Aim at pleasing, rather than at converting your hearers.

3. Aim at securing for yourself the reputation of a beautiful writer.

4. Avoid preaching doctrines that are offensive to the carnal mind, lest they should say of you, as they did of Christ, "This is a hard saying, who can hear it?" and that you are injuring your influence.

5. Denounce sin in the abstract, but make no allusion to the sins of your present audience.

6. Preach the Gospel as a remedy, but conceal or ignore the fatal disease of the sinner.

7. Preach salvation by grace, but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace, and feel his need of it.

8. Preach Christ as an infinitely amiable and good natured being, but ignore those scathing rebukes of sinners and hypocrites which so often made His hearers tremble.

9. Avoid, especially, preaching to those who are present. Preach about sinners, and not to them. Say they, and not you, lest anyone should make a personal and saving application of your subject.

10. Aim to make your hearers pleased with themselves, and, hence, with you; and be careful not to wound the feelings of anyone.

11. Preach no searching sermons, lest you convict and convert the worldly members of your church.

12. Do not make the impression that you expect your hearers to commit themselves upon the spot, and give their hearts to God.

13. Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience.

14. Say so little of hell, that your people will infer that you do not believe in its existence.

15. Make the impression that, if God is as good as you are, He will send no one to hell.

16. Often present God in His parental love and relations; but ignore His governmental and legal relations to His subjects, lest the sinner should find himself condemned already, and the wrath of God abiding on him.

17. Avoid pressing the doctrine of total moral depravity, lest you should offend, or even convict and convert, the moralist.

18. Do not rebuke the worldly tendencies of the church, lest you should hurt their feelings, and finally convert some of them.

19. Be time-serving, or you will endanger your salary ; and, besides, if you speak out and are faithful, you may convert somebody.

20. Ridicule solemn earnestness in pulling sinners out of the fire, and recommend, by precept and example, a jovial, fun-loving religion, and sinners will have little respect for your serious preaching.

21. Cultivate a fastidious taste in your people, by avoiding all disagreeable allusions to the last judgment and final retribution.

22. If your text suggests any alarming thoughts, pass lightly over it, and by no means dwell upon and enforce it.

23. Address the imagination, and not the conscience of your hearers.

24. Encourage church sociables, and attend them yourself, because they tend so strongly to levity as to compromise Christian dignity and sobriety, and thus paralyze the power of your preaching.

25. Encourage the cultivation of the social in so many ways as to divert the attention of yourself and your church-members from the infinite gulf and danger of the unconverted among you.

The experience of ministers who have steadily adhered to any of the above rules will attest the soul-destroying efficacy of such a course ; and churches whose ministers have steadily conformed to any of these rules can testify that such preaching does not convert souls to Christ.

PRESIDENT FINNEY.

Sunday School Centennial Memorials.

ARRANGEMENTS are being made all over the country to celebrate the Centenary of Sunday Schools, with a view to deepen the interest of our children in the Institution to which they owe so much, and to secure an advance in the efficiency of the work being carried on within our schools. The first object is important in itself, and comparatively easy of attainment : the second is most momentous, and beset with difficulties. But better aid could hardly be given in attaining either object than that supplied by the Sunday School Union.

Assistance, with regard to the first object, is given in the shape of (1.) An Address to Scholars, by *Ancient Simeon*—historical, practical, informing, and interesting. Several illustrations aid in making its pages welcome. (2.) A volume, by *Mrs. H. B. Paull*, on ROBERT RAIKES AND HIS SCHOLARS, in which we find the chief incidents connected with the rise of Sunday Schools woven into a fascinating story. This ought to be in the hands of all our children. (3.) A *Medal* has also been struck for the children, having on one side a good impression of the Founder of Sunday Schools, and on the other a representation of Christ blessing little children. (4.) HYMNS AND TUNES, AND SERVICES OF SONG, are also provided for the Centennial celebrations. The selection of both Hymns and Tunes is unquestionably good : and the Services of Song, by Mr. B. Clarke and Rev. Paxton Hood, give every promise of special interest.

But the Sunday School Union looks beyond the Centennial Year to the prodigious work yet waiting to be done, and its general editor, Mr. B. Clarke, issues a most stimulating and helpful address to teachers, entitled STEPPING STONES. Excelsior must be the motto. We have not yet attained, but we follow after, if that we may apprehend that for which Christ Jesus has originated this Institution.

May the year be as memorable by the real advance made in our work, as 1780 is by its beginning.

JOHN CLIFFORD.

The Land of Short Memories.

FOR THE YOUNG.

GEORGIE meant to be a good boy, but he very seldom did anything that he was told to do. He nearly always forgot it. Once when his sister May was very sick, he was sent after some medicine for her. So he started in a great hurry; but he met Fred Smith with his dog, and Fred coaxed him to go and coast "just once" down the long Red Hill. Then he forgot all about May and the medicine until it was quite dark, and he felt so sorry and ashamed, that he ran home, and crept up the back stair-way to bed, hungry, and lonely, and cold.

By and by, he fell asleep, and when he awoke he was in a new and strange place. He found himself in a house which was only partially covered by a roof, and the rain came in through the uncovered part, and dropped upon his bed. Georgie sat up and looked around him. There was a fire-place in the room, besides some wood and kindlings, which the poor shivering little fellow eyed very wistfully, thinking that some one might perhaps light a fire. It was very chilly, and his teeth chattered. There was a wee old woman sitting in the chimney-corner, and Georgie spoke to her.

"What is it you want, Jimmie?" she said.

"Will you please tell me what your name is, and where I am?" he asked.

"My name—well, really, I forget it just now," she replied, "but you are in the Land of Short Memories—that I am aware of!"

"But what shall I call you?" asked Georgie.

"Oh, call me Mite! That will do as well as any other name till you forget it, Henry."

"My name is Georgie."

"Is it? Well, I will try and recollect it, 'Tom,' you said it was, didn't you?"

"No, I didn't!" retorted Georgie, getting cross with the old lady, for he thought she meant to tease him.

"There, there!" cried Mite; the doctors said you must not get excited, or else that you must, I forget which. Do you want anything to eat?"

"Yes, I should like to have some gruel."

"I will make you some," said she. "I have a nice fire here, or I should have, only that I seem to have forgotten to light the kindlings."

While she was bustling around, busy with the gruel, Georgie lay quite still, looking out where there was no roof, at the blue sky, which he could now see, for it had ceased raining.

"Why don't you have the roof cover the whole of your house!" asked Georgie of the old lady.

"The rest of the roof is somewhere around," said she. "I guess the workmen forgot to put it on. Now, here is your nice gruel all ready for you."

"Why, it is cold!" exclaimed the disappointed Georgie, who was quite hungry.

"Sure enough; I forgot to boil it!" said the old lady.

"And I don't see anything in the bowl but water!"

"Dear me! Dear me!" said Mite. I must have forgotten to put any meal in it!"

Georgie now began to cry.

"Don't cry, don't cry, Johnnie," said Mite, "I will boil a chicken for you by and by, if I don't forget it. Here are the doctors coming to see you now, and you must sit up and talk with them."

Pretty soon two doctors came in, and one of them asked Mite if she felt better to-day.

"Yes, I think I do," said she.

"Did you take the medicine I ordered for you?" asked the other doctor.

"I suppose I did, but I don't remember," answered Mite. Then the doctors

felt her pulse, looked at her tongue, and said she must take some salts, and went away. When they had gone, Georgie began to cry more loudly than before.

"What is the matter, Fred?" demanded Mite.

"My name is not Fred, I tell you!" screamed Georgie.

"Never mind, I always forget your name, so I call you by anything I can think of. But tell me what makes you cry."

"Why, I am sick, and I thought the doctors were coming to see me!"

"Bless my stars!" exclaimed the old lady, "sure enough, I was not the one that was sick! I meant to have remembered and told the doctors that they came to see you; but I forgot it when they looked at my tongue. I'll run after them, and call them back!"

So, away went Mite, and was gone ever so long. When she came back, she said she could not find the doctors anywhere, and everybody had forgotten where they lived, so that no one could go after them. "I'm sorry," said Mite, "but it can't be helped, for you know we live in the Land of Short Memories."

Then Georgie cried still more bitterly. "I wish I could go home," he said. "I am sure I shall die here! I wish I could go home! I would never forget to mind mother again!"

As soon as he had said this, he heard a familiar voice pleading, "Ma, mayn't I go for Georgie's medicine? I won't forget to bring it!"

Georgie turned slowly in his little bed, and saw his sister May. Next, his eyes rested on his mother, who looked pale and thin, but sweet and smiling.

"O Ma, have I come back to you?" he cried, with a sigh.

"We hope so, Georgie," replied his mother. "You have had a bad fever, just like May's, and been very sick, but you soon will get well now."

"Did May die, because I forgot her medicine?"

"No. Father came home and got it for her; she is well now, and has helped take care of you."

"Mother," said Georgie, very earnestly, "I am going to try not to forget things any more!"

And Georgie did try. When he became well, and was sent upon errands, he always thought of Mite, and the gruel, and the doctors, and the Land of Short Memories, where he went in his fever-dreams, and he was cured of the very bad habit of forgetting his duty.

S. S. COLE, in *St. Nicholas*.

"Pay John Williams."

We find the following item reported from a prayer-meeting which took place not far from Boston, U.S. A man whose credit was not the best, and who was somewhat noted for his failure to meet his obligations, arose to speak. The subject for the evening was, "What shall I do to be saved?" Commencing in measured tones, he quoted the passage, "What shall I do to be saved?" He paused, and again more emphatically asked the question, "What shall I do to be saved?" Again, with increased solemnity and impressiveness of manner, he repeated the momentous inquiry, when a voice from the assembly, in clear and distinct tones, answered, "*Go and pay John Williams for the yoke of oxen you bought of him?*"

The remainder of the gentleman's address was not reported. All present appreciated the fitness of the unexpected word in season, and were saved from hearing a lengthy exhortation from a swindler's lips.

The incident has led us to think that there are a good many people who, before they make much progress in walking in the way of salvation themselves, or guiding others therein, will have to "Go and pay John Williams," or John somebody else, the money that they honestly owe them. There is no man shrewd enough to pursue a course of dishonesty and trickery, and still retain the favour of God in this world, or a good hope of glory for the world to come. It is best to settle up, and pay up, and then it will be in order to talk in the prayer-meeting.

Long Eaton New Chapel.

MEMORIAL STONES.

ON Whit-Monday afternoon, the ceremony of laying the memorial stones of our New Chapel took place in splendid weather, and in the presence of a large assemblage. The new chapel is to be fifty-eight feet long by thirty-six wide, and is of the Gothic order of architecture, the front built of pressed bricks with Ancaster stone dressings. There will be an end gallery over the two front entrances, and two vestries near the baptistery at the other end of the building. The open benches, which will form the sitting accommodation, will be of white deal, stained and varnished, while the aisles will be laid with ornamental tiles. The edifice will seat 450 people. Mr. Keeting, of Nottingham, is the architect, and Messrs. Poxon, Rice, and Fullalove, are the contractors.

At the service the Rev. E. Stevenson presided.

The Rev. T. Goadby, President of Chilwell College, spoke on the principles of General Baptists, and described the articles of faith to be preached in that chapel. It was a great honour to be associated, as they were, with a movement which had gone on from very early times. As to their belief, they had been singing, only a little while ago, what was really their creed as General Baptists—that they believed in Christ as their one foundation stone—their trust, and hope, and joy. That was their broad creed; but, to enter more into detail, they were called, in the legal phraseology of the country, Protestant Dissenters of the General Baptist New Connexion. In the first place, they were Protestant, since they, in common with the Church of England and many other religious bodies, declined to accept the supremacy of the Church of Rome or of the Pope. They were Protestant Dissenters as they did not conform to the rites and ceremonies of the Church by law established; while they were also Baptists, thinking, as they did, that the sprinkling of a few drops of water on a child was not the sacred rite of Baptism ordained in the Scriptures. Mr. Goadby next went into the history of the New Connexion of General Baptists, and concluded by observing that while they were in all essential points of the Christian faith at one with the whole of Christendom, they had also specific beliefs which were represented by the term General Baptist. Mr. James Hill, of Quorndon, and Mr. T. Hooley, of Long Eaton, next laid the memorial stones, handsome silver trowels, provided by Mr. Pridham, of Long Eaton, being presented to them by Mr. Day, the senior member of the church. Under the stones were deposited copies of some of the local papers, and of General Baptist literature, together with the history of the church. The stones having been declared well and truly laid. Mr. Hill and Mr. Hooley briefly addressed the meeting. The Rev. F. Todd then gave the history of the church, saying that it had its origin in a meeting held in 1861 in a room which had been used as a carpenter's shop. The large number who attended greatly encouraged the promoters, and the present existing chapel was built, though not until 1877 were they formed into a separate church from that at Sawley. They now had eighty-six members, a Sunday school of 150 children with twenty-six teachers, and a flourishing Band of Hope, whilst in the increasing attendance at the Sunday and week-day services there were signs of even greater success in the future. They rejoiced that the building had become too small, and laid that stone thanking God for the past, and taking courage for the future.

The Rev. G. W. M'Cree said they were there that day because the blood of martyrs had been shed to gain them the inheritance of liberty of conscience which they enjoyed. They were there to build their own sanctuary, and to endow their own ministry. They plundered no man to enrich their funds. They were there also to inaugurate divine worship according to simple and scriptural forms. Prayer was offered by Rev. W. G. Roughton.

Subsequently a tea party was held in the large hall near the chapel, and in the evening a largely-attended public meeting took place in Zion Chapel. Mr. Hill took the chair, and addresses were delivered by the Rev. G. W. M'Cree, T. Goadby, B.A., E. Stevenson, J. W. Williams, W. H. Tetley, J. J. Fitch, G. W. Roughton, and C. Springthorpe. Collections were made at each service, over £150 being realised towards the building fund.

Scraps from the Editor's Waste-Basket.

I. LINE UPON LINE; HERE A LITTLE AND THERE VERY MUCH.—The following has been sent to us, with a desire that it may find a place in the *June Magazine*. We think we have seen it before: and half suspect we had something to do with its paternity. Still, we are always anxious to oblige, and so send it to our printers. Though the suggestions are, of course out of date, yet they afford a glimpse of what was thought necessary in former times.

"It is, we are aware, a daring and hazardous 'imagination' to suppose that a General Baptist will ever be otherwise than courteous;" but then the laws of courtesy are not always so luminously written as to make doubt impossible. The man who did not like to trouble his host with a letter announcing his arrival, lest it should seem like a request for elaborate preparation for his advent, was not wanting in the spirit of courtesy; and he who, being pursued by invisible but biting foes under cover of the leadership of the god of sleep, left the house with his visit only commenced, and without saying a word concerning his departure, because he could not "name" his stinging disturbers, had in him the making of a perfect gentleman. Still, as a rule, it is wiser, and really more courteous, to tell your host the time you expect to arrive, and to give some intimation of your expected exodus.

A lady may be kept waiting for half a day if she be not advised of the auspicious moment when you are likely to descend upon the scene; and busy as you may be, still remember that Emerson says, "*Life is not so short, but that there is always time to be courteous.*" Of course if any gentleman is prevented coming to the Association he will at once either write or send a telegram to explain his non-appearance.

No doubt care will be taken in the allocation of guests to suit any special necessities and weaknesses that may exist: but in any case where lovers of the companionable "weed" find no shrine erected for their sacrifices, they will know the way to Nature's grand temple, and restrict their devotions within her ample area.

And in all things we may remember that "behaviour is the very first sign of force," that "manners are stronger than laws," and that "self-command is the main elegance."

II. "RITUALISTIC MEANS OF GRACE."—The manhood and womanhood of Derbyshire is supposed to be developed and maintained by such directions as the following, found in the *Belper Monthly Magazine* for the season of Lent:—

10. "Dress more plainly, especially on Fridays, during Lent." Possibly that advice might be given to some of the ladies of Derbyshire and other counties without any limitation as to Lent; and with some advantage to the world and the Church.

72. "Take more care of all sacred books and pictures, wiping the dust off them." Of course the dust may stay on them at other times, and generate disease and death to any extent. Still it is a good thing to put dust into its right place *once* a year.

73. "Use cold instead of warm water; as a very decided act of humiliation and self-denial." Think of the martyrdom involved in that act, and dare to face it if you can!

81. "Look less into shop-windows, especially on Fridays." That commandment is not exceedingly hard, is it?

16. "Eat and drink a *little* less daily." That is capital advice for most people, and we endorse it; for it is certain we all drink too much, and there are many of us who eat more than is good for us.

Here is another item that is far too narrow. 19. "Take less of strong drinks of all kinds." We say take none. That is the safest course.

77. "Have you ever consulted a priest about your soul, or faith, or practise, on any point, since last Lent? If not, resolve to do so." 75. "Double your penances."

This is how things are being done in our Protestant (?) Church: in other words, it is the way England is being taken over to Romanism. When will Britons arise and protest against such a process as this being carried on in the name, and with the funds and edifices, of a Protestant people!

III. INDIAN FINANCE.—The expenditure in the Afghan war for 1879 was put down by Sir John Strachey at £3,216,000 within *one month* of the close of the year, and *when* the money actually spent amounted to nearly double that sum. It is only a blunder of *three millions!* made on the eve of the dissolution of Parliament, but disclosed afterwards. We set down the simple facts, and beg our readers to keep them in mind. The explanation has to come. We wait for it.

Reviews.

THE EXEGETE AND HOMILETIC MONTHLY.

Edited by Dr. Kernahan, M.A. R. D. Dickinson. Price 6d.

THIS is not, by any means, a mere collection of outlines of sermons, but a periodical containing articles of a high class, expository of the Bible, and of Biblical subjects. The contributors are not restricted to this country, but embrace both German and American Biblical scholars of the highest repute, such as Steinmeyer, Schaff, Lange, Taylor Lewis, Haley, and Peabody. Almost every page affords evidence of accurate and extensive learning, hard work, true exegetical principles, and large serviceableness.

PUNROOTY: OR, THE GOSPEL WINNING ITS WAY AMONG THE WOMEN OF INDIA.

By Clara M. S. Lowe. Morgan & Scott. Price 2s. 6d.

IT is by books such as this, the missionary fervour will be increased, new missionaries created, and the work of the Lord advanced among the heathen. It is a story of faithful toil, and of real success. The women of India deeply need God's elevating and emancipating Gospel, and the women of England ought not to rest till they have it. The circulation of this volume will do real service to the Lord's kingdom.

WHAT IS TRUTH? By William Morris, M.D. Stock.

THE old question of Pilate is applied to the subjects of God and man, and an answer is given, very briefly and with commendable conciseness. The evidence on behalf of special propositions is cited, that against, is directly ignored. More is obtained from some passages of scripture than they contain; and much is left in others unexpressed. Objections do not exist. The book will be acceptable to those who agree with its conclusions, and to those who do not take the trouble to hear all sides.

HYMNS FOR CHRISTIAN ASSOCIATIONS. New and enlarged edition. Hodder and Stoughton.

THESE additional hymns will certainly be most welcome; but it would have been better to have omitted some of the "older" hymns, and given admission to a larger number of those which have

recently been contributed to the hymnology of the Church of Christ. As a collection it is extremely cheap, containing nearly 700 hymns for fourpence, in paper covers, and for eightpence in cloth.

DR. HAYMAN, BIBLE WINES, AND THE TEMPERANCE BIBLE COMMENTARY. By Rev. D. Burns, M.A., F.S.S. National Temperance Publication Depot, 337, Strand.

THIS is a dissection of certain articles which appeared in the "Church Quarterly Review," and the "Clergyman's Magazine," and it is done with the keen incisiveness and perfect mastery of his theme which all who know Mr. Burns would expect. It is a trenchant rejoinder, and we should not like to be obliged to answer it.

WHAT LORD BEACONSFIELD HAS DONE. By "Vindex." Heywood. Price 6d.

THIS is the land of short memories. England is not wanting in the charity that covers a multitude of faults; and sometimes there is not even justice enough to erect a stone to show where they are buried. This is not always good. Beaconsfieldism has done so much it ought not to be forgotten. We therefore hope our friends will keep the memories of the six years of Tory Rule fresh and green, and advise them to distribute this pamphlet far and near. It is a capital *resumé* of the *New Toryism*.

TEXT AND QUESTION BOOK OF SCRIPTURE TRUTH FOR YOUNG PEOPLE. By W. Woods. Yates & Alexander. Price 1d.

CATECHISMS are antiquated, no doubt, but not, *therefore*, useless. Where they can be used they are likely to be useful according to the degree in which they are short, simple, deal with *principles*, and use the language of the day. Mr. Woods' Catechism has these advantages.

CHRISTIAN CERTAINTIES. By Rev. G. Calthorpe. Stock.

THIS collection of five addresses has the merit of sterling truths briefly and clearly expressed, and of definite aims, wisely attempted. The treatment of each topic is short, but practical and pungent. To some minds it will be at once sufficient and solacing. It is a little book fitted to do some real good.

Church Register.

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

DENOMINATIONAL LECTURES.

With the view of deepening an interest in, and increasing familiarity with, our history and principles as Baptists, it has been arranged, at the "fraternal meetings of General Baptist ministers in London," for a course of lectures to be delivered during the forthcoming winter at each of their chapels, viz., Commercial Road, E., Borough Road, S.E., Church Street, N.W., Præd Street, Westbourne Park, W., East Finchley, N., and Worship Street, E.C. J. Clifford, LL.B., will lecture on "The Origin and Growth of English Baptists," Rev. J. Batey on "Baptists and their Distinctive Principles," Rev. W. Harvey Smith on "Bunyan and the English Baptists," Rev. W. J. Avery on "Baptist Martyrs," Rev. J. Fletcher on "The Baptists and Dan Taylor," Rev. J. F. Jones on "The Baptists and Missionary Enterprise," Rev. G. W. McCree on "Baptists and the Abolition of Slavery," and Rev. Dawson Burns, M.A., on "The Baptists and Temperance Reform." It was agreed to make this early announcement in the hope of thereby suggesting a similar arrangement amongst other churches of our denomination.

CONFERENCE.

EASTERN CONFERENCE.—The half-yearly Conference was held at Bourne, April 21st. A sermon was preached in the morning by brother W. L. Stevenson, of Isleham. Mr. Roberts, of Peterborough, presided at the meeting in the afternoon.

It was reported that, since the last Conference, 92 had been baptized, 32 received, and that 21 were candidates.

A hearty welcome was given to brother CHARLES PAYNE on his return from America, after an absence of eight years.

In compliance with the request from Sutton St. James, it was agreed to regard the church there as separate from Tydd St. Giles; but as we consider the isolation of small churches as most undesirable, we earnestly advise the church at Sutton St. James to seek a union with some stronger church.

It was agreed that brethren J. C. Jones, M.A., and William Orton, should represent the Conference on the Foreign Missionary Committee during the next year, and that the same gentlemen, with brethren

Barrass and Jolly, should be the representatives to the Home Missionary Society.

It was also agreed to recommend to the Association (providing the will of the donor admit) that the books purchased with the money connected with the Pegg Scholarship be, as far as possible, formed into a circulating library for the use of the former students of the Institution.

It was unanimously resolved, that the members of this Conference express their gladness at the result of the late elections, and especially at the national condemnation of the unrighteous policy that has recently prevailed in the government of the empire. That they also record their grateful sense of the eminent services rendered to the nation by the Right Honourable W. E. Gladstone, and their desire that he may have a large share in directing the future policy of our rulers; and that they also unite in the earnest hope that such measures will be passed by the new Parliament as shall recognize no religious difference in the Burial of the Dead, and as shall remove, as far as possible, the hindrances put by the State in the way of the Religious Equality of Her Majesty's loyal subjects.

A report was given of the Assistant Preachers' Association, and it was agreed to request Mr. W. R. Wherry, the president, to read a paper on the subject at the next Conference.

The next Conference is to be held at Peterborough, on Thursday, Sept. 16th.

W. ORTON, Sec.

The meeting announced to be held at Peterborough, on Monday, June 7th, 1880, in connection with the "Assistant Preachers' Association of the EASTERN CONFERENCE," is unavoidably postponed until Sept. 16th, 1880, when it will be held in connection with the Eastern Conference to be held at Peterborough on that date. JOHN W. BROWN, Sec.

DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION.—The half-yearly Conference at Weston-on-Trent, May 18. Good attendance of preachers' and friends. Reports from churches very encouraging. The meeting was held in the Wesleyan Chapel (kindly lent for the occasion), and addresses on "The Preacher and his Work" were delivered by brethren T. H. Bennett, C. Smith, and I. Wilson.

J. SMITH, Sec.

CHAPELS.

BULWELL.—May 6th, Rev. W. McCree gave his lecture on "Lights and Shadows of Life in London." Collection on behalf of Home Mission.

LEICESTER, Dover Street.—We are about to build new school-rooms, and complete the improvement of the chapel, the total cost of which will be, for the chapel £400, and for the schools about £1800. Towards this object we held a Bazaar in the Temperance Hall, May 5th, and three following days. The Bazaar was opened by J. E. Pickard, Esq. The total proceeds amounted to about £600, after payment of all expenses. As we are desirous of opening the schools free of debt, we shall appreciate the generous sympathy of those who have not yet rendered us any assistance.

LOUGHBOROUGH, Baxter Gate.—The inaugural meeting in connection with the restoration of our chapel was held, April 19th. Tea was provided by Mr. Newman, and promises were received to the amount of £350. We hope soon to commence operations.

SAWLEY.—Our chapel having been closed for several weeks for painting, decorating, the erection of a new singing platform, and various other improvements was re-opened on Wednesday, April 21st. Rev. J. Clifford, M.A., LL.B., preached afternoon and evening, and friends were present from Derby, Nottingham, and the surrounding villages. The services were continued on the following Sabbath, when two sermons were preached by Rev. J. R. Parker. A new American organ, by Woods, was also opened at the same time. The total outlay, including painting school-rooms, etc., exceeds £125, towards which nearly £70 have been realized. The painting and decorating, beautifully and tastefully done by Mr. T. C. Tomlinson, of Castle Donington, has given entire satisfaction, and speaks well as to his ability in the decorative art.

SOUTH EAU BRINK, (lately called St. Edmunds).—Anniversary sermons were preached by Mr. T. T. Waylett. On the following Tuesday a public tea was held, and a public meeting, presided over by Mr. G. Whitmore. Addresses were given by the Rev. H. B. Robinson and Mr. T. T. Waylett. It was a very successful and pleasant anniversary.

WISBECH, Ely Place.—Anniversary services. The Rev. J. F. Jones preached in the morning and evening. A service for the young was also held in the afternoon. On Monday there was a public tea, and two interesting lecturettes. The first, by

the Rev. H. Gee, on "Life in the Tropics with the natives of Samoa." The Rev. H. B. Robinson followed with a lecturette on "The Lake Dwellings in Switzerland in pre-historic ages."

SCHOOL ANNIVERSARIES.

BULWELL.—May 2. Preachers, Revs. J. Alcorn, J. R. Godfrey, and W. Chapman. Congregations large. Collections, £18 13s. 6d.

CARRINGTON.—May 9. Preacher, Mr. W. Richardson. Collections, £9 6s.

DERBY, St. Mary's Gate.—Annual treat was given, Whit-Tuesday. Nearly 600 scholars, headed by the pastor (Rev. J. W. Williams) and deacons, marched in procession through the town to a field, and after two hours recreation, returned to the schools to partake of tea. The most successful Whitsuntide-gathering for years.

DENHOLME.—May 9. Preacher, Rev. B. Wood. Collections over £38.

KEGWORTH.—May 9. Preacher, Rev. W. A. Davis. Collections, £19 3s.

HEANOR.—May 4. Preacher, Mr. T. H. Bennett. Children's service in the afternoon, with Bible, Testament, and infant class examinations. Collections, £17 2s. 3d.—largest ever realized. Public tea meeting on Monday. Addresses by five of our students, viz., Messrs. Julian, Prout, Bennett, Robinson, and Stone. T. H. Bennett in the chair. 300 scholars; average attendance, 250.

HUGGLESCORE.—May 9. Preacher, Rev. J. H. Atkinson. The rendering of the Anthem, "Out of the Mouth of Babes," composed by Mr. H. Dennis, was a specially interesting feature. Colls. £70.

LONDON, East Finchley.—Preachers, Revs. Robert R. Finch (pastor elect), J. Chadwick, and J. H. Barnard. On the Monday evening tea and public meeting. J. Joyce, Esq., presided. Addresses by Revs. C. Sterling, J. Batey, J. H. Barnard, and R. R. Finch. Collections and donations in advance.

LOUGHBOROUGH, Baxter Gate.—Preacher, Rev. C. Clark, late of Australia. Crowded congregations. Collections, £51 4s.

NEWTHORPE.—April 25. Preacher, R. Foulkes Griffiths. On Monday a public tea meeting was held. In the evening a scholars' concert. The chair was taken by the Rev. T. Watkinson, pastor, and addresses by Messrs. W. and J. Whitehead, masters of the Newthorpe Board School and Kimberley British School. Songs were sung by Mrs. Munn and Mr. R. Meakin. Mrs. B. Townsønd presided at the harmonium.

NANTWICH.—April 18. Preacher, Rev. S. S. Allsop.

MINISTERIAL.

FIRKS, REV. S. H., lato of Ramsey, Hunts., commenced his labours at March, Feb. 8, and was publicly welcomed, March 23. Tea was provided, and well patronised, in the afternoon, the public meeting being afterwards held in the chapel. The lower portion of the building was well filled. Mr. Robert Dawbarn, jun., of March, occupied the chair, and there were also present the Revs. T. Barrass, H. B. Robinson, F. J. Bird, J. A. Jones, and other local ministers. The Chairman delivered an able address, in which he reminded the church and congregation that they had lost one fugleman, and obtained another. They had not lost a General, for they only recognized one Captain, the great Captain of their salvation. Mr. J. S. Smith read a report referring to the invitation of Mr. Firks to the pastorate, and the latter related the circumstances which led to his acceptance of the charge. Messrs. Barrass and Robinson, and the various other speakers, gave thoughtful and earnest addresses on the subject of ministerial life and work, one of them observing that it was by pastoral interchange they got their full-orbed Christ, and their full-orbed Christianity. The proceedings, which were distinguished by enthusiasm, terminated in the usual manner.

FIRTH, REV. A., closed his ministry at Kirkby and East Kirby on the last Sunday in April. On the Monday evening the churches met for tea in the East Kirkby chapel. After tea a farewell meeting was held in the chapel at Kirkby. The place was filled with members of the church and congregations. Mr. W. Garner, of East Kirkby, occupied the chair. Addresses were given by Messrs. J. H. Mason, W. Massey, W. Scothern, W. Davison, S. Robinson, and W. Cotes. Mr. John Massey, on behalf of the united churches, presented Mr. Firth with a purse containing gold; the Temperance Society presented him with a beautiful album; the female members of the church at Kirkby presented Mrs. Firth with a handsome and useful sewing machine; and the females of the church and congregation at East Kirby presented Mr. and Mrs. Firth with a beautiful silver tea and coffee service, as an expression of esteem and love. During the three years and four months seventy-three have been added to the church, and unbroken peace prevailed.

FIRTH, REV. A., commenced his pastorate at Mansfield on the first Sunday in May. The chapel had been cleaned

and painted for the occasion. The congregations were large, and collections most satisfactory.

GREEN, REV. W., having resigned the pastorate of the church at Melbourne, after a ministry of more than six years, has been presented by the young men of his Bible and Mutual Improvement Class with a chaste and beautiful timepiece, as an expression of the high esteem and regard in which he is held, and in appreciation of his unremitting efforts to promote the moral and mental culture and improvement of the young men of his church and congregation. Mrs. Green was presented, at the same time, with a beautiful walnut-wood workbox. Mr. Green leaves his late charge with the fervent wishes of the Christian circles of the town in general, for his future usefulness and happiness. His present address will be Melbourne, near Derby.

SHORE.—On May 15, the members of the Young Men's Mutual Improvement Society presented their president, Rev. J. K. Chappelle, with a valuable book testimonial.

BAPTISMS.

BULWELL.—Eleven, by J. R. Godfrey.
 COVENTRY.—Five, by W. Reynolds.
 DENHOLME.—Two, by J. Taylor.
 GRANTHAM.—Two, by W. E. Davies.
 DISEWORTH.—Thirteen, by W. A. Davies.
 LEICESTER, *Dover Street*.—Five, by W. Evans.
 LONDON, *Commercial Road*.—Seven, by J. Fletcher.
 LONDON, *Præd Street, etc.*.—Ten.
 LONGTON.—Ten, by C. T. Johnson.
 LOUGHBOROUGH, *Baxter Gate*.—Seventeen, by C. Savage.
 NOTTINGHAM, *Woodborough Road*.—Three, by F. G. Buckinghamham.
 NOTTINGHAM, *Old Basford*.—Eleven, by J. Alcott.
 PETERBOROUGH.—Four, by T. Barrass.
 SUTTON.—Three, by G. F. Pitt.
 WALSALL.—Six, by W. Lees.
 WISBECH.—Three, by H. B. Robinson.

ERRATUM.—Burton-on-Trent should have been three baptized last month.

MARRIAGES.

BOTTOMLEY—CLIFTON.—April 28, at Sutton St. James Baptist Chapel, by the Rev. G. Towler, Wm. Bottomley, farmer, to Eleanor, eldest daughter of the late Thomas Clifton, farmer, Sutton St. James.

CARROTTE—CRAVEN.—At the G. B. Chapel, Sutterton, by the Rev. G. F. Pitt, assisted by the Rev. J. Jolly, of Boston, the Rev. Peter Carrotte, of Barton-on-Humber, to Miss Sarah Ann Ledger Craven, only daughter of Brewster Craven, Esq., of Sutterton.

HILL—GUTTERIDGE.—April 29, at the G. B. Chapel, Ashby-de-la-Zouch, by Mr. F. Mantle, Mr. H. Hill, of Hinckley, to Miss M. S. Gutteridge, youngest daughter of Mr. Jas. Gutteridge, of Coalville.

OBITUARIES.

MR. SAMUEL BARTON,

Of Newthorpe, Nottinghamshire, departed this life April, 1880, aged 80. He had been a very useful member, deacon, treasurer, local preacher, and Sabbath school superintendent, for many years. The new G. B. cause at Eastwood, which seems likely to become a flourishing society, was originated, under God, by him; and a considerable number of persons, both there and at Newthorpe, were brought into the church through his instrumentality. His last affliction was somewhat protracted, and extremely trying. But most generous attention was given to him by his sisters, one of his nieces, and other friends. During his illness, Mr. B. often confessed his sinfulness with penitential sorrow; but he looked "for the mercy of the Lord Jesus unto eternal life."

Mr. Barton was naturally of a mercurial temperament, and was somewhat impatient with other persons whose activity and disinterestedness in the Saviour's cause did not reach his own ideal. But few Christian men will be more missed or more mourned in the neighbourhood of his late residence than he. We trust that he is now among those sainted spirits who are "without fault, before the throne of God."

T. YATES.

MRS. HAYES,

Of Diseworth, Leicestershire, died, in the faith and hope of the gospel, Dec. 12th, 1878. She had been an exemplary member and minister's friend for many years. She was highly esteemed by all who knew her well; and the writer of these lines (who was her pastor for fifteen years) lost in her removal one of his best benefactors. Mr. Hayes mourns the loss of an excellent wife; and sympathizing friends mingle their sorrow with his.

T. Y.

MRS. ELIZABETH WOOD.

"THOU shalt come to thy grave in a full age, like as a shock of corn cometh in his season." This truth was beautifully illustrated a few weeks ago in the removal of our venerable and beloved friend, Mrs. E. Wood, Mosley Villa, Burnley, in the seventy-sixth year of her age.

She was born at Burnley, Feb. 14, 1804, and was the last of a family of twenty-four children. At a somewhat early period of her life she was led to worship with the General Baptists at Burnley Lane, and was baptized in Feb. 1826, by Mr. Asten, in the open river, the ice being broken before the ordinance could be administered.

She belonged to a type of professors we should like to see greatly multiplied in the present day. The writer has often heard her express a most lowly estimate of herself, but her estimate of Christ and of his work was most exalted.

She had a clear perception of the doctrines which are believed among us, and these doctrines she held with a tenacious grip, courageously avowing them, and when occasion required fearlessly defending them. She was the true minister's genuine friend, and often his counsellor too. Many of the brethren who have gone to their reward were welcomed to her hospitable home, cheered by her bright and radiant face and refreshing conversation.

She took a very deep interest in the affairs of the church, and ever rejoiced in its peace and prosperity. Ready compassion for the distressed and needy, and kindly interest in the young, were conspicuous features in her character. Her anxieties were for others more than herself. She had a very ardent and lasting attachment to the sanctuary, and the sermons from which she derived most profit

were those that were fullest of Christ. Her attendance was regular and punctual, and at the age of threescore years and ten, neither unfavourable weather nor circumstance prevented her from walking some six miles every Sabbath, until her physical weakness compelled her spirit reluctantly to yield.

After the death of her beloved husband her bodily feebleness became more apparent, but by the incessant kindness of her family, and the precious consciousness of the Saviour's presence, she was greatly sustained and soled.

But the end drew near, and with it the promised grace. The death was a beautiful sequel to the life. Wore her spiritual perceptions quickened, or had she, through the chinks and breaks of the falling tabernacle, an insight into the spirit world? Perhaps both. On awaking from sleep, she exclaimed, "Lissie! Lissie! Angels! Angels!" Composing herself as best she could, another of her daughters said, "Mother, have you seen angels, or have you been dreaming?" "Oh, angels," she replied. "Almost her last words were, 'I am dying, and I am going to heaven,' and like a sleeping babe she passed away to her eternal home."

Her pleasant genial face during life was as sunshine to many a drooping heart, and in death, peace and victory left their impress.

Thus passed away one who had consistently maintained her membership of the church for fifty-four years, leaving her family to mourn the loss of one of the best of mothers, and the church of one of its most devoted members.

She was interred in the family vault at St. Peter's Church, Burnley, Feb. 7, 1880.

Barton Fabis.

G. N.

SARAH ELLEN WESTMORELAND.

"GOOD-BYE Uncle; I shall soon be up there!" were the words addressed to me by a beloved niece as I shook hands and kissed her for the last time on earth. Never can I forget the clear bright light in her eyes as, pointing upwards, she uttered these words. Nellie Westmoreland was born at New Radford, July 7, 1859. Subsequently removed to Old Radford, she attended our Sunday school at Prospect Place, became a Christian, and was baptized April 9, 1876. Always unassuming and simple, cheerful and affectionate, she was to the end a Christian whose example may stimulate and encourage us in life, and animate us with a brighter hope in prospect of death. A month or two before her decease she asked me to write out for her the words beginning, "Weep not for me." I little thought that at that time she was in full contemplation of so early a departure. The Sunday before her death I again saw her, and in a half reproachful tone she said, "Uncle, you never wrote those words for me, 'Weep not for me.'" Bitterly I reproached myself for my forgetfulness, and I immediately wrote from memory—

"When the pangs of death assail me,
Weep not for me;
Christ is mine, He will not fail me—
Weep not for me.
When the feeble pulse is ceasing,
Start not at its swift decreasing;
'Tis the fettered soul releasing—
Weep not for me."

It was soon seen for what purpose she wanted these lines; for again and again she pointed weeping friends to the paper on the little stand. So, considerate for those she was leaving, and clinging to the "Rock of Ages," she died, full of faith and hope and joy.

The funeral sermon was preached at Prospect Place from words she had chosen, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

THE
MISSIONARY OBSERVER.

JUNE, 1880.

Baptist May Meetings.

IN the *Freeman, Baptist*, or other papers, many of our friends will have seen accounts of what are designated the *May Meetings*; some of which, however, commence in the month of April, and others extend to June. The Baptist Anniversaries are among the former, and from all we have seen and heard, we are happy to say that the meetings recently held have been a decided success.

The prominence given to foreign mission work is very gratifying, and is worthy of the traditions of the oldest of modern missionary societies. At the Autumn Session of the Baptist Union it is now the custom to devote a whole day, Tuesday, to the consideration, discussion, or advocacy of foreign missions. At these Autumnal meetings, committee meetings are held; the state and needs of the mission are reviewed; plans are formed for extending the Society's operations; missionaries are designated to their respective fields of labour; and the day closes with a public meeting in the evening. Those who have been present on these occasions can testify to their hallowed and stimulating character; and if, among ourselves, meetings of a similar kind could be held, we cannot but think that the effect upon our home churches, as well as upon our foreign mission work, would be of a most beneficial character.

It is, however, to the Baptist May Meetings to which we now desire to call special attention. The first meeting held is that of the "Young Men's Missionary Association." Then comes the "Introductory Prayer Meeting." In the same week the "Welsh Annual Meeting" is held. On the following Lord's-day, Anniversary Sermons are preached in the various chapels in the metropolis, many of them by ministers from the country; juvenile services being held in the afternoon, suitable hymns and tunes being selected for the occasion. On the Monday Evening, the "Bible Translation Meeting" is held; on Tuesday morning, the "Annual Members' Meeting;" and this year, on Tuesday evening, there was held a "Public Missionary Soiree." Mr. Spurgeon's presence at this meeting was, no doubt, a great attraction, and the Holborn Town Hall was crowded to excess. On Wednesday morning, the "Zenana Missionary Breakfast" is held, and although the tickets are 2s. 6d. each, several hundreds crowd the room. At noon on the same day the "Annual Morning Sermon" is preached. This year the Rev. Dr. Maclaren was the preacher, and his reputation attracted an immense audience, many persons being unable to gain access to Bloomsbury Chapel. The discourse was worthy of the preacher and the occasion, and was well

calculated to help forward the noble work of proclaiming the Gospel to the heathen. On Thursday morning, a paper was read at the Annual Session of the Union, on "The Claims of Mission Work on the Support of the Churches." In the evening, the "Annual Meeting" was held in Exeter Hall, as usual, and thus closed this long series of well-attended, well-sustained, and highly-stimulating meetings.

Owing to the long-continued commercial and agricultural depression, it was feared by some that the receipts would show a considerable falling off; and, until a few weeks before the accounts closed, the worst fears seemed likely to be realized. The state of the finances, however, being made known, the London Baptist Association resolved to raise the sum of £1000 towards the deficiency, and soon over £1300 was contributed in response to the appeal. The country churches also came to the rescue, and at the Annual Meeting the announcement was made that the gross receipts, including contributions for special funds, have amounted to £50,351 11s. 1d., an increase on the previous year of £4,259 4s. 1d.—the largest income ever received by the Society, except in the jubilee year.

In attending these meetings, we could not but admire the earnestness by which they were generally characterized, and the firm hold which the foreign mission cause seemed to have upon the hearts of ministers and laymen, of women as well as of men. Most sincerely did we wish that the claims of our own beloved Society could be brought more frequently before the annual gatherings of the denomination. As matters now stand, we have simply a hurried Annual Committee Meeting on Tuesday afternoon, and the Annual Meeting on Wednesday evening; and with these, as a rule, our denominational Foreign Missionary Meetings for the year begin and end. We have no united general meetings for prayer, for conference, or mature deliberation; no missionary sermon, no missionary breakfast or tea, with, of course, earnest stimulating addresses afterwards, as is the case with our Particular Baptist brethren. Were it the same with ourselves, we cannot but believe that in such gatherings a divine influence would be experienced that would make itself felt throughout the denomination; and that the effect would be a large increase of men and money for carrying on the Lord's work in Orissa, in Rome, and also in England. We are aware the want of time will be pleaded, but for a work so vast, so important, and so urgent—affecting as it does the spiritual and eternal welfare of thousands, aye, of millions—is it not possible to make time, or to give to it some of the time that is devoted to matters of far less moment? Brethren! let us never forget that while we are discussing matters which are often of comparatively small importance, the heathen are destroyed for lack of knowledge.

With the view of promoting the missionary cause among our own churches, we would call attention to the paper* already referred to. Mr. Myers says:—

In bringing this paper to a close, permit me to appeal in the first place to you, my brethren, *the pastors of our churches*. My conviction is—and the more opportunity I have for observation

the deeper and stronger the conviction becomes—that upon our ministerial brethren, to a very great extent, depends the increase of our pecuniary resources. I do not feel I ought to shrink from

* A paper read at the Adjourned Session of the Baptist Union, by the Rev. J. Myers.

saying on this occasion that some of the pastors of our churches are not as earnest as they might be in their sympathy. Particular churches have been cited where a comparatively large contribution is raised; and how is this secured? Mainly, we may reply, because the ministers of those churches are heart and soul with the mission. What support can we expect from a church where no missionary prayer-meeting is held; where the intelligence furnished through the *Herald* is seldom or never communicated; where the only practical help afforded is, perchance, the announcement of the anniversary services, at which, when they take place, the minister himself may not be present?

There is one hindrance, sometimes expressed, perhaps more widely felt, to which it might be well to refer in this paper, and which it is high time was completely and for ever removed. The notion, to a certain extent, exists that, where churches are feeble, home claims afford a sufficient justification for withholding support from, or rendering but little support to, the mission. No minister need fear the admission of the claims of the Missionary Society. Did ever church member give from right motives to the

preaching of the Gospel abroad at the expense of the preaching of the Gospel at home? The greatest blessing, most refreshing and invigorating, that could possibly come to some of our weak and unsympathetic churches would be a baptism of the missionary spirit. When Andrew Fuller and his contemporaries originated the mission they were as well the benefactors of the denomination as the friends of the heathen.

It is sometimes said, and this remark will apply not merely to feeble churches, "We cannot help now, for we have been building a chapel, or a school-room, or we have been making extensive improvements, and therefore we need all our strength at home;" "We must be just before we are generous." Did it never occur to these brethren that it might be well to inquire, before entering upon such undertakings, whether they are justified in incurring liabilities which they would only be able to meet by permitting, as far as they are concerned, the heathen to perish? We rejoice in any improvements that may be made, but our joy is very sensibly diminished when we know that such improvements are secured at the cost of fidelity to the Master's authoritative commission.

After referring to the importance of *organisation*, and to the widely different results of *systematic* and *unsystematic* giving; and after an appeal to the superintendents and teachers of Sunday schools, Mr. Myers remarks:—

One other appeal we will venture to make. It is to the *wealthier individuals* in our denomination. It is as remarkable as it is sad to think how few subscribers there are from whom any large sums are received. Are we expressing any more than the sober truth when we say that there are in our denomination not a few individuals who could, as far as their circumstances are concerned, contribute to a very much greater extent than they do at present? There are those whose annual subscriptions amount to £50* or £100.* We believe that the number of these larger givers might be multiplied. As to the stereotyped respectable guinea, with some we are sure that that coin represents generous giving—it may be self-denial; but with others we fear it is given too formally to express any such noble elements. There is the sum. You see it in our reports year after year, equally unaffected by adversity and prosperity. We would respectfully, but in all seriousness, ask our guinea subscribers whether, in the view of the growing

needs of the mission, they are not prepared to advance beyond the hitherto customary contribution? We would suggest that they be invited to give monthly† instead of annually. The trouble of the more frequent collecting would be more than repaid, as the monthly‡ half-crown, or even five shillings, should take the place of the annual guinea. There are in our denomination, as in others, men of wealth. Let them honour the Lord with their substance, and the Lord will honour them. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

"There was a man, and some did think him mad;

The more he gave away the more he had."

In conclusion, if any should feel that the claims of our mission have been unreasonably and too zealously urged in this paper, we believe that all such feelings will instantly depart as we simply remind ourselves whose cause it is we are seeking to promote. Brethren, it is His voice—the voice of Him who claims

* Formerly we had subscribers of these sums, but our present list does not show one of even half the smaller amount.

† Weekly, we say.

us as His own, having bought us with His own precious blood; the knowledge of whom gives life and joy and peace to this sin-destroyed, unhappy world; it is His voice which comes echoing to us down the ages, losing nothing of its authority or its pathos: "Go ye forth into all the world, and preach the Gospel to every creature."

Would that instead of the need to urge the claims of Christian missions upon our churches, in the sentiment of the eloquent and stimulating discourse to which we listened yesterday morning, our fellowship with the Lord Jesus were so real and so close that the pleasanter terms, "privilege," "honour," were more often upon our lips than "obligation," "duty."

When Andrew Fuller delivered his charge to our first missionaries, John

Thomas and William Carey, on their departure for India, he said: "I could myself go without a tear, so at least I think, and leave all my friends and connections, in such a glorious cause."

May that self-same spirit of Christ-like sympathy, of quenchless compassion for the poor, benighted, degraded heathen, and of intense longing to see them happy and holy in the knowledge of our God and Saviour, which possessed the hearts of the founders of the mission—a spirit which through the Divine grace has been perpetuated, and is still stirring the souls of our beloved brethren now in the field—rest in such a measure upon all the churches as that self-denial for the Lord and His cause shall be deemed their highest pleasure, as it shall surely bring its own reward!

India in 1879.*

BY DR. BUCKLEY.

WHAT has England done for India? is a question that has been recently agitated, and on which widely different opinions have been expressed. I have recently read the eloquent utterances of honest John Bright on India; and still more recently two lectures by Dr. W. W. Hunter on the benefits that India has derived from British rule. I, also, will give my honest opinion. In estimating the advantages of British rule in India I go much further than Mr. Bright does; but I cannot accept all the rose-coloured statements of Dr. Hunter. I believe that our administration has been, in many respects, an incalculable blessing, not only in the direct benefits that it has conferred, but in the immense amount of evil that it has removed or prevented. What was the condition of India a century ago as compared with what it is to-day? On this point Dr. Hunter's statements are most worthy of consideration. We found anarchy and confusion; we have given security and peace, and in developing the resources of the country, have prepared the way for prosperity. The recent history of Orissa might be adverted to as a striking evidence of improvement. Ten years ago the exports and imports amounted to nearly a million and a half of rupees, or say a hundred and fifty thousand pounds: last year it was a little more than *nine times* as much. But I cannot, as I have said, accept all Dr. Hunter's statements as reliable facts. For example, he says that there is "only about one-third of the crime in Bengal, in proportion to the population, that there is in England and Wales;" and as he is the "Director-General of Statistics" to the Government of India, he no doubt quotes from statistical information in his possession; but such statistics are only worth the paper on which they are written.† He speaks, too, of the "highly-disciplined police" efficiently dealing with the small amount of crime that still exists; but is it so? No one that understands the native character can, as it seems to me, accept such a description as trustworthy. Early in the year several robberies were committed at Cuttack, and more were attempted: thieves were prowling about night after night, but the police were generally, I believe always, conspicuous by their absence. Most of us believe that crimes can be concealed, depositions altered, and cases skilfully prepared against the innocent for a consideration; but the disclosures affecting the police in Gya, a place in Bengal famous for pilgrim-

* Continued from page 197.

† The *Times*, in a leading article very favourable to the Lecturer, evidently hesitates to endorse this astounding statement. The writer puts it much more mildly—"The statistics of crime in Bengal compare favourably with those relating to England and Wales." Favourably indeed! They are three times better than we are if the statistics be reliable. Who believes it?

age, are, I hope, without a parallel even in India. I have not seen it noticed in the papers; but the private information I received a few months since is from a perfectly trustworthy source. "We know for certain," says my correspondent, "that the police have habitually kept gangs of robbers, and have personally superintended the commission of robberies!" Comment on such a fact would be superfluous; but it is some satisfaction to add that three of the offenders have been convicted (an inspector, sub-inspector, and a constable). The reader will understand that my remarks on the corruption of the police relate only to the native officers.

The *shipping disasters* of the year have been very affecting; but I can only advert to those on the Orissa coast. The loss of the S. S. *Ava* was deeply afflictive. It occurred at two a.m. on the 24th of May, the Queen's birthday.

"It was not in the battle;
No tempest gave the shock;"

but gross carelessness on the part of the Captain of the ship *Brenhilda* occasioned a collision, and the melancholy loss of seventy lives.* Among those who on that sad morning found their last home in the deep was the surgeon of the *Ava*—a highly promising young man, the eldest son of parents whom we know and esteem. The wreck of the *Philosopher*, a few miles from Pooree, is a more recent event: twelve lives were lost.

Events in Burmah—I mean in that part of Burmah which is under native rule—have been of a startling and awful character; and I give the Government credit for exercising a wise forbearance in dealing with a cruel and heartless ruler, who coolly murdered more than ninety persons who might possibly have intrigued against him. Such facts should be pondered by writers and speakers who indiscriminately disparage British rule. Let us do justice to our countrymen when they are right; and censure them, as severely as we please, when they are wrong.

The *Obituary of the Year* must not be forgotten in this review. The Mission in Orissa, as all its friends know, has sustained an affecting bereavement. The death, too, of *Dr. Mullens* is one that affects a much wider circle than the friends of the London Missionary Society. We all knew and esteemed him. His visit to Orissa thirty years ago, with his honoured father-in-law, is well remembered. Nor can the death of *Lord Lawrence*, one of the noblest statesmen that the Indian services have produced, be lightly passed over. He was one of three brothers, Henry, George, and John, who rendered very important service to India for many years. He was an able, faithful, God-fearing man. Not brilliant, nor one who acted from impulse, but possessed of a powerful intellect, a sound judgment, and an iron will. He was capable of an immense amount of work, and did not spare his subordinates if they did not work hard too. In an emergency he did not shrink from responsibility. His services in the terrible days of the mutiny can never be overrated. Some of his letters to the Commander-in-Chief, urging an immediate advance on Delhi, were very strong, some would say, even severe;† but was not Lawrence right? When that fearful storm burst in all its fury the Commander-in-Chief was on the Hills enjoying, as was said, his favourite chess. There had been ominous indications of the coming storm for some weeks, but nothing was ready; and Lawrence believed that departments were made to facilitate not to retard action, and that they were of little value unless they could act with promptness in a terrible emergency. Lawrence, too, saw at once the gravity of the crisis, while the military authorities were, for the most part, the last to realize it. He has often been spoken of as the saviour of India; and, under God, he did much, perhaps more than any other man, to preserve it. In one respect, and, so far as I know, one only, his judgment was at fault at that terrible crisis. He was desirous of giving up Peshawur—the frontier station—to preserve the rest of India; but when the Governor-General decided that it must, if possible, be maintained, he acted as vigorously in the spirit of Lord Canning's direction as if it had been in

* This was the decision of the Commission of Investigation.

† See Kaye's Sepoy War, Vol. 2, p. 142, and 146, also 152–157. The situation, so far as the military authorities were concerned, is well described by the historian. "The storm signals were up, but the life-boat was in the church steeple, and no one could find the keys of the church." He adds, in reference to Lawrence, "The great Punjab Commissioner, with his loins girt about, eager for the encounter, impatient to strike, was not in a mood to make gentle allowances, or to weigh nice phrases of courteous discourse."

accordance with his own views. The result proved that the Governor-General was right. The year after the mutiny he wrote a very wise and statesman-like paper on the duty of a Christian Government in relation to the idolatrous institutions of the country—a subject that was then warmly agitated; and while miserable considerations of expediency were urged by some, and impracticable proposals savouring of intolerance made by others, he nobly laid down the principle that the first question was, What was it *right* for us to do? He believed that we were strong enough to do whatever was right. On his services in the Indian Council and as Governor-General of India I must not speak, nor on his philanthropic course in England after his retirement; but I must say that his faithful warnings against the Afghan policy of the Government should be regarded as amongst the most important services that he rendered to his country. Had these warnings been regarded, the disasters over which we are now mourning, would have been averted. A touching incident which is said to have produced a deep impression is mentioned in the account of the funeral in the old Abbey. The well-known hymn, "O God of Bethel," set to old cathedral music, was beautifully chanted, and the body was lowered as the familiar lines were said,

"And at our Father's loved abode
Our souls arrive in peace."

At that "loved abode" may the writer and all his readers meet in the presence of Christ.

And now the year of grace 1879 is closing. It has been a sad and sorrowful year to some. The depression of trade, and the unfavourableness of the harvest, must have deeply affected many. Painful and unexpected breaches have been made by death in families and churches; but "rest in the Lord" is an exhortation always seasonable. "Be still and know that I am God: I will be exalted among the heathen: I will be exalted in the earth."

The Indian Ecclesiastical Department.

By order of the House of Commons there has been recently published a "RETURN showing in detail the EXPENDITURE of the ECCLESIASTICAL DEPARTMENT of the GOVERNMENT OF INDIA for the year 1876-7, including the Name, Official Style and Designation, Ecclesiastical Connection, Salary and Allowances, of each CHAPLAIN OR MINISTER in the service of the GOVERNMENT, with the average attendance of the CIVIL AND MILITARY SERVANTS of the QUEEN at the Religious Services conducted by him."

The number of Chaplains and Ministers paid or subsidised by the Government is, Church of England, 201; Church of Scotland, 21; Roman Catholic Church, 61. Nominally, *all chaplains are military*, but as regards those belonging to the Church of England more than half are located in *civil* stations where there are no European troops whatever. Of the forty-four chaplains in the cities of Calcutta, Madras, and Bombay, only eight or ten are employed in ministering to English troops; the rest to civilians, official and non-official, who thus have their religious teachers provided at public expense.

According to the Return there are fifty-two chaplains in the Presidency of Madras, but only thirty-two congregations. Of these thirty-two congregations, twelve have in them under ten officers and men ordinarily attending church; five others have under twenty; and only seven more than a hundred. In the whole Presidency there are only 2,200 officers and men in attendance at church, and yet for ministering to these we have a Bishop, an Archdeacon, and fifty-two chaplains. By counting all the Europeans and East Indians in the Bengal Presidency

the Archdeacon of Calcutta makes out that the total number of persons under the spiritual charge of each chaplain amounts to upwards of 700. But in turning to the Return we find that the number of officers and men in actual attendance is often under *ten*. For instance the total charge of the chaplain at Cuttack is given as 379, whereas the number of European officers in attendance is eight. At Berhampore the number of officers and men in attendance is given at eight; and yet for ministering to these there has been a chaplain receiving from the public purse for many years about £1000 a year!

In Her Majesty's proclamation, on assuming the government of India, she declares it to be her royal will and pleasure that no persons shall be favoured or molested on account of their religion, but that all shall alike enjoy the protection of the law. And yet, in the face of a public proclamation like this, we have the revenues of the country taken to uphold the Church of England, when the members of that Church do not constitute *one-fiftieth* part of the population. Moreover, the poor natives, in addition to being taxed to pay for the religious teachers of their highly-paid rulers, have to provide for their own religion at private cost.

We have reason to believe that the Ecclesiastical Department will receive the consideration of Lord Ripon, and perhaps, as a Roman Catholic, he may be able to see clearer, and more inclined to correct abuses, than if he were a member of the Church of England.

In view of the revelations made by the Return, we are not surprised that Mr. Baxter should give notice, as he did on the 5th of May—

“To ask the noble Lord if it is true that the very large sum of £200,000 per annum, which is drawn from funds supplied from the general taxation of India, is spent in providing chaplains, not for the civil and military service of the Queen, but also for persons altogether unconnected with the Indian Government; and if, notwithstanding the resolution of the Indian Government to reduce the expenditure upon Church Establishment, chaplains have still been appointed to stations where there are few or no officials, and whether before the next Session of Parliament he will undertake to look at the whole subject, with a view of removing the complaint of subjects who are not Christians being taxed to provide clergymen for European and Eurasian residents.

Notes and Gleanings.

THE NEW VICEROY OF INDIA.—We confess that it was with a feeling of regret and sadness that we first heard of the appointment of the Marquis of Ripon, a pervert or convert to Romanism, as Governor-General of India. Possibly, however, he is, in the opinion of those best able to judge the very best man that could be secured for the important duties he has to discharge. In this case we do not consider that his religious beliefs ought to prevent his appointment. Many persons who would object to his holding office on religious grounds, would object on the same grounds to any important civil office, whether in India, or England, being held by Jews, by Unitarians, by Methodists, by Independents, or Baptists. As Nonconformists, therefore, we must stand true to our flag of civil and religious liberty. High moral character is far more important in Indian Rulers than mere religious profession.

THE BISHOP OF COLOMBO AND THE CHURCH OF ENGLAND MISSIONS.—The long-impending conflict between the Bishop of Colombo and the Church of England Missions in Ceylon is still unsettled. The native Christians have adopted the bold and unusual course of repudiating the authority of the Bishop, and of petitioning the Archbishop of Canterbury for a missionary Bishop quite independent of the "ritualistic state-paid Bishop of Colombo." In their petition the native Christians say—"We beg to remind your Grace that we are inhabitants of a country still, to a great extent heathen; that many of us were brought up as worshippers of idols; and that, therefore, the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct in the service of the church."

A VOTE OF THANKS.—At a recent meeting of the Committee of the Baptist Missionary Society, "a most cordial resolution of thanks was passed to the Rev. Dr. and Mrs. Buckley, to Mr. and Mrs. Brooks, of the General Baptist Mission at Cuttack, Orissa, and other friends resident there, for their great kindness to Dr. and Miss Wenger during their recent visit, and Dr. Wenger's serious illness; the generous hospitality of these friends, and their thoughtful and delicate attention during many weeks of suspense, will not soon be forgotten, and we are thankful for the opportunity of thus publicly recording our obligations to them."

Foreign Letters Received.

BERHAMPORE—H. Wood, April 8.
CUTTACK—J. Buckley, D.D., April 3.
" W. Brooks, April 10, 17.
" T. Bailey, April 16.

PIPLEE—J. Vaughan, April 10.
SUMBULPORE—J. G. Pike, March 30.
" —P. E. Heberlet, April 10, 17.
ROME—N. H. Shaw, April 22, May 8, 11.

Contributions

Received on account of the General Baptist Missionary Society from April 16th, to May 15th, 1880.

	£	s.	d.		£	s.	d.
Alleghany Valley dividend	35	9	1	Hitchin	9	17	4
Atlantic dividend	14	13	9	Hose	10	14	10
New Zealand	6	2	5	Hugglescote and Coleorton	23	15	0
Becston	1	1	0	Ilkeston	2	0	0
Birmingham—Mrs. Ellaway	5	7	0	Kirkby Woodhouse	1	8	8
Broughton and Willoughby	5	0	0	Landport	24	4	4
Bulwell	2	0	0	Ledbury	1	10	0
Burnley Lane	2	13	3	London, Commercial Road	40	2	3
Cropstone—W. and O.	0	5	0	" Finchley	3	6	5
Dewsbury	25	4	8	March	24	17	6
Edgeside	2	14	1	Old Radford, Prospect Place	12	2	7
Epworth, Crowle, and Butterwick	14	6	3	Peterborough	103	4	7
Fleet	10	7	6	Queensbury	1	0	0
Hathern	8	18	0	Rempstone—W. S.	0	10	0
Hitchin—R. Johnson, Esq.	5	0	0	Spalding—Juvenile Society	20	18	0
" —on account	22	15	10	Tarporley—W. and O.	1	2	0

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

Greater London: its Spiritual Needs.

LONDON is not only a city; it is a collection of cities, surpassing in interest and importance, in populousness and in promise, every other civic centre of humanity upon the face of the globe.

Two years ago the United Kingdom consisted of nearly thirty-four millions of persons, and of these thirty-four millions, no less than four-and-a-half millions were stowed away in Greater London; so that in 1878 this metropolis had more than one-eighth of the population of Great Britain and Ireland, and more than one-sixth of the population of England and Wales.

Smaller London only, reckoned 3,577,304 in the middle of 1878. This comprised twenty-eight Superintendent Registrars' districts; twenty of them being in Middlesex, five in Surrey, and three in Kent. The Greater London takes in fourteen more districts, covering the area known as that "within twelve miles from Charing Cross."

The Smallest London is the "City" proper, which is the huge workshop, the grand Exchange, of the Londoners and of the world; and though marked by a tumultuous rush of life in the week, is almost empty at nights, and is as quiet as a village on a Sunday.

The Greater and Smaller Londons are growing, and growing rapidly; so rapidly that it is calculated that in 1950 the population of our city will be

SEVENTEEN MILLIONS.

But the rate of growth varies in different parts. The City proper is decreasing; and the rate of additions to the Smaller London, *i.e.*, to such parishes as Islington, the Strand, Holborn, and Lambeth is decreasing; but the tide of life rises higher and higher at a prodigious rate in the Greater London. 120,000 were added last year, it is estimated, to the whole of London; and in the outer circle of Greater London the increase has been more than fifty per cent. during the last ten years.

The accommodation made for Public Worship shows a deficiency of much more than a million; and not a small portion of what is already provided is ill-placed, the tide of life gradually receding from it to other districts where places of worship have yet to be erected. The spiritual needs of the people dwelling in the outer circle of Greater London deserve the first and most devoted attention of all wise, economic, and far-seeing Christian philanthropists.

Statistics just to hand show, too, how bodies of Christians should use the force at their disposal.* Anglicans and Roman Catholics, who, *of course*, look after the poor, are, as a matter of fact, strongest in the West and weakest in the East; Congregationalists are strongest in the North and weakest in the West; in this latter western district Baptists are painfully weak, but strong in the South of London. Congregationalists and Baptists ought to concentrate their attention, as far as they possibly can, upon the Western districts of London.

* Religious Statistics of London, collected under the auspices of the London Congregational Union.

For the first time in its history the London Baptist Association is extending its operations to this needy quarter; and the

HAVEN GREEN CHAPEL, EALING,

of which a drawing is given in this Magazine, will be the result. Building operations commenced on the 1st of June, on a splendid freehold site costing nearly £1,500. The contract, for Chapel and Schools, is taken for £5,500. A small house is left standing upon the site, and will be adapted for a chapel-keeper's residence. The architect is Mr. J. W. Chapman, who designed Westbourne Park, Wisbech, Watford, Peterborough, and other chapels. The accommodation is for nine hundred persons in the chapel, and there are additional school-rooms and class-rooms. The best judges speak in high terms of the real serviceableness and cheapness of the edifice.

The chapel will occupy a commanding position in the Castle Bar Road, and will be conspicuously visible from the Great Western and District Railway Stations. The style is early French Gothic.

The walls are to be faced with good red bricks externally, and internally below the gallery they are to be plastered and painted, but above the gallery dado they are to be faced with red brick with ornamental diapers. The dressings will be of Bath stone, moulded brick, and terra cotta. The seat ends are to be of pitch pine, the remainder of the seating and the wall linings of selected yellow deal. The platform and the screen behind it of pitch pine. The gallery front of light iron-work with pitch pine book-board, and the doors and joiners' work generally of selected yellow deal varnished. The windows and glazed framings are to be glazed in ornamental patterns with cathedral tinted rolled plate-glass.

The foundation-stone is to be laid on

TUESDAY, AUGUST THE THIRD.

Mr. Spurgeon has generously promised to take a large share of the engagements of the day, and we hope to be favoured with the presence and the gifts of many friends. All parts of our denomination were represented, I joyfully and gratefully remember, on the stone-laying day of Westbourne Park Chapel. Let me ask for a repetition of that kindness. Don't shrink from sending small sums; but remember, the larger the gift the more your blessing and our joy. It is a most important work, and deserves abundant help.

Mr. Spurgeon, who well understands the need, says, "Our beloved brother, Mr. Clifford, has undertaken a great task in engaging to build a chapel at Haven Green, Ealing. This is to be an Association chapel, but very much more is needed than the Association has been able to supply. There is a call upon us all to help, for Mr. Clifford is really doing our work. He has already done so much at Westbourne Park that he has drawn already upon the resources of his own people, and he needs and deserves help from the other London churches. I heartily commend the case to all our Master's stewards."

P. O. O., Notes, Cheques, may be sent to our Treasurer, Mr. W. Mead, Village Park, Ealing, or to

JOHN CLIFFORD.

Sunday Schools and Modern England.

VIII.—THE PASSAGE FROM SCHOOL TO CHURCH.*

No tasks are more germane to the celebration of the Sunday School Centenary than a thorough investigation of the Sunday School methods of operation, a consideration of plans for future aggression, and an attempt to supply any defects that may yet exist in our Sunday School machinery. *Te Deums* for what the illustrious man of Gloucester, and his successors, have accomplished for our country and the world, will lack their appropriate crown, unless they are fruitful in increased impetus and additional power for the Sunday Schools of the future. It cannot be enough to prove that the Gloucester institution has done an unspeakably blessed work in the century now closing; we are facing a new century, with new demands, and must ask, "Are we meeting the needs actually in front of us *now*, and as they ought to be met? Is the Sunday School of 1880 all it might be as an agency for the spiritual culture and training of the Young England of the last years of this nineteenth century?"

Now, we know well enough that there is wide-spread and chronic dissatisfaction with the *quantity*, if not with the quality, of the results gathered into our Christian churches from our Sunday Schools. Ministers are perpetually bemoaning it, and some of them are not doing much else. Superintendents lament it, and ask how the defect can be removed. Teachers admit it, but do not know the surest way to a remedy. Special organizations proclaim it aloud, and declare they have found an excellent way of supplying the declared deficiency. A solitary individual, here and there, would dissuade the young from taking their place in the church of the Lord Jesus, lest they should mar their piety by prematureness, and enfeeble their character by exaggerated publicity. Any way, from one cause or another, it is undeniable that the church does not garner any fair percentage of the harvest actually grown in the Sunday School field, and it is equally certain the harvest is not yet what it might be, and what it *must* be.

No doubt, we have most cogent reasons for gratitude to God and men for the immense aids the Sunday School has given to the church. Indeed, it is hazardous to say what the churches of Christ would have been, at this hour, if the school had not found its members a sphere for work; and grown, for its increasing offices, men and women of real ability and devotion. Our "Senior Scholars" are in the pulpit and the College, at the editor's desk and the deacon's table; discharging the duties of the elder and the superintendent; engaged in missions at home and abroad; and, in short, they form the very pith and marrow

* This paper was read at the Sunday School Union, May 28, in answer to the question—
"Are the additions to the Church, as recorded in the Annual Statistical Returns, duly proportionate to the efforts put forth in our Sunday Schools; and, if not, what means may be adopted to ensure more satisfactory results?"

of the vital and aggressive churches. But when all this is fully detailed and admitted, yet the prodigious disproportion between the quantity of teaching work done, all over the land, and all the year round, in our Sabbath Schools, and the carefully ascertained results in additions to the membership of our churches, is, to say the least, a ghastly revelation!

Of course it is not forgotten,

- (1.) That very much more grain is grown and matured in the Sunday School field than is ever garnered in our churches.
- (2.) That much corn early reaches its maturity, and is reaped by God's Angel, and taken at once to the heavenly granary above.
- (3.) That quality is more than quantity in the long run; and that if a church obtains a Livingstone or a Williams, a Mary Lyon or a Fidelia Fiske, from the Sunday School, it ought not to measure its obligations by the figures of a statistical table, but by the wide and far-reaching issues produced by such noble lives. And
- (4.) That the statistics of the Union are, from no fault of the Union itself, by no means so complete as to make our inferences infallible, although they are in perfect accord with the prevalent dissatisfied mood of ministers, teachers, and school and church officers; and will, if wisely used, be of service in quickening zeal, and suggesting the methods, along the lines of which it is best, our energies should run.

THE FIGURES.

The reports of this Union, on this subject, carry us back as far as 1863, and I find from them that the largest additions made to our churches from the schools in one year, is in the return for 1875; when out of 224,255 scholars in the metropolitan schools of the Union, 3,584 were united to the church, *i.e.*, about 16 for every 1000; and out of 685,834 scholars in the country schools, 14,183 passed into the registered ranks of the soldiers of the Captain of Salvation, *i.e.*, nearly 21 for every 1000. But this is an exceptional year. Taking an average of the last ten years, when the reporting may fairly be said to be at its best, and recollecting the significant religious quickening which took place in 1874-5, in connection with the visit of Messrs. Moody and Sankey to this country, I find the additions from London schools in these ten years are 12 out of each 1000 scholars per annum, and for the country 14 per 1000 per annum. To use a hackneyed and well-worn figure, which describes the Sunday School as the nursery of the church, we may well ask, Where is the gardener that would be content with so small a number of saplings transplanted out of his training-ground into the productive orchards of the world?

On the above figures I may make two or three observations pertaining to the topic before us, and to the drift this conference should take.

(1.) It is clear that the country churches receive a slightly larger addition from the schools than the London churches. The difference is not large, but it is sufficient to be suggestive, and it seems to be explained by the increased facilities which teachers have in the country, for

PERSONAL, HEART-TO-HEART CONTACT

with their children. They know them more thoroughly, see them more frequently, and can exercise over them that continuous personal watchfulness, and sympathetic solicitude, which is the spring of all abiding spiritual success.

(2.) Again, the exceptionally large additions of 1874-5 point in the same direction. The annual report of 1875 says, "A portion of these results are doubtless due to the earnest efforts of the American Evangelists and other special agencies." In 1876 we read, "During the year 1875, a blessed wave of spiritual influence has passed over the land. . . . Doubtless, some of these glorious results are attributable to the labours of Messrs. Moody and Sankey, whose earnest appeals were well adapted to bring to decision those who had been previously grounded in the truth as it is in Jesus."

Much might be said on these citations. I wish merely to give emphasis to the following pertinent and undeniable conclusion, viz., that *effort definitely and specially directed to securing an avowal of discipleship to Christ:—a profession of Christianity, on the part of the young, is sure to be followed by gratifying and reportable results.* The American Evangelists made it one of their principal objects to induce young and old to declare their allegiance to Christ. They summoned men, and women, and children to "take sides," and to show themselves followers of the Lord Jesus. Believing that "confession of Christ" is not only one of the first duties of the Christian, but also itself a means of quickening and deepening the Divine life, they persistently urged all who had entered into life to declare their condition and act as avowed Christians. They worked for a definite result and gained it; and so they proclaim to us that if we make it a special business to bring the young into the churches, we shall not labour in vain.

(3.) But the capital fact is that since the year 1876, our statistics show a gradual decrease in the additions to our churches, the last year's returns being below the average of the returns from 1870 onward, both for London and the country. Now, without staying to account for this, I may assume as the broad fact we ought to deal with, this Centennial year, that *children are still conspicuously absent from the church of the Lord Jesus Christ.* Members under fifteen years of age are phenomena on whom we look with curious interest, and the accession of two or three children of eight or nine, or even ten years of age, to the church, would be so exceptional an event as to mark quite an era in a church's life.

WHY ARE CHILDREN OUTSIDE THE CHURCH?

Now why is this?

(1.) Not because children lack that real piety and true temper of trustful adoring love of Christ, which is the one supreme qualification for church membership.

We have completely outgrown that prejudice, and believe as heartily in the Christianity of children as we do that Christ Himself was once a feeble Babe and a romping Boy. We know there is genuine godliness amongst them, a devout and loving recognition of God and of His

claims on their young life, a sweet dependence on His ever-near and all-helpful Spirit, a deep desire to please Him, and an eager devotion to His service. Nothing, in fact, is more akin to the simplicity and frankness, trustfulness and love, freedom and joy of childhood, than the gospel of Jesus Christ. Of such is the kingdom of heaven constituted; and even we men must become as little children in order to get a place therein. God is not willing that any child should perish. Already the "little ones" are the objects of His tender care and gentle nurture; and by His Risen Son He summons us to partnership in the Divine work, when He bids us show our love for Him who has saved us, by folding and feeding His lambs.

(2.) Nor is there any natural or necessary antagonism between the church of the New Testament and the religion of childhood; indeed, one can scarcely think of any atmosphere more suited, more helpful and homely, to a young and trusting child, than the warm and genial air of the Church of the Apostles. Antagonism, forsooth! To us it seems that children, in whose hearts the love of God is present even as a dim experience, should go as naturally into the church of Christ, as they go from the day and boarding school to a business or a profession. The church that is what it ought to be WILL have the young in it; a place for the little ones as well as the old; for Timothy, whose faith is inherited from his mother and grandmother, as well as for Paul, whose trust is born in a violent crisis; for the feeble and immature, as well as for the strong men and fathers, who have overcome the wicked one.

(3.) Clearly enough our Christian children are not outside the church because their Christianity is not as real and as manifest as that of those who are their seniors; nor yet because the church Christ Himself constituted is uncongenial to their undeveloped piety; and with equal truth I may add, they are not outside because they do not need all the help, the fellowship of Christian minds and hearts, co-operation in Christian service, friendly solicitude and sympathy, large experience and wide knowledge, are calculated to give. That is precisely what they do want. It is here where the need comes in. They ask for appropriate nourishment, guidance and protection, and inspiration, and it is our business to see that their request is granted.

Not that this is our *first* work.

The Teacher's work is fourfold: (*a.*) Our earliest task is to get our children to form Christian conceptions of God; to set them free from the pagan ideas which are in the world, and are native to our minds, and which confuse and perplex, sadden and weaken both them, and us; and to introduce them to those truths concerning the Father of our Lord Jesus Christ—His loving and saving purpose, His delight in pardon, and His joy in purity and self-sacrifice and obedience—which the Saviour Himself has given us.

(*b.*) But we must not only *teach* Christian ideas of God, but see that our children actually *form* those conceptions, and give them the first place in their thoughts about Him. In this work we have an envied advantage over the preacher. We can look at the work as it proceeds; lift the shutters from their minds, and watch the workings of their ideas, and by question and answer and free converse, aid them in thinking clearly and distinctly, and after the mind of Christ Jesus.

(c.) Our next work, and the greatest, is to inspire a temper of trustful and loving worship of the Lord Jesus, to educate the *heart* into that reverent, believing, and loving regard for the Saviour which is the very spring of the new life, the source of the keenest hate of sin, the mainstay of the spirit in temptation, and the guarantee of progress. Call this by what name you will—"conversion," "regeneration," "repentance," "faith," "coming to Jesus"—it is the *mood* of mind we must seek, by the grace of God's good Spirit, to produce.

(d.) So far we are concerned with the initial stages of the Christian life—"How to start." We have to go beyond this, and *assist our children in forming those Christ-like habits which make the Christ-like character*: habits of prayerfulness and obedience, of meekness and gentleness, of self-conquest and kindness, of forgiveness and truthfulness, of considerateness and patience, of activity for others, and of intense zeal for the right; and all those qualities which are likely, by the grace of God, to bring our children up to the full stature and complete proportions, of men in Christ Jesus.

Now it is this last work which is not being done in any thorough-going and efficient way. The "leakage" in our Christian effort occurs just at this point. We teach, but we do not train. We give instruction, but not nurture. We help in the start, in many cases, but we hold back where the strain is most felt—viz., in the formation of character. Here is

OUR DEFICIENCY.

How can we meet it?

In looking for an answer to this question we must look facts in the face, and deal with the circumstances which are actually before us. We cannot, at a moment's notice, adopt the "Junior Society," that works so admirably amongst the Calvinistic Methodists of Wales; nor the "Class Meeting," which has such manifold uses for the young amongst the English Methodists. They have grown up to these arrangements, and take to them as naturally as a boy does to home and school. We must start where we are; perfect any machinery we have that is adapted to this particular end, and make new where we cannot do without it; and throughout all seek to infuse a spirit of earnest and deep solicitude for the intelligent and persistent promotion of the spiritual well-being of our children.

(1.) And, first, let us begin at the beginning by fostering the idea, and feeding the feeling of the "solidarity" of the home, the school, and the church; and of all the leaders engaged therein. These three are complementary institutions. As youth is to infancy, and as manhood is to youth, so ought the Sunday School to be to the home, and the church to be to the Sunday School. One in their aims and spirit, let them gladly and heartily co-operate, parents, brothers and sisters, superintendents and teachers, deacons, elders, and pastors, and church members alike, prayerfully, sympathetically, for the highest good of the young. We want a thorough *esprit de corps* throughout these three divine organizations.

(2.) We must also perfect our methods and enlarge our capacity for retaining our scholars, right into manhood and womanhood, by increasing our class-rooms to the extent of every available inch of ground,

leaving none but the youngest to be taught in the general school. This is essential to that personal care, that individual culture, which is the most economical and the most productive form of Christian work. Place in these class-rooms the men and women with the best brains, the best hearts, and the best lives the church has within its embrace, and we may confidently expect to see, by-and-bye, troops of children marching along the Passage from the School to the Church.

(3.) The "ministry" needs to be brought into *regular and systematic contact* with the young spiritual life of the school. I know, though it is not generally known, that there are limitations even to the capacity of ministers; but I have long felt that it would, in many cases, be a wiser and a more productive use of our powers, if we were to give up a scantily attended week-night service (where such is the fact), and substitute in its place a mid-week meeting, with a number of young believers, for special instruction, prayer and praise. Certainly, in some way, by addition, or substitution, it is of prime importance that the pastor of the church should be in living and arranged contact with the lambs of Christ in the school. I have not met with a single instance where that is secured where there are not young Christians in the church.

(4.) It is not absolutely needless to say we ought to make the church itself intensely attractive to the Young; richly furnished with the good they covet; the help they need; the enjoyment they seek; as happy as the happiest home, as genial and bright as the gladdest summer-day, as refreshing as sea-breezes, and yet pervaded with cheerful reverence as the very Temple of the Lord. One can imagine child-Christians not feeling quite at home in some British churches.*

(5.) Do we not also require to bring all our Sunday School Teachers, from the infant class teachers, onwards, into more glowing sympathy with the culture of Christian character, the education of the *heart*? I think so. We expect those who preside in the upper classes to labour with this as their immediate and primary object, but excuse or ignore its absence in those who have charge of the younger children. Let us remember piety is not a question of height or age, of days or years. Thomas Scott speaks of "the conversion of one of his children at four years of age." Dr. Wheaton Smith says, "I was a little boy of eleven years when Jesus called me by His grace. Sixty little children, scarcely any over fourteen, and some as young as ten, joined the church when I did. Not one of them has fallen away." Let *each* teacher seek the salvation of *each* scholar, one by one, and the Lord of the Harvest will not suffer them to fail of their reward.

(6.) We ought also to create, if we can, a

JUNIOR DEPARTMENT

in every Christian church, which shall be expressly and specifically adapted to the needs of the young Christian, so that as he is conducted from the infants' class to the school, in like manner he may be led along from the school into the junior department of the Church, and from that into the various offices of the church itself. Professor Huxley

* It has sometimes been suggested that "Church meetings" are not the places for child-Christians. That depends. I have known church meetings for twenty years that would have done them good. It would be well to arrange that no church member under eighteen years of age should take part in business. This would avoid most difficulties.

says we ought to have "a ladder from the gutter to the university." We have one from the home to the infant class, and from that to the school, and to the church; but, unfortunately, it is not complete, several staves are out, to the serious hurt, alas! of those who attempt to climb it.

No doubt there are immense resources of power in our Sunday Schools for the conversion of children, and for guiding, guarding, and perfecting their spiritual life. But what we *want* is appropriate system. We have it for adults in the church proper, for young men in mutual improvement societies and Christian associations, for young women in Bible classes; and with reference to the cultivation of one virtue by children, we have an admirable arrangement in our Bands of Hope; and now it remains for us to complete the series by adding the Sunday School "Christian Band," or Junior Department of the Church, where believing children may come together, be under proper superintendence, and receive appropriate teaching and aid, so that from their earliest years they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Such an organization is one of the most urgent necessities of our school life. Common principles of everyday experience strongly commend it. The true worker seeks out fitting tools, and owes as much to his good tools as to his tact and energy. Galileo, Newton, and Herschel, can do little for astronomical science without the telescope. Steam does not become our servant before the engine is invented. Light does not paint for us till we provide the camera and appropriate chemicals. The winds blow in vain for the ship that has lost mast, and sails and helm. Without the printing press and Bible Societies, the church of Christ would often have been at serious disadvantage in the modern crusade against paganism abroad, and ignorance and vice at home. And who shall say how many thousand Phœbe Bartletts and Adoniram Judsons have been lost to the church and the world because the fit and proper agency for drawing out and strengthening the spiritual nature of the young has been lacking.

Appropriateness of food is one of the chief conditions of growth. Carrion for the vulture, grass for the ox, milk for the child, and strong meat for the firm-muscled man. Not "new-born babes," but such as are of "full-age," and who "by reason of use have their senses exercised to discern both good and evil," ought to leave the "first principles of the doctrine of Christ." The piety of a child is not that of an adult. One is the blossom, bright, beautiful, and fragrant; the other is the luscious and well-ripened fruit. Here is the green blade of grass just breaking through the soil, there it is long and ready for the mower's scythe. This is the simplicity and playfulness of childhood; that the severity and caution born of a long experience of the world. They dwell in different atmospheres, feel differently, hope differently, love and pray differently, and therefore of necessity require a treatment specially adapted to the conditions and aims of each. Proper placing has much to do with the growth and usefulness of men; how greatly it affects that of children it is impossible to conceive!

The best seed in bad soil will not yield a good harvest, and the strongest frame will not remain for ever proof against poisoned air.

Good and able men misplaced often work in vain, and a child's destiny may be predicted with a painful accuracy from a knowledge of where its lot is cast in life. Everything in its place; and surely the place for training the lambs of Christ's flock is found when they are carefully folded apart, and watched over with all the delicate gentleness and spiritual sympathy their susceptible hearts need. Child culture is not the culture of manhood and womanhood, and it is certainly not wise to expect the end to be gained in each case by the adoption of the same means. Hence the separate service that has obtained favour in so many directions, ought now to be extended to an arrangement by which the youngest and feeblest spiritual life shall be diligently nourished and fully prepared for all that may be expected from it by the church and the world. Working with the teachers; the pastor of the church, or some competent person should gather together our pious and believing children, register their names, make each feel that a personal and individual interest is taken in them, let them have their own meeting conducted expressly for them, and give them their own work; and then the Sunday Schools of the land would, in larger measure than ever yet realized, fulfil the mission assigned them by Him who has said to all who love Him, "Feed my lambs."

As many of you know, organizations having this object are at work with cheering measures of success in different parts of the metropolis and of the country. My friend and colleague, Mr. Rickards, a competent witness on this topic, writes:—

"The experience of these Christian Bands, when earnestly and perseveringly and wisely conducted, is very cheering to believers in child piety. In one large school in the provinces, where there are about 120 young Christians, mainly the gathering from Special Services held for their benefit, the number of unsatisfactory cases is extremely small, not more than some three or four when the census was last taken; while the conduct of the very large majority is all that could be wished, many having already joined the church. In another case, where about forty-eight were gathered into a Band, the proportion of failures is also very limited, and in these instances very unfavourable home associations have been experienced.

"In one or two instances the pastors of churches have themselves conducted the meetings of the young people's Band, and where there is the necessary time, and sympathy with children, such an arrangement is very desirable. In others, again, the class is composed not so much of decided Christians, but of those who have expressed their earnest desire to become such, and partakes of the character of an enquiry class, coupled with a Bible and Prayer Union.

"I believe these Christian Bands for the young from a much-needed link in the work of the church in providing for the training and development of those who are old enough to feel affection for, and exercise trust in, the Lord Jesus, but are not yet old enough to derive nourishment from the ordinary pastoral addresses of the ministers of our churches."

Two or three cautionary maxims should always be kept in mind in the education of the young in the practice of religion.

(1.) We must exercise the extremest care to maintain the utmost simplicity and naturalness, and be severely *real*. Don't let the children take on the phrases of their seniors if you can help it, and be guilty, as *we* are too often, of using over-weighted words. Let them feel that the love of Christ is the love of goodness, and right, and truth-telling, and kindness, and self-sacrifice; and that "religion is the very respiration

of all faithful and loving toil; and to detach it for minutes specially reserved is like proposing to take your walk in the morning, and do your breathing in the afternoon."

(2.) Make sure that the "set" of the will and of the loves of the children are Christward; and do not be too exacting in the matter of precise conformity to an assumed standard of religious experience, as though the Spirit of God had only one type of character, and was not characterized by diversities of operation. The signs of spiritual life are manifold; let us rejoice in the presence of any one, and not injure the "plants of grace" by requiring them to be all alike.

(3.) Avoid unhealthy excitement and premature publicity; and yet find some quiet and useful work for the children, which shall engage their hearts and train them for future service.

(4.) Above all, cast over them the magnetic spell of a Christ-filled soul, a Christ-graced life. Let them feel that, and it will educate more than your best words and schemes. Without it, and without Him, we can do nothing.

JOHN CLIFFORD.

Why Life is Sweet.

BECAUSE it cometh up, a heavenly flower,
Out of the earth — divinely sown
therein —

To gather grace from shadow and from
shower,

And freshness of invisible worlds to win
Unto itself—not to be hoarded there,
But for the sweetening of the common air.

Because it breathes in and exhales God's
breath,

Its natural atmosphere, and so grows
strong

To root itself amid decay and death,
And lift itself above the poisonous

Wrong,
And, with far-reaching fibres, push apart
The noisome evils clutching at earth's
heart.

It is not sweet, but bitter, sad, and vain,
Living in shows of what we are or do;
The after-taste of selfishness is pain;

In hearts that grovel, hope must grovel,
too;

Ever our petty falsehoods deathward tend,
Leave us defeated, cheated of life's end.

It is not sweet to compass our low aim,
And sicken of it;—nor to trail the wing
In dust, whereon eternal dawn should
flame;

Even love, sin-touched, is an unwhole-
some thing,

A growth reversed, blight clinging unto
blight;

Love, meant to hallow all things with its
light,

To live! to find our life in nobler lives,
Baptized with them in dews of holiness,
Strengthened, upraised by every soul that
thrives

In the clear air of perfect righteousness.
And sheltering that which might for
frailty die,

When, with hot feet, the whirlwind rushes
by!

Oh, sweet to live, to love, and to aspire!

To know that whatsoever we attain,
Beyond the utmost summit of desire,
Heights upon heights eternally remain
To humble us, to lift us up, to show
Into what luminous deeps we onward go.

Because the Perfect, evermore postponed,
Yet ever beckoning, is our only goal:
Because the mighty Love, that sits en-
throned

On changeless Truth, holds us in firm
control;

Because within God's Heart our pulses
beat—

Because His Law is holy—life is sweet!

Because it is of Him—His infinite gift,
Lost, but restored by One who came to
share

His riches with our poverty, and lift
The human to the heavenly, every-
where;

Because through Christ we breathe im-
mortal breath,

Sweet, sweet is life! He hath abolished
death!

L. LARCOM.

Religion, as Affected by Modern Life.*

BY JOSEPH BINNS.

It is alleged by many well meaning persons that we cannot get our young people to those joyous seasons known as seven o'clock in the morning prayer meetings; or to experience and inquirers' meetings; that prayer-meetings cannot be kept up every night in the week, and the other services are not so well attended as they used to be; that there is no deep religious fervour and spirit; that our additions are fewer, and that persons are not consecrating themselves to the service of God, and devoting the best of their lives to Him who died for us.

No doubt some of these changes have taken place. Old arrangements have fallen into the background, not through any spirit of idleness or indifference, but because they were incompatible with our modern life, usages, and enlightenment.

Life, fifty years ago, was very different from what it is now. Work was mainly done at home; and the father's house was a simple domestic centre, where the strictest economy and frugality had to be exercised to make both ends meet. Time, then, was mostly at their own command. The Sunday school was almost the only school where learning could be had, because there were but few others, and those at such a cost, that the small pittance earned prevented even a few pence being spared for the cultivation of the mind—so, having food and raiment, they had to learn to be content. Persons of such little attainments, receiving their dole of education, both in writing and reading, at the Sunday school, having few or no books at home, and if they had scarcely being able to read or understand them, we may picture to ourselves how the various meetings would be relished and enhanced in value, not necessarily spiritually, over those of the present day, because of the avidity with which people would listen to those who were so far instructed above themselves. How marvellous would appear the wonders which would be declared out of God's Word, and from other sources; and how the man of "light and leading," with his soul filled with earnestness and eloquence, would hold spell-bound those who flocked to hear his words. The meeting for prayer, being also a link in the religious chain, the father would hold it a necessity for the elevation of his household, that they must accompany him. Oft have I heard those tell who have been taken a mile or more to one of these meetings in their early days, not to pray, but to stay and listen to the most exhaustive petitions of from twenty to thirty minutes each, of brethren who are held up to us as worthy of our imitation and admiration, as examples of transcendent holiness and piety. Such would be a fair *resumé* of home life and its relations to the religious life of those days; with few calls to more active service, and fewer temptations, on account of the simplicity of rural life in districts, where most of our chapels were situated.

There are those who lament the present state of religion, and regard the religious life of to-day as far inferior to that of the past. But who shall gauge the religion and piety of the past days as against the

* An Address delivered from the Chair of the Yorkshire Conference, May 19, and printed by desire of the Conference.

present? how are we to judge of its quality? If we judge by external signs, by the falling off in the attendance at some of the exercises, we may be wrong. It is no use weeping over the removal of the spinning-wheel and handloom from our homes and saying there's no weaving; or because the stage coach is removed from the turnpike saying there's no travelling. We spin and weave still, and we travel still. We must go on—the world cannot be clothed by handlooms; we cannot travel by stage coach; we cannot wait for wind and weather with our vessels; we must go, whether the wind permits or not. Notwithstanding these changes, and consequent ruin to many, mankind reaps the blessing, and we receive comforts from every zone, and our tables are daily spread with most bounteous provision.

And because we are not, in our day, always flocking "like doves to the window" to everything around the sanctuary, is it to be said that religion is at a low ebb? Let us not judge the whole condition of a church by its prayer or any other meeting; it would be as wise as a man judging a book by its binding, or of the morals of a regiment by a review upon the drill ground; we must go behind, into every barrack-room and every room frequented, then can we arrive at an estimate. *Our* Christianity is more than a mere externalism; let us rather judge of our present religion by its fruits and outcomings. Some of our least practical members would have us believe that these assemblies are the thermometer upon which is registered, whether the church is "freezing, temperate, or at blood heat." Far be it from me to ignore any of these agencies, or the use of them as a means of rich grace; but our Christianity is enriched by many activities unknown in former days. The calls of charity, of citizenship, the various claims of Sunday school organizations, the altered modes of life, keep many away from religious gatherings. It may be that in this day we fall into the error of doing "something of everything," instead of "everything of something"—"the harvest is great, and labourers are few," and these few willing hearts are ever found at duty's call. It cannot be refuted that the Christianity of this day is more active and practical, and our altered life calls for more exertion and self-denial. Never was there a time when ministers and people were so strained to fulfil their Christian duties as now. Work abounds on all hands; and it has been proved that Christian men and women must lead the attacks upon vice, intemperance, immorality, misery, and injustice, and in this warfare they are as surely doing God's work as in other fields. Judging of those we know, we *do believe* that strength and wisdom are sought and obtained by prayer, earnest, wrestling prayer, to lead them on in their assaults against wickedness. In the battle there are those who lead on with the sword, who are often most honoured; but upon the man who cooks the officers' dinner depends as much as upon him who destroys hundreds. So my friends in the battle against sin all are needed—the worker and the suppliant. "Let not the hand say I have no need of thee"—all are honourably employed, and we have need of all. Away, then, with all jealousy. The architect needs the mason, the organist the blower; however trivial be our calling, and however humble our post, even if it "be a door-keeper in the house of God," all are wanted in the struggle.

Let us look now at some of the changes of late years which have affected, and will still further act upon our Christianity in the future.

National Legislation is a great power for good or evil. Much as some would plead for moral suasion (and many good men and true have steadfastly set their faces against legislative action in some national interests), yet it is admitted that many beneficent Acts of Parliament have been passed, which have brought blessings in their train, where impending ruin and desolation were foretold.

Previous to the passing of the factory acts, in 1847, children and women could be worked all hours that their hard-hearted employers chose; but now certain hours are given which must not be exceeded, and the half-holiday is compulsory. Care is also taken that all sanitary arrangements are effective, which has led to the erection of buildings and fittings which are often bordering upon the beautiful, if we may not say luxurious, in comparison with older erections. Shorter hours, half work and half school for children, and higher wages, have prodigiously altered the aspect of life in working centres of population. Comforts, leisure, and luxuries, are now enjoyed, and opportunities for self-improvement are many; sobriety is promoted, savings are effected, many employers providing means for the advancement of their employed at considerable cost, thus seeking to receive more dutiful service, and to promote the social and moral well-being of their hands.

Later than this, comes the completing work, that provision must be made for educating every child and scholar somewhere; and in most instances it is incumbent on them to attend school whether working or not. Not only by the three R's, but by geography, history, science, and drawing, the faculties are enlarged, and powers of mind increased. We see more self-reliance, a desire to get knowledge, amongst the young, and to read and think more for themselves. Having received this power, and having the knowledge that they become entirely or partially self-supporting, gives to many of the thoughtless, of both sexes, an independence (and in a few instances, we grieve to say, an "irreverence,") of character which is painfully manifest in some houses, in the dishonour done to parents and others, and the desire to ignore regulations of voluntary Sunday schools. In place of these institutions being looked upon as conferring benefits upon the youth of our land, they appear *now* to think *they* are conferring an honour by attending them. Never had teachers to work and study harder for their scholars than now; and the Gospel wants more clearly handling in these days than ever.

The *necessities of town life*, also, supply a cause which cannot fail to affect our religious outward life. The exorbitant cost of land and buildings for business purposes acts as a barrier to comfortable domestic life. Household arrangements are so meagre, competition so keen, and rents so high, that the space at command is mostly taken up for trade, and other small residences have to be sought for in the outskirts of towns; and we have seen that through the removal of families, churches and chapels have been deserted. The distance of the homes of these people from their places of worship entails a sacrifice on the part of many families, they having to deny themselves of many privileges of both Sunday school and sanctuary on account of the distance, risks of uncertainties of weather. But we should be wrong in saying their absence manifests any lack of piety on their part. We have known, and do know, some of our most devoted members, men full of prayer and

the Holy Ghost, pious and zealous, who, of necessity, are compelled to endure this inconvenience, but whose religion no one doubts for a moment.

Again, formerly the apprentice and assistant, on entering a place of business, became one of the family, sharing the master's table, and worshipping at the same sanctuary. Now this is almost a thing of the past. Such is the spirit of independence, they will have and select their own lodgings, and board themselves, and will have none of the restraints of their employer's household. Hence the loss of influence, which is the result in a religious point of view.

The political incorporation of the masses of the people cannot but have caused a diversity of thought. Since parliament conferred upon them the power of self-government, in the election of Local and School Boards, Boards of Guardians, and other appointments, the people have striven to secure those of their number to these offices who would "use their office well." The charity clubs of the parish priest, are fast coming to an end; and the power and tyranny of the squire of the parish is on the wane. The ploughman has demanded and now got a fair day's pay for a fair day's work, and he can do without the benefactions of blankets and soup.

Being a political axiom that those who have to obey ought to have part in the making of the laws, we look for a still wider application of this principle in every householder having a voice in the affairs of the country. The national voice has lately been appealed to, and has spoken in no hesitating or stammering tones on the side of justice, honesty, freedom, and peace; has cast down the idol of jingoism, extravagance, and bluster, and the doers of injustice and iniquity have been vanquished. Surely this is godly work for Christians to do.

The *press* has, of late years, exerted an untold and immeasurable influence in bringing to the people the concentrated intelligence of the political, scientific, social, and theological influences of the world at large. We read orations delivered a thousand miles away which were but spoken yesterday; and we can have the choicest (and sometimes worthless) sermons preached in tabernacles abroad, not omitting those of our own metropolis and other cities. Whether the flood of religious literature will, in the end, lead to more reverence and admiration for the local preaching of God's truth may be questioned; it may lead to hyper-criticism and odious comparisons, which may prove injurious in the end. At any rate none can question the work going on for good, in the attractions of the sermonizing press, as against the counter influences of the trashy and light-headed literature of worldly periodicals.

These are some of the irresistible and subtle forces at work that we can neither turn nor stem. Our study and duty must surely be, not to stand by, wringing our hands and shaking our heads, but manfully to turn to account these altered conditions of our social life, and by and with them, lead the people to see that our religion is the gospel of good will, the foundation of hope in this life through Jesus Christ, and the foretaste of that which is to come. Whether our past machinery remains or not, we can and must permeate mankind with the knowledge and power of that religion which we profess, not by formalities of

religion or ritualism (we may have these all, and be as dead men), not by the cut of a coat, or the breadth of a brim, or whiteness of a tie, but by sincerity of purpose, constancy in season and out of season, and an enthusiastic display in and through our lives, characters, and deportment, of the sincerity of our belief in the power of the old Gospel to regenerate and revivify fallen man.

Never was there a time when people looked with so much suspicion upon all attempts at pharisaism, self-assumed airs of "I am holier than thou," and cant. Once, to wear a certain garment of a certain shade of colour was accepted as a type of sanctity, honoured and admired. Earnestness and consistency in all Christians, male and female, both in "dress and apparel," are looked for and demanded now.

The gains to our denomination in the first forty years of this century were 10,700, and the latter forty years 10,600. Of course the percentage of increase in the former is greater than the latter. Notwithstanding this the inquiry may arise in some minds, whether the dispensation of the Word from our pulpits is now so effective as formerly? The pulpit blames the pew for not heeding the word, and the pew retorts, "we like it preached, not read." Whether the change be beneficial or otherwise may be disputed. Twenty years ago few ministers would dare to enter a pulpit with a manuscript sermon. Now it is the rule, and scarcely an exception to it. The pulpit may presume too much on the discrimination of the pew with regard to correctness and logic; but it is a question, seeing what we do of the power of genuine soul-stirring eloquence upon the platform, and the constant failure to interest, and the humiliation of those who read their speeches, whether the change is for the better which has come over the pulpit. It might be well for the trial to be made whether speaking less correctly, but from the heart, would not result in a livelier appreciation of the power of the gospel. In trial sermons for aspirants to College, we have not any exhibition of the man's power to *preach*, but of his power to *compose* a theological essay on a given text, which might, perhaps (save for the critical ear), compose his audience effectively. It is a pity, a great pity, that our collegiate institutions do not cultivate oratorical power, rather than closely reasoned schemes for sermons, which may please a tutor, but may utterly fail to touch the heart of the congregation.

Much might be said of the attendance at public worship, and the pleasure a minister experiences in seeing his congregation drinking in his words, and how he can sometimes upbraid for their absence those who are concerned for the well-being of their families and others. We make sadly too much of "filling up our places." I would those places were filled by others, once a day, and the church were at work outside trying to get others to love the Saviour.

After all, may not our complaints be uncalled for, and the outlook made too gloomy. Let us remember that the extension of Christ's kingdom rests with Himself. We may be the means appointed by which He does His work; but it is His prerogative to choose His own ways, and we may be sure that, through all the changes of our modern life, He is working out His own blessed purpose of saving a lost world.

Half-hours in a Country Museum.

THE DWELLERS IN THE SWISS LAKES.

No. II.

WHO were these primitive people who built their homes in the sheltered, sunny bays, of the Swiss lakes? From what country did they come? When did they settle in Europe? What language did they speak? Whom, or what, did they worship? If this piece of charred wood which lies in my hand could speak it might tell me what songs the fishermen sang when the rough canoe was floating on the quiet waters, what lullaby hushed the little fur-clad baby to sleep, and how the children prayed and prattled as they nestled together in the fading twilight. I would like to ask it a hundred curious questions. It does speak to me in its own quiet way: and so does this worn-out and split handle of bone; and so, too, do these blackened seeds, and this singular-looking nut. But their words are few, and not always distinct.

It is something more than mere conjecture when we say that these earliest lake-dwellers once had a home in the distant East. The mark of the Oriental is on this diminutive skull, and these small flexible hands. The cultivated plants, too, which the mud has carefully preserved, even the weeds that grew among the patches of corn—among which is the well-known corn bluebottle from Sicily—shew a connection with the countries of the Mediterranean. What led them to leave the home of their fathers, to undertake a long and difficult journey, crossing inland seas and ascending rivers until they reached a spot suited to their needs—a land whose sheltered lakes were filled with fish, and whose magnificent pine forests, teeming with prey, offered to the builder abundant material, and to the hunter the richest spoils?

It is not difficult to imagine a variety of circumstances, any one of which would have a tendency to start this westward movement, which was either contemporaneous with that whose traces are found in the Danish peat-mosses, or only a few centuries later, and perhaps considerably anterior to that which filled the crannoges of Ireland, and the lake-forts of Scotland, etc. But we are quite within the dates suggested by the careful calculations of archæologists if we point to one striking sentence of a very ancient historian, and ask, May not this reveal the secret? “So the Lord scattered them abroad from thence upon the face of all the earth.”

In regard to the probable *age* of the earliest settlements I have just given a significant hint. It is impossible just now to enter into the numerous and varied calculations made by antiquarians; it may be sufficient to say that they combine in pointing to a very remote date. It is interesting, too, to note how remarkably the evidence which has been brought to light from the lake-mud and peat-moors agrees with the most ancient writings with which we are familiar. I have already intimated that flax was cultivated at Robenhause, and was woven into a coarse material which undoubtedly formed part of the clothing of these primitive people. There is not the slightest sign, however, that these stone-age men either cultivated, or even knew the use of hemp. Flax was cultivated and woven and worn by the early Egyptians, and later by the Hebrew race; but Moses makes no reference whatever to hemp. Wheat and barley

were cultivated in the oldest lake-settlements—at Robenhauseu a considerable quantity seems to have been stored—but oats were quite unknown: neither are they mentioned by either Moses or Homer. This striking parallel, although not conclusive, is not without weight. The fauna and flora of the age, too, contribute no little towards, at least, a rough settlement of the question.

Had these men any commercial intercourse with other races? This beautiful wedge-like piece of jade prompts the curious question. Had it been rare I might have called it an heir-loom, especially when mineralogists assert that it came from the East. One thing is certain: it occurs neither in Switzerland, nor in the adjoining parts of Europe;* and yet jade hatchets and chisels are quite numerous in the debris. The pieces of amber, too—did they come from the Baltic, or the German Ocean? And whence came these large flints from which the busy workman struck knives four inches in length? Perhaps from southern Gaul; probably from the shores of Britain: assuredly, not from Switzerland.† And yet Moosseedorf had its manufactory of flint tools, and heaps of flakes and cores and stone chippings remain, with spoiled pieces of horn and rejected fragments of jade, to testify to a large importation of material. The flax seed, too, came from the south of Europe, and brought with it a wild companion—the Cretan catchfly. These are facts out of which some of us may be disposed to spin more than one theory.

One thing we miss. There is no trace of temple or priest; no sign of altar or victim. Not until many centuries later, during the age of bronze, do altar and victim appear. Something may yet be discovered which will throw some light on this interesting question. Meanwhile the absence of these things may be regarded as presumptive evidence that, at least, the early lake-dwellers were not idolators. The hands that fashioned the rude pottery, or ground and polished the celt, could have formed the household idol had it been required. And it is scarcely probable that, had idolatry been practised, every vestige of it would have been swept away. It may be that a very limited, and yet adequate knowledge of the Great Being lived in the traditions of these peaceful and simple people,‡ and led them to regard Him with a child-like reverence and trust. It is not too much to believe that in the sanctuary of the home some murmured prayer brought relief to the sorrowing heart, and some song bore the stamp of gratitude and hope. Some gleam of light, too, must have rested on the future, and eased the pain of parting. Look into the ancient tumuli—raised, doubtless, by these men of the stone-age, for no trace of metal is there—and you will see some marks of a simple faith that solemnly carried its dead to the rude stone tomb, placed the body in a sitting posture, with the arms crossed upon the breast and the chin bent down upon the knees, laid beside it, in some instances, a stone weapon, and perhaps a few trinkets, and then fixed the last block, piled up the heap of stones or earth, and left the bones resting until antiquarian research disentombs them and places them in the Museum beside the tools of stone and bone with which they were familiar long centuries ago.

* Lyell. *Antiquity of Man*, p. 20.

† *The Stream of Life*, p. 172.

‡ The skulls which have been discovered in the ancient tumuli indicate a race unintellectual, but not cruel.

What became of these men when their burning settlements sank into the waters of the lakes, carrying with them so few human remains? Were they massacred by the hardy and warlike men of the bronze age, or carried to the western lakes, where their captors were already building stronger habitations, and compelled to serve and adopt the habits of the conqueror? or did some of them escape to other shores, and live to construct lake-forts in Great Britain and Ireland? Questions of this kind rise easily, but find no answer. The answer may come to us, as many a revelation does, not when we are searching most anxiously, but when and where we least expect it. Meanwhile we cannot but touch these remains with deep interest, for God "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

I must close this paper. I have given only a brief sketch of this interesting subject—or, rather, of that part of the subject which belongs to the stone-age. I have left untouched the discoveries which have been made of later settlements—somewhat similar—relating to the age of bronze, and of others, later still, which belong to the age of iron—a few of them remaining occupied when Switzerland (Helvetia) was under Roman sway. The inquirer will find abundant material in Dr. Ferdinand Keller's *Memoirs of the Swiss "Pfahlbauten,"* Professor Troyon's "*Habitations Lacustres,"* "*Prehistoric Times*" by Sir John Lubbock, and the writings of Wylie and Lyell, etc.

H. B. ROBINSON.

How old is Man?

THE following testimony is given in the course of the Rhind Lectures, delivered in Edinburgh by Dr. Arthur Mitchell, on the condition and antiquity of the "cave-man" of Western Europe; in other words, the early or earliest European of whom we have any knowledge. "From an exhaustive examination of the cave-fauna, and of the actual fauna of Western Europe, Dr. Mitchell gave reasons, which certainly call for grave consideration on the part of archæologists, for believing that the antiquity of the cave-man of Western Europe is to be measured by a few thousands, and not by tens or hundreds of thousands of years."

The Rev. T. P. Crawford, of Tung Chow, China, has written a work to show that (1) the antediluvian patriarchs lived, on an average, 120 years, and the postdiluvian 128 years; and (2) that the two tables of Genesis present a regular succession of nineteen houses or dynasties, covering a term of at least 10,500 years. He thinks that the error on this subject has grown out of a misunderstanding of the names and dates in the 5th and 11th chapters of Genesis. He says:—"My attention was first drawn to this fact over three years ago, while preparing an 'Epitome of Ancient History,' in the Chinese language. This language, which I have now been using nearly a quarter of a century, presents many thoughts and expressions in striking resemblance to those of the ancient Hebrew. Influenced by this resemblance, and a casual remark of an ordinary man, I discovered the key, as I confidently believe, with which to unlock the casket, and bring to light the true ages of the patriarchs, and the system of chronology contained in those important chapters."

He contends that his scheme, which he calls the Dynastic theory, is in harmony with reason and the general teachings of the Bible, and is also in better agreement with history and science than the old chronology.

The Marquis of Ripon.

CLEAR THINKING IN POLITICS is yet very much to be desired, even amongst Free Churchmen. Men who have admitted Jews and Catholics to Parliament irrespective of their religious tenets, who flatly deny the right of the State to interfere in matters religious, are protesting against the Marquis of Ripon being Viceroy of India because of his religious opinions. A believer in Church and State has a right to object. It surely is an anomaly that the Queen *must* be a Protestant, and that her principal representative in India, the Viceroy, may be a Roman Catholic. This surely is "comprehension" with a will. But as Free Churchmen we have no logical foot-hold for an objection. We do not believe in any inquisition into a man's religious opinions, *as religious opinions*, and maintain that men should be chosen for political places and duties irrespective of their religious creed. Given that the Marquis of Ripon is the fittest man politically for this post, his Catholic belief ought not to disqualify him any more than a General Baptist belief would. Citizenship has its rights and obligations, and they are not determined by the acceptance or rejection of any Thirty-nine Articles, more or less, of theological belief.

But it is said, "How can a 'Roman Catholic' represent a Protestant Queen?" Easily, in other things than her Protestantism: he can represent her fairness, her just legislation, her consideration for the welfare of her people. But it is too late in the day to urge this objection. "Roman Catholics" and Jews have sat on the judicial bench and "represented" Her Majesty, heard causes in her name, and given judgments on her behalf. Let us guide our political activity by clear and intelligible principles, and we shall hold ourselves aloof from every attempt to make "religious opinions" the test of capacity for, and the practice of, political duties.

But, you say, "Roman Catholicism is a *political* organization." The *Pope* is not King of Rome now, and never will be again. The temporal power of the Papacy is gone; and Roman Catholicism is only a political organization as Congregationalism is, and not so much as Anglicanism is in this country. Let us clear our minds of illusions and prejudices.

The Vice-royalty of India is a high State office, and the qualifications for it are high political capacity, integrity of character, power of work, and a keen sympathy with the people of India. If the Marquis of Ripon has these qualities, Free Churchmen have no right to refuse him the post because of his faith in the Virgin and nineteenth century miracles.

Although we cannot think that the *principle* of political and civil action is affected by the following testimonies, yet they may be recorded with pleasure:—Colonel Gordon, scarcely less pronounced and eager as an Evangelical Christian, than he has been bold, adventurous, and victorious as a "Chinese" general and organizer, though resigning his post as private Secretary to the Marquis, yet heartily rejoices in Lord Ripon's appointment, and speaks of it as an event full of promise for the welfare of India and England alike.

Rev. F. Fox Thomas, Dissenting minister of Harrowgate, writes in the following terms to a London religious paper:—"Fears have been

expressed lest the appointment may prove prejudicial to Protestant missions in India. Now, it is known in this part of Yorkshire that the Marquis has acted most impartially and honourably ever since he became a Roman Catholic towards all he has in his employ, or who are in anywise dependent on him at Studley Royal and Ripon. Change of views has produced no change in his conduct towards those who adhere to Protestant and Evangelical truth."

The real fact of the matter is, that this hue and cry got up by Tory Evangelicals is to hoodwink Liberals and to damage the Liberal Government. Not a word was said by these same protesters against Lord Bury's employment by Lord Beaconsfield, and he is a pervert to Roman Catholicism as the Marquis of Ripon is. It is the old Tory Spider inviting the Liberal fly into its parlour; and if the Liberal fly has as good an eye as we believe him to have, he will say, "No, thank you; I have heard enough of your tactics from some of my unfortunate ancestors; I prefer the less beautiful and fascinating domains of freedom."

JOHN CLIFFORD.

Progress of Catholicism in England.*

TRANSLATED BY THE REV. N. H. SHAW.

L'alma Parens of all the Barbetti† past and present runs with great strides towards the arms of Holy Mother Church. If it shall please the Most High to continue the effusion of His grace over that nation whose sons, previous to the filthy schism of Elizabeth and of Henry, were called "*not Angles but angels*," one may predict with certainty that within fifty years it will have turned to the true fold of Christ. The chief aristocratic families yield continually most edifying conversions. Queen Victoria herself is believed to be a Catholic secretly. We leave the blessed God to work, and meanwhile in scorn, or rather as a stimulus to repentance, of the unfortunate sacrilegious apostates, Sciarelli, Ribetti, Gavazzi,‡ and company, who, born in the lap of Mother Church, are not ashamed to trample upon oaths and the gifts of the Holy Spirit. . . . § We subjoin, as signs of the providential movement, the following interesting particulars.

An English Bishop, who has in his diocese the great city of Manchester, in a conversation with a venerable French Bishop, Mgr. Rivet di Dijon, described in such mode the condition of Catholicism in his diocese. And it is well to know what the Catholics of other nations do both to render glory to God and to imitate them as much as we find it possible to do. See how the "*Journal des Villes et Campagnes*" sums up the report of the English Bishop. There are in his diocese 200,000 Catholics, and of these 100,000 are in Manchester. In this same city there are 23 parishes (or parish churches, *parrocchie*), and 32 paschal

* From the "*Frustra*," a Roman Catholic organ in Rome, June 3, 1880.

† We English and all Protestants are Barbetti, or *bearded*, as distinguished from shaven priests. England here is called the kind mother of all the bearded ones.

‡ Sciarelli is Methodist minister at Rome; Ribetti, Waldensian; Gavazzi is well known.

§ Here are inserted some lines of poetry about going with the hogs of Albion eating acorns.

communions (*communioni pasquali*). Every Sunday there is in each church five great gatherings or categories of faithful united together to listen to the Holy Mass. The Mass at ten o'clock is for the boys. In his cathedral the children are about 2000, and they sing the Mass.

In the past year he has caused a general mission to be held in his episcopal city. There were 72 preachers, Jesuits, Dominicans, Franciscans. The fruits of this mission were marvellous; there were 54,000 communions, and from 300 to 400 conversions of heretics.

The Catholics make, freely, processions outside of their churches. On Whit-Sunday, especially, there was a procession of 10,000 persons. This procession, at the head of which was the cross, in which fluttered a thousand flags, and in which were carried, amid hymns and liturgical prayers, the relics and statues of the saints, went through the principal streets of this city of 500,000 souls triumphantly, without being disturbed, but protected by the police, who stopped carriages and kept at a distance every obstacle which might arrest its progress.*

The Catholic schools are admirably organized, and are directed by 600 masters. They receive annually a subsidy of 375,000 lire, and the Catholic community contributes to them besides. The State Inspectors are exceedingly *favourable*. Besides these lay Inspectors, there are five Catholic Inspectors, priests, incessantly occupied in visiting these schools, and who take care that the children know well the Catechism (both letter and sense), and sacred history, and that they go to confession, &c.

As a corollary, finally, to such consoling announcements, we subjoin the following taken from the latest journals: "The grace of God is not fruitless, but produces always new prodigies to the salvation of souls, and brings new triumphs to the Catholic church. In the ancient island of the saints there are frequent conversions, and not of poor idiots, but of high celebrities. Lastly the P. P. of the Oratorio of Brompton (Londra) have received into the Catholic church Mr. Gilbert Scott, son of Sir Gilbert Scott, the most renowned architect. The same day, the fathers admitted likewise into the Catholic church a great number of persons previously belonging to the church of the Rev. Mackonochie, and other Ritualistic churches. We have hopes that in these miserable times, in which *the Faith seems to be withdrawing itself from some Christian countries*,† in other regions it may flourish and turn to the bosom of the Church the wanderers who were afar off."

The same journal (*The Frusta*), in its issue of May 2, 1880, says:—"It is known that the Jesuits have a house at Bombay. Finding themselves a little straitened, the Governor of the English Indies has freely given them land on which to build, and has obliged himself to pay the half of the expenses of construction.‡ Behold what Protestant England does in the precise hour in which the republicans of France cast out the Jesuits."

* Thus our fair play is interpreted as national favour. If the Government of Rome were to dare to allow a procession of Protestants through the city, there would be a howl of indignation from the clerical party. The Pope and the priests *love* liberty—for themselves.

† A confession as to Italy and France.

‡ Query: Was this land Lord Lytton's own to give? If the State's, on what conditions was it given?

A Short Charge to a Young Minister on his First Settlement.

BY ANTI-SHAM.

MY DEAR BROTHER,—Like the Israelites, you are to-day preparing to go forward through a way that you have not been heretofore. Many have gone through it with honour and great usefulness, and have come out of it with great reward. It is a grand service to which you are devoting yourself; the senate and the bar may have more glittering gold, but they have infinitely less of enduring glory. Many have set out in this way and have signally failed: some, by the wreck of moral character; some, by the failure of their supposed talents. As it is not all gold that glitters, and flashing meteors, however brilliant, often go out, leaving the stars they obscured shining steadily behind them, so precocious talent sometimes collapses, and ministerial wrecks may occasionally be seen along the ministerial road. This, however, may be a sight for human pity only; but he who fails for lack of moral ballast is a sight bitter enough for Christly tears. On this topic of moral ballast a word to the wise is enough; on the point of failing talent or capability for the work, perhaps it is difficult for any of us to understand when we are a failure; but if it can be given to a man to know that he has mistaken his vocation, then let him be brave enough to return to his former calling, or to enter any other that may open to him, rather than remain in one for which God has not gifted him.

In no other sphere of action, perhaps, is *individuality* so beautiful and grand, as well as unspeakably important. We are most of us imitators in some measure, and doubtless you, like most others, will have plenty of models. Of "advice gratis" you will have plenty; many will say, do so and so, or, avoid such and such. Ministers, the divinely appointed teachers of the world, are regarded by very many as the proper subjects on whom to bestow their super-advice. Of course no wise man will despise advice, but every wise man will take the generality of it with at least one grain of salt; he will sift it well, and use what little corn he may find in it. Now I would say, settle it at once in your own mind whether you will be an ape in the pulpit, or a man. If you determine to be an ape, choose your models and set to work, and ere long you will furnish Dr. Darwin with another illustration of his doctrine, by showing how, by natural selection, an ape can become an ass. But if you determine to be a man, you will remember that your voice, and your head, and your pulpit manners should be your own, and no one else's; no other man's voice and manners—or if you prefer it, mannerisms—can fit you any better than the coat of a giant could fit a dwarf. If you object to this comparison as placing the imitator in the position of the dwarf, I am glad that you see it so, for only dwarfs will be guilty of a vice which prevents hearers seeing Christ by reminding them too forcibly of the fable of the ass and the lion's skin.

If you wish to shine with clear light, *be natural*, and mark out a course for yourself that will be fitting for you; and let the voice, and actions, and eccentricities, with odds and ends of mannerisms, of any and every other man alone. If you think I am cynical or pleasant, be assured I am terribly in earnest when I say you must be an imitator—you ought to be one; but if you must, be natural to yourself, and imitate God only and His Son Jesus Christ. He is a pattern worthy of every man; any other model is utterly unworthy of your individuality.

"Every man throws on to his surroundings the sunshine or the shadow that exists in his own soul."—*Dr. Peddie.*

"A man can't die wrongly when he has lived rightly."—*Dr. Armitage.*

"Concrete the truth and make it shine."—*Dr. Vincent.*

Little Churches.

THE Boston *Congregationalist*, referring to a quotation of a remark which the Rev. Baldwin Brown has stated was once made by Mr. Binney—"We have nothing to gain by multiplying little churches and little men"—says:—

"Now we do not mind saying—in the face of both these eminent brethren—that we believe in little churches and little men. It is our impression that by far the larger portion of the solid work of the Gospel on earth is done by these belittled, if not despised, little churches and little men. We do, in soberest truth, estimate very highly the value to heaven, and to earth, of the labours of those country pastors whom Mr. Binney and Mr. Baldwin Brown might impatiently dismiss as 'little men.' They may have but 'little' skill in languages, or in dialectics; their libraries may be painfully meagre, and their pulpit efforts, even, may be not only unadorned, but sometimes thin and dry. But, as a body, they sincerely love God and Christ, and the souls of men. They are deep-read in the Bible, if not in the fathers or the school-men; and they often much more than make up in their familiarity with human nature and human life as it is, for all their deficiencies of a scholarly sort; so that before the people they do really outpreach the divines of midnight oil and many books. They are men of prayer, and prayer prevails. They are men of self-denial, and self-denial is itself eloquence. They have always, before their own people who know them and are known of them, the inestimable advantage that they are palpably able to wing their shafts with the declaration of Paul: 'For I seek not yours, but you.' For all these reasons, their spiritual harvest at the end of the world may, in many cases, be relatively larger than that of the most eloquent and popular great man, who has habitually numbered his audiences, if not his converts, by thousands. One point more. We are greatly mistaken if there does not proceed from many a 'little' church with a 'little' man for a pastor, a more forceful influence for the world's conversion than from many a more 'important' and affluent source."

A Boy's Leisure Hours.

FOR THE YOUNG.

WHAT a boy does with his leisure is most important; what he gets in school is mainly drill or exercises; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hour determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters little what he undertakes—Latin, Hebrew, Greek, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper, and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, and so purchased a Latin Grammar. Day by day he studied this, and finally mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked what he was so intently reading. "Only a bit of Virgil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was

scarcely any fact in history that escaped his attention. He began with a little book on English History that he found in the road; having learned that thoroughly, he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times.

All of these show that in this country any one can learn that wants to. If he is at work, he still has three hours he can call his own. Let him use those wisely, and he can fill his mind with stores of knowledge.

The Boy who Changed his Name.

"MOTHER, can't you see it on my forehead?"

"My dear Walter, you are excited, and very weak just now; don't talk, there's a good lad."

"Mother, I think I am better and stronger. I'm not so hot as I was. Can you see His name there?" and a bright smile lit up the face of the dying boy as he slowly raised his finger to his cold pale brow.

His mother had thought his mind was wandering; but that look, filled with intelligence and heavenly light convinced her she was wrong.

"Don't you remember what we heard on the sands last summer, mother, when the teacher told us those in heaven had the name of Jesus in their foreheads?"

"Yes, dear, but do not exhaust yourself by speaking of it."

"Yes, mother, I must; I must tell you; because if I die you will be so glad to know. Don't you recollect teacher said, too, that he believed those that loved and trusted and served Jesus had that name in their foreheads *now*; and that those who forgot Him, and took their own way, had another name on their foreheads, the dark ugly one of 'Sinner;' and if the *light were only strong enough* we should be able to see now on every one's brow their right name written, either 'Jesus,' or 'Sinner.'"

The young spirit paused for breath, and his mother would have stopped his further speech, but with the same bright sparkle in his eye he added, "and then he asked us all, 'What name, boys and girls, is on your forehead to-day? Is it Jesus? Are you His child? Or is it Sinner? If it is Sinner, get it altered. If you are willing to have your sins forgiven, and to take God's way in the future instead of your own, go to the Lord Jesus, quietly and earnestly, and tell Him so, and He will blot out from your foreheads the name 'Sinner,' and write His own sweet name there instead.' And then he added, 'WHO WILL CHANGE HIS NAME TO-DAY;' and I thought, mother, he looked at me, and I said in my heart, I WILL. When I got home I went straight to my room and looked up into His face and told Him I wanted to be His child, to do His will, and not my own; and asked Him to take away my sins, and blot out in His own precious blood that dark ugly name, and put His own name on my forehead instead. And do you know, mother, *He did*. I knew He had forgiven me; and when I came down stairs I almost expected you to tell me you could see His name there!"

The boy paused again from weakness.

"Yes, Walter," said his weeping mother, "I did see Him, in an altered boy; in the daily effort to conquer your easily besetting sins and to be kind and helpful to me and your sisters; and I thought I saw Him in an eye more full of love both to Him and us."

"Thank you, mother dearest, perhaps that was what the teacher meant. I am so glad that you could see that I changed my name. Kiss me, mother. Good night, I am going to sleep."

A few days passed away, and a little grave was opened, and a little piece of clay was lowered into it; but the young bright life had gone upward into the country where the *light is better*, and where all could read at a glance the name of Jesus on his brow.

S. D. RICKARDS.

Scraps from the Editor's Waste-Basket.

I. "MR. BRIGHT ON THE GALLOWS."—Such is the ominous heading of an article in one of our religious weeklies. Eighteen years ago we heard of a lady moving in "high life" who in vigorous Saxon devoutly expressed her wish that the Radical and destructive member for Birmingham might be suspended. Should the above title "catch her eye," she may think that her wish is at last realized. We are glad, however, to be able to assure our readers that the article on the above startling subject is only concerned with Mr. Bright's advocacy of the removal of the "gallows" from the list of legitimate instruments of justice. Still, it cannot be denied that the "heading" is expressive.

II. CHAPEL DEBTS IN AMERICA.—"The debt of the Bristol church was 4,770 dollars. Recently a sister in the church died, leaving to the church 500 dollars (less 25 dollars tax). On Sunday evening, Bro. Edward Kimball met with the church; under his lead 2,376 dollars was raised. The work will be prosecuted this week; there is no thought of stopping short of a complete triumph. Pastor Conard and the church are much encouraged." That kind of story is appearing week after week in the American Baptist papers. Now the Americans have sent us many good things, and some men, good and otherwise. We have had their D.D.'s and their washing machines, and certainly one of the former we do not want to hear again, and we leave the domestic authorities to speak about the latter. But why can't America send us "Bro. Edward Kimball"? No man is more needed than one who could rouse the Christian people to a generous attack upon their chapel debts. "Bro. Edward Kimball" may be sure of the heartiest welcome. We English people certainly do not yet know *how* to give our money to God; and in no direction do we make this more palpable than in the matter of our handling of chapel debts. We hope for the arrival of this much needed Evangelist.

III. OUR NEW HYMNAL IN WALES.—Taking part in the opening of a new and pleasingly constructed and elegantly finished chapel, beautifully situated, at Brecon, a short time ago, I was delighted to find that our NEW HYMNAL had, after abundant comparison with others, received "the First Prize," and has been

adopted for regular service. Still more glad was I to hear copious testimony to its great helpfulness during the year it has been in use. It only needs to be known to be appreciated, and to become a means of true blessing.

IV. WHO SAID IT, AND WHAT WAS SAID?—One would like to know more about the history of the following speech. What did Mr. Sullivan say? Who made the speeches in the House of Commons? the reporters or the members? Mr. Sullivan was reported one way; he says he spoke another. See: he writes:—"I did not say 'the amendment had not been moved because of the loss of revenue.' The author of this strange phrase may perchance know what he means by it, but I do not. I did not say that I never heard a speech from 'any statesman of so low a standard of political morality.' I said, 'I had not for many years heard a statesman make a speech which was projected from so low a level of political morality.' I object to father the gross insult to Lord Hartington, as 'a statesman of so low a standard of morality,' which your reporter would attribute to me. I did not say, 'If the Heathen Chinese was in the gallery, I would take my morality from the Heathen Chinese rather than from the scandal on morality I had heard from the Treasury Bench.' I said, 'I do not know if the Heathen Chinese is in the gallery. If he is, he must be edified by our superior Christian morality, which puts revenue above justice. For my part, having listened to that passage quoted by my hon. friend the member for Merthyr from the despatch of a Chinese Minister, I would prefer the moral principles therein nobly expressed to the cynical doctrines I have just heard from the Treasury Bench.'"

V. THE BEST NATIONAL INVESTMENT.—"The result of my investigations," writes Heine, "into the national wealth of the Jews, is very praiseworthy for the race, and confers upon them the greatest honour. Israel is indebted alone for its riches to that sublime belief in God to which it has remained faithful for centuries. The Jews revered a Supreme Being who rules invisibly in heaven, while the heathen, incapable of exalting themselves to the purely spiritual, made for themselves all sorts of gold and silver gods, and revered them on earth. Now, had

these blind heathen changed into ready money all the gold and silver which they squandered on this vile idol-worship, and placed it out at interest, they would have become just as rich as the Jews, who knew how to place out their gold and silver more advantageously, perhaps in Assyriac-Babylonian state loans, or in Nebuchadnezzarian bonds, or in Egyptian canal shares, in five per cent. Sidonians, and other classic papers, which the Lord has blessed, as He also has blessed those of our time!"—*Life of Heinrich Heine*, p. 3, by *W. Stigand*.

VI. THE PREACHER'S MOTIVE.—"There is so much preaching done that leads to admiration of the preacher, rather than to faith and love in Christ, that earnestness cannot be too much insisted on, or too highly estimated." So wrote Dr. Holland; but surely it is an inadequate remedy that he prescribes for the expulsion of the false and mischievous aim. Nothing is more perilous to the real power of the preacher than to make the admiration of his audience his "mark." It will be a "prize" for all good work done; but to consciously and definitely aim at it is fatal at once to the highest character and the highest success. The sermon built on that basis will secure no enduring issues. The labour that does not look deeper, and further, and higher will miss the real rewards of the preacher. "The expulsive power of a new affection," of a supreme affection for Christ and for souls, must be brought to bear upon the work of the pulpit. "Seekest thou great things for thyself; seek them not:" is the cardinal law of ministerial success.

VII. THE NEW POLITICAL BROOM moves with becoming quietude and energy. Useful work is being attempted. Ireland is to be conquered again, and this time by justice and conciliation. Turkey is being coerced into justice by the moral force of combined Europe. Greece will get her duos. Afghanistan is being vacated, and India will become prosperous, and her myriad peoples contented, through the benign agency of peace, fair and equal laws, and good government. England is to attend to her own housekeeping affairs once more, and get them into better order, being sufficiently convinced that people who cannot manage themselves are not well able to manage other people. The Cabinet is facing its gigantic difficulties in the right spirit; is dealing with its irate opponents in a thoroughly manly and conciliatory temper; and is clearly more bent on doing good work than insuring

fame or keeping place. Let its friends be considerate, patient, and hopeful.

VIII. HELP FOR THE FARMERS.—We were bold enough to say in the heat of the recent Political Contest that even the Farmers would have to look to the Liberal Government for relief. It must be so. Principles will always carry you further and do more for you than men. Already the flag of deliverance is hoisted, and the farmer is to be set free from the grievances of the MALT TAX: and leads the way in the removal of the anomalies which press on the condition of the cultivators of the soil. The deficiency caused by the abolition of the Malt Tax is to be met by a levy of about six shillings per barrel on beer, with the double effect of cheapening beer to the consumer and improving its quality—the latter being, according to general admission, desirable; but the former need not have been aimed at. The Englishman would not have seriously suffered if he had to pay a little more for his beer. Still, as the Malt Tax goes, even the Tories might learn to exercise a larger trust in the spirit and principles of Liberalism, which are the spirit and principles of fairness and justice to every body and to every interest, for the sake of the national good.

IX. WHAT TO DO WITH MR. BRADLAUGH is the question. Northampton has thought well to prefer Bradlaugh to Boaconsfield; the avowed Atheist, to the man whose conduct was not, so far as we have heard, marked by any profound devoutness, and whose policy has, confessedly, been the most mischievous this century has seen. It was a painful position for Northampton, and it cut its way through the difficulty by electing the lesser of two evils. But shall Mr. Bradlaugh sit now he is elected? Ought electors to be allowed perfect freedom in the choice of their representatives? We have, in effect, a money qualification; why cannot we have a religious qualification? Why not require every M.P. to be a Baptist? Our "views" are undeniably scriptural, probably primitive, and admittedly favourable in the highest degree to the liberty and welfare of the world. No doubt an "Anabaptist" was as intolerable as an atheist a while ago, and would have been as soon thought of for Parliament. But things are altered now. Surely every M.P. ought to be a "Baptist!"

The fact is, "politics," like "life," "makes us acquainted with strange bedfellows"; and there is no help for us but to do as we best can with them;

counteracting all evil in a spirit of justice and liberty, and fostering all goodness, not by unfairness and restrictions, but by the exhibition of a nobler and fruitfuller life. The method of bringing down fire from heaven on our opponents is sharp, summary, and effective in a glorious measure, but the Highest Wisdom did not approve it. Better, infinitely better, to let the Member for Northampton make his affirmation and take his seat in the House, and try to show him, by the fruits of Christian faith, how superior it is to the blank negations of Atheism.

X. DEATH FROM STUPIDITY.—A new reading of the old law, "Thou shalt do no murder," is given by Dr. R. B. Carter, one of our most competent physiologists, in his recently published work on "Eye-sight—Good and Bad." His words illustrate the way men break the commandments by doing nothing, and shortening their lives by "resting;" and "commit murder" in one of its most reprehensible forms by failing to keep the higher faculties in vigorous exercise. A man must make the *best of himself* if he is to live. Longevity is dependent on obedience to mental and *spiritual* laws as well as to physical, and life is best prolonged where our higher faculties are kept fairly employed for their destined end. "The man who would preserve the full integrity of his functions to a ripe old age, must avoid excesses of every description, and must endeavour to employ the higher faculties of his mind somewhat more energetically than is now always

customary. A time comes to every one when the physical powers begin to decay; and then, unless the brain has been kept active and recipient by exercise, there is nothing left to live, and the man perishes. We say that he died of gout, or of over-eating, or of heart disease, or of kidney disease, or of the failure of the particular organ which was the first to exhibit symptoms of the approaching end. In reality, he had died of stupidity, artificially produced by neglect of the talents with which he was endowed." Don't let our old men give up their posts, but bravely and energetically fill them, meanwhile finding an abundance of work for their juniors. Moses did his best work after he was eighty, and Joshua was ready to take up the threads of his toil when his Leader was gone.

XI. IS LIFE WORTH LIVING? AN EIGHTFOLD ANSWER. By John Clifford, M.A., LL.B. This volume, neatly bound, will be ready August 1st. The *North British Daily Mail*, June 14, says, "The Rev. John Clifford, M.A., has published an able series of tracts answering the question, 'Is Life Worth Living?' Thoroughly orthodox, but no less scholarly in substance and sympathetic in tone, as well as popular in form, they are admirably adapted for distribution among the modern race of doubters."

XII. OUR ASSOCIATION AT NOTTINGHAM AND THE NEXT ISSUE OF THE MAGAZINE.—The August Magazine will be devoted mainly to the papers read, reports given, discussions conducted, and advances made at the Association!

A New Village Chapel:

HATHERN, NEAR LOUGHBOROUGH.

THE New Chapel at Hathern, near Loughborough, was opened on Monday, May 24th, by J. Clifford, amid many signs of gladness and hope, faith and self-sacrifice. The Chapel is comfortable and commodious, neat and attractive, and well adapted for work and worship, and in every way a great advance upon its predecessor. It has cost £750, and will accommodate three hundred persons on ordinary occasions; but part of the school-room is so arranged that another hundred at least may hear the preacher, and take part in the worship.

The members of the church are working with great heartiness, zest, and self-denial, and have raised £150 by their special services and the contributions of friends. This leaves a debt of £600, a sufficiently heavy burden for a village church to bear; and a very powerful appeal to those who sympathize with the struggling Free Churches in the villages of England, is made for generous and early help. That help will be gratefully acknowledged by Mr. F. Fuller, Secretary to the church.

The ministers, officers, and members of the neighbouring churches attended in strong force on the opening day, and greatly strengthened the faith and fed the courage of the Hathern friends. The services were continued on the following Sunday by the Rev. W. Evans, of Sheepshed. May this new chapel be the means of much good to the church and to the village in which it is placed.

Reviews.

WHAT CHURCH? AND THE ONLY FAITH AND FOLD. By C. Bullock, B.D.

THIS is the fourth and enlarged edition of a really pertinent and powerful book, contrasting Romanism and Protestantism. It is written by a Churchman, but with beautiful and overflowing Christian love: a love that unchurches no Christian of any church whatever, but rejoices in the brotherhood of all who believe in Christ as the Alpha and Omega of souls, and of Christian institutions. Nevertheless Mr. Bullock is keen and intense in his antagonism to Romanism; and is not a little surprised that Dissenters can desire and toil for a separation of Church and State. Now, how is it that Mr. Bullock cannot see that our opposition to the alliance between Church and State springs out of our very fellowship with him in his antagonism to Popery? Is not the State Church the stronghold of Ritualism, and the chief, yea, the only source of the supplies for English Romanism? Free and independent churches do not foster Ritualism. Because we are Protestants out and out, we pray for and work for the total separation of Church and State, and we are urged on in our work by the spirit of Christ, the instinct of Scripture, and the teachings of historical religion. Would that Mr. Bullock could join us.

THE FORGOTTEN TRUTH; OR, THE GOSPEL OF THE HOLY GHOST, WITH SELECTED HYMNS OF THE SPIRIT. By C. Bullock, B.D. *Hand and Heart Office.*

WE are not told specifically who the Christians are who forget this truth concerning the Holy Ghost more completely than they forget other truths, but the general averment is made that it is widely forgotten. Our experience is slight; but we should not have thought so. We scarcely ever attend a meeting of Christians without hearing "the cry for the Spirit," "prayer for the Spirit," or exhortations to "wait for the Spirit," and affirmations that "what we want is the Spirit." It is one of the commonplaces of Christian speech; and more easily said and eagerly accepted than ought else; and we are afraid it is often used as a disguised apparatus for avoiding self-censure.

This little work, however, will help to keep the truth still before us in its refreshing and stimulating forms. The exposition is clear and scriptural, the

exhortations are earnest and pungent, and the hymns are full of the power that calms, and soothes, and quickens.

THE CHRISTIAN FOR JUNE. *Morgan & Chase.*

THIS periodical is rich in information of evangelistic work in all parts of the world, and specially of such work as is carried on *outside* of the churches. It is the organ of unorganized Christianity; says very little either about the work of the churches of any name; but has a field of its own in reporting the miscellaneous efforts of individual evangelists, the meetings at the Mildmay Hall, and the like. We admire the fulness of its news, and the courage with which it protests against established evils.

THE CHURCH, THE OUTSIDERS, AND THEOLOGICAL REFORM. By E. White. *Stock.*

THIS lecture, delivered to artisans, is "a manifesto" of the Eschatology associated with the name of the lecturer. It is a popular and telling statement, and likely to deepen the antagonism of some of the artisan class to the preachers they do not hear, but whose preaching they, like Mr. White, take on credit. The lecture is wealthy in mistake; but well calculated to secure its author's honest and persistent purpose.

THE METRICAL TUNE BOOK. By Richard Foster. Price 6s. 6d.

THIS manual of original hymn tunes is notable as a contribution to the number of tunes for hymns of uncommon metre, these forming by far the bulk of the work. The tunes consist of simple and pleasing airs, adapted for congregational use; are sweetly harmonized; and some of them are likely to become very popular. The work can be had of the Author, Crown Street, Hebden Bridge, and also of all music sellers.

SIR C. W. DILKE, BART., M.P. By John Pearce. *House and Home Office, 335, Strand.* Price 3d.

THIS biographical sketch of the Under-Secretary for Foreign Affairs is well put together, and forms a pleasing and instructive picture of one of the most cultivated, industrious, and able of our rising statesmen.

Church Register.

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

CONFERENCES.

LANCASHIRE AND YORKSHIRE CONFERENCE assembled at Birchcliffe, May 19. In the morning Rev. G. Eales, M.A., read and prayed, and the Rev. J. Parkinson preached from Gen. v. 24.

In the afternoon Mr. J. Binns, of Halifax, gave his inaugural address, "Religion, as affected by the changes in Modern Life," and a brief discussion followed, in which Revs. W. Sharman, J. Lawton, W. Dyson, J. T. Roberts, and others, took part. Mr. Binns was cordially thanked for his address, and requested to send it to the editor of the Magazine.

I. That the best thanks of the Conference be and are hereby given to Rev. B. Wood for his efficient conduct as President during the past year, and also to Mr. Binns as Vice-President.

II. The List of Churches was called over, and written or verbal reports given, which shewed 91 to have been baptized since January, and 54 candidates.

III. That we give a cordial welcome to this Conference and district to Rev. W. March, of Todmorden, and express our best wishes for his comfort and usefulness.

IV. That this Conference desires to record its sense of the loss sustained in the recent removal of Rev. W. CHAPMAN from this locality; his genial disposition, his warm sympathy, and his earnest co-operation in all good and useful work, had won for him the esteem of all the churches. We rejoice to hear of the good work the Lord is doing by him at Hucknall, and pray that he may long be happy and useful in his new sphere.

V. That the Rev. B. Wood be put on the Home Mission Committee, in the place of W. Gray, who retires.

VI. That the Rev. W. Gray represent this district on the Foreign Mission in place of Rev. W. Chapman, who is removed.

VII. That Mr. D. Wilson be thanked for his services as Conference Treasurer, and re-appointed.

VIII. That the "Evangelistic Committee" be authorized to spend to the amount of £10, if need be, in efforts to spread the gospel of Christ in the district.

IX. The following political resolution was carried unanimously, and a copy was ordered to be sent to Mr. Gladstone:—

"That this Conference having, on several occasions, entered its protest against the unrighteous and unconstitutional proceedings of the late Conserva-

tive Government, now desiros to record its unbounded satisfaction at the results of the late General Election, and hails, with the greatest pleasure, the return of the Liberal party to power; and specially rejoices that the Right Hon. W. E. Gladstone is once more Prime Minister of England; and to Mr. Gladstone, and other leaders of the Liberal party, this Conference offers its sincere thanks and warm congratulations.

X. That the next Conference be held at Lydgate, on Wednesday, Sept. 29th. Rev. J. H. Smith to read a paper in the morning on a subject of his own choosing, and the evening meeting to be addressed by Revs. J. Lawton, W. Dyson, and G. Eales, M.A.

At this Conference, which was well attended and very enjoyable, the evening meeting was addressed by Revs. W. March, W. Wood, and J. H. Smith.

W. GRAY, Secretary.

MIDLAND CONFERENCE.—The Whitsuntide Conference was held at Castle Donington, May 19th. In the morning, after the devotional service, a sermon was preached by the Rev. G. Jarman. The Rev. W. Bishop presided at the afternoon session.

The newly-formed church at PARKER STREET, BURTON-ON-TRENT, was received into the Conference, and recommended for admission into the Association.

Reports were presented from Committees appointed to inquire into the state of the church, and also of the chapel property at KNIFTON and MARKET HARBOROUGH.

It was agreed that brethren G. Dean, J. Cholerton, and J. J. Smith, whose names go off the list of representatives of the Conference on the Home Missionary Committee be re-appointed; and that the Revs. E. Stevenson, J. R. Parker, and the Secretary, be appointed representatives on the Foreign Missionary Committee in place of the three gentlemen whose names go off the list.

The Secretary received the cordial thanks of the Conference for his services during the past three years, and was unanimously re-elected.

A paper was read by the Rev. S. S. Allsop, "On proper behaviour during divine worship," followed by discussion, and hearty thanks to the writer.

The Rev. T. Goadby, B.A., preached in the evening.

The next Conference will be held at Kegworth on Tuesday, October 19th.

The Rev. G. W. Roughton, of Beeston, is appointed to preach in the morning.

J. SALISBURY, *Secretary*,

CHAPELS.

BELPER.—For several years past Miss Sarah Roberts Bakewell, who has played the harmonium and been a teacher in the Sunday school, and also taken an active part in everything relating to the church and school, was married, June 1, to Mr. Charles Smith, of Heanor. In the afternoon the brother of the bride invited the members, teachers, and singers to tea in the chapel. Mr. A. Swan, of Duffield, presided at the meeting which followed, when a presentation of a handsome electro-plated tea and coffee service and cruet stand was made to the bride by Mr. Wardle, on behalf of the church and school, as a mark of esteem and affection for her past services. Addresses were afterwards given by the Rev. S. S. Allsop, Messrs. Bircumshaw, Slack, Swan, and others.

DERBY, St. Mary's Gate.—Thirty-eighth anniversary, May 30. Rev. J. W. Williams, pastor, preached. The following evening a tea meeting was held, and afterwards a public meeting, when the pastor presided; and the Secretary, Mr. J. Hill, read the annual report, which gave a satisfactory account of the condition of both the church and the Sunday schools. Several brethren gave addresses.

GRIMSBY.—Anniversary services, May 30. Preacher, Miss Parker. The Mayor, Ald. Bennett, presided at the annual public meeting; and addresses were given by Revs. J. Manning, pastor, J. Smith, and Messrs. Councillors Dobson, G. Green, Tartellin, Leachman, and Pearce. It was a very successful anniversary.

HITCHIN.—Special services for Building Fund held May 23, 24. Public meeting. Mr. Mather, of Leicester, in the chair. Revs. J. H. Atkinson, G. Wright, and other ministers, took part. It was stated that the total expenditure for land and new chapel was £3,756 12s. 2½d.; receipts, £3,185 18s. 11½d.; leaving a balance of £570 13s. 3d. There are promises now due, £150; on Building Fund Loan, £120; leaving £300 13s. 3d., which we purpose to raise during this year.

LOUTH, Eastgate.—A special effort is being made to secure a "Parsonage." By two "Salos of Work" more than £50 have been realized. To aid in this movement the pastor has prepared a Lecture on "Uncle Sam's Farm," which he hopes to give in many of our churches during the coming winter. Churches furnishing

room and printed bills can take half the proceeds of the lecture.—On May 21st our Juvenile Mission Band gave its first "Quarterly Entertainment," and took up a collection for the Orissa Mission.

MEPAL.—Chapel anniversary, June 2. Preacher, Rev. T. H. Smith. Report by H. B. Robinson. Speakers, Revs. J. Blake, F. J. Bird, S. Cozens, and J. F. Makepeace.

THETFORD.—Chapel anniversary, June 1. Preacher, Rev. F. J. Bird. Report by H. B. Robinson. Speakers, Revs. W. P. Huddleston, S. Howard, F. J. Bird, and Thos. Hiam, Esq.

SWADLINCOTE.—A New Organ was opened, June 13. The Rev. S. S. Allsop preached, and Mr. T. Taylor, the builder of the instrument, of Leicester, presided at the organ. On the Monday evening an organ recital and sacred concert was given. A large number of the Swadlincote Harmonic Society and other friends kindly gave their services on the occasion. Mr. H. Buckley was the conductor, and Messrs. S. Taylor and J. H. Taylor, of Leicester, and A. Lewin, of Measham, presided at the organ. Collections, £16 15s. The power of the organ is quite equal to the size of the building, and its tone is all that could be desired. The cost is £150, and the whole sum has been raised by the earnest and persistent efforts of the members of the church and congregation.

SCHOOL ANNIVERSARIES.

BONSALL.—May 9th. Preacher, Mr. Swann, of Duffield. Collections larger than usual.

GRANTHAM.—June 13. Preacher, Rev. W. E. Davies. June 14, public tea and public meeting. Addresses by the pastor and ministers of the town. Collections in advance of previous years.

HITCHIN, Walsworth Road.—June 13. Preacher, Rev. J. H. Blake. Congregations large. An entertainment by scholars and choir on the Monday following. Collections, £17 15s. 4d. Much larger than in any previous year.

LONGTON.—May 30. Preacher, Rev. T. Goadby, B.A. Collections, £24. £6 in advance of last year. School largely increased.

LONG WHATTON.—June 13. Preacher, Rev. W. A. Davies. Collections liberal.

SHUTTLE.—June 6th. Preacher, Rev. C. Springthorpe, pastor. Collections very good. Tea on Monday. 400 present. Speakers, Revs. C. Springthorpe, Messrs. Harrap of Leicester, Rowland of Ripley, Abell, Taylor, Jennens, Spencer, and Starkey. The best anniversary we have had.

TODMORDEN—*Woodhouse*.—May 30. Preacher, Mr. Charles Vick, of Chilwell Colloge. Collections, £11 4s.

WALTON, near Wisbeck.—June 6 and 7. Preachers, H. B. Robinson and Mr. G. Miller. Speakers on Monday evening, Rev. H. B. Robinson, and Messrs. Hutchinson, Ekins, Collins, and Miller. Report by Mr. Youngs.

WILLOUGHBY.—Preacher, Mr. Godkin. Collections, £4 10s.

WIRKSWORTH.—May 16th. Preacher, Rev. J. C. Forth. Collections above the average.

MINISTERIAL.

ANDREW'S, REV. J. A.—Recognition services were held, May 19, at Hoadcorn, Kent. Rev. W. H. Smith, of Tonderden, preached in the afternoon. A public meeting was held in the evening. Mr. Alderman Rogers presided, and addresses were given by the Revs. W. H. Smith, of Worship Street, J. J. Kendon, T. Pearce, W. H. Smith, Tenterden, the pastor, and other friends.

BUCKINGHAM, REV. F. G., who is leaving for Australia, preached a farewell sermon at Woodborough Road, Nottingham, June 6, to a large congregation. On June 8, a large number of friends assembled for tea. Mr. Councillor Lindley occupied the chair at the subsequent meeting, and, after reading letters from several ministers who were unable to be present, expressed his pleasure, as a member of another denomination, of bearing testimony to the fact that Mr. Buckingham was leaving traces of his earnest teaching in the minds of many people outside his own church. Addresses were given by the Revs. T. Goadby, B.A., E. Medley, B.A., and F. A. Holzhausen, expressive of their high esteem of the Christian character of Mr. Buckingham, and the valuable work he had accomplished, and their extreme regret at the loss of so genial and useful a co-worker. Mr. W. Roe, one of the deacons of the church, presented a valuable book and a purse of money on behalf of the Bible Class and friends. He said that in losing their pastor he felt they were losing a true friend and brother, one ever ready to help and sympathize with them. Mr. Buckingham was most cordially received, and in replying said how painful it was to bid farewell to a church over which he had presided for a number of years, and bade the people of his charge an affectionate farewell.

LOUGHBOROUGH, Bazter Gate.—Band of Hope quarterly tea meeting held, June 8th, through the kindness of Mr. C.

Koightloy, at Thorpo Acro. 137 members present, showing a considerable increase. Various melodies were sung, and a hearty vote of thanks given to Mr. and Mrs. Koightloy for their kindness.

BAPTISMS.

CROWLE.—One, by J. Stutterd.
DERBY, St. Mary's Gate.—Eighteen, by the Rev. J. W. Williams.

HALIFAX.—Three, by W. Dyson.
ILKESTON.—Twelve (four from the Primitive Methodists), by A. C. Perliam.

ISLEHAM.—Six, in the river, by W. L. Stevenson.

LEICESTER, Carley Street.—Three, by J. C. Forth.

LENTON.—Eight, by S. Tagg.
LONDON, Praed Street, etc.—Five.

LONGTON.—Seven, by C. T. Johnson.
LOUGHBOROUGH, Bazter Gate.—Seven, by C. Savage.

LOUTH, Eualgate.—One by C. Payne.
MOSSLEY.—One, by S. Skingle.

NANTWICH.—Two, by R. P. Cook.
NOTTINGHAM, Old Basford.—Five, by J. Alcorn.

RETFORD.—Seven, by R. Silby.
RIPLEY.—Four, by L. J. Shackleford.

STALYBRIDGE.—Ten, by W. Gray.
SUTTONTON.—Three, by G. F. Pitt.

WILLOUGHBY, Notts.—Four, by W. Underwood.
WIRKSWORTH.—Six, by C. Springthorpe.

MARRIAGES.

SMITH—BAKEWELL.—June 1, at the G. B. Chapel, Belper, by the Rev. S. S. Allsop. Mr. Charles Smith, of Heanor, to Miss Sarah Roberts, third daughter of Mr. Samuel BAKEWELL, Kilburn, Derbyshire.

STANFORTH—PIDD.—May 23, at the Baptist Chapel, Crowle, Lincolnshire, by Rev. J. Stutterd, Mr. Alfred Stanforth, to Miss Catherine Pidd, both members of the church and Sabbath school teachers.

VAUGHAN—SWANN.—May 26, at the Baptist Chapel, Longton, by Rev. C. T. Johnson, Mr. Henry Vaughan, to Emmilia, third daughter of Mr. John Swann, both of Longton.

OBITUARIES.

PICKERING, RICHARD, of New Lenton, was born October, 1799, died May 30, 1880. Being left an orphan while young, he was brought up by his sisters, and led to the Broad Street Baptist Chapel, Nottingham. It was during the ministry of the late Mr. Ingham he was converted to God and baptized; and when the Lenton church was formed our departed friend became one of its founders. He was gentle, unassuming, peaceable, and enduring in his attachment to the end of his life. For the last sixteen years he sustained the office of deacon. Patriarchal in his appearance and manner, he was highly esteemed both by the church and his neighbours. He died in the faith, and with his last conscious breath he welcomed the Saviour, "Come, Lord Jesus;" and to his family he bade adieu, saying, "I love you all—Farewell!"

TURNER, JOHN, died at Sawley, March 27th, aged 72 years. He had sustained the office of deacon for thirty-eight years, and was formerly connected with the Sunday school, both as a teacher and superintendent. For the last few years he suffered most acutely from sciatica and other bodily ailments, scarcely ever being free from pain, night or day; but he bore his sufferings with patience, and felt that God was leading him by a right way, although it was a very painful and severe one.

THE
MISSIONARY OBSERVER.

JULY, 1880.

Rome.

Extracted from the Sixty-third Annual Report.

In the good Providence of God your esteemed brethren Shaw and Grassi have been enabled to continue their work throughout the year. In the early part of the year Mr. and Mrs. Shaw were bereft of a beloved child. They have also experienced many trials incident to new missionaries among a strange people and in a foreign land. Happily one fruitful source of trial and difficulty—ignorance of the language—has now passed away, and both Mr. and Mrs. Shaw are able to speak to the Italians in their own tongue.

The work for Christ, during the year, has been real, solid, and progressive, but of a kind very difficult to exhibit or report. After consultation with experienced Missionaries, and after due deliberation, Mr. Shaw has thought it best not to form a church at present. Months ago candidates for baptism presented themselves, and a church might have been constituted; but the more your representative became acquainted with the people, the more he became convinced of the wisdom of delay.

In referring to Signor Grassi and his work, Mr. Shaw remarks:—

Our brother Grassi has preached with considerable energy every Sunday and Thursday evening. He has also, on Sunday mornings, conducted a service, the aim of which has been to supply the place of a class or Sunday school chiefly for adults, and the attendance at which has varied from a dozen to thirty persons, and sometimes more. He has also conducted, with manifestly good results, a meeting for biblical instruction every Monday evening, a meeting in which it has been my privilege for several months to take a prominent part. We have had as many as forty or fifty persons at this class, though the average attendance has, perhaps, been under twenty. Besides these works, our brother Grassi has made about 400 visits to the homes of the people, and the bedsides of the sick and dying, presenting to me weekly reports of these and other works. In these visits there have been, frequently, readings of the Scriptures and conversations founded thereon. In addition to these visits to the people, our brother has held many conversations with all classes in our little book-shop, of which he has taken the charge. The shop has not been of much service in the way of selling books, nor is it likely to be; but it has been of great use as a place where all sorts of persons could, and would, come for conversation on religious and semi-religious subjects. Among those who come, we have occasionally a priest or two, and it is pleasing to know that two of this class, who have been to us for conversation, are now engaged in preaching the gospel which they previously opposed.

With regard to himself and Mrs. Shaw, Mr. Shaw observes:—

For myself and Mrs. Shaw the year has been one of no small trial and difficulty, but, thank God, we can now speak the language of the Italians, and I am

enabled to preach a little. For some months I have ventured to address our Monday-night meeting, and I have recently been much indebted to Mr. Wall for kindly inviting me to speak at the Sunday morning service at Piazza in Lucina, which has been very good practice for me, whether edifying to the people or not.

Four or five things of special note are thus referred to by Mr. Shaw, who writes :—

We had a good substitute for a tea-meeting at Christmas. Sixty or eighty persons were invited to a cup of coffee and eatables. The children, afterwards, had oranges, and played games. I managed to say a few words as president of the meeting, and speeches were made by Signor Grassi and Mr. Wall.

The second thing of note was the advent of the harmonium, which friends were so wisely kind as to send us from England. It has already wrought wonders, and we often hear remarks on the improvement manifest in our services. But it is destined, under God, to do much more another season, when we expect to be free from all serious embarrassment in the use of our Italian. We have a singing meeting every Tuesday evening, and sometimes on Friday evening also; and the instrument has proved quite an attraction, many persons flocking into the Sala directly it is heard, and listening and looking with marked interest in their faces.

We have also received from our kind friends in England a magic lantern, with slides. We have made trial of it, with satisfactory result, but the season was too advanced to allow of our doing much with it before autumn. It will render us most needed and valuable service in entertaining and instructing both children and men, and we hope our dear friends are assured of our gratitude.

Another remarkable event of the year was our Good Friday tea meeting. We had more than one hundred persons to tea or coffee, the tables being spread and decorated in English style. The whole of the cost was generously borne by our good friend, Mr. Cook, who also kindly paid for the tables and cloths, which we now have for future use. It was a great pleasure to have the company of Mr. Cook, Rev. J. W. Williams, and Mr. E. C. Ellis, of Derby, who all made speeches. Grassi also spoke, and I delivered what may be called my maiden speech of any length in public. We hope Mr. Cook may have a larger number of friends with him next year, and that the ladies who came with him may come again to cheer us with their presence and aid us with their gentle services.

A fourth thing worth mentioning is our supply of soup, etc., for the poor. During the winter, the misery—always sufficiently marked—among the poor around us was terrible, and most terrible to see. We were besieged all day long by most miserable looking men, women, and children, needing bread, and some of them on the verge of starvation. The Lord enabled us, without touching mission funds for this purpose, to feed many of these poor creatures. Mrs. Shaw, sometimes aided by Signor Grassi, made soup, and we had the joy of seeing these poor famishing people, after listening to a word about our good heavenly Father, and audibly saying "Amen" to a brief prayer, eat a good meal, and go away rejoicing. For several weeks we were enabled to do this three or four days a week, and on the other days we sometimes had bread to give away instead of soup. We had as many as twenty, thirty, forty, fifty, and even sixty persons in a day to be thus fed. This is one of the things, along with some others we have it on our minds to do for the poor next winter, should there be the same need.

Speaking of his Bible Class, Mr. Shaw remarks :—

For several weeks past I have conducted, at eight o'clock on Sunday morning, a Young Men's Bible Class, which promises to be a useful institution. I have one or two intelligent young men towards whom I have reason to look with considerable hope. They seem to appreciate my affection, and take deep interest in the study of the Scriptures. I trust one of them knows something of the beginnings of spiritual life.

Owing to the unhealthy state of Rome, foreigners are obliged to quit the city for several months in the year. In referring to this Mr. Shaw says :—

Unfortunately the time is near when we must leave Rome for three months or more. We shall not be idle in the little city among the spurs of the Ap-

penines which we have selected for our residence, and where we shall, in all probability, be the only Protestants. I, moreover, shall find it needful to come to Rome repeatedly during the summer. But yet we grieve over the necessity to go away just when we are buckling on our armour for real warfare, after so long time spent in mere drill and preparation.

We are preparing a room at the back of the Sala for a school-room, and, as soon as the summer heat is over we hope to be in full swing with a good work among the children, as necessary and imperative a work as it is difficult here. For this we are looking to have means sent us from England, and we have no doubt that they will come. We shall throw our whole energies into the effort.

In regard to their present state, Mr. Shaw adds :—

Though there is need for delay in the work of church organization, there is no need for discouragement. Our congregations are good, and increase. We have some who are enquiring after the truth. We are drilling the congregation, and teaching the people to adopt those forms and habits which are most conducive to spiritual results. In fact we are gradually forming a congregation out of a disorderly crowd. We are instructing the people, and doing that necessary work of ploughing and sowing which, though less attractive as a work, must come before any worthy harvest can be looked for. We could have had successes of a certain kind if we had chosen, and sent home reports glowing and sensational, but in the end disappointing. We choose the slower but surer and better way. We prefer to do *good* work rather than have a reputation for doing *quick* work. We desire to do a work which shall neither disappoint our friends, nor fail to yield permanent glory to our God.

Mr. John Rylands, of Manchester, has kindly promised us five hundred New Testaments, and the first contingent I have already received. We have many schemes to work out, and we earnestly ask a continuance of those prayers for us which we know many brethren have not failed to offer up on our behalf.

In conclusion, Mr. Shaw says :—

A word as to opposition. There is considerable opposition on the part of the priests, but for the most part it is not public. It is believed by some that there is a much better feeling towards us on the part of the public than there was a year ago. This month of May (dedicated to Mary) is a strange contrast to what it was last year. This year it has been as quiet as any month in the year.

The Pope has set up thirty-nine or forty schools in Rome, and by gifts of food and schooling and clothes, has succeeded in enticing away a considerable number of children from the Evangelical and also the Communal day schools.

Hearty acknowledgments are made to Mr. John Rylands, of Manchester, for a donation of £10; to Mr. Shaw of Ledbury, for £5; also to Mr. W. G. Wilkins, of Derby, for a selection of Magic Lantern Slides; and to the Religious Tract Society for a grant of books.

Notes of a Journey from Cuttack to Berhampore.

BY REV. J. BUCKLEY, D.D.

MANY years ago I described the journey from Cuttack to Berhampore by way of Khoordah and the Chilka. The distance is a little more than 120 miles, but there is much to interest the traveller on his journey; and the scenery on the Chilka is among the loveliest of which Orissa can boast. When the brethren appointed me to go, as one of their representatives to the public designation of Anunta Das to the pastoral charge of the Mission Church at Berhampore, I was recommended by several friends to go by *False Point*, and then by one of the steamers of the British India Company to *Gopalpore*, which is only seven miles from Berhampore. To any one needing a sea trip this is no doubt the preferable route, but it is much more expensive than the old way, and of course a much greater distance, as we have to go a long way Eastward before we turn to

the South. I recommend my young friends to examine their maps, and to understand the geography of Orissa. I regret, however, that many of the places we have to mention in our letters and reports are not given in ordinary maps.

The first part of our journey was by canal to *Marsaghai*, and then by our great river to the anchorage near *False Point*. Near one of the locks that we passed a sad event occurred a few months before. Mr. ———, an officer in the Public Works Department, was accidentally drowned. He had been absent from home on duty three weeks, and was expected to return on Saturday afternoon. The time had arrived. The wife was anxiously waiting her husband's return. The baby-boy was dressed to receive the father's welcome kiss. But instead of the husband, a kind Christian lady, who had heard the sorrowful news, called to urge her to ride back to the lady's house. How could she go, she said, expecting, as she was, her husband's arrival every minute? She was, however, persuaded, or perhaps almost compelled, to go back with her friend; and then, as gently as could be, the sad tidings were broken to her that she was a widow and her child fatherless. Who shall describe the anguish of that moment? Deep sympathy was felt for her in Cuttack. At first the body could not be found; but late at night information was received that it was being brought in; and between two and three o'clock on the Sabbath morning the writer was roused from his slumbers by a message that the magistrate and another gentleman wished to see him. They brought a request from the afflicted widow, which could not of course be denied, that he should officiate at the funeral, which was appointed to be at half-past six that morning. In this country the interests of the living require that we should very quickly bury our dead out of our sight. In the evening I addressed a considerable congregation from the solemn words, "What I say unto you I say unto all, Watch."

At *Marsaghai* I went on shore to see the place where dear William Brooks was committed to his last resting-place. Since I was there two years ago, a tomb-stone had been placed with the inscription—

"IN LOVING REMEMBRANCE OF WILLIAM EDMOND BROOKS,
ONLY SON OF MR. AND MRS. BROOKS, OF CUTTACK,
WHO DIED AT MARSAGHAI, JUNE 8, 1876, AGED 26 YEARS.
'I KNOW THAT MY REDEEMER LIVETH.'"

The burial place presented every appearance of being well looked after.

Staying at the anchorage near *False Point* I saw a little of Jumboo and Hookeetola, places that had sprung up since I was last there; but I did not envy those who had to live in that locality, as the river is said to abound with alligators and the jungle with savage beasts. A gentlemen with us pointed out a place where not many days before a man was repairing a boat, when he was seized and destroyed by an alligator; and recently he had himself shot a young tiger in the jungle.

The Sabbath-day was spent on board the steamer *Chanda*, but it is difficult to enjoy the quiet rest of the Sabbath on board the British India Company's steamers. Judging from the experience of three Sabbaths thus spent, I should say that the crew have to work harder on that than any other day of the week. Happy they who when deprived of public ordinances enjoy a Sabbath in their souls; and who in private meditation and prayer can

"Draw from heaven that sweet repose,
Which none but he that feels it knows."

We had four cabin passengers on board, and they were connected with tea plantations. The only lady of the party, understanding that I was from Orissa, inquired if I knew Mr. ———, mentioning the name of a civilian. "Yes, I knew him very well." I was glad to find that she thought very highly of my friend. She inquired about the Mission, and appeared much interested with the information given. Jacob, on a memorable occasion, said to his sons, "Why do ye look one on another?" and a similar question might have been asked in connection with the glances exchanged at table between a young man and myself; but at first nothing was said. He afterwards came to me and inquired, "Were you not on board the *Duke of Lancaster*?" "Yes, I was," was the reply. He added, "Mrs. Buckley was very kind to me when I had fever on

board. Give my kind regards to her." This was pleasing. He was going to spend a week or two with an uncle at Vizagapatam to recruit his health.

Monday morning, on waking, the *Black Pagoda*, or temple of the sun, was in sight. Some of my readers will remember Stirling's description* of this remarkable temple. It has been generally supposed that it was built some six hundred and forty years ago; but from the architectural skill that is displayed in the erection, and which is much greater than in any other building that is known of that date, some have thought that it must have been built at least a thousand years ago. It is sad to say that this remarkable and almost unequalled skill is displayed in some of the most obscene representations that can be conceived. John Bunyan would have described them as "odious, nasty, lascivious pieces of beastliness." What an affecting comment on the awful corruption of our common nature is the fact, that the ingenuity and skill of this ancient sculpture should have been employed to represent the abominations for which, thirty-five centuries ago, God "abhorred" the Canaanites, and their "land spued them out." And yet idolatry has had its apologists. "Father, forgive them; for they know not what they do." Even a recent historian describes the temple of which I am writing as "lovely" in its ruins!

At half-past eight the grand towers of Juggernath were in sight. Here we came to anchor, and remained till half-past four in the afternoon, while 2000 bags of rice were being shipped. Much has been written from the beginning of the Mission about Pooree; but I doubt whether my young friends do know so much about it as their fathers did thirty or forty years ago. Are any of my readers acquainted with Ferguson's "History of Indian and Eastern Architecture?" He supposes that Pooree was originally the shrine of the famous Buddhist tooth; that on this account it was called Dantspooree (city of the tooth); that it remained here for some eight hundred years, and was conveyed to Ceylon early in the fourth century of the Christian era. It would probably be difficult to adduce satisfactory evidence of this; but all who have studied the question of the antiquity of the shrine have, I think, come to the conclusion, that the time when the temple was built—seven hundred years ago—was not the origin of the worship of Juggernath here, but its revival. Our Lord said to the angel of the church at Pergamos, "I know thy works, and where thou dwellest, even where Satan's seat is;" and surely there is no place on the face of the earth that can with more propriety than Pooree be described as "Satan's seat." The reader remembers the indefatigable labours of Bampton—our first missionary—at this idolatrous shrine. Here he finished his self-denying and useful course; and in the cemetery here his dust was laid. "We preach Christ crucified" is inscribed on his tomb. Much holy light has reached distant parts of India by means of the books distributed at the festivals here; but it is only during the last four or five years that Brahmin converts have been gathered from the city itself. The Lord send us many more, who shall not only rejoice in finding the "one pearl of great price" themselves, but be useful in guiding others into the path of peace.

Tuesday morning we were off *Gopalpore*. Here I left the steamer, and was soon on my way to *Berhampore*; but *Gopalpore* had its solemn memories of the mercies and afflictions of days long departed.

"Sorrows remembered sweeten present joy."

More than once at the commencement of my Indian career I was driven here by fever. The hot seasons of 1846 and 1847 were spent here; and one day while staying here we were startled and shocked by an earthquake. I have a lively remembrance, too, of a Sabbath evening, when I preached to a very select but respectable audience; for one of my two hearers was the magistrate of the district, the other was—to use Milton's phrase—"my dearer half;" so that I was denied the privilege of saying, "dear brethren: but the subject of discourse—the mercy of God from everlasting to everlasting to them that fear Him—was worthy of being opened and unfolded before the largest congregation, and is one of the grandest themes on which finite minds can dwell. Adore, my soul, the mercy which was designed ere time began to be bestowed on the children of men, whose guilt and ruin were foreseen; and which will enrich the vessels of mercy when time shall be no more. The chorus of one of Rama

* See Pogg's History, pp. 128—135.

Chundra's hymns, composed in the early days of the Mission, conveys a pleasing sentiment—

"O Jesus, attired in pity,
The Friend of the friendless, the ocean of mercy art Thou."

The public services at *Berhampore* connected with the recognition of Anunta Das have been already described; but the kindness of my host and hostess, which did so much to render the visit an agreeable one, should have a passing acknowledgment. The reader remembers that Gains, after hospitably entertaining the pilgrims, told them that he looked for his pay from the Good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. The kind offices of Christian love will be graciously recompensed at the resurrection of the just.

While at *Berhampore* I went to the old as well as the new *Cemetery*; and it is salutary for all of us often to meditate among the tombs; for "that is the end of all men, and the living will lay it to his heart." In the former I saw the tombs of several with whom when residing here I had more or less social intercourse; but could not find the grave of a young missionary—Mr. Grant—who died here early in 1843. He left England in 1841 with three others, who are still spared to labour for the good of Orissa.* In the new burial ground I had the melancholy satisfaction of seeing for the first time the grave of our beloved niece. The monument appeared in a good state of preservation, and the inscription reads as follows—

"IN AFFECTIONATE REMEMBRANCE OF MARY DERRY,
THE BELOVED WIFE OF THE REV. THOS. BAILEY, BAPTIST MISSIONARY,
WHO FELL ASLEEP IN JESUS, AUGUST 12, 1867,
AGED 28 YEARS.

'I KNOW THAT MY REDEEMER LIVETH.'

The grave of little Alice Pike is near. Thinking of her early and lamented departure, I remembered the patriarch's words, "Thou destroyest the hope of man." How many fondly-cherished hopes were entombed here, and in the grave at *Marsaghai* already referred to! But He doeth all things well. "What I do," said the Lord to Peter, "thou knowest not now, but thou shalt know hereafter."

I need not describe the return voyage, but may briefly mention that soon after embarking on the good ship *Goa*, that conveyed me from *Gopalpore* to *False Point*, I had an unexpected and very gratifying meeting with Mr. —, a member of our church at *Cuttack*, and an officer in the Public Works Department, who had been employed in the *Madras Presidency* on famine work. He said that when he saw me in the distance getting into the steamer at *Gopalpore*, he thought surely "it must be his old pastor;" but he added that "I looked so well and appeared so nimble that he could hardly believe it;" yet so it was. We had much to talk about, for he had passed through many changes, and experienced much affliction since leaving *Cuttack*; but he felt that mercy had mingled with all, so that the Psalmist's language was applicable, "Thou hast dealt well with Thy servant, according to Thy word." He referred with great delight to the time of his first love. It was with him, as it is with many, a time of peculiar enjoyment. Newton's verse expressed the holy joy he felt—

"Sweet was the time when first I felt -
The Saviour's pardoning blood,
Applied to cleanse my soul from guilt,
And bring me home to God."

He was then on his way to *Calcutta* to receive orders as to his future destination, and hoped he might be again appointed to *Cuttack*; but this hope was not realized. *Cuttack* was much more attractive to him than any other of the many places to which he had been appointed during his Indian service. It was his spiritual home—the place where he experienced a new and heavenly birth—where in the baptismal stream he witnessed a good confession before many witnesses—and where he had often enjoyed communion with his Christian friends and with his Saviour at the prayer meeting and at the table of the Lord. Well might it be dear to him. I think with the deeper interest of our conversation, as it proved to be our last meeting on earth. My friend has since passed to the better country, and will be found at last among a goodly number who owe under God their salvation to the *Orissa Mission*.

* Mr. and Mrs. Brooks, and Mrs. Buckley.

Notes and Gleanings.

INDIA AND HER RULERS.—India will happily soon be rid of the worst Governor-General it has had in my time; and I hope it may, at the same time, be relieved of Sir John Strachey—the worst Finance Minister it has ever had. The telegram in the papers received this morning informs us that errors have been discovered in the last Indian Budget exceeding three millions of pounds; so that instead of a large surplus, we may have a deficit of more than four millions! Assuming the accuracy of the telegram, Lord Lytton and Sir John Strachey ought to be held responsible for a most gross mis-statement of facts, especially as two months ago in the Council Chamber the former denounced as “an incredible calumny” Mr. Gladstone’s allegation, that “there was a wide-spread belief that the real cost of the Afghan War had not been made known to the country.” I am afraid the truth of the matter is, that our recent rulers have been acting on the hateful maxim that “the end sanctifies the means;” for this “unprecedentedly satisfactory Budget,” as it was described, was brought forward on the eve of a General Election, and was intended no doubt to influence the constituencies, and conclusively to disprove the accusations of the Duke of Argyll, Mr. Gladstone, and Professor Fawcett, in relation to the finances of India. We are disappointed in the choice of the Marquis of Ripon as our new Viceroy. It is the first time a Roman Catholic has held this high appointment; and personally I do not think the choice a wise or satisfactory one. But one thing is clear and pre-eminently satisfactory: the new Viceroy will come charged to carry out the instructions of the new Cabinet—a Cabinet which, while protecting British interests, will not wickedly and wantonly interfere with the rights and interests of others. The difficulties in Afghanistan will be found very great, but a just and righteous course will, with the blessing of the God of truth and righteousness, be in the end successful. May integrity and uprightness preserve us as a nation. J. B.

OFFICIAL BLUNDERING.—Since writing a week ago I have carefully read the explanation given by the Government of India of the astounding blunder in the estimate of the cost of the Afghan war. It is as unsatisfactory and damaging a statement as could have been made. It is perfectly clear that *they knew more than a fortnight before the Elections* that their estimates were thoroughly untrustworthy, and would be greatly exceeded. Did they, or did they not, inform the then Cabinet of this? It is stated in a telegram that they did not. So much the worse, if it be so, for them, and they ought to be declared incapable of again serving the Queen in any capacity.

“Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God, and do the right.”

But this has not been the principle on which the ruling party have acted the last few years. I must say that I give most hearty thanks to God for the deliverance of England from Beaconsfield, Lytton, & Co. But they have left their successors an awful legacy, and the astounding blunder in the cost of the Afghan war, taken in connection with the partisan speeches made by Lord Lytton and Sir John Strachey in the

Council Chamber, is reprehensible to the last degree. Happily we are entering on a better era. J. B.

THE HOT SEASON.—We are now in the midst of the hot season, and by the time this is received it will, we hope, be over, or nearly so. It has thus far been unusually mild, as we have had a succession of thunder-storms; but it is always a trying time. The thermometer in the study is now (3.20 p.m.) at 90°, which is several degrees lower than we often have it at this time. J. B.

HALF OF THE WIDOW'S MITE.—A gentleman called upon a rich friend for some charity. "Yes, I must give you my mite," said the rich man. "Do you mean the widow's mite?" asked the solicitor. "Certainly," was the answer. "I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?" "Twenty thousand pounds." "Give me, then, your cheque for ten thousand; that will be half as much as the widow gave; for she, you know, gave her *all*." The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite, and under the cover of her contribution give meanly to the Redeemer's cause. Her example, indeed, rightly interpreted, would pluck selfishness out of the soul, and fill to overflowing the channels of true benevolence.

Contributions

Received on account of the General Baptist Missionary Society from May 16th, to Audit, 1880.

	£	s.	d.		£	s.	d.
Dividend, Great Western, Canada...	14	13	9	London, Præd Street and West-			
" Midland Railway	14	5	11	bourne Park	101	7	2
" New Zealand	6	2	5	London—Rev. J. Clifford, for Rome	26	7	4
Interest on Deposit Notes... ..	15	6	2	" Church Street	27	2	2
A Female Friend, for W. and O. ...	0	1	0	Long Eaton	1	0	0
Ashby and Packington	15	0	6	Longton	2	11	6
Bacup	1	0	0	Long Sutton	13	18	0
Barton and Barlestone	12	7	0	Loughborough, Baxter Gate	30	12	0
Berkhampstead	12	7	0	" Wood Gate	52	3	6
Boston	38	6	10	Louth, Northgate	15	11	6
Bourne	58	19	1	Lyndhurst	3	18	0
Bradford, Infirmary Street	2	15	0	Malthy	13	12	4
" Tetley Street	17	17	6	March	0	2	6
Burnley, Enon	12	14	0	Measham	14	1	5
Castle Donington	27	17	9	Melbourne	33	19	5
Chatteris	8	6	6	Northallerton... ..	0	10	0
Chellaston	8	12	11	Norwich	27	18	2
Chesham	61	14	0	Pinchbeck	2	18	1
—Mrs. Pegg, for Commer-				Quorndon	10	0	8
cial Road, London... ..	2	0	0	Ramsgate... ..	0	12	0
Coalville	5	0	0	Retford	15	9	10
Coningsby	10	8	6	Sawley	12	0	7
Derby, St. Mary's Gate	65	17	0	Sheffield	2	9	0
" Osmaston Road	52	18	1	Smalley and Kilburn	8	7	3
Duffield	1	18	6	Spalding	13	2	9
Eari Shilton	3	14	11	Sutton Bonington—for W. and O...	0	8	9
Ford	16	10	0	Sutterton	9	16	3
Halifax	44	9	9	Wendover	6	11	6
Heptonstall Slack	24	12	3	Whittlesea	3	3	0
Ischam	3	15	2	Woodhouse Eaves... ..	2	12	2
Langley Mill	0	7	6	Woodlands—Mr. G. Emery	5	0	0
Leads, North Street	55	0	6	Windley	3	11	3
Lincoln	21	2	9	Wisbech	55	16	6

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

Our Home Mission Work in 1880.

SECRETARY'S STATEMENT.

I HAVE not a shadow of doubt that the circumstances and influences of the present hour in "Christian England" are extremely and energetically unfavourable to the development and increase of organized denominational

CHURCH EXTENSION

in the towns and villages of Great Britain.

I am aware that Christian men have as firm a faith as ever in the gospel of Christ, and in the obligation to preach it to all men; and I believe that Christianity was never more splendidly aggressive in all its long history than it is just now; that its victories are secured in every department of human life, and its force is penetrating the wide areas of the world with unparalled energy; but it is undeniable that the "*Spirit of the time*"—aye, and even the *Christian* spirit of the time—is intensely antagonistic to *denominationalized* Home Mission work, and prefers to fritter itself away in casual, irregular, and unorganized efforts for the evangelization of our million-peopled empire.

The broad fact is, that *organized* Christianity itself is suffering, and suffering acutely, in England; and, therefore, Home Mission work of any organic kind suffers with it. In some instances it is crippled with debt; in others it moves with perpetual fear, and in most cases it has a tough fight to secure any real advance.

To account for the prevalence of this mood is by no means difficult. Many Christians do not believe at all heartily in any Christian church; and the hold which their own church has over them is not of any cogent, work-compelling character. Churches have not *grown* as Christians have in their conceptions of God and His revelation, in their adaptation of eternal principles to the *new* necessities of the hour; and, therefore, the institution is a long way behind its members, and is deemed unworthy of a devoted and enthusiastic allegiance.

Moreover, *unsectarian* Christianity—so called—is in the ascendant just now, and indeed is so largely in demand, that when men start off with that cry, they are able to hoodwink large numbers of good men, weaken old churches, divert the resources of old organizations to loose, ill-conceived, and ill-managed and ill-done work; and form half a dozen *new* sects, some of which are more narrow and intolerant than any of those they have forsaken.

No doubt can be entertained that this spirit is alien to the spirit and genius of Christianity. It is a mistake incident to a transitional period; and we merely note it as adding to our difficulties, and suggesting adaptation of means to ends, but not as hinting in the faintest way, at surrender. We are not merely, or even mainly, in its narrow sense a gospel-preaching society. It is our duty and our joy to

preach the glad tidings of salvation to men who are living a sad and mournful life because God and His gospel are not in it; but we count ourselves bound, also, to gather the converts to the faith of Christ into church-fellowship, and to teach them all the things Christ has commanded. We go

TO PLANT CHURCHES

which shall bring forth fruit after their kind, when we are gone; to open fountains which shall flow in the desert, to establish fortresses for the defence of the truth, and schools for the training of disciples when we have ceased to toil. We lay great stress on this work. We hold it our duty to keep the spoils we have won for Christ, and not let the enemy have them again within a week. Christ did not spread himself over *all Palestine*; He wrought in a few souls, and so made His work permanent. Paul was as careful to *preserve* the results of his work as he was to work at all, and made it his business to delay evangelical missions till he had strengthened and confirmed those who had received his word. We dare not be guilty of wasting our power by ignoring the *divine method of propagating Christianity by the formation of Christian churches*.

Animated by this faith, we have been endeavouring for years past to adapt our methods of work to the altered conditions and more urgent necessities of the time.

THE STORY OF UNIFICATION.

It was in 1872, and to an Association in this town, that some insignificant people in the south of England sent up a "case" from their Conference to the following effect:—

"We warmly recommend for Home Mission work UNITED ACTION THROUGHOUT ALL THE CHURCHES AND CONFERENCES, so that the strength of the whole denomination may be concentrated upon establishing one church at a time; and that one such church be formed every year or every two years, as may be practicable."

It very naturally happened that after a brief discussion, the whole thing was elegantly shelved for a twelvemonth, as being desirable enough, as many other things are, but absurdly impracticable and irritatingly utopian.

But good seed will sometimes disappoint even the sower, and grow more rapidly than he expects. At *Burnley* (1873) the Unification Principle was adopted; at *Loughborough* (1874) a scheme by which the principle might be set to work was sketched, suggested, and postponed! Mark, I beseech you, the beautiful and almost supernatural slowness with which the unification idea proceeds! Emerson says "There is nothing that Englishmen hate so much as a theory; but they will bow down and worship a fact." Emerson is right, and we are Englishmen of the first water! Could anything be more genuinely British, more characteristic of immovable solidity, splendid durability, and conquering energy! This was no Jonah's gourd, but a strong and health-filled sapling that was taking time to secure deep root, as if conscious of the immense strain it would have to bear in the years to come!

Therefore, to make absolutely certain, at Wisbeach (1875) we "adopted" the principle *again*; adopted it after a sharp fight; and then appointed a provisional committee to consider the *scheme* and report to that paradise of the troubled! *the next Association*. That committee met, sat on the scheme for a whole day, and at Derby (in 1876) the General Baptist Home Missionary Society was reconstituted, and arrangements were suggested for taking over the "old work" of the conferences. In 1877 we held our FIRST meeting as a new organism at Leicester, and a grand beginning everybody said it was.

It is not long since the leafy month of June, 1877, and our record is short; yet it will bear the severest scrutiny, and will commend the principle of unification most to the men who look into it most thoroughly. Still we refuse to have the principle judged *only* by the amount and quality of the work done since then. You cannot

JUDGE FAIRLY

in that way. It is not right to weigh the principles of free-churchism by what you see now. Wait till that freedom is absolute, and its life-giving influence has been allowed to penetrate all classes of society by the disestablishment of the state church. So we must remember that we could not start our work as if General Baptists were just born, and were not the oldest Baptists in the country, and had not been performing home mission work in and by their conferences for a long time. Vinet acutely says:—

"We can never fairly charge to a principle, the difficulties and hindrances that attend a return to that principle, if it has long been mistaken or forgotten; or if the contrary principle, organised long ago in society, has penetrated all its parts and modified all its elements."

Keeping that true word in mind, and using it as a maxim, let us weigh the following

POTENT FACTS.

(1.)—Ten years ago our churches collected and subscribed, through their conferences, for church extension the sum of £276 7s. 1d. This year we have raised by our unification method £575 15s. 6d., *i.e.*, we are doing £300 more now than we were doing then, *i.e.*, our work is above a hundred per cent. more productive under the new than under the old method.

(2.)—And yet this has not been by a large increase in the *number* of contributing churches, but by the developed conviction and enthusiasm of the churches already at work. For we have not a score more contributing churches in 1880 than we had in 1870.

(3.)—But note again. (*a.*)—Those areas of the denomination in which the Unification Idea took the deepest root and the firmest hold have raised their gifts more than cent. per cent. (*b.*)—In one conference, where the idea was tardily welcomed, there is scarcely any advance. (*c.*)—In a third, where it was opposed, there is a decline.

(4.)—And we must add to the statement of the *ordinary* financial returns, the £1,500 contributed in extra gifts last year to our FIRST CHAPEL—a sum, that without this scheme, would never have been raised.

(5.) Nor ought we to omit the effective impulse which has been given to other works of Church Extension within our denominational bounds, not only by the advocacy of this principle, but also by the advice and assistance of the Executive of our Society. The collateral benefits of our work are as real and extensive as they are difficult of assessment.

(6.) But what about

THE FIRST-BEGOTTEN

of the Unification Scheme? How is the child thriving? I am glad to be able to report most favourably. First of all we have found in our College, and in its senior student, Mr. Hampden Lee, a willing and capable colleague for the pastor at Stafford Street and Vicarage Walk, Walsall, the Rev. W. Lees, and in the month of April Mr. Lee was duly set apart to this work. The young enterprise has already seventy members, and the small Sunday school premises are so crowded that they need further accommodation; whilst the gifts of the people, altogether, realize the handsome sum of £393 19s. 6d.—£12 of that sum being the *first* of an ever-enlarging succession of contributions to be made by our new Home Mission Churches to the funds of the FOREIGN MISSION. Verily the wisdom of the Unification Scheme is magnificently justified by these spiritual and financial children!

And we have not done any real hurt to the "old" work whilst engaged in these new fields. It is sometimes said Nonconformists elect to work where the conditions are most favourable to our principles, and the air is saturated with Free-Church ideas, and the soil promises a rapid and bountiful harvest. That certainly is not true of the work we are doing in Cheshire. If there is any hard work for Baptists it is there; and yet we do not labour in vain. In NANTWICH, less than twenty years ago, there was but one known Baptist, now, in proportion to population, there are as many as will be found in any Cheshire town of equal or greater size, and our friends are anticipating that the coming year will prove the most successful they have ever had. AUDLEM illustrates the difficulties added to Christian work when trade is bad and agriculture depressed. CONGLETON is another bit of unpropitious soil; but our friends have not taken their hands from the plough; and, aided by the Staffordshire Lay Preachers' Association they have continued to till the ground.

Going to our PRESTON station, the newest portion of the old work taken over by the Society, we find little success, and abundant difficulty; but we hope the changes now under consideration will turn out "to the furtherance of the gospel of Christ." This year we take our leave of NETHERTON, in Staffordshire, assuring our friends of our unabated sympathy with them in their work, and our desire that their future will be one of increasing happiness and usefulness. LONGTON speaks of hard work done, cheering progress enjoyed, and sixty-four added to the church; and justifies us in thinking that, with such additions as these, the church will soon carry all its responsibilities upon its own shoulders, and so leave us free to do the work waiting and crying to be done elsewhere.

We are sometimes asked,

“WILL IT PAY?”

“Does this Home Mission work yield the return we have a right to expect?” I have often said, and I believe it with all my heart, there is not a penny that yields so large and so enduring a profit as THE HOME MISSION PENNY. It is the one denominational penny that is likeliest to become a £1,000. See our vigorous station at Swadlincote! This year it has given to our institutions £45! It does pay! And though the church has had no pastor since January, it reports large additions to its fellowship, good attendances at public worship, capital Sunday school, extensive open-air preaching, and with a good pastor, and a few strokes of good trade, there is no doubt it will soon enter the ranks of self-supporting and church-extending stations.

But these results do not and cannot satisfy us. Macaulay says, when he matched his *History of England* with the historical works current in his day, he felt encouraged; but when he compared the results of his toil with the seventh chapter of Thucydides he was humbled. So when we look at our work and compare it, in quality and signs of durability and usefulness, with the work of other denominations, we may not feel ashamed; but when we match it with the magnitude of the necessity in front of us in English life, with our obligations to the Lord Jesus, and our work in other departments, we are first deeply humbled, and next strongly stimulated.

Our people are doing well for ORISSA AND ROME; working and praying, sending and giving: and not a solitary fraction must be deducted from the total of work and prayer, thought and gift. I am as intense in my love of the Oriya as of the English, and I believe the gospel of Christ, in its simple beauty and grace, is as necessary and beneficent to the Italian as the Londoner.

Our people are working fairly for the EDUCATION OF MINISTERS OF THE WORD. The College is full of men; earnest and devoted, sincere and chivalrous. We dare not subtract a single pulse-beat of our denominational life from that work. A church that does not seek to obtain and develop the ablest teachers and preachers in this age, had better collapse forthwith. There is no abiding place for it here.

But believe me, when I say,

OUR ONE THING NEEDFUL

is more life, more energy, more method, more passion, more conviction, more earnestness in the effort to *plant new churches in our own country*. This is undeniable. This is what we have to do, and *must do*, and DO AT ONCE. Our people need to be set on fire in the work of Church Extension.

Do not let us give place to any illusions or delusions, and find content in the miserable sophistry which suggests that all our work is Home Mission work: that the Sunday school is a Home Mission; and the Dorcas Society a Home Mission; and the pastor a Home Missionary. That is an irritating subterfuge, wholly unworthy of men who use their brains; and impossible to those who use their con-

sciences as well as their brains. A "mission" is going out with the gospel of Christ to those in the regions beyond your own church, *for their sakes*. It is an effort for something more than self-maintenance. Keeping a minister in the superb luxury so common to the Baptist ministry, is only maintaining *ourselves!* Our Sunday school is, in most cases, for our children, and essential to our permanence. Indeed an honest calculation will prove that, save in exceptional cases, not ONE-TENTH of our work is of any direct and really evangelizing character. You might as well say the Englishman who stays in Nottingham and accumulates a splendid fortune by his industry, is colonizing Australia, as say that our churches, in their *ordinary* work, are performing the functions of Home Missionary Societies. No! they are maintaining themselves, comforting and helping themselves; and if they restrict themselves to that, it is certain they will not succeed even in that: for it is a law of churches, and of denominations, as well as of individuals, the church that will save its life shall lose it; but the church that will lose its life for Christ's sake and man's, will find it in full and conquering force.

Oh that we may have a revival of Home Missionary zeal! This is the one thing needful. I am as sure of it as of anything. I have studied the General Baptist Church for ten, fifteen, aye for twenty years, with this one idea, how can we do the MOST and the BEST for the kingdom of the Lord Jesus, abroad and at home, and I am certain that we require nothing so much as a *baptism*—a baptism, not a sprinkling, not a pouring even—but a baptism in the waters of Home Missionary fervour and enthusiasm; a baptism of the ministry and of the diaconate, of old and young, of men, women, and children, with a passion to pray and give, live and labour, for the salvation of Great Britain!

JOHN CLIFFORD.

A Centenary Rhyme.

THE purpose of one good man's heart,
The work of one man's hand,
Has in a hundred summers grown
The glory of our land;

Has thrown its beauty, power, and grace,
Across the straits and seas;
Has spread to Greenland's dazzling snows,
And Afric's tropic trees.

He never thought of name or fame,
But went his kindly way,
Obedient to an inward call,
And working while 'twas day.

Say, did he know, that inward call
Was just as much a Word
Louth,

From God to him, as was to them
That voice the prophets heard?

How'er that be, he heeded well,
And doing what he could,
Immortalized a lowly name,
And wrought a world-wide good.

And being dead yet speaks to all,
Proclaiming, that the heart
That feels impelled in some kind work
To take an earnest part—

Is God-commanded, and to yield
Is some time near, or far,
To bear a name more crowned with light
Than is the morning star.

E. HALL JACKSON.

The Public Services of the Association.

BY REV. R. P. COOK.

THE town of Nottingham may fairly be considered as the metropolis of the General Baptists. By the recent enlargement of its municipal boundaries it embraces many more churches than any other town represented in the Association, the aggregate membership of which far outnumbers that of any other district in the Connexion. As a central place of meeting, too, Nottingham has special advantages in the great facilities of access by rail offered through the enterprise of the Midland Company, which insures a large attendance of delegates, and promises the success of the public services. In spite, therefore, of the elements, which were throughout repellent in the extreme, our public gatherings were well worthy of the various interests to be advocated.

The Devotional Service on Monday evening, held in Mansfield Road Chapel, was felt by all present to be thoroughly enjoyable. Following immediately upon this was the Service for Young People, and which this year took the form of a public meeting instead of a sermon. Rev. H. Bonner (co-pastor of Rev. S. Cox) made an admirable Chairman, and in his brief opening speech touched upon the importance to the young of an intelligent choice by which they should abide. Rev. T. Goadby followed with an eloquent appeal, in which he urged the consideration and acceptance of that religion whose indirect temporal advantages so many were ever eager to enjoy, but whose claims they deferred and sometimes ignored. Rev. G. Jarman dwelt specially on the disciplinary character of Christianity as qualifying the young for their life work; and the last speaker, Rev. W. H. Tetley, addressed himself to the correction of those views of religion, as a source of gloom and solemnity, which deter many from its profession. There was a large number of those present for whom the meeting had been specially arranged; the tone was thoroughly earnest and practical; and if the address of Mr. Goadby had come last in order, nothing would have been lacking to the completeness of the proceedings.

Rev. B. Wood delivered the Address at the early morning service on Tuesday, when Rev. J. Jolly presided. At ten o'clock precisely Rev. S. S. Allsop, the retiring President, conducted a brief devotional service, after which, in a few appropriate sentences, he introduced the President for the year, Rev. James Maden. For exactly an hour the large assembly listened with great attention and marked appreciation to an admirable address on "The Model Life, and its Lessons." As the Address has been published in a separate form, at the extremely low charge of one penny a copy, and will no doubt command an extensive circulation, it is not necessary to say more respecting it than that it eminently justified the terms used by Dr. Underwood, in his resolution of thanks, as being "thoughtful, scriptural, and useful."

In the evening the Annual Home Missionary Meeting was held in Castle Gate Congregational Church, one of the largest and most elegant places of worship in the town. Mr. Alderman Manning, J.P., presided, and in his opening speech referred to the great work yet remaining to be done by the Christian church in England, when a large constituency like Northampton returned, as its junior representative in the House of Commons, a publicly avowed atheist and a propagandist of infidel opinions. The Treasurer's Report showed that £575 had been raised during the year, without reckoning the amount raised for special

purposes. The sum named was larger than the sum collected ten years ago by no less than £300. Rev. J. Clifford gave the Secretary's Report with all his customary eloquence and force. While gratefully recognizing the increased interest taken by the Connexion in Home Missions since the unification scheme had been adopted, as shown in the Treasurer's Cash Statement, the Report urged the churches to far greater liberality, in order that the Society might undertake more thoroughly the work it contemplated in the large centres of our home population. Rev. J. Turner, in his maiden Association speech, was well received, and fully merited the favour with which his remarks were heard. He chose for his subject "A vigorous Home Missionary Society as the best answer to the negations of modern thought." Rev. J. F. Jones spoke on the general purposes of the Society, and specially dwelt upon its declared work of planting *churches* in destitute districts. It was not their aim merely to collect congregations and make converts, but to gather these together in church fellowship, and make them new centres of Christian usefulness. Rev. G. W. M'Cree followed, and in the course of a most effective address referred to the spiritual needs of the metropolis, and the conditions of success in our efforts to reach the masses. Incidentally referring to the Chairman's remark on the Northampton election, he said that when a free constituency elected a man to serve as its representative in Parliament, that man, whatever his opinions, had a perfect right to sit in the House of Commons, and whoever said otherwise had not grasped the principle of thorough civil and religious liberty.

Wednesday was a very full day for those who conscientiously attended the whole of the day's proceedings. The first service, at seven o'clock, was the Conference of Local Preachers at Woodborough Road Chapel. Mr. R. Pedley, of Crewe, presided, and Mr. J. Smith, of Derby, read a paper on the "Qualifications of the Local Preacher." Rev. W. Bishop, in opening the discussion, read another paper on the same subject, so that the audience had the advantage of hearing the subject treated from the lay and the ministerial points of view. Useful discussion followed, in which several brethren took part.

The Sunday School Conference, held in the Free Methodist Church, was as largely attended, as interesting, and as vigorously conducted as ever. Mr. J. Bennett, Mayor of Leicester, occupied the chair; Mr. John Rogers, of Nottingham, read a paper on "The Sunday School and the Church: their mutual relations." The paper laid down the proposition "that the Sunday school has shown better results for the money and labour bestowed upon it than any other department of church work." The writer of the paper had prepared a printed list which exhibited the statistics of fifteen Nottingham churches in respect to the additions made to their membership during the last few years from the Sunday schools and from other sources. These statistics showed that from 37 per cent. to 100 per cent. of the additions come from the Sunday school. The severity of the strictures passed upon the church, and specially upon the ministers, called forth some strong expressions of dissent, and evoked a very lively discussion. The time of the first Association Sermon having arrived, the Sunday School Conference was brought to a close, after having proved that the zeal for this work is by no means likely to die.

Mansfield Road Chapel was crowded to hear the sermon of the Rev. E. C. Pike, B.A. Rev. W. Lees conducted the devotional exercises;

and the preacher delivered an admirable sermon, memoriter and with considerable advantage, on Eph. ii. 4-7.

In the afternoon Stoney Street Chapel was filled to overflowing for the observance of the Lord's Supper. Rev. S. Cox conducted the service, and Rev. W. Orton delivered an address.

At night the public meeting of the Foreign Missionary Society was held in the Wesleyan Chapel, Broad Street. The first and only disappointment in the public engagements of the week was here experienced in the unavoidable absence, through illness, of the Chairman. The extent of the regret, both at the event and at its cause, will be judged when we remember that the Committee had announced Mr. Samuel Plimsoll to preside. Councillor Lindley, however, made a good substitute. Mr. Hill, the Secretary, gave us an abstract of the Report, which, however, was found to consist of but two sentences—the first and the last of the large Report. This may be an abstract, but it is not a summary of the Report. Yet the meeting was well content! Rev. J. H. Atkinson dwelt at length on the Italian Mission, and sharply criticised the critic who, in a recent number of the *Contemporary Review*, had cast considerable contempt on the results of mission enterprise in Italy. Rev. Dr. Manning passed a very high eulogy on the financial management of the Society, stating that while the average amount of working expenses of philanthropic societies was twenty-five per cent., the General Baptist Missionary Society only spent eight per cent. He commended the Society for the concentration of their efforts and for their admirable choice of mission fields. Referring to the growing alienation between the English and the Hindoos, Dr. Manning urged the extended influence of the one bond of love springing from the recognition of our common brotherhood in Christ. Mr. Bembridge then gave his Cash Statement, which showed that, notwithstanding the bad times, there had been an increase in the amount contributed by our home churches. Rev. Charles Rushby, missionary elect, then briefly stated the reason why he felt called upon to go to work in India, stating that it was not so much from personal choice as a sense of duty. Rev. W. Evans was the last speaker, and in the course of a telling speech, he showed that the religious sentiment in man gave him the highest inspiration, and was the great promoter of good work in the world.

The second Association Sermon was preached on Thursday morning, in Broad Street Chapel, by Rev. Wm. March. Taking for his text Eph. iv. 11-13, he gave, to a good congregation, an able and thoroughly practical discourse.

The last of the public services was the reading of the Letter by Rev. Isaac Preston, on "Christian Fellowship in connection with Church Life: its importance, and the best means of its promotion." The mutual suitability of writer and topic to each other will be admitted by all who know Mr. Preston, or who may read or hear the letter. The observations were most timely, and the suggestions wise.

Our friends at Mansfield Road well merited the thanks of their very numerous guests for the considerable efforts they had made for their comfort and convenience. The proximity of the Mechanics' Institute was taken advantage of to increase the needful accommodation: and by the constant change in the places of meeting, ventilation was made possible before they were again in use.

The Association at Work.

BY REV. W. J. AVERY.

By this we mean the Association, with an agenda of some forty items before it, and every delegate conscientiously determined, be there fine weather or the reverse, to apply himself diligently, by the moving of resolutions, by "speaking to the point," or by "silent vote," to the despatch of business. Our recent sessions at Nottingham were signalized by just such an abundance of work to be done, and by an equal readiness to do it, so that not even the most popular of our public services seemed to awaken a deeper interest on the part of representatives, than did the meetings for "receiving reports and taking action." Indeed, so large was the amount of "business done," that we cannot attempt to give a full sketch even of that which might fairly enough be designated important.

THE SECRETARY'S STATEMENT

placed before us facts that should yield at once encouragement and stimulus. Our nett gain of membership is shown by the following comparison of additions and reductions:—

Baptized	...	...	...	1492	Dismissed	...	...	...	423
Received	...	...	...	614	Excluded	...	...	...	139
Restored	...	...	...	107	Dead	...	...	...	372
By New Churches admitted	...	...	...	133	Erased	...	...	...	836
				<hr/>					<hr/>
				2346					1770

Clear increase 576

The Secretary's criticism of these figures is so obviously just that further comment is needless. Four losses by death from our ministerial ranks are reported. 1. George Crooks, after thirty-three years service at Killingholme; 2. James Greenwood, of Barton, whose five years pastoral history is a record of devout earnestness; 3. James Brown, late of Clayton, who has followed his Master, through protracted suffering, to the eternal joy whilst yet in early manhood; 4. W. S. Harcourt, who, after three years spent in retirement, has gone to the reward for twenty years active Christian occupation. Of those non-ministerial brethren whose decease has taken place within the year, mention is made of G. F. Bayley. His pleasing countenance was sadly missed at this Association, and the loss of his gentle energy will long be felt.

MINISTERIAL CHANGES.

It is to be regretted that considerable delay was occasioned in the presentation of the report from the "Ministers' Reception and List-Revision Committee," mainly through the inattention of some Conference Secretaries to Clauses 3 and 4, Section IX., of our "Constitution and Laws." This, however, will scarcely occur again. The changes that have been effected are somewhat numerous.

BOARD OF REFERENCE.

The trio who were appointed at Halifax to prepare recommendations for united action in the settlement of ministers, presented a scheme, which was ordered to be printed. The adjourned discussion of it was looked forward to with a keen interest, and when it actually came on, there was certainly no lack of vigour in feeling or in speech. Mr. Clifford offered an alternative scheme, and suggested that we are not yet "ripe for legislation," and that therefore the whole question, with the two proposals, should be referred to a Committee elected upon the principle of Conference representation. From that Committee we shall have some definite plan next year, and meantime we may expect such a treatment of the subject in our Associational organ, as will tend to educate us up to the point of deciding what shall be done.

The bringing-up of a report from the

SUNDAY SCHOOL CONFERENCE

gave rise to discussion upon our "standing orders." The opinion was expressed that sufficient time is not allowed for the Sunday School Conference on Wednesday morning, and by some, the practical utility of our Wednesday afternoon Communion Service was openly called in question. With commendable despatch, these points were referred to a Committee for investigation. No sooner, however, was this course agreed upon than the Local Secretary urged the necessity, in view of the growth of our Association, for making definite regulations as to the extent to which sleeping accommodation shall be provided for visitors. At Mr. T. Goodliffe's request this matter was referred to the same Committee.

It was pleasing to learn that the Sunday School Conference was a conspicuous success, and that it continues to grow in popularity and usefulness. By a collection at its close, for the proposed Sunday School in Rome, £17 10s. were realized.

DENOMINATIONAL LITERATURE.

The statements made by the Editor of the Magazine, the Trustees of the Baptist Hymnal, and the Board of Publication were very gratifying. It is particularly a matter for congratulation that the Rev. W. R. Stevenson, M.A., as Secretary, should be able to report a surplus of £200, which sum was readily voted in equal amounts to our College and to the Home Mission.

Others of our institutions deserve to be mentioned, but space forbids that the business pertaining to them should be reviewed here. The Year Book is sure to be full of interest for the evidence it will give that the Association suffered no work to pass unnoticed.

INTERNATIONAL FELLOWSHIP.

Upon the presentation of a letter from the Free-Will Baptists of America, it was resolved that a deputation should be sent to their forthcoming Conference. Revs. J. Clifford, M.A., LL.B., and Dawson

Burns, M.A., were appointed for this purpose, and a Committee was formed to secure the funds necessary to "frank" these brethren on their journey.*

PUBLIC QUESTIONS

received a large share of attention, and resolutions bearing upon them were passed with great unanimity. Correct views were expressed, of course, upon "The Sunday Liquor Traffic," "The Traffic in Opium," "The Parliamentary Oath Qualification," and "Local Option." Perhaps the most important of these motions was that (carried with enthusiasm) approving of the principle of religious equality as asserted and applied in the appointment of the Marquis of Ripon.

It was arranged, upon the report of "the Committee to prepare suggestions for

NEXT ASSOCIATION,"

that we should accept the invitation of the church at Norwich; Rev. Dawson Burns, M.A., to be the Chairman, Revs. W. Bishop and W. Sharman the preachers, and Rev. E. W. Cantrell the writer of the Letter.

It was apparent from noon on Thursday that no business would be left for Friday, if by any stress of effort it could all be finished that evening, and this resolve of the Officers of the Association was fully accomplished. The delegates "stuck to it" well, and "kept a House" of considerable strength. The customary votes of thanks were passed with no less sincerity and appreciation because so high a rate of speed was attained. And when, at 9.50 p.m., the final stroke had been given, all joined in song and prayer to render thanks for the divine favour which had attended our gatherings.

A SHOWER OF IRON.

PROFESSOR SILVESTRE, of Catania, has reported the following interesting particulars concerning a phenomenon lately observed in Sicily. During the atmospheric disturbance foreseen for the month of March, 1880, the influence of which was felt in Sicily, with rapid variations of the barometer, there was observed in Catania, for a few hours during the night of the 29th to the 30th March last, a fall of meteoric dust, accompanied by rain. This dust, besides having the red colour, mineral and organic particles and minute infusoria frequently observed before on similar occasions was this time especially interesting, because it contained a considerable quantity of iron, either in a pure metallic state, or in metallic particles surrounded by an oxydised crust. The fragments were of sizes varying from 1 to 10 hundreds of millimetres; some were of an irregular, others of a perfectly spherical shape, as if they had been suddenly fused. All were immediately attracted by the magnet. This fact (discovered for the first time in dust gathered on board a ship in the Indian Ocean on the night of the 24th to the 25th of January, 1859, and afterwards confirmed by the illustrious Professor Nordenskjöld on the Vega in the Arctic and other seas) is of immense importance to physical and geological science, as proving that iron, which is not known in a pure metallic state on the surface of the earth, is to be regarded as of extra-terrestrial or cosmic origin, establishing a link between the earth and the chaotic material dispersed over the universe; and as being also in strict relation with the phenomena of aerolites and meteors. In conclusion it may be remarked that the dust which fell in Sicily only differs in the size of its metallic particles from a shower of aerolites.

* Cf. "Scraps."

The Young People of our Christian Families and Congregations.*

BY REV. THOMAS GOADBY, B.A.

IN urging upon the minds of the young the "sweet reasonableness" of Christianity, my remarks will all turn upon one question, the question of the hindrances to religion decision which are felt by the young people of our Christian families and congregations under the special circumstances of the time in which we live. There can be no doubt, I think, that a considerable number of these young people of amiable character and of high culture do not enter into our church life, are not in hearty sympathy with us in our Christian work, and remain, in too large a measure, uninfluenced by the ordinary means adopted to secure their open avowal of Christian faith. It is greatly to be regretted that this should be the case; and there is surely need that some special notice should be taken of the fact, and some special endeavour made to prevent the grave consequences likely to arise from it should it continue to exist. Christianity can hardly be expected to make any real and abiding progress in the world if it loses ground at home and in the circle of its most immediate and direct influence. Rome, mistress of herself, marched forward steadily to universal dominion; but losing her own self-discipline, she lost her position as mistress of the world. The Christian church cannot, without weakening and impairing her energies for the conquest of the nations for Christ, lose ground at home, and lose ground with the young people in Christian families and congregations. Our earnest and most prayerful and anxious desire must always be, for their own sake, for the church's sake, and for the sake of the progress of the gospel in the world, that our young people should openly and avowedly accept Christ and follow Him as the Lord of the life and the guide and Saviour of their way.

How is it that some of them do not? What is it that hinders them from religious decision? There are probably many causes, and these are variously combined; let us try to confront a few of them singly.

The first I would suggest is *the unrecognised influence of Christianity on social life*. Our young people grow up amid circumstances of great privilege and advantage; but the power that creates these circumstances is not always acknowledged. The Christian discipline and godliness of one or two previous generations have received "the promise of the life that now is," and this "promise" our young people inherit. They live amid circumstances which make life pleasant and desirable. There is worldly competency, or the means of obtaining it. There is respectability of character, and the careful observance of the common proprieties and moralities of reputable society. There are the honours due to such position and character, whether in the ranks of the workman, the tradesman, or the manufacturer. There is some degree of culture and refinement, a taste for music, perhaps, or painting, or poetry, or literature, grave or gay, and ample opportunity for suitable relaxation at home, in the fields, or in places where youth most delights to congre-

* Address delivered at Mansfield Road Chapel, June 21, 1880.

gate. All these favourable and pleasant circumstances of life have sprung indirectly from the self-discipline and piety, the Christian conduct and example of one or two past generations; and the result is that the younger generation is content with them, and occupied with them, and does not see or recognise the source whence they come. Had the fathers lived abandoned or even worldly and secular lives, the probability is the children would have had neither the position in life, the taste, the culture, the character, nor the enjoyment they now have. So Christianity is hindered by its own results. It makes this life elevated and agreeable, and youth is content with it, and looks not beyond, nor thinks how different its lot would have been but for the faith it will not itself avow. Is it not so? Let young men who are sons of members, deacons, or ministers of our churches, answer. The godliness of the fathers gave them secular advantage—they take the secular advantage, but not the godliness. Good character, an amiable and genial disposition, social status, they owe to devout Christian faith; yet that faith they themselves do not possess. Now this is deterioration, and the deterioration, unless arrested, will inevitably increase. There is no root of true and real life. The tree will wither away. The next generation will start at a comparative disadvantage: nay, not unfrequently through the absence of that conserving element of faith in this generation, the next will be a moral and social failure, and its wrecks will strew the shores which the strength and beauty of the previous generation adorned. The spectacle has been witnessed again and again in our social history, and it becomes those whom it concerns to read and ponder its moral.

Akin to this hindrance is *the joy and pleasure life itself affords to the young*, especially when there is a good moral tone in the home, and a taste for intellectual pursuits. Amid the education, culture, and refinement of modern society, youth is itself a fountain of fresh and pure delight. It is the golden age of life, a bright and happy spring-time when everything charms and fascinates, and the cares and disappointments of maturer years are unknown. Simply to live is to rejoice, to feel new interest every new day in new engagements and high aims. The vigour of health, the delights of friendship, the attractions of business, of literature, of relaxation, of social and public affairs, give a kind of contentment and satisfaction with this temporal life which leave but little room for the conviction that there is a higher good and a purer joy in religion, and that a deep and stern necessity calls for faith and godliness and devotion. "Life's enchanted cup sparkles near the brim," and youth quaffs it, and asks no other heaven. It has always been so in the best times of the world's history; and it is especially so now in the most favoured circles of modern life, and almost equally so in all ranks of society. It may be strange that God's good gifts should be a hindrance to faith in God, and love to Him and the life which is in His fellowship: but so it is, and so it has ever been. And the one remedy for this is—not the rude disenchantment which the shocks and ills of circumstance will often give—for these sometimes dispel the illusions of youth's Eden only to lead to the ever vain desire to restore it, and the rest of the life is occupied with the futile attempt to reconstruct the shattered Paradise,—the one remedy lies rather in the awakening, by the truth and grace of God, of the higher nature, and the setting of life upon its higher aims. Life means character, not merely enjoyment;

it means high and holy duty, not merely taste and culture; it has in it a Divine meaning and a Divine destiny; it is of God, and it leads to God, and fulfils its end only as it is with God and in Him. Youth's golden age passes away with youth, and if there is no spiritual renovation and grace when it has passed, character takes on one or more worldly forms, and there is only a blank, only dreary emptiness and waste where all was bright as Eden before. For neither wealth, nor power, nor fame, nor any worldly good, can restore the lost Paradise of youth. But in the light of the knowledge of God and His salvation, in the faith and service of Him who gives us by His cross peace and purity and hope, and the grace and inspiration of holy character, youth's golden age fades never, but is raised, transfigured, eternalised, and becomes the abiding presence of a "joy" which is "unspeakable and full of glory."

The want of deep religious earnestness, the want of high spiritual character in the Church, is another, and perhaps still greater, hindrance to the religious decision of youth. The easy-going Christian discipleship that is conspicuous sometimes in our churches, the jealousies and strife which occasionally disturb their communion, the worldly tone and temper that now and again characterize the proceedings of religious societies, the tendency in Christian men occupied largely with secular business to settle down into a cold outward religious formalism, and to expect the evangelistic work of the church to be done by extraordinary, sensational, or artificial means and agencies—all this does not impress the minds of the young favourably, or win them over to Christian fellowship. For youth is apt to overlook that these defects do not spring from Christian faith, and are not its necessary and proper accompaniments; they belong rather to human nature, to the worldly atmosphere in which the church has to live and work; and they would not be conspicuous at all but for the intrinsic excellence of Christianity, and the high standard of life it presents. The best sympathies and impulses of youth are usually noble and lofty; the ways of the world have not perverted and spoiled them; but the judgment of youth is apt to be harsh and severe, and does not take account of or consider the conflict which the better nature in Christian men always maintains against these defects and blots upon Christian profession. Moreover, the failure of others in the battle of life to win the highest aims, and fulfil the loftiest aspirations, can never be a reason why youth should decline the contest. On the contrary, rather should such failure inspire youth's ardent courage to accomplish better things, and show a more excellent way. To censure and condemn men who fail does not ensure success to the critic and the judge, and can be no valid excuse for a life of non-religiousness, however amiable it may be, and no justification for indecision or an open rupture with the faith of the church.

A further hindrance is sometimes found in *mistaken conceptions as to what conversion really means and involves*. If young people misunderstand what is expected of them, they may well disappoint us; and if the burden and yoke they consider they are called upon to take are oppressive and intolerable, we need not be surprised if they shrink from the task of assuming them. I know one young man who entered upon religious inquiry with a view to decision by the study of the book of Job, and by grappling with its great and mighty problem. I knew

another who began farther back, and pondered with deep seriousness the first chapter of Genesis, and soon became lost in Mosaic, Oriental, Greek, and scientific cosmogonies. I have known others to look for paroxysms of penitence and despair as the necessary transition to the peace and faith of the Christian. Now we cannot too plainly and too emphatically declare that religious decision does not mean perfected religious knowledge, does not mean acquiescence—intelligent and appreciative acquiescence—in the doctrine of all, or half, or indeed of any one of the systematic theologies of Christendom. Nor does it mean, except potentially and germinally, complete and perfected character, or necessarily any special phase of extraordinary emotional or mental excitement. *It does mean dealing with great problems*; but they are problems of the practical life and experience, of the personal character and aims. It does mean transition to a new phase of feeling, but it is a transition that may be taken without any earthquake-shock of alarm or tempest and whirlwind of emotion. Conversion, religious decision, is in brief the conviction of the divine aim and purpose of life, the discovery that it can be realised only by the grace and power of Christ, and the full and simple acceptance of that grace, and surrender to that sweet and gracious power. Christ is Christianity, and loyal and hearty response to His gracious call to faith and devotion is Christian discipleship; is, in fact, religious decision. "Believe on the Lord Jesus Christ," so runs the gospel formula to-day as in the first ages of our faith; "believe on the Lord Jesus Christ and thou shalt be saved"—saved from the heart's unrest; saved from the world's spirit of worldliness; saved from life's illusions and errors; saved from sin's power and thralldom; saved from the sad and sorrowful issues of sin now and hereafter; and thus saved from these—enemies alike of man's peace and God's gracious law—thus saved from these, the divine aim of life is found, the mind enters into the thought and purpose of God, partakes of His life and shares in His blessedness.

But the greatest hindrance to religious decision with some is *doubt*, the *unbelief and scepticism of the age*. The spirit of doubt is abroad, unbelief publishes itself openly in our literature, scepticism is in the air. With very much of modern doubt, however, we need have now nothing whatever to do, for it has nothing whatever to do, strictly speaking, with religious decision. It may exist and be a source of anxiety, and yet form no real hindrance to the faith and piety of an earnest and true religious life. Many large questions may well be left as open questions which the thought and experience of after years alone can adequately solve; but one or two questions must be closed before the first steps in a spiritual and devout life can be taken. These questions concern mainly the practical life, and all doubts respecting them will, I think, speedily disappear if they are resolutely faced. The first is the necessity for satisfying the highest needs of our nature. Now that which is highest in man is conscience, and the necessity that is laid upon us by the very constitution of our nature is to bring our whole life into harmony with conscience. There is no doubt that this is morally the highest aim we can seek, and that the forces operative in the moral history of man, "the something not ourselves that makes for righteousness," require us to seek it under the severest penalties. But though this is our highest aim morally, conscience points to a universal law

of righteousness, and points in that law and by it to the Eternal Righteousness, which is only another name for God. Now, the utmost doubt can do is to speak of conscience as a product of society, a growth of circumstances and a variable and uncertain standard; and this is the same thing as to say that it is not right, philosophically and morally right, to represent conscience as a rule of right; that is, in other words, a universal standard of right is appealed to to show that there is no standard of right at all. So we come back here to the same position, after we have denied it. To harmonize our whole inward and outward life with conscience being our highest aim, how shall it be realised? Universal experience confesses failure; the language of all civilized nations express it; universal history records it;—pure and perfect righteousness has perished from the earth. Wherein, then, is there reconciliation; wherein is the restoration of harmony between life and conscience, between actual conduct and acknowledged obligation? Wherein is there power to lift man up to the fulfilment of the highest aim of his being? The reply answers the next question, if reply there is to it. Traverse the globe, search all history, test all experience, and express the result. Only one born of woman brings the full answer; in only one son of man is there offered to us the reconciliation of life and conscience, and the power that lifts man up to the ideal he is nevertheless able to approve. The one Saviour and Lord of men is Jesus of Nazareth. He gives us the perfect life, and the power by which ours may be perfected. He reveals eternal righteousness and eternal love; and in His great redemptive work He shows the harmony of both, and the reconciliation of man with Himself, because, first of all, the reconciliation of man with God. Can we doubt this? From the experience of centuries in Europe and the world all doubt on this point has passed away; from the experience of the most cultured minds in all nations of the world to-day all doubt on this point is now passing away. Herein is, then, the conclusion of the whole matter:—Conversion is turning to Christ, the light and life of men, as the earth turns from the night towards the sun to rejoice every morning in his beams. Religious decision is transition to Christian discipleship, response to the call of the Saviour; yielding to His gentle summons and His gracious sway; believing in Him and following Him as the Redeemer, Lord and Life-giver of men. Herein is the fulfilment of the true aim of our being, and the attainment, potentially, of eternal blessedness. Herein is “the oneness of mind and will with the Divine mind and will” which is, “not the future hope and aim of religion, but its very beginning and birth in the soul.” Young men and women of our Christian families and congregations, I beseech you, in all earnestness and affectionateness of spirit, knowing in my own deepest experience the truth and reality of all I have affirmed, I beseech you—by the high privilege Christianity has won for you, by the golden age Christianity eternalizes in the conscious experience, by the lofty divine ideal of character it places within your reach, by the perfect reconciliation to be found in Christ of man with himself because of man with God, I beseech you, I urge you, I implore you, to yield now, and without hesitation or delay, to the sweet and gracious persuasiveness of the summons of the Lord, “Come unto me . . . take My yoke upon you and learn of Me . . . and you shall find rest for your souls.”

Home Missions and the Present Age.*

BY REV. J. TURNER.

I.—*A Vigorous Home Missionary Cause is Christianity's best answer to the negations of Modern Thought.*

MANY are asking themselves to-day the question—Is the Church a pretension or a reality? Is the genius of its mission adapted to this age; or is it age-worn, revered merely for what it was, and esteemed only for what it has done?

Opinions are changing with marvellous rapidity; matured convictions with many are becoming lightly esteemed; new beliefs are springing up and asserting themselves as though they were the oldest faiths in the world. "The Gospel of Humanity" is supplanting—so we are told—the Gospel of Christ.

We note, on the one hand, an intolerance of an old belief, because it *is* old; and on the other hand, a surprising zest for new things because they *are* new. Is it *new* is the modern *quid-nunc* and test of truth? Is it worthy of the spirit of the age? I wonder why the Sun has not been sneered at because he is so dreadfully old!

Subtle forces are at work. As I have said, "A new Gospel is to supersede the old." The Bible was all very well for a world in its moral infancy; but the manhood of civilization being reached, the swaddling clothes may be dispensed with. Who is Christ that I should believe in Him? or God, indeed, that I should reverence Him? There is only one God—and his name is *Man*!

The "knowing-ones" of the present day have discovered that men, for eighteen hundred years, have been clinging to lies or to old Jewish fables! Those facts of Christianity upon which the devout heart has loved to rest, are but the myths of a superstitious age—uncertain and unreliable objects, seen by men, in the dim twilight of the world's morning! A lady has told us in a recent number of the "Nineteenth Century,"† that "Mothers for the future must discountenance all notions of a Divine Fatherhood in the education of their children;" *that* is secular education, if you like!

Now, my brethren, this vaunted philosophy, whither does it lead you? Whilst it robs you of a religion in which you *have* found rest, what does it give you in its place? *A programme of negations.* It takes you out of the fancied light, and it leaves you in a *terribly real* darkness. You ask for bread, and it gives you a stone; for a fish, and it gives you a scorpion! Is the morality it teaches *higher*, and its principles and rules of life *more righteous*, than those advanced by Christianity? *Is* the moral sense quickened by the denial of a moral Governor? *Is* the human heart eased of its guilt by the denial of a Saviour? *Are* human sorrows assuaged by the rejection of the hope of immortality?

* Delivered at Castlegate Chapel, Nottingham, June 22, 1880.

† *Vide* number for May.

What a splendid gospel for the rogue and the knave! but is it a *reasonable* explanation of all the problems which shadow and bound our human life? *Then let us serve the Devil and murder virtue!*

It is really astonishing with what supreme confidence this "vain philosophy" is advocated to-day. *This* is the *panacea* for every human ill; the true specific for every ailment! *This* is to displace a religion which has been proved by *millions* to be the most hopeful and consoling of all religions! Quacks are usually loud-voiced. See what a medicine is offered. It robs man of the means of justice, but preserves to him his *sense* of justice. It quenches the aspirations of the soul, yet finds no alleviation of its cares and sorrows. It steals from many a blasted life—which *no mere applause* of human virtue can make pure—its hope of a Saviour, the *very thought* of whom affords health; and denies to every spiritual mind the man Christ Jesus, who is at once the pattern and inspiration of human excellency!

My brethren, how do you propose to meet this teaching so disastrous; to check the influences of this "gospel" so despairful? By compiling new books of Christian evidences?—large tomes of theology as *dry* as they are *heavy*? Do you propose to make the Church into a theological arena, and array Arminius and Calvin against the advocates of this new teaching? By logic they escape from logic; it has as many loop-holes as the law!

Nay, brethren, here is our true answer, *in a vigorous Home Missionary cause*. Now for your *fruits* ye knowing ones; see which can make the highest, truest, noblest man; *your* gospel or *Christ's*! See whose love humanity prefers, *yours* or God's!

The grandest evidences of Christianity are to be found in the homes it makes sacred, and the hearts it cleanses, in the miseries it assuages, and the cares it relieves! And it seems to me, sir, this is the argument which is to be regarded as most sound and convincing; certainly it is the only argument which may be accepted by our opponents. For intellectual fireworks, for logical squibs, we readily yield the palm to them. They may perfect a syllogism far better than we can; but men's souls are not saved by logic.

And in enriching life with pureness, in giving ease to the conscience, and rest to the heart; in making *life worth living*; in satisfying the instinctive cravings of the spirit of man after a living, personal God, the propagation of the gospel of Jesus Christ will afford ample proof that *it, and it only*, is the true gospel for mankind. Let us confront this philosophy with the *perfect life* of the divine Man, and the latest product of human reason with the ineffable revelation of a divine and universal Fatherhood. *We* will not despair of men *because* we believe in God!

Mr. Ruskin tells us in one of his books* that Mr. Charles Hallé, the celebrated pianist, was once playing to a group of school-girls some of Sebastian Bach's exquisite music; but the brilliant execution awoke only wonder, not sympathy, in those who listened to it. Suddenly he changed his playing, and gave a variation of "Home, sweet Home." Under the spell of the hallowed words all were at once subdued; the wondrous playing now opened the chambers of a hundred happy

* "Queen of the Air."

memories. The sweet love and tenderness of home came again upon the minds of those school-girls—like a south wind laden with the fragrance of summer garden. What mere brilliance had failed to do, that simple air accomplished. To use Mr. Ruskin's words, "The wet eyes round open, and the little lips lifted and drawn slightly together, in passionate glow of utter wonder, became picture-like in motionless joy, as the sweet multitude of low notes fell in their timely infinities like summer rain."

And, my brethren, Jesus Christ is the true home-song for the soul of man. He, when all else fails, can call forth response of love, and kindle the glow of sympathy. The brilliant rhetoric which glorifies the expression of "Modern Thought" may excite the wonder and provoke the admiration of many; but the witness of the soul of man is to Christ as the grand expression of eternal truth. O! that His voice were but heard above all the babblings of a pretentious philosophy, "Saul, Saul, why persecutest thou *Me*?" that men might respond in tones of deepest wonder and gladness, "My Lord and my God!"

II.—*A Healthy Home Missionary Spirit is the Church's best shield against the pernicious influences of Modern Doubt.*

Whilst, on the one hand, we note this bold defiance and rejection of all we have been taught to cherish as most sacred; there is on the other hand, a spirit—perhaps less defiant, but certainly more injurious—brooding over many minds. There is an indifference, a hesitancy, born of doubt; a faltering from allegiance: each of which is calculated to check the spread of the gospel, far more than the most positive scepticism, or the most vicious infidelity. It is not a hesitancy, so much relating to questions of minor importance, as a dubiousness about the *essential truths* of revealed religion; and a haziness—alas that it should be deemed so innocent!—concerning the verities of the Christian faith.

There are many who abhor the word "dogma," as if it were the symbol of all that is narrow, mean, and exclusive; but how they love that word catholic, as if it made a basis of communion possible between a number of people, each of whom did not believe in anything his neighbour did. A basis of communion, alas! in which the only ground of agreement is, that it is much the best thing, you know, to believe in nothing strongly! As though, forsooth! catholicity was antagonistic to conviction! Is not *such* catholicity but another word for looseness, for holding truth as if you held it not?

The statement is made to-day, that by reason of these things the power of the Church is paralysed. Its true work it does not accomplish; its true office it does not fill. How can it do so, when errors which have been combated and slain years ago are now seized with avidity and cherished with fondness—when it is going back to discuss and gauge, and quibble and quarrel over, matters the most remote from the idea of its establishment? For what *did* God save us, brethren? That we should at once begin to argue about His *method* of saving us—or that we should go and seek to save others? It would be a difficult question, indeed, to answer, whether the Church has not provoked more heresies than she has suppressed. Is our main business in life to tickle the ears of the curious, or delight the fancy of the saints? A game of theological

nine-pins *may be* very edifying for the "saints" to play, but I am sure it is very unprofitable for the "sinners" to witness!

God's church *is*—or ought to be—His witness amongst men of His desires to save them. It is the channel of His love; the mirror of His grace; the incarnation of His truth; the vessel—earthen, if you will—yet containing *heavenly, not earth-born* treasure.

It is a sad pity that whilst many are adjusting the machinery of the universe—"rushing in where angels fear to tread"—men are about them with wants and cares, with woeful sins and seared consciences, wanting Christ indeed—*some one to believe in, not an interminable series of doubtful propositions.*

A large and enterprising home-missionary effort will do more to clear the cob-webs from our brains, and adjust our theology aright, than the longest theological debate. The best remedy for doubt is work. Nathaniel, in his isolation, questions Philip, "*Can any good thing come out of Nazareth?*" but Nathaniel, standing amid the woes of men, and beholding the beneficent ministry of the Christ, questions and doubts no more.

We believe the gospel to be the divine remedy for human sin—the only means of bringing back a lost world to its All-loving Father! Let us see to it, then, that our grasp of that gospel be not loose; that there be no doubt in our minds as to its sufficiency and efficacy. We believe that the simple facts of the incarnation form the revelation of a love which must inspire hope within the saddest breast? It behoves us, then, to make those facts of *first* and *supreme* importance. The theology—if I may use the word in this sense—which saves the world is far *simpler* than the theology which vexes the Church!

We need to fall back more often upon the apostolic dictum—We believe, *therefore* we must work; we are saved, *therefore* we must save; the light has come, *therefore* we must spread it. If the Church is not evangelistic, she is nothing. The apostles believed in the facts of Christ's life, and *those* they preached. They were snarled at, called dogmatic, esteemed ignorant and *narrow*; a turbulent set of fellows; men who had mistaken fanaticism for enthusiasm, a hundred years behind their time! What of that? Waves, as from Pentecost, swept over the lands they visited. The truth they preached was irresistible. "Men woke up and exclaimed, 'This is ours, we have longed for it, we will have it;' and so the Spirit of God filled the whole house of a nation, and a noble reformation was born."

Brethren, do we sufficiently believe in the Bible doctrine of election? *The election of one man that he may be the means of saving two*: the Divine predestination, not to *heaven*, but to *work*! Abraham believed in it when he went forth, whither he knew not, that in his seed all nations might be blessed. It made Moses the saviour of his people; the prophets men of marvellous energy; Israel itself a nation unto whose God all nations should come. It selected Paul and sent him to preach the gospel to the Gentiles. Peter also responded to its appeal when Pentecost had made a man of him. It gave James over to martyrdom for the truth's sake, and sent Matthew and Philip and Nathaniel into obscurity to labour for souls and preach a risen Christ!

“And *we* are to make our calling and election sure :” its certitude is evidenced by the breadth of our missionary spirit and the ardour of our missionary enterprise. “O for an intense passion for human souls ; for the energy of unwearying love ; for deep and quick sympathy with man ‘in his so mad wants and so mean endeavours!’” We are the body of Christ. His ministry is ours. His presence amongst us the secret of our success. The Magdalenes are to be the objects of *our* search, as they were *His* ; the blaspheming Sauls ; the wandering prodigals ; as well as the beloved Johns and devout Philips. “All souls are mine” must be the *motto* of our enterprise, and the inspiration of our endeavours !

In one of Nathaniel Hawthorne’s pleasant “Twice-told Tales” we read of a rock on whose face seemed to be graven the features of a man’s so strong, so pure, so infinitely serene, the image shone forth upon the world ; the revolutions of time effaced no feature ; the storms that beat around it left no mark. There was a legend in the neighbourhood in which it stood that some day a man should come whose face should answer to the beauty graven upon the rock. This expectation awakened the interest and desire of a boy who lived near. He visited it daily ; he looked upon its calm strength. Contemplation deepened interest, and interest intensified desire. When would the legend be fulfilled, when would the living man come whose face should answer to the features graven there ? Years passed—years of thought and meditation to the lad ; at last youth merged into manhood, and now the legend was to be fulfilled. A multitude gather at the base of the rock, anxious, eager, expectant. Will the living man come ? asks the one who from boyhood had looked and watched and waited. And as the people gaze upon him, they exclaim, in one loud voice—“*Thou* art the man ; *thou* art he !” And so it was. He had looked and was likened. He was changed by beholding. Face answered to face ; feature to feature ; beauty to beauty.

Shining upon us, my brethren, from a far-off age, is a face beautiful exceedingly—the face of Christ. “Time writes no wrinkle on His brow.” Full of tenderness are His eyes ; words of sweetest meaning flow from His lips ; the glory of an infinite compassion bathes His face. *And the world is waiting for its image.* Brethren, we must betake ourselves to the feet of Jesus, if we would do the work and make manifest the grace of Jesus. Into His eyes we must gaze with adoring love ; His pity for human souls must fill our breasts ; His love must enlarge our hearts ; His zeal consume our selfishness. Then—but not till then—will the old Galilean ministry be renewed amongst us in these days, with its old touches of tenderness and all its mighty healing-power.

“Jesus, I fain would find
Thy zeal for God in me ;
Thy yearning pity for mankind ;
Thy burning charity.

In me Thy spirit dwell ;
In me Thy bowels move ;
So shall the fervour of my zeal
Be the pure flame of love.”

Christian England an Argument for Foreign Missions.*

BY REV. W. EVANS.

It has been truly said "that there is nothing in the nature of man that in idea is so grand, and nothing in the social life of man that in practice is so influential, as the religious sentiment." It is undoubtedly this which gives any religious system its power over men; a power which sometimes seems as if it were greater in proportion to the falseness of the system.

How comes it to pass that a poor heathen mother is willing to take the life of her helpless babe, or to expose it to a slow and cruel death? How is it that men can be found willing to swing by the feet over a slow fire, or by hooks fastened in their backs, for hours daily? What prompts the poor pilgrim to travel hundreds of miles, exposed to hunger and thirst and untold peril, in order that he may bow at the shrine of an ugly image? Have heathen mothers no love for their offspring? Does the devotee find pleasure in his unnatural exercise? Is the pilgrim attracted by the hideous block before which he bows? No, indeed; the secret of all this is to be found in the religious sentiment which, though so awfully perverted, is as certainly heaven-born as the soul that is influenced by it; and the ready response thus given to the large and cruel demands which heathenism makes upon its votaries, indicates clearly enough what they may become when brought into living contact with the truth of God. All really earnest missionary work has its root in this sentiment. He would make a poor propagandist of any system who went forth under the influence of an outward command only. His utterances would lack the "accent of conviction," which tells so powerfully in producing conviction in the minds of others, and in the face of privation and peril he would be almost sure to break down.

We make a great mistake if we suppose that Paul and Xavier, and Haldane and Judson, and our own honoured brethren of the past or present, went out simply and solely because Christ has said, "Make disciples of all nations." They reverently and loyally acknowledge His right to command, and their duty to obey. His will in this matter, as in all others, was their supreme law; but the secret of their conduct is to be found in the fact that Christ Himself had laid hold of their religious sentiment, so that they went forth moved by an impulse from within, and not merely by a command from without. This principle is seen to operate, in some instances, almost as powerfully in connection with false religions as in relation to the religion of Christ. We are told that Mahomet at first propagated his monotheistic faith from high and religious motives; but his zeal, as a propagandist, seems to have increased in proportion as his creed and methods and motives deteriorated. We are also told that, unless all tradition concerning the founder of Buddhism is to be discredited, he gave up a throne, and for forty years sought to spread his belief with an unwearying zeal and a mag-

* Delivered at the Annual Meeting of our Missionary Society held in Wesley Chapel, Nottingham, June 24, 1880.

nanimous unselfishness that have hardly ever been surpassed. While, however, it is true that false as well as true religions have produced zealous missionaries, it will be readily admitted that the religion which professes to do the most and the best for man, through the whole range of his being, ought to produce the most earnest and devoted missionary spirit. If this be true, then the Christian who is careless about the spread of Christianity, proves false to the highest and holiest sentiment of his being, and stands self-condemned; and we, General Baptists, of all others, cannot, without disloyalty to that which is best within us, remain silent or inactive so long as there is a soul living in ignorance of our God and of His Christ.

But there is another consideration which ought to weigh very powerfully with us as Englishmen, namely, our national indebtedness to Christianity. "Christian England" is an unanswerable argument in favour of *Foreign Missions*. It is difficult for us, in this "year of grace" 1880, to conceive what our land once was, and what it might be again without the gospel. Just glance at the dreadful picture. Let the Sabbath-chimes, which fall so soothingly on the ears of toil-worn and weary men, be hushed, and let the message of mercy which falls with greater power on weary hearts be heard no more. Let no song of praise or voice of prayer go up to heaven from the sanctuary or fireside. Let our Sunday schools be disbanded, and the children be turned into the street. Empty our hospitals, union-houses, alms-houses, and orphanages, and let the sick and poor and helpless aged and young drag out a miserable existence, with no alleviations in this life, and no hope for the life to come. Let the Bible become a blank, and all the gracious influence which it has wrought in literature and life be annihilated. Let woman sink from her present position as the companion and helper of man, and become his slave or his toy. Let the idol temple again be reared, and human sacrifices again be offered, and the whole nation sink again into rudest barbarism. But the sight of the picture, though it gives but a faint idea of the awful reality, fills us with horror, and we turn away to contemplate, with increased joy and gratitude, our beloved land as it is, in spite of its many sins. We rejoice in its peaceful Sabbaths, its open Bible, its places of prayer, its benevolent institutions and philanthropic agencies, its just laws (in a fair way for becoming even more just), and all the blessings of a Christianized civilization, and we ask ourselves, "to what are we indebted for this transformation?" to which there can be but one reply, namely, "to the *missionary spirit*, the *foreign missionary spirit*." We are too apt to forget that the cry "come over and help us" originally went from our western shores to the East; and it was in response to that cry—the cry of humanity appealing to the sanctified religious sentiment of men—that the good news was brought which made "this land, which was desolate," like "the garden of Eden." But this same cry now comes from the East to us of the West, and

" Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

God forbid! Shall we not rather recognize the fact that the possession of the gospel involves the responsibility of making it known, a truth

which the devout Jew understood in relation to the blessing he enjoyed, and hence he prayed, "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among ALL NATIONS."

The apostle of the Gentiles recognized the truth that in possessing the gospel he was under obligation to make it known. It was "committed" to him as a trust, and he held himself to be a "debtor" to all whom he could reach. And what was true of him in this respect is true also of us as individuals and as a nation. Just as the sea receives its supply from the rivers and streams, not for its own sake only, but that it may give back its stores in refreshing showers to the thirsty land; or as the moon receives her light from the sun that she may minister to a sister planet in the time of her need; so we have received the gospel, not as an absolute and unconditional gift, but as a trust for the benefit of others, and with the distinct understanding that we should take it wherever it is unknown. But O! how slow we are to act upon the best impulses of our nature, and to recognize and discharge the obligations under which we are laid! The Master knew that thus it would be; and so, to quicken our zeal, He gave His command, "Go and disciple all nations," thereby appealing to our loyalty; while appealing to our sense of indebtedness and gratitude, He also said, "Freely ye have received, freely give." And can we hesitate to respond to His appeal? When the poor slaves cried for their liberty, England, as with one voice, cried, "let them be free," though £20,000,000 was the price of their freedom. When rising nationalities, suffering from old and cruel tyrannies, cry out for the redress of their wrongs, England has always been ready with an encouraging word and a helping hand. When harvests fail, be it in Ireland or in India, and starving people cry for bread, then, prompted by patriotic and philanthropic feelings, England has always nobly responded to the cry. Strange, indeed, would it be if, in response to a louder cry and a deeper need, we should prove false to the religious sentiment within us, and fail to send that gospel to which we are indebted for all we have that is good and great.

But in view of these considerations, which surely are not without their weight, is it, after all, worth our while to be at the trouble and expense of disturbing the heathen in their religious faith? This question was brought before us a little time since in a form much more forcible than elegant or kind, by the clever war-correspondent of the *Daily News*, who said that in his judgment the "missionary enterprise is a gross impertinence;" and he added, "Did I chance to be a straightforward and self-respecting heathen, I would kick any interloping missionary who came canting round me and seeking to pervert me from the faith of my fathers." And so, according to this new light, the missionary enterprise—concerning which the venerable Moffat has said again and again, "Were there no heaven and no hell, were the results of Christianity restricted to this life only, I would be a missionary"—is an "impertinence"

This enterprise—to which some of the best men who have ever lived have given themselves—in the face of hunger, cold, nakedness, peril, persecution, and even death itself, is, after all, an impertinence; and the conversion of the heathen, which we have been accustomed to regard

as a change so desirable and glorious, is, after all, a *perversion*, a change for the worse! Probably, in the estimation of Mr. Forbes, it is no impertinence for a professedly Christian nation to send ships of war to China to make way for our opium trade, against the will and in spite of the earnest entreaties of those who suffer the most therefrom. War may be made upon semi-savage peoples; whole villages may be burned up, and their inhabitants be driven forth to perish from exposure and want, or killed on the spot, in search of a mythical scientific frontier; but to take the gospel of peace to save men from the cruel, loathsome immoralities of heathenism, this, forsooth, is an impertinence. I suppose we must make what allowance we can for the wild utterance of this man on this subject, as well as for his slanderous attack upon the characters of missionaries, on the ground that his craft is in danger. He may, perhaps, almost unconsciously feel what is undoubtedly the truth, namely, that in proportion as our missionaries succeed the calling of a war-correspondent will be at a discount. Indeed we could afford to pass his utterances by altogether if this were the only quarter from which such notions come; but as a matter of fact something very similar is heard here and there from a Christian pulpit. People are told that it is useless, if not wrong, to send missionaries to the heathen, since God is merciful, and can save them through their religions as easily as He can save us by the Gospel.

Surely, of all the objections to Foreign Missions, that into which the mercy of God enters as an element is the most astonishing. God is merciful, and therefore you need not trouble about sending the gospel to the heathen, who are living lives, raised but little, if any, above the life of the brutes. Why it is this very truth concerning the mercy of God that we are under obligations to send, especially in face of the fact that wherever this truth is received, its adaptation to meet the need of men is apparent, irrespective of clime or colour or race. Under the spell of the gospel the man of war becomes a man of peace; pillage and rapine give place to the peaceful industries of life; civilization enthrones herself on the ruins of the most hoary and degraded barbarisms, and the highest civilizations are purified from the effeminacy, luxury, and profligacy, which have so often been the bane and ruin of nations. We see, then, that the voice from within—the divinely implanted sentiment, sanctified by true religion—and the voices from without—the cry of a known need—the command of our divine Lord, and the glorious results which have always followed obedience thereto—all these voices join in urging us on in this work, while, as an additional incentive, we have the promise of far more glorious things than we have ever seen. The world is eventually to bow in loving hearty loyalty at the feet of the Saviour and Lord of men.

Yes, in the near or more distant future, nearer perhaps than we think, but with absolute certainty, however distant, this word of the Lord must be fulfilled. "As truly as I live, all the earth shall be filled with the glory of the Lord." Stimulated, then, by a grateful sense of our own indebtedness to the gospel, encouraged by what we already see accomplished, and relying upon this sure word of the Lord, let us turn the promise into a prayer—"Let the whole earth be filled with His glory. Amen, and Amen."

The East of the "Taylors."

"THE last of the Taylors is gone. Joseph Taylor," nephew of Dan Taylor, "leaves a beloved widow to mourn his departure, but no children. May she be divinely comforted under her great loss, and finally meet him again in the better land." These words appeared, from the pen of the present writer, in the *G. B. Magazine* for April, 1876. Since then the beloved widow has finished her course, and passed over to the majority. She died at Low Moor, near Bradford, in the same house in which her husband finished his course.

Jane Stocks Woodhead was born at Norwood Green, near Halifax, not far from the place where Oliver Heywood lived, laboured, suffered, and triumphed. Her father was a Moravian, and her mother a General Baptist. Jane was one of thirteen, eight of whom grew up to be men and women. By the teaching, prayers, and example of her mother, at the age of eighteen she gave her heart to the Saviour, and was then baptized by the late Rev. W. Early, of Queensbury. In the year 1839 she became the wife of Mr. Joseph Taylor, and for thirty-six years was to him a most valuable helpmeet. She was the good wife, who "looketh well to the ways of her household, and eateth not the bread of idleness. Her own works praise her in the gates."

As a housewife she was noted for prudence, diligence, order, and economy. Hers was a home of neatness, pleasantness, and comfort. As a neighbour she was admired, trusted, loved, and praised far and wide. None sought her advice and aid in vain. She was extensively known by the name of "AUNT JANE." All delighted to call her aunt. But to many she was more like a mother. As a Christian she was intelligent, humble, zealous, prayerful, and liberal. She thought nothing of walking ten or fourteen miles to hear a sermon, and in those days the roads were far worse than now. But "the love of Christ constrained her." The G. B. Churches at Queensbury, Clayton, and Halifax can tell of her worth. Though her means were not large, she did not forget our Foreign Missions in her will.

Since the death of her husband, on Dec. 18th, 1875, she has principally lived alone. This she felt very much, often referring to the loss of one who was not only a husband but a pastor also. Joseph Taylor "had a church in his own house, where he read, expounded, prayed, and sung the praises of the Most High." This great loss she often deplored, but to the widow's God she looked for help; and she did not look in vain. He was her refuge and strength, a very present help in the time of trouble. For some time her health gradually declined, until on May 29th, 1880, she calmly fell asleep in Jesus, aged seventy, and was interred at the G. B. Chapel, Queensbury.

Joseph and Jane Stocks Taylor "were lovely and pleasant in their lives, and in their deaths they were not" long "divided." Two more noble neighbours, citizens, and Christians never lived. They were Israelites indeed, in whom there was no guile. To know them was to admire, esteem, and love them. This pleasure the writer has had for more than twenty years. May their mantle fall upon many they have left behind.

B. WOOD.

In Memoriam: Elizabeth Annie Lawton.

THE first "vacant chair" in the home of our brother, the Rev. John Lawton, of Heptonstall Slack, is that of his youngest child, aged nearly nineteen. The sorrow can be understood by most mourners who have passed through a similar trial; but only those who know something of her firm faith, and the equally firm faith of the crushed hearts that survive her, can understand the confident Christian calmness with which they are saying, "it is well." But they can say it unhesitatingly, because they sincerely believe it.

Her father was for some years the pastor of our Church at Great Berkhamstead, and she was born there, August 25th, 1861. Constitutionally frail, she needed much tender care from her earliest childhood. It was this delicacy, possibly that gave tone to her life—both in its elegant preferences, its modes of employment, and its general spirit. For hers was a "gentle life"—its very friendliness, albeit largely winning, was noticeably quiet.

No doubt the "piety at home" also exerted very considerable influence both upon her general character and her early avowal of attachment to Christ. When the great Christian change really passed upon her spirit, the writer is unable accurately to say. She attended her father's enquirers' meetings for several years, and not unlikely was one of a highly favoured class, who, nurtured under Christian influences, are really unaware of the exact time of conversion, but who, in their anxiety to fix a date, usually fix too late a one. Be this as it may, she felt sufficiently satisfied that she had "passed from death unto life" to join the Church at the age of about fifteen years and a half. Shortly afterwards she became a Teacher in the Sunday School, and in various other ways shewed that she was interested in the service of her Redeemer.

In this way life moved on for about three years; and then came the tale which has to be told so frequently. Consumption had set in. At first, like many other similar patients, she expected she would recover. She was cheerful, and for several months there was no material change. But during the spring of this year, graver symptoms appeared, which dissipated all hope of restoration, and left her face to face with death. A trying time to many a one at nineteen, but often more trying in prospect than in realization, especially if the stricken one has "good hope," through Christ, of heaven. And this was Annie's case. Herself and her relatives were alike cheered by her confidence.

Many good people dread the approach of "the last enemy," but when the time comes for his appearance, they are hardly conscious that he is an enemy. In Christ, all things are theirs, and amongst the "all things" is death, which appears rather as a helper than a foe. Illustration of this was seen repeatedly in the last weeks of Annie's life. Sinking, restless, weary though she was, she was cheered by quietly-joyous anticipations of a better world to come, and by thoughts of joyous recognition of previously departed friends. And at length she came to say, "I do want to go to heaven."

And she has had her wish; had it in more ways than one. Several times she expressed a desire to die on Sunday, and her desire was granted. Sunday morning, June 27th, had dawned, when one of her aunts heard her say, "I am about to leave this home for heaven," and in a few minutes she was gone. The day had broken and the shadows had fled away.

A COUSIN.

One Drop of Ink.

FOR THE BOYS AND GIRLS.

"I DON'T see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him some good."

"Walter," said his mother, "take this glass of pure, cold water, and put just one drop of ink into it."

"O mother who would have thought one drop would blacken a glass so!"

"Yes, it has changed the colour of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, or a dozen, or fifty, won't do that."

"No, my son; and, therefore, I can not allow one drop of Will Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."—*New York Weekly Witness*.

Scraps from the Editor's Waste-Basket.

I. THE HAVEN GREEN CHAPEL, EALING.—Please read carefully the advertisement of the “stone-laying” of this chapel, for Tuesday, Aug. 3. All General Baptists are *especially* interested in this work. Be sure to send a representative “gift,” if you cannot come.

II. THE DÉPUTATION TO THE FREE WILL BAPTISTS OF AMERICA.—It is a matter of acute regret to me that I could not avail myself of the honour done me by the Association in deputing me to visit our brethren in America. Life in America has had for years a special fascination for me. The unseen country, in its vastness and variety, casts a spell over me. The great political problem being worked out moves me profoundly. With the religious life and work of the States I have communed every week for years. “Ultimate America” suggests questions of prodigious gravity and boundless inspiration. Hence, when I was so heartily and unanimously put on the deputation, I was very grateful. But in accepting the duties of the Presidency of the London Baptist Association, I had taken work which is imperative till it is finished. The stone-laying of Haven Green Chapel was arranged for Tuesday, Aug. 3. The Meetings in America we found, contrary to expectation, were fixed for July 21, and following days. The first duty in *time* was the first in claim. Therefore I had to report to the Committee of Exigencies “my exigency.” That Committee forthwith appointed Professor Goadby in my place, and he, along with Mr. Burns, set sail in the *Abyssinia*, July 10. We all wish their visit may be happy and useful, and that they may return in safety.

III. OUR SUNDAY SCHOOL IN ROME.—I am deeply grateful for the kindness and generosity which, at a moment's appeal, contributed nearly £18 at the Sunday School Conference in Nottingham. It was the best crown that vigorous meeting could have. At the Centenary Service of our five schools held at Westbourne Park, nearly £10 were given. Other gifts are to hand. Dewsbury is moving. But we need more than £50 yet. Do not forget that.

IV. ABSOLUTION NEEDED.—Will our contributors forgive us? The splendid harvest of the Association is our difficulty. We could not print all. Mr. Atkinson's speech will appear in our next issue. We hope, also, to find room for other products of our gathering. We are sorry to be obliged to hold over several

obituaries, items of information, “scraps,” etc. They shall see the light at the earliest possible moment.

V. A NEW DEPARTURE IN OUR COLLEGE LIFE.—It was a “happy thought” of the present students to invite the CHILWELL MEN to breakfast on the Friday of the Association week. The breakfast was sumptuous. The talk at the table was “student's” talk, and a stranger cannot understand the world of meaning in that description. This is a *new* thing under the sun, and deserves to be chronicled as an event of denominational significance. We predict a fine future for the present race of Chilwell students! Let them look out for it!

VI. LEICESTER SCHOOL BOARD.—The *Midland Free Press* says:—“The election of the Rev. W. Evans to the seat on the School Board rendered vacant by the retirement of Mr. Adams will, we doubt not, give very general satisfaction. Mr. Evans has been a resident in Leicester now for a considerable period; he takes a deep interest in the social and political questions which from time to time stir the minds of the people; he has gained the respect of a large circle outside the pale of his own congregation, and is known to be a most indefatigable worker. He would come well within Mr. Gladstone's definition of a Radical, as ‘a man in earnest.’ Mr. Evans is acquainted with the needs and circumstances of the poor, and will no doubt support a policy of forbearance so far as is consistent with the accomplishment of the work for which the Board was called into existence, that of seeing that every child in the town is educated.”

VII. MR. FROUDE ON THE BAPTISTS.—Mr. Froude's biographical sketch of Bunyan appears in the series of “English Men of Letters.” Speaking of Bunyan's early life, Mr. Froude says: “In the language of the time he became convinced of sin and joined the Baptists, the most thorough-going and consistent of all the Protestant sects. If the Sacrament of baptism is not a magical form, but is a personal act, in which the baptized person devotes himself to Christ's service, to baptize children at an age when they cannot understand what they are doing may well seem irrational and even impious.”

VIII. MR. BRADLAUGH.—The letter from “an Old Member” on this topic shall have full attention in our next.

Reviews.

THE LIFE OF JOSEPH BARKER. Written by himself. Edited by his nephew, John Thomas Barker. *London: Hodder & Stoughton.*

THIS is a sad but profoundly interesting history of a man who was once a powerful preacher of the gospel, and a victorious champion of the faith against professional infidel lecturers, but who afterwards became a Secularist emissary himself. For many dark days he lectured against the Evangel of Salvation, and undermined the faith of thousands both in England and America. Able, courageous, and eloquent, a masterly debater, and a homely orator of consummate skill, he did at one time great good, and at another time immense mischief. Happily he returned to the creed of his younger days, resumed his labours in the pulpit, and died a Christian. We knew him well. Our first tract was written against his errors; and, we rejoice to know, that he died in the faith of Christ. His life contains many lessons for ministers and churches; and, also, for those young men who think Doubt better than Faith, and we trust they will all lay them to heart.

G. W. M.

THE HOMILETICAL QUARTERLY, July, 1880. *Dickinson.* Price 2s.

THE third paper on Calvinism and Arminianism, by Rev. J. A. Beet, is an acute, comprehensive, and logical statement of the position occupied by General Baptists, and is worth the whole cost of this issue. Altogether this is one of the best numbers of the *Homiletical Quarterly* we have read, and entitles it to take the first rank in biblical, expository, and homiletical literature.

THE TEMPERANCE BIBLE COMMENTARY. By F. R. Lees, Ph.D., and D. Burns, M.A. *S. W. Partridge.*

WE give a hearty greeting to the "FIFTH ENGLISH EDITION, WITH SUPPLEMENT," of this valuable Commentary. It is especially gratifying that the demand for a work of this kind is so extensive. No better indication could be afforded of the growing hold the Temperance Reformation has upon the intelligence and the Christian thought and will of the nation. We accept it as a sign that the church of Christ, in its various divisions, is unprecedentedly eager to understand the duty waiting to be discharged with regard to the complete removal of our capital

national evil. On the ability, carefulness, acumen, and force of the commentary we need not dilate again. It will suffice if we say the "supplemental" matter consists of Dr. Norman Ker's exhaustive reply to Rev. Mr. Wilson, showing that "unfermented wine is a fact;" Mr. Burns' well-reasoned and effective reply to Dr. Hayman's article in the *Church Quarterly Review*; and a separate Index to the supplemental matter.

SCHOOL ANNIVERSARY MUSIC. Arranged for Girls and Boys. By Henry Dennis. *London: Novello. Leicester: Winks & Son.* Price 2s.

IT is a serious business selecting the anniversary hymns and tunes, is it not? The committee is carefully selected and regularly appointed; the meeting is held, and the treasures of each member of committee ransacked. "We had that three years ago." "They had that at Go-a-head Street last year." "The words are all right; but the music;" and so on *ad infinitum*. Blessed is he who comes to the relief of such a committee, as our friend Mr. Dennis does, with a collection of "words" that every one will admire and enjoy, set to "music" that is bright and cheerful, stimulating and inspiring. We are glad the author has at last permitted others than the dwellers under the shadow of Charnwood Forest access to his treasures. There is more to follow.

THE BIBLICAL MUSEUM. Vol. VIII. *Isaiah.* By J. Comper Gray. *Stock.*

MR. GRAY maintains, in the most admirable manner, the appropriateness of the title he has given to this illustration of the meaning of the sacred scriptures. It is a "Museum" of biblical treasures, gathered with much care, selected with wisdom and arranged with rare skill. The facts of history and biography, the contributions of poets and philosophers, no less than the writings of preachers and expositors yield their *best* for the enriching of this volume on *Isaiah*.

THE PRINCIPLES AND PRACTICES OF THE BAPTISTS. By Chas. Williams. *Baptist Tract Society.*

THIS is a second edition of Mr. Williams' book, and is issued at the low price of *one shilling*, so that it may reach all our young people. It is a well-reasoned statement of the position, principles, and history of Baptists, and ought to have "free course" throughout our churches.

Church Register.

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

CHAPELS.

EAST KIRKBY.—Mr. William Cotes was presented, on June 20, by Mr. W. Fox, senior deacon, on behalf of the teachers and friends, with the "Life of Robert Raikes," "What Baptists Believe," and a gift in money, as a token of respect and esteem, upon the occasion of his leaving for Market Harborough. Although young he had endeared himself to the church, the school, and the Temperance Society, by the hearty manner in which he laboured in the various departments of Christian work. He was a deacon and secretary of the church, superintendent of the Sabbath school, and secretary for the Foreign Mission. Our earnest prayer is that, although removed from us, he may be made increasingly useful in the place to which he has gone.

LEICESTER, Dover Street.—NEW SCHOOLS.—Memorial stones were laid, July 14, by Chas. Roberts, Esq., senior, Councillor J. Wilford, and E. Wood, Esq. Mr. Wilford has held office as a superintendent for thirty years, and Mr. Wood was formerly a scholar and teacher in the school. Tea was provided in the Belvoir Street school-room, and a sermon afterwards preached in the adjoining chapel by the Rev. J. Clifford, LL.B. Collections made at the stone laying and sermon, £90.

WEST BUTTERWICK.—The chapel was re-opened, July 11, after having undergone extensive alterations and improvements. The chapel is the third that has been erected on this site. It is surrounded by a burying ground, in which lie the ashes of many who stood by God's cause in troublous times. See Magazine, 1879, p. 327.) The opening services were conducted by the Rev. W. M. Anderson, of Epworth, pastor. The attendance was most encouraging, and the collections liberal. On Monday a public tea was held, at which more than one hundred persons sat down. At seven p.m. a public meeting was held in the chapel. Mr. Anderson presided. The speakers were Rev. J. Stutterd, Crowle, and Mr. S. Johnson, Epworth.

SCHOOLS.

LOUTH, Eastgate.—The first session of our Sunday school Normal Class was closed, June 18, by a written examination and a public review. The students acquitted themselves well in the scrip-

ture examination; and showed in their essays on the various aspects of the Sunday school work, that the "modern methods," which had been discussed in the class, had not only arrested their attention, but had won their enthusiastic support. The second session has just opened with a larger attendance and a growing hope.

ANNIVERSARIES.

ASHBY-DE-LA-ZOUCH.—June 20th. Preacher, Rev. J. C. Jones, M.A. Collections, £32.

BARROWDEN.—June 13. Preacher, Professor Berlyn, M.C.P. Large congregations. Collections in advance of previous years. The Professor lectured on Monday on the "Manners and Customs of the Jews."

BURNLEY, Ebenezer.—Preacher, Rev. W. Stott. Leonard Clements, Esq., gave an address in the afternoon. Collections, £114 4s.—£9 in advance of last year.

CHATTERIS.—June 13. Preacher, Mr. T. T. Ball. Collections, £7 10s.

CLAYTON.—June 27. Preachers, Rev. J. Turner and Mr. W. Jones. Collections, £53 16s. 8d., £3 in excess of last year.

COLEBORTON.—June 27. Preacher, Rev. C. Payne, of Louth. Collections, £10 11s.

DEWSBURY.—Sermons by Rev. G. W. M'Crea, and address by Mr. Rennison, June 27. Lecture by Mr. M'Cree on the 29th. Collections, £31.

KIRKBY WOODHOUSE.—June 27th. Preacher, Mr. J. Burton. Congregations and collections good. Annual treat next day.

LOUGHBOROUGH, Wood Gate.—Preacher, Rev. G. Jarman. Collections, £51 14s. 6d., exceeding that of very many years, with the exception of last year.

MEASHAM.—June 27. Preacher, Rev. J. Clifford. Collections, £22 12s.

NORWICH.—June 13. Preachers, Rev. G. Taylor and Rev. G. Percival. W. H. Dakin, Esq., presided at the annual meeting on the Monday. Mr. J. W. Taylor read an encouraging report. Seven scholars have joined the church, and many others are seeking for the light. The pastor read extracts from the *Life of Robert Raikes* from the *Magazin*; and addresses were given by Col. S. D. Young and H. Trevor, Esq.

NOTTINGHAM, Old Basford.—Preacher, the pastor, Rev. J. Alcorn. Crowded congregations. Collections, £40 8s.—largest ever realized. On the Monday, the

children having had their usual treat, upwards of 200 sat down to tea, after which a large public meeting was held in the chapel, the pastor presiding. Addresses delivered by Messrs. Hopewell, Cox, Bee, Smith, Buckworth, Burton, and Bexon. The most successful anniversary since the erection of the chapel.

QUEENSBURY, near Bradford.—July 18. Preacher, Rev. W. March. Crowded congregations. Collections, £52 11s.

SAWLEY.—June 20. Preacher, Mr. Godkin, of Loughborough. Collections, £19 10s. Annual treat next day.

SHORE.—June 20. Preacher, Rev. I. Preston. Collections, £90 1s. 0½d.

TODMORDEN, *Wellington Road*.—June 27. Preachers, Revs. C. Clark, of Nottingham, and W. March (pastor). Collections, £56 12s.—ten guineas more than last year.

BAPTISMS.

ASHBY-DE-LA-ZOUCH.—Two from the Senior Girl's Class, one the pastor's eldest daughter.

CHATTERIS.—Four, by J. F. Bird.

EAST KIRKBY.—One (seventy-three years of age), by G. Robinson.

ILKESTON.—Three, by A. C. Perriam.

LEICESTER, *Carley Street*.—Three, by J. C. Forth.

LONDON, *Borough Road*.—Four, by G. W. McCree.

LONDON, *Commercial Road*.—Seven, by J. Fletcher.

LONDON, *Praed Street, &c.*—One.

LOUGHBOROUGH, *Wood Gate*.—Six, by G. Jarman.

NOTTINGHAM, *Old Basford*.—Seven, by J. Alcorn.

SHORE.—Seven, by J. K. Chappelle.

TODMORDEN.—Three, by W. March.

MARRIAGES.

ARMSTRONG—BROWN.—July 13, at Wood Gate Chapel, Loughborough, by Rev. G. Jarman, M. Ezra Armstrong, printer, Loughborough, to Mary Jane, second daughter of the late Mr. Edward Brown, of Loughborough.

HARRISON—MACKAY.—June 23, at the Congregational Church, Ventnor, Isle of Wight, by the Rev. F. Trestrail, F.R.G.S., President of the Baptist Union, assisted by the father of the bride, the Rev. John Harrison, of Niton, I. W., to Jessie White, eldest daughter of the Rev. Alexander Mackay, LL.D., formerly of Edinburgh.

WARD—FLETCHER.—June 22, at Nottingham, Mr. John James Ward, to Miss Mary Ann Fletcher.

WOODROFFE—GREEN.—June 8, at Wood Gate Chapel, Loughborough, by Rev. G. Jarman, Mr. James Woodroffe, of Park Cottage, Loughborough, to Mary, second daughter of Mr. Thos. Green, Burton Villas, Loughborough.

OBITUARIES.

BENNETT, MRS. ELIZABETH, was born at OXON, July 6, 1840, and removed to Nottingham when she was sixteen years of age. She attended the Broad Street Wesleyan Chapel during the same year, was converted, and became a member of the church there. In 1866 she attended the G. B. Chapel, Carrington,

and in 1869 she was baptized and joined the church, and maintained her membership faithfully until her death. Married to Mr. Charles Bennett, she went to reside near Mapperley, and when a mission chapel was built near her residence she frequently attended the services there. During the past six months many souls have been brought to Christ, largely through the earnest and devout labours of our departed sister. It is feared this work brought on her last illness; but during the nine or ten days it lasted, she showed the most complete resignation to her heavenly Father's will, and expressed her firm conviction that whatever might be the issue, it would be for her own spiritual welfare, the good of precious souls, and the furtherance of God's cause in the neighbourhood. She manifested the deepest concern for the young converts; and on one occasion, when addressing them, she said she felt something like "Billy Bray" must have done when, under similar circumstances, he said he should like to take the lambs into his arms and carry them straight away to heaven before any harm could overtake them. She had frequent glimpses, in her short illness, of the glory which was soon to be revealed to her, and at length calmly fell asleep in Jesus on Sunday, June 13, 1880. The service, on Sunday evening, June 20, on the occasion of her funeral sermon was of a very solemn and impressive character. The chapel was crowded. Mr. H. Belton conducted the devotional part of the service, and Mr. H. Truman preached from Revelations vii. 17.

FOX.—Dec. 18, 1879, at East Kirkby, after a protracted illness, Mr. Frederick Fox, jun., fell asleep in Jesus. He was born, May 11, 1858, and from his infancy was led by Christian parents to the house of God. At the age of seventeen he gave himself to the Saviour, and was baptized and received into the church, March 7, 1875. He now became a teacher in the Sabbath school, and gave promise of usefulness; but instead of bearing the burden and heat of the day he was soon laid upon a bed of sickness. His trust and confidence in Christ as an all sufficient Saviour increased as his end approached; and after patiently enduring the pain and weariness attendant upon a long and severe affliction, he triumphantly passed from "the church militant to the church triumphant."

TOOGOOD, Mrs., wife of Edward Toogood, departed this life at Sawley, Oct. 20, 1879, aged 58 years. She joined the church August, 1865, and remained a consistent member until her death. Her affliction was of a painful character, but borne with Christian fortitude. She very much enjoyed the religious conversation of those who visited her, and her ardent hope was that her death might be the means of the spiritual life of her children.

WILSON, Mr.—June 30, 1880, Mr. Samuel Wilson, of Derby, aged 55 years. He was one of the first six baptized in St. Mary's Gate Chapel, June 26, 1842, and with him passed away the last of the six. He became a standard-bearer for Christ at 18 years of age, and from 1844, when he began village preaching, till 1879, when failing health compelled him to retire from active labour, his life was one of usefulness and noble service. He assisted in founding the Juvenile Missionary Society, 35 years ago, and the train of influence he set in motion by his Christian industry and patient toil will continue to act for good, both in his home and social sphere, as well as in the Christian fields in which he laboured. During the last four years Brother Wilson was heavily afflicted, and able but seldom to attend God's house, yet he bore all suffering with cheerful resignation.

THE
MISSIONARY OBSERVER.

AUGUST, 1880.

Abstract of the Sixty-third Annual Report.

IN reviewing the Society's operations in Orissa and Rome during the past year your Committee desire to record their gratitude to God that the lives of all the missionaries have been spared, and that, in a good degree of health, they have been able to prosecute their work. Especially is God's goodness seen in regard to the four senior brethren and sisters in Cuttack, whose united service amounts to one hundred and fifty-three years, giving an average of over thirty-eight years each—a circumstance probably without parallel in connection with any other mission in India.

ORISSA.

In turning to Orissa, the Society's oldest sphere of labour, the Committee are anxious that the friends of the Mission should realize the vastness of the field committed to their care. Orissa has no regularly defined boundaries, but in its widest extent, or including that part of India over which the Oriya language is spoken, it extends from Midnapore in the north east, to Jeypore in the south west, or nearly from the banks of the Hoogly to the banks of the Godavery. In length it may be set down at four hundred miles, and in breadth, from fifty to two hundred miles.

THE ORIYA LANGUAGE.

The Oriya language, observes Mr. J. T. Maltby, of the Madras Civil Service, in his introductory remarks to an Oriya Grammar, is spoken in one line along the coast from Midnapore to Barwar, a small seaport of Ganjam—a distance of 350 miles. From this point the language strikes inward, and continues to draw deeper and deeper inland until it reaches its extreme limit among the Maliahs of Jeypore, in the district of Vizagapatam. The language then runs northwards as far as Raigarh, in the Central Provinces, and may be said to cease about half way between Sumbulpore and Raipore. It will thus be seen that the Oriya-speaking country is irregular in shape, and contains an approximate area of 60,000 square miles.

THE POPULATION OF ORISSA.

The Oriya-speaking population, or people to whom the missionaries have access, can scarcely be estimated at less than EIGHT MILLIONS. (See Statistics in the Annual Report).

To enable friends in England to gain a more definite idea of Orissa, of the districts into which it is divided, and of the localities of the various stations, the Map which accompanies the Report has been prepared by Mr. Hebelet, your missionary at Sumbulpore. The Committee trust that the purposes for which it is published may be accomplished, and that by its use a clearer and more comprehensive view of Orissa may be obtained.

ENGLISH MISSIONARIES.

The number of English Missionaries is the same as last year—in all, sixteen. The health of your beloved brother Miller is happily restored, and, along with Mrs. Miller and their two daughters, he hopes to return to Orissa before the end of the year for the fourth time, and after thirty-five years' service. Your Committee have unanimously and heartily accepted Mr. Charles Rushby, of Louth, and late of Chilwell College, for service in India, who is expecting to accompany Mr. Miller. Most gladly would the Committee have accepted the services of another, had a suitable offer been made.

MISSION CHURCHES.

In churches gathered in a heathen land, there is often a great deal to try the missionaries' faith and patience. In this respect their experience very much resembles that of the Apostles, and while there are some Christians over whom they rejoice, there are others over whose inconsistency and ingratitude they are often made to weep. In the church at Cuttack no small amount of blessing has been enjoyed, and the additions by baptism have been more numerous than in any former year, *forty-nine* having thus confessed Christ. The great poverty of the people generally, and their very small earnings, prevent them from contributing large sums for the support of the cause. A pleasing amount of liberality is, however, being gradually developed, of which Dr. Buckley furnishes interesting information in his Report on monies received, and writes:—"We expressed our satisfaction a year ago in receiving two Missionary boxes, the contents of which amounted to Rs.8, and we have now still greater pleasure in stating that we have received seven boxes, the contents of which amount to Rs.59.10, or more than seven times the amount of last year. Some of the offerings here recorded have been presented under affecting circumstances. One was given by an aged member of the church into her pastor's hands, and she said it would be her last gift, and so it was. It was Rs.5, or 10s. Another commemorated the Lord's goodness, in her recovery from small-pox, by a small gift. A third acknowledged her sense of mercies received during a long and painful affliction, which had been graciously alleviated, by giving Rs.5; and a young man sent the same sum as a memento of gratitude for kindness received from the mission in his education, when he was left an orphan. The letter sent with the gift was in English, and is forwarded with this. It was very gratifying to our feelings."

STATISTICS.

The time of spiritual harvest from among the heathen in Orissa is not yet, though happily the first fruits to Christ are being gathered. Since the commencement of the mission, about *seventeen hundred* persons

have confessed Jesus in baptism, and at the present time the churches in Orissa contain just about one thousand members. It has been said that there is more Christianity in India than there are Christians, and doubtless the Gospel leaven, which has been distributed far and wide, is secretly at work in many hearts, and by it the mass of heathenism will ultimately be leavened.

The Statistics for the year 1879-80 are as follows:—

Increase: by baptism, 68; by reception, 2; by restoration, 2. Total increase, 72.

Decrease: by removals, 27; by exclusion, 14; by death, 18. Total, 59. Clear gain, 13.

The General Statistics are as follows: Number of Churches, 6; Chapels, 10; Mission Stations, 14; Church Members, 995; Total Native Christian Community, 2,688.

MONEY CONTRIBUTED IN INDIA.

Nearly one-half of the Mission income is obtained in India. A large proportion of this amount is received from the Government treasury for the support and education of orphans committed by the State to Missionary care. And this fact may be taken as evidence of the confidence reposed in the missionaries by the rulers of the country. But after deducting the above sum a large amount is annually supplied by friends on the spot who know the missionaries and their character, the lives they lead, and the work they do. In Cuttack, for example, the sums received during the past year have amounted to nearly £400, a fact which among friends at home should awaken gratitude and inspire confidence. And Dr. Buckley adds:—"A few days after the accounts were made up we had the pleasure of receiving from a liberal friend Rs.400, or £40, for the purpose of purchasing an American organ for the chapel, with the promise of any further sum that might be required. Such warm affection for the house and worship of God is very gratifying. 'I have set my affection on the house of my God' was the language of Israel's sweet singer, and he gave practical proof of his zeal and love."

TOTAL RECEIPTS AND EXPENDITURE.

The Total Income for the year, including the balance in the bank, has amounted to £8,727 13s. 10d. Of this amount the sum of £4,992 1s. 8d. was received in England, and £3,735 12s. 2d. in India. Last year, owing to a donation of £200, the amount received as Contributions for General Purposes was larger than in any previous year. Had a similar sum been received this year the income would have been the largest the Society ever received.

The Total Expenditure for the year has amounted to £8,538 12s. 6d., leaving a balance in the bank of £189 1s. 4d. Of this amount the sum of £426 16s. 5d. has been advanced on account of the new mission houses and premises at Sumbulpore, and added to the India Property account.

In consequence of the continued depression of commerce and agriculture the majority of churches have contributed less than in some former years. Other churches, however, have to a great extent supplied the deficiency.

For this encouraging result your Committee feel devoutly grateful, and would heartily thank all who in any way have helped to bring it about. In order to keep up their contributions some friends in England have deprived themselves of the common necessities of life. Among the young especially great zeal and liberality have been displayed. Three friends have each sent a contribution of £5 to the Sumbulpore mission. *In one case it was the third £5 for the same purpose, and since the accounts were closed another £5 has been received from the same friend, making £20 which this comparatively poor cottager has saved and given for the Lord's work at Sumbulpore.* Though not belonging to the General Baptist denomination, he is longing and praying for the success of the Sumbulpore mission, and hopes to send further contributions towards its support. May we all remember, writes Dr. Buckley, that He who in the days of mortal flesh "sat over against the treasury" on His last visit to the temple, and who then "looked up and beheld how the people cast money into the treasury," now looks down from His glorious high throne on those who "cast their gifts" into the Missionary exchequer; and may we give as well as pray and labour in His sight. It was not *then*, and it may not be *now* the wealthiest givers who enjoy most largely His commendation.

Then follow the Reports from the various stations in Orissa, viz. :—Berhampore, Piplee, Cuttack, Sumbulpore, &c. These are followed by the Report of the Rome Mission, a portion of which appeared in the *Observer* for last month.

CONCLUSION.

In closing the Report of another year the Committee desire to make an affectionate and urgent appeal on behalf of Orissa. They do not ask, at the present time, that another English brother should be sent to Italy, though most desirable if it could be accomplished. But, considering the wide extent of the field, and the immense masses of people, they deem it of the highest importance that the small and enfeebled band in Orissa should be immediately strengthened. From statistics already furnished it will be seen that the field which the Lord of the harvest and the common consent of the Church has committed to your care, and to that of your brethren and sisters in the United States, contains an area of about *sixty thousand square miles*, that is, about the size of England and Wales, and a population of over *eight millions of souls*.

EIGHT MILLIONS! Words that can soon be uttered by the lips but the import of which it is most difficult for the mind to grasp or the heart to realise. Applied to England they mean the population of the united counties of Norfolk, Cambridge, Lincoln, Northampton, Warwick, Stafford, Cheshire, Leicester, Nottingham, Derby and York, with more than the population of Wales in addition. And yet this is the field in which your brethren labour; these are the myriads by whom they are surrounded. Seeing these "multitudes, scattered abroad," over the hills and plains of Orissa, weary and worn, diseased and dying, "as sheep having no shepherd," well may the hearts of your brethren be "moved with compassion," as they exclaim, "the harvest truly is plenteous, but the labourers are few." And, feeling their utter inade-

quacy to minister to the wants and woes of these spiritually destitute millions they appeal to their brethren and sisters in England for help. Although made from year to year this appeal has hitherto been made comparatively in vain, and at the present time scarcely one of the twenty-four thousand General Baptists of England says, "Here am I, send me!" *Twenty-four thousand* in England, and only *twelve* individuals in Orissa! Surely this cannot be considered a fair division of labour, or a fair sample of the compassion, the enthusiasm, or loyalty to Christ, of the denomination. In the light of eternity let our young men especially ask themselves where their services are most needed, and where best they can serve the Master and their fellow-men. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The Annual Meetings.

THE ANNUAL MEETINGS of the Missionary Society were held, as usual, during the week of the Association. On the Tuesday afternoon the Annual Committee meeting was held in Broad Street Chapel, but as about the time there was a severe thunder-storm and heavy down-pour, the attendance was not so large as usual. The Minutes of the year were read, the Annual Report presented, and the Treasurer's Accounts accepted. The following brethren (including the sixteen elected by ballot, the four by the new Committee, and the sixteen ministerial members appointed by the Conferences,) constitute the Committee for the ensuing year:—

ALCORN, Rev. J., *Old Basford*
 ARGILE, Mr. R., jun., *Ripley*
 BALDWIN, Mr. B., *Loughborough*
 BANNISTER, Mr. J., *Burton-on-Trent*
 BEXON, Mr. A., *Old Basford*
 BOOKER, Mr. F. R., *Nottingham*
 CANTRELL, Rev. E. W., *Longford*
 COLMAN, Mr. S. C., *Peterborough*
 COOK, Mr. T., *Leicester*
 DEAN, Mr. G., *Derby*
 DYSON, Rev. Watson, *Halifax*
 ELLIS, Mr. E. C., *Derby*
 EVANS, Rev. W., *Leicester*
 GOODLIFFE, Mr. A., *Nottingham*
 GRAY, Rev. W., *Birchcliffe*
 HILL, Mr. H., *Nottingham*
 HOOD, Mr. E., *Derby*
 JOHNSON, Mr. R., *Hitchin*

JONES, Rev. J. C., M.A., *Spalding*
 JONES, Rev. J. F., *London*
 MADEN, Rev. James, *Macclesfield*
 MARSHALL, Mr. T. W., *Loughborough*
 M'CREE, Rev. G. W., *London*
 ORCHARD, Mr. C., *Ashby-de-la-Zouch*
 ORTON, Rev. W., *Bourne*
 PARKER, Rev. J. R., *Castle Donington*
 PIKE, Rev. E. C., B.A., *Birmingham*
 ROBERTS, Mr. C., *Peterborough*
 SALISBURY, Rev. J., M.A., *Hugglescote*
 STEVENSON, Mr. G., *Leicester*
 STEVENSON, Rev. E., *Loughborough*
 TRUMAN, Mr. G. B., *Nottingham*
 TURNER, Rev. J., *Burnley*
 WHERRY, Mr. W. R., *Bourne*
 WILLIAMS, Rev. J. W., *Derby*
 WINKS, Mr. J. G., *Leicester*

And all such General Baptist Ministers as are Members of the Society.

Your honoured brother, Rev. W. Miller, informed the Committee that by the blessing of God he was restored to health, and that he should be prepared to return to Orissa about the end of October. It was decided that Mr. Rushby should accompany him. The time and place for the valedictory services were not fixed upon, but of these due notice will be given.

THE ANNUAL PUBLIC MEETING was held on Wednesday evening, in Wesley Chapel, Broad Street. Unfortunately the evening was very wet; nevertheless an immense audience gathered in the spacious chapel, the largest, it is said, in Nottingham. In the unavoidable absence, through illness, of Samuel Plimsoll, Esq., late M.P. for Derby, the chair was occupied in a genial and efficient manner by Mr. Councillor Lindley, a member of the Methodist denomination. Prayer was offered by the Rev. R. F. Griffiths. The Secretary stated that instead of reading a lengthy abstract of the Report, he would simply read the first and last paragraphs; on the understanding, however, that the friends would read it through for themselves when printed, and that ministers or others would take care that it was brought before their respective congregations. We sincerely trust that this plan will be adopted. Unless our friends are well posted up in Missionary information they are scarcely likely to take an intelligent and lively interest in Missionary operations.

The Rev. J. H. Atkinson, of Leicester, moved the first resolution, and delivered an earnest and eloquent speech on Missions in Italy. As it will be given in next month's Magazine, we doubt not it will be read, as it was heard, with pleasure and profit.

The Rev. S. Manning, LL.D., Secretary of the Religious Tract Society, was the next speaker, and we deeply regret that we are unable to obtain a verbatim report of his admirable address. He commenced by saying that he was a kind of expert; that, as the Secretary of the Tract Society, it was his duty to make searching enquiry into the many applications which came before them for help, and to find out, if he could, any extravagant expenditure of money. He remarked that although the Religious Tract Society had printed books and tracts in about *one hundred and twenty* languages and dialects, and was in the habit of rendering help to nearly all Protestant societies, yet that there were no missionaries in whom their Committee had greater confidence in the economical expenditure of money, or to whom they had greater pleasure in affording help, than those of our Society. He stated that in nearly all Societies the working expenditure amounted to about *twenty-five* per cent. of the income; but he had been examining our balance-sheet, and was surprised to find that our working expenditure amounted to only about *nine* per cent. Another feature of our work which he admired was the concentration of our efforts. While some people were always carried away by something new, and were ever ready for a mission to Timbuctoo, or anywhere else that was novel, we had selected one definite field of labour, and were working it thoroughly. Then, too, he had highly approved of our admirable method in the distribution of work. Some Societies, it was said, made education, or literature, or preaching, their special work, but our Society had a happy combination of all these agencies. Then a word or two was said as to the district we had selected. Was India given the English simply that their lust of power might be satisfied, and that they might be enriched out of her products? Nay, it was that where the flag of England floated the Standard of the Cross should also be uplifted. Dr. Manning next, referring to the alienation which was growing up between the English and the Hindoos, said that was the most fearful problem they had to face. What was the remedy—what would bring together all men in one

bond of love? He knew but one influence which would do it, and that was common brotherhood in Christ. In view of Calvary and eternity an earnest appeal was then made on behalf of mission work among the heathen, and so closed what all felt to be a most admirable address.

Mr. Bembridge then read the cash statement, after which Mr. Charles Rushby made some observations with respect to the reasons which had actuated him in offering himself for Foreign Mission work.

The Rev. W. Evans, of Leicester, then delivered an excellent address on our duty to engage in Foreign Mission Work. In a striking manner, and in vivid terms, he pictured England as it was, and would be, without Christianity—a spectacle from which we turned away with horror. He then said that while we thank God for what we now are, we should not forget that Christ never trod our soil; and that we are indebted to the spirit and practice of Foreign Missions for all the Christian blessings we possess. As the address appears in the *Magazine*, we bespeak for it a careful reading.

Votes of thanks were presented to the Chairman for presiding, and to the chapel trustees for kindly granting the use of the building; and thus closed an excellent Missionary meeting, and one calculated to be of great service to the cause of Christ in Orissa and Rome.

The collections during the day were as follows: At Sunday School Conference, for Rome Sunday School, £17 10s.; Communion Service for Widow and Orphan Fund, £11 7s. 5d.; Annual Meeting, £33 15s. 9d. Total, £62 13s. 2d.

The Organization Committee.—The following Report from the sub-committee appointed to promote organization among the churches was presented at the Annual Meeting, and the General Committee would affectionately but earnestly commend it to the careful consideration of the churches:—

“In presenting their Annual Report your sub-committee regret to state that they find, from the papers which have come under their notice, a falling off in the income for the past year; and, although in the majority of cases the diminution is slight, the total amount is serious. In some instances, where there is a large membership, the sum raised is very trifling, and we are convinced, that with proper organization, much more might easily be obtained.

“We are gratified to observe that the *Juvenile* Collectors continue their work with praiseworthy zeal; but we cannot fail to notice how very few *Adult* Collectors there are in some of the churches, and we have reason to fear that many Church Members are never applied to for subscriptions to the Mission Funds.

We would affectionately urge our *Ministerial Brethren* to do their utmost to arouse and sustain a missionary spirit in their respective spheres of labour, and to establish such an organization as will afford an opportunity for weekly or monthly contributions.

Our esteemed and efficient fellow-worker, Mr. G. F. Bayley, of New Barnet, has been removed from us by death, and we have thus been reminded of the uncertainty of life, and admonished to work while it is day.

On behalf of the Sub-Committee,

THOMAS BARRASS.”

Notes and Gleanings.

THE ORISSA ORPHANAGES AND SCHOOLS.—Enquiries having been made as to what kind of articles would be suitable as *presents*, or for *use* in the orphanages and schools in Orissa, we may state that needles, thimbles (very small), scissors, penknives, pencils, pens, copy-books, writing paper, remnants of print, cotton (crochet, and knitting, very fine), will be very useful. Also canvas and wool for zenana work.

We should also be glad to send, for each of the native preachers, a woollen jersey or jacket. These are a great comfort to our brethren in the cold season, especially when they have to sleep out-of-doors, or travel early in a morning.

Several of our native friends are able to play the violin; and as music is a great attraction to the Oriyas, two or three violins, with extra strings, would be very acceptable. In answer to Mr. Wood's appeal in the last Report we have received, and sent to India, an excellent concertina, from Mr. H. L. Allen, of Billesdon Lodge, near Leicester.

As Mr. and Mrs. Miller and the Misses Miller are hoping to return to Orissa about the end of October, it is very desirable that all articles should be ready by the beginning of that month. Communications should be addressed to the Secretary at Derby, who will be glad to receive contributions, or give further information.

THE LITTLE ROMANS.—We are glad to say that the very liberal sum of £17 10s. was collected after the Sunday School Conference in Nottingham, for the Rome Sunday School. Since then £9 or £10 have been collected at Westbourne Park and Praed Street, London, and further sums have been promised. We trust, therefore, that our other Sunday schools will soon send in their contributions, and that the £100 or so required for preparing and fitting up a Sunday school-room for the little Romans, will soon be provided.

MARRIAGE.—FIDDIAN—BOND.—June 1, in the Baptist Mission Chapel, Cuttack, India, by Rev. Dr. Buckley, William Fiddian, Esq., Bengal Civil Service, son of Rev. Samuel Fiddian, Wesleyan Minister, Birmingham, to Alice Annie, daughter of Frederick Bond, Esq., C.E., Cuttack, and grand-daughter of the Rev. Charles Lacey.

Contributions

Received on account of the General Baptist Missionary Society from Audit to July 15th, 1880.

	£	s. d.		£	s. d.
Mr. Samuel Brooks, St. Albans, for			Rempstone—Mr. G. Thirlby	1	0 0
Sumbulpore (fourth donation)	5	0 0	Uttoxeter—a Friend	1	0 0
Knipton	12	5 4	Wolvey	18	9 4
Hinckley	1	11 0			
Hucknall Torkard	11	6 4	Nottingham Association Collections—		
Leicester, Archdeacon Lane—Rome	7	12 0	Sunday-School Conference, for Rome		
London, Borough Road	6	7 2	Sunday School	17	10 0
Church Street	1	9 0	United Communion—for W. and O.	11	7 5
Nottingham—Mrs. Ancliff, for W. & O.	0	4 0	Annual Public Meeting	33	15 9

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

General Baptists in 1880.

THE NEW YEAR BOOK.

As children look for the coming of a birthday, so we always wait eagerly and hopefully for the arrival of the first copy of our New Year Book.

We do not belong to those sapient spirits who affect a lofty scorn for "statistics" and "church reports," secretarial "statements," and financial returns: and who, moving off in their conscious superiority to such low considerations, eloquently pour out windy platitudes about the invisible character of spiritual processes, the subtlety of spiritual successes, and the impossibility of reporting work done by souls for souls. A procedure as wise as if the farmer were to ignore the tabulated results of different methods of farming, and the "returns" made of the "yield" of different soils, because of the invisible nature of all processes of growth, the subtlety of the affinities between soils and seeds, and the impossibility of reporting the work done by sun and plough, dew and phosphates, rain and "spud," in the production of a solitary harvest.

Let us be wise. Though an alphabet is not a poem, it has its uses. If newspapers are not absolutely true in every particular, still they tell us much that sensible men may profit by. Though church "figures" and church "reports" are not above reproach, yet if read with sense, discrimination, and a broad outlook on facts, they will yield material for reflection, for correction, for rebuke, for quickened impulse and deepened sympathy, for more glowing zeal and richer consecration, that the churches may be thoroughly furnished unto all good works. Assuredly if our pastors, elders, deacons, local preachers, and Sunday school teachers use "The General Baptist Year Book for 1880" as they ought, they will gain much real good from it.

Our new Secretary, Mr. Fletcher, is to be congratulated on the fine character of his work. His arrangement follows that of previous years in the main. His descriptive matter is short, but sufficient. His statement is well-expressed and accurate, save where the word "eleven" has usurped the place of the word "Home" in his summary of the number of members of the churches.* His survey of the year is sober, but not gloomy; bright, but not sanguine; and his anticipations are well-based and well-reasoned. The essential and characteristic phenomena of our condition are seized and depicted with a skill that leaves nothing to be desired.

In the "appearance" and "grouping" of the material we should like to see some changes, though we know it would involve additional expense; but it would greatly improve the book, and would save the time of its readers. For example, the section headed "THE CONSTITUTION AND LAWS" is now crowded into six pages. This is a large space, I know. When first collected and printed, in 1870, not more than two pages and a half could be afforded. But we have advanced since then, and we positively require *nine* pages, in order that the matter may be well-spaced, grouped under appropriate headings, and made pleasant to the eye. Something of the same kind would much improve the "Minutes of Business."

But passing from the Book to the General Baptist Church in England, Orissa, and Rome, for which it speaks, it is interesting to discover

* Cf. page 16, fourteenth line from foot.

that we still have *two* communities of the disciples of the Prince of Peace capable of exulting in the unspeakably exceptional privilege of being "at peace among themselves:" a state so unique that it ought to be proclaimed, far and near, with trumpet tongues. Think of it! The members of two of our churches have positively dwelt together for a whole twelve-month without any such collision as to lift the roof off their dwelling-place, or to necessitate the aid of the Arbitration Board. What heroic self-suppression, what beautiful meekness, what sublime self-sacrifice, animate the members of those churches only the great future will reveal!

Against some names of churches we read, "no statistics, no reports." When a man can give no account of himself the police "lock him up," and a magistrate examines him. I propose we "lock up" these non-reporting churches, and examine them. It is always a suspicious circumstance when a man is silent about his recent movements. A hundred to one he has been in mischief. These silent churches do not seem to know that their silence is their self-condemnation. The denominational police are on the outlook. You had better take care and report next year.

Some two or three churches seem to think they can purchase absolution for idleness by bemoaning that they "are at ease in Zion," and secure exemption from weakness and corruption by neglecting care for the salvation of others. I note that inactivity, regrets, and retrogression, go together: and that where a church has good premises, good finances, and good organizations, and is "*enjoying itself*," and not breaking up new ground, not attempting to evangelize some fresh neighbourhood, there you have stagnation and stinginess, despondency and decay.

Judging from these church returns there is no diminished interest in "faithful preaching." The statement is more frequently made than any other, that "the gospel is faithfully preached." It is an *old* phrase, and I am a little afraid of it. I hardly know what the churches mean by it, and am tempted to wonder whether they have picked it up and used it because it was near at hand, or express by it the deepest facts in their spiritual experience. It should mean—should it not?—that the good news of God's salvation have been fully made known to men; that we have told them what the gospel really is; made them see it; rendered it thoroughly available to them; declared its hopes and its consolations; urged its duties and obligations; made known its wonderful applications to the manifold sorrows and cares and woes of human life! Oh, brethren, such praise is very high for us! Do we, indeed, attain unto it? May the gracious Lord help us to search and try our hearts by the light of His inspiring and renewing Spirit.

It is especially gratifying to read that several of our churches have adopted with conspicuous success the practice of SPECIAL EVANGELISTIC SERVICES. The reports bear full witness to the good wrought by this agency, and suggest the wisdom of making arrangements, at once, for the repetition of this mode of work during the coming winter. Why should not all our churches go forth on a gospel mission to their neighbours? Let us rouse ourselves for this work instantly, plan our campaigns wisely, get the men best fitted for this kind of labour, and watch and pray and work as those who believe that man has no deeper need than of the gospel, and no truer friend and helper than Christ Jesus.

Some of our bravest work is being done in the quiet unexciting calm of VILLAGE life. We have many village societies; and not a few of

them are toiling amid signs of certain decay, and without the cheering presence of either success or hope. It is good work, and the Master will not fail to reward it. It does not get into the newspaper, but it will be found in the Book of the Life of the Souls of God. It adds little to our denominational "lists," but it is a solid addition to our power, in its patience, heroism, endurance, and faith. Lose not heart, fellow-workers. Christ is with you. You do His will. And you have the prayers, the sympathy, and the admiration of the brotherhood of saints.

Village churches are *grouping* themselves together. Let that abound more and more! *Town churches* are stretching out strong hands of help and love to the villages close by. May that increase! One village church at *Cropstone* has opened its doors to all comers who are Christian, and yet retained its General Baptist love and associations. We have been saying for years that this is the right way for all our village churches, and we are glad to see signs of going in the right way. Our LOCAL PREACHERS are rendering abundant aid not only in these villages, but in other churches, and their work receives hearty appreciation in these returns. We must not fail in our duty to the rural districts of England. They are the spring-heads of much English life.

The CONFERENTIAL areas of the denomination are not yielding results in the same proportions. The *Midland* Conference lost 183 members last year, and gains 374 this. *Lancashire and Yorkshire* only gains 13. The *Eastern* Conference reports 67 members less than last year. And though it has 31 churches, yet it returns a total of 30 members less than the *Southern*, which has only 19 churches. Ought not our friends in the East to look to this? We have been losing ground for a succession of years in the area covered by this Conference. Will not some friend set out the facts, analyze them, and point out their causes? We cannot, *must* not, WILL not go back. The *Southern* Conference returns a gain of 96, *Warwickshire* of 58, and *Cheshire* of 12. Surely we have much reason for "searchings of heart," earnest prayer, abounding zeal, and wise work.

Numerous other points occur to us on reading this Year Book. We will only mention two. First: Our President and Secretary really ought to do more for the denomination than give an address, print a Year Book, and conduct the business of our Association. We let them off too easily. Why should they not give all the spare time they can command to visiting *weak* churches, arranging evangelistic services, and in every way they can forwarding the prosperity of the churches. The offices of President and Secretary ought to carry with them the duties of a general oversight of the denomination, a personal interest in the work of the Conferences and of the churches, and the duties of "Messengers" to and correspondents with the churches. If we are to do our work in the best way possible to us, we must be prepared for changes in this direction.

We cannot conclude without commending to our readers the earnest and practical address from the Chair, and the sweet, beautiful, and brotherly letter to the churches of our friend the Rev. I. Preston. They fitly crown the Year Book for 1880.

The Lord of the churches fill us with His Spirit, cleanse us from all iniquity, and increase our usefulness a thousand-fold. J. CLIFFORD.

The Freewill Baptist Centennial.

BY THOMAS GOADBY, B.A.

AFTER a favourable and pleasant passage across the Atlantic in the good ship "Abyssinia" Rev. Dawson Burns and myself landed in New York on July 20th, at three in the afternoon. My colleague was at once carried off by his cousin, Jabez Burns, Esq., and I, with a Freewill Baptist who stepped on board with us at Liverpool, endeavoured to find out how, with the least possible delay, I could get to Weirs, in New Hampshire, where the Centennial Conference was next morning to begin. A splendid steamboat, "Providence," was starting for Fall River, and Boston at five o'clock, and so we "checked" our "baggage" on the steamer, and hastily rushing into Broadway, I posted a letter home at the General Post Office, and also sent a message by the Atlantic Cable, the office of which was hard by, announcing my safe arrival. I had only time to notice how the trains went to and fro on the fantastic and perilous-looking elevated railroad in the side streets of New York, and how the old crowd still continued to pour along on each side of Broadway. New York city has grown and changed much in twenty years, but I could find my way in it without difficulty. The ride to Fall River, along Long Island Sound, was full of interest; the green and well-wooded shores, dotted with beautiful and gracefully constructed villa residences, looked a picture of comfort and taste; and the splendid sunset, and magnificent thunder-storm that closed the day, only added to the charm and excitement of the scene on the Sound. It was night, and very dark and threatening when we passed the place where the "Naragansett" and "Stonington" "collided;" and I must confess that when our floating palace felt the force of the Atlantic waves, and trembled under the shock, as it still rushed along at, perhaps, seventeen or eighteen miles an hour, the sense of security was considerably less than it had been out on the wild Atlantic in the good ship "Abyssinia." But the "Providence" brought us safely to Fall River, and by half-past seven we were in Boston, and by noon I was talking to Dr. Graham on the platform of the railway station near the camp-ground at Weirs, and in sight of the lake whose Indian name, "The smile of the Great Spirit," expresses the fine poetic and religious feeling of the red man, and seemed to me to give to us a suitable and auspicious welcome to America.

In this beautiful region, in a wooden pavilion, or beneath a grove of trees on the camp ground, the meetings of the Centennial Conference were held, the delegates and visitors dwelling in tents by the lake shore, or in cottages and hotels close by, or in villages a mile or more away. The order of the meetings was usually each day the same. Prayer meetings in different houses were held before breakfast, business began at nine. Public meetings of the different societies were held from two to four in the afternoon, and the evening was devoted to preaching and prayer. As the celebration was centennial, historical papers and historical sermons formed an important feature in the meetings, and a centennial poem was read; and instead of a pic-nic at the close there was a pilgrimage to Durham-ridge, in New Hampshire, across the lake to the grave of Randall, the father of the denomination, and to the house not far away where the first Freewill Baptist Church was formed in 1780.

On Thursday, at noon, the Rev. Dawson Burns arrived, and we were both introduced to the Conference. Our reception was most cordial and enthusiastic, the whole assembly rose as we were presented, the chairman, Dr. Cheney, spoke kind words of introduction, and the venerable "Elder," Jonathan Woodman, whom we remembered as a delegate to England, with Dr. Eli Noyes, in 1847, warmly responded to our addresses. Again and again were we assured that our coming had added greatly to the interest of the celebration, and crowned the whole series of meetings as a grand and magnificent success. It was very pleasant to us to see many old faces, and to convey to the brethren, on so great an occasion, the assurance of the kindly sympathy and loving Christian regard of their denominational kinsfolk in England, who already, ten years since, had celebrated their hundredth birthday. The centuries clasped hands in holy and joyous fellowship.

But Christian brotherhood between communities, separated by the great Atlantic, should mean business and not merely the interchange of sentiment and friendly greeting. We sought to address ourselves to business. We urged, and I think we shall secure more frequent personal intercourse, though we were told, in reply, that we had been wooed for thirty-three years by brethren Dunn and Day, Graham, Herrick, Cheney, and now, at last, only had responded, so the balance was against us. Seven Freewill Baptists have been to our Association, and but four General Baptists have visited America in return. We sought to stimulate interest in the Orissa Mission, and to encourage our brethren in their great home-work among Freedmen in the south, and Chinamen in the west, and Indians in the west and north, and European immigrants everywhere. We conferred together about colleges and about the joint issue of denominational literature. Moreover, our friend Burns was eloquent on the temperance question, and with one great throb of gratitude and joy we all celebrated the complete and triumphant success of the emancipation policy of our brethren. It was a great moment when old men told the story of the early struggles of the denomination on behalf of the slave, and a coloured sister, from Harper's Ferry, thanked the brethren, in her own name and that of her race, for their fidelity to the principle of human freedom, and their devotion to the cause of the oppressed and enslaved African. We sang together a suitable hymn of praise; every heart was full of emotion, and many eyes were moistened with tears. I could have wished we had also somewhere, somehow sung—

"John Brown's body lies mouldering in the grave,
But his soul is marching on!
Glory, glory, hallelujah."

And I did sing it inwardly, for our friends have a Freedman's College at Harper's Ferry, and are taking possession of the south with a valiant "army of the Lord."

I have much more to say, but time presses. Suffice it to add that our brethren are discussing the same questions we discussed in June. The training of young men for the ministry, their settlement and support, the unification of Home Missionary effort, and the steps needful to secure suitable and only suitable men as pastors for the churches, these and kindred subjects engaged careful and anxious thought.

Haven Green Chapel, Ealing.*

LAYING OF FOUNDATION STONES.

TUESDAY, August 3rd, saw our work at Haven Green, Ealing, advanced another and a most interesting stage. Two memorial stones were laid, in the presence of a large company, one, according to the custom of the London Baptist Association, by its President, J. Clifford; and the other, in keeping with the spirit of this Sunday School Centennial Year, by Sir Thomas Chambers, Q.C., M.P., President of the S. S. Union.

By three o'clock a large gathering of friends from the locality, from Praed Street and Westbourne Park, and other churches, had assembled. Though many pastors were absent, owing to holiday arrangements being in force, Revs. T. G. Atkinson, J. Batey, T. Hall, J. Fletcher, G. W. M'Cree, C. Longhurst, besides those who took part in the services, were present.

The proceedings commenced by singing. Rev. W. Stott read the Scriptures, and Rev. E. Stevenson, of Loughborough, offered prayer. This was followed by an address from J. Clifford, who said:—

“The position of responsibility and privilege which I occupy to-day in connection with the erection of this chapel and school, is due to my election to the post of President of the London Baptist Association.

“That Association consists of 152 Christian churches, situated within what is known as Greater London, or the area comprised within a circle of twelve miles from Charing Cross; and those churches have enrolled upon their lists very nearly 40,000 members. One of the chief functions of this Union of Christian men, if not its principal work, is that of originating one chapel, and forming one Christian church each successive year.

“In pursuance of that object the Association has initiated and completed fifteen chapels in North and South and East London; but not one of the whole fifteen is in the Western district of the metropolis. Living, working, as I have done, for more than twenty-one years in the west of London, it was natural and fitting that I should look into this quarter of our great and ever-growing city for a sphere for church extension. I looked long and anxiously, and, I may add, resolutely; I looked long; for the presidential chair, with its huge responsibilities, was urged upon me several years before I accepted it; I looked anxiously, because I strongly suspected what recent statistics and personal inquiry have abundantly proved, that Baptists are specially weak in the west, and that their work is confronted by special difficulties in that quarter; but I also looked resolutely, for I frankly confess that I like to get hold of a bit of hard work, and take a real pleasure in putting a difficulty under my feet.

* The *Building News* of Friday contains a full-page photo-lithograph of Haven Green Chapel, Ealing, of which we gave some particulars last week. The exterior is exceedingly tasteful and handsome, and does great credit to the architect, Mr. J. Wallis Chapman, 11, Sutherland Gardens, who has already done so much for the architectural aesthetics of the Baptist denomination.—*Baywater Chronicle*.

“Some of you know well enough that the task of obtaining a suitable site was no slight one. I saw, and saw early, that a chapel might well come, yea, ought to come, between Castle Hill and Acton. The population is already large, and is rapidly increasing; and gentlemen who have known this region for many years assured me that the future of this locality is as bright with promise as any portion of suburban London. A population of 15,000 or 16,000, railway facilities for metropolitan business of a highly favourable character, extensive building operations, and other propitious circumstances, compelled me to say, ‘This is the place; see if you cannot get to work.’ After taking counsel of friends here and at Westbourne Park, we concluded the purchase of this copyhold site at the sum of £1,400, and then took the steps necessary for its enfranchisement. And a splendid site it is! It speaks for itself better than any-one can speak for it. It is a commanding position, in a delectable and growing neighbourhood; and the edifice in course of construction will be conspicuous and chaste, convenient and comfortable, compact and complete, thoroughly well adapted at once for earnest Christian work, reverent and respectful Christian worship, and joyous and soul-helping Christian fellowship.

“Sir Samuel Morton Peto, in a letter which I received this morning from him, says, ‘I like the elevation of your chapel very much. It is *chaste, quiet, and suitable*. I enclose you £5, and shall be very glad to contribute again, if spared, at the opening services.’ And speaking of our architect, he says, ‘Mr. Chapman gave us very great satisfaction at Watford. I am very glad you are in such good hands.’

“As to our aims in building this sanctuary, we purpose, first to provide for the delivery of the message of salvation through Christ Jesus. We believe in the three grand universalities of the Gospel, ‘For God so loved the world that he gave His only begotten Son, that they who believe should not perish, but have everlasting life,’ and that He gives the ‘Holy Spirit to convince the world of sin, of righteousness, and of judgment.’ We rejoice in Christ Jesus as the one and sufficient Saviour of sinners, the Lord of human life, the only revealer of the Father, the true friend and best helper of man. We obey Him as our King, follow Him as leader, and worship Him as God. His redeeming sacrifice is the ground of our salvation, His sympathy our chief solace in sorrow, His presence our inspiration for righteousness, and His life and work the illumination of our destiny. His promise that the Spirit shall be given to convince the *world* of sin, of righteousness, and of judgment, is an exhaustless solace, and an unfailling stimulus to work for the salvation of the lost. Our text-book is His revelation, and His verdicts are our final appeal. We derive our doctrine from His lips, and our laws of church life and ordinances from his teaching and example, as we owe our life to His gift. We preach Christ and Him crucified, the propitiation for our sins, and not for ours only, but also for the sins of the whole world. We proclaim Him with unhampered faith as everybody’s Saviour, sufficing for the deepest wants of the poorest and neediest of men, and absolutely necessary to the man of ripest culture, widest knowledge, and largest resources. We preach Him as living again, the actual friend of every trustful and living soul, the champion of every warrior against sin and wrong. We are Christians. We take our best and foremost

name from Christ ; a name, we are glad to add, that unites us with all the good of all ages, and of all churches, and of all lands ; with all who have sought, and with all who still seek the best in character and the purest in service. We exult in our fellowship with the holy church throughout the world.

“ But, moreover, we build this house also as a home—a home and working ground for a band of believers in the Saviour. We are not rearing this edifice merely for ‘ the public worship of Almighty God ’ during two or three hours a week ; or chiefly for the ‘ administration ’ of the ordinances of baptism and the Lord’s Supper instituted by our King ; but mainly, and in the first instance, as the meeting-place, drill-ground, and working centre of a community of men ‘ whose hearts the Lord has touched, ’ and who will be better themselves as Christian men and citizens, and do better work in the world by means of their fellowship in the Gospel of Christ. We have an unshaken faith in the Divine origin and perpetuity of the Christian Church ; and, when constructed on Christ’s plan, and made up of men filled with His Spirit, in its perfect adequacy, as the leading human agency for the regeneration of the world. For we hold that Christ’s way of saving man is by means of *men* whom he has already enriched with His pardon, in whom His Spirit dwells and reigns, who work by the impulses of His love, and who, owing to His all-sufficing grace, repeat in their lives His purity and nobleness, His hatred of meanness and deceit, of hypocrisy and world-worship ; His active beneficence, His beautiful and self-sacrificing devotion. Such men, wherever they are, whether registered on church lists or not, baptized or unbaptized, decked with all the insignia of their profession, or timidly serving their generation in quiet and shady places without sound of trumpet or shouts of applauding on-lookers—such men make up His Church and do His work and will.

“ In accordance with that principle, the trust deeds of this building give room in its fellowship for all who hold Christ Jesus as their Head, acknowledge Him as their Saviour, and seek to make Him the Lord of their life. The teaching of the pulpit on the matter of baptism will be sharply defined and clearly expressed, in accordance with the Baptist view of it, that is to say, in accordance with the representations of Dean Stanley, and hundreds of scholars of undoubted accuracy as to what baptism *was* in the early days of the Church, viz., a privilege to all believers in Christ, young or old, children or full-grown men ; symbolising that the baptized person reckons himself dead indeed unto sin, but alive unto God through Christ Jesus our Lord. But whilst this conception of that ordinance is urged on the attention of all Christians, the decision and practice will be left to the individual conscience. Seeing, then, that we come with these simple, beneficent and Christian aims, we are not surprised that we have received so hearty a welcome from our fellow-Christians who were in this district before us. We are glad to be assured, as we have been, by kindly acts, and by kindly words, of your appreciation of our spirit and purpose, and your desire for our prosperity, and we take this as an augury of cordial and extended support to-day in an enterprise which ‘ is as broad, ’ to use Norman Macleod’s words, ‘ as the eternal love of God, and as narrow as His eternal righteousness, ’ which seeks to bring the everlasting and

ever-living Gospel to bear upon the actual necessities, sorrows and cares, faiths and fears of men, which will train the young in Christly nurture, solace the aged, and put robust force into manhood and a tenderer grace into womanly excellence, and so be a blessing to the neighbourhood, to the city, to the nation, and to the world.

“Not, then, with withered hopes or a shrunken faith do we lay these memorial-stones in this year, 1880. We are not ashamed of the old Gospel, for it is still the power of God unto salvation to every one that believeth. We are not ashamed of the New Testament Church, for it is still the depository and dispenser of that saving power. We are strong in our convictions, in our experience, and our hopes, and sum up all in words which are at once a memorial record and a believing expectation—‘The Lord hath been mindful of us: He will bless us.’”

Rev. W. G. Lewis followed in an effective address, pointing out that fifty-eight per cent. of the population was the proportion usually estimated as representing a reasonable provision for the spiritual needs of the people, and said that when the present edifice was completed the religious accommodation in Ealing would still be within that mark.

Sir Thomas Chambers said he had broken away from important engagements at the Central Criminal Court so as to be present. He dwelt upon the practical effect of religious agencies, especially of Sunday schools upon the political progress of the nation. The very existence of the law deterred from crime, and the same principle operated in regard to spiritual movements.

Presentation trowels, which had been made and engraved and given to the Committee by Mr. John Neal, of Edgware Road, were handed, in the name of the Committee, by Mr. Enoch Moore, to Sir Thomas Chambers, and by Mr. John Howgate to Rev. J. Clifford, who thereupon proceeded to lay the memorial stones. This having been done, contributions were then laid upon the stone to the amount of £608, the following, amongst others, being specially mentioned:—A member of the local committee, £200; Mr. W. Mead, treasurer, £52 10s.; Mr. Enoch Moore, £100; Mr. J. Harvey, £50; Mr. J. Johnson, Ealing, £40; Mr. C. Saunders, £25; Mr. A. Towers, £20; Rev. J. Clifford, £20; and Mrs. Pegg, £10.

Revs. A. Ferguson and W. P. Cope took part in the subsequent proceedings, Mr. Cope speaking on behalf of the London Baptist Association.

Letters of sympathy with the project were read from, amongst others, Rev. C. J. Hughes, vicar of the parish, and from the Presbyterian minister, who remarked, “I cordially welcome your Baptist movement. The Baptists are in the present time of testing faithfully keeping to the great truths of the gospel, while many in some of the other churches are departing from them.”

A tea-meeting followed in the Wesleyan schoolroom, and in the evening Mr. Spurgeon preached to a crowded congregation from Psalm lxxxix. 1, 2. The collection realized £32, and the total of the day’s proceedings amounted to £660.

JOHN CLIFFORD.

Protestant Missions in Italy.*

BY REV. J. H. ATKINSON.

THERE will always be a special *charm* about missions to Italy, as those missions must ever have, in some respects, special *claims* on our attention.

Italy has been the instructress of England and of Europe. From her we have received laws, literature, art, science, civilization, and even Christianity. In the sixth century, we find the gospel brought to these shores by a band of missionaries from Rome—this band was under Augustine—and these men, or most of them, were Italians.

It is impossible to tell how much we owe to Italy and Italians even for more modern advantages. As we pass along the docks of London or Liverpool we cannot help a feeling of wonder as we gaze at the forests of masts we see there; but perhaps we seldom remember that these vessels had never found their way across the trackless ocean, or reached the port in safety, but for the discoveries of *Galileo*, and Galileo was an Italian. Down in the cabin of each of these ships there hangs a crystal tube, the silent and sure monitor of the coming storm; and by prompt attention to the warning of that barometer many a crew and cargo have been saved from a watery grave. The barometer was the invention of *Torricelli*, and Torricelli was also an Italian. The merchant sitting in his counting house in London requires immediate information from his agents in Calcutta, New York, or St. Petersburg; he writes something down on a slip of paper, and sends his clerk to the nearest telegraph office. In an hour or two he has his answer. That telegraph was founded on the discoveries of *Galvani*, and Galvani also was an Italian. A new world opens its arms wide for our surplus population, its boundless prairies and forests invite the energy and enterprise of our countrymen; its products employ our mills; with its fruit and grain and meat we feed our millions; and that to which Britain owes so much wealth and power, the discovery of the new world, we owe to the genius and courage of *Columbus*, and Columbus also was an Italian.

Let all the honour that is claimed for the Gloucester philanthropist be given him, for he is worthy; but let it not be forgotten that two hundred years before Robert Raikes published and systematized the Sunday school work, Cardinal Borromeo, the warm-hearted, unselfish Archbishop of Milan, established Sunday schools in connection with the churches of that city—and *Cardinal Borromeo*, also, was an Italian.

These are some of the advantages which we owe to Italy: and in the Bible we read that we ought to return spiritual things for what earthly things other countries, or other men, have bestowed upon us. Much more should we make return for spiritual blessings. The law of obligation, though by no means the highest that can actuate us, is by no means the lowest; and though I hope to show you that in allowing us thus to do service for Him, God is conferring upon us an honour,

Address delivered at the Annual Meeting of the General Baptist Missionary Society, held at Nottingham, June 23, 1880.

a privilege, a luxury indeed, yet still remember that to do this service is a *duty* which must not be despised.

But is there not something startling even in the expression, "Christian Missions to Italy and Rome?" Is it not an impertinence to send the gospel to the city that first sent it to us? To the city to which the great apostle of the Gentiles wrote that Epistle which Coleridge calls "the profoundest book in existence," and which Godet styles "the cathedral of the Christian faith." To the city in which the great apostle himself lived, preached, suffered, and died? To the city which, more than all others, saw the noble courage and sublime trust of the true confessors of the faith stand forth in all its grandeur against the dark background of pagan tyranny and torture? To the city which became the great heart of Christendom, and the chief missionary centre of the world? To the city which to-day claims to be the metropolis of the Christian world, and which has within her walls more churches of Christian name than there are days in the year, a church to every 830 of her inhabitants? Is there a need for Christian missions to such a city as this? Martin Luther once wrote, "if there be a hell, Rome is built above it: it is an abyss whence all sins proceed." And that Saxon monk's description of Roman religion and Roman society three and a half centuries ago is a faithful picture to-day. Close and extended observations of the city, especially under Pontifical government, led me, long ago, to the conclusion that Rome was the cesspool of all iniquity, a disgrace to Christendom, and a blot upon humanity itself. An able writer in one of our English Quarterlies,* who gives "the result of a very close observation, and of a knowledge of the people gained by living among them for several decades of years," has drawn a very dark picture indeed of their ignorance, indifference, irreligion, and immorality. He says that in "the north of Italy the criminals are about one in 279 of the population, and in the south one in 112." "That Rome has nearly four times as many criminals of the worst classes in proportion to her population as Piedmont." "That Italy is still a purple land, where the law protects not life: that religion in Italy has fallen into such discredit that all the middle and lower classes in the towns would be ashamed of their religion if they had it." He says that "Italian Catholicism is, intrinsically, and as regards its practical action on the conduct, character, and ways of thinking of the masses of the people, a mere *continuation and modification of paganism*, which was the religion of the forefathers of these masses a couple of thousand years ago." I would have you note this statement because it contains a sad truth. Romanism is a modification of paganism; and Rome is unquestionably, a pagan city. Her churches witness a worship that can hardly be said to differ from the ceremonies of the days of the Cæsars except in the use of Christian names for heathen services. The gods of the calendar of heathen mythology have come down to dwell with men, and receive commemoration in the guise of saints and martyrs. The square of St. Peter's is overlooked by the statues of the demigods; image worship is revised; the vestments of the prelates and priests are a reproduction of pagan apparel; the Pope has borrowed not only his ecclesiastical attire from the Roman Pontifex Maximus, but his very

* "British Quarterly Review," October, 1879, article, "Political Prospects of Italy."

name also; the clouds of incense which continually arise from the swinging censers would not be strange to the nostrils of some old patrician of the empire, should he come forth from his grave to renew his devotions in the basilica of modern Rome; the fire which never went out on the altar of the vestal has its parallel in the constantly burning lamps that are everywhere throwing their sickly glare before the image of "Our Lady." Rome is a pagan city. Where is the difference between a man who wriggles on his knees up a staircase at Rome to get indulgence for sin, and another in India who fixes two hooks in the small of his back and swings at Juggernath's festival for the same purpose?

Who that has ever visited Rome or Italy—who that knows ought of their condition—can question their need of Christian Missions?

And now we come to the question—Is it possible to save Italy and her capital? Is it possible to win them back to the pure simple faith of an apostolic Christianity? We answer, *Yes!* Unhesitatingly, *YES!* And yet it is intimated by some writers to-day that a pure, simple Christianity, is unadapted to the Italian mind and character. The writer from whom I have already quoted makes the bold assertion "that no alternative, within the limits of human ken, is before the Italian nation, save that of Catholicism or *Atheism*. The destruction of Catholicism may leave what is called deism to the cultured tens, but only atheism to the uncultured millions." And then, further on, he adds, "There can be no doubt that, speaking generally, religion has entirely perished in cities and larger towns: that it has lost much of the influence it once had even among the rural population, and that a rapid movement towards its further extinction is taking place from day to day." Is there no alternative save Catholicism or atheism? For those who are giving up the religion of the Romish priest is there *only* atheism? Only atheism for the uncultured millions? We emphatically deny it; and in the name of a suffering Italy—in the name of our common humanity—in the name of a loving Christianity—in the name of a universal gospel—in the name of our crucified, risen, and living Lord, we enter our loud and solemn protest against a declaration so utterly false and hopeless. The words that Paul wrote to the Christians in Rome are still true in all their fulness and grandeur of meaning; the gospel of Christ "is the power of God unto salvation to *every one* that believeth." The state of the Gentile world, or of any part of it, is not worse to-day than it was in the apostles' time, judging from that awful picture which he draws of it in the first chapter of his Epistle to the Romans; and if the gospel of Christ had power then—and we know it had—it has power *now*. The history of 1800 years has only confirmed the sufficiency of this grand old gospel remedy for all the wants and woes of men, for it has not yet come in contact with any form of humanity, however imbruted or degraded, that it could not elevate and bless; and instead of saying there is *only* atheism for those who give up Catholicism, we joyfully exclaim, there is for those who will take it something infinitely better than a hollow Catholicism or a cold atheism—the inexpressible love of the heavenly Father, the blessed comfort of the Holy Spirit, and the great salvation of the living Saviour.

But it is intimated that Missions to Italy are a failure. This same writer says, "the well meant and persevering attempts of English and American missionary men and women, of French Vaudois preachers, and other enthusiastic proselytisers, have accomplished *nothing*;" and he repeats this further on, "It may fairly be said that, as regards the prospect the nation has to look forward to, all the efforts to protestantize the Italians have accomplished *nothing*." And these statements appeared in the "Times" before they were published in the "British Quarterly."

Now, this gentleman may be well qualified to write a review for an English Quarterly, or an article for the "Times" newspaper; he may be well qualified to pronounce an opinion upon the political prospects of Italy, but I strongly question his qualification to judge of a great spiritual work; and I further question whether even the time has yet arrived for considering the results of this spiritual work, even if he were qualified. The gospel leaven is still so hidden in the vast mass of society as to be unseen by ordinarily shrewd observers. It is yet true that "the kingdom of God cometh not with observation," and its coming is as undiscernible now in Italy by merely literary men, as it was in the early days of Christianity, and even up to the eve of its triumph. It is still a glory of Christianity that the poor have the gospel preached to them; and it is chiefly among the humble ranks that the gospel leaven is manifesting its assimilative and diffusive power; and this, perhaps, may account for the ignorance of these erudite and accomplished gentlemen.

There must be patient waiting. No one knows better than the "Times" correspondent in Rome that the people of Italy are steeped in vice and ignorance and Jesuitry; and there must be a great breaking up of ground, a long exposure to the light of heaven, a patient sowing, and a constant weeding and watching, before it is even reasonable to look for an abundant harvest.

I do not forget the fact that when the first missionaries went out to India they patiently toiled for seven years before they were cheered by *one* convert. I do not forget the fact that when our own little noble band went out to Orissa, they laboured on for six wearying years, hoping against hope, before one Hindoo was led to the confession of Christ. Yet will any one presume to say that Missions to India have accomplished nothing? You may, perhaps, find here and there the extraordinary spectacle of a so-called man of culture and light having the audacity to say that Missions to India have accomplished nothing; but no man of real culture and advancement will fail to recognise missionary success there as one of the most palpable phenomena of the nineteenth century. But if it be true that Protestant Missions have accomplished nothing in Italy, is that a reason why they should be abandoned? Is it not still our duty to persevere? and until, as the Duke of Wellington expressed it, "our marching orders are withdrawn" are we not bound to render an unquestioning obedience to that Commission, "Go ye into all the world and preach the gospel to every creature?" There is a sense in which the question of success is not ours, but our Master's. What have we to do with consequences and results? If God bids us only turn a grindstone we had better do it, and leave Him to accept the consequences and get glory from that, if He will.

But it is *not the fact that Protestant Missions* in Italy and in Rome

have accomplished nothing. They have excited the wrath and jealousy of the Pope and his priesthood; they have aroused against them a material opposition which is most fierce, and an intellectual opposition which is far fiercer still. No better proof of progress could be afforded than the Encyclical of the Pope against the various sects of heretics who have purchased or built places of worship in the Eternal City; than the excommunication which he has launched against all who take part in these evangelical services, or send their children to the schools; or help as artists, architects, or workmen, in the rearing of the Protestant edifices; than the crusade in which he has enlisted all the parish priests against the gospel cause; than the threat of eternal damnation which he has declared he will pronounce upon all who will not bind themselves never to be tempted, even by curiosity, to set a foot within the meetings. Accomplished nothing! they have driven the Pope to establish thirty-nine popish schools, and to bribe the attendance of the children by gifts to them of shoes, clothes, and soup, and schooling, and by gifts of food of all kinds to their parents. Accomplished nothing! then why should the Pope's Cardinal Vicar be at the trouble of sending out an edict to the effect that all the inclemency of the weather, the eruptions of Mount Etna, earthquakes, and other dread phenomena were caused by God's wrath against the varied developments of Protestantism!

It is only a few days since that I read the article to which I have made constant reference; but I at once wrote off to Italy for what information I could get. Unfortunately the superintendents of most of the Protestant Missions were away for the summer, and it was impossible to collect all the facts I desired, but I obtained sufficient for my purpose. The well known and highly respected Scotch Presbyterian pastor in Florence, the Rev. J. R. McDougall, very promptly and kindly furnished me with valuable reports and information; and our devoted, large-hearted, enthusiastic brother, Mr. Shaw, of Rome, sent me what information—and that of a most serviceable kind—he was able to gather at once. He has already reported to your Secretary that our Evangelist, brother Grassi, is preaching every Sunday and Thursday to large and attentive congregations; holding classes every week for biblical instruction; has paid 400 visits, last year, to the homes of the people and the bedsides of the sick; as well as held frequent conversations, weekly, on religious subjects in the little book salon to all who would come and converse. Is that nothing? Is the conversion of Grassi himself nothing? Is it nothing that a Canon of one of the most important churches in Rome should, through the influence of Protestant Missions, have been brought to the truth as it is in Jesus, and be now an earnest Evangelist of Christ?

Mr. Shaw himself is now preaching in Italian. He has for many months conducted a Young Men's Bible Class. He says, "during the winter we were besieged all day long by most miserable looking men, women, and children, needing bread, and some of them on the verge of starvation. The Lord enabled us, without touching mission funds for this purpose, to feed many of these poor creatures. We had the joy of seeing these poor famishing people, after listening to a word about our good heavenly Father, and audibly saying 'Amen' to a brief

prayer, eat a good meal and go away rejoicing. For several weeks we were enabled to do this three or four days a week, and on the other days we sometimes had bread to give instead of soup. We had as many as twenty, thirty, forty, fifty, and even sixty persons in a day to be fed." I ask—Is that nothing?

Mrs. Wall has continued her great work among the beggars of Rome, and she reports, for the first three months of this year, more than 4,000 fed and taught. A Medical Mission has also been established in connection with Mr. Wall's work, and more than four hundred cases have been gratuitously treated. Whilst the Christian Apostolic Church, in which Mr. Wall is such a devoted labourer, numbers, in Rome and Italy, more than four hundred members. I ask again—Is that nothing?

But the writer who declares that Protestant Missions have accomplished nothing nevertheless acknowledges that there are seven hundred Protestants in Rome—seven hundred in eight years! Mark you—seven hundred liberated from the most accursed bondage, and brought out of the grossest darkness. If that is nothing, then I would like him to point me to any city in the world where a more successful work has been accomplished, the conditions of the people and agencies employed, of course, being equal.

But I have before me statistics most reliable and well authenticated, which give the number of Protestants in Rome *not* seven hundred, but over *eighteen hundred!* and these not including English or German speaking Protestants, but *Italian* Protestants. Not, mark you, on the one hand, simply *occasional* hearers, or on the other absolute communicants, but regular hearers, firm adherents to the Protestant Church. Over eighteen hundred in eight years; and this notwithstanding all papal enmity and opposition—a phalanx of priests and an unbounded treasury—notwithstanding all threatenings, edicts, and excommunications—notwithstanding the sad condition of the people, especially the ignorance and avarice of the lower classes. *Eighteen hundred* Protestants to-day in Rome. It is marvellous. What hath God wrought? We are met to-night, through the Christian courtesy and kindness of our Wesleyan brethren, in one of their great chapels. There is no more noble, more faithful, more adventurous band of missionaries, than those that belong to this Society. They have gone into almost all the world, and God has gone with them. And have they done nothing in Italy? I take their last years Report, and I find that in the Naples district they have sixteen stations, 575 members, with 196 on trial; while in the Rome district, which takes in the north of Italy, they have seventeen stations, 755 members, with sixty on trial, or a total in all Italy of thirty-three stations, 1,330 members, and 256 on trial. I ask again—Is that nothing.

I find from the Evangelization Report of the Free Christian Church in Italy, that they have thirty-six churches, large and small, and thirty-five out-stations, 724 Sabbath school children, 1,800 communicants, 265 catechumens, fifteen ordained ministers, and fifteen evangelists. Mr. McDougall, of Florence, the devoted friend and energetic Secretary of this Mission, writes me: "I could send you the Italian Reports of our Roman Evangelists, showing in detail the number of converts these ten years, those who have died, those who have left Rome, and those who continue still, at least a hundred strong, to sit down at the Lord's

Supper in this Free Italian Church. The views of these brethren as to conversion are our own, their instruction of catechumens is as guarded as ours, and their discipline will compare favourably with that of British churches. Like ourselves, of course, they are at times deceived, but the bulk of the converts remain steadfast and trustworthy. Certainly the work goes on." I ask again—Is that nothing? Is not the testimony of these men to be taken into account?

But there are other churches at work, whose numbers I am not able to quote, as the Methodist Episcopalians, and the American Baptists; and last, and most important, the *Waldensian* Church, that church of the mountain, that suffering church of the mountain, that oldest pure church in Christendom—that church which, hidden among her mountain recesses, has kept the faith from the earliest times, and preserved the truth there during the long night of the dark ages, and for three long centuries in the face of the most unparalleled persecution. This church has now a habitation in Rome, having the largest congregation there—this church has gone throughout the land, and is to-day zealously doing her part in the grand work of evangelizing an awakened and freed Italy.

Accomplished nothing! It is not possible to tell all that has been done. You cannot tabulate spiritual results. It is but a part, a very small part, of this great spiritual work that we see and know. But there is sufficient both seen and known to warrant us saying to the men who declare that Protestant Missions have accomplished nothing in Italy, "Sirs, you are either in crass spiritual ignorance, or you are guilty of uttering a wilful, base calumny; if it be that you are only ignorant, then, as you have not presumed to write on 'the political prospects of Italy' without consulting political papers and authorities, in the name of truth and fairness do not presume to write upon the prospects of the protestant religion without consulting its protestant teachers and authorities."

The resolution concludes with these words, "This meeting rejoices in the encouraging circumstances attending the Rome Mission, and earnestly prays that God's blessing may abundantly rest on the labours of His servants." We do rejoice in the good work already done, and in the cheering prospect of larger work yet to be accomplished. I shall be pardoned making a personal reference to my old friend and fellow student, Mr. Shaw. I know something of his intense devotedness to the work to which he has unreservedly given himself. In one of his last letters to me he seems almost impatient for the summer to pass that he may fling himself into the work for which he only feels just prepared. In his last letter to me he says, "Assure any one who may want assurance that their agent here is leaving no stone unturned, no reasonable effort untried, to urge on the work; that having been thrust forth into this field by the Lord of the harvest, so manifestly, he is determined to see it a flourishing one, or perish in the effort to make it such." There is not one among us knowing Mr. Shaw needs any assurance of his zeal for the work. He is like, in this particular, the other noble and heroic souls who have gone forth under the auspices of this Society to labour for the Master, and, if need be, to die in their work. He and his wife, and their co-worker, Grassi, have our utmost confi-

dence. Let them have a larger place in our sympathies, and a more frequent one in our prayers. It is said of an old Roman General that on a great procession day in Rome he heard the old men shout, "We have been brave!" and the old man sighed and said, "When they can no longer go to the battle, who will take care of the country?" Then there came the young men in all the flush of their noble manhood, and they said, "We are the brave!" and again the old man sighed and said, "Alas! these, too, will soon be gone, and who shall take care of the country?" And after awhile it was said, "Here come the children." The old man leaned over his staff and listened to catch the words that came floating through the air, and as their clear loud voices rang out he caught the cry, "We will be brave!" and then the old man's heart leaped up within him, and the fire flashed from his eye as he said, "It is enough, the country is safe."

Our brother in Rome is convinced that if Italy is to be saved to-day they must get hold of the children. He says it is necessary—it is imperative—difficult as it is. Into that work he will throw all his energies. But he wants help. Help from God, and help from man. Brothers, let us help with our prayers, with our sympathies, and with our money; and the time shall come when the children shall save the land as of yore; and Italy, suffering, benighted, and fettered Italy, shall be freed with the liberty of God, and take her place as one of the brightest gems among the nations of the earth.

Half-hours in a Country Museum.

No. III.

"ROSE OF JERICHO," OR, ANASTATICA HIEROCHUNTICA.

AMONG the plant tribes none are more interesting than those which exhibit such peculiar hygrometric properties that, according to some authorities, they form a distinct tribe—Anastaticeæ or resurrection-flowers. One important member of this family is the *Selaginella convoluta*,* a species of lycopodium, a native of Brazil. Its home is in the arid deserts, in which it frequently wanders to and fro like a pilgrim, refusing to rest in inhospitable spots, and selecting only the most favourable circumstances in which to develop and scatter its seed. Long after it has been torn from the parched earth—apparently dead—and violently driven over the desert sands by equinoctial gales, it unfolds itself on the margin of some tiny pool, and striking its roots into the cool moist soil, lives again in renewed vigour and beauty.

Two of the most interesting plants of this tribe have found a place in this Museum. One of them is the *Anastatica Hierochuntica*, or "Rose of Jericho," dry specimens of which are now frequently exposed for sale as great curiosities; the other, although possessing, I think, no insignificant claim to the same designation, I shall call, for the sake of distinction, the *Anastatica Sauleya*. As no description I can give of these plants can adequately take the place of drawings, it may be advisable to say that a very good illustration of *Hierochuntica* may be

* "Bible Teachings in Nature," p. 215.

found in the "Bible Educator," vol. 1; and that equally good figures of *Saulcyia*, in an unexpanded state, appear in the "Science-Gossip," No. 183. The same number contains an illustration of the expanded specimen; but, while it conveys a good idea of the open capsule, it is a less accurate representation.

The *Anastatica Hierochuntica* (or *Hierochuntina*, Linn) is a cruciferous plant, a native of the sandy tracts of Syria and Algeria, and abounds in the neighbourhood of Jericho; the old name of that city giving it its specific title, *hierochuntica*. It is an annual, whose branches, five or six inches in length, spread themselves in circular form nearly flat on the ground, and bear small leaves and tiny white flowers. When the seeds are ripe, the branches dry and curve until they form a kind of skeleton ball, which is broken from the long tap root and tossed about by the winds during the dry season, but which expands again, under the influence of the returning rains, and deposits its seeds just when they will most quickly germinate. It is not surprising that superstition should have invested this plant with numerous imaginary virtues. "In Palestine it is called Kaf-Maryan, or Mary's flower, because tradition says that it first bloomed at the time of the birth of our Saviour, and paid homage to His resurrection by remaining expanded till Easter."* The most wonderful stories are sometimes told to purchasers of specimens, who are not a little chagrined when the test is applied, and who not unfrequently fail to appreciate the real marvel because romance has vanished at the touch of Ithuriel's spear. One friend of mine was told that when his plant was steeped in water it would produce an abundance of large and brilliant flowers; another was gravely assured that a few hours after his specimen had been immersed the branches would relax and visibly grow; and, in a few days, his plant would be covered with fresh green leaves and blossoms. Divested, however, of all the superstitions with which it has been associated, this little plant forms an interesting study, exhibiting, as it does, one of the most curious provisions of nature.

The *Anastatica Saulcyia* is a mesembryanthemum, a native of the Cape of Good Hope. It has been found, also, in Persia, Barbary, and Palestine, especially in the neighbourhood of the Dead Sea. The specimen in this museum is said to have been gathered in the lower valley of the Jordan. De Saulcy gives a very interesting account of his discovery of this plant in his "Journey round the Dead Sea." The dry, closed capsules, which look very much like small dried poppy heads, were picked up at Ayn Djedy (*Engedi*) under an unclouded sun. A little farther south, immediately after a heavy storm, his attention was attracted by what appeared to be a number of beautiful and unknown flowers, but which were really the expanded capsules of the *Anastatica saulcyia* which had yielded to the influence of the rain-drops, opened their treasures, and presented to the warm moist earth their gifts. I am fortunate in possessing a good specimen of this flower, which was brought from the neighbourhood of Jericho, about ten years ago. I have seen it open, at least, fifty times, and its hygrometric qualities seen as unimpaired as they were when I received it. The plant must be comparatively rare in

* Bible Educator, vol. 1, p. 119.

Palestine, for several travellers, although collectors of botanical treasures, do not mention it: and yet some of them have found and described the well-known *hierochuntica*. This may be partly accounted for by the fact that not only are both plants annuals, and can only be developed in certain seasons and under certain conditions, but also that in their dried state *sauleya* is smaller and more frail than the wicker-like *hierochuntica*, and would, therefore, be more easily destroyed, or hidden in tufts and crevices. The most plausible explanation, however, and possibly the best, is that which most botanists would probably offer; that one plant is indigenous, and the other only a waif.

With the two plants lying before us it is almost impossible to avoid a question to which, in the absence of positive information, we can give only a modest and cautious answer—Which is the real “Rose of Jericho?” Both belong to the *Anastaticæ* tribe—they “stand again;” and both may fairly claim the specific title *hierochuntica* since they have been frequently found in the neighbourhood of Jericho. But which is the flower that early tradition endowed with such miraculous gifts, and which the pilgrims were so anxious to obtain? Several years ago the question forced itself on my attention, and I ventured to express an opinion, which a later acquaintance with De Saulcy’s book has tended to strengthen; and which, if Mr. Amyot’s letters in “*Science Gossip*”* and remarks which I have not unfrequently heard, form any criterion, has commended itself to others—that the palm should be given to the *mesembryanthemum*.

(a.) Assuming, as we may fairly do, that *sauleya*, if not a native, could nevertheless be, at least, as easily found in Palestine, 800 years ago, as within the last half century, it is certain that its superior hygrometric properties would render it the more mysterious and wonderful plant in the estimation of pilgrims and Crusaders. The *hierochuntica*, when placed in tepid water, will not expand under from one to two hours, while *sauleya* rapidly opens in a cold bath, and shews all its radiated beauty in five or six minutes. If the water be slightly warm, half that time will complete the transformation. Add to this the fact that what is comparatively rare generally acquires a popular value considerably above that which is abundant and easily obtained, and the balance is on the side of the *mesembryanthemum*.

(b.) It is almost impossible to imagine that the *Anastatica hierochuntica* could ever have been called “Rose” unless it has been substituted for another flower which bore that designation. There is nothing rose-like in either the form of the expanded plant, the position of the flower-spikes, the appearance of the tiny flowers, or the shape of the seed vessels. Botanists freely express their surprise that such a term should ever have been applied to it. On the other hand, the beautiful expanded capsule of the *mesembryanthemum* bears no insignificant resemblance both to the *Rosa Alpina*, and to the small Scotch roses with which we are familiar: hence the mysterious flower of the Holy Land would naturally be invested by the pilgrims with the well-known name.

(c.) It will be remembered that in the days when heraldry was in its infancy, Palestine was regarded with the most superstitious veneration. It is reasonable, then, to believe that the newly adopted heraldic rose

* “*Science Gossip*,” No. 188 and 187.

would owe its form quite as much to the far-famed "Rose of Jericho" as to the roses of our gardens and hedge-rows. One glance at the "Manual of Heraldry" will shew that its heraldic rose bears a most striking likeness to the expanded capsule of the mesembryanthemum.

(d.) It is not only possible, but, I think also highly probable, that one plant would be substituted for the other. Superstition might lead Turks and Saracens to retain the rare and highly-sensitive mesembryanthemum, and sell to Christian pilgrims a plant whose virtues seemed somewhat inferior. Or cupidity might accomplish what superstition failed to effect. Anxious to profit by the increasing demand for the "resurrection-flower," it would soon be induced to substitute the plant which could be more readily and abundantly procured.

As I am mainly indebted to De Saulcy for one of the suggestions I have offered (c) I add his remarks entire:—"I then recollected the heraldic bearing called the Rose of Jericho, which is emblazoned on some escutcheons, dating from the time of the Crusades; and I became convinced that I had discovered the real Rose of Jericho, long lost sight of after the fall of the Latin Kingdom of Jerusalem, and replaced by the *Anastatica*, or Kaff-Maryam, which a Mussulman tradition, accepted by Christians, pointed out to the piety of the early pilgrims, who inquired from the inhabitants of the country what was the plant of the plain of Jericho that came to life again as soon as it was dipped in water."*

Is it not highly probable that this little mesembryanthemum is "*The Rose of Jericho*" of the early Crusaders?

H. B. ROBINSON.

NOTE.—Since the above was penned my attention has been directed to "Smith's History of Bible Plants;" but, with all deference to its decision, I am quite unable to see that the *Anastatica Crucifer* has the stronger claim.

"Probe all Things."

"PROVE all things." Do not rest content
With outward glare and tinsel show.
Look deeper. Ever be intent
On seeking what the mind may know.

"Prove all things." Let not specious pleas
Lead thee astray from truth and light.
He is not always blest that sees,
But he that loves and does the right.

"Prove all things." If a sage's tongue
Allure thee with the words of guile,
Be cautious; rather than do wrong,
Sit down and think and pray awhile.
Hugglescote.

"Prove all things." God has giv'n us power
To test and try with toil severe.
Under no iron bondage cower;
If light is thine thy way is clear.

"Prove all things," and thou wilt be strong
To spurn the bad, to choose the true.
Yes: thou shalt be "a man" ere long,
Ready to know, and will, and do.

"Prove all things," and hold fast the good.
Let not the precious treasure go.
Be this for ever understood—
He who loves truth the truth shall know.

J. SALISBURY, M.A.

* Journey in Syria and round the Dead Sea. De Saulcy, vol. 1, p. 686.

The Sunday School and the Church; their Mutual Relations.*

BY JOHN ROGERS.

THERE was a time when the recognized ministry of the church systematically trained the young for Christ, teaching them, Sunday by Sunday, in Holy Scripture, and endeavouring to prepare them for an active Christian life within the church. But we have few records now of those vast classes of catechumens taught in the apostolic church, and only find in the most ancient basilicas, traces of provision for their accommodation. It is between the lines of early Christian history we read the fact that by some such agency, now neglected, Christ's kingdom spread over the earth, in the first centuries of this era, with a speed and power that puts our missionary success utterly to shame. But this was all fifteen hundred years ago.

For many centuries the church had left the young to their own way, and sought, chiefly, to win them back from a life of sin when they grew weary of the broad road, until the fourteenth century, when an enthusiast, St. Charles Borromeo, gathers the children about him to train them in reading, writing, and a knowledge of the doctrines of the church, and so win them to a higher life, according to the best light he had. The church of his day, while adopting some of his reforms, had little sympathy with his Sunday school, in which laymen and ladies were employed, and they never extended beyond the sphere of his personal influence and power as Cardinal Archbishop of Milan.

In the seventeenth, and earlier part of the eighteenth century, isolated efforts were made to establish Sunday school instruction for the young, partly to civilize and reform, and partly to teach the doctrines of Christianity. In every case it was the personal effort of some earnest Christian, and for the most part unconnected with the ministry. In the foundation of the Sunday school system by Robert Raikes there is a suspicious solicitude noticeable in the great care he took to connect the school with the clergy and the Church; and nothing is more clear than that, from its foundation, the Sunday school rose by the earnest efforts of men and women not representative of the church of their day, and in Scotland in direct opposition to the church. These earlier Sunday schools were reformatory and educational in the broadest sense. They were intended to reclaim and instruct the ignorant as a work of charity, and were supported by a general appeal to the benevolence of all classes and creeds. Raikes himself was comparatively wealthy, and the personal friends he drew about him as co-labourers were most liberal in using their own means, and in seeking funds for this good work: yet before the death of Raikes the expense of paid teachers had begun to check the progress of Sunday schools. So half-hearted was the support

* Substance of a paper read before the Sunday School Conference of the General Baptist Association in Nottingham, June 23, 1880.

We print this wide-awake and rasping paper with the hope that though it is not a little on-sided, it will hit a death blow at strangely lingering errors, rouse dormant ministers, and prosy deacons, and indolent churches. But, as we suggested at the Conference, let the superintendents and teachers look to themselves, minimise their own faults, and add to their efficiency, and leave those churches and deacons and pastors "to wear" this punitive "cap whom it fits." For ourselves, we are glad to report, we can't get it on: or even anywhere near our acutely sensitive skin.—EDITOR.

of the church that the modest rate of one shilling per week per teacher had brought the Sunday school system into financial difficulties which threatened its extinction. In 1810 Sunday schools had, from this cause, begun to decline, even in Gloucester, where Raikes, now an old man, was in the last year of his life, when six young men in that city resolved to remove the difficulty by gratuitous teaching, and the history of this revival is instructive. "They applied to the pastor of the chapel for the use of the edifice for Sunday school purposes. Failing with the pastor, they besought the trustees, and lastly appealed to the church, and met with a refusal in each case. The children would make too much noise—would soil the place, and money would fail to pay expenses. The church did not believe in the success of the Sunday school. These enthusiasts were not discouraged. Gathering one night after business hours, around a post at a corner of a lane, they clasped each other by the hand, and with reverently uncovered heads resolved, with the blessing of God, to act themselves without the church; that come what would Sunday schools should be re-established in Gloucester. As a fund they subscribed half-a-crown each, divided the city into districts, canvassed for children, and started the next week with one hundred scholars." Such is the history of this revival; and it is an illustration of the relative position of the church and the teachers in this work, which has been many times repeated.

The Sunday school gradually developed into a charity school, sustained by enthusiastic young converts with an endeavour to bring the children under the influence of the church. In those earlier days the main idea was, that with secular instruction there might be combined seed-sowing for Christ. The elements of revealed religion were taught to some extent, and the bare text of Scripture to a large extent; but it was expected, that as in agriculture there is an interval between seed-time and harvest, so here, at a certain age, say fourteen, the scholar was expected to leave the Sunday school, was formally presented with a Bible and dismissed, with the hope that after many days some good fruit might be seen. In practice, without putting it into so many words, the good seed was treated as parsley seed—and for the soul receiving it there was hope of recovery from destruction by the preaching of after days, when the seed sown in the Sunday school might spring up.

The last generation of teachers had greater hopes than the church of their day was prepared for as to Sunday school work, the result of which they had seen but for a few years: for in the report of a Sunday school in Nottingham from 1799 to 1814, during which period it had grown from 80 scholars to 250, we find earnest appeals for increased support based upon this statement—"That it has pleased the Lord to crown the exertions of the teachers with success, and they are unfeignedly thankful to have been the humble means of bringing young souls to Jesus, but that the benefits arising from Sunday schools can never be fully known or appreciated until the last great day. In these fifteen years, twenty-six scholars have joined the church, and four have died, leaving the pleasing testimony that the instruction received in the school had been blessed to their eternal welfare." We recognise the M. S. of this report to be that of an enthusiast whose work for Sunday schools ceased only with his life. The school he reports upon in 1815

has grown to four schools, with 1550 scholars, returning last year twenty-three converts to the church. We enter upon the labour of our ancestors, and from this vantage-ground look back upon a century through which the Sunday school has been at work, prepared to answer from a broader base the question—What is the relation of the Sunday school to the church? What does this century teach us? Briefly stated, this—That the Sunday school has shown better results for the money and labour bestowed upon it than any other department of church work. In the present defective state of the Sunday school, it is not only the main feeder of the church, but more productive than all other Christian agencies put together, not excepting the modern sermons, the preaching of which is popularly considered the main function, if not the sole object of the public ministry. A careful inquiry as to where our converts chiefly come from will prove this. In the following statistics all members received by letter from other churches, baptisms for affiliated churches, former members restored, are omitted from the calculation, as this inquiry refers only to converts entering a church for the first time. It will be seen that of 1393 such converts of various denominations in the church in Nottingham and the neighbourhood, seventy-five per cent. are from the Sunday school.

CHURCH.	DATE.	Not from the School.	Uncertain.	Sunday School Teachers.	Sunday Scholars.	Proportion from the Sunday School.
Albion Chapel, Congregationalist	1867 to 1876	78	..	..	80	52 per cent.
Broad Street, Baptist	1869 to 1879	32	11	14	176	81 " "
St. Mary's Episcopal	1877	20	7	..	56	67 " "
Derby Road, Baptist	1874 to 1880	23	15	20	78	71 " "
New Basford, Free Methodist ..	{ Analysis of church, 1877 }	28	..	34	71	78 " "
Stoney Street, Baptist	1872 to 1875	..	39	15	73	61 " "
New Basford, Wesleyan	1874 to 1879	..	..	12	49	100 " "
George Street, Baptist	1870 to 1876	27	..	13	54	71 " "
Old Basford, New Con. Methodist	1874 to 1877	4	..	..	20	83 " "
Mansfield Road, Baptist	1874 to 1880	3	..	3	36	92 " "
Hyson Green, Congregationalist	1869 to 1876	8	..	..	28	77 " "
Old Basford, Baptist	1871 to 1876	7	7	5	65	88 " "
Ruddington, Wesleyan	{ Analysis of church, 1877 }	7	..	..	33	93 " "
St. Andrew's, Presbyterian	1875 to 1879	25	..	1	14	37 " "
Woodborough Road, Baptist ..	1876 to 1880	7	3	4	35	79 " "

We have here shown that the increase of the church is mainly from the Sunday school, and that it has been, to a large extent far more than the church appreciates, what it claims to be—THE NURSERY OF THE CHURCH.

Let us look at the other side of the question. What is the relation of the church to the Sunday school? There are few and honourable exceptions, but, as a rule, the church considers it has amply done its duty when the school has been permitted to occupy and use the premises built for the ordinary use of the church, and specially designed for a chapel, weekly lecture room, tea meeting room, and vestries, at such times as they are not required for any of these purposes. Some churches only concede this with the understanding that the school shall pay rent for these rooms. The household of faith is the only household where the nursery is expected to pay rent to the family to which it belongs.

The church recognizes another duty. That one Sunday be given up for the Sunday School Anniversary, when the minister may, in addition

to his sermons, deliver an address to the Sunday scholars, and the collections of that day are expected to maintain the school, and pay the rent—that is the extent. The minister does sometimes visit the school, at long intervals. The adult members of the congregation monopolize his time. The demands upon a pastor of the church for a great number of sermons, his presence at all kinds of meetings, the frittering away of his time at home by calls, and abroad by "pastoral visitation," leave him no space for attention to the requirements of the Sunday school and the young.

The church requires education on this subject. Its officers are now chosen chiefly with a view to their supposed financial position, to secure funds, or in consideration of their social position, to provide for them dignified offices of repose. In many of our churches the deacons, appointed originally to serve tables, are really the rulers of the church. They rarely visit the school, know little of its work, and almost nothing of the wants of the modern Sunday school. It has been proposed as a remedy that the superintendent, or a representative teacher should be included in the diaconate, but the policy which obtains in the appointment of deacons has no relation to the Sunday school. This severance of the executive of the church from the Sunday school is an evil; for not only are the wants and interests of the school forgotten, but for the converts from the school there is no special provision: on becoming members they are left to sink or swim as best they can. The relation of the church to these young disciples is not realized, and scarcely thought of. That a child should be trained in the Sunday school for the church, and received into communion at an early age, say 12 or 13, is still looked upon with disfavour by many, who are of opinion that so young a person ought to wait. Had not the elders of the church an experience which they naturally accepted as the correct illustration of a Christian life: having been taught in their youth, dismissed to the world, gone to the bad their own way, and then been recovered "as brands plucked from the burning, after being shaken over the terrors of the pit," as they describe their conversion, a stormy experience of mature life? But the principal cause of this indifference to young converts from the school is, that while the church has given some heed to the command, "feed my sheep," the command, "feed my lambs" has been neglected. There is no provision for lambs within the fold of the church. Yet consider that the adult converts who are so eagerly sought for from all the ends of the earth, as well as at home, do very little of the work of the church, make great demands on the time, attention and care of the ministry, and contribute to the means or numbers of a church but for the fragment of a life time, and too often having spent the best years of their life in the service of the world—or worse, are a source frequently of weakness while they remain. On the other hand, these young converts from the school have the capacity for a whole life of service, and will, if cared for, carry on the work of the church for a generation.

The future of Sunday schools; *i.e.*, the continuance of the institution, and the Sunday school of the future, with its change of quality and position are, as a whole, one question, which will necessitate an entire change in relation between the school and the church.

We have now to teach educated children, and must have educated teachers. Our work has to be done side by side with the latest and best

arrangements of the Board School and the High school, and the premises required must be better, not worse than those institutions we possess, and this cannot be done with the miserably inadequate provision the church has hitherto made for Sunday school premises and their maintenance. You may take it as a general rule, that the Sunday school of the future will require for premises about as much as the church finds it desirable to spend for the chapel to which it belongs. For the century which now closes, the average cost of the Sunday school has been 1d. per week per scholar: this will no longer suffice, probably two or three times that amount will be required, for the time is rapidly approaching when the only choice, with regard to the Sunday school, will be improvement or extinction, advance with the times or be swept away. Is the church prepared to maintain Sunday school work under these changed conditions? Let us look for a moment at what these conditions are and what they require.

Our Sunday schools are becoming, as the only reason for their continuance, schools for the religious education of children of all classes and grades in society, where they may attain moral culture and be trained for a Christian life. These children already come to us possessed of a sound elementary, or an advanced High School education. Familiar with the best systems of instruction in secular knowledge, and a fair literary acquaintance with the Bible as a history; habituated to premises and surroundings in their day school training, in which every modern improvement has been adopted; the intellectual status of these scholars, and the character of the work, will necessitate teachers of education and culture, who will need that aid in the study of their lessons which a thoughtful exposition by a trained minister can but give. As they understand the importance of their work, they will require premises suited for their use, arranged with due regard to health, comfort and efficiency; attractive for the young, and fit for the more cultivated scholar, and in which their better taste shall be consulted. These scholars will be conscious of their place in the world. To interest them the church will need to show more interest in them, and to retain them must give far more attention to their demands. God's house must be made attractive to an educated ear and a trained eye. Sunday scholars claim to be treated as children of the family, their true position: the minister no longer a stranger to them, only seen in the pulpit, but released from innumerable sermons, through which some of his adue auditors have dozed for years, able to look in upon them in their classes with kind and cheerful interest, speaking to them in school, when occasion offers, on the lessons they study, and frequently in the ordinary services. Not appeals to the ignorant and reprobate, nor fearful denunciations of the impenitent, but such teaching and exhortation as shall help both the young seeker after Christ, and the early disciples whose feet are already in the narrow path, and who hopes to find in the church, as in the school, sympathy and aid while contending with the first difficulties of the divine life.

The urgent need is manifest of suitable premises, educated teachers, improved methods of instruction, enlarged means, and above all, for the church taking up the Sunday school work in earnest, as the most efficient means for the extension of the kingdom of Christ, and the evangelization of the world.

The Sunday School in Wales.

TRAVELLERS who have stood on the banks of the Nile, that large flowing river which is like the dew of Heaven to the land of Egypt, have naturally felt anxious to know something about its source and origin, and some courageous men have braved dangers and risked their lives in order to attain this end. The Sunday-school is now a wide and powerful river—flowing throughout many countries, and extending its blessings to thousands of thousands of our fellow men. It is natural, therefore, that we should wish to know something about its origin, and witness the first drops of its dear crystalline water springing up amidst the briars of the desert.

Many years before Raikes, "entirely owing to accident," had an occasion to go to the lowest part of the city of Gloucester, where, seeing the destitute condition of the children, he asked within himself, "Can nothing be done?" a voice answered, "Try,"—efforts had been put forth by some churches in the Principality to instruct the young on the Sabbath and during the week, that they might be able to read the Oracles of God for themselves. During this "quiet period" a few pious clergymen of the establishment, such as the eminent Griffith Jones, of Llanddowror, endeavoured to rouse their countrymen from their lethargy, but these efforts were frowned upon in high quarters, persecution raged, and wickedness still abounded in the land.

Morgan John Rhys, who was born in 1760, and who having spent some years at Bristol College under the tuition of Dr. Caleb Evans, was ordained at Pontpool in the year 1787, deserves to be kindly remembered, especially by all Baptists, as one of the pioneers of the good work of instituting Sunday Schools in the land of his birth. He was a man of great energy—full of zeal and undaunted courage—full of plans for the amelioration of his country, and willing to spend and be spent in carrying them on to a successful issue. He travelled much through parts of Monmouthshire and Glamorgan to recommend the establishment of Sunday Schools, but as his voice was as one crying in the wilderness his success was very limited. Still he was not discouraged, and never knew when he was beaten. Every failure is not a disgrace; yea, the failures of some men are more honourable than the successes of others. Rhys expected much from the French Revolution; and confident of finding there an open door he crossed the Channel in 1791, and rented a room in Paris to preach the gospel and distribute the word of God, sending appeals to his brethren in Wales to supply him with the means of carrying on the work. But the terrible war then raging defeated his purpose, and he returned to South Wales this time to establish a press and start "*Ycylchgrawn*," a quarterly magazine. But as he wrote in favour of the full application of civil and religious liberty, and openly defended a Republic, he had to quit again his native land, and seek refuge in America. He settled in Pennsylvania; and there he lived much, though he did not live long

"And left unstained what there he found,
Freedom to worship God!"

Some time between 1785 and 1788 the Seraphic Thomas Charles, of Bala, started several Sunday Schools in North Wales. This minister had found the Established Church too narrow for his catholic spirit, and he could not give to a parish "what was meant for mankind," so he had joined the Calvinistic Methodists, a young denomination indigenous to the Principality, who were in earnest in giving the bread of life to their hungry countrymen. Mr. Charles was very successful with his schools, and by instilling into the minds of others the zeal which was within his own soul, these schools were spread throughout the length and breadth of the land. All denominations took to them teachers were found willing to work without receiving any payment from men, but had their reward in Heaven, and to this day it is a characteristic of the Welsh Sunday School that old and young assemble there, rich and poor meet together, where they love to read the story of Jesus and His love. This is a tower of strength to the nation, and the glory of the people.

Corwen.

H. C. WILLIAMS.

Re-opening of Baxter Gate Chapel, Loughboro'.

THIS historical chapel, situated at the geographical centre of our denomination, has just undergone a thorough "renewing." The old pews have all been removed from the body of the chapel, and replaced with pitch pine seats of a solid and enduring kind, by Mr. Charles Savage, of Loughborough. This necessitated a new floor, the old one being unsound. The gas standards have been removed, and the gallery and body of the chapel are now very effectively lighted by Strodes' patent sunburner of 104 jets. The organ, pulpit, and underneath the Gallery are lighted by a number of crystal and gold brackets, and two star pendants. Messrs. Messenger & Co. have put in their Patent Hot Water Apparatus, the old system being ineffective. The chapel has also been painted and decorated throughout, as everybody says, with conspicuous good taste, and most pleasing effect, by Mr. Tomkinson, of Castle Donington. Various other improvements and alterations have been effected, adding to the durability, strength, and serviceableness of the property. Always one of the most commodious of our chapels, it is now one of the most comfortable and elegant.

The erection of this "Meeting-house," in 1828, was a most important event in the history of our denomination, and the Magazine of the time gave a plan of the streets around it, and full descriptions of the edifice. The following citations will interest our readers:—

"This place of worship is, we believe, the largest in the General Baptist Connexion. Its internal dimensions are 58 feet by 54, and it is computed to seat nearly 1,300 persons. When filled, the appearance of the congregation, especially the dense mass in the gallery, is most imposing. It is a substantial building, and does credit to our friends who were employed in its erection. Its situation in the town is central. The interior is extremely neat. The front of the galleries and the pew doors are painted a neat dove-colour, relieved by white. The ventilators are chastely ornamented, and the cornice is quite plain." As indicative of the enthusiasm enkindled by the occurrence, the following citation is sufficient:—"Unparalleled Collection. The Collection at the opening of the New Meeting-house, at Loughborough (£412), is, we believe, unparalleled in the history of our Connexion. It is, however, only an instance of what the General Baptists can do if they will. Let them, more than they have ever done, follow Scripture precepts and example in the matter of supporting the cause of Christ, as the boast they do, in observing the initiatory ordinance of Baptism, and they soon will break forth on the right hand and on the left."

The Re-opening Services were commenced on Wednesday, August 18th. J. Clifford preached afternoon and evening, and the handsome sum of £75, inclusive of the proceeds of the tea, given by two teachers of the S. S., was contributed to defray the cost of the Restoration. On Sunday, August 22nd, our friend, the Rev. Charles Clark (late of Australia), preached to crowded congregations.

It must be a source of deep satisfaction to the pastor, the Rev. Edward Stevenson, who is in the 39th year of his ministry, at Baxter Gate, to have carried this important work through with such gladdening success. May it be the precursor of much spiritual blessing to be enjoyed by the church in its renovated home.

Harry's Secret.—For the Young.

"HAVE you had a happy day?" asked a very little boy of his younger brother at the close of a holiday.

"Oh, yes!" said Arthur, brightly. "Have you?"

"Yes," was the emphatic reply, "we've had lots of work to do."

Ah! there was the secret of the bright, happy holiday, and Harry had found it out—something many persons fail to do in a life-time. "Lots of work to do!" All day long the boys had piled wood, gathered potatoes, and gone errands, and now, just as its close, were having a grand swing under the cherry trees as a pleasant finish to a day of real work.

The words recorded above were overheard from my sitting-room window, and I thought I would give the secret to my little friends. Do not forget it; and if you wish your next holiday to be a happy one, try and find lots of real work to do.

Scrap from the Editor's Waste-Basket.

I. A LARGE QUESTION.—A reader of this Magazine for forty years, starting from our remarks concerning the "Bradlaugh" incident, asks the following large question:—"To what extent may Christians ally themselves, in social and political matters, with the atheist and avowed unbeliever; and is it a part of Christian duty and Christian charity to recognize in such the same degree of conscientiousness as in those who hold themselves accountable to God for every action of their lives?"

The question is divisible into two parts. I. The latter portion admits of a ready answer. (1.) That the test of a man's "conscientiousness" is not his avowed belief or unbelief. The want of "conscientiousness" in some men of faultless theological belief is too notorious to require proof. James has treated with superb scorn the theory that weighs a man's character by his creed. "Thou believest that God is one. Thou dost well;" but thou dost not do much. "The devils also believe and tremble." (2.) The probabilities are that a man with a *real* and *living* belief in the living God, as the Judge and Saviour of men, will have a finer conscientiousness than one who denies His existence. But probability is not certainty, and men must be judged by their *acts*, and not by their professions merely. (3.) "Christian duty and Christian charity" alike urge that we judge a man fairly, and if we make any difference we ought to behave more considerably and kindly towards those who have not the help and joy of faith in our Heavenly Father, than to such as are cheered by that inspiring confidence, and whose lives are strengthened by the conscientiousness of His presence.

II. The former portion of the question is to be met in this way. (1.) "Alliance with atheists in social and political matters" is *permissible* for social and political ends; *e.g.*, for the suppression of intemperance and other social vices, and the removal of tyrannical caste and class legislation. We help the atheist, and we help society; and do to our neighbour as we *ought* to wish to be done to. (2.) It seems to us that such "an alliance" is not only permissible, it is also *wise*. If you work only with those who are eager to work with you, "what do ye more than others?" do not even the publicans so?" What better way is there of proving that we are the children of the perfect Father

"who maketh His rain to descend on the evil and the good," than by working side by side with those unfortunate men who do not know their Father; and striving by our interest in works that interest them, and us alike, to prove that the love of God is a greater social and political power than all others? (3.) I believe, too, such an alliance is *obligatory*. The abstention of Christians from civic, political, and social affairs is contrary to the spirit and the prayer of our Lord when He asks, *not* that we should be taken out of the world, but that we should be kept from its evil. Christianity gains nothing by intolerance, and the denial of social and political rights. It loses; and loses incredibly.

II. MINISTERIAL PERSISTENCY.—In a letter from a deacon of a church that wants a pastor, there is the Postscript, "Another letter from the Rev. Jeremiah Lowly, wanting to come. This makes the *third* from him and one of his friends." The unblushing vanity with which some men urge themselves and their abilities on churches is unspeakably pitiable. We could sit night and day in ministerial sackcloth and ecclesiastical ashes as we read and hear the reports of our deacons about the doings of ministers endeavouring to lift themselves into churches. Another cause of grief is the way in which, out of mere pity, good men will urge the names of ministers on the attention of churches without a shadow of right to expect the churches to profit by the acceptance of their nominees. When will it be understood that the churches do *not* exist for the sake of the ministers, but the ministers for the sake of the churches? Not a week passes without affording abundant reason for the re-establishment of our Church Advisory Board.

III. "LOST."—An "old deacon" of one of our Yorkshire churches writes most lamentingly concerning the "Lost" Year Book, and says, "It is the middle of August, and we have seen nothing of it. With such a go-ahead man as our Secretary we expected it at the *latest* by the middle of July. The *whole denomination* is interested in the document, and we must be kept without it six or eight weeks;" and much more of the same sort. Other churches in the same county complain. Certainly we must do better in this matter, and that right early.

IV. MR. GLADSTONE has not had to wait long for his reward. A short while since he was the most abused man in the three kingdoms. But, yesterday, his sickness touched the national heart; and the world waited and watched by the bedside of the sick statesman. No finer sight has been seen of late than the spontaneous, deeply-moved, and far-reaching homage to England's Premier. Nothing could make more manifest the hold he has on the heart and conscience of the people. We thank God for his recovery: we thank Him, too, for this witness to the deeply-rooted place a righteous and God-fearing man can yet win in British life.

V. THE BAPTIST UNION will hold its Autumnal Session in the Metropolis this year. It will commence October 4th and continue for the three following days. *Monday* will be given to welcomes and to the Baptist Missionary Society. *Tuesday*, also, will be absorbed by Foreign Missions. The Baptists of Great Britain and Ireland are doing their Home work with such magnificent success; their aggressions upon the vice and scepticism and irreligion of the empire are so conspicuous, and the churches are in such a state of absolute perfection that they only need two days, *i.e.*, about fourteen hours for the consideration of questions pertaining to our work at home. Probably we may not always be so fortunate. Still we will make the best of our condition, and hope to have a most fruitful time for the kingdom of God all the world over. We welcome the churches to London with all our heart.

VI. THE SUNDAY SCHOOL CENTENARY has been celebrated with abounding enthusiasm, living gratitude, a keen appreciation of the difficulties of coming work, and an earnest desire to get ready for the work of the new century. We chanced to be passing through Derby on our way to Derbyshire dales and moors, when the people of Derby were gathered in the huge Drill Hall, to sing and speak of the work of Raikes and his successors. It was a splendid gathering: its chief feature being a speech from Sir William Harcourt, revealing the Home Secretary's real interest not only in Sunday Schools but in the Christianity there taught, in the men (of the non-priestly class) and the women who do the work, and in the beneficent results of their toil. We rejoice to know that all through the country, and all over the Anglo-Saxon world, the Centennial has been observed with a heartiness and zest full of promise for the generations yet unborn.

VII. OUR SUNDAY SCHOOL CENTENNIAL MEMORIAL is proceeding towards its completion; but not at the rate and with the enthusiasm it ought. Mr. E. S. Wigg, of Australia, has given a sovereign At Sheffield, a friend handed me 5s. Two friends, at Praed Street, gave 4s. 6d., and Mr. Sawtell, 2s. 6d. There are many schools that have not yet given any sign of interest in this matter. Do not let October come in without an effort. Mr. Shaw wishes to begin his work very speedily. Sunday school teachers, we look to you. Send us aid forthwith.

VIII. THE TACTICS OF THE TORIES.—Beaten at the polling booth they are bent on two things: first, worrying, if they can, Mr. Gladstone to death. No one can be in the House long without seeing signs of this fatal purpose. And, secondly, as they cannot succeed in that they are resolved to make legislation impossible by obstructing the progress of every measure. When in power they only got us into trouble, and now they are out of place and power, they do all they can to prevent the Liberals from putting the nation right. It is the policy of the dog in the manger.

IX. POLITICS IN AUGUST.—The Government has found a recipe for the cure of the disease of obstruction. The remedy is simple, but it will be effective. It consists merely of a fixed resolve to prefer legislation to grouse shooting. The 12th of August is no longer sacred to the moors. Talk is not to be allowed to massacre Government measures; but they are to be carried through in spite of the obstructive and irritating chatter of Lord Randolph Churchill and Mr. Gorst. We record this signal Liberal victory with unalloyed pleasure.

X. ALCOHOL AND PUBLIC HOSPITALITY.—This is becoming a serious question. Actually so learned and philosophical a body as the British Medical Association has voted that the tickets for dinners, at its general assemblies, shall not include a charge for wine. This is a portent. No doubt the wine will go, too, in due course. Is Dr. Norman Kerr fully aware of the prodigious change he is inaugurating? Moreover, we heard, the other day, of a body of divines dining, on the occasion of a religious gathering, with nothing better to drink than "water" and "zoedone." This, also, is a portent. If this kind of thing goes on a Christian man will not be able to dine in public with his brethren without becoming a "toetotaller," at least, *for the time*. It is intolerable. Will Christianity survive it?

Reviews.

THE ACTS OF THE APOSTLES. With Commentary by the Rev. E. H. Plumtre, D.D., Professor of Divinity at King's College, London. London: Cassell, *Petter, and Galpin.*

THIS handsome volume is a part of the Commentary for Schools, issued under the editorial care of Dr. Ellicott, Bishop of Gloucester. We refer to it here for the purpose of quoting what it says on baptism. Referring to the baptism of the "three thousand souls," Professor Plumtre says, "The largeness of the number has been urged as rendering it probable that the baptism was by effusion, not immersion. On the other hand, (1.) immersion had been clearly practised by John, and was involved in the original meaning of the word, and it is not likely that the rite should have been curtailed of its full proportions at the very outset. (2.) The symbolic meaning of the act required immersion in order that it might be clearly manifested, and Rom. vi. 4, and 1 Peter iii. 21, seem almost of necessity to imply the more complete mode." A more satisfactory deliverance in favour of our practice we could not desire. In other respects the volume will be valuable to young pastors and Sunday school teachers. G. W. M.

THE AGE OF THE GREAT PATRIARCHS FROM ADAM TO JACOB. Vol. I. By Robert Tuck, B.A. *S. S. Union.*

WE have read this volume with real and large advantage; indeed, after reading it for review, it so interested us by its ability and freshness that we read it again for its mental stimulus and profit. In our opinion this is high praise. Teachers in Young Men's Bible Classes, and in the upper classes generally of our schools, will do well to get this volume. They will not find every sentence perfect, every definition complete, or every theme handled with faultless skill; but they will have a masterly treatment of difficult themes, a keen perception of the heart of a subject, a broad and suggestive exposition in small compass, and a forcible stimulant to their own thinking. It is better than most of the Teachers' Helps we have seen.

NOTES ON THE GOSPEL HISTORY. By S. G. Green, D.D. Part I. *S. S. Union.*

THIS volume consists of the Notes for S.S. teachers, published by the S.S.U. from 1871 to 1875. They are here re-arranged, placed in chronological order, and re-

vised so as to form them into a connected and complete series on the life of Christ. The "Notes" are brief and appropriate, expressed in simple language, directed to the details of each paragraph of Scripture, as well as to its general drift, and supplemented with useful practical hints.

THE GLOUCESTER MARTYR. By William Higgs. *S. S. U.* Price 1s.

A SKETCH of the life and times of John Hooper, Bishop of Gloucester and Worcester, carries us to the heart of some of the most thrilling and critical moments of our English life. It takes us to Oxford (that spring and source of the main religious movements in our national history) in the days of Erasmus and the rise of the Greek learning; to Zurich, when it was a refuge for the English dawning Protestantism; to London, in the days of Gardiner and Bonner; and to Gloucester, where Hooper died as a witness to the "simplicity that is in Christ" Mr. Higgs is a useful guide to these places and events, and it is a fitting thing to complete our visit to the city of Raikes by fellowship with John Hooper, the Gloucester Martyr.

SOUGHT AND SAVED. By M. A. Paull. *Nelson & Sons.* Price 3s. 6d.

THIS is one of the Prize Temperance Tales of the United Kingdom Band of Hope Union, and is one of the most interesting illustrations of the way in which a brave little "Band of Hope" child may influence those who are given over to intemperate habits. It was chosen out of 116 MSS to receive the FIRST PRIZE, and without any doubt deserves exalted rank, not only in Temperance Literature, but in serviceable fiction generally. Old and young alike will find intense delight in reading its pages. IT OUGHT TO BE IN EVERY S. S. LIBRARY FORTHWITH; and a door should be opened for it into every home in the land.

THE APOSTLE PAUL'S MEAT ARGUMENT. By Rev. A. J. Parry. *Swansea: Lewis.*

THIS is an exposition of 1 Cor. viii., x., xi., Romans xiv. 3, 6, 14, 23, and Col. ii. 16, in their bearing upon the duty of Christians towards the drinking customs of the day: and it is marked by careful exogesis, acute and solid reasoning, and a vigorous enforcement of the duty of total abstinence from participation in the drinking practices of the present day. As an exposition of the scriptural basis

of the Temperance Reformation it is the best, the most completely irrefutable book we know. It is capitably adapted to give or loan to non-abstaining Christians.

EDDERLINE, AND OTHER POEMS. By W. Tidd Matson. *Stock.* Price 1s.

OUR readers will be familiar with the author of this collection of poems, for several of the productions of his pen are contained in our New Hymnal. Those hymns will have prepared them to expect high poetical ability; and this collection will not disappoint them. Mr. Matson is not a mere versifier. He has the true poetic genius: and sings sweetly, musically, and inspiringly. We urge our

readers to cheer their hours with these songs: and we urge our author to send forth a second edition in a more handy and serviceable form.

THE DAY, THE BOOK, AND THE TEACHER.

A Centenary Memorial. By Rev. Paxton Hood. *S. S. U.* Price 3s. 6d.

THIS volume has the apposite anecdote, vivacious allusion, bounding force, and brisk fresh style characteristic of Mr. Hood's work. It is a work that will interest the general reader, supply impulse to the S. S. teacher, and memorialize in a pleasant way the most pleasant and promising of the institutions of the modern world.

Church Register.

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

CHILWELL COLLEGE OPENING SOIREE

WILL be held on Tuesday, Sept. 14th. The President of the Association will take the chair. Tea will be provided, and the Rev. W. H. Tetley has kindly undertaken, in conjunction with his friends, to provide selections of vocal and instrumental music. Further particulars will be forwarded to the churches.

CONFERENCES.

EASTERN CONFERENCE.—The next half-yearly Conference of the churches will be held at PETERBOROUGH, on Thursday, SEPT. 16th. Brother C. Payne is to be the morning preacher; a paper is to be read on "Local Preachers" in the afternoon, by Mr. W. R. Wherry, and an Evangelistic Service is to be held in the evening. W. ORTON, *Secretary.*

WARWICKSHIRE CONFERENCE.—The Autumnal Meeting will be held on Monday, SEPT. 13, at LOMBARD STREET CHAPEL, Birmingham.

W. REYNOLDS, *Sec. pro tem.*

The Fifty-second Annual Conference of the LINCOLNSHIRE AND CAMBRIDGESHIRE GENERAL BAPTIST SUNDAY SCHOOL TEACHERS was held at Long Sutton. The Rev. G. Towler presided. At ten o'clock reports were read. At eleven o'clock the Rev. J. C. Jones, M.A., read the scriptures and prayed, and the Rev. G. F. Pitt preached the Conference sermon. At half-past two the delegates met, under the presidency of Mr. H. T. Taylor, of Boston, who gave the annual address. The Secretary of the Union (Mr. J. T. Atton) read the minutes of the last meeting, and Rev. J. C. Jones, M.A., read a

paper on "How can the papal and priestly influence at work amongst the young be most effectually met by the Sabbath school teachers." A very lively and interesting discussion followed, in which the Revs. G. Towler, G. F. Pitt, and Messrs. Dring, Atton, and Franks, took part. Rev. J. C. Jones was thanked for his very valuable and elaborate paper, and requested to send it to the Editor of the "General Baptist Magazine" to be printed. Also thanks were given to the preacher (Rev. G. F. Pitt), for his excellent sermon, and to the Chairman for his address. At five o'clock between 200 and 300 persons sat down to tea, after which a public meeting was held in the Exchange Hall, which was crowded in every part. The following took part in the meeting: Rev. G. Towler, chairman; Revs. D. Thomas, J. C. Jones, J. Stead, T. Church, T. Howard, C. Barker, and Messrs. Sutterby and C. Dring. The Conference next year is at Coningsby—preacher, Rev. C. Barker; chairman, Mr. C. Dring, Long Sutton; writer of paper, Mr. Wright, Boston; subject, "The Duties of our Ministers in connection with the Sunday School;" committee of management, Messrs. Dring, Franks, Best, and Atton.

CHURCHES.

DONINGTON-ON-BAIN.—The anniversary of this ancient church was celebrated on Monday, Aug. 2, by a tea and concert of sacred music, given by the choir of the Louth, Eastgate church, interspersed with addresses by Revs. W. Orton, C. Payne, E. H. Jackson, and others.

LONDON, *Worship Street.*—After two years of anxious uncertainty the friends

have secured, on the Bethnal Green Road a few yards from Shoreditch, High Street, a capital freehold site for their new chapel, at a cost of £2,500. It is proposed to expend a further sum of £5,000 on the building, which will be commenced at once. The church is now worshipping at No. 11, Worship Street, and in the Great Central Hall, Bishopsgate Street, under the pastoral care of the Rev. W. Harvey Smith, Secretary of the Southern General Baptist Conference.

LYNDHURST.—Our church in the New Forest has a history of some two hundred years. The Rev. W. H. Payne recently delivered a sermon on the bicentenary. The chapel has been renovated, and from subscriptions, a bazaar, and the anniversary services, the cost has been defrayed. At the anniversary, July 21, the Revs. J. W. Wilson, W. Power, G. Read, the pastor, and other friends, delivered addresses; and on the 28th the scholars of the Sunday school united with neighbouring nonconformist Sunday schools to celebrate the Centenary of Raikes' formation of Sunday schools.

NORWICH, St. Clements.—The Rev. G. and Mrs. Taylor were presented, on July 8th, by the church and congregation, with their portraits, a copy of "Young's Analytical Concordance," and an illuminated address (the work of Mr. J. R. Canham), in celebration of their silver wedding. H. Trevor, Esq., presided. The portraits are life size, and were executed by Mr. J. Mann, St. Giles Street. The pastor gratefully acknowledged the present. Speeches were delivered by Messrs. Roche, W. W. Weyer, W. B. Taylor, J. R. Canham, J. W. Bushell, and J. W. Taylor.

STANGROUND—New Baptist Chapel.—On August 17 memorial stones were laid by Charles Roberts, Esq., and the Rev. T. Barrass, in the presence of a large number of people. About 200 persons afterwards partook of tea. In the evening a public meeting was held in the Primitive Methodist Chapel. Mr. S. C. Colman presided, and addresses were given by Messrs. W. Heath, J. A. Jones, J. H. Wood, C. Roberts, and T. Barrass. The amount collected was £21.

CHAPEL ANNIVERSARIES.

BIRCHCLIFFE.—Aug. 8. Preacher, Rev. C. Williams. Collections, £12 12s.

NAZEBOTTOM.—Aug. 8. Preacher, Rev. W. March. Collections, £6.

SCHOOL ANNIVERSARIES.

LYDGATE, Todmorden.—Preacher, Rev. R. F. Griffiths. Collections, £59 11s. 7d.

PETERBOROUGH.—Aug. 8. Preacher, Rev. W. Evans. Collections, £21.

WOLVEY.—Aug. 8. Preacher, Rev. C. Payne. Collections, £14. After a S. S. Contenary celebration on Monday, he delivered his lecture on "Uncle Sam's Farm."

TEMPERANCE WORK.

LEICESTER, Dover Street.—Band of Hope.—Rev. C. Payne delivered his lecture on "Uncle Sam's Farm" on Tuesday, August 10th.

BAPTISMS.

BOSTON.—Eight, by J. Jolly.
CHESHAM.—Seven, by D. McCallum.
COVENTRY.—Four, by W. Reynolds.
DERBY, St. Mary's Gate.—Eight, by J. W. Williams.
HEANOR.—Four, by W. Smith; preacher, Mr. T. H. Bennett.—Eight, by J. Mae; preacher, Mr. Swan.—Eighteen, by W. Smith; preacher, Mr. T. Wooley.
ILKESTON.—Four, by A. C. Perriam.
LONDON, Borough Road.—Twenty-four, by G. W. McCree.
LONDON, Church St.—Three, by J. F. Jones.
LONDON, Praed Street, &c.—Nine.
MACOLESFIELD.—Four, by J. Maden.
MANSFIELD.—Six, by J. Parks.
NORWICH.—Nine, by G. Taylor.
NOTTINGHAM, Old Basford.—Eighteen, by J. Alcorn.
PETERBOROUGH.—Four, by T. Barrass.
SAWLEY.—Four, by J. Stenson.
SUTTON ST. JAMES.—Five, by C. G. Croome.

MARRIAGES.

SOUTHERN—GREEN.—At the G. B. Chapel, Kirkby, by Rev. A. Firth, William Southern, jun., to Elizabeth Emma Green, both of Kirkby.

OBITUARIES.

CLIFTON, ISAAC, of Sutton St. James, died on his twenty-first birthday, July 13, 1880. He was one of a family whose parents and friends have long been connected with this church. He was an invalid for several years, and suffered greatly from a painful disease, which he bore with the greatest Christian fortitude. His joy in the Lord, and patient submission to His will, will not soon be forgotten. He pleaded with all to meet him in heaven. He had a great desire for the salvation of his neighbours, and we believe some will have to thank God for even his affliction. He had a desire to pass to Jesus alone; this desire was granted him, for in a calm sleep, when he had been left alone for a few minutes, his spirit passed away without a sigh. He was baptized a short time back, although ill at the time; but he longed to fulfil the commands of Christ. A memorial sermon was preached by Mr. Croome, to a large and attentive congregation. J.

DERRY, Mrs. S. J., wife of Mr. John Derry, of Bourne, and daughter of Mr. John Wilkins, of Coalville, died at her father's residence, July 12th, 1880, aged 25, after an illness of three years' duration. During her long and severe affliction her trust in the Saviour was firm and constant, her resignation to her heavenly Father's will calm and unwavering, and her hope of everlasting life unclouded and joyful. She waited very long, but very patiently, for the perfect rest into which she has now entered. The remembrance of her gentle Christian spirit will long be very precious to her bereaved relatives, and to all who know her or visited her in her hours of weakness and suffering. She gave remarkable proof, during the heavy trial through which she passed, of the sustaining and sanctifying power of the religion of Christ. J. S., H.

THE
MISSIONARY OBSERVER.

SEPTEMBER, 1880.

Burial Scandals in India.

IN India, as in England, they are not without burial scandals. We knew, for instance, a European gentleman, the son of an English clergyman, whose child was refused Christian burial by a chaplain because it had not been baptized. We knew, also, a Government school-master whose child was refused Christian burial by another chaplain for the same reason. In the latter instance the chaplain was sent for to come and baptize the child. He was, however, dining at the officers' mess, and could not go that evening. During the night the child died, and the chaplain recommended the bereaved parents to bury it in their compound. In their distress they applied to one of our missionaries, and the remains of the child were laid in that portion of the cemetery not set apart for members of the Church of England.

We have recently received an account of a burial scandal which took place in Cuttack. During the time the chaplain was gone to one of the out-stations a Mrs. Walker died. In the absence of the chaplain the clerk applied to Dr. Buckley to officiate at the funeral. This he promised to do, but gave instructions that the grave should be dug in the old part of the cemetery, or in part belonging to the Mission. When Dr. Buckley reached the cemetery, however, he found that the grave had been dug in the Church of England portion. This he pointed out to the clerk, who said it was a mistake, but that he would make it all right. Three evenings after one of the brethren met the chaplain coming from the direction of the cemetery, and further on he met the church chuprassi, or porter (provided at the expense of the Government), with gown and register. As he saw no other persons near the graveyard he suspected—what he afterwards found to be correct—that the chaplain had been to re-conduct the burial service over the remains that had been committed to the grave three days before. Not only so, but the chaplain actually re-registered the deceased in another name from that given to Dr. Buckley, and entered by him, as registrar, in the official register. As I write, a copy taken from each register lies before me. Here, then, we have a woman *twice* buried, and whose death is *twice* registered, but under different names—an honour that hath not all the saints.

In relating the circumstance to a member of Her Majesty's present Government, he made the remark—"If men will make fools of themselves, what can you do?" There is one thing, however, that we ought *not* to do, and that is, keep them at public expense, and out of taxes

wrung from the poor natives. At any rate, if Hindoos and Mahomedans are to pay for Christian teachers they ought to have better specimens than is exhibited in the conduct of the reverend gentleman above referred to. Had the officiating person been a godless European officer a second burial service would not have been deemed necessary. But because it was conducted by an "unauthorized" minister like your senior missionary—a minister who was labouring in the country long before this young upstart of priestcraft was born—it must forsooth be done a second time.

We have received a letter from Dr. Buckley relating to the above and kindred subjects. It is not marked for publication, but we venture to give it for the information of our readers. In writing from Cuttack, under date 26th June, our honoured brother says—"You would get the information last mail about the re-burial of Mrs. Walker. The evidence is complete. The reverend chaplain entirely ignored the certificate which I sent to the magistrate on the 2nd April, while he did not disdain to fill up two columns from it—age, and cause of death. He has certified that he—the Rev. A. G. A. Roberts—buried her (Mrs. Walker or Kenny), the date of burial being March 8th, and the burial service having been read by him on March 11th. One is tempted to ask what part of the burial service did he read? Did he say, 'We therefore commit her body to the ground, earth to earth, &c.,' when this had been done three days before? If he did, what a farce! If he did not, what a burial! What was the *spiritual end* to be answered by this service? The soundest divines of the Church of England have always held that the burial service was for the benefit of the living—not the dead. The family and friends of the deceased had been at the service three days before, and the family had expressed their acknowledgments to me. At the service performed by the chaplain there were himself and his clerk only.

"In reference to these returns I may explain that they are sent quarterly, and apply only to 'European Christians,' which term is explained to include those of mixed descent, as well as those born in England, but does not include native Christians. I have, for more than twenty years (with two brief intervals when the work was done by a brother missionary), sent these returns to Government regularly every quarter. I have rendered this service gratuitously and cheerfully. The Government has supplied forms, but not a rupee has been received for the time and labour of my bearer in taking these returns to the commissioner's or magistrate's office; and as this case shows a reverend gentleman, who hardly resided at Cuttack half as many weeks as I have years, officially received and apparently destroyed the certificate I sent. As this was discovered by accident, such things *may* have happened before, but *they ought not to happen again*.

"What can be done to prevent such cases in the future? The answer is plain and simple. *Anglican clergymen should have nothing whatever to do with certificates sent by other Christian ministers*. They cannot be trusted. The information received by the Government for statistical and other purposes not supplied by ministers of all denominations would be incomplete, and it is evident that what we have to supply should not pass through their hands.

“It seems to me that the Government of India has never given *just the kind of information* which the home Government called for, but of course they ought to understand their work much better than I do. Be this as it may, the home Government called in 1879 for returns of ‘births, marriages, and deaths of European Christians of all denominations—that is, Christians of European birth or descent, or of mixed European and native descent.’ The Government of India sends a return of ‘sacred offices,’ the first being ‘baptisms solemnized;’ but this form is ‘modified to suit the case of Baptists.’ No doubt the alteration was made by ecclesiastical advice, but surely all that the Government at home require is a register of *births*, and this was what they asked for.

“And then it could do no harm to amend our burial laws here as you are doing in England. It ought to be much easier to do it here than there, and the only difficulty would arise, you may be sure, from the clergy—there would be none from the lay members of the Church of England, at least in places like Cuttack. If it be contrary to the law for a minister of Christ—not an Episcopalian—to utter words of Christian hope on consecrated ground, and to offer prayer to our common Father in the name dear to all Christians, then I may say that I have been asked and entreated more than once by *the highest authorities in Orissa* to break the law. Nay, more, nearly twenty years ago a pious chaplain who died here, shortly before his death told me that he would as soon that I buried him as any one; but the Calcutta authorities took care to prevent it. But enough of this. It is only priestism that stands in the way of effecting any desirable alteration.”

The Indian Ecclesiastical Department.

IN the *Observer* for June, page 238, reference was made to the “*Indian Ecclesiastical Department*,” and to the question Mr. Baxter had given notice to ask in the House of Commons. To that question the Marquis of Hartington is reported, in the *Daily News*, to have replied as follows:—

The annual expenditure on the Ecclesiastical Department in India appeared to amount at the present rate of exchange to £180,131. The Government of India stated that since 1876 the expenditure had been revised and reduced, and that they hoped to effect further reductions during the current year. There were a few stations to which chaplains were allotted where there are few or no Europeans. Such chaplains were in charge of out-stations requiring periodical visits, and had other duties explained in a return published last session. He was not aware of any complaint that Her Majesty’s subjects in India who were not Christians were taxed to provide clergyman for

European residents in that country. It was undoubtedly the case that at some stations persons altogether unconnected with the Government did avail themselves of the ministrations of the Government chaplain. Where chaplains were appointed it would not be desirable or possible that they should be precluded from attending to the spiritual wants of other persons; but the primary object of those appointments was to provide for the spiritual wants of persons in the service of the Government. He would be ready to make inquiry whether there were any chaplains where they were not required for that specific purpose.

With regard to this answer we beg to remark—

1. That although reductions are promised, the authorities still go on appointing fresh chaplains, and sending them to stations where there are no English troops.

2. That *more than half* of the Church of England chaplains are located in stations where there are but few or no European troops.

3. That in many of the so called "out stations requiring periodical visits," there is not one European military, or even civil, Government official; but only a few non-official persons. Surely it cannot be said that it is the duty of Government to provide spiritual instruction for these at public expense.

4. That complaints *have been made* in native papers—*The Hindoo Patriot*—for instance, as to the injustice of taxing Hindoos and Mahommedans for Christian teachers—taxing them for a religion in which they do not believe, to overturn one in which they do. Their complaints, however, have been passed by unheeded, and as they have no voice in the government of the country, they are compelled to submit to the powers that be. The question, however, is not one of complaint but of justice to a poor and overburthened people.

5. That it is misleading—throwing dust into people's eyes—for the Marquis of Hartington to speak as though anyone wished to prevent "other persons" attending the ministrations of the Government chaplains. The complaint is that the "other persons" than military officers and men, for whom chaplains are specially provided, constitute the bulk of the congregations; and that the primary object of providing for the spiritual wants of persons in the service of the Government is not faithfully carried out or adhered to.

6. We would remark that, under the direction of the Bishops and high officials, the Indian Ecclesiastical Department is now being worked in the interests of the Church of England. In olden time chaplains were prohibited from attempting to proselytize, and were required to carry on their ministrations in the English language. Now, Government actually offers rewards to the chaplains who pass in the native languages, and who thus fit themselves for work outside their legitimate sphere. In this way the Queen's proclamation is being violated, and the propagation of Christianity, which ought to be left to voluntary agency, is being done at public expense.

Lord HARTINGTON has promised to make inquiry as to "whether there were any chaplains where they were not required for the specific purpose of providing for the spiritual wants of persons in the service of the Government." Should the inquiry be made of the Bishops, or members of the Church of England, their answer may be predicted; that is, if it ever be furnished. Without any inquiry, however, of the Bishops, there can be no difficulty in finding out which are, and which are not military stations, and how many officers and men are there located. If the same rule obtained in the appointment of Church of England chaplains as in the Church of Scotland or the Church of Rome, that is, locating them, where there were only a certain number of men the cost would be reduced by one-half at least. But why should the Christian servants of Government have their spiritual wants provided for at public expense, and not the Hindoos or Mahommedans? Is it because the former are so poor, or because they do not value their religion sufficiently to pay for its teachers? If the Marquis of Ripon were to adopt, in the East Indies, the course adopted by Sir John Peter Grant in the West, and withdraw State support from all denominations,

he would only, in our opinion, be doing an act of justice to the natives. Nor do we think Christianity would suffer. Voluntary agencies would soon supply the places of the ministers, who were withdrawn.

Referring to the Returns, moved for by Mr. Baxter, Dr. Buckley, in a private letter, says:—

They were ordered by the House of Commons, July 5th, 1877, and the Despatch of the Secretary of State was dated July 26th, 1877, but not answered by the Government of India till November 6th, 1879, nor printed till February, 1880. There ought not to have been a delay of *three* months. It seems that the *first* reference was misunderstood by the local (ecclesiastical) authorities, and the returns were “manifestly incorrect.” It is still more remarkable to find, according to the Metropolitan’s letter (p. 5) that “no confidence can be placed upon the returns” now “sent in,” and he is, no doubt, correct, but it is a very discreditable thing, and the statement that the directions for filling up the returns had been variously interpreted and acted upon is very unworthy, because the information asked for by the House of Commons could hardly be misunderstood by any intelligent person that wished to understand, e.g., “the average attendance of the civil and military servants of the Queen at the religious services conducted by him” (i.e., the chaplain or minister), not the average congregation nor the number

of the wives and families of Government servants that attend, but “the civil and military servants of the Queen.” It is plain enough, and is in accordance with the usage of Government in the medical department. The Government supplies its “civil and military servants” with doctors, but they have to pay for medical attendance on their wives and families.

I cannot speak of the general accuracy, or otherwise, of the returns, but the returns for Cuttack are marked by *singular carelessness*, e.g., p. 9, the chaplain of Cuttack is Rev. A. M. Quinlan: in p. 28, he is the Rev. J. S. Sandys, M.A., and on p. 46, the Rev. M. Lambert! Disgraceful carelessness. It appears from p. 52 that the chaplain’s charge at Cuttack comprises 370 souls. Are *we* included in this number? I find no data to answer this satisfactorily, but I think we should *not* be included. An ordinary reader would suppose that at *False Point* there were 700 troops, whereas there is not one (p. 28), but this, no doubt, is a printer’s mistake. Vigilance will be necessary in examining the *next* returns.

Notes from Italy.

WRITING from Rome on the 6th June, Mr. Shaw says:—

The following is from “The Frusta,” a Roman Catholic organ (June 3, 1880), and I send it just to indicate the *spirit* we have to contend against. It is not the worst example of it.

“The other day we were present in the ‘Foro Agonali’ at a scene truly most pleasing. A *Barbetto** charged to sell off books of the usual sort, intrudes himself with his baked face into a cottage where are some fine young fellows, and begins to present to them some of those devilish wares. The youths understand at a glance, and whistle and shout requesting other bibles. The ruined sectary having seen the evil parry, seeks to escape, but those brave Romans do not let him go till they have

made him see what store they set on those abominable booklets which, for an insult, the Protestants call ‘the Word of God.’ They tore those presents into a thousand pieces, and strewed them all over the road, the clothes and person of the incautious Quacquero. O how much better the English propaganda might be carried on if they would send these block-head renegades of the faith among the savages in Africa! Here, thank God, the blasphemies of Calvin and Luther do not grow. This air is a sepulchral air for all the heretics of whatever colour, and especially for the insipid and truly ridiculous *scrofulous* of the *Via della Scrofa*.†”

* Protestants are called *Barbetti*, or Bearded ones, as a nickname for one who is different from the shaven priests.

† Our Wesleyan friends have the misfortune to have their premises in *Via della Scrofa*, and hence the clerical writers are very fond of calling them the *Scrofolosi*, or people afflicted with scrofula.

Again Mr. Shaw remarks :—

Have just had an interesting conversation with a very intelligent young man, who nevertheless was entirely ignorant of *Bible* truths. Did not know, for instance, that John the Baptist was not the same as John the son of Zebedee. Did not know that Paul was ever in Rome, or that he had been beheaded. You should have seen his surprise and admiration when I read to him Paul's words

to Timothy, and explained that they were written when he was a prisoner here and expecting death—"I have fought a good fight," &c. This young man is well educated, except religiously, speaks French and German, has a good knowledge of Italian literature, but is—or rather has been—without religion. He is a good sample of the better class of Italians. I hope he is a Christian now.

Writing from Subiaco, the town whither Mr. and Mrs. Shaw had gone to escape the unhealthiness and heat of Rome, on July 2nd, Mr. Shaw observes :—

We came here to-day; and a ride in an open carriage in the blazing sun for twenty-nine miles (from Tivoli) has tired us, especially as we had to be up at 3.30 this morning. We find we have stayed in Rome as long as over it was prudent to stay.

Have had considerable anxiety and trouble prior to leaving in connection with the necessary ousting of our Custode.

We are in the house of a priest, and we have to cross a private chapel, with its jewelled shrine, in going from our sitting room to our bed room, and we are surrounded by Roman Catholic emblems every moment. I wonder whether I shall be able to have any *profitable* con-

versation with this priest, who seems to be of some note.

I am almost in daily communication with Grassi, and I must go over to Rome two or three times while we are here.

I am now anxious to hear news of the Association. We thought much of you during its sittings.

I shall (D.V.) write you again within a few days, but hope first to hear from you. I trust, also, that the annual gathering was a time of rejoicing and not of sorrow for the Mission and its affairs.

P.S.—I have just knocked over Peter and Paul, who were on the priest's table before us. Poor apostles! I believe they have taken no harm.

Notes and Gleanings.

THE NEXT MEETING OF THE FOREIGN MISSION COMMITTEE will be held on Thursday, September 23rd, in St. Mary's Gate School-room, Derby, at eleven o'clock. Ministers of subscribing churches are eligible to attend.

PRESENTS FOR THE ORPHANAGES IN ORISSA.—We beg to call attention to our *Note* on the above subject in last month's *Observer*. We trust our friends are getting their intended presents ready, and that they will be sent to the Secretary by the beginning of October.

THE ANNUAL REPORT has been published and sent to the various churches or friends. If too few or too many copies have been forwarded, the fact should be notified to the Secretary. It is hoped that the Map of Orissa, which is inserted in the Report, will be found useful for reference, and in giving friends a clearer idea of the vastness of the field, and of the position of our various mission stations. We trust that the purposes for which the Report is published may be accomplished, and that a deeper interest in the cause may be awakened and sustained. Should any friends know where a copy is likely to be of service, the Secretary will be happy to forward it on receiving the proper address.

THE INDIAN REPORT.—For nearly forty years it has been customary to publish an Annual Report in Orissa as well as England. Writing on

the 17th of July, Dr. Buckley says:—"Our Report was finished, and the first copies sent out on the 29th of June. The first response to it, which we are glad to say was liberal and large, was received yesterday. A gentleman warmly interested in Bible distribution, but personally unacquainted with Orissa, has sent us 500 rupees (£50 at par) to aid in our Bible work. He was much interested in our new work at Sumbulpore, and in the openings for Bible distribution on all sides. May the Lord raise up many such friends."

THE RUT JATRA OR CAR FESTIVAL.—"The *Rut Jatra*, or Car Festival," observes Dr. Buckley, "was unusually late this year: the principal day, that is, the day on which the idols were brought out, being July 9th. Two of the students went from Cuttack, and other brethren from Piplee and Khoordah. We have heard that the attendance of pilgrims was very scanty; the preaching opportunities less favourable than is often the case; and fewer books disposed of than in ordinary years. The action of the magistrate has, we hear, occasioned great disappointment and disquietude to the votaries of the wooden god. The cars were so carelessly prepared that he considered it would be attended with danger to have them dragged to the other temple. The matter is not, at the time we write, decided, but our friend, Mr. Macmillan, has been called to Pooree to decide whether in his judgment, as Executive Engineer, it will be safe or not to move the cars as usual. Meantime the worshippers of Juggernath are loudly complaining that their god is not only famished by being kept outside his temple, but is subject to great inconvenience from the sun and rain. We may add that *three* of our native brethren went to the Juggernath festival at *Kendrapari*. It was supposed that about four thousand persons were present, and the brethren report very encouragingly of their labours. They had some pleasing conversation with several who, as they hoped, were not far from the Kingdom of God.

SIR CHARLES NAPIER v. COLONEL OUTRAM.—The well-known remarks of Sir Charles Napier, observes Dr. Buckley, on the annexation of Scinde have often been quoted, and were referred to not many months since in our Magazine. "We have no right," he said, "to seize Scinde, yet we shall do, and a very advantageous, useful, and humane piece of rascality it will be." There is another part of the story by no means so well known which deserves to be told. Sir Charles's words, taken in connection with his actions, have sometimes reminded me of Cowper's lines—

"He blamed and protested, but joined in the plan;
He shared in the plunder, but pitied the man."

The lines are not *wholly* applicable, I admit. Certainly he "blamed" it as "a piece of rascality," but he could not be said to "protest" against it; nor had he any "pity" for the much-injured Ameers; but he "joined" heartily "in the plan" of seizing what, he said, "we had no right" to seize, and "shared" without scruple "in the plunder." His share of the prize money as General in command was six thousand pounds, and he took it without demur. Not so Colonel—afterwards General Sir James—Outram. His share of the spoil was three thousand pounds, and he was by no means a rich man. What was he to do with the money? He had "blamed" the course pursued; had "pro-

tested" against it, and really "pitied" the injured Ameers. His first care was to ascertain privately if the Government would keep it for them, and he employed Dr. Duff for this purpose. The Government forbade it, as the Ameers were otherwise provided for, and the political effect of such an act, it was said, would be very bad. Outram then, with noble Christian conscientiousness, said that it was in his eyes "blood money," and he would not "touch a farthing of it for his own personal use, but would distribute it among the philanthropic and religious charities of Bombay;" and this he did with the exception of six hundred pounds, which was given to the Free Church Mission in Calcutta.† Outram was a Derbyshire man. Which of the two does the reader admire—the General who wrote so vigorously, or the Colonel who acted so nobly?

THE DAY OF REST AND THE MARQUIS OF RIPON.—By the New Civil Procedure Code, Act X. of 1877, the only statute, that of Charles II., chap. 7, which made Sunday a *dies non*, has been repealed. The way was thus prepared by the late Government for Sunday labour, and in India it is now legal for all Government offices to be opened on the Lord's-day. We are glad, therefore, to learn that the Marquis of Ripon has set his face against unnecessary Sunday labour, and we trust his great influence will be the means of curbing that official zeal which would keep men at work all the week round. For physical and mental reasons, to say nothing of moral or religious, it is proved that man needs the weekly day of rest. More than once while we have been at service on the Lord's-day, have we been disturbed by people mending the roads near the Berhampore Mission Chapel, and that by natives under the direction of the Executive Engineer, who was, of course, a *professed* Christian. For dashing about, Sunday appeared to this "officer and gentleman" a day of unusual activity. At length, however, he had to pay for his recklessness, and one Sabbath evening his lifeless body was brought from the district into the station for interment.

BAPTISMS IN CUTTACK. — May 2nd, *seven*; June 6th, *twelve*; July 4th, *four*.

Contributions

Received on account of the General Baptist Missionary Society from July 16th, to August 15th, 1880.

	£	s.	d.		£	s.	d.
Legacy of Mr. H. Clare, of Knipton	19	19	0	T. Rofe, Esq.	1	0	0
Legacy of Mrs. Jane Taylor, of Low Moor, near Bradford, nett	90	0	0	Belper	5	5	0
Great Indian Peninsular Railway dividend	12	4	9	Caversham—E. West, Esq.	5	0	0
Queensland Coupon dividend	11	14	0	Derby, Osmaston Road	0	5	0
Adelaide	14	12	6	Sheffield	6	2	10
				Thurlaston	4	12	4

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

† See Dr. Duff's Life, vol. ii. pages 49, 50.

Our Deputation to America.

DEAR MR. EDITOR,—

As the readers of the *Magazine* are, of course, the cream of the G. B. Denomination, and, consequently, most interested in all its Connexional affairs, it seems but right that they shall not be kept waiting till the next Association, when an official report will be rendered. Hence I shall venture to deviate from the formal route, and enter into familiar confidence with them as to the events connected with the Deputation, so far as I am personally concerned. Indeed, I am hoping that what is thus communicated in an easy, chit-chat way will dispose our membership to receive with not less, but greater, favour the information to be hereafter submitted.

After a voyage extending from the noon of July 10th to the afternoon of July 20th, the "Abyssinia" was moored alongside the Cunard Wharf in New York, and Brother Goadby and I went ashore, thankful, I am sure, for seafaring mercies, and praying for health and strength to do the work entrusted to us. He proceeded at once to Boston, reaching Weirs next day; but I availed myself of the night's hospitality (also proffered to Bro. G.) of a cousin, whom I had not seen since we were both boys. On Wednesday he and his wife accompanied me in one of the splendid steamboats which run to and from various places in the Narraganset Sound. Our point was Fall River, reaching which on Thursday early, we took train at once for Boston, and passing through that city at 7.0 a.m. we proceeded by the 8.0 a.m. train to Weirs, where, at twelve o'clock, a cordial welcome was extended to me (as it had been the day before to Bro. G.) by Dr. Cheney, Dr. Ball, Dr. Bowen, Dr. Durgin, Dr. Graham, and many of the other friends whom we met at and around the station. Weirs is situated on the Lake Winnepesaukee (meaning the smile of the Great Spirit); a beautiful lake in New Hampshire, the full extent of which is not visible on account of the numerous islands that bestud its surface. Weirs is a collection of pretty wooden houses used as summer residences, and is a place of considerable resort by persons seeking pleasure on the lake. There is also a grove of elms sloping to the lake, suited for the holding of large public meetings, some of which are of a religious character. On the opposite side of the railway was a Pavilion, nearly finished, intended for the re-union of the soldiers of 1861—5; and as the weather was frequently showery, this convenient building was largely employed for Conference purposes. All the business meetings were, I think, held there; but many of the more social gatherings took place in the *Grove*, on whose seats and under whose shadow from 4 to 5,000 persons could listen with comfort to the addresses and sermons of successive days. The Conference had opened with a sermon by President Durgin, of Hillsdale College, on Tuesday, the 20th; and on the afternoon of the Thursday a deeply-interesting Foreign Missionary meeting was held in the Grove. Prior to this the presence of the General Baptist delegates was notified by Dr. Cheney, President of the Conference, and we were invited to take seats on the platform with the speakers. I shall not attempt here to give even a sketch of the Conference, or to touch on

the numerous subjects which engaged its attention. It must suffice to say that Committees were appointed to which were referred questions and proposals relating to the Denomination, the Ministry, Church Polity, Publications, Home Missions, Foreign Missions, Social Reform, and Our Country! But for these Committees the topics and suggestions might have kept the Conference in session till the next Centennial celebration. The executive tact of Dr. Cheney was admirable, and the stream of business flowed on with scarcely an interruption.

The Conference, strictly speaking, consisted of representatives from the Yearly Meetings or Associations into which the denomination is divided, and the "roll" which was called at each session contained fewer than a hundred names; but in order to prevent an undue paucity of attendance, to each delegate were joined a first and second substitute, one of whom took his place when he was compelled to leave the Conference. The voting was confined to these representatives; but a large body of ministers, not representatives, and of other visitors, were always present at the business sessions as well as at the public assemblies. Good order and excellent temper were preserved throughout, and a fine spirit of Christian urbanity was conspicuous from first to last. The aged ministers were had in special honour; and if the younger men are a fair specimen of the rising ministry, the best hopes may be formed of the growing influence of the Free Will Baptist churches. The ministers at large seem to enjoy the "promise," and more than the promise, "of the life that now is," since the average age at death of above 70 brethren deceased since the last Triennial Conference was $69\frac{1}{2}$ years.

Deputations from the Methodist Episcopal Church, the Congregational body, and the Free Baptists of Nova Scotia were received, and made appropriate addresses; and the English General Baptist delegation met with a reception so kind and genial that it testified at once to the brotherly love of the Conference, and the wisdom of seeking to strengthen the bonds of inter-denominational union and fellowship. Of ourselves I can only say, that we did our best to fulfil our commission, and in such a way as to add to the interest and value of the Conference; and judging from the expressions of sentiment on every side, we were successful in the endeavour. At our reception Brother Goadby and I spoke for over half an hour each; we each preached on Sunday, 25th July, to immense congregations in the Grove; and while he addressed the public meeting on Home Missions, I spoke, with the Hon. H. W. Blair (U. S. Senator from New Hampshire), on the Temperance question. The chief part of one afternoon was devoted to the Anti-Slavery topic, when an historical paper was read by Rev. I. D. Stewart, and Miss Franklin, a young lady of colour, connected with Storer College, Harper's Ferry, delivered a touching address. Letters were read from Frederick Douglas, Mrs. Stowe, Wendell Phillips, and others, expressing the writers' high esteem for the part taken by the Free Will Baptists in the Anti-Slavery struggle; and it deserves to be known that there was no other religious denomination in the United States which occupied the same position of entire exemption from all proslavery influences, and of unbending hostility to the whole system of American Slavery.

Thursday, July 29th, was set apart for a visit, by lake-steamer and

railway, to New Durham, where Benjamin Randall formed the first Free Will Baptist church in June, 1780, and near to which a monument is erected over the grave where his mortal remains sleep in hope of a joyful resurrection. Randall was a devout Christian, who recoiled from the high Calvinism and exclusiveness which characterized the Baptists in his own district; so that he came out from among them, and organized a Christian church on principles more akin to the grace of God and communion of saints professed in apostolic times. Other churches were afterwards constituted on the same model; and before Elder Randall's death the body of communicants numbered several thousands. Round New Durham the landscape is not very unlike that of some parts of Yorkshire. The resident population must be very sparse; but on the Centennial celebration day the country-side was alive with vehicles and pedestrians. The old house never received so many visitors as on that day—a plain wooden-framed building, like thousands of others in the England of a century ago, and still to be found in many an English village. To some it was, perhaps, chiefly an object of antiquarian curiosity; but to most, if not all, its stone floor and plain time-worn fittings were connected with that living temple of which redeemed souls are the spiritual stones, some of whom had set themselves apart for the Master's use, a century before, in that humble dwelling. The chapel, about three-quarters of a mile away, was built before Randall died, and is a neat way-side sanctuary capable of holding 200 hearers. Half a mile distant from this is the monument, near to which a multitude had assembled, whose physical wants were liberally supplied by the New Durham friends, who preserve their right to the name of Free Baptists in a superadded sense, by the free bounty of their provisions on the occasion. On the green grass sat the groups of visitors; and when all were satisfied, a public meeting was held under the trees, some Conference affairs being brought forward, and two or three addresses made. Another hour would have enabled the proceedings to have been pleasantly rounded off. But alas for the vanity of human wishes! Heavy rain began to fall: a poem, prepared for the occasion, remained unrecited, and a speech by one of the English delegates remained undelivered—and ever will be. Brother Goadby was more fortunate. While I was returning to the railway in a crowded van, he had accompanied some of the friends to the little church—all chapels are churches in America—where the Conference of 1880—Triennial and Centennial—was concluded, Brother G. making the valedictory address.

On the Sunday succeeding the Conference I preached to one of the Free Will Baptist congregations in Lowell, Massachusetts, Bro. Goadby preaching to the other; and in the evening a joint meeting was held of both congregations, when the pastors spoke, and we were heard at considerable length. These services gave no small gratification to the friends, and at the close of the evening gathering I shook hands with a number of English folk, including a good man and his wife who had been members of the church at Shore.

It had been agreed between us that in August Bro. Goadby should proceed to visit the General Baptists of Indiana, while I should go on from Washington to see Storer College at Harper's Ferry. The name of Harper's Ferry was memorable more than twenty years ago as the scene of John Brown's attempt to raise an insurrection of the slaves in Vir-

ginia and the adjoining States. It is now included in the new State of Western Virginia; and there, a few yards from the railway station, may be read the words on a low brick building—"John Brown's Fort." Adjoining it are the ruins of the United States Armoury. In this "Fort" John Brown was captured, and the world knows in song what became of his body—and his soul. His effort had every appearance to us in England of being insantly futile; but I was told by well-informed persons that it created a perfect panic through all the region, and that, had many of the slaves risen, it would have taken a serious turn little recked of by those who afterwards ridiculed it as a crazy-brained scheme. But I did not go to Harper's Ferry either to glorify or vilify John Brown. My object was to observe the condition of the Institution frequently alluded to at the Conference as Storer College—"Storer" being the name of the original benefactor—intended for the education of coloured persons. I was the guest of the Principal, Rev. Mr. Brackett, by whom I was shown the buildings, and the land held in trust for the College. This inspection greatly delighted me. All was plain, but substantial and useful. The term is from October to June, so that there were no pupils during my visit; but when in session, the Institution receives about a hundred young men, and *as many young women*—mark this, all ye advocates of women's rights—who are lodged and taught for the barest trifle; the pupils paying for their food and clothing. One chief object of this truly noble Institution is to train a band of teachers who will go into the South and impart education to the multitudes of coloured people who were left by slavery without any learning, but who were hungering and thirsting for it. This design is carried out as far as means will allow. A new hall is to be built, and the friends are hoping for liberal subscriptions. A good library is much wanted. At times the applications exceed the capacity of the buildings, and wishful pupils hang about the doors praying for admission. The young women's department is under the superintendence of Mrs. Brackett, assisted by Miss Franklin, to whom I have referred. Let it be distinctly understood—*Storer College is for coloured persons only, chiefly young men and women, and the instruction is gratuitous.* The position is singularly appropriate. Harper's Ferry is the key of the South; and I anticipate the day when Storer College, if suitably supported, will be a boon to multitudes of the coloured race, and a pioneer in the work of educating it, not in America only, but in Africa also. Africa must be won for Christ by coloured Christians; and where are they to come from but from the United States? The prospect is magnificent, and I do not think it is a mental mirage. At all events, Storer College is no mirage or a myth; and as I felt it a pleasure to leave a donation with the Principal, I shall be glad to transmit to him any free-will contributions I may receive for this right excellent Free Will Baptist Institution.

During the last week of my stay in America, in the course of a journey of 1500 miles I called at Lewiston, Maine, and was the guest, for the night, of President Cheney. Next morning I saw through the buildings of Bates College, and met with a majority of the Professors, who were about entering on the work of the session. Bates College is an Institution of which the State of Maine is proud; and the Free Will Baptists have reason to be the same. The gentleman after whom it is

named, and from whom it received large contributions, is now dead, and unfortunately some dispositions in his will which affect the College materially are disputed by his heirs. I sincerely hope the College will not suffer. Though only about twenty years old, it has a bright and brightening record, and, with a Faculty such as it possesses, its future cannot fail, under the Divine blessing, to be rich in the good fruits of academic and Christian work. Dr. Cheney, the President, is known to those who heard him at Halifax, or who read his address printed in the *Magazine* for September, 1879.

In conversation with Dr. Cheney I found him still intent, as he was at Halifax, on a closer cohesion between the Free Baptists of America and England; and as one means to this end he is anxious that a Quarterly Review should be issued—the first number to appear next January—to which the leading men of all Free Baptist Churches should be asked to contribute. I hope the idea will take type and paper shape, and that in this way, as well as in many others, opening up as time progresses, Liberal Evangelical churches throughout the world will learn to know one another better, and to co-operate, organizationally, for the spread of that system of truth which unites catholicity and orthodoxy, and of which “faith, hope, and charity” are the central and eternal lights.

The above has been written on the Atlantic Ocean; and perhaps it may not be thought out of place if I append some lines indited on the outward voyage, and sent to my Church Street congregation. It was agreed that Hymn 867 in the “Baptist Hymnal” should be sung by them on the Sunday evenings when I was on the great deep; and the responsive verses attached indicate the feelings with which I realized the agreement—which I need hardly say was sacredly observed:—

Through the wide tracts of space a sound
Comes softly folding me around;
It is a solemn, tender plea
For all who journey on the sea.

One heart, one soul, is in that song,
So strangely sweet, so sweetly strong;
Its strains are heavenly melody
To one who sails upon the sea.

I know that earnest prayer is heard
By Him whose calm and sovereign word
Consoled the men of Galilee,
In peril on the stormy sea.

Dear friends in Christ!—in spirit one!
I do, in turn, what you have done—
I plead for you, as you for me,
Sojourning on the distant sea.

Your song ascends to heaven, and there
It meets my answering, kindred prayer:
May both our prayers prevailing be
With Him who rules the land and sea!

Trusting that this letter will excite new interest among our denomination in the objects contemplated by the deputation to America,

I am, dear Mr. Editor,

Fraternally yours,

DAWSON BURNS.

Sunday Schools and Modern England.

IX.—THE TEACHER FOR THE NEW CENTURY.*

THE century of Sunday School work just closing illustrates no principle more amply or forcibly than that the power of the Sunday School is the power of the teacher; and that its efficiency, as an agency for doing the work of God amongst the young, depends more upon the *personal* qualities and *personal* service of the teachers than upon anything else.

Good organization is, no doubt, indispensable to success. An efficient school secretary is an unspeakable boon. A well-drilled, genial, and devout choirmaster is a real gain. A capable librarian is an immense auxiliary. A superintendent who is a born "leader" of men, who inspires confidence, keeps order, and secures despatch; reads character as if he were reading his alphabet, and puts the right man into the right place as if he were a genius; who is as firm as a rock and as tender and persuasive as a woman—well! that man is worth more than rubies, and any school will be wise to part with *nearly* all it has to buy such a pearl of great price! But even he will be ready to confess that he is as powerless as Samson when shorn of his locks, unless he has about him a body of real, sincere, courageous, and well-qualified teachers. Sir Garnet Wolseley, who does nothing without doing it well, said, only a few days ago, that he owed all his victories to the firm step, good order, prompt obedience, and splendid heroism of his men! When architects build cathedrals with nothing but pencil and compasses, and generals win battles with maps and books alone, and captains take vessels from Liverpool to New York without sailors and stewards, then may we expect the Sunday School to be efficient without a company of duly-qualified teachers. It ought to be an axiom, and one of infinite fruitfulness too, that the power of the school has its best, though not its only index in the

POWER OF THE TEACHER.

Don't imagine I am forgetting that all divine power—and it is that we want and must have—must come from a divine source. I exult in that truth, and should despair forthwith and utterly of Sunday Schools if I were not fully convinced that God gives to our Sunday School work liberally, more exceeding abundant above all we can ask or think; gives to it as to a work in which He delights, and whose prosperity is as dear to His heart as any remedial toil now proceeding in His vast universe. The Sunday School idea is a *divine* idea; the free gift of that Evangelising Spirit, who poured out His renewing and reviving grace so plenteously in the middle of the last century, and besides giving Wesley, and Whitefield, and Howard, and Hannah More, also bestowed Robert Raikes, the man of Gloucester, and his Sunday School.

But we all know that the order of God is, that supernatural life shall reach men through the thought and speech, the deed and character, of their fellows, and that the truth which makes us wise unto salvation finds its way to the hearts of children through the

LOVING SERVICE

and wise words and helpful character of earnest Sunday School teachers.

* First Part of Paper read at the Sunday School Centenary, London, July 2, 1880, in the Memorial Hall, Faringdon Street, E.C.

So that the teacher is the springhead of the school, in whom the waters of life are gathered, to flow hence for the refreshing and fertilizing of youthful minds. He is in directest contact with the children; through him the truth of Christ is conveyed, by him its life and energy are exemplified; and, therefore, the future of the Sunday School depends, under God, upon the spirit in which he does his work; the character he possesses, the training he secures for himself, and the quality of the service he gives. Make him right, and our schools will be right in the main. Raise the teaching agency to the maximum of efficiency, and you secure the prosperity of the Sunday School, not only of the next century, but of all the centuries yet to come. Our main business at this hour is to raise the teacher up to the grand level of his sublime work!

But before we start on our quest for the QUALITIES of the Sunday School teacher of this new century, and try to fix the photograph of our IDEAL WORKER definitely in our minds, we ought, if briefly, yet clearly, to state to ourselves

WHAT IS THE PRECISE WORK GOD WANTS DONE BY THE SUNDAY SCHOOL AGENCY.

We can scarcely do that too often at any time; certainly not during these Centennial Celebrations; and we may err most disastrously if we do not keep a firm grip of the particular and specific work waiting to be done just NOW, in this year 1880, and the years soon to follow.

We are all agreed we have not to do Robert Raikes' work, though we are all to be animated with his genial, kindly, and youth-helping spirit. Raikes' work is done, or is being done, and that so well that it will not require to be done again. "The schoolmaster is abroad." Board Schools abound. Secular and technical education is copiously given by other workers, and we have our hearts and hands free for the other tasks now requiring to be attacked. The Sunday School has itself, and with its own hands, helped to change the face of the age, assisted in creating new demands, lifted its workers to another and higher sphere, and rendered it imperatively necessary that the instructors of the young should have some qualifications that the teachers of the times of Raikes could not have used if they had possessed them.

Briefly our work is

TO TEACH CHILDREN TO BECOME CHRISTIANS

—a task embracing many details of service, some of which may be set out thus: (1) we have to convey to the children, and get them to see clearly, and grasp firmly, those *truths* which are able to make them wise unto salvation; (2) to inspire them with that living interest in the *truth itself*, for what it is and what it does, which shall cloth it with resistless charms; (3) to get them to see that same truth as it centres in, and is illumined by Christ Jesus, as it proceeds from Him, inheres in Him, and owes all it is to Him. (4) Next it is our business to beget in them that trustful and loving temper of soul towards Christ, which is at once the beginning and the end of salvation; and (5) lastly, to quicken sympathy with the good and the holy, to foster hatred of evil, and incite to the war against it; and (6) above all to inspire them to the doing of those Christ-like *deeds*, which, being repeated, make Christ-like *habits*, and a Christ-like *character*, and so train them in that daily *use* of Christ, as a friend and Saviour, teacher and leader, which com-

pletely saves the soul here and hereafter. A task of greater proportions, wider range, and sublimer issues we could not attempt, and one that aims at less we ought not to undertake, in the name of Him who said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven;" and who has given us the commission, "Feed my lambs."

Who, then, are the people to do this work? and of what stuff are they made? What are the *qualities* that *make* the men that will do such a work, as it ought to be done, in the generation that now is, and in the generation soon to be born?

Can we trace out those qualities so clearly that it shall be easy, if we have not yet attained to them, to go a further stage, and say by what means we shall be progressively qualified for such solemnly and joyously responsible positions?

I. First and foremost amongst the indispensable possessions of the Sunday School teacher of this and every century, we place

SPIRITUAL VITALITY

as the broad basis on which everything else rests, the food which nourishes every other quality, the element giving force and tone to all work. What genius is to the artist and the poet, inspiration to the prophet, courage to the soldier, that, a living, inward and all-subduing Christianity is to the efficient teacher. This is the *one* thing absolutely needful.

The teacher of *Christianity* must himself be a Christian. He whose supreme business it is to get Christian truth intelligently apprehended and heartily accepted, must *have it in himself*; a part of his very nature, incorporated with the pith and substance of his being. In him that truth must have free and regal sway; controlling all his conceptions of God and duty, life and destiny, of work and worship; shaping his interpretations of nature and science, history and conduct; determining and deciding his judgment on the perplexities of daily life, the difficulties of business, the conflict of duties, government of the passions, and the choice of pleasures—in a word, he must be a Christian, a Christ-born, Christ-inspired, a Christ-swayed man; Christ's in thought and will, conscience and affection; so that when he speaks Christ's truth he shall impart a strong spiritual impulse towards its acceptance and enjoyment. Nothing but fire kindles fire. "Souls grow more by contact with souls than by aught else," says Carlyle, and according to the quality and force of the soul brought into contact with the young will be the issues of our work. Get Christians who *possess* the truth they seek to teach, the faith they aim to inspire, the love they want to kindle, the hope they yearn to beget in others, and it is impossible not to succeed. Get Christians of the highest type, of unselfish devotion, gracious temper, beautiful spirit, and burning consecration, and our schools will be filled with the willing and happy disciples of the Lord Jesus. This is the main fountain of force.

CHRIST IN THE HEART

will counteract, to a wonderful extent, confusion in the thought, sap the force of errors in theology, compensate for the absence of mental drill, give right impressions through bungling speech, and win signal victories over sin and death. I have known men who were magnificently

luxurious in their transgressions of the laws of language; but potent in a high degree in captivating souls. I call to mind one whose sublimely audacious defiance of all the grammars, from Murray onwards, could not be matched, whose spiritual influence was most magnetic, and who flung over cultivated young men the spell of his living reality and manly sincerity to such a degree, that they not only respected, but admired and loved him. Spiritual vitality will, in the coming century of increasing knowledge and deepened culture, for ever hold first rank in the qualities of the Sunday School teacher. All through our schools—in the infant class not less than in the classes for young men and women—we require men and women of strong winsome, love-compelling spiritual power.

II. But fundamental as that quality is, we must not, we dare not, be content with it in this year 1880. No doubt the heart is the best theologian, and truth in the life the most indispensable of teachers, but it is undeniable that the well-furnished instructor of the young must himself be capable of

CLEAR THINKING;

and have sharply cut, central, consistent, and harmonious ideas of *Christian truth, and some facility in clear statement*. Piety may neutralize much error, but it is no excuse for it. Goodness will atone for a world of blundering, but it does not justify it. Sincerity is a priceless jewel, but it does not make wrong right. Zeal and earnestness are every way admirable, but they do not change falsehood into truth, nor convert crude, ill-digested and ill-balanced ideas into systematic and well-ordered representations of the mind and will of God. Indeed, if we are to do the work the young of our day need, we must train ourselves to think as clearly, accurately, and strongly, as we pray to live holly and usefully.

This clear thinking of Christian truth is necessary so that we may send our pupils forth pervaded and controlled by a few radical, invariable, universal *principles*; principles they will no more need to change as they pass through life, than the student of the higher mathematics has to fling aside the multiplication table, or the watcher of the stars to unlearn the four simple rules of arithmetic. Children ought not to have the shock of disbelieving and unlearning; and would not have if we avoided the mischief of overloading their minds with tomes of theology, and made it our chief care, to give them a clear insight of a few of the vital and distinctive principles of the Revelation of Jesus Christ.

In this way, too, we should foreclose the approach of scepticism, and make the

WAY TO FAITH SAFE AND EASY.

Much of the unscientific but destructive doubt of this age has its origin in the confused, perplexed, contradictory, and unchristian notions of God and His salvation, taught in the pulpit and the Sunday School. One of the most notorious sceptics of recent times has traced the beginning of his "secularism" to the falsehoods he was taught by a "good" teacher in a Midland Sunday School; and nine out of ten of the sceptics I have known in a ministry of more than twenty years have dated their scepticism to a righteous resentment against untrue conceptions of the Lord and Saviour of men. Brethren, in this war against

doubt, we begin too late. We want to be nearer the spring of the desolating river. The fatal blow must be struck at the head of the serpent in the Sunday School. Pagan ideas of God must be driven out of the children's minds, and the simple and clear teaching of Christ concerning the Father and His infinite love must be made to take their place, and thus our children will have a "faith" they can keep all through life, and apply to every fresh circumstance as it arises.

All through our schools—in the infant class not less than in the classes for young men and women—we require teachers who can think clearly and Christianly, can grasp firmly, and state forcibly, those ideas of God and revelation, which are the saving and fundamental ideas of Christianity.

III. Nor will it be questioned that

INTEREST-COMPELLING POWER,

is a prime quality in the expositors of Christian truth to the young. This is the secret of effective discipline, the key to a direct and well-ordered school, and the guarantee of progress.

It is not enough to know what has to be said, though that is of the first moment; but there must be a way of setting knowledge out, and of stating it, that shall *force* attention.

Nor is it enough to interest children in a fascinating story or a thrilling tale; in the botany of the Rose of Sharon, and the geology of the limestone hills of Palestine, the sling and stone of young David, and the ox-goad of Shamgar, the physical geography of the Jordan, and the practice of "lot" in the election of an apostle, the travels of St. Paul, and the banishment of St. John to Patmos. All this is our work, and work that we must do; but it should never be forgotten that we may do all this never so skilfully and pleasingly, and yet not lead our children to take a living interest in God and His manifestation of Himself to men in Christ Jesus; in the forgiveness of sins by the sacrifice of Christ, and in the way to peace and victory through His Spirit. God may not be so real to them as Goliath. Christ may not be so actual a tenant of memory as Joseph and Daniel; and though Paul's missionary journeys may be extremely familiar, yet Paul's

IDEAS ABOUT CHRIST

and His mercy and grace utterly unknown.

The teacher wanted is one who can compel interest in Christ, and His teaching and work; who can make CHRISTIAN IDEAS AND FACTS surpassingly attractive, and invincibly magnetic, bathing them in the soft light which allures and captivates the youthful mind; and by the various aids of *parable and poetry, history and biography, science and experience*, can bear in upon the minds of the young, the great central truths of the gospel with such force that they shall feel a spell is cast over their minds, and that nothing is of such exhaustless interest as the facts and principles and teachings of the Christianity of Christ Jesus. All through our Sunday Schools, not only in the senior, but in the junior classes, we must aim to secure teachers who are clothed with the qualities that make the truth as it is in Christ, the most fascinating and charming of all the communications that can be made to the human mind. We have such teachers. May their number be multiplied a thousand fold!

JOHN CLIFFORD.

Momentum in Christian Work.

ALL earnest Christians see the need for constant work. The chapel property needs enlarging, repairing, heating, lighting, or cleaning. Delinquent members need quickening; the young need counsel; the sick, comfort; the faithful, praise; a line must be sent to the absent, a contribution to the poor, and a love-token to the pastor. Strangers must be made welcome at the Sabbath services, must be recognized in the streets, and visited in their homes. Occupants for the empty pews must be sought, vacancies in the choir must be filled, and facilities for promoting acquaintance must be devised. The Sunday school calls for attention. Books are needed in the library and for the classes. The singing would be improved if a good song book could be obtained, and a weekly drill could be secured. The teachers are young, and would be all the better fitted for their work after a course of Normal training. More adult classes might be formed; in fact, the church and congregation, as a whole, should be in the Sunday school; an effort must be made in that direction. Class prayer meetings might be introduced. A quarterly review of the school can be tried with advantage. The "Band of Hope" must be revived, and a "Juvenile Mission Band" can be started. The prayer meetings languish. How would it be to prepare a monthly programme, assigning subjects to particular brethren? The young men ask for a "Mutual Improvement Class," and the young women for a "Literary and Social Circle." A letter comes from the Secretary of the Foreign Mission Society, asking for a "special effort." The Home Mission lifts up its voice for help; the College follows, and is succeeded by others. When all these items have been disposed of, other urgent calls roll in their pealing chorus, "Come over and help us." Thus the Saviour's declaration is daily emphasized—"The harvest truly is plenteous."

This bird's-eye view of the field satisfies us that the openings for Christian activity are numerous and inviting. Eager to see the work accomplished, Christians of hopeful thought sketch their plans of operations. Seated in their study, their glowing enthusiasm paints the ideal as the real. At their call all posts are filled with energetic workers, and the machinery moves with little friction, and promises a speedy consummation of their desires. But passing from the study where their own fancy reigns supreme, down to the cold Committee-room, they find their cherished plans rudely rent by criticism, or early blighted by the chilling indifference of professed sympathizers. Henceforth they believe *the church needs not so much the skill to elaborate plans of Christian enterprise, as the power to execute the plans submitted.* Counsellors are many, effective workers are few. At this we need not marvel when we remember the persistent resistance which every vigorous worker for Christ has to meet and overcome before he can show any visible fruitage. The beneficent activity which the new life produces is necessarily in antagonism to the works of darkness. The well-doer wields destructive blows against the cherished idols of men, and the scene at Ephesus, the seat of Diana, is often reproduced. The Christian worker may be opposed in his enterprise by professed friends, who

shrink from the cost of aggressive effort. *He must expect the resistance which arises from inertia, rust, ruts, and breaks.*

A Christian with open eyes, and active brain, will not be disheartened by such obstacles. Around him he will see many things to quicken alike his hope and his endeavour. He observes that one drop of water makes its mark upon the sand; the oft-repeated dropping wears the stone; while the compressed current turns the wheels of the massive machinery, or sweeps away the obstructions in its course. A bird darts through the air, and finds itself suddenly arrested in its flight by the telegraph wires, and falls to the earth, stunned, if not dead; but a steam engine, moving no faster, sweeps through the closed massive roadway gates, and continues its course uninjured. A cannon ball rolled on the pavement affords sport for a child; but hurled from the mouth of a cannon, it shatters the solid masonry, or mutilates the advancing army. The thoughtful Christian perceives that *he can gain in power by increasing weight, or accelerating motion.* In other words, he finds "the quantity of motion in a moving body is always proportioned to the quantity of matter multiplied into the velocity." The question arises in his mind, "Does this law of momentum hold in moral as in physical things?" He appeals to experience, and receives an emphatic affirmative reply.

COLLECTING A CONGREGATION

is an important part of Christian work. "Gather the people together, men, and women, and children," is an ancient precept often quoted in these latter days. The end sought might perhaps be obtained by placing an eccentric or an eloquent man in the pulpit. But there are other ways, as anyone may see who notices the shifting masses of people on the streets and market-places of our towns and cities. One hundred men marching in procession will excite more interest than one thousand walking singly, and at intervals, along the streets. Five men rushing into a public building will be more likely to draw a crowd after them, than fifty men going in leisurely, one by one. Persons who seem half-ashamed to go into a church alone, will fall in line with a crowd, and march in with the air of a regular attendant. Many will join a *growing* congregation, though it be small, in preference to a *declining* one, however large. They prefer the current to the stagnant pond. This fact emphasizes the importance of the regular and punctual attendance of the members of the church, with their families, and the desirability of fostering a glowing enthusiasm in all the services and institutions of the church. Each one should purpose in his heart to go *always*, to go *early*, and to go *gladly*, and with that threefold cord others would soon be drawn, saying, "We will go with you, for we have heard that God is with you."

A MANIA FOR MAGNIFICENT CHURCHES

prevailed in the United States a few years ago. A questionable rivalry was displayed by the different churches in the same city. From one point the movement appeared as an outburst of commendable religious generosity and zeal; but from another point it seemed too much like a commercial speculation. The individual churches hoped thereby to increase their income, and the cities hoped their ecclesiastical enterprise

would contribute to their more rapid growth. The example set by the large cities was soon followed by the smaller towns. Most built beyond their means, justifying their policy by saying they were building to benefit those who should come after; and as the succeeding generation would share the benefit, so should they share the burden. The property was mortgaged to the extent of one, ten, fifty, and even one hundred thousand dollars, at from six to twelve per cent. interest. This shows the effect of momentum in an unfavourable light.

The "hard times" which commenced in 1873 forced a bitter cry from the churches that were fettered with mortgages. As when Israel cried out for deliverance from Egyptian bondage, the Lord raised up Moses; so when these crippled churches cried, the Lord sent Mr. Kimball, the destroyer of church debts. He started with the conviction that there was money enough in the churches to pay all the debts; that persons are influenced by example; that faith develops faith, and that giving stimulates generosity; that *rapid* pledging leaves less time for excuses, and makes giving easier. He went to the church with the assurance that the more wealthy members would, at the beginning of the meeting, offer liberal sums, as a nucleus, so as to awaken interest and hope; he also carried with him reserve pledges which might be used at his discretion when the enthusiasm flagged. He would employ scripture command and promise; he would unite calm reasoning with rousing appeal, so as to increase the velocity of the current of benevolence. He would turn the small streams into the main channel, so as to increase the force. He would protract the meeting two, three, and four hours, lest the force generated should be scattered before the work was done.

From the first his plan was popular, his success was complete, and his services were in demand. Churches that had yielded to despondency, and were about to give up in despair, felt the generous glow, and resolved not to die, but to pay the debt. For a time other movements suffered an eclipse, and "Kimballism" was the all-absorbing theme. Scores of churches in every part of the United States are to-day rejoicing in the liberty secured by Kimball's exposition and application of the gospel of finance. The latent power was aroused, exerted, blended, and so directed, that the obstacle to success was overcome.

SPECIAL EVANGELISTIC EFFORTS

illustrate still further the value of momentum in Christian work. "The week of prayer" has apparently become a fixed institution. So rich have been the fruits thereof, that churches have been eager to observe it. For some reason or other, at that time, prayer meetings possess a peculiar attraction; the attendance is generally good; the addresses are more definite and earnest than usual; and the prayers are marked by a rare energy and unction. By the end of the week the spiritual atmosphere seems more bracing; the Sunday services are a delight; Christian work is a luxury; religious conversation becomes easy and exhilarating; many return to their "first works," and others are born into the kingdom.

Why should this special effort cease when the conditions for its continuance are so favourable? The machinery moves swiftly, and with

little friction; why not utilize the force developed? "Let the week of prayer be followed by a month of special work," said Moody in 1878. The suggestion was approved and acted upon by thousands of churches, and the results amply justified the course. From all quarters reports of large ingatherings were received. After all, this was no new thing in the west. For many years it has been the custom of "live" churches to follow up the week of prayer with a "protracted effort," which meant preaching every evening during the week, with an occasional afternoon Bible reading, and a morning prayer meeting, and extra work on Sunday. It was found that when the interest was once awakened, more and better work could be obtained from all Christians, and larger results from the same expenditure of strength. Evangelists work on this principle; why should not all pastors and churches? An enthusiasm in the churches which has been aroused by a realization of the world's sin and peril, by a new vision of the workings of divine love, by a fresh taste of the sweet fruits of Christian service, and by a growing conviction of the nearness and grandeur of the predicted consummation, is certainly a healthy force; and when it is guided by the spirit of wisdom, it is as effective in the moral world, as steam and electricity are in the physical world.

"Awake Thou Spirit who of old
Didst fire the watchmen of the church's youth,
Who faced the foe, unshrinking, bold,
Who witnessed day and night the eternal truth,
Whose voices through the earth are ringing still,
And bringing hosts to know and do Thy will.

Oh haste to help, ere we are lost.
Send forth evangelists in spirit strong,
Armed with Thy word, a dauntless host,
Bold to attack the rules of ancient wrong;
And let them all the earth to Thee reclaim,
To be Thy kingdom, and to know Thy name."

Louth.

C. PAYNE.

Rock and Sand.

WHILE fairy-white the floating clouds
Their course through dreamy azure
strayed,
Far down the sands, with feathery crests
The silver-footed wavelets played:

And life was straying everywhere
Between the bounds of sea and land,
And countless footsteps multiplied
Upon the wide and even strand.

Fair groups of little builders raised
Their mimic hill or castled mound,
And wrought with all the earnest toil
Of older hands on higher ground.

'Twas thus as far as eye could see
Along the sparkling sun-kissed shore,
And thus we left it, to return
When day once more to evening wore.

Louth.

But O the change in those brief hours,
The creeping waters drown the space
Late peopled by the happy crowd,
And all the builder's toils efface.

And while I look the purple mist
Is stealing o'er the wide-spread soa,
And stealthily behind the mist
Come darkness and the night to be.

Then through the twilight rose my prayer
To Him who made the sea and land—
That life's swift evening find me not
A foolish builder on the sand.

But on the rock where wisdom builds
May I and all my work abide,
Untouched and safe however far
Oblivion roll its solemn tide.

E. HALL JACKSON.

Boy Christians.

BY REV. THEODORE L. CUYLER, D.D.

AN excellent Christian mother inquires :

“Do you think my boy too young to be admitted to the church? He is twelve years old, and appears to be truly converted.”

This good mother's question finds its counterpart continually in the experiences of both parents and pastors. Many things may be said upon the subject of early conversions and early admissions to the church of Christ. A few thoughts occur to me in answer to the specific query of this mother in Israel.

1. Boyhood is a far better time than manhood to begin a Christian life. There are fewer weeds of sin to be plucked up, and the soil is more mellow to receive the truth. Childhood is the period of education. A lad goes to a day-school to learn lessons for after-life; why should he not come into Christ's school (the church), and be educated by divine influence and teachings for this world and the next? The few Bible examples look the same way. While some good men in scripture history fell into grievous relapses, yet those conspicuous for their early start—like Joseph, Samuel, Josiah, and Timothy—were also conspicuous for thorough piety. The early start showed the best records. If any step be a good step in itself, the sooner it is taken the better. Certainly coming to Jesus is a good step everywhere and always.

2. No limitation of age seems to be recognized in the gracious work of the Holy Spirit. Boys are invited to come to Jesus by their loving Saviour; boys do come to him, and give good evidence of a change of heart; and the church of Christ is supposed to be made up of all who have passed from death unto life. The evidence of conversion is to be found in the daily conduct, whether of boy or man. The privileges, and duties, and blessings of the church are for all who truly abhor sin and love Jesus. Shall a lad be kept away from Christ's table, and the fostering care of Christ's flock, until he has got over the offence of being a child? What is the use of having a fold if the lambs are all to be kept out until they are hardy enough to stand all weather?

3. It is preposterous to assert that religion is too intricate and difficult a subject for a boy's mind. What nonsense! There are mysteries in God's word too deep for a Calvin or Chalmers to fathom; but they do not fall within the domain of human duty. The religion of the Bible is as simple and clear as daylight; it is just *doing right*. Sin is doing wrong. Sorrow for doing wrong, and a change to do right, is Bible repentance. Asking God to forgive the wrong, and help the heart to choose and practise the right, is prayer. Believing that God can and will hear such prayer, is faith. Trying to do just what Christ would like to have us do, is practical piety. Certainly every lad twelve years old, who possesses average intelligence, is capable of comprehending such ideas as these. But these ideas—repentance, prayer, faith, obedience to Christ's commandments—are the very sum and substance of Bible religion. Just as soon as a child is old enough to do wrong he is old enough to stop doing wrong and begin to do right. This is

the kernal of conversion. Divine grace is essential to work this change and to make it permanent. The Holy Spirit's agency is just as needful to regenerate a boy of ten as a philosopher of fifty. But parents and teachers should instruct the boy that if he prays for this grace he will obtain it. There is nothing really intricate or abstruse about the core-truth of Christ's religion. If a boy can love his mother, and trust his mother, and do what his mother bids him, then he can surely love, and trust, and obey his Saviour. These three things make up all that is absolutely *essential* to gospel piety. God's word demands no more.

4. It is objected that the conversion of children "cannot be trusted; childhood is impulsive and volatile." Well, the professed conversion of a great many grown people "cannot be trusted." The most painful cases of utter mistake in joining a church which I have witnessed were the cases of adults. I have had far more trouble with those who were transplanted into the church with the sins of twenty or thirty years sticking to their roots, than I have had with those who grew up in the church from an early planting. I have seen more back-sliding at forty than I have at fourteen. Those who commence the earliest commonly do the best and hold out longest. The boy Christian usually makes the best Christian man.

As for "volatility" we must do our utmost to guard against hasty steps in making public profession of faith, either with the young or the old. Sufficient time to test the genuineness of conversion should be required in every life. Parents should be exceedingly watchful in order to decide whether the daily conduct affords satisfactory proof of a change of heart. Bearing in mind that a boy is a boy, and not a man, we must simply inquire whether he is a boy who obeys or disobeys Christ's commandments. A boy who has principle enough to speak the truth always and at every cost, who is more afraid to offend God than he is to be laughed at, who would prefer a prayer meeting to a theatre, and who loves to obey what his mother says, and what his Bible says, gives good evidence of a new heart. Such a germ is apt to grow. The best place for it to grow is in the soil of Christ's church, and not among the weeds in the devil's "common."

Childish "volatility" does not disturb me half as much as the selfishness, ambitions, greed, and sceptical hardness of adult years. Better a heart that believes too easily and too much, than the cast-iron heart that repels truth as a tin roof repels hail-stones. The golden time for choosing Christ is childhood. Every year after fifteen accumulates difficulties and hindrances. Four-fifths of all sound conversions are under thirty years of age. "Suffer the children to come unto Me;" and the good mother who sent me the question had better "not forbid" her good boy to take his seat among Christ's people. I saw a prayer meeting of twenty lads last evening, and it made my heart leap to look at that bright-eyed group of boy Christians.

"The preacher's first care should be in regard to the substance presented, then expression, then delivery—elocution—and the sphere of rhetoric is to pervade *all* of these."—*Pres. Hill*.

"Though life is more than all the organs, yet it cannot be had without organism. When you have made a separation where is the life? *Find it!*"—*Dr. Castle*.

"The greatest of faults is to be conscious of none."—*Thomas Carlyle*.

Frances Ridley Havergal.*

HIGH in the list of saintly workers and devoted labourers in Christ's cause will stand this well-known, beloved, and faithful disciple. We thank her loving sister for the pages which reveal such "true-hearted, whole-hearted" loyalty in God's service, and for these hidden leaves which she now lays at the Master's feet. As we glance rapidly over these life-records, may God's light kindle within us new fire of "like precious faith."

"We do not often see the risings of our rivers; the tiny spring lies hidden in some mountain home. Even when the stream gathers strength in its downward course, it meets with many an obstructing boulder, passes through many an unfrequented valley, and traverses here and there a sunless ravine. But the river deepens and widens, and is most known, most navigable, just as it passes for ever from our gaze, lost in the ocean depths."

How true these introductory lines were, in the experience of Frances; strangely did the shadows on her morning pathway contrast vividly with the light that shone "more and more unto the perfect day." She was the youngest daughter of William Henry Havergal, Rector of Astley, and Hon. Canon of Worcester, and was born on Dec. 14, 1836. Her father was a gifted man. He composed many cathedral services, hundreds of chants and tunes, and several sacred songs. His holy and consistent example was a guiding light on his child's path. Her mother Jane was an example of holy living, and her prayer was that "my Fanny may know and love the Lord Jesus Christ." Pleasant were the days at Astley; happy the surroundings of the quiet country vicarage; dear the lessons that were taught in the church and in the home of a present loving God, of a tender and long-suffering Father.

"Earth has not many scenes more fair than this,
And none more dear to those who called it home."

The record of her early life is mainly autobiographical. For many, many years her's was a clouded path—clouded because of the absence of light in the soul, and peace and joy in believing. These were the valleys and "sunless ravines" wherein her heavenly Father left her to walk alone, and brought her through years of dissatisfaction and restlessness; but who teacheth like Him?

In July, 1848, she became motherless. From the chamber of death came this lovely thought—"Fanny, dear, pray to God to prepare you for all that He is preparing for you;" and in her little MS. book of poems Frances wrote—

"Eye hath not seen, nor ear hath heard,
Neither can man's heart conceive
The blessed things God hath prepared
For those who love Him and believe."

In February, 1851, when fifteen years of age, Frances thus writes:—"I feel that the beginning of this year ought to be marked as the commencement of a new life-chapter, because it was then that, for the first time I ever knew what it was to have one gleam of hope or trust in Christ, or one spark of conscious faith. Not that I would date conversion exactly from this time; that I cannot fix. The *time* I know not; the *fact* I would desire to 'make sure' more and more." With

* Memorials of Frances Ridley Havergal. By her Sister, M. V. G. H. Thirteenth Thousand. London: James Nisbet & Co., 21, Berners Street.

sweet simplicity she relates the incident, and then adds:—"Earth and heaven seemed bright from that moment—I did trust the Lord Jesus."

She now went to school at Powick Court, near Worcester, and formed a life-long acquaintance with Elizabeth Clay, and a correspondence ensued by means of which many lost links are supplied.

Here she seems to have studied very hard. By help of her honoured father she obtained a fair knowledge of the Greek Testament. She wrote poems in German and English, and began her acquaintance with Hebrew, the pursuit of which seems to have discomfited her brother-in-law during a tour with him in Ireland in 1856, because "her attention seemed deeper in investigating his knowledge of Hebrew psalms and grammar than in the surrounding geography of glens and passes."

Her systematic study of the Scriptures is very noticeable. She knew the whole of the Gospels, Epistles, Revelation, Psalms, and Isaiah, and, in later years, the minor prophets. During her life she referenced two of Bagster's Bibles, the Old Testament as well as the New. By comparing scripture with scripture she grasped its all-sided truth. *Fac similes* of leaves from her Bible are given in this biography.

In 1860 the living of St. Nicholas at Worcester, which Mr. Havergal had held since he left Astley in 1845, was exchanged for Shareshill. It was great grief to his daughter to leave her Sunday school class, for that was her loved employment. The last page of her neatly-kept register appears in these Memorials. What a page it is, too!—full of love, of sincere interest, and intense attachment to those she is about to leave, with this crowning prayer—

"May all whose names are written here
In the Lamb's book of life appear."

In the winter of 1864-5 Frances visited some friends in Germany, and in a letter to her sister describes an interview with Hiller, the distinguished musician. His verdict on the compositions she submitted to him only point out to us another distinguishing feature in God's gifted child. He said they bore the stamp of talent, not of genius. The melodies were good, but the harmonies astonished him. "Here," he affirmed, "I can give almost unlimited praise."

In 1870 Frances lost her father, and soon after his death prepared for the press "Havergal's Psalmody," writing at the same time a number of hymns for "Songs of Grace and Glory." But though familiar with sorrow, yet from the year 1873 "the sunless ravines" were for ever passed, and her peace and joy was boundless. To use her own words, the blessing she had received had "lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April-gleams compared with the fulness of summer glory."

Her work now seems to have greatly increased, and with it her ardour, zeal, devotion, and intense sympathy. Her heart was ever set on doing the King's service and the joy of doing it, and, above all, the evidence of its blessedness filled her life with brightness. Her sister tells us it would be impossible to form an estimate of the extent of her work for societies at home and abroad. As a member of the Young Women's Christian Association, and in her work for the Irish Society, she will be especially remembered.

Our new and much-loved Baptist Hymnal contains many of the choicest utterances of this sweet singer. She tells us:—"I can never set myself to write verse. I believe my King suggests a thought and whispers me a musical line or two, and then I look up and thank Him delightedly, and go on with it. That is how the hymns and poems come." "The Master has not put a chest of poetic gold into my possession, and said, Now use it as you like! But He keeps the gold, and gives it me piece by piece just when He will and as much as He will, and no more." Her sister shows us how nearly every poem verifies this statement. Just to indicate this I extract as a glimpse of many others in several points, the origin of that beautiful consecration hymn, "Take my life."*

"I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer, 'Lord, give me *all* in this house!' And He just *did!* Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves, and chimed in my heart one after another till they finished with *Ever ONLY ALL for Thee!*"

Her biographer tells us the beautiful couplet in the same hymn—

"Take my voice and let me sing
Always only for my King"—

was thenceforth (from December, 1873) really carried out. She writes:—

"Let us sing words which we feel and love . . . looking up to meet His smile all the while we are singing; our songs will reach more hearts than those of finer voices and more brilliant execution, unaccompanied by His power . . ."

Isn't it so, Christian friends? Let us see to this.

In the winter of 1874-5 she was laid low by an illness which awakened much alarm amongst her friends. Her life was hung in the balance for some time, and her recovery was slow. But she left everything to Christ; "for," she said, "He does arrange so much better than we could for ourselves." But we must pass to the last two years of her earthly service. Her second mother died in May, 1878, and in Astley churehyard rests till "that day." But Frances' trust was unailing. She had a simple reliance on her heavenly Father, whom she knew would guide their steps aright. The trials she passed through while journeying onwards to the palace gates served as oft-recurring tests of the reality of her experiences in the divine life. She took up her residence for the winter and spring at "The Mumbles," near Swansea. In her study, or "workshop" as she called it, "she read her Bible by seven o'clock in the summer and eight o'clock in the winter;" "she resolutely refrained from late hours and frittering talks at night instead of Bible searchings and holy communings." Among the cottagers she worked lovingly and courageously, and won interest and regard. Her Bible class was open to all, and the room where she held it always full. The pressure of her correspondence was a severe trial, and being naturally of a weak constitution, the labour required in answering her querists seems to have worn her strength away, and caused her to suffer sharply from exhaustion.

* 889 Baptist Hymnal.

“And so the years flowed on, and only cast
 Light and more light upon the shining way,
 That more and more shone to the perfect day;
 Always intenser, clearer than the past;
 Because they only bore *her* on glad wing,
 Nearer the light of light, the presence of *her* King.”

Nearer, perhaps, than she thought. A severe cold caught in June, 1879, in the service of her Master, led to a fatal termination after a brief period of suffering. “God’s will is delicious,” she says. “I have peace, but it’s Himself I am longing for. . . . If I am going it is too good to be true. . . . Come, Lord Jesus, fetch me. Run! Run!” She whispered the names of many dear ones, and said, “I love them all.” She asked those near her to sing some of the hymns she loved so well, choosing the tunes herself, some of them the composition of her beloved father, her brother accompanying them on the harp-piano in her little study close by. Then came the grand sunset scene in the vestibule of the King’s palace, and that happy spirit

“ took
 The one grand step beyond the stars of God
 Into the splendour, shadowless and broad,
 Into the everlasting joy and light.
 The zenith of the earthly life was come.”

It will be only by a study of these memorials that we can get anything like a conception of her “works of faith and labours of love.” It is needless to mention the long list of her writings in verse and simple prose. Her “Ministry of Song” and “Under the Surface,” her “Royal” books and multitudinous “leaflets” are familiar to us. She laid them all at Jesus’ feet. Her letters form a large portion of the volume. “They are so many jewel-cases of sparkling brilliants—the King’s presents to her by the way.” We give a few thoughts from them as indications of their power and beauty.

“He hath said, ‘I will never leave thee nor forsake thee.’ This embraces all our years, if true at all; it has been so all along, even when we felt afar off; He was near when we felt alone: He was surely, though hidden, beside us.”

“I only send you two words; but they are and will be seen to be the true ‘theme’ or ‘subject,’ speaking musically, carried through all the majors and minors of life: *marvellous lovingkindnesses*”

“It is a question whether a really thoughtful mind could possibly yield the homage of its entire being to a God whom it could understand and fathom. The instinct of such a mind would revolt from it.”

“‘Hitherto,’ ‘Henceforth.’ The Christian’s whole course in two words.”

She had a word to say about the “total abstinence” question.

“I have gone in for it altogether just now, and find it gives me opportunities at once which I had not before. . . . I haven’t taken up teetotal work, but teetotal work has taken up me.”

In the Appendix several fragments are collected, and “In Memoriam” by various authors. “If those who knew her well,” says one, “were asked to give in a word the true ‘key’ to her life, possibly that word might be this—*reality!* Her own experience and her writings are characterized by this one thing.”

She now rests amid the lovely scenes of her early life, near the old rectory where she was born. These are the lines on her tombstone in Astley churchyard:—

“By her writings in prose and verse, she, ‘being dead, yet speaketh.’”

Do not let us undervalue her work. The echoes remain in the church on earth, and we believe they will not be lost.

Nobody will doubt the truth of this statement—That those who make their own life and its influence wholesome, and in any shape or form help to make lives about them wholesome, add greatly to the strength of England, and are doing the true work of the nineteenth century. This Frances Ridley Havergal has done. It is the work involved in Wordsworth's question—

. . . . "What one is,
Why may not millions be?"

And this far ideal is only attainable by an earnest endeavour by each one of us to live our own lives faithfully and truly, in simple, hearty love to Christ and souls. What we want to see is this—the many growing into the life of the few; for it is by this alone that the succession of generations can lead at last to what our Poet Laureate has called
"The closing cycle rich in good."

A. H. MOORE.

General Baptists in the Olden Time.

NEW CHAPEL AT GAMSTON.

THE church at Gamston has had a chequered career! Its history can be distinctly traced through two centuries. The site of its out-of-the-way meeting-house—in the rear of a farmstead, quite removed from the highways, and hidden among secluding trees—was probably selected because worshippers were there screened from observation, or might there receive timely warning of the approach of adversaries.

Some three miles from Gamston was Houlton Hall, the seat of the Earl of Clare. His lordship requiring a footman, a young man applied for the situation. Being asked whether he had brought a character, he replied, "No; but I am a General Baptist." This fact, in those days, was deemed a sufficient proof of probity, and he was engaged. His name was Aaron Jeffrey, and he it was who introduced the General Baptists into Gamston. A little circumstance will show what manner of man he was. Having some qualms of conscience about going on business errands on the Lord's-day, he resolved to remonstrate with his master on the matter, and take the consequences. So on one occasion he said respectfully but resolutely, "My lord, I stand ready to obey your orders six days in the week, but this day I have a greater Master than you to serve." His fidelity called forth only this rejoinder: "Have you? why then go and serve Him." Aaron, now free to worship with his friends, used to walk to Cottingham, twelve miles distant. He was generally a hearer, but if occasion required he went into the pulpit in his livery and preached the word of life. In course of time he married, and became keeper of the Houlton Park, and some years later took a farm at Gamston, under the Duke of Newcastle. Here he opened his own house for religious meetings. The villagers appreciated his efforts, and flocked to his services; and so was laid the foundation of the church at Gamston. At a good old age, like shocks of ripened grain, Aaron Jeffrey and his wife were gathered into the heavenly garner within a few hours of each other, Nov. 23rd, 1729.

"Instead of the fathers, shall come up the children." Aaron was succeeded by his youngest son, Joseph, who, following in his footsteps, was baptized, and continued the meetings in his house, for which he obtained a license under the Toleration Act. The congregation increasing, he obtained permission to erect a chapel, which was opened 1741. He sustained the office of unpaid pastor in the church, which he was instrumental in forming. In the year 1763 Mr. John Dossey was associated with him as co-pastor. This arrangement led to extensive

labours "in the regions beyond." Services were organized and sustained in villages and farm-houses for many miles round, and several brethren were "called forth" by the church, and commissioned to go and preach the gospel. These labours reached as far as Ashford, in Derbyshire. Their most promising field of operation was Retford, where they formed a branch church, with which a union more or less vital has since subsisted. In 1778 John Dossey died, and his remains were interred within the chapel, and his funeral sermon was preached by the revered founder of our connexion, Dan Taylor—who, be it remarked in passing, sought and received Christian baptism at the hands of Joseph Jeffrey, at Gamston, on the 12th of February, 1763, in the river Idle, which flows close by. After the decease of John Dossey, J. Jeffrey was assisted in the ministry by Jonathan Scott, who was called from Queenshead (now Queensbury), near Halifax. These brethren, after labouring together for about a score of years, were only separated in their deaths by a few months—J. Jeffrey dying at the age of ninety, March 14th, 1794; and J. Scott, at the age of fifty-five, the following July.

In a short time the church had before it some five brethren, all deemed equally suitable for the pastoral office. In its perplexity a plan was adopted which might be followed by certain churches to-day for whose pulpits there is a plethora of acceptable preachers. Lots were cast, and the lot fell upon John Smedley, of Melbourne, whom the Association had previously recommended (mark that also!). He therefore removed to Retford, which by this time had become the stronger branch of the church.

During the first half of the present century the church at Gamston was in a fairly flourishing state. Of late years, however, the conditions of agricultural life have considerably changed. The smaller holdings have been absorbed by gentlemen farmers, whose predilections have not been over favourable toward dissent. The population has perceptibly decreased. Differences within the society arose as to the appropriation to other purposes of a sum of money left in a somewhat loose way for the support of the ministry. These things had a disastrous effect upon the life of the church. Meanwhile the old chapel became so utterly dilapidated that neither preachers nor hearers felt safe within its precincts, and at length it literally tumbled to pieces. For some years it was a heap of ruins. The question of giving up altogether was seriously contemplated. But a deepened interest in the cottage services (held in the house of the almost only surviving members) seemed all at once to give promise of success to an effort at resuscitation. Help was sought from friends far and near, and when it was found that sufficient interest in the old place existed to warrant a beginning, a few friends formed a committee, under whose direction a thoroughly convenient and comfortable chapel, with seating accommodation for 120 persons, has been erected.

The renewed edifice was opened for worship on September 8th, when two sermons were preached by Rev. J. Clifford, M.A., whose uncle, Rev. Silas Stenson, spent his brief ministry of four years as the pastor of the church. The services were continued on the following Lord's-day by Rev. R. Silby, of Retford. The congregations and collections were alike encouraging. The bulk of the money required (£100) has already been raised or promised.

We append a complete list of pastors during two centuries:—

- 1680—Aaron Jeffrey, died Nov. 23, 1729.
- 1729—Joseph Jeffrey,* died March 14, 1794.
- 1763—John Dossey, died July 26, 1778.
- 1786—Jonathan Scott, died July 24, 1794.
- 1794—John Smedley, died Feb. 25, 1826.
- 1827—Silas Stenson, died Sept. 11, 1831.
- 1832—William Nicholson
- 1835—William Fogg, died Dec. 25, 1853.
- 1855—Thomas Lee, died Sept. 14, 1866.
- 1867—Thomas Mee, died July 28, 1870.
- 1871—John Joseph Dalton.
- 1874—James Thomas Roberts.
- 1877—Robert Silby.

ROBERT SILBY.

* Joseph Jeffrey had as co-pastors both J. Dossey and J. Scott.

“Is Life Worth Living?”

INSTEAD of asking for a review of this book, specially for these pages, we quote the following newspaper criticisms, in the order in which they have appeared:—

“Mr. Clifford, the well-known minister of Westbourne-Park and Praed-Street Chapels, and last year’s President of the Baptist Association, has been induced to issue, in a collected form, his remarkable sermons on the somewhat grim inquiry, ‘Is Life Worth Living?’ Mr. Clifford evidently has good advisers, and, he has done well to comply with their wishes by sending out these discourses in their present shape. He has gained the ear of a very large following in London and the provinces, whose discipleship has claims he would not willingly under-rate, and who on their part would like to know what he has said at Westbourne Park on the theme in question, which is certainly none the less real and practical for having been thrust forward, anent Mr. Mallock, into a somewhat grotesque and garish publicity. We shall not be doing injustice to the pulpit generally if we premise that there are very few, even among our preachers of repute, who are capable of dealing with the subject on the level which would be chosen for a discussion upon it in average cultivated society. It would be hard to make them see sufficient reality in the enquiry to lead them fairly and conscientiously to examine it. The majority are, and perhaps must be, wanting in the disposition, the culture, and, above all, the personal psychological experience which enables a man to see more than one side of such a question as this. It is true that the present propounders of the question, ‘Is Life Worth Living?’ are not all modern Solomons; it is equally true that the views of life which came in exceptional moods to such leaders of men as Moses and Elijah, and are iterated and reiterated so absolutely in the Book of Ecclesiastes, are as strong for the mere humanist as ever they were, and probably stronger. It is the prerogative of only a few men in these days so to efface the *ego*, to suppress all resentful outbreaks, and to give the answer of a well annealed spiritual life and temper and adequate knowledge of the subject which shall gain the ear of the men they differ from. Moreover, it is not every man’s business to know both sides of a question, although it might be retorted that this is none the less a limitation on the power of influencing others. Especially is it a limitation to influence in the pulpit. Mr. Clifford shows his fitness for the task he has undertaken by the ideal of life he sets before us in these pages, and by his power of entering into the phases and moods which are at the root of the question he so ably answers. This he does in the course of eight sermons. Of these we have been most struck with ‘The Answer of Moses,’ ‘The Verdict of Solomon,’ ‘The Sufferings of Life,’ and ‘What Makes Life Poor?’ These, and indeed all the sermons, are marked by an unusual wealth of intellectual culture and range of communion with the best minds, and, above all, by the stamp of a personal and hard-won experience in the wide field over which his subject takes him. The reader feels the unspeakable assurance that the author is living among the conditions which qualify him for his task, and enable him to offer to others the help and strength he has acquired for himself. Nothing less than this would satisfy the requirements of the subject; but the task was voluntary, and exacting in the highest degree, and success in such a cause is to be judged accordingly. We recommend our readers to test our estimate of these sermons by getting the volume for themselves. It will certainly last their time, and their personal necessities. It will be many years before the subject outgrows the capacious intellectual and psychological treatment it has received at the hands of Mr. Clifford.”—*Bayswater Chronicle*, August 15th.

“It is a book for all ages of readers. The old man will find in its pages kindly allowance and explanation made for his regretted failures; the man bearing life’s heat and burden will find strength and encouragement in its manly utterances for the prosecution of his apparently unproductive labours; and the young men and maidens who may, in this age of flimsy novelettes and other species of gew-gaw literature, be persuaded to peruse its contents, will not fail to find the highest form of good counsel, without a spark of cant or a depressing element of asceticism.”—*Leicester Free Press*, August 25th, 1880.

* *Is Life Worth Living? An Eightfold Answer.* By JOHN CLIFFORD, M.A., LL.B., B.Sc. Marlborough and Co., Old Bailey, and Griffith and Co., 58, Porchester-road, W. Price 1s. 6d.

"Manly and powerful utterances, free from all conventionalism in style, and from all maudlin sentiment; we cannot recall one phrase in which the most delicate-scented opponent could detect the suspicion of "cant." Nor is there any tendency to pooh-pooh the difficulties which encompass an affirmative answer. Mr. Clifford's exposition of Solomon's verdict is a piece of able criticism on the scope and argument of Ecclesiastes. A very tender chapter is that on the "Meaning and Mystery of Pain"—sympathetic, helpful, and not unwisely *condolent*. Christian sufferers will find in it a welcome message. Such sermons are peculiarly fitted for the times—would have been a decided loss to many had Mr. Clifford's own congregation alone reaped the benefit of them."—*Baptist*, August 27th, 1880.

"A series of thoughtful and eloquent discourses. The various points are discussed with a thoroughness, an earnestness, and a power which leave nothing to be desired. Mr. Clifford possesses a full knowledge of the various and conflicting utterances of modern culture, and finds in them a witness—often, indeed, unconscious, but none the less decisive—for Christ. His words come from an honest, brave, and manly heart. They are aglow with the fire of a generous enthusiasm, and carry conviction to every intelligent and candid reader. For young men a book like this is simply invaluable. Wherever it is known it will be appreciated, and those who appreciate it for themselves can scarcely be content without commending it to others. Such a work cannot be too widely known. It is a capital example of preaching to the times—the preaching which is sorely needed, and, therefore, most likely to be of real use."—*Freeman*, Sept. 3rd, 1880.

"Evidently written by one who is living in the same world of science, and philosophy, and history, and poetry, as that in which our doubts and suspicions have come to us. Mr. Clifford makes us feel that he is battling not with our fathers' difficulties, but with ours, and the weapons he employs have the form and fashion of our own time. In him we meet with one who makes modern thought help us out of modern doubt—he brings us nearer, not to a cold theology, but to a real and loving Saviour. To all who are in quest of the chief good—and to young men especially—these sermons cannot fail to be both satisfying and stimulating."—*Sunday School Chronicle*, Sept. 10th.

"Mr. Clifford unites a rare power of popular exposition to richly varied scholarship, breadth of view, and of sympathy to evangelical fidelity and fervour. The work deserves, as we have no doubt it will secure, a wide circulation."—*Greenock Daily Telegraph*.

"Thoroughly orthodox, but no less scholarly in substance and sympathetic in tone, as well as popular in form, it is admirably adapted for distribution among the modern race of doubters."—*North British Daily Mail*.

Chilwell College, Nottingham.

THE Annual Soirée, inaugurating the Session, was held on Tuesday, September 14th, and was fairly attended, notwithstanding the inclemency of the weather.

The President (Rev. T. Goadby, B.A.) and the students received the company, and through the kindness of Mrs. Pearson her nurseries and gardens were thrown open, and many availed themselves of the permission to inspect them. After tea and coffee in the library, the Rev. J. Maden, President of the Association, took the chair, and the Rev. S. S. Allsop offered prayer. The Chairman welcomed the company, especially the President of the College, on his safe return from America, and called the attention of the students to the magnitude of their ministerial work. Rev. T. Goadby, B.A., referred to his attendance at the great Centennial Meeting in America, compared the Colleges in England with those in the States, and solicited more ardent interest and devoted effort in the work at home. J. Clifford spoke on the talking function of the preacher, and showed the necessity of *character, drill, and keen insight* for effective eloquence. Rev. J. J. Fitch followed on the need of an educated ministry. The Treasurer, Mr. T. W. Marshall, of Loughborough, moved a vote of thanks to the President and speakers, and to Mrs. Clark, Misses Tetley, Rev. W. H. Tetley, and Mr. Warren, for their highly skilled musical contributions to the pleasures of the evening. This was seconded by Mr. Baldwin, of Loughborough, and was heartily carried. After an expression of joy at the success of the soirée by Rev. W. Evans, the Secretary, the company separated with the doxology and benediction.

Progress at Hucknall Torkard, Notts.

On Wednesday, August 11th, 1880, we baptized twelve persons, after a sermon from the words, "In keeping of them there is great reward." Five of the twelve belong to the Salvation Army, and two to another denomination. What gave an additional interest to the occasion was the fact that a Captain of the Salvation Army was among the number, and that she gave a short, but a very plain, and pointed, and tender address, explanatory of her reasons for attending to the ordinance, and urging all, who had not, to yield their hearts to Jesus. The occasion, I believe, was felt by most, if not all, to be a very impressive, and at the same time, delightful one. We have enjoyed a wonderful revival of the Lord's work in Hucknall. During the last seven months hundreds have been "turned from darkness to light, and from the power of Satan unto God," and amongst them some of the worst characters of the town. Some of the oldest inhabitants have gratefully acknowledged that they have never known anything like it. The moral aspect of the place is immensely altered for the better. In looking back upon the successes of the past seven months, we often ask in grateful surprise, "What hath God wrought?" and gratefully acknowledge, "It is the Lord's doing, and it is marvellous in our eyes." Numbers have given up their dog-racing, and pigeon-flying, and their connection with the musical band.

Clubs have been removed from public-houses to neutral places, and great numbers have abandoned their drinking habits, and are now spending, on the improved furnishing of their houses, and clothing of themselves and wives and children, what they had been accustomed to spend in a public-house. In connection with our own church, during the last seven months we have baptized 121, and restored eight, and many more who had backslidden in heart, and whose spiritual life had become icy cold, have returned to more than their "first love," and have had "restored to them the joy of salvation." Twelve of the 121 belong to other denominations, and retain their fellowship with them; the other 109 are in fellowship with the Baptist church here. The addition to the church from all sources is 130. Allow me to ask your readers to "rejoice with us," and to pray that our new and inexperienced converts may hold fast "the beginning of their confidence," and "the rejoicing of their hope firm unto the end."

W. CHAPMAN.

Lay Preachers in Leicestershire.

THE twelfth annual Conference was held at Rothley, August 23rd. Mr. G. Burden presided, and read his paper on "Lay Preachers, their weakness and strength." His chief points were—first, their deficiency of research in the scriptures; their limited acquaintance with science; and their want of observing nature. Secondly, the strength of lay preachers lay in their earnestness and zeal; their freer intercourse with the world than is experienced, generally, by the stated ministry; and their self-denial. He concluded by observing that the England of to-day owed much of her love of justice, and a desire for civil and religious liberty, to that self-denying band of labourers whose untiring energies, consecrated devotion, and exalted enthusiasm have made themselves heard in the rural temples of our land, and whose fervent utterances for God and humanity are listened to with pleasure and profit by the congregations amongst which they live and labour. Messrs. H. Hammond, J. Mee, T. Hunt, T. Waldram, J. Parkinson, and W. Linney spoke, and it was resolved, "That the best thanks of the meeting be given to the President for his excellent and practical address." Mr. J. Mee proposed, Mr. A. Lythall seconded, and Messrs. E. Smith and J. Parkinson supported, the following resolution. "That this meeting desires to express its hearty concurrence in the efforts being made to close public-houses on the Sabbath, believing that the measure, if adopted by the Legislature of this country, will tend to reduce pauperism and crime, and enhance the moral, social, and religious welfare of the people." After tea, an open-air service was held, conducted by Mr. W. Linney. Addresses were delivered by Messrs. E. Smith and A. Lythall. The evening meeting was presided over by Mr. Thos. Hunt. The Secretary, Mr. A. Lythall, read the report, and addresses were delivered by Messrs. G. Lovett, H. Hammond, W. Hutchins, A. Lythall, G. Lloyley, J. Smith, and T. Waldram. The meeting was a most successful one.

Scraps from the Editor's Waste-Basket.

I. **BACK TO WORK.**—The holidays are over, and once more we are in front of our winter's work, freshened in spirit, strengthened in body, and resolved to do our best for our God and Saviour, and the souls He still *comes* to seek and to save. The years are swiftly passing on. Eternity draws near. Work presses. Let us toil as those in real earnest; each bent on doing his little bit of work with all his heart and head. Drive off indolence. Trample on the very head of the serpent of selfishness. Let yours be the Baptists motto, "He must increase, not I." Suppress the *ego*. Enlarge and expand the Christ. The world needs loving and devoted work. Pastors, elders, deacons, local preachers, Sunday school teachers, workers all, let us pray for and aspire to the maximum of efficiency for work, of zeal and devotion in work, and of success from work.

II. **GENERAL BAPTIST ALMANACK AND DIRECTORY FOR 1881.**—*Preparing for Publication.*—Secretaries of Conferences, Local Preachers Associations, and Churches, will greatly oblige by communicating to the Editor, 51, Porchester Road, W., as early as possible, any information they have for next year. A capital Portrait of our friend, Mr. Thos. Cook, the world-famous Excursionist, will appear in its pages. Ready Oct. 25, with the magazines.

III. **OUR CHEAP EDITIONS OF THE HYMNAL** are now ready, and therefore every church is left utterly without excuse in adopting it forthwith. The Publication Board has catered for everybody's pocket, and everybody's eyes. We have a good edition for **EIGHTPENCE**; and we will give three times the amount to anybody who can show us how to spend eightpence better than in the purchase of this unequalled collection of refreshing, stimulating, and inspiring song. Look at the advertisement!

IV. **DO NOT GET A NEW HYMN BOOK FOR YOUR SUNDAY SCHOOLS** till you have seen ours. The Publication Board has just sent it to press, and it is expected to be ready in December. If you want a really good S. S. Hymnal, wait till this is ready. We are printing 50,000; and have no doubt it will soon find a place in all our schools and homes.

V. **"CAPS TO SPARE."**—More complaints are to hand about the late arrival of the Year Book, on which the Secretary

writes that it is as aggravating to him as to the "old deacon" in Yorkshire not to see the Year Book till "the middle of Aug." He says his work was done, and a promise was made by the printer that it should be out on August 1st. After that the blame rests elsewhere. To get it out at the *latest* by the middle of July" would result in a still worse grumble. There would then be a number of "old deacons," and of "other churches," complaining that the Secretary had omitted their reports—such reports having been duly sent in a fortnight beyond the proper time.

VI. **VISITORS TO THE UNION MEETINGS** will find convenient and comfortable accommodation at *Housden's*, advertised in our columns; or the *West Central Temperance Hotel*, 97, 99, Southampton Row, Russell Square, W.C.

VII. **NAZEBOTTOM.**—Our readers will do well to give a practical turn to their sympathy with village church work by helping our friends at Nazebottom in the effort to clear the debt off their chapel. The advertisement tells their case well. Not a few of our friends ought to aid this good work. The members have a whole parish to themselves, and are active and zealous.

VIII. **THE REV. STOPFORD BROOKE** has not done much by going over to the ranks of the Unitarians. *He is merely honest.* It does not mark a high tide of religious achievement that we can oult over his exodus from the State Church, for honesty is only a very elemental Christian virtue. Fidelity to conviction used to be a "first-fruit" of the Spirit of Christ; and it will have to regain its place before Christianity will be clothed with its original power. To be standing by creeds we do not believe, and clinging to churches whose "recognized faith" we inwardly disavow, seems to us inoffably mean, and indescribably shameful in Christian men. "An honest man is the noblest work of God." The parentage of the dishonest man is not difficult of proof. The churches will have to separate themselves from a whole continent of traditional errors, or else be buried underneath them. Let us be honest. We had better lose Queen's chaplaincies, cathedral edifices, position and place, fame and gain, than part for one moment with the fair jewel of our honesty. A baptism into downright honesty, and thoroughgoing reality, would be new life to the church of Christ. O that we might receive it now.

IX. A UNITARIAN ON UNITARIANISM.—We cite the following passage from Dr. Channing as a witness in favour of definite, affirmative, and man-helping teaching. Channing's works are being freely circulated; but that he was not a very ardent or hopeful Unitarian, may be inferred from the following passages in some of his later writings: "I feel," he says, in one place, "that among liberal Christians the preaching has been too vague, has wanted unity, has scattered attention too much." And again: "I would that I could look to Unitarianism with more hope. But this system owes its recent revival to a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers."

X. THE METHODIST DECREASE.—Very much is being said just now on this topic—a topic of profoundly vital interest to all Christians; and not a few minds are impelled to find in the existence of the "class meeting" the chief cause of numerical decline. But the causes are complex and several. Insistence on attendance upon "class" does alienate some minds, but it fascinates and holds others; and is the agency which gives to Methodism an abiding sway over less cultivated and more emotional natures. Let them not insist upon it as though it were salvation. Let them not surrender it as though it were mischief. It is a good machine for *certain kinds* of work; keep it to that work, and only good will follow.

For years it has seemed to us that the Wesleyans have become increasingly ashamed of fervour, of "white-heat" enthusiasm, in the preaching of the gospel and in Christian work. That diabolical fallacy, so petted by this age, that intellect is the foe of the heart, and that keen logic and glowing emotion cannot tenant the same being, has seized the Wesleyan pulpit to no small extent, and is pervading the Wesleyan churches, in large towns more particularly, with destructive energy. The ministry is more cultured, no doubt, than it was twenty-five years ago; but has it the same passion and glow, the same obtrusive eagerness to save men? Is there the same brightness and heartiness in the worship; the same hazard to bring men to Christ? I fear, from all I learn, there has been a change in this respect; and such a change as goes far to account for the diminution of the members in society.

XI. THE CONNEXION BETWEEN FOREIGN MISSIONS AND TOTAL ABSTINENCE.—In one of Mr. Mackey's letters from the Nyanza Mission, he remarks that "drink is the curse of Africa." Wherever grain is plentiful he has found drunkenness. "Every night every man, woman, and child, even to the sucking infant," may be seen "reeling with the effects of alcohol." "On this account chiefly," he adds, "I have become a teetotaler on leaving the coast, and have continued so ever since." Whoever would introduce civilisation into Africa, he says, must be total abstainers. And if that is necessary for the pioneer of civilisation, what ought to be the attitude and action of the preacher of the Gospel of Christianity?

XII. DRINK IN THE HOME.—The *Times* of August 16 stated that the total number of matrimonial causes entered for trial and disposed of in the Divorce Court in the past year was no less than 643. The writer contends that the Court "exercises a wise and useful jurisdiction. Peace never can reign in the home of the habitual drunkard. And as in the criminal courts, so also in the Divorce Court, drunkenness is the fruitful source of the evils with which it has to deal. The records of the Court teem with illustrations of this fact; and to form an idea of the depths of degradation into which women who give way to the vice fall, these records should be studied."

XIII. LOVE AND HONESTY.—But do not let us forget the Master's word, "Judge not, that ye be not judged." Unitarians think, not without reason, as it seems to me, that Mr. Brooke ought to be followed by a crowd. Swedenborgians maintain that all the churches are permeated with their mysticism; and General Baptists *know* that their broad and simple faith is winning its way into the heart of the Christian world, and wonder how men can cling to the restrictive formulas and exclusive dogmas of a departed generation. But let us abound in love to one another more and more, each man trying, above all things, not to cheat *himself*, and to stand up only for the truths he really, and in his heart believes, and to ally himself at no point with the falsehoods of the world or of the church.

XIV. OUR *November* issue will contain a paper from Mr. Goadby on his VISIT TO AMERICA; an answer to quotations on "Woman as a Preacher," by Rev. R. P. Cook, etc., etc. Several items of information reach us much after date. Why is this?

Reviews.

THE LIFE OF DAVID AS REFLECTED IN HIS PSALMS. By Alex. Maclaren, D.D. *Edinburgh: Macniven and Wallace.* Price 3s. 6d.

THE conception of a "Household Library of Expositions" is one that reflects special credit on its author, and this contribution towards carrying it out is as fine a beginning as could well be made. Dr. Maclaren's work is seen in its best form in this volume. There is an absence of that tension and strain which is characteristic of his sermons, and not always an unalloyed pleasure to those who hear him. Repose reigns in these expositions; and yet there is all the mental force, choice language, delicate and beautiful imagery, careful exegesis, and incisive statement which have made the Manchester sermons popular. David has no better mirror than his Songs. They disclose his inmost emotions. They expose the springs of his deepest life. To understand him you must understand his Psalms; and in seeking to do this a more acceptable and able guide can hardly be found than this volume of the Household Library.

THE APPROACHING END OF THE AGE. By H. Grattan Guinness. *Hodder and Stoughton.* Price 7s. 6d.

THIS is one of the most elaborate and erudite works recently issued from the press on this ever interesting topic; and it is marked by qualities of heart and head which will secure it a high rank in the class of eschatological literature to which it belongs. The spirit of the author is devout, free from censoriousness, and earnestly reverent towards the Word of God. His labour has been prodigious, his ability is conspicuous, and, admitting his methods to be true, and his principles of interpretation to be accurate, his conclusions follow with convincing force. He first shows that Revelation is progressive—and bases on that an expectation of a *fourth* revelation of God, fuller and more perfect than any yet received, and assumes that such a *fourth* revelation *must* be another "coming" of the Lord Jesus Christ Himself, *personally*: an assumption, which we may suggest in passing, is not warranted by anything in the previous Revelation, or in the progressiveness of Revelation itself; and is out of accord with some statements of Scripture.

The second part is devoted to a discussion of the doctrine of Progressive Interpretation

of Revelation; a statement of the different views held by Biblical Expositors concerning the prophetic parts of scripture; and a representation of Mr. Guinness's theory of the Apocalypse. The third deals with the fulfilled prophecies of scripture—"Babylon," "The Man of Sin, Antichrist," being taken as the leading examples. But it is in the next and concluding part, our author has concentrated his strength. His array of instances of the law of septiform periodicity in Nature is most interesting. The samples of the same law in the Hebrew system are well chosen and explained; and the application of the law to the prophetic statements, if true, is most thoroughgoing. This leads to 1923 as the critical hour in the world's history; not as a mere guess, but as a scientifically wrought-out calculation. We are unconvinced by the book; but we strongly admire both its fine spirit and its large ability.

THE NATURE OF THE ATONEMENT. By William Adamson, D.D. *Hamilton and Adams.* Price 2s. 6d.

THE "Evangelical Union Doctrinal Series" reaches in this volume its fourth issue. We have had nothing but hearty appreciation and strong praise to express for the first volumes of this series; and we are glad that we have no abatement to make from our commendations so far as this volume, on the difficult and intricate doctrine of the atonement, is concerned. The treatment is of necessity brief, and not exhaustive; and its principal business is constructive and not destructive. We have "outlines" and "suggestions;" but the "outlines" are scriptural, and the "suggestions" are philosophical and practical. Obscure and misleading terms are explained, and their measure of truth and error laid bare; and the purpose of Christ in His redeeming work is expressed with a fulness and clearness that ought to make this little volume welcome wherever there is a desire to know the mind and will of God concerning the forgiveness of sins through Jesus Christ our Lord.

LIONEL FRANKLIN'S VICTORY. By E. Van Sommer. *Nelson & Sons.* Price 3s. 6d.

THIS tale obtained the SECOND PRIZE offered by the United Kingdom Band of Hope Union for the two best Temperance

Stories; and it is so good that it seems a pity it could not also have been a first. It is saturated with good influences, and will be sure to enrich, with beneficent impulses all whose minds are sympathetic with human suffering and with efforts to alleviate it. It depicts the special and manifold temptations of human life due to the drinking customs of the age, and shows the effective manner in which living and loving souls can use the Band of Hope organization for the suppression of the evils of intemperance, and the cultivation of sobriety and goodness. Put it in the hands of your friends. Give it away as a prize. Lend it widely. Do all you can to increase its usefulness.

ALL FOR CHRIST: CHRIST FOR ALL. The Life of W. M. Bailey. By F. W. Bourne. London: *Bible Christian's Book Room*. Price 1s.

WE are glad to notice the growth of this "Billy Bray" series of works: and imagine that it would be difficult to find a more fitting continuation of the story of single-hearted, earnest, and self-consuming labour to save souls than is supplied in the life of this Christian minister. William Bailey was a "born" Evangelist; and wrought at his loved work with unstinted energy, fine tact, conquering directness, and invincible singleness of purpose. Christian workers will find a bath in this book as exhilarating as a plunge in the sea on a summer's morn.

JOHN PLOUGHMAN'S PICTURES. By C. H. Spurgeon. *Passmore & Alabaster*. Price 1s.

MOST cordial welcomes will greet this volume from all who seek an effective ally in doing Britain good, in smiting "the monster evil of drink," and in promoting the moral and spiritual welfare of men. Everybody will know that this volume has the first merit of a good book in strong force, it is "readable"—indeed you cannot well help reading on and on when once you have tasted its racy quality. Humour abounds. Pith and point are everywhere. Common sense rules on every page. Cheerfulness gleams in every paragraph and every picture. There is an affluence of power that makes the book as surprisingly cheap as it is sure to be extremely popular.

YOUNG'S ANALYTICAL CONCORDANCE APPENDICES. *Edinburgh: G. & A. Young*. Price 10s. 6d.

THESE appendixes form a wonderful collection of information for Sunday school teachers and divinity students. There is an analytical survey of all the

books, facts, and idioms of the Bible; a set of themes suitable for Sunday school teaching; a Hebrew and English and a Greek and English Lexicon to the Scriptures; and an opulence of Biblical information that will meet the wants of Bible students and expositors in the most serviceable manner possible. To interpreters and teachers of the Bible it will be an invaluable boon.

BOWS AND ARROWS FOR THINKERS AND WORKERS. Collected by George Wilson M'Cree. *National Temperance Publication Depot, 337, Strand, London, W.C.* Price 6d.

FEW men know a "fact" when they see it better than Mr. M'Cree, and fewer still know how to handle a fact as he does. The compiler of this work is what Carlyle calls "a man with an open eye;" and this collection of bows and arrows supplies some of the best things he has seen. It is a good book, a cheap book, and it will be a useful book.

THE RESCUE OF CHILD-SOUL. By F. W. Crafts, A.M. *S. S. Union*.

A BOOK that will intensely stimulate interest in children, and wisely guide effort for their Christian culture. It has pith and point, humour and simplicity, wisdom and strength. Pastors and teachers and parents will profit by a perusal of it.

ADDRESSES TO THE WORKING PEOPLE OF BIRMINGHAM. By Arthur Mursell. *Heywood*.

THESE popular addresses are on such topics as "Shaking Hands," "Electro Plate," "Soap and Water," and are treated in Mr. Mursell's usual practical and florid style. The aim is good, the oratory attractive, and we hope the results are enduring.

A NEW DEPARTMENT in "TRACTS" is exhibited in "FRIENDLY GREETINGS," just issued by the Religious Tract Society. It is superbly and strikingly illustrated: its contents are marked by variety, raciness, and point: and wherever you give it, it will be looked at, read, and remembered. Let the Secretaries of our Tract Societies send for it at once. It is sold at a halfpenny, and in large numbers it will be cheaper.

THE CHRISTIAN FOR SEPTEMBER is uniquely rich in illustrations of Christian work and life. Its ring is clear, and its message cheering, and its spirit stimulating to all who yearn for the salvation of men.

Church Register.

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

CONFERENCES.

MIDLAND CONFERENCE.—The next Conference will be held at Kegworth, on Tuesday, Oct. 19. Devotional service at 11 a.m. Preacher, G. W. Roughton, of Beeston. Conference at 2.15 p.m. A paper will be read by Mr. Adcock, of Loughborough, on "The obligations of our Churches in relation to our Sunday Schools." A public meeting will be held in the evening. J. SALISBURY, Sec.

EASTERN CONFERENCE.—The half-yearly Conference in the Eastern District was held at Peterborough, Sept. 16th. Rev. C. Payne preached from Gal. i. 5—8.

In the afternoon the reports were given. Since the last Conference 36 has been baptized, 16 received, 23 candidates.

A paper was read by Mr. W. R. Wherry on "The Work of Assistant Preachers." The writer was thanked, and the sympathy of the Conference with the assistant preachers in their great and important work was expressed. The scheme prepared by the Assistant Preachers' Association was also considered and approved, and brethren J. C. Jones, T. Barrass, W. Orton, A. Ekins, C. Roberts, and S. C. Colman, were appointed members of the Committee.

A resolution was passed approving of the purpose of the Trustees of the Freeman Street Chapel, GRIMSBY, to protect the rights of the denomination in the property.

It was resolved to hold the next Conference at Fleet, and to request brother E. Hall Jackson to be the preacher.

An evangelistic service was held in the evening, when there was a large attendance. W. ORTON, Sec.

The Autumnal meeting of the **WARWICKSHIRE CONFERENCE** was held at Lombard Street, Birmingham, on Sept. 13.

The engagements of the day were introduced by devotional exercises conducted by the Rev. W. Oates. The Rev. L. H. Parsons, of Leicester, then took his place as President, and delivered an address, subject, "Personal character, and successful work," and was cordially thanked for his address.

Next came a capital paper on "Bible Study in relation to Church Life," by the Rev. E. C. Pike, B.A. The Conference stirred up its gifts, which are varied, and exercised them on the paper, to the writer's great delight. Discussion, which

was well distributed, and useful, fruited in a vote of thanks, which was well deserved. The Business Committee was then elected, after which the Conference adjourned for dinner.

At three o'clock business was resumed. Devotional exercises being concluded—

I. Reports from the Churches presented—Gross gains, 57; gross losses, 47; net gain, 10; candidates for baptism, 17; inquirers, 18.

II. The retiring President was thanked for his services in the chair.

III. The Rev. W. Millington, of Netherton, was unanimously elected President for 1881.

IV. The attention of the Conference having been called to a dispute at Netherton under the New Burials Act, the Rev. E. C. Pike submitted the following resolution, which was cordially adopted:—"That the attention of this Conference has been called to a report in to-day's paper of a funeral service in the churchyard at Netherton, from which it appears that the Vicar of Netherton gave permission to the Rev. W. Millington to officiate at a burial service in the said churchyard on Sunday afternoon, and afterwards attempted to withdraw it: that the Curate accordingly read the burial service of the Church of England at the grave, and on Mr. Millington subsequently proceeding to read a service, forbade him to do so. The members of this Conference therefore beg to express their sympathy with their brother Millington in the action he took; they regret the folly, and, as they believe, the illegal procedure of the officials of the Established Church in causing a painful and unseemly incident in the churchyard, and they further cherish the hope that, ere long, every vestige of an ecclesiastical ascendancy, which causes a serious schism in this free nation may be swept away by the establishment of perfect religious equality before the law."

V. The Rev. W. Lees, of Walsall, having, in consequence of failing health, been advised to take a sea voyage, a resolution regretting his absence from the Conference, expressing sympathy with him in his enfeebled condition, and brimming with hopes of a safe and happy return, was moved by the Rev. W. Oates, and cordially adopted.

VI. The following alteration in the arrangement of business was agreed to, viz., that in future morning sessions the President's address be followed by Con-

ference Business instead of the Conference Paper as heretofore, and that the paper be read in the afternoon, and be followed by such business as may remain to be done.

VII. It was resolved that the next Conference be at Netherton, on the first Monday in April, 1881. That the Rev. W. Loes be requested to read his paper, subject, "The Prayer-meeting in relation to Church Life." That the Secretary be the preacher. That the next Autumnal Conference be held at Salem Chapel, Longford, in September, 1881.

VIII. A richly merited vote of thanks was offered to the friends at Lombard Street for the ample, appropriate, and thoroughly satisfactory provision made for the comfort of their visitors—physical, social, and spiritual instincts, all had their feast.

IX. After tea the Conference Sermon was preached, to a good congregation, by the Rev. A. H. Lee, of Walsall, from John xx. 29. So ended a very enjoyable day. LL. HOWARD PARSONS, *Sec.*

CHESHIRE BAPTIST UNION.

THE Annual Meeting will be held in the Grosvenor Park Chapel, Chester, on Tuesday, Oct. 26. At the morning session the Chairman, Rev. I. Preston, will deliver an address, to be followed by the Secretary's Statement, and business arising therefrom. At the afternoon session Rev. J. Harvey, of Bury, will read a paper on "Evangelistic Work." It is expected that there will be a public meeting in the evening, particulars of which will be sent to the churches in the county, and those connected with the Cheshire Conference.

ROBERT P. COOK, *Secretary.*

HOME MISSIONS.

CONGLETON.—J. Clifford preached for the Home Mission. Collection, £3.

WIRKSWORTH.—The annual sermon was preached by J. Clifford. Collection, etc., £7.

CHAPELS.

DERBY, *St. Mary's Gate*.—August 30, Mr. Henry Varley preached the anniversary sermons of Junction Street Chapel in St. Mary's Gate Chapel. Collections, £25 12s. 6d.

HUGGLESCOTE.—Sept. 11, J. Clifford preached and lectured. Colls., £36 10s.

LENTON.—Sept. 13, sermons by the late pastor, Rev. J. Parkinson. On the following evening a tea and public meeting was held. The Rev. G. W. Roughton presided. The Revs. J. Parkinson, J. J.

Fitch, and Mr. W. Richardson and G. Smith addressed the meeting. The Secretary, in giving the report, informed the congregation the church had given the Rev. G. Alway, of Pontypool, Wales, an invitation to supply the pulpit for six months. Proceeds, £19.

LINEHOLME, *near Todmorden*.—Rev. J. Stutterd preached, Aug. 22. Collections, £7, towards a fund for re-pewing our chapel.

LYDGATE, *Todmorden*.—Chapel anniversary, Sept. 19. Preacher, Rev. E. K. Everett. Collections, £13 15s. 8d.

NAZEBOTTOM.—Lecture on "Oliver Cromwell," by Rev. C. Clark, of Nottingham, at the Co-operative Hall, Sept. 8th. Nett proceeds £6; appropriated to the reduction of the chapel debt.

QUEENSBURY.—A bazaar to clear off our debt was opened on Aug. 11th by Councillor J. L. Morley, Esq., of Bradford, and continued the three following days. The sum realized by sales and subscriptions amounts to £340, reducing the debt to about £40. The hearty efforts of our friends have been rewarded.

WEST VALE.—The annual tea and public meeting, Sept. 11. Addresses by Revs. W. Gray, J. T. Roberts, Messrs. J. Horsfall, A. Simpson, and J. Dixon. Mr. E. S. Brooke presided. Sermons were preached, Sept. 12, by Rev. W. Gray.

SCHOOLS.

HALIFAX, *North Parade*.—On Sunday, Aug. 29, the Young Women's Select Class presented Mr. James Moffat Logan with a number of useful books on the occasion of his teaching his class for the last time, previous to entering upon his studies at Rawdon College. In Sunday school work he has been most devoted, teaching every week, alternately, young men and young women. North Parade school parts reluctantly with Mr. L.; his increasing endeavours to enlighten and elevate young men will be much missed; but knowing his oratorical and studying powers, and retentive memory, fitting him for the higher work of preaching, they wish for him an honourable name amongst the ranks of the ministry.

WALSALL, *Stafford Street*.—The annual scholars tea meeting was held, Aug. 28. 200 present. Rev. A. Hampden Leo presided. Mr. E. A. Lees read an encouraging report, and prizes were distributed to the children for efficiency and regularity.

WALSALL, *Vicarage Walk*.—A very successful flower show was held. The children had competed in the art of raising plants, and the winners received a number of money prizes.

SCHOOL ANNIVERSARIES.

MARKET HARBOROUGH.—August 8th. Preacher, Rev. R. Fountain. The scholars had their annual treat on the following Wednesday.

STALYBRIDGE.—Preacher, Rev. Watson Dyson. Collections and donations, £29.

WEST VALE.—July 18. Preacher, Rev. I. Preston. Collections, £53.

MINISTERIAL.

FINCH, REV. ROBERT R., late of Old Ford, Victoria Park, was recognized as pastor, of East Finchley church, July 13. The Rev. F. Tucker, B.A., presided. After Mr. Finch had given a statement of his early conversion, call to the ministry, and doctrinal views, the meeting was addressed by the Rev. J. Batey, founder of the church, and the Revs. J. H. Barnard, J. O. Fellowes, S. W. McAll, M.A., G. Stevens, and J. R. Wood. Letters of sympathy were read from the Rev. J. Clifford and other ministers.

HUBBARD, REV. J., late of Chilwell College, has accepted the invitation of the church at Barton and Barlestone to become assistant minister, and entered upon his work on Lord's-day, Aug. 22.

LEES, REV. W., of Walsall, being out of health, has been presented with £60 by his friends on the occasion of his visit to America.

MADEN, REV. J., President of the Association, has accepted the invitation of the church at Cemetery Road, Sheffield, to the pastorate, and will commence his ministry there early in November.

M'CREE, REV. G. W., was presented, August 25, with a Bible handsomely bound in morocco, by some friends.

BAPTISMS.

BIRMINGHAM, Lombard Street.—Nine, by E. C. Pike.

CLAYTON.—One, by G. Robinson.

HALIFAX.—Three, by W. Dyson.

LONDON, Borough Road.—Twenty-one, by G. W. M'Cree.

LONDON, Commercial Road.—Seven, by J. Fletcher.

LONG EATON.—Eight.

STALYBRIDGE.—One, by G. Eales.

SUTTON.—Three, by G. F. Pitts.

TODMORDEN.—Three, by W. March.

WIRKSWORTH.—One, by C. Springthorpe.

WEST VALE.—Three, by J. T. Roberts.

MARRIAGES.

GRIGSBY—PADFIELD.—Sept. 18, at Commercial Road Chapel, London, by the Rev. J. Fletcher, Mr. T. E. Grigsby, of Forest Gate, to Miss Georgina Anna Maria Padfield, fourth daughter of Mr. G. Padfield, of Commercial Road, London. At the breakfast which followed, the pastor, in the name of the Bands of

Hope at the chapel, presented the happy pair with a handsome timepiece.

PIKE—PIKE.—Sept. 8, at Woodgate Chapel, Loughborough, by the Rev. E. C. Pike, B.A. (brother of the bride), of Birmingham, assisted by Rev. J. H. Atkinson, of Leicester, Franklin Wilberforce Pike, Old Park Grange, Enfield, to Lucy Maria, second daughter of the late Rev. J. C. Pike, of Leicester.

OBITUARIES.

ABELL.—Sept. 5, 1880, Mr. Thos. Abell passed into his heavenly rest in his 70th year. An exemplary member of St. Mary's Gate Baptist Church, Derby, for twenty-four years. For the last three years the departed had been confined to his home, yet bore all his suffering with absolute resignation and submission to the will of his heavenly Father; and, referring to his own visits, his pastor bears the testimony that he "never heard any expression from his lips that had in it an approach to the ring of complaint." His motto was, "Rest in the Lord, and wait patiently for Him." He waited for God; God came to him, and our brother calmly fell asleep.

DEACON, SAMUEL, snr., of Barton Fabis, died Sept. 23, 1880, aged seventy-seven years.

DEACON, JOSEPH, of Ibstock, died September 18, 1880, aged sixty-six years.

EXTON.—Sept. 13, the senior deacon of the church at Market Harborough, Mr. William Exton, quietly passed away to the rest of God.

FREEMAN.—The Baptist church at Overseal has recently sustained a heavy loss by the somewhat sudden removal of one of its oldest members, William Freeman. He was brought up among the Baptists at Overseal (his father being a deacon and treasurer of the church), and in early youth gave his heart to God. On the decease of his father, about twenty years ago, he was appointed his successor as deacon and treasurer. He was, with much acceptance, engaged as a local preacher. He loved the gospel, and by his holy and consistent work commended it to others. He was retiring, modest, and unassuming; but very firm in his adherence to Christian principles and his allegiance to Christ. While truly catholic in spirit, he was an ardent lover of his own denomination. He was remarkably truthful and honest, and his integrity and uprightness was seen in all his dealings. He was generous, open-hearted, and "given to hospitality." His house, his heart, and his purse, too, were ever open to Christ's people and cause. He was sound in the faith, "mighty in the scriptures," and a loving and devoted disciple of the Lord Jesus. He was born in December, 1815, and died August 11th, 1880. He was interred in the burying-ground adjoining the chapel on the following Sunday, and a memorial sermon was preached in the evening. May we follow him as he followed Christ. J. G. A.

ORCHARD.—Sept. 14, 1880, aged 69, Mrs. F. Orchard, wife of Mr. W. Orchard, of Burton-on-Trent, and youngest daughter of the late Rev. Joseph Goadby, sen., of Ashby-de-la-Zouch. The last few years she had been the subject of severe and painful affliction, which was borne with great patience and resignation.

NICHOLS.—Died at Moira, Derbyshire, John Nichols, aged eighty-three, he had been a consistent member of the church at Measham sixty-five years.

SUMMERFIELD.—Aug. 18, 1880, Mrs. Mary Summerfield, Derby, aged fifty-three years.

WARDLE.—June 6, 1880, at Burton-on-Trent, in his sixty-third year, Mr. William Wardle, for many years a very acceptable local preacher, and deacon of the church at Zion Chapel, Burton-on-Trent. He was one of those "who purchase to themselves a good degree."

THE
MISSIONARY OBSERVER.

OCTOBER, 1880.

Death of Rev. W. Bailey.

OUR beloved brother, the Rev. William Bailey, died at Leicester on Wednesday morning, September 8th, at the comparatively early age of fifty-seven years. On the following Saturday morning his remains were committed to their last earthly resting-place in the Leicester Cemetery, not far from the spot where the late Secretary of the Mission is interred. The Rev. J. H. Atkinson and the Rev. J. W. Thew conducted the funeral service. The Mission was represented by four brethren who had been intimately associated with our departed brother in Orissa: by brethren Stubbins and Miller, who accompanied him to India thirty-five years ago; by brother Wilkinson, who welcomed him on his arrival; and by the writer, who for several years was his colleague at Berhampore. The Rev. Thomas Stevenson, W. Evans, and W. Bishop, besides other friends, were present at the funeral. It was our departed brother's wish that the funeral should be as plain as possible; that no funeral sermon should be preached; and that no memoir should be published. As regards the funeral and funeral sermon his wish has been respected; but for a brother who has laboured so long and so faithfully in the mission cause, it seems to us only right and wise that a brief sketch of his life and labours should be placed on record. Though we know that his record is on high, the memory of the just is a blessing. We are sure that all our friends will deeply sympathize with his sorrowing widow, and with her two sons and two daughters, in their irreparable loss. Already expressions of sympathy have been received from many kind friends, and as Mrs. Bailey cannot reply to these friends individually, she desires to express her deep appreciation of their sympathy with her in her sorrow and bereavement, and her best thanks for the same.

VALEDICTORY SERVICES OF REV. W. MILLER.

THE Valedictory Services of the Rev. W. Miller are appointed to take place at Loughborough on Tuesday afternoon and evening, October 12. The arrangements for the afternoon are as follows: Introductory Discourse, Rev. W. Evans; Questions to the missionary, Rev. W. Gray; Prayer, Rev. Dr. Underwood; Address, Rev. T. Barrass. In the evening a Public Meeting will be held, presided over by the Treasurer of the Society, Mr. W. B. Bembridge, of Ripley. The names of the speakers, and other particulars, will be given in the bills.

Letter from Rev. J. G. Pike.

THE following interesting letter, dated Sumbulpore, Aug. 20th, has been received from brother Pike. As it will be read with interest, so we trust it will awaken gratitude, and call forth sympathy and prayer. He writes :

I think the friends will be glad to know that we are making rapid progress with the Mission bungalow and preachers houses. June and July were very anxious months with us, for with the exception of a small range of outbuildings (which we are occupying until the bungalow is finished) nothing was roofed in, and the rapidity with which we had built the walls seemed at one time only to have increased our difficulties. We seemed to have prepared the more for the rains to destroy; for when "the rains descended, and the floods came, and the winds blew and beat upon the house," I had dismal forebodings that I might have to report, as the sequel, the concluding words of the parable, "and it fell, and great was the fall of it." And surely our fears were not without foundation, for all the main walls were only cemented with mud, whilst the rain fell in torrents.

A STORMY NIGHT.

We shall well remember one Saturday night. As we retired to rest the storm threatened, and very soon burst over us. My dear wife, two children, and self, were sleeping in a tent in Major S.'s compound, as our temporary lodging was not then ready. The rain soon began to come through upon us, although the tent was a pretty strong one; and in the early hours of the morning we were getting such a drenching that we were obliged to move and find refuge in the house. Seven inches of rain fell before morning.

BUILDING UNDER DIFFICULTIES.

We had taken the precaution of laying the two top rows of bricks in mortar instead of mud, and over all we had put common bamboo mats, which were a great protection, so that the bungalow took little hurt; but we found it slow work getting the roof on and thatched. I often felt sorry for the coolies as they squatted to work in the rain, made so much more trying to them by the cold winds that accompanied it.

We were not quite so fortunate with the preachers' houses, parts of some walls being washed down; however, steady perseverance in the face of discouraging circumstances soon began to tell, and so bit by bit, wall after wall, was made

secure. All this required the most constant supervision; and not unfrequently we were obliged to add example to precept, and we transformed ourselves for the time into coolies.

NATIVE PREACHER'S ARRIVAL.

On Saturday, August 7th, our native brother Thoma arrived from Cuttack with his family, after a most trying journey. Several of his children had fever on the way. He found his house nearly complete; and they all seemed much rejoiced to get once more within four walls. His children continued to suffer from fever for some ten days, and we were feeling anxious about them, for we knew the house was very damp (some 40 to 50 inches of rain had soaked into the floor). As I write they are nearly all well. One little lad had a slight touch of fever this morning. I do not know whether our friends at home are aware of it, but we have some remarkable characters at Sumbulpore. "William Tyndale," "Alpheus," "Titus," and "John Bunyan" are the names of our brother's boys here, whilst "Timothy" and "Martin Luther" have been left at Cuttack.

THE NUCLEUS OF A CONGREGATION.

We shall now have quite a nice little congregation for our Sunday morning service—our nominal Christian community numbering thirty-one, made up as follows: native preachers and families, 11; missionaries and family, 6; a Christian policeman and family (from Berrampore), 5; servants and families, 8. The thirty-first must not be forgotten: he is a little orphan lad who had been picked up and fed for a few days by a kind-hearted policeman; but the man evidently thought we were better able to support him than he was, and made him over to our servants, who gave him food for perhaps another day or two, and then in their turn made him over to Mr. Heberlet. He is a bright, merry little chap, not destitute of intelligence. When a little older he must go to school for part of the day, and we must also train him to support himself. He is very happy with us, and I fancy quite regards himself as one of our community.

THE TEMPORARY CHAPEL.

Our little chapel is situated upon the same plot of land as the mission bungalow, and opposite the preachers' houses, and is thus most conveniently placed for both the villagers and ourselves. Part of the stone floor has yet to be laid, and the doors are not yet made; but we are able to hold our services in it. Previously we held them sometimes in a tent, sometimes in a shed, or wherever we could find shelter.

WORK AMONG THE PEOPLE.

We hold a weekly prayer meeting on Thursday evening at six o'clock. I think we shall take up a portion of the time in talking over plans of work, &c., with our native brethren. The large weekly market has been attended every Sunday since we came, with some four or five exceptions, when we were prevented by the rains or other causes; and though we do not find the books go off so readily as they did at first, we have many opportunities for earnest conversation with the people, and I cannot perceive that their interest in our message is less; on the other hand, I trust in many cases it is increasing. Thus far is quite clear to us, faith in idolatry is very feeble. On the day of the car festival there were several cars belonging to different temples and different parts of the town, but they were all small, and apparently given up for the most part to the brahmins and children. As I was walking in the bazaar a young man accosted me with "Well, Sahib, have you come to see our great lord take his journey?" I answered, "Which?" I almost felt sorry for my questioner, the bystanders laughed at him so. They evidently thought with so many about, all could not be *great lords*.

We had to part with all our principal carpenters for a week before the festival. I do not suppose for a moment that they believe in the works of their own hands, but caste and custom hold them fast. We have frequent conversations with these men. They came the other day to buy four of our hymn books, and expressed their determination to come to us to learn the tunes, that they might be able to sing. The hymn books were given, and they seem thoroughly pleased with them. At the festival time two of them came and stood by me as I spoke. This gave me the opportunity of asking whether the workman or his work—the Creator or the creature—were the worthy object of worship. Of course the answer was the Creator; then, I asked,

touching my friend, "Why do you not rather worship this man (for the idol you worship is his work)? or, rather, Why do you not worship the Great Creator of whom you sometimes speak?"

VISITS TO A BABU'S HOUSE.

We are paying many visits to the house of a very respectable babu. I trust it is not too much to say there is in him "some good thing towards the Lord God of Israel." His admiration for Christ is very marked. He who searches the heart may see more than admiration, even love. The babu has said to me several times, "If I could only see Him once, I would break away from all, and publicly acknowledge Him." Our Lord's words to Thomas occurred to me, "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed." We must pray much for such as these. It is very hard for men who are throwing away ten incarnations as false to accept the one true incarnation. So many spurious coins have been in circulation, they are suspicious of the genuine.

This babu is not only interested himself in the great question, but freely invites his friends and acquaintances, so that we had last time quite a little congregation; and in parting with him he made arrangements to invite still more to meet me to-night. The point that was uppermost the last time or two was some passages from the shastres which point out that only those of pure hearts can approach God, and enjoy His presence and favour; but, as they one and all admitted, their hearts were not pure, and they could not give any satisfactory passage from their books which shewed them how they could be made pure. So far as I know the whole range of heathen literature does not contain a single distinct statement about the forgiveness of sins. Certainly no one with whom I have conversed has ever been able to quote one.

Thus it is that many here are repeating the error of many in the fatherland—who might know better if they heeded the message given to them—they are waiting to be well before they seek the great Physician of souls.

Just now, as the work seems opening out to us, and as we trust we shall have every week increasing opportunities for making known the gospel of Jesus Christ, we ask once more a continued interest in the prayers of all to whom He is precious.

Letter from Mrs. Shaw.

THE following letter from Mrs. Shaw to her friends in Dewsbury will be read with interest :—

Subiaco, September 8th, 1880.

My dear Friends,—Knowing that you take a deep interest in us and our Mission work in Italy, I venture to send you a short description of Subiaco, the place where we are staying during the very hot months of summer, when it is impossible for us to remain in Rome and have good health.

We are much cheered by the good news of your progress, which is sent to us from time to time, and especially glad to hear that some of you have been brought to the Saviour, and have openly acknowledged Him and joined the church. May God make them good workers in His vineyard, that they may be the means of bringing many others to the feet of Jesus.

THE APPROACH TO SUBIACO.

Approaching Subiaco from the Campagna eastward, the first view of the Città (city) strikes you as most picturesque. There it stands, in a grand amphitheatre surrounded by high hills (spurs of the Appenines) which tower above and protect it from the north winds, embracing it as if they loved it.

Passing under the tall arched porta (gateway) surmounted by the papal arms, we ascend the steep narrow street, so narrow in one part that the houses seem almost to meet above our heads. We pass through the market place, through rows of sunburnt, half naked contadini (peasant women) standing, or seated on up-turned baskets, with other baskets before them on which are placed wooden trays to display their fruit and vegetables. Now, descending a little, we find ourselves in the great Piazza, opposite the church of Saint Andrea. Above us towers the city. The houses are piled up one behind another in the most confused and curious style, until at the summit they are crowned by the palace of the Cardinal Abbot. This is a great ugly stone building, with a flagstaff and a large clock which chimes the quarters, and gives to the Sublacensi their time. Placed here and there around the palace are broken pillars and capitals, the remains of a splendid palace which the Emperor Nero built for himself in this locality. To get in and about the city we must ascend hundreds of steps, which are made low and broad, so that donkeys, cows, and pigs, can easily get up and down.

SUBIACO ECCLESIASTICALLY.

Ecclesiastically Subiaco is an important place. It is a papal stronghold, being the centre of a Badia, or Abbey, consisting of fifteen or sixteen paesotti (little townships), all within a distance of a few hours walking, or riding on a mule. Here may be seen one of the oldest monasteries, founded by St. Benedict, who lived here in a cave at the beginning of the fifth century. It stands on a hill overlooking a steep precipice and a dark ravine, at the bottom of which the river Arno (famed in classic story, and cold as the snows which feed it,) rushes and tumbles. Lower down the hill there is another large monastery, which was founded by Santa Scholastica, the sister of Saint Benedict, and called by her name. Several Abbots of Subiaco have become Popes, and Popes Sixtus the fifth and Pius the ninth shewed this city many favours.

THE CITY DESCRIBED.

Subiaco has its civic life, having its Sindaco (Mayor) and courthouse, and sending a member to parliament. There is also a fine seminary, with a library of 6,000 volumes. The city has a population of 8,000 souls. It has manufactories of paper, linen, sieves, etc., though all on a small scale. There are vineyards, olive groves, and gardens, all well kept, and giving employment to large numbers of contadini (both men and women), who go to work at four and five o'clock in the morning, and keep on until sunset, earning from fifteen soldi to a lire (ninepence) per day. Imagine an English workman keeping his family on five or six shillings per week; and yet these contadini are better off, in some respects, than many of the poorer artisans here.

STRANGE SIGHTS.

How strange are all the sights to English eyes! Those quaintly built tall houses, with their primitive windows (or no windows at all), with their roofs almost meeting, and angles everywhere! Mules, donkeys, and black pigs, going up and down stairs, with queer-looking, sundried, old women mounting after them, bareheaded and dishevelled, short-skirted and bare-legged! Every individual is a picture! How oriental that scene at the fountain is! The black-eyed girls, in their quaint costumes, grouped about and

chatting gaily while waiting their turn to get water. Others with their vase-like concho poised gracefully on their heads, and carried without a touch of the hands. On Sunday you may see those maidens in their holiday clothes; and very beautiful and picturesque they look in their short, full, checked skirts, low shoes and white stockings, green or red buste (stays), laced with another colour, and worn over a pink or white short jacket, with full sleeves, and an embroidered white handkerchief thrown around the neck, from which depends a long string of large red coral beads. These, with a pair of large gold ear-rings, and a silver stiletto thrust through the neatly braided black hair, completes the holiday costume of a well-to-do contadina.

Strange, too, are the trees, flowers, and fruits. Here, startled lizards run almost across our feet; and there, a frightened snake wriggles out of sight; while swarms of most gorgeously painted butterflies fill the air, looking like flowers on the wing. We have magnificent sunsets, unlike any seen in England. The colours are so soft and beautifully blended, and the reflection of the sun's rays on the hills is marvellous, making them appear as if bathed in a warm light of mixed vermilion and gold. And what a glorious sight it is to see the stately moon lift herself above the hills, filling earth and heaven with

"A flood of bright obscurity."

It is no dispraise to the city to say that, like ourselves sometimes, it is none the less beautiful for being imperfectly revealed.

STRANGE SOUNDS.

The sounds, too, are no less strange to English ears.

Men calling to their beasts; thousands of insects, called cicale, which make a noise similar to that of a ribbon-loom; the cry of the grillo, and croaking of frogs; bells sounding through the early morning hours, or the discordant rattle of a drum announcing some saint's day; or a general cannonading which echoes among the hills in honour of the Madonna, San Lorenzo, or some other saint; and the serenade of the lover who mingles his voice with the sweet notes of the guitar. And not only sights and sounds, but *smells* also indescribable and unmentionable.

RELIGIOUS ASPECT.

The religious aspect of this place is most deplorable, although at the first sight it seems otherwise. Churches, monasteries, nuns, monks, and priests abound. Virgin images, shrines, and

crosses, are everywhere. Giorni di feste (saints' days) are very numerous, and generally end in a grand display of fireworks.

On one of these days we were walking through the great piazza, when we met a procession of priests, monks, and people. A dirty looking priest, carrying the consecrated bread, walked in front under a canopy borne by monks. Oh, what a sad spectacle it was to see the crowds of men, women, and children, all drop on their knees and cross themselves as the procession passed. Many black looks were cast at us as we walked by, erect and pitying.

As my husband and I were taking our favourite walk by the river side one evening, we observed an elderly priest approaching with unsteady steps. When he saw us he tried to walk steadily, and bade us "felice notte" (pleasant night); but the poor man was quite drunk.

Another evening, seeing a bright light and hearing much noise at some distance, we hastened towards it, and found ourselves close to a small church, the porch of which was brightly illumined by small oil lamps. Mass was being celebrated; and the church, as well as a large space in front of it, was full of kneeling people. It was the festa of Madonna dei Carmini.

A few days later, as my husband and a friend were walking near to this little church, they were attracted by the sound of voices, and following the sound, came upon a group of boys and girls seated in the open street, around a shrine, singing. The girls chanted, the boys catching up the refrain of "Maria evviva! evviva Maria!" On passing before the shrine a shout was raised of "leva il cappello" (lift the hat), but as my husband and his friend did not comply with the request they were cursed and spat upon.

When we came to Subiaco we engaged a girl of eighteen, who lives here, as servant. Of course she is a Roman Catholic, and goes regularly to mass. On my asking her one day if she felt happier when she had prayed to the Madonna? she replied, "No, Signora." "But does not praying to the saints and the Madonna make you feel better, and more comfortable?" "No, Signora, non fa niente" (no, it does nothing). "Then why do you pray to them?" "Non lo so" (I do not know). The poor girl knew nothing of the simplest truths of the gospel, and, unfortunately, she can read but little.

SUNDAYS IN SUBIACO.

On Sunday mornings we go into an olive grove near, taking our Sankoy's

hymns. We sing, and then Mr. Shaw gives the children their Bible story and instruction. Then we sing again and have a sermon read aloud.

The first Sunday we went to this place our singing attracted some children. We invited them to sit down, and we sang some Italian hymns to them; then my husband taught them a verse of scripture, and told them about the love of Jesus, giving them little tracts, and asking them to come again. They came again the Sunday following; but notwithstanding our invitations and little presents, we have seen nothing of them since. We feel sure that they have been hindered by the priests. Alas! the ignorance of the people is so dense that a throat from a priest is enough to make them go in fear always. We rarely meet with a man above thirty years of age who can read. There is a night school in Subiaco for the boys who work in the campagna during the day, but hardly

any of them can afford to pay the one lire per month charged for that instruction.

AN OPENING FOR MISSION WORK.

I hope that some day ere long we may have a mission station here; indeed, my dear husband is most anxious to place a man here as soon as the work in Rome is consolidated. He would have to sell Bibles and talk to the people, and visit the surrounding *paesetti* for the same purpose, and there can be little doubt that in the course of two or three years we might have a nice community of disciples here, and the way opened for a more enlarged scale of operations.

What a transformation the gospel would make if accepted by the people of Subiaco! What a new life would dawn upon them! May God prepare their hearts for the reception of the gospel of Jesus Christ, and its influence break the chain of superstitious fear that binds them to the Roman Catholic church.

Darjeeling.

BY REV. J. L. PHILLIPS, M.D.

THIS is the charming Bengal sanitarium, situated on the lower slopes of the Himalayas, only thirty hours from Calcutta by railway and "*tonga*." It is 7,000 feet above the sea, and the site of a convalescent depot for British soldiers. There are now three hundred men here from different parts of the plains. Soldiers stay here from six months to twelve, as health demands, and so there is a continual change. Veterans from Afghanistan, Burmah, and Zululand may be seen at the depot now. May they never be marched again into the bloody fray. Lieut.-Col. Balston, of the 70th regiment, is commandant here now, a Christian Scotchman very much beloved.

The climate of Darjeeling is delightful, and the Bengal Government has its head-quarters here for six or seven months of every year. Sir Ashley Eden has just gone down for his river tour, but will return in a few weeks. The offices connected with the Lieutenant Governor's bring many Europeans, Eurasians, and Babus up here for the half year, and the place has a very cheerful aspect. During the winter only residents remain, and the station looks comparatively deserted. The traveller comes by railway from Calcutta to Siligori, at the foot of the hills. The remaining fifty miles may be made either by the Government "*tonga*," a two-wheeled cart on springs, drawn by a pair of fractious ponies, here called "*tats*," or by saddle-*dak*, or on foot. The ascent is very gradual and easy along the cart road. Horsemen, however, can take the short cuts, and save many miles.

The snowy range is only forty miles away, and distinctly seen in clear weather. Kanchansringa (gold peak), the second mountain on the planet, lifts its white head above all others in this near range, whereas Mount Everest (*Debdāngā—God-height*), the loftiest on the globe, is seen full 150 miles away to the north-west, in the Nepal frontier. The natural scenery of this station is superior, it is said by many tourists, to that of any other hill sanitarium in India. Trees of the primeval forest are standing still, and the rank vegetation up and down these slopes and spurs is beautiful and fragrant with an endless variety of wild flowers, and vocal with the carols of merry mountain birds of richest plumage. The chief industry of this region is tea-culture; and probably no better quality of "that beverage that exhilarates but does not intoxicate" can be found anywhere.

The religious aspect of Darjeeling is surely unique. Here one finds all

faiths in friendly grouping. The creeds that have ruled the world are represented in this little mountain village of less than a thousand souls. In the *Bhutiā busti* you see a Buddhist monastery, with its full complement of priests and praying-machines. In the bazaar below stands a Hindoo temple, whose early bell must conduce to thrifty habits in the neighbourhood. Close beside it a neat little structure, resembling a country church at home, lifts its modest head. This is the house of worship belonging to the *Brahmo Samāj*, or church of Hindoo theists. Not far away the eye falls on a grotesque structure, which does duty for a Mohammedan mosque. So here they are, in singular grouping, and suggestive proximity, these temples of some of Asia's oldest and youngest faiths.

The Church of Christ has her temples here also. St. Andrew's, on Observatory Hill, and the Union Chapel on Auckland Road, are the Protestant places of worship—the former belonging to the Church of England, and the latter, true to its name, being the Sabbath home of all dissenting Christians. The Lord Bishop of Calcutta, "Metropolitan of India," is here, and held a confirmation service on July 30th. If these church *pádris* were half as anxious and diligent to get sinners converted (see Matt. xviii. 3) as they are to get them "confirmed," I should have more hope for the Established Church! The *Union Chapel* was built ten years ago; and, so far as I am able to learn, its career has been a successful one. Baptists, Congregationalists, Methodists, Presbyterians, and Wesleyans, worship together here, with a small company of devout souls who find St. Andrew's too "high" for them. The preachers belong to all evangelical sects. There are Roman Catholic schools and a convent in Darjeeling too.

I have reserved missionary intelligence till the end of this hasty sketch. The names of Joachim Stölke and Johann Andrew Wernicke, and particularly that of Carl Pottlob Niebul (who first put the glorious Gospel into the Nepaulese language), found on moss covered stones in the old burying ground, cannot fail to teach the most cursory visitor that missionaries of the cross have been here. But that mission to which these good men belonged has passed away. The only missionaries in Darjeeling now belong to the Established Church of Scotland. The Scotch Mission has been here twelve or fourteen years, and done a good work. The Rev. W. Macfarlane, M.A., the founder of it, is, I regret to say, much broken in health, and expects to go home on furlough at the end of this year. The Rev. A. Turnbull, B.D., and the Rev. W. S. Sutherland, M.A., joined the Mission this year, and are applying themselves diligently to the mastery of the Hindi language, the prevailing vernacular. From this young and vigorous Scotch Mission the word of life has sounded out far and wide. The Mission schools and its press for printing Scriptures are doing noble service for the Master. Still, how the great opening, inviting fields, stretch out and beyond our gaze on every side. Large districts at and near the foot of these beautiful hills, like Purnoah, are without a single missionary! Stand on Seuchal, 8,000 feet above the sea, and look over the border of British territory into Nepaul to the West; a land 100 by 500 miles in extent, its broad beautiful area teeming with millions of immortal beings, and to this day not one missionary there to lift up the standard of the cross! Men say the place is shut against foreigners, and no missionary can go there. So was India, China, and Africa. Genuine missionary zeal knows no barriers, halts at no hindrances. *Who will burst these barriers, and enter this "great door and effectual" for Christ's sake?*

Notes and Gleanings.

RUTH JATTRA.—Since writing last Saturday I have heard that Juggernath, after being exposed for five days to the inconvenience of sun and rain, by which his faithful votaries were much chagrined and disappointed, was allowed on Wednesday to be removed, according to usage, to the other temple. A few trifling alterations were made in the car, and the sanction for its removal was then given. The editor of our vernacular paper is rather severe on the magistrate of Pooree for his interference, which is described as vexatious and annoying; but I think unjustly so. Apparently he is incapable of understanding that the magistrate could only interfere to prevent accidents that might endanger life.

A SUTTEE (the burning of a Hindoo widow with the corpse of her husband) is said to have been recently perpetrated in the district of Bamrah, which is under a native Rajah, who is subject to the Deputy Commissioner of Sumbulpore. Bamrah is westward of the tributary states of Orissa, and the Oriya language is spoken throughout the district. We are indebted for our information to the *Ootkul Dipika* (the "Lamp of Orissa," our native paper). It appears that the Rajah imposed a slight fine on the parties who assisted in the murderous rite; and on being applied to by the Deputy Commissioner to state why he dealt so leniently with the offenders, he assigned two reasons—that the woman was a voluntary victim, and that her family and caste people attempted in vain to dissuade her from her purpose. Such pleas cannot, however, deceive any who have a practical knowledge of the people. Who kindled the fire? What brahmin or brahmins performed the rites which in olden times were usual on such occasions? What other parties were active in aiding and abetting? The transportation of one or more of the ringleaders would be the most effectual way of preventing such outrages in the future. It is now a little more than half a century since Lord William Bentinck abolished the atrocious rite.

SHIPWRECKS.—We noticed, a few days ago, with much regret, that the *Duke of Lancaster* (the vessel in which we returned to India in November and December, 1877) had been wrecked. Happily no lives have been lost, but the ship is said to be a total wreck. We remember on our voyage passing a place where navigation was said to be difficult and dangerous; and so far as we can gather from the partial accounts in the papers (which are by telegraph), it was probably near this place that the ship was broken to pieces. This is the *fourth* ship in which I have sailed that has come to grief. The *Alfred*, in which we returned to England in 1853, was wrecked, two or three years after, in a violent storm in Madras roads. The *Sutlej*, in which we returned to India in 1855, was, three years later, blown up when at anchor in Hoogly river, through the extreme carelessness of someone who took a lighted candle into the hold. Happily the passengers had all left, the officers were on shore, and, so far as could be ascertained, only two or three lives were lost. The *Dacca*, in which we came from Calcutta to False Point the last week in December, 1877, was dashed to pieces on the rocks three or four days after we left her. This calamity was never satisfactorily explained, as the rocks were well known to navigators, and skilful seamanship should have avoided them. And now the *Duke of Lancaster* is a complete wreck. Let us never forget in our prayers those who are exposed to the perils of the deep.

J. BUCKLEY.

OUR CENTENNIAL SCHOOL IN ROME does not proceed at the rate it ought. DEWSBURY has sent £10: a noble contribution! LET ALL OUR SUNDAY SCHOOL SUPERINTENDENTS ARRANGE FOR A SCHOOL COLLECTION ON SUNDAY, OCTOBER 17th. I am sure the children will readily give a few pence for the "little Romans" if you will let them have the opportunity. You will be good enough, will you not, to put your Centennial gratitude into this practical and productive form? We need £50 yet! and must have it.

J. C.

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

American Freewill und General Baptists.

THE brief account of the Freewill Baptist Centennial Conference I forwarded from America has been supplemented by the excellent and copious narrative of my colleague, Rev. D. Burns. But before I ask your readers to accompany me on my visit to the General Baptists in Indiana I may, perhaps, be allowed, by way of emphasis, and even at the risk of telling over again a twice told tale, to call attention to three or four features of special interest in the Conference at Weirs which, at this distance of time, still stand out conspicuously in my recollection.

1. The place of meeting was remarkable. It was a Methodist camping-ground. Our lively and fervent brethren of the Methodist community are fond of religious holidays, or revival picnics. They camp out during the hot weeks of July and August, and have "great times" in preaching and singing and prayer. They do their holiday, and, it was somewhat severely said, their religion at the same time, and keep all the rest of the year clear for business. Camping-grounds, or places of holiday resort for religious communities, are selected in picturesque, shady, and easily accessible spots, by river, lake, or sea; and this Weirs camping-ground is one of them. The lake, with its poetical Indian name, lies in the midst of a charming region, and is thickly set with islands that are clothed with verdure, and crowned with rich and luxuriant foliage. The shores are well-wooded and dotted with pretty frame houses, and here and there a tent flaps in the breeze, or a large hotel stands out on a hill, or hides amid the foliage of the forest. All round the lake rise the granite hills of New Hampshire, and away to the north the White Mountains are visible, with Mount Washington towering above the rest, 6,000 feet above the level of the sea. The camping-ground proper was near the railway, on the western shore, where a gentle declivity, shaded with tall trees and capped by a line of rustic cottages, slopes down to the edge of the lake. In this grove, which is like a segment of an amphitheatre, seats rise tier above tier from the base almost to the summit of the slope, and a high covered orchestra-like stand near the bottom affords a fine position for speakers, who can command with the eye and reach with the voice, without difficulty, an audience of three or four thousand people. Here the afternoon, and sometimes evening meetings, were held; while the morning business meetings were more conveniently assembled in a large shingle-roofed pavilion on the other side the hill over the railway, a pavilion capable of seating 1,500 people, built for the New Hampshire veterans of the civil war, who were to hold a grand re-union there in the course of the summer. The view from the pavilion was magnificent. As I sat on the platform I could see the lake itself, and away across the lake to the mountains beyond—a glorious picture now darkened with cloud or bright with brilliant sunshine. Such was the scene of the Freewill Baptist Centennial; and it was well chosen, for the denomination was born in the neighbourhood, and within easy distance lie some scores of Freewill Baptist churches in Massachusetts, New Hampshire, and Maine. Some brethren objected to "locating" the Conference on this

spot, but most of them were "converted" before the Conference closed; and one brother publicly confessed that now he was "going in for camp-meetings all the time."

2. For the meetings were felt to be very enjoyable, and very successful. The weather was generally fine, the attendance always large, and the exercises exactly suited to the occasion. Poetry and prose, sermon and essay, historical paper and historical speech, meetings for business, for prayer, for thanksgiving and praise, made up the programme of the week. Sunday was a grand field-day for preaching, for Sunday-school teaching, and for devotions. Both my colleague and myself were privileged to preach in the grove to audiences that could not number less than from two to three thousand persons. A strong and vigorous denominational spirit was manifest, coupled with a fine, broad, healthy catholicity, for delegates from other denominations were present, and took part in the celebration, one of whom was a Congregationalist minister, a grandson of Benjamin Randall. I must not omit to mention "right here" that the ladies also held their own meetings, read papers and made speeches, as well as united occasionally in the ordinary exercises with ministers and laymen on the platform of the Conference; nor is it as a mere compliment that I say the sisters did their part gracefully and well, with much good taste, with charming eloquence and rare ability. It was verily a great occasion, and everybody and everything seemed to rise to the level of it. I have never heard better preaching. I have never united in more fervent prayer and more jubilant song. I have never listened to more trenchant debates. East and West, North and South, vied with each other in eloquent and impassioned speech in urging upon the whole assembly the special claims of its own special work, and the common duty of seeking the progress of education, freedom, righteousness, temperance, and godliness, in their own country, and the evangelization of the world. The successes of the century just closed were cited and celebrated only as incentives to larger enterprise and pledges of larger triumphs for the kingdom of the Lord.

3. Two meetings were of unique and thrilling interest. One I have already spoken of, and so has my colleague—the meeting when the "anti-slavery record" of the denomination was considered. I was glad to be one of that assembly; it was one of the greatest and most impressive moments of my life, and deepened my faith in God, in the moral order of the world, and the progress of humanity. Within the memory of every person present a great victory had been won for freedom and civilization. Four millions of slaves had been set free! The old cracked bell in Independence Hall, Philadelphia, that rung out the Declaration of Independence, in 1776, might now be melted down and moulded afresh, and, in accordance with its original inscription, might ring out and "proclaim liberty throughout all the land unto all the inhabitants thereof." Another meeting of special and extraordinary interest was a meeting of the existing fathers of the denomination. It was held on the first evening of my arrival, and my hasty departure from New York, without my colleague, enabled me to attend it, as well as to hear a fine and inspiring historical sermon from Professor Hayes, which I specially desired to hear. Seventeen venerable men, whose ages

averaged over seventy years each, and who had most of them been in the ministry more than half a century, sat altogether on the platform, and one by one rose to speak a few brief words of thankfulness, and to tell the story of their early struggles and conflicts. Old friend Curtis led the way, and father Woodman, whom some of my readers will remember as a delegate to our Association in 1848, a grand old man, now eighty-two years of age, having been sixty-two years in the ministry, closed with a brief, earnest, and impressive address. One of the speakers, the venerable Daniel Jackson, told the story of his difficulties in his first pastorate, when he sought to fit himself by study for his work. "He had," he said, "no books, and no money wherewith to buy them; and there was a strong prejudice among his parishioners against human learning. But he saved twenty dollars out of wedding-fees and the like, went fifteen miles to purchase a 'Commentary' on the Bible, came home with his treasure at night when it was dark that it might not be seen, kept it secreted in a private apartment, and never ventured to bring it out and read it without setting his wife to watch at the door as a sentinel to give the alarm when any one came. A visitor, alas! of the gentler sex, at last discovered the poor offending book, and reported that the minister 'studied out his text;' the news flew like lightning; if he had had the small-pox packed away in his book-case the consternation could not have been greater; the whole parish, with one of the deacons at the head, was up in arms; his ministry, it was felt, could no longer be a 'Holy Ghost ministry;' he had to leave and seek a new sphere of toil. But he did not abandon his commentary. Now, thank God, young men may read commentaries and get a college training, for the sunlight of knowledge has risen with effulgent beams upon the denomination." Another venerable man spoke in the same strain, and for the rest they discoursed of change, of progress, of hard work done, and mighty hopes more than fulfilled. They showed how rigid doctrinal exclusiveness, and deep-rooted social prejudice, and bitter opposition to the freedom of the slave, had been met and overcome. They bore unhesitating and concurrent testimony to the joys and satisfactions of an earnest Christian life. They declared, as with one mighty voice, in which the wisdom and experience of the Past found utterance, how large are the privileges of the Present, how bright is the promise of the Future. There was a patriarchal blessing for the men of to-day in their words, and a burden of hopeful prophecy for the men of the coming time. That meeting was a meeting not of men and of years, but of generations and of centuries. Nay, the horizon opened out all around beyond the earthly and the temporal to the Infinite and the Eternal! And the thought could not be suppressed that it was owing largely to the simple faith and fervent Christian spirit of men like these old fathers, that the principle of human freedom and equality was kept alive, and became triumphant in the conflicts of the Past; nor could the conviction fail to be deepened that in all the great conflicts of the Future, in all the struggles and aspirations for the enfranchisement, the elevation, the brotherhood of mankind, it will not be to scepticism or to science, or to culture, that the world will look with hope and expectation, but to simple-hearted, fervent believers in Christ—the one brother of universal man;—to those who having a firm but loving grasp of the great truth of the equality of men before God, accept also the equality

of men with each other; to these will the world look, for with them is the security and pledge of the best interests of our race, and with them it must lie to fight the battles of the purest philanthropy, and win the triumphs of the noblest civilization.

4. A pilgrimage to the grave of Benjamin Randall, the father and founder of the Freewill Baptist denomination, closed this memorable Centennial celebration. A steamboat took us across the lake, opening to us, as we sailed along, many a scene of wondrous beauty and grandeur; a railway train carried us a few miles further, and then on foot, or in vehicles of almost every kind, we wound our way amid woods of spruce and fir and pine and maple, over Durham-ridge to the hamlet where much of Randall's life was spent, to the old frame-house in the valley beyond, where the first Freewill Baptist church was formed, and back again to the green knoll by a beautiful grove of trees, where a small obelisk marks the last earthly resting-place of this zealous and devoted apostle of New Hampshire. There was much that was interesting in the interior of the house that witnessed the birth of the Freewill Baptist Denomination;—the old clock, the table, chairs, books, the stone-floor, the open fire-place. There was much, also, in the hills and valleys around to suggest to me the hills and valleys of Charnwood Forest which the old Barton preachers traversed so often, and in the neighbourhood of which they lived; or even Wadsworth and Birchcliffe and Yorkshire where Dan Taylor's early years were spent. The obelisk, too, with its inscriptions interested me, especially the mottoes, "The Scriptures,—our rule of faith and practice; salvation, free and possible for all; the human will, free and self-determining; communion with all sincere lovers of our Lord;"—what theology and metaphysics and church polity; what subtle reasoning and kindly glowing love, lay wrapped up in those simple sentences! But I thought most of Randall himself, and his living faith in the living Saviour, and the power that came into his life from warm and loving communion with the Lord: and as it was my distinguished lot to speak the last word at this Centennial in the church on the hill whither the rain drove us, I spoke on this theme, recalling, so near to Randall's grave, the inscription I had seen alike on George Washington's tomb on the banks of the Potomac, and on Tholuck's tomb in the rose-planted God's-acre at Halle—"I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." Religious interests have ever found in simple faith in Christ "resurrection and life" alike in Germany, in England and America. The mightiest revival in the darkest and most degenerate day lies always potentially there. This gave Randall his power; and in forming the church at Durham he "buildd better than he knew," for he founded not a church merely, but a denomination, and gave a new impulse to the religious history of America. The special character of this impulse is noticeable yet in Freewill Baptist church life and work. "Our institutions," says Emerson, "are but the lengthened shadows of great men." The Freewill Baptist denomination is the lengthened shadow of Benjamin Randall, made great by the grace of God, and it retains even yet features which may be traced to the original. There was a portrait shown at Weirs, an ideal it is true, for it was taken by an artist from the face of a nephew said to be exactly like Randall, and not from Ran-

dall himself, and this portrait led me, as I pondered it, to indulge in much reflection. It suggested tenderness, emotion, love, fervour, rather than intellectual power and strong will. If in Dan Taylor's firm countenance and thick-set form we see the sturdy strength and masculine vigour of a practical and common-sense theologian, in Benjamin Randall's face, with its more delicate and rounded features, we see the rapt and fervid gaze of a mystic, more capable of ecstasy than argument, of passion than energy of mind, and more at home in leading a revival than engaging in hard theological debate. It was Whitfield's preaching that first awakened Randall; but his countenance is more of Wesley's type than of Whitfield's, though without Wesley's sharp lines. The institution retains yet a trace of its founder. The glow and fervour of revivalism still lingers in the Freewill Baptist community. It has come down from Randall through the early fathers; it is found among the churches in the East and West; it broke out at Weirs again and again in prayer-meetings brimming over with emotion, in preaching that roused the audience to enthusiasm, in a thanksgiving meeting that was alive with almost uncontrollable excitement when seventy-five persons spoke in twenty-five minutes, and in the midst of other services of the celebration. In business ability, and in intellectual power, I do not think our brethren in America are inferior, as a whole, to ourselves; nay, rather I should say they are getting greatly ahead of us; but in quick sympathy, in the subtle electric force that moves an audience as from a battery of mighty emotional power, they are conspicuously more gifted than we are. What a happy result of our intercourse with each other it would be if, to the influence of the practical genius of Dan Taylor and of the common-sense theology of our fathers, were to be added also that of the more tender, glowing, emotional susceptibility and zealous revivalism of Benjamin Randall and the early Freewill Baptists!

But I am forgetting Indiana and the "General Baptists." For several years our Association has corresponded with these brethren, and shown interest in their organization and welfare. They originated about fifty or sixty years ago in a reaction against a rigid form of Calvinism, and they have spread over Southern Indiana, Illinois, and across the Ohio into Kentucky and Tennessee, and beyond the Mississippi into Missouri, Arkansas, and Kansas. They number about 11,000 in church membership, and speak of one B. Stinson as their father and founder. I went into Indiana from Chicago, taking a Pullman sleeping-car, and going by way of Terre Haute and Vincennes. I was to meet Dr. Ball, of Buffalo, who assured me that the General Baptists were elated at our coming, and promised a large hearing. I left the train at Fort Branch, a little above Evansville, and made my way to the house of Elder Strain. The good brother was away in the fields getting peaches; but on his return I soon found myself "at home" with him. In the afternoon "mine host" drove me in his buggy through a strange-looking but very fertile country, along a hot and dusty road, to Princeton, where I met Dr. Ball, who preached in a Methodist church in the evening. Dr. Ball and I stayed at the hospitable home of Mr. Polk, an intelligent and genial General Baptist, and here we met several friends. Next day elder Strain drove me to Owensville, through a rich corn-growing district, and into the midst of General Baptist farmers. We passed a

"church" on the way, clean, commodious, and solitary, standing away from all human habitations, and I was informed that it was a General Baptist church. It reminded me of Bagworth chapel in that it was intended to accommodate people who lived all round, and sought this sanctuary on Sundays as a central place. At Owensville we had a crowded church, the brethren flocking to the services from all the neighbourhood round. I preached in the afternoon, Dr. Ball in the evening, and after the evening service I gave a brief address. Here we met Elder Spears, one of the venerable fathers of the denomination, and Elder Montgomery, the Secretary of the General Association, who, unfortunately, was unable, through affliction, to spend the evening with us, and who did not therefore furnish the detailed historical information about the rise of this body of churches which we desired to secure, and he promised to give. Here, also, we met with Elder Moore, from Evansville, and Major J. P. Cox and the Editor of the "Golden Rule," and other brethren whose names I omitted to record. From Owensville we returned to Fort Branch, where I preached twice, and gave two addresses on the origin and history of English General Baptists, and the founding and progress of the Missionary Societies and the College. The church was crowded, and the audience seemed much interested.

When Dr. Burns and my late father were in America, in 1847, the Freewill Baptists were just getting their Educational Institutions under weigh, and the visit was, as father Woodman acknowledged at Weirs, very helpful to this movement. In Indiana the brethren have in hand a project to found a College at Evansville, on the Ohio. Dr. Ball and I tried to encourage and stimulate the friends in their enterprise, and we trust our words of good cheer will not be without beneficial results. Our brethren are at present established and spreading chiefly in agricultural districts; they have yet to enter and occupy the larger cities of the central States, and do evangelistic work there. Without provision for the perpetuity of a well-trained ministry this further extension of the area of their influence cannot be expected, nor will the churches flourish and grow in the larger villages so as to cover the ground that lies open before them. It is sincerely to be hoped that the College at Evansville will soon become an accomplished fact, and the twenty or thirty thousand dollars with which they start swell into fifty or a hundred thousand, that "chairs" of competent "professors" will be duly endowed, and suitable college premises be built. A closer union with the Freewill Baptists seems desirable, both for educational and missionary work. But this should not involve the surrender of their distinctive name. Our friends are very tenacious of the designation "General Baptist," and the suggestion that it must be changed would wreck at once any proposal to amalgamate with any other body of American Baptists. I should have been glad to have met with the brethren in the General Association, which assembles annually, and consists of representatives from district Associations. As it was I much enjoyed my intercourse with them. They gave us a hearty welcome, crowded their churches to hear the preaching and addresses, overwhelmed us with hospitality, and were loud in regrets that our stay was so short. These General Baptists are our veritable kith and kin. Bearing our name, allied to us in doctrine and polity, they are a devout, single-hearted, earnest people, albeit somewhat primitive and country-like in their style of worship,

their sanctuaries, and habits of life ; much what our own churches were when at the same stage of their development and history. Owensville, Princeton, and Fort Branch, reminded me of Barton, Fleet, and Tarpoley, and may yet become centres of large spiritual influence and wide-spread evangelistic effort.

The heat in Indiana was excessive. It was verily a warm reception I met with. The thermometer stood at 94° in the shade the first day, 96° the second, 102° the third. It was like being in a Turkish bath with no prospect of a rub down or a cold plunge, and no chance of escape. I ate peaches and water-melons like a native, and drank water enough daily to drive a small steam engine. It was almost as hot at night as in the day time, and we sat out under the trees amid the chirp of tree-cricket, by the light of the moon, until late in the evening. The country is rich and fertile. The woods are elm, and maple, and oak, and not pine and spruce as in New England. The fields, divided by zig-zag snake-fences, were many of them covered with Indian corn, which here grows like a forest, the thick stalks with their great well-sheathed cobs and graceful tasselled tops reaching a height of ten, twelve, and fourteen feet. It is a grand sight to sweep the eye over a large field of tall rows of this luxuriant shrub-like plant, with pumpkin and squash flourishing between the rows. The wheat harvest is very early, and this year was over by midsummer. Elder Strain, farmer as well as preacher, as is not unusual, assured me that his wheat was ripe in the beginning of June ; he began to cut it on the 14th, and by the 25th it was threshed and ready for market. Clover, too, might be cut in the morning, and carried in the evening. The Indian corn is not ready until late in September or the beginning of October. They have no such careful and laborious methods of cultivation as obtain in this country. Clover or weeds may be ploughed in and serve for fertilization, and what is called the "recuperative" power of the land is as marvellous as the "recuperative" energy of the people. I made the acquaintance, in Indiana, of turkey-buzzards, and strange-looking squirrels, and strange birds ; but I saw no rattlesnakes or blue-racers, though I heard of their exploits. "The rattlesnake is an honest snake, Sir ; he lets you know when he means mischief, that you may get out of the way ; but the blue-racer, though he don't bite, is swift in pursuit, and will throttle you in his coils if he can wind himself about you." I saw, also, what to me was one of the wonders of the country, the "hard-shelled Baptist." Two residents were introduced to me as "iron-jacketed, hard-shelled brethren," and more kindly and genial and benevolent-looking men I never saw. But the heart and the life are sometimes better than the creed, and the rigid hyper-Calvinism of these good people is, I hear, gradually and surely relaxing. I came away thinking how happy we should be who never lay in the "iron-grasp of the heavy-handed Protestant Philistine" of Geneva, and how pleasant it was to find warm, hearty, loving General Baptist fellowship far out in Indiana ; and the pleasure did not leave me in New York, for as we set sail for old England again two Chilwell students, holding their own bravely and doing good service for the Lord in that great city of the Western World, waved to us their last adieus from the shore.

THOMAS GOADBY.

Sunday Schools and Modern England.

IX.—THE TEACHER FOR THE NEW CENTURY.*

IV. "I wonder," said a friend to Dr. Raymond, President of Vassar College, "you do not weary of going over and over again the same dry and dusty path, the alphabet of mental and moral science." "That," replied Dr. Raymond, "is because you are not a teacher. The investigator finds his enjoyment in exploring new fields, a teacher in developing new minds."

Exactly, the teacher is an educator; one who *draws out* faculty; and it is of special urgency that he possess

CAPACITY FOR TRAINING MINDS.

His work is to get his pupils to think, and to think Christianly, *i.e.*, according to the *mind* which was in Christ Jesus, to think as He thought; to exercise a potent influence in forming and shaping the actual thinking of the young concerning the whole realm of *Christian* truth. We are trainers because we are teachers. We have the moulding of minds by the conveyance of lessons. Our business is not ended when we have delivered our message. We have to see how it is received, in what way it settles down amongst their ideas; how it is mixed with errors, or swathed in mists; and then to concentrate our energies in helping them to think rightly.

As one illustration of the way in which this could be done I cite the

SOCRATIC ART OF QUESTIONING.

The special prerogative of Socrates, the famous Grecian philosopher, lay in his unique faculty of cross-examination, his finely-cultured power of stimulating the minds of his hearers, and of suggesting and pursuing truth and unmasking error by his complete mastery of the art of questioning. This work he pursued amongst the Athenians with the enthusiasm of a missionary, the burning zeal of an inspired prophet, and the pure unselfishness of a saint; and to this hour he remains in this respect without a parallel either in or out of the Grecian world.

Of all other qualifications outside those that root themselves in the life and spirit, this Socratic art is the one most to be coveted in our Sunday School. It is more important to acquire skill in the practice of putting questions, than in telling stories, painting pictures, or imparting information. I do not think I ever knew a really effective teacher—a teacher whose work was a genuine and abiding help in making sterling Christian men and women—who had not some skill in this art.

We want two things. First,

WE WANT OUR CHILDREN TO THINK;

and next, to think rightly. Tales may excite a passing interest; but they do not *exercise* faculty, stimulate thought, and fit for the safe and fair treatment of the principles of life and conduct. By apt exposition and telling illustration, attention may be held; but in all this the scholar is receptive rather than active, a hearer rather than a thinker. We must goad him into reflection, into brisk mental action, or our

* Concluded from page 370.

work, like the morning cloud and the early dew, will soon pass away under the hot breath of a busy and hurrying life. We should seek to form convictions rather than to make impressions. Impressions are characters written on the sand; convictions are cut in the imperishable rock.

But mainly we want our pupils

TO THINK RIGHTLY ABOUT GOD

and Jesus Christ, about the soul and eternity, about life and duty, temptation and victory, week-day and school work, the influence of thoughts and desires, and the many various facts and forces that in unseen ways are moulding the young character. We need to correct and supplement their half-thoughts, to help them to see their errors of thinking; how they mistake words for things, illustrations for principles, and special instances for general laws.

Never should they be left to rest in mere assertions. Words must not be allowed to deceive them. Children will pry into the reasons of things, and will appreciate the work of the teacher who does his best to get them to understand the "why" and "how" of events, facts, and teachings: and even those children who will not take the trouble to think about and answer questions will be more interested in the "questioning" process vigorously kept up than in anything else.

Too many teachers are preachers; and like preachers with scant brains, scant information, and scant labour, they fall into the sin of OVER-APPEAL. They burden their little audience with wearisome exhortations, and say, "Come to Jesus," "Believe in Jesus," till the words lose all power to arrest the ear and win the heart. No doubt there is a time for appeal in Sunday School work; but we believe one question well put will do more than a dozen appeals; and half an hour spent in vigorously stimulating and religiously

DIRECTING THE ACTUAL THINKING

of the children on any subject will be vastly more beneficial than weeks given to the recital of thrilling stories, or hours spent in vapid appeals.

Frame your teaching in the moulds of easily apprehended but searching questions. Look into the minds of your scholars. Get at their half-formed and hazy ideas. Know what they really think, or are trying to think. Put your one question into a dozen shapes rather than miss the chance of exciting their thought. Give them questions to answer in writing. Have a question-box into which the modest may drop anonymous inquiries. At any cost of labour and pains, get a soul-searching, error-exposing, Socrates into the Sunday school.

All through our work, whether dealing with minds just beginning to think, or with those whose habits of thought are somewhat fixed, we require knowledge of *what mind is, how it moves, and is moved, and according to what laws*, and some real skill in directing the thinking processes; and we ought to work up towards the acquisition of this ability to train minds, inspired by a passionate love of Christ Jesus, and of souls, and sustained by an unwavering conviction that as a child *thinketh* in his heart, so is he.

V. "Thinketh in his heart." There is the key to the next quality in the well furnished teacher; a quality we all readily recognize in our

experience, even though we may have difficulty in defining it. The subtle ordeal, the irresistible but blessedly operative quality that inspires religious emotion, begets a mood of trust in the Lord Jesus, and imparts a strong religious impulse to souls. There is a genealogy of moods of mind as well as of bodies. Temper is contagious. Peevish, fretful souls, irritate all they come near. Natures that are serenely calm and grandly heroic move about creating their own atmosphere. We have known Christians so morose, moody, rough and rude, that they would breathe distrust and doubt into the sunniest nature, and pour poison into the most life-giving draughts. And we have known others habitually communing with God, doing His work, living His life, and breathing His spirit, drawing all their resources from the unseen but really present Saviour, and so investing their children with a bright, genial, and heart-elevating atmosphere. That is the supreme gift! That is the peerless power of the teacher. We call it influence. We name it power. It really is an ability to inspire faith in goodness, in holiness; to make Christ Himself more attractive, and faith in Him the most befitting mood of mind, and love to Him the most natural and most enriching of emotions.

THIS TRUST-INSPIRING ABILITY

is everywhere victorious. By it the teacher surmounts numberless obstacles, lifts up the stumbling-stones, and bears into the presence of the Lord Jesus the souls for whom he has prayed and toiled. Thus the experience of that gifted teacher of boys, Dr. Arnold, is repeated, and of our work it is *felt*, if not said, "It was not the cold, clear voice of one giving advice and warning from serene heights to those who were struggling and sinning below, but the warm, living voice of one who was fighting for us, and by our sides, and calling us to help him, and ourselves, and one another. And so, wearily, and little by little, but surely and steadily on the whole, was brought home to the young boy, for the first time, the meaning of his life; that it was no fool's or sluggard's paradise into which he had wandered by chance, but a battle-field ordained from of old, where there are no spectators, but the youngest must take his side, and the stakes are life and death. It was this thoroughness and undaunted courage which, more than anything else, won his way to the hearts of the great mass of those on whom he left his mark, and made them believe, first in him, and then in his Master.

Oh, let us pray, and live, and work that our Sunday Schools may be permeated with this spirit of consecration, of glowing devotion to Christ Jesus, of intense and flaming earnestness, of profound and soul-winning power, so that we may be masters in the divine art of inspiring in the hearts of the young, trust in our Lord and Saviour.

VI. Still, this must be crowned by the possession and use of

CHARACTER-BUILDING POWER.

Imagine that you have Christian men and women who are possessed, and held, and swayed by the truth of Christ; who can teach it intelligently, clearly, with the least possible risk of hurt to the tender minds of the young; who are as interesting in their manner and method as they are clear in conception and expression; who know what mind is, and are gifted in the art of training it to do its work safely and surely;

who add to this the charm of winsome, grace-filled, strong, and beautiful character, paying out good wishes as the sun does light, and giving forth spiritual power as the bird's song; then you must add to this that *series* of fine qualities which, first, leads the young to the doing of Christ-like *deeds* of gentleness and purity, self-repression and consideration for others, of heroic truthfulness amongst men, and devout and humble trust before God; then induces the repetition of those deeds till they become *habits*; and the Christ-like *character* in its true New Testament beauty and grace is formed.

Oh! for -this work, what patience, what energy, what watchfulness over self, what faith, what enthusiasm, what delicate tact, what winning arts, what personal power, of the highest sort, will be needed! How entirely consecrated we must be! What persistent labour to know the Bible, to understand the material on which we work! *What personal and individual attention* to each member of the class, in the week as well as on Sunday, will be requisite! How we shall dread unpunctuality lest it should hurt them! With what trembling we shall shrink from being unreal, lest we should suffer the contagion of our insincerity to reach them! How we shall estimate the whole of our conduct in its relation to the formation of their character after the

LIKENESS OF CHRIST JESUS.

Nathaniel Hawthorne has given a picture of a complete preacher, which is as true of the Sunday school teacher as it is of the minister of the Word:—"His words had power, because they accorded with his thoughts; and his thoughts had reality and depth, because they harmonised with the life which he had always lived. It was not mere breath that this preacher uttered; they were the words of life, because a life of good deeds and holy love was melted into them. Pearls, pure and rich, had been dissolved into the precious draught."

Remembering that the best teachers and preachers the world has yet seen came forth from the school of Christ, at once the Saviour of men, and the most skilled of Teachers, let us betake ourselves to Him, so that we may catch His spirit, know His arts of training; and whilst doing our work for Him, and assisted by Him, let us seek, with all our heart and strength, to do it after His own divine-human, soul-attracting and soul-saving method.

"Lord, speak to me that I may speak
 In living echoes of Thy tone:
 As Thou hast sought, so let me seek
 Thy erring children, lost and lone.
 O teach me, Lord, that I may teach
 The precious things Thou dost impart;
 And wing my words, that they may reach
 The hidden depths of many a heart.
 O fill me with Thy fulness, Lord,
 Until my very heart o'erflow
 In kindling thought and glowing word,
 Thy love to tell, Thy praise to show.
 O use me, LORD, use oven me,
 Just as Thou wilt, and when, and where;
 Until Thy blessèd *facio* I see,
 Thy rest, Thy joy, Thy glory share."

JOHN CLIFFORD.

Woman as a Preacher.

A SEARCHER AFTER TRUTH asks:—1. Is it Scriptural for a woman to preach?—2. Is the practice sanctioned by General Baptists?—3. What is the test required before consent is given to a woman to preach?

AMONG the social influences exerted by Christianity, and the civilization which has attended its progress, none has been more remarkable, more general, and more beneficial, than that affecting the condition of the gentler sex. Regarded, in all ages, as the weaker vessel, woman has had to yield to the domination of man, whose sole right has mainly rested on his physical might. Without inquiry into the justice or reason of the proceeding, the sphere of woman has been so “cribbed, cabined, and confined” by the will of man, as to afford her but little opportunity for the efficient discharge of those great responsibilities which are now recognised as her peculiar possession. Two opinions will suffice to confirm and more adequately define the premises of my subsequent remarks. The first is that of Lord Macaulay: “If there be a word of truth in history, women have been always, and still are, over the greater part of the globe, humble companions, playthings, captives, menials, beasts of burden. Except in a few happy and highly civilized communities, they are strictly in a state of personal slavery. Even in those countries where they are best treated, the laws are generally unfavourable to them, with respect to almost all the points in which they are the most deeply interested.”—The second opinion, short yet suggestive, is that of Lord Brougham: “There must be a total reconstruction of the law before women can have justice.”

The subject of this paper is one which has been brought into prominence of late by the emancipation of woman from those fettering restrictions of prejudice, custom, and fashion, which have kept them out of many positions and professions which from time immemorial have been regarded as the “*sanctum sanctorum*” of the male sex. No one to-day is at all surprised to find female competitors in trade and commerce, in the fine arts, in physical and mental science, and in the schools of medicine and surgery. Not long ago the only occupation open for the trained intelligence of a woman was the work of a governess; but now, since the open competitive examinations of recent years have proved the possession by woman of mental gifts at least equal to those of man, the question is asked, “Is there any sphere she may not fill?”

It would be strange indeed if the Christianity which has done so much for the liberation of woman had not been largely a gainer by its own act and deed. In the church and in the school woman now exercises the loving ministry of a consecrated life, as well as in the home. None would think of excluding woman from the work of teaching, of visiting in their homes, of gathering about her such of her own sex as she could of any age and class, and of speaking to them in the name of her Lord. We do not question her ability to explain gospel truth, and to enforce its claims, when this is done to a number of her own sex. We may even take a step further and say that many a Sunday school superintendent could testify of the good order and permanent improvement obtained by the presence of lady teachers amongst the boys, while

not a few boys of older growth owe their decision for Christ to the same gentle influence. It is not, then, disputed that woman may work for Christ in the church and in the school; or that, to companies of her own sex at least, she may address exhortation in the home, the cottage, or the class. The results, too, are sufficiently important and beneficial to decide the point, even if there were a strong disposition to restrict her sphere exclusively to her own sex and home. It is when the right of woman to preach in public to mixed multitudes of men and women is affirmed that the conservatism of the General Baptists surprises its possessors as much as any one else by its strength and tenacity. Alarm at once seizes upon the mind, and in terror they rush to the pulpit stairs to resist the ladies' invasion of that last resisting stronghold of male monopoly. One of your readers has taken up his position there, and asks:—

1. "Is it scriptural or proper to allow woman to preach?"
2. "Is the practice sanctioned or acknowledged by us as G. B.s?"
3. "What is the test required before consent should be given to admit a woman to occupy the pulpit?"

The reply to the first question proposed, and which I would most respectfully submit, is a qualified affirmative—qualified only by such considerations as should be taken into account when the preaching of man also is in question, viz., the inward conviction and the outward evidences of a divine call, and of the necessary gifts. Under the law there were *prophetesses* as well as prophets; and under the gospel the divine inspiration was not confined to the male members of the apostolic church, as we are told in Acts xxi. 9, and 1 Cor. xi. 5. Now the work of a prophetess or prophet was not exclusively, or chiefly, the mere foretelling future events; this was, in some cases, the smallest part of their duty, for a prophet was mainly engaged in the declaration and earnest enforcement of the word and will of God. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort . . . he that prophesieth edifieth the church"—(1 Cor. xiv. 3, 4.) This account of the purpose of prophesying is just such as would be given now as the purpose of preaching in the ordinary course of a modern pastor's ministry. If this view of the ministry of prophesy be accepted, we shall be led to the conclusion that woman was engaged in preaching in the time of the church's greatest purity and power.

Bearing in mind the sphere and functions of this office in the Jewish church, and in the apostolic age, we turn to the prediction of Joel ii. 28, 29—"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons *and your daughters* shall prophesy . . . and also upon the servants *and upon the handmaids* in those days will I pour out my spirit." These words most plainly predict the possession of inspiration by both sexes. Not only have we the all-inclusive phrase "upon all flesh," but the explicit indication of females as well as males, "your daughters," "and the handmaids." Thus the facts recognized in New Testament times agree with the predictions respecting them, that the office now held by the modern preacher should not be the exclusive sphere of either sex, but should be shared by both according to the divine election.

I am reminded, however, by the valiant defender of the pulpit stairs, that there are certain restrictive words of the great apostle contained in 1 Cor. xiv. 34, 35, and 1 Tim. ii. 11, 12. A little reflection will suffice to show that the force of these passages is not directed against the subject of this paper, or else we should have the undesirable result of an inspired apostle recognizing an important spiritual gift, and yet forbidding its exercise. Such directions as those named must, therefore, be regarded as subordinate to the possession of prophetic gifts. The whole tenor of the epistles in the places quoted from is intended to secure the more orderly observance of public worship, and especially that part of worship which the prophets had in charge.

On the second question raised I am unable to speak as to the past action of the churches in Association. Our churches have certainly maintained their right of independent action, some having readily recognized the possession of preaching gifts in women, and freely afforded the desired opportunity for their use; while others have never yet admitted a woman to their pulpits. Hitherto I believe the Association has left the matter wholly to the discretion of the individual churches, without any recommendation for or against the practice.

Respecting the question as to the test required to be passed by women who wish to occupy the rank of preachers, we might suggest the threefold inquiry of Methodism when ministerial candidates are under consideration, viz., "Have they gifts? Have they grace? Have they fruit?" The first question relates to the candidate's mental qualifications, and is for the satisfaction of the people. The second question refers to his moral fitness, that the grace may illumine and adorn the gifts, as the gifts magnify and employ the grace. The third question requires the evidence of the divine approval—"the souls gained as his reward, and the seals set to his ministry," to use a familiar but most expressive phrase.

In conclusion, I may express my increasing confidence as to the advantage which would accrue from the more general recognition of the place and power of woman as a preacher. The restraints from which she has long suffered, the injustice to which she has been subject through the pride and prejudice of man, the false ideas as to the subjects proper to be studied in her higher education, are slowly but surely disappearing; and, so far as they have gone, gifts have been developed altogether unsuspected and undreamt of.

"Like birds whose beauties languish half concealed,
Till mounted on their wing, their glowing plumes
Expanded, shine with azure, green and gold."

We may have every confidence in the good sense, the modesty and the true nobility which have ever characterised the women of the Christian church. So far they have kept aloof from those themes which require the prior qualifications of profound scholarship, intellectual acumen, broad and deep sympathy with doubt and difficulty, to deal adequately with them. In the pulpit woman has hitherto served solely as an evangelist—a work requiring, as its essential elements of success, an unquestioning faith in and deep devotion to the truth declared, and a clear perception and firm hold of the central facts of the gospel, all of which woman most surely possesses.

It may suit the purpose of alarmists like Mr. Beresford Hope, whose nightmare visions are as amusing and harmless to his opponents as they are terrifying to the timid old clergymen whom he reckons among his friends, to imagine, "perched on a tombstone, some holy Mænad, inebriated with pious zeal, screeching out the most ultra doctrines in the wildest accents." But all who rejoice in the spread of scriptural truth and holiness, in the multiplied resources of the church of Christ, and in the enlarged success of the gospel, will gladly welcome the daughters of Zion and the handmaids of Christianity upon whom the spirit of God has been poured out, and who, in these later days, speak as they are moved by the Holy Ghost.

ROBERT P. COOK.

The Qualifications of the Efficient Local Preacher.*

BY J. SMITH, DERBY.

EXPERIENCE and observation show that our subject is an important one from the fact that many persons have assumed the title of Local Preacher whose qualifications are questionable. Local preachers have accomplished an important work in the formation and maintenance of churches comprised in the New Connexion of General Baptists. They have been an absolute necessity in sustaining the ministry of our poor and isolated congregations. Dan Taylor, Samuel Deacon, and many others whose names are familiar to us as household words, and whose memory we cherish, have considered it an honour to be designated local preachers.

Our order has been distinguished by a diversity of gifts. Some are said to have succeeded in disturbing the peace and equanimity of the pastors at home, causing endless trouble to "antique" deacons who have maintained conservative ideas in church polity. Others have sought distinction as masters of wind and string, and have assisted in maintaining the harmony or discord of our village choirs. Many have been the very life and soul of the churches they have associated with, and have been foremost in every good work.

Perhaps the generally accepted qualifications of the local preacher have been a good pair of legs, free from rheumatic gout, and suitable for use in all weathers, sound and powerful lungs, and good digestive organs.

We have, however, to do with the mental and spiritual rather than the physical; and these should be based upon the requirements of the churches to which he ministers. Now the chief wants of the village churches are: a better organization, a deeper spiritual life, and an improvement in the quality of their pulpit supplies. What, then, are the qualifications or habits of life conducive to success in this work.

I. *An experimental acquaintance with the truths of the Gospel, and an acknowledgment of the principles of the Christian faith.* This will be admitted at once, for the local preacher's main work must be to present

* Paper read at the Lay Preachers' Conference at the Association at Nottingham, 1880.

spiritual truth to his hearers; and he cannot do this effectually unless his own heart has become regenerate by the influences of the Holy Spirit, and his mind imbued with the principles of the gospel of Christ.

No man needs clearer convictions than the local preacher. We see doubt written everywhere. There is scarcely an historical statement in the word of God but some reasons are urged for disputing its veracity. There is not a miracle recorded but some would seek to show its impossibility and absurdity. The danger is lest we unwittingly assist atheism and infidelity by partially joining issue with them in withdrawing our firm conviction of the certitude of the divine revelation.

II. *Other qualifications consist in a divine call, a definite aim, and a persistent endeavour to carry out our work.*

The work is a special, a divine work, and it therefore becomes necessary that we should experience this divine call. The truly called preacher of God cannot fail to preach; like Paul he exclaims, Woe is me if "I preach not the gospel."

If a man be truly called to this work evidence will be given of his fitness for employment, and the approval of his fellow men. Our first endeavour should be to prove ourselves worthy of God's acceptance, and our next to secure the approval of our fellows.

We should also have a distinct aim. It is said of some preachers that they aim at nothing, and hit it. Our chief endeavour must be to win souls for Christ—all other work should be subordinate to this.

We start from our homes, leaving our families behind us, proceeding by an early train, or on foot, to our appointment. The weather may be inclement, but our call is imperative—we must go. No wonder that many start on this work but before long become discouraged, and seek more genial influences in another department of Christian labour.

III. *A general acquaintance with the Word of God.*

If this study be neglected the preachers work must fail. It would be unreasonable to expect our lay preachers to possess that deep critical knowledge of the Scriptures which those brethren display who have passed a collegiate course of study, and are almost exclusively devoted to the consideration of the sacred volume, yet a general knowledge of the Scriptures, and an acquaintance with all events of importance recorded therein may be possessed by us all. It is painful to hear texts quoted incorrectly, and for statements to be made, either doctrinally or otherwise, which cannot be supported; and texts put together which in spirit and intention are as wide apart as the poles.

IV. *A number of sermons carefully prepared and constantly renewed.*

These are the preacher's stock in trade, and without them his work is incomplete. Indolence is the local preacher's bane. Our ministrations are extended over a wide area—perhaps visiting churches once or twice only during each half year, making the demand upon our mental resources lighter than it would be were our visits more frequent. We are apt to prepare two sermons and use them until they have been round, laying them by in readiness for the same circuit again when people have forgotten them.

We have all known preachers who have made no advancement in knowledge or preaching power for many years, and though in vigorous health are less popular than when they commenced the work.

Are we better preachers than our fathers were? We venture to say we are not, though we possess greater educational advantages than they possessed.

We should also seek variety in our discourses. Our texts should embrace the whole range of the Book. Some preachers have a particular regard for special portions of the word—hence their discourses are founded thereon. The New Testament receives by far the greatest patronage, whilst the historical or prophetic parts are seldom referred to. In many of our village pulpit Bibles we find the eleventh chapter of the Epistle to Hebrews, and the seventh chapter of Revelation, well thumbed and worn, whilst other portions appear new and clean as if just from the printers.

If we are to maintain our position as preachers we must keep ourselves posted up in those questions which are agitating mankind; and though it may scarcely be becoming of us to introduce them in their direct form in our discourses, yet inferentially we may impress the truth, and aid in rightly directing the issue of these all important questions.

We must seek help from all available sources, acquainting our minds with the thoughts and sayings of good and great men, and strive to incorporate them with our own.

Whilst holding tenaciously the everlasting Gospel of the grace of God, we may make concessions to the age in which we live in things which are indifferent and non-essential.

Our services must be short and attractive. Sermons of three quarters of an hour, and prayers of twenty minutes, have had their day, and we *shall never see them appreciated again.*

Finally,—*A strictly consistent religious life.* We do not mean consistency with regard to morals—of course, evil, in its grosser form, is wiped away before we take the name of Christ. We are, however, before the churches as a pattern, and it is well to consider our influence.

Whilst engaged in the work of preaching the gospel let us be assured that duty does not call us at home. Perhaps our brother may possess a large family, and through his going out to preach his wife is prevented from attendance at the house of God, and his family is deprived of that paternal counsel or restraint which is essential to their well being. This ought not to be.

We must also give evidence of our consistency by seeking to conciliate the differences that arise in the villages, rather than making the breach wider; better by far to remain neutral, where feeling runs high, than to take sides with one or the other. A soft word, a kindly rebuke, may be well in its way, but we should studiously avoid any public reference to these difficulties.

May we all strive for greater success in our work. May we all seek higher mental qualification, proving ourselves workmen that need not be ashamed, rightly dividing the word of truth.

Our Building Fund.

It will be a fatal mistake if our pastors and church officers, in making arrangements for collections and subscriptions for the year 1881, forget their OBLIGATIONS to our Building Fund; obligations contracted at Derby four years ago.

I have now before me, by the kindness of our Treasurer, Mr. C. Roberts, Junr., of Peterborough, a list showing the condition of the Fund at this moment, and it is important our churches should know that the work for this Building Fund must have their serious attention in the new year. To be forewarned is to be forearmed. Let us, therefore, find out our liabilities, and at once prepare for their discharge.

Obligations spreading over so long a time have a fatal facility of slipping out of sight; therefore I have no doubt that the wide-awake overseer of this department, Rev. W. Bishop, will take care to let us know early, how much we each owe, and what is the latest day of payment. Of course we must pay the last farthing. We cannot sing the doxology right heartily until the Treasurer tells us the goal is reached.

“Oh, but we are so heavily burdened with other things.” But if we never help anybody else until we are utterly free ourselves I’m afraid we shall never do it. For myself, I feel I can bear my own burdens (and I really have two or three), better after I have tried to help a neighbour to bear his. Anyway, don’t let us have any cowardly and indolent shaking off of obligations. There may be one or two cases where, honestly and really, the debt cannot be discharged! With such we shall heartily and cordially sympathize; but we must not fail for want of a vigorous effort, a hearty and resolute will. Let us try if we cannot devise some means of saving or making money, begging or giving it, until our Building Fund project is complete.

Some churches did not promise, and have not given. They do not believe in promising. They wait, and then give largely, and at least ten per cent. interest, for the use they have had of the money.

I need not write a line to tell the value of this Fund. It is one of the best elements of our corporate life. It is the way in which we fulfil the law of Christ and bear one another’s burdens, as we seek to lift, as He, our divine Lord and example did, the burdens of the world. To be first in such work as this is to be Christ-like, and man-helping in a truly high degree.

JOHN CLIFFORD.

Clouds and Stars.

THE skies grow duller with the months,
The mists roll in from Western seas,
And soften with their humid haze
The iron hills, and barren trees.

Sharp chills that roam from Polar haunts
Invading realms they ne’er retain,
Impress a frosty cruel will
On air, and land, and all the main.
Louth.

Yet rifts divide the heavy folds
That wrap the sky from near to far,
And show us through the cloudy zone
That winter hath the brighter star.

Through chills and darkness of the heart,
Through sorrow’s clouds a moment furled,
Celestial glory brightest shines—
The heaven of God above the world.

E. HALL JACKSON.

Our Denominational Literature ;

SUGGESTIONS FOR ITS IMPROVEMENT AND EXTENSION.

MY suggestions will be of the briefest kind. Our denominational literature may be improved. This I believe. Our denominational literature should be vastly extended. This I affirm. In reference to the first proposition, I would briefly say:—

We urgently need a small, portable, attractive, cheap, Evangelical Guide for anxious inquirers, and candidates for church members.

Baxter's "Call to the Unconverted," Sherman's "Guide to Acquaintance with God," James' "Anxious Inquirer," and Hall's "Come to Jesus," have had their day. We need now a volume adapted to modern thought, written in the diction of to-day, full of illustrations; a wise, tender, devout, winning message to weary, burdened, seeking souls. And it should include—which other popular spiritual manuals do not—some glowing words on the obligation of baptism, and the privileges of church membership. This would add to its completeness and value.

Then we urgently need a small illustrated volume on Baptism, published at a price which would enable the poorest church to place it in the lending library. I would have it to contain pictorial illustrations of the Jordan, the primeval baptistery of Christ; of the baptism itself; of the celebrated baptistery of Florence, with its black and white marble, its sixteen granite columns, its great bronze doors, and its font or basin capable of containing twelve persons at one time, and other Italian baptisteries of similar size and form; of those remarkable fonts in English churches which show that, by their size and depth, they were made for the immersion of children and adults; of recorded baptisms in lakes, rivers, and seas; and, in short, I would have it a pictorial guide to baptism. Such a volume would both instruct and interest our young people, and prevent them going off to denominations where small fonts and smaller babies take the place of intelligent believers, and the "much water" of ancient rivers.

Then, we urgently need a Manual for the Sick Room, to be read or lent by our visitors. It often happens that sick folk, filled with anxiety, express a desire for a book to read. Granted that the New Testament is the best book of all, yet we must admit that a volume, in large print, on the Way of Life, might be very useful both to the invalid and the visitor. Such a volume is needed by us because all, or nearly all such productions, are "churchy," direct men to forms, creeds, confessions, absolutions, and priests; and are, almost without exception, leavened with gross *sacramentalism*. A suitable volume, full of the glory of Christ, would be a great help to many of our sisters, for example, who visit the sick, and would, I have no doubt, lead many dying ones to Him who giveth eternal life.

Then we urgently need a popular and profusely *illustrated* History of Baptists in all ages.

We are the primitive Christians. We are the modern guardians of apostolic faith and practice. We have a glorious ancestry. The first church in Jerusalem was our holy mother. We are descended from the ancient roll of apostles, evangelists, and martyrs; and our heralds and

heroes, our poets and preachers, our divines and orators, our scholars and missionaries, have therefore a right to a high place in the Temple of History. But where, I ask, have we one volume of attractive style, beautiful binding, and artistic illustration, to put into the hands of our sons and daughters, and also of those who ask us concerning what they call our "sect," as though we were a "sect," and not the modern representatives of the holy, catholic, and apostolic church! Give us, then, a beautiful volume fit for any table or library, that our interesting history may be more known, and that our saints and sages may not die from the memory of the world.

One more suggestion, and I have done. It refers to a week-day hymn book. Our Baptist Hymnal is a matchless volume for the pulpit and the pew. I am proud of it, and grateful for it. No church has a richer volume, a grander collection of spiritual songs. But, and I venture to say there is a but, we need a selection from it of one hundred hymns for our week-day meetings. Our need in this direction is obvious, and I therefore do not expend time in argument.

In conclusion, suffer me to urge two things:—1. Let us use the press more largely in our denominational work; and, 2. Let our students at Chilwell prepare themselves both for the pen and the pulpit. A man who can write as well as preach doubles his life, and a denomination like ours should flood the nation with light and truth through the medium of the press.

Here, then, is a great work before us; let us, therefore, arise and do it with all our might.

G. W. M'CREE.

Kimberley and the Local Preachers.

THE foundation stones of a new Baptist school and mission-room, in Victoria Street, Kimberley, were laid Sept. 23rd, by Miss Sharman and Miss Richardson, of Nottingham. The builder of the mission-room, which is to be a very plain structure, is Mr. Donnelly, of Kimberley. When the building is completed it will accommodate one hundred, and will be used purely as a Sunday school and mission-room. The company included Mr. Sharman (President of the Nottinghamshire General Baptist Local Preachers' Association), Mr. W. Richardson (Secretary), Mr. Samuel Cox, of Bulwell, Mr. W. West, the Rev. W. Chapman, and Mr. Bird.

The Secretary commenced the actual business of the occasion by reading the report of the Kimberley Mission, from which it appeared that it was now, according to the authority of one of their senior local preachers, nearly half a century since a Baptist interest existed in Kimberley. In the first instance a workshop was used wherein to worship, and it was situated not far from the spot on which the proposed new building was to be erected. After a short tenure, however, the house and shop were removed, and after this, although several attempts were made, there appeared to be no real opening until Sept., 1877. The subject was then introduced at the quarterly meeting of the Notts. Baptist Local Preachers' Association. A committee was appointed, the British schools were engaged, and on Sept. 30th, 1877, the opening sermons were preached by the Rev. J. T. Almy.

The property is secured to the General Baptist denomination in the names of ten Trustees under the direction of the Notts. Baptist Preachers' Association. The estimated total cost of land, building, furniture, gas fittings, and stove for heating, is £300. Rev. W. Chapman gave the address, expository of General Baptist principles. A public meeting was held in the evening, Mr. W. E. Whitehead presiding. Addresses were given by Revs. J. R. Godfrey, and W. Chapman. Proceeds £65.

Baptists and the Baptist Total Abstinence Association.

AN EXPOSITION AND AN APPEAL.

I QUOTE from the pages of the organ of the National Temperance League, the *Temperance Record*, the following report of an expository speech made at the Baptist Total Abstinence Association meeting, held at Westbourne Park Chapel, in connection with the Autumnal Session of the Baptist Union :—

“The Baptist Total Abstinence Association is so young in years and unfamiliar in aspect that it needs a word or two of introduction on the occasion of its visit to this part of our metropolis. It was not born any earlier than 1874; still it has been born long enough to make itself heard, to do some good work, and to foster some worthy ambitions for usefulness. Its principal object is not lacking in loftiness or breadth. It aims to direct the directors, to lead the leaders, to mould, on one great question, the minds of those who have the fashioning of the life of our Baptist churches. We work amongst ministers and students, deacons and elders, local preachers and Sunday school teachers, and we are anxious to secure a voice for temperance in every Baptist pulpit, a warrior against our national foe in every deacon and elder, a Band of Hope agent in every superintendent and secretary of the Sunday school, and a co-worker amongst the young in every Sunday school teacher. To achieve this we visit the colleges where ministers are made, attend the associations at which church officers meet, use the Press in the circulation of information amongst our members; and now we are anxious to obtain, and appoint, an agent who shall give the whole of his time to the consolidation of the already existing temperance work, open up new fields, and generally aid the churches in discharging this part of their duty to the great British nation.

“Our constituency at the present moment consists of 542 ministers, 288 church officers and members, and 210 students; *i.e.*, 542 ministers out of 1879, and 210 students out of 273. But you will recollect that these 1,000 men do not stand for units merely. They are men who have the ear of the churches, and amongst them are men of the calibre of Dr. Stanford, Dr. Culross, Richard Glover, and Samuel Harris Booth—men who hold the primal rank in the denomination to which they belong. And yet the question is asked, and often asked, Why is not this Baptist Total Abstinence Association an integral part of the Baptist Union, instead of being outside of it and on its fringe? Not, we are sure, because the great Baptist constituency is wanting in sympathy with the aggressive temperance reformation. Why, then? It surely is most fitting that we should be there. The great principle of temperance reform is the complement of every other principle of faith and practice Baptists have accepted, and by the maintenance of which they have distinguished themselves and benefited the world. It is not an intrusion; it is an evolution, as the full ear of corn is of the seed, as the man of the child. It is not an unnatural appendix, it is a fitting crown, and therefore it ought not to be

on the fringe of the work of the Baptist Union, but a vital and integral part of it, incorporate with it, breathing its life, increasing and sharing its energies, and developing and augmenting its usefulness to the churches and the world. Do you say Baptists have fought and suffered for liberty of conscience, and toiled for the emancipation of the slave? Do they occupy the first rank amongst the advocates of freedom? Did the lion-hearted Knibb plead for the much-enduring vassals of Jamaica until he could cry aloud—'The monster is dead; the slave is free?' Why, then, should we not hasten to complete that work, and 'crown the edifice' by co-operating to set free men at our own doors who are the miserable victims of appetite, doomed slaves of destructive habits, dismal sufferers from the curse of intemperance? By our traditional love of freedom, of entire freedom, we ought to march forth to snap the fetters which hold so many of our countrymen in misery and wretchedness. Are we a missionary body? Do we boast of the valour and heroism of Carey and his successors, and rejoice to recite the long tale of the results of their deeds! Then let us weigh well the fact that, as Mr. Gladstone has reminded us, the foes of the missionary are 'gunpowder and gin;' and that that church is best qualified for the work of preaching the gospel to all men which proclaims the glad tidings of peace, and practises the principles of total abstinence from all intoxicating drinks. We are proud of our fidelity to the Scriptures, and hold it our duty to carry the 'pure Word of God' to all men. Is there a doubt that the spirit of those Scriptures pledges us to a policy of separation from all that hurts manhood, that endangers goodness, and that makes fidelity to Christ perilous? Indeed, it would be easy to prove that there is not a principle of Christianity—and therefore not a principle of the Baptist Union—which, if fairly and fully worked out, worked out to its legitimate issues, and in its entire range of applicability to the existing circumstances of life, would not carry us, by the severest logic, to the principle of total abstinence. No one can deal in a thoroughgoing and absolute manner with the principle of physical purity; of obligation to avoid 'hurting men;' of self-sacrifice, and of brotherhood, without being drawn into the unrelaxing grip of the great principle of the temperance reformation. Of course, then, this society will some day form a vital part of the Baptist Union. Sala says that 'America is fast becoming a country of abstainers,' and we know the Baptists of America have taken a leading part in accomplishing this result. Our churches have to do the same; therefore, we appeal to-night for your most liberal aid in our new departure, so that we may push forward an enterprise which cannot advance a single foot without increasing the power of the churches and adding to the welfare of the world."

Let me repeat that the members of this society are extremely anxious to make a new departure by employing an AGENT who shall devote all his time to temperance work amongst Baptists. Surely we have many friends who will help in this upward and onward movement. Let all who can, send a subscription or a donation. J. P. Bacon, Esq., 69, Fleet Street, E.C., our Treasurer, will be glad to receive gifts large and small for this most necessary and important work.

JOHN CLIFFORD.

The New Burials Act.

THANKS to the intrepidity and perseverance of MR. CARVELL WILLIAMS, and the *Liberation Society*, the new Burials Act is already at work, and, on the whole, at work satisfactorily. One of our ministers writes for an explanation of the working of the measure. We therefore append a few words; but do this briefly, because the LIBERATION SOCIETY will, we believe, shortly supply the fullest information to every Nonconformist minister in the kingdom.

I. AS TO THE GROUND.—The Act embraces all Churchyards now in use, and the consecrated part of Cemeteries.

II. OFFICIATING PERSONS.—A "Local Preacher" asked the other day if he might conduct a funeral service under the Act. The answer is that anybody may have free access to the churchyard or graveyard, and "any person or persons who shall be thereunto invited, or be authorised by the person having the charge of or being responsible for such burial may conduct such service or take part in any religious act thereat." The provision is without restrictions as to the persons who may officiate. Moreover clergymen may officiate in our unconsecrated ground, where they might lawfully do so in consecrated ground. But they may not read the present service over the *unbaptized*, or *suicides*: they may, however, read another one, prescribed by the bishop, and taken only from the Scriptures and Prayer Book.

III. THE FORM OF SERVICE must be "Christian and orderly;" and there must be no address which "which is not part of, or incidental to a religious service;" and the service may be that used by any denomination of Christians whatever, or by any person professing to be Christian." Nothing may be done to bring obloquy on the Christian religion.

VI. CONDITIONS.—(1.) Forty-eight hours notice of an intention to bury must be given to the Clergyman, or to the Cemetery Chaplain (who officiates in the consecrated part). (2.) The time fixed for interment must be stated in the notice. This may be objected to; but if it is not the course is clear. (3.) If objection is taken to the time fixed, the objection, to be valid, must rest on one or other of the following grounds: (a) the time is *pre-engaged* for a church-service, or churchyard service; and in this case the objector must find another hour of the same day, within twenty-four hours of receiving the notice. (b) Or the time is unusual; (c) or it is *Good Friday*, or *Christmas-day*, or *Sunday*: but the objection to *Sunday* does not hold good for cemeteries; and in churchyards the incumbent must forthwith fix another time in the Monday following. (4.) When the service is over the person in charge of the burial must send a certificate of the fact to the clergyman, or cemetery official, either on the day of burial or the day after.

We are sure that nothing but good will issue from this act of justice, and that our friends will not be wanting in the Christian courtesy and kindness necessary to make this measure work in the most satisfactory manner.

A Poacher Burning his Nets.

MR. G. GREEN, the Evangelist, has been conducting a series of services in our chapel at Wolvey, Warwickshire. Mr. Green's manner of speaking is very attractive, and all classes come to hear him. On Tuesday, June 22, William Bolton, of Wolvey Heath, a returned convict, and a great poacher, who had been convinced of sin under Mr. Green's preaching, brought his nets and other poaching gear out, and burned them in the presence of a great number of people. "The things," said he, "I am putting out of sight have been my ruin for many years. I have killed my ferret, and there it lies dead; and here I sacrifice to the flames before you all I possess. Here are *fifty-four nets*; the new one here, just made, is sixty yards long; here is a lot of string bought for the purpose of making more, my needles, shackles, and my coat I wore to take away my booty in, I sacrifice the whole." The farmers in the neighbourhood appreciate the effect of gospel preaching in a higher degree than formerly now the daring poacher has renounced his calling. The conversion of a poacher, and the burnt sacrifice of his nets upon the altar of consecration to Christ, is a strong proof in their eyes of the truth and power of Christianity.

The Church Congress in Leicester.

LEICESTER has had the privilege and pleasure of entertaining the Church Congress. We use the words privilege and pleasure honestly and in their true meaning, for in addition to the social intercourse which has been a source of so much pleasure, we have been instructed by the masterly papers which have been read, and the eloquent addresses to which we have listened, in which the readers and speakers, with very few exceptions, leaped the boundaries of the National Church, and embraced in genuine brotherly fashion all who love the "Lord Jesus Christ in sincerity." At the same time some of the anomalies of the establishment were very conspicuous, and not a little saddening. As we marked some of the high school dressed like Romish monks, and remembered that they were State recognized teachers of the people, we could not help saying, "Alas for the boasted bulwark of Protestantism!" The unity of the so-called National Church was rather curiously illustrated, too, by the various placards which adorned the walls of the town. Some as large as a house door, signed by the redoubtable Archdeacon Denison, summoned us to a side meeting, whose object was to resist the law of the land in relation to burials. Another bill invited the people to a meeting to consider the desirability of turning the Bishops out of the House of Lords. Another sought to rally the friends of the "Church Reform Union." A large uninhabited house in the centre of the town was marked off by large bills as the rendezvous of the "Church Union," where, of course, no evangelical need apply. As we walked the streets and saw these signs of the times, the words leaped to our lips, "How good and how pleasant a thing it is for brethren to dwell together in unity," and at the same time a vision passed before our mind of a surpliced choir singing very sweetly,

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Alas for the difference between the ideal and the actual.

Similar impressions were made upon our minds by the able papers of the Bishop of Durham, Dr. Boulbee, and J. C. Talbot, Esq., M.P., on the "Internal unity of the Church: the influence of the three great schools of thought in the Church of England upon each other and upon the Church." We presume that these three gentlemen may be considered as representatives of the "three great schools of thought" (not parties). If we are right in this conjecture, then they were chosen with consummate skill—probably on the ground of their well-known ability for making things pleasant all round. The conclusion arrived at, so far as we could gather, was that the three parties (we beg pardon—schools of thought, we should have said,) have acted and reacted upon each other for good, and so the well-being of the Church, as a whole, has been promoted. But this is surely a strange conclusion if we bear in mind the open and deadly hostility with which each school fights the other two. If "bitterness, wrath, anger, clamour, and evil-speaking," can be helpful to any Church, then the English Episcopal Church ought to thrive, for never in any Christian community were these helpful influences in more vigorous exercise. The conclusion arrived at is more strange and unaccountable still when placed beside the fact that three of the meetings we attended were opened by a prayer, in which the Congress asked for grace "seriously to lay to heart the great danger" the Church is in through her "unhappy divisions." In view of the good which the Church so divided has wrought for all within its pale, we hardly see the desirability of bemoaning the divisions and praying for their healing. We rather think that as the "three great schools" joined in that prayer, each meant something different from the others. In one case it would mean that High and Broad might become Evangelical; in another that "Evangelical" and "Broad" might become "High;" and in the third case it would mean that "High" and Evangelical might rush into the open arms of the "Broad school." One thing is certain, namely, that these schools hold doctrines in direct antagonism the one to the other, not "*complements of the same truths*"—doctrines between which there can be no compromise—so that however plausibly and hopefully men may talk and write about the internal unity of the Church, the plain fact of the case is that it is not united, and never can be while it contains such diverse and

opposing elements, though bound together by the bonds of State pay, State patronage, and State control.

The most interesting meeting to us belonging to the Congress proper was that in which the subject of "Church and Dissent" was dealt with. Professor Plumtre, we fancy, astonished many of his own friends. He reminded the Congress that the relation of the Church to Dissent was in one respect like that between England and Ireland. In both cases it was desirable to bring about a better feeling, and in doing this it would have to be born in mind that in both cases grievous wrongs had been done. He reminded his hearers that Dissenters had suffered, in years gone by, the grossest injustice at the hands of Churchmen. The Congress was wholesomely reminded of the "Act of Uniformity," the "Conventicle Act," the "Five Mile Act," the "Test and Corporations Act," &c. "True," said he, "these things have passed away, but the pernicious influence has not entirely passed away, and this must be taken into account in any effort the Church make toward bringing about a reconciliation, especially as Dissenters owe no great thanks to the Church for the removal of the injustice from which they had suffered. Bishop Ryle, in his paper, among other things, ventured the opinion that the majority of Dissenters were such, not from conviction, "but from sheer ignorance." He was, however, soon set right by one of his brethren, who said he agreed with the Bishop that Dissent had its origin in ignorance, but he was not quite sure whether it was the ignorance of Dissenters or Churchmen. Can it be that, in such a united assembly, this reply was a High Church rap on the knuckles for the "Low Church" Bishop? In any case let us hope it may teach him a lesson.

An auxiliary meeting, which, according to a writer in *Church Bells*, was "an attempt to incite the clergy to disobedience against the law," was in one aspect of it most amusing, and in another most saddening. Archdeacon Denison, who was voted to the chair, first read a paper, the character of which may be judged by a single sentence, in which, when speaking of the registration of funerals taking place under the recent Act, he says, "I cannot do it, or allow it to be done under my authority." In a short address after the paper he recommended the clergy not to notice or recognize in any way any notice of interment which might be sent to them, except it might be to "shy it into the fire," and then of course they could not register the burial of something or somebody whom they knew nothing about. He also intimated that as no funeral could take place during "divine service," they might have "twenty services in a week," all of course with a view to frustrate the "Burials Act." Canon Trevor, in supporting his chief, said, among other equally silly things, that Churchmen might certainly expect the holding of revival services in the churchyard, carried on into the night; and, he added in an undertone, "accompanied by the gross immoralities which usually characterize such services." This he said was a "dark insinuation." We think so too. The Canon was evidently drawing on his imagination, which is fertile enough, but none too pure; and we should strongly recommend him to pay more heed to the words which hitherto he has seemed to use in vain—"Cleanse Thou the secret thoughts of our hearts by the inspiration of Thy Holy Spirit." He might, also, with evident profit, cultivate a little more of that charity that "thinketh no evil."

The opinion expressed by one speaker, that the Bishops who voted for the "Burials Act" deserve to be buried under its provisions, was rather popular; and the Canon went so far as to say that if the Archbishop of Canterbury happened to die in his (the Canon's) diocese he would be inclined to give His grace a taste of it. "A Christian and a gentleman in every village" to disseminate "sweetness and light"—who will not rejoice? A young man, seconding a resolution, said he had come all the way from Carlisle on purpose to attend that meeting. He was very anxious that the clergy should know what laymen thought about the matter in hand. He supported all that had been said; and ventured to recommend in addition that the clergy should forbid the parish sexton to dig a Dissenter's grave, and if possible keep a piece of the graveyard for Dissenters only. "But," he added, "do what we will, we must be prepared to have our feelings outraged in many ways, for everybody knows that nine Dissenters out of every ten have not the slightest sense of taste or decency."

All this, and more of the same sort, was received with rapturous applause; and all attempts at modifying the tone of the meeting (and some brave attempts were made) were immediately put down by the Chairman and the majority of the meeting. The Chairman complimented the meeting by saying that it was the most disorderly that he had attended, and that clergymen were, of all men, most difficult to manage. No benediction, of course, followed, nor was needed, after that. This meeting was not largely attended, though it professed to be largely representative.

Be this as it may, of this we are assured, namely, that this side meeting did not represent the Congress. Its tone was higher and more hopeful, and we believe that in hundreds of cases those who, through the mists of suspicion and prejudice, had regarded each other as little better than monsters, have found out that they are brothers in one great family. Nor will the address of the Nonconformist ministers be without good effect. Pleasant memories, at least, of genuine brotherly greeting, will linger in the minds of the Nonconformists of the town, which may help to deprive future controversies of some of their bitterness; while one good result upon Churchmen will be of a similar character, as expressed in the closing words of the Bishop's reply, when he said, "We Churchmen shall go away from Leicester (I am not going far, but I speak for the members of the Congress,) with one added memory to the pleasant memories that have clustered around our stay here; that this singular and remarkable incident has graced the gathering of the Leicester Church Congress; that our Nonconformist brethren spontaneously, heartily, lovingly, and kindly have come here to-night to give us a fraternal greeting, which we cannot forget, which we do not wish to forget, and which we heartily return you in the name of the Lord."

W. EVANS.

A Vital Question.

D. W. H., a valuable and beloved servant of God, asks—"Why does not more success arise from the preaching of the gospel?"

This important question has often been propounded in the minds of many sincere and earnest Christians, when they have seen what small results have arisen from the numerous and often talented sermons delivered.

The Apostle of the Gentiles said, "The gospel is the power of God unto salvation to every one that believeth." So it was in the Apostle's days. Sinners were converted, "were turned from idols to serve the living and true God." Wherever the Apostles went God honoured their preaching with great success. Many churches were formed, comprising numerous converts, some of them in a very short time.

Has the gospel now lost its power, that so few sinners are converted by the preaching of it? Our preachers were never more learned than they are now; our places of worship were never so commodious and adapted for the comfort of worshippers as they are now, and were never better fitted up with organs, &c., and choirs of singers, to make the worship attractive; yet we fail to draw the multitude to our places of worship to hear our ministers preach the gospel of salvation.

It must also be confessed that, with all our efforts and attractive arrangements, we even fail to retain our *own*. What becomes of our young men and our young women who have been brought up in our Sunday schools? Are they retained as hearers? Do we see them at our evening services? and do they become members of our churches? I bless God that some of them do. Yes, perhaps more come from this source to fill up our congregations and our churches than from all other sources. But still the most part, especially of our young men, are lost to the place where they were brought up as Sunday scholars.

It is true that the number of our members in the Connexion has increased a few hundreds during the past year, while some larger bodies of Christians have declined in numbers. But the increase is so small compared with what we ought to expect, that it should cause "deep searchings of heart" to ascertain the reason. Surely the means possessed by all the churches of the Connexion

are sufficient to encourage the hope that thousands, rather than hundreds, of additions should be made every year. Surely there must be a reason or reasons why so little success is realized, and the cause, whatever it may be, appears to apply to all or most of the denominations of Christians. Is the great Head of the church displeased with something that is done or left undone, that He cannot bless the efforts made to promote His cause in the measure which is desirable?

If some of your able correspondents would take up this subject, and state what may be the reasons why the Holy Spirit does not bless the preaching of the gospel in larger measure, it might be of great advantage to our churches.

Helen's Light Reading.

FOR THE YOUNG.

It was in a college for both sexes in Iowa, and a great revival was in progress.

Dear, sweet, noble Mrs. Roberts, the preceptress, had gone from student to student, urging all to an interest in Christ. The Christians were aroused; and from a Sunday morning meeting in her recitation-room, there had grown to be two or three daily, and the interest was at white heat. Timid girls dared to plead for Jesus; scholarly professors told, with tears, the story of the cross; scoffers listened and believed; and the number of Christians grew daily.

It was pleasant at any time to visit my college home, but coming as I did that winter from the world without, into such an atmosphere, it seemed like paradise.

Coming out of a prayer-meeting, sweet with the influence of the Spirit, one evening Mrs. Roberts said to me, "Mary, do you remember Helen Andrews?"

"Oh, yes, I do, certainly. A nice bright girl, too."

"She is one of my anxieties now. I wish you would go down to her room and talk to her about the salvation of her soul. I have tried in every way to arouse her interest, but in vain; and it may be that another might reach her when I could not."

I consented to do so, and we tapped at Helen's door. After a little Mrs. Roberts excused herself, telling me to come to her room soon. The burden of a soul was upon me, and in all the warmth and tenderness which I had brought from the prayer-meeting, I urged her to come to Christ. I might as well have talked to the wall. There was a listless apathy about her which defied all effects to arouse her.

I closed my call in a little while, and went up to Mrs. Roberts' room, where I found Addie Raynor, who shared our anxiety about Helen; and when I told them of my poor success,

"Addie," said Mrs. Roberts, "what is the matter with Helen Andrews? I cannot understand her. She is neither hard nor defiant; she is generous and sweet; she is an orphan, and alone in the world. I surely thought that she of all girls would have been readiest to accept the Saviour. Why is it?"

"I have thought lately," said Addie, "that it must be those books."

"Those books!" repeated Mrs. Roberts, "what books?"

"Why, she borrows every novel she can, and every spare moment she has she reads and reads. Not bad books, you know, but just interesting and exciting. I've thought about it, and it seems to me that they take all her interest."

"That explains it all," said Mrs. Roberts sadly. "That is the reason that the influences which have stirred us all so deeply, have taken no hold upon her. Girls, girls," she said with a cry of anguish in her voice, "pray for Helen Andrews. She has stupefied her soul with that reading, as surely as she would her body if she took opium. I will try to arouse her to her danger, but I confess I am disheartened. Oh, I wish girls knew what they do when they drown themselves in light reading."

I left the place the next day, and never afterwards learned whether Helen became a Christian; but the memory of that visit never comes to me without a sad thought of the girl student who drugged her soul to sleep with novels.—*American Messenger*.

Scraps from the Editor's Waste-Basket.

I. THE AUTUMNAL SESSION OF THE BAPTIST UNION, held in London for the first time, has been a most gratifying success. The meetings were largely attended, the spirit was enthusiastic, and the work was, in the main, well done. Foreign Missions will be large gainers from this gathering; and some of the Funds of the Union will probably be increased.

The one lament amongst London men, on all sides, is the intolerable want of courtesy of some of those for whom hospitality was provided, but who did not come up to town, and who showed no sign. Possibly mistakes occurred in some cases through sheer accident, and no one is to blame; but the evidence will not, in charity, allow that kindly construction to be put upon many instances. This, however, is so unpleasant and so irritating a topic that I forbear to say more than to express my profound pleasure that not one of those who has so irredeemably discredited himself is, as far as I can learn, a "General." If there had been one, certainly we would have voted a sum of money at our next Association to send him to school again, to learn genuine politeness.

II. THE "DAILY CHRISTIAN WORLD" AND THE BAPTIST UNION.—A new feature in connection with our Autumnal Session was the issue of a "Daily," by the spirited proprietor of the "Christian World." It was an admirable venture, and the four issues form a capital photograph of the work of the week. We hope it will not be long before the "DAILY Christian World" is established on a permanent basis. No other paper has so fine a chance of success; and, taken altogether, no other paper so deserves to succeed. It is too late in the day to speak of the commanding ability it displays, of its conspicuous promptitude and universality in the matter of religious news, of the breadth of its sympathies, and of the robustness of its tone. Set going as a "Daily," it would be likely to set much else going of a really beneficent character.

III. DULCIGNO, so it seems, is ceded at last. The Porte has relaxed. Mr. Gladstone's policy has conquered, according to his prophecy, and the Berlin Treaty is vindicated. Accession of territory to Montenegro was a part of that Treaty. Dulcigno was not the part labelled in the Treaty for the Montenegrins, but the alteration was made *in favour of Turkey*, and the sacrifice demanded from her was reduced. Yet how characteristically obstinate and deceptive the action of Turkey has been.

The Porte is the King John of our era; and his subjects are in a worse state than England was in 1206 to 1215. Subsequent ages will be grateful that our day has a worthy parallel to the brave, unselfish, and philanthropic Langton in the Woodsman of Hawarden.

IV. JOSEPH COOK, of Boston, may be said to have started on his mission in defence of Christianity in Great Britain this morning, Oct. 15, at the breakfast given by Mr. George Williams at the Y. M. C. A. Long since we made the acquaintance, by the aid of the press, of this splendidly drilled, grandly endowed, and glowingly earnest man. From the first we felt that he was a *new* man, of immense power and originality as a thinker, of wide and balanced knowledge on the subjects with which he deals, working with a solid intuitional philosophy, animated with an intense love of truth, and obviously fitted to do the work in relation to scientific theology that Christianity more needs just now than any other; and listening to him this morning deepened that conviction more than ever. He is intense. Mr. Cook's plan is to show that in all departments of science and philosophy the latest assured results harmonise with an intelligent interpretation of Scripture, and with a vigour that never fails, a research that, within its own sphere, is never at fault, and a logic that is always crushing and conclusive, he defends Christianity. He is a thinker, and therefore a believer; and *again*, therefore, he does not stand sponsor for the accumulated mistakes and errors of previous and existing expositors; but, in the main, his work is the finest defence of the "faith of Christ" it has been our lot to see. We urge every minister, student, local preacher, and every thinker in our churches and out, to take the first chance of hearing his magnetic words.

V. THE END OF THE WORLD.—1881 will be a momentous year. The signs are fearfully portentous of dreadful doom. Of all possible conjunctions of figures none could be more peculiar or more symbolical than those which mark this year. Stupendous events will happen in 1881. All things conspire to tell that before its last moment has struck the crack of doom will sound. Look at the ominous signs! 1881. The sum of its digits is 9×9 . It is divisible by 9 without remainder. The remaining quotient consists of two prime factors, 11 and 19. It reads the same both ways. If 18 be set under 81, and the two added,

the sum is 99. If the 18 be reversed, and then added to 81, the sum is 162, the sum of the digits of which is 9. The 162 is also divisible by 9, giving a quotient of 18, which is a second time divisible by 9. If the 81 be reversed and added to 18, the sum is 36, which is also divisible by 9, and the sum of its digits is also 9. Could anything be more suggestive or prophetic? No doubt the world will end in 1881. Q. E. D. Sell out your property and go to Cook's offices for a ticket to Salt Lake. Get the "*Signs of the Times*," and take its Editor with you, and whatever you do, don't come back again!

VI. HOW TO STOP BRIBERY.—The Election Commissions now sitting show that the Chief Ally of Bribery in England is the beer-house and the public-house. Electoral corruption finds its most flexible and facile agent in the "glass of beer." Oxford and Chester, Sandwich and Deal, proclaim clearly that all who care for purity of election ought to work, first and mainly, to get rid of our social customs of treating and drinking; and, secondly, for the closing of all public-houses during the time of a political election; and, thirdly, for the disfranchisement of all boroughs small enough to be easily bought.

VII. DRINK AND MISSIONS.—At a great meeting of the Baptist Missionary Society, held in Exeter Hall, Oct. 5, the Rev. Richard Glover, of Bristol, remarked upon the "dismal littleness" of the work that had been expended upon the foreign mission field, and asked: "How much do you think has been spent in the last eighty years by all the Protestant Christian missionary societies of the world, and all the Bible societies put together? Not more than England spends every three or four months on drink. Now, take it in—not more in these eighty years, on all this high philanthropy, than is spent every three months on drink in England alone. What is that over the world—over its thousand millions of heathen people?"

VIII. NOT THE CLIMATE THAT KILLS.—At a missionary service held in the Metropolitan Tabernacle, the Rev. W. Etherington, when speaking of the difficulties of a missionary life, said: "So far as the climate of India is concerned, speaking from personal and extended observation, I feel quite prepared to say that the man who goes to India to engage in mission work, and is prepared to abstain from all intoxicating liquors, and who will eat to live and not live to eat—such a man need not fear the climate of India. I say this because there are two

young men just going to India, and they may possibly think there is much to be feared with regard to the climate. I think it all-important to say that I have lived on the plains of India, never having seen one of the sanatoria of the country for more than fourteen years, with almost uninterrupted good health; and I know full well that there are many Englishmen living now in India, and enjoying life, who, if they had remained in this climate, would have been killed by it."

IX. FAINTING IN CHURCH.—It seems strange at first sight, but not at all wonderful when we come to look closely into the conditions and circumstances of the case, that fainting in church should be a frequent occurrence, and in some congregations even reach the proportions of an epidemic. There can be no question that the ventilation of many churches and places of worship, which are wont to be crowded, is radically defective, and the vitiated atmosphere inevitably affects the weakly as a powerful depressant. This is a matter which requires attention. Medical officers of districts might bring more influence to bear on churchwardens and the wardens of chapels, that measures may be taken to receive the ingress of pure air without draught and the escape of foul vapours. Meanwhile it cannot be doubted that there is room for a little serious argument on this subject, and ministers might do well to remonstrate from the pulpit with congregations in which the "habit" of fainting is prevalent. In some of the chapels attached to lunatic asylums there are special apartments for the accommodation of epileptics who have "fits." It would almost seem that in some churches and chapels there should be rooms set apart for the retirement of those who contemplate fainting.—*The Lancet*.

X. A UNITARIAN CONFESSION.—The *Christian Life*, a Unitarian organ published in London, repeats the hoary and suspicious lament that the atmosphere of Unitarianism is cold and dead. "The converts whom we gain," it says, "find their devotional life decline in their new home, and any children of strong devotional instincts who are born in our midst can seldom find a permanent abiding place in their native church." "It is, indeed, remarkable how, with all our pretensions to liberty, and with all our pretensions to philosophy, neither the liberty nor the philosophy have usually been deep enough either to win the allegiance of men of great religious genius, or even to retain the allegiance of such men when birth or accident placed them amongst us."

Reviews.

YOUNG ENGLAND: an Illustrated Magazine for Recreation and Instruction. *Young England Office, 56 and 6, Old Bailey.*

THIS is the *beau idéal* of a magazine for the young. Its illustrations are telling and abundant; its information as to science and cricket, history and lawn tennis, travel and football, is most extensive, accurate, and interesting; its stories of travel, and incidents of adventure, are thrilling, and its tone is robust and healthy throughout. Young England will surely be the better for this serial. A new vol. begins *Now*. Send for the first number at once.

MY EXPERIENCE OF THE CATHOLIC APOSTOLIC CHURCH. By H. M. Prior. *Stratford: Wilson & Whitworth.*

IRVINGISM is subjected to a drastic exposure by one who has been a minister of one of the seven churches in London for twenty years, and is now a Rationalist. The experiences illustrate the casual manner in which a "sect" may originate, and the natural growth of vested interests about such an "accident;" they also show the baseless grounds on which Irvingism rests, and ought to facilitate its collapse.

A SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE. By J. P. Hopps. Price 1s. *Williams & Norgate.*

THIS *brochure* is a skilful and cogent resumé of the evidence recently furnished by scientific men in favour of the reality of an unseen universe. Mr. Hopps has collected his materials from diverse fields, arranged them with skill, and constructed an argument that ought to carry conviction to minds given to weigh probabilities. The little work is calculated to do real good.

THE PICTORIAL NEW TESTAMENT FOR THE YOUNG. *Stock.*

THIS is prepared in three forms, one of them at a penny, a second at twopence, and another at threepence. Each one is a marvel of cheapness; and, *considering the price*, also of clearness of type, and fulness of information. Here are maps, historical introductions, illustrations, etc.; but we hope there are not many who will be condemned to take their New Testament in this cheap and painfully blinding form.

BROOKS' POPULAR BOTANY. 282, *Strand, W.C.*

THIS is being published in weekly numbers and in monthly parts. The first number, now before us, promises well. The plates are good, and the descriptive matter accurate, fairly extensive, interesting, informing, and well expressed. The work will deal largely with the useful plants, and will treat them with reference to the food necessities of the people, to the flower garden, and medicine. Six illustrations will accompany each twopenny number. Our readers, young and old, will do well to invest in BROOKS' POPULAR BOTANY.

THE CHILD'S OWN MAGAZINE FOR 1880. *Sunday School Union.*

IT is a perfect little gem. It captivates by its pictures, its well told tales, and its merry rhymes. Let all the children have it. It will not only keep them out of mischief, but it will help them to be good, and to do good.

HOW TO READ THE BIBLE. By J. T. Briscoe. *Baptist Tract and Book Society.*

ANYTHING that would help any one to read the Bible we should be eager to commend; but we cannot see any real good this book is fitted to do. The Baptist Tract and Book Society can surely do better work than this.

WHAT CHURCH? AND THE ONLY FAITH AND FOLD. By C. Bullock, B.D. *Fourth and Enlarged Edition. Hand and Heart Office.*

We are glad to see this work in its fourth edition. It states the Anglican's position with incisive force, and in the best temper, and deserves a large circulation.

JOURNALS AND JOURNALISM, with a Guide for Literary Beginners, by John Oldcastle, is a book published in genuine old fashioned style by Field and Tuer, and is strongly to be recommended to the large class for whom it is written. It is replete with interesting facts connected with the history of literary men; with their autographs and their chequered experiences; and it has some valuable hints to those making a start in a literary career.

Church Register.

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

CONFERENCES.

SOUTHERN CONFERENCE.—The Autumnal Session was held at Borough Road Chapel, London, Sept. 29, 1880, under the presidency of the Rev. G. Wright.

Business Session was opened at 3.30 by a brief devotional service. The Revs. D. McCallum and O. Starling took part.

The President gave the right hand of fellowship to Mr. Starling, whose church was received at the Spring Conference.

The Rev. J. A. ANDREWS, pastor of the Old G. B. church at Headcorn, was unanimously received as a PERSONAL MEMBER, and welcomed in like manner.

Reports from Churches were read, showing additions, 120; reductions, 42; nett increase, 78.

Reports from Committee.—The Committee Reported (1.) that the New Trust for RAMSGATE CHAPEL property was completed, and the legal expenses paid. (2.) That the case of Rushall was in the hands of the lawyer, but not sufficiently ripe for any definite statement. (3.) The church recently formed in NUTFORD HALL, NUTFORD PLACE, EDGWARE ROAD, Marylebone, pastor, J. P. Chapman, applied, and was nominated for membership in the Conference.

Election of Officers.—The following were elected for the ensuing year—President, W. Harvey Smith; Secretary, W. J. Avery; the Treasurer, Mr. W. Morgan, and the old Committee, were re-elected; and the Rev. J. F. Jones was asked to arrange for Foreign Mission Services.

Next Conference.—Agreed, that the next Conference be held at Wendover, or in case of failure at Tring.

A paper was then read by the Rev. J. F. Jones, on "Can the members of our churches consistently render support to the British Stage?" for which he received the hearty and well-merited thanks of the Conference. A spirited discussion on the paper was commenced by the Rev. G. W. McCree, followed by the Revs. J. Batey, J. Fletcher, J. Clifford, and others, and concluded with a reply from the writer of the paper. The tone of the debate was intensely earnest and devout, full of sound reasoning, and evidently expressed the feeling of the meeting in giving a decided negative to the question of the paper.

Public Meeting.—At 7.30 an interesting lecture was delivered by the Rev. Dawson Burns, M.A., on "America as I found it." A collection for the Home Mis-

sion formed a practical conclusion to an enjoyable Conference.

W. H. SMITH, *Secretary.*

CHAPELS.

DERBY, St. Mary's Gate.—Oct. 10, the Rev. J. W. Williams, pastor, preached a thanksgiving sermon from Gen. viii. 22. Subject: "The Teachings of Harvest." 1. That God's faithfulness to His word never fails. 2. Every harvest teaches us that God has inseparably connected true and earnest toil with blessed results. 3. Every harvest should remind men of the ripening principles of the Divine government.

ISLEHAM.—Oct. 13, a harvest thanksgiving sermon was preached by Rev. W. J. Avery, after which 180 sat down to tea. In the evening a well attended meeting was held, when addresses were given by Rev. W. J. Avery, and neighbouring ministers.

LEEDS, Wintoun Street.—The Rev. John Spurgeon (father of the Rev. C. H. Spurgeon) preached for us on Tuesday evening, Sept. 21, and on the following Tuesday we had a sale of work, consisting of useful and ornamental articles, on behalf of our current expenses.

CHAPEL ANNIVERSARIES.

BOURN.—Sept. 26th, Rev. C. Payne preached. Collections and tea, £43 18s.

HITCHIN.—Oct. 10. Preacher, Rev. H. B. Robinson. R. Johnson, Esq., presided at the public meeting, October 11, and addresses were delivered by Revs. H. B. Robinson, J. Dixon, F. G. Marchant, J. T. Roberts (West Vale), G. Wright, the pastor, and W. Perry. Proceeds, £45.

LEICESTER, Friar Lane.—Sept. 19, two sermons were preached by the Rev. Professor Goadby, B.A., of Chilwell College. On the Monday following the tea meeting was held, after which Mr. Goadby delivered an eloquent lecture on America, making special reference to his late visit. The Wednesday following the Rev. H. S. Brown, of Liverpool, delivered a lecture on "How to make the best of it." Tuesday, Oct. 19, two sermons were preached by the Rev. C. Spurgeon, jun., of Greenwich.

LONDON, Church Street.—49th anniversary, Oct. 10th. Preachers, Revs. J. F. Jones and D. Burns, M.A. The following evening tea and public meeting. Chairman, Rev. D. Burns, M.A. Speakers, Revs. W. A. Blake, W. Brown, J. Fletcher,

Dr. Angus, and J. F. Jones, and Norman Kerr, M.D. It was stated that the debt incurred by the alterations of the chapel had been entirely removed.

LONGTON.—Oct. 10. Preacher, Rev. W. Bishop. 400 to tea on Oct. 11. Rev. C. T. Johnson, pastor, presided, and reported 61 added to the church. Addresses were delivered by Revs. W. Bishop, C. Chambers, A. E. Seddon, T. H. Howshall, and Messrs. Wellingham and Morton. Collections, £6 14s.

LOUTH, *Eastgate*.—Oct. 3, Rev. W. Orton preached. Next day, after the public tea, the pastor gave a lecture on "Life in the Western States." Nett proceeds, £12 1s.

MOUNTSORREL.—Sept. 19, Mr. H. Godkin preached the first anniversary sermons. On Monday there was a public tea, the trays kindly given by members and friends. In the evening Mr. E. C. Ellis of Derby, delivered his exceedingly interesting lecture on his recent tour to the South of France and Italy. The proceeds, including £8 specially given for the occasion by members, amounted to £23. Mr. J. S. Smith presided.

SCHOOLS.

IBSTOCK—*Laying of Memorial Stones*.—Our schools, built in 1836, have for a long time been unsuitable and inadequate for the requirements of the parish. The teachers, therefore, resolved to pull down the old schools, and re-build on the same site. The ceremony of laying the memorial stones was performed, Sept. 22. The chairman, Rev. J. Salisbury, M.A., read a lengthy sketch of the origin and history of the school. It was founded in 1820, and conducted in the chapel for fifteen years. The following gentlemen were next presented with trowels by Mrs. King, Mrs. Fletcher, Miss Jacques, and Miss Walker, and proceeded to lay a memorial stone, viz., Mr. Councillor Wilford, and Mr. G. Payne, of Leicester; Mr. J. F. Homer, of Birmingham, and Mr. Thos. Bailey, Ibstock, who had been a teacher of the school forty years ago. Tea was supplied gratuitously by Mr. and Mrs. Allen. In the evening a public meeting was held, presided over by Mr. H. Dennis. The chairman congratulated the meeting on the efforts they were making to extend their operations, and urged them to continue their endeavours to reduce the debt. Addresses were delivered by Messrs. D. Pick, J. F. Homer, G. Payne, and W. Compton. Total proceeds, £46 10s. 10d.

MINISTERIAL.

ROBINSON, Rev. H. B., acting under medical advice, has resigned the pastorate

of Ely Place church, Wisbech. He has accepted the invitation of the church at Kettering. We deeply condole with our brother in his illness, and trust he will speedily recover his strength.

WATKINSON, Rev. T., having resigned the pastorate of the church at Newthorpe, a farewell service was held, Oct. 4. Thos. Bailey, Esq., presided, and during the evening presented Mr. Watkinson with a purse of money and a watch. Rev. C. W. Butler, and others, addressed the meeting, which was full of regrets at Mr. W.'s removal. Mr. W. is open to supply vacant pulpits, and his address is 218, St. Anne's Well Road, Nottingham.

BAPTISMS.

ARNOLD.—Two, by J. Winterbotham.

BIRCHCLIFFE.—Ten, by W. Gray.

LEEDS, *Wintoun Street*.—August 30, our pastor, Rev. W. Sharman, had the pleasure of baptizing thirteen candidates in connection with the "Church of the Second Advent," a body of believers who meet in an upper room in the Shambles, and are doing good work for the Master.

LONDON, *Church St.*—Three, by J. F. Jones.

LONDON, *Commercial Road*.—Three, by J. Fletcher.

MACCLESFIELD.—Three, by J. Maden.

MOUNTSORREL.—Two, by A. Greer.

NETHERSEAL.—Two, by Mr. Shakespeare.

NORWICH.—Six, by G. Taylor.

PETERBOROUGH.—Five, by T. Barrass.

WHITWICK.—Two, by F. Mantle.

OBITUARIES.

BOORMAN.—The G. B. church at Headcorn, Kent, has recently sustained a great loss by the death of its oldest member and senior deacon, Mr. A. Boorman. He came of an old G. B. family; his father was for many years Treasurer of the church, and from old records, it appears, was "zealous of good works." Mr. Boorman, just deceased, was born in the year 1795, and in 1823 was baptized and joined the church. In the year 1825 Mr. Boorman the elder died; his son was then appointed acting Trustee of the chapel property, and Treasurer of the church, and in this capacity he served till death, a period of fifty-five years. Though a man of substance, he was simple in his habits of life, straightforward in business, and charitable in disposition. Our brother was no fickle professor; he stood by his own church, though its many changes and varying fortunes, for fifty-seven years, and when others forsook the place he was known to say again and again, "If every one else forsake the chapel I shall go." He was a man of rare Christian fidelity; he lived above suspicion; he was worthy of being trusted, and he was trusted. For several months before his death he was conscious that his end was drawing near. In his affliction he was, perhaps, never very triumphant, yet he possessed the "good hope through grace." He was specially cheered by the Saviour's words, "In my Father's house," etc., and in the expectation of realizing this promise he passed away in perfect serenity with the setting sun of Sept. 20th. On the following Sunday the pastor preached his memorial sermon.

WOOTTON.—Oct. 8, at Princes Risborough, the Rev. W. Wootton, late of Coalville, in his thirty-fifth year. An obituary will be given next month.

THE
MISSIONARY OBSERVER.

NOVEMBER, 1880.

Valedictory Services of Rev. A. Miller.

THE Valedictory Services in connection with the return of the Rev. W. Miller to Orissa were held at Loughborough, on Tuesday afternoon and evening, October 12th. The afternoon service was held in Wood Gate Chapel, where, nearly sixty years ago, May 15th, 1821, the Rev. William Bampton, our first missionary, was set apart for foreign mission work; and where, two years later, May 7th, 1823, the Rev. Charles Lacey was ordained to the same sacred cause. Respecting the former service it is stated that it was of a highly interesting and solemn description. Crowds of friends flocked from the neighbouring churches, and some persons (though there were no railways) from the distance of thirty or forty miles. The chapel was unable to receive all that sought admittance. Mr. Smith offered the ordination prayer, and Mr. Pickering delivered the charge to Mr. Bampton. In the afternoon the Rev. W. Ward, of Serampore, preached from the words—"Brethren, pray for us, that the word of the Lord may have free course, and be glorified." In the evening a prayer meeting was held. Collections were made merely at the gates, but the amount exceeded £70.

In regard to the ordination of Mr. Lacey, it is stated that all the interest that had been exerted two years before by the ordination of Mr. Bampton, and the presence of Mr. Ward, appeared again in action. The chapel was crowded, and many unable to gain admittance. Tears flowing from the eyes of hundreds manifested the deep impression they felt. Messrs. Green, Stevenson, Orton, R. Smith, Jones, Bissill, and J. G. Pike, took part in the solemn services, the latter delivering the charge to Mr. Lacey. It is scarcely needful to add that, though there are a few persons still living who remember, and were present, on the above occasions, the missionaries and ministers taking part have all finished their course. In describing the services, Mr. Pike, the Secretary, observed—"Days like that enjoyed on this occasion will not soon be forgotten. They live in the memory of multitudes who love the Saviour: and when the flood of time, passing on, shall have buried in oblivion all those multitudes; when all the deeply affected crowd, whose prayers then pierced the skies, shall have vanished for ever from every earthly house of prayer, surely, in the house above, will those solemn scenes be remembered, and even there, those days recollected with pleasure, when crowds assembled for an object important as

eternity—because the object is the publishing of the everlasting gospel to a ruined world.”

Referring to the farewell services of Mr. Miller, it may be stated that Mr. Jarman presided, that Mr. Atkinson opened with prayer, and that the introductory discourse, by Mr. Evans, the prayer, by Dr. Underwood, and the address by Mr. Barrass, were all appropriate to the interesting and solemn occasion. The Rev. W. Gray introduced and proposed the question to Mr. Miller, as follows:—

Dear Brother Miller,—After thirty-five years of active and faithful service in the mission field, it is our privilege to meet here to-day, to send you forth again in the same blessed service. You will believe me, I am sure, when I say that we, your brethren in the ministry, and your fellow-labourers in the kingdom of our divine Lord, do exceedingly rejoice with you in that your health is so restored, and that you feel so vigorous, both in mind and body, as to be able to return to Orissa.

The necessity for more labourers still exists; the field is as wide as ever; the masses are still without the gospel; and the “heathen still perish day by day”—and the cry is now and again wafted across the water, “Come over and help us!” Once again you have listened to that earnest appeal, and for the fourth time that missionary heart of yours answers, “Ready! here am I.”

We are not intending, dear brother, this afternoon, to put you through any lengthy catechetical process. We need, on this occasion, no “confession of your faith,” and we shall ask for no declaration of doctrines; for we all believe you to be thoroughly sound in faith and doctrine, and what you have been, and are, we take as a pledge of the future. Your “manner of life,” your consistent walk, and your earnest and devoted service for the Master, we all of us know; and we have such confidence in you that the future will be as the past, that we should deem it a piece of impertinence, on our part, to ask for any new pledge, or any fresh assurance.

Still, the occasion of a missionary going forth again into the field—and especially at your time of life, and for the fourth time—does seem to afford a favourable opportunity for the renewal of former vows, and for letting the younger members of our denomination know the reasons and motives which influence a missionary in taking a step like this.

Will you, then, dear brother, kindly favour this audience with some of the reasons which have led you to desire to return again to the mission field?

(MR. MILLER'S ANSWER.)

I am here, in the presence of the Searcher of hearts, and of this assembly, to renew my vows of consecration to the great missionary enterprise. I am persuaded that my love burns quite as purely and intensely as when I first gave myself to the work more than thirty-five years ago. Though it demands a severance from all the precious privileges and endeared associations of the fatherland; exposure to the enervating, sickly, and too often fatal effects of a tropical climate, and being surrounded by idolatrous scenes and influences of the most depressing and revolting character, with many other inconveniences and privations only full known to an Indian missionary; such is my love to the sacred cause, and high estimate of its grandeur and imperative necessity, that had I ten thousand lives, all, with God's help, would be laid upon its altar.

The following are among the considerations which lead me to desire to return to Orissa:—

My personal knowledge of the gross darkness, spiritual destitution, and imminent danger of the heathen; knowing that they are truly, and in every sense, “without God in the world;” that they are the victims of the most God-dishonouring, corrupting, and loathsome system of religion the world has ever known; that they worship, instead of God, demons, personages of falsehood, cruelty, uncleanness and murder; that they practice the immoralities and abominable rites which their religion inculcates; subject themselves to the bodily diseases and sufferings, mental bondage and fear, spiritual degradation and ruin which it entails, and thus bring upon themselves sorrows and woes in this life which can only be exceeded by those which await the guilty and polluted idolator in the unseen world. Knowing thus the ruined, helpless condition, of millions in Orissa, with their loud thrilling cry for help ever falling upon my ear; not to desire to return to endeavour to rescue the perishing, would evidence to a degree of insensibility and callousness on my part which no language could adequately describe.

Another consideration is, the certainty that in the glorious Gospel of the blessed God all the wants and woes of the heathen have been anticipated and provided for. Its perfect adaptation to their state and circumstances—it is the power of God unto salvation; the assurance that the Lord Jesus “is the desire of all nations;” all man’s spiritual needs, cravings, and aspirations are met in Him; He is the brightness of the Father’s glory, and express image of His person; having seen Him have seen the Father; He is the one Mediator between God and man; the propitiation for the sin of the world; all wisdom, righteousness, sanctification, and redemption man can desire are found in Him; the cravings after life and immortality, common to the heathen and man everywhere, are satisfied by Him; to know and trust in Him secures to the soul eternal life. Knowing this, and having witnessed the saving effects of the Gospel of Christ in the conversion, holy and useful life, peaceful and triumphant death of idolators of every tribe and caste; from the metaphysical and pharisaic brahmin to the despised and degraded aborigine; even if no command had ever been given, I should feel that, as long as God gave me the ability and opportunity, necessity was laid upon me to make known among the heathen the one never failing remedy which Christ’s sovereign grace has provided for all their spiritual maladies.

Moreover, believing that the command of our exalted and glorified Saviour, King of kings, to preach the Gospel to every creature, is of universal and perpetual obligation until the end come; that it is addressed to me and all His disciples, and requires from each obedience to the extent of ability; I cannot, I dare not, with health restored and the way opened out, hesitate to consecrate myself afresh to the solemn and glorious work of obeying the Divine Commission in that portion of the wide field in which my lot has been cast, and where I have so long lived and laboured.

Another consideration which has led me to desire to return to India is, the vast disproportion that exists between the number of labourers and the requirements of the field. Were it otherwise, were all our stations fully manned, and did the means of evangelizing those yet wide untouched fields committed to our care exist, I might, probably, have considered the wishes of some of my friends to be satisfied with the service already rendered, and to refrain, at my time of life, from returning to Orissa. As, however, from some cause which it is not easy to ex-

plain, the long continued cry for help which arises from the almost innumerable and boundless fields already white to harvest, has met with no response. Then there still are millions of Khonds and other aboriginal tribes in and adjoining Orissa, who offer, in speedy results, one of the most promising spheres of labour in India, and who, by their long ages of isolation and degradation, appeal so touchingly to us for aid, but hitherto have done so in vain; not forgetting, too, the millions of Oriya speaking people, men and women, young and old, our fellow creatures, “made like our own strange selves, with memory, mind, and will; made with a heart to love and a soul to live for ever,” who appeal to us for help, but as far as the residence and labours of the servants of Christ in their midst, may still say, with surprise and reproach, “No man careth for our souls.”

Further, knowing too well that some of the brethren and sisters in Orissa have for so many years borne the heat and burden of the day, that to hear that they have fallen manfully at their post need not excite any surprise, and yet, among all our ministers, there are no earnest, qualified men, sufficiently fired with love to the Master to volunteer for service in India, so that when the Gospel standard, around which so many battles have been fought and victories won, drops from the dying grasp of veterans now on the high places of the field, they may be at hand to seize and lift it high, as well as to continue the conflict until they, too, have passed it on to others equally heroic with themselves, and thus hasten on the time when the last battle shall have been fought, and the final universal triumph achieved; and when from every town, village, hamlet, home and heart in Orissa the joyous and triumphant shout shall ascend to heaven, “Alleluia, the Lord, God omnipotent reigneth!”

Knowing all this, the vastness of the field, the fewness of the labourers, the unwillingness of those able to give themselves to the work, the urgent demand for immediate help, bitterly disappointed, sad at heart, and humbled, I feel compelled again to offer my services, and without the least hesitancy or reluctance to say, “Here am I, send me.”

Again, my knowledge of Orissa, its various districts, towns and villages, markets and festivals—of the people, their religion, literature, manners and customs—my familiarity with the language, furnish, to my mind, a powerful reason why I should return to Orissa. To me, it appears, that thereby has been committed to me a talent which few

Europeans possess, and which, if rightly used, may, with the divine blessing, enable me in the future, as I believe has been the case in the past, to do something in Orissa toward the pulling down of the strongholds of Satan, and setting up and extending that glorious kingdom which is righteousness, peace, and joy in the Holy Ghost.

Further, an actual residence of thirty years in Orissa, with all its painful and pleasing associations—its trials and conflicts—its varied and manifold labours—the precious seed of gospel truth which I have scattered broad caste upon its sterile soil—the fruit unto life gathered—the friendships and relationships formed, and also, in many instances, dissolved by death, with the relation sustained to many of the converts, as you may imagine, invests Orissa, to me, with irresistible attraction, makes it the theme of my thoughts by day and dreams by night, and awakens the strongest desire to gaze again upon its strange yet familiar scenes, and resume those labours which sickness compelled me for a season to lay down.

In going forth to Orissa I am, of course, much influenced by the hope that God helping me, I may, with renewed health and vigour, for some years to come, witness for Christ and His truth among the people; and, as opportunity offers, go to the regions beyond, and open out hitherto unvisited parts of the province, and, if practicable, plant new stations, which, with the divine blessing, may prove centres of light and life amidst the surrounding scenes of darkness and death.

I am animated, also, by the hope of doing something to establish and confirm the churches already gathered from the heathen wilderness, so that they may all become self-sustaining, self-governing, and self-propagating, each answering the end of its existence, rising to the level of its privileges and responsibilities, being the pillar and ground of the truth, "fair as the moon, clear as the sun, and terrible as an army with banners."

I have, also, a strong desire to aid in enlarging and improving our Christian literature, by translations, from the English and Bengali, of books and tracts adapted to the requirements of the people. The importance of this department of labour cannot be overestimated. Government vernacular schools, in which all castes and classes are educated, almost free of cost, are found in every village; hence the number of readers is rapidly multiplying. A thirst for books has been created, and every book available is read with the greatest avidity. A lady engaged in Zenana work in India,

referring to this subject, says, "What struck me most forcibly was the thirst there is among all classes, young and old, men and women, for books. Now that they have the power to read, every pamphlet, tract, or book is read with the greatest avidity."

I feel persuaded this is the time to flood India with religious publications. I hope, therefore, to be able, in the future, as in the past, to do something in this department on my return to Orissa.

The consideration that my dear wife and daughters—whose service to the Mission in the past has far exceeded that which may have appeared in our published records, and whose desire to serve the cause in the future is one with my own—the fact that they, with recruited health, are willing to face again the perils of the sea, and the dangers of a sojourn in India, and share with me all the joys and sorrows of a missionary's life in India, has had no little influence in leading me to the decision.

The anticipation of the hearty welcome which awaits us in Cuttack from the members of the Mission, native preachers, Christians, orphans, and the many who know us, is very cheering, and will tend to mitigate the pain of severing the many ties which bind us to our native land. I thank God we so tried to conduct ourselves as to secure, to a great extent, the goodwill of those around us; hence our return to Orissa will not occasion sorrow to any, but will fill many a heart with gratitude and joy.

These, then, dear brother, are some of the considerations which have influenced me, and the objects aimed at, in desiring again to return to Orissa. I trust my motives are pure, and that I am acting in accordance with the divine will. I have sought divine guidance, and have prayed, "If Thy presence go not with me, carry us not up hence."

I have no misgiving whatever as to the path of duty, the guiding pillar of cloud and fire being ready to lead us over oceans and seas to Orissa, and I feel assured that He who thus leads us on is, and will be, our guide, even unto death. In entering again upon a work so difficult and responsible, which requires such pre-eminent qualities as that of the mission enterprise, I cannot but feel most deeply my own insufficiency and unworthiness. Were it not for the divine Master's promise—"Lo I am with you alway; My grace is sufficient for thee"—with the assurance that God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; and base things of

the world, and things which are despised, had God chosen; yea, and things which are not, to bring to nought things that are, I should shrink with terror from the thought of returning to India.

While, therefore, with feelings of the deepest humility, yet with strong confidence, I cast myself on the boundless mercy and all-sufficient grace of the Lord Jesus Christ, and again give myself to the evangelization of Orissa.

I would earnestly entreat an interest in the prayers of all present. Employing the language of the great Apostle to the Gentiles, I would say—"Brethren, pray for us," etc.

Pray that the Spirit of God may so take possession of our souls, so strengthen us, so shed abroad the love of God in Christ in our hearts, that we may consecrate all our energies to the Master's service. Preach the word; be instant; unmoveable, etc., "holding forth the word of life, that we may rejoice in the day of Christ that we have not run in vain, neither laboured in vain." Amen, and Amen.

Mr. Gray added:—

Thank you, dear brother! We are all, I am sure, very much pleased to find that the old missionary fire still burns; that your heart is as much in the work as ever; and that it is your desire, and determination, to spend what time and

strength may yet be allotted you in your divine Master's service. On you, and on your beloved wife and family, we implore Heaven's richest blessings.

Well, dear friends, it is not for us all to be missionaries. We are not all required for foreign service. Some of us have duties at home. And not the least important of these duties is the duty of sustaining the brethren we send out to do our mission work. Brother Miller is only a man like ourselves, and he has human susceptibilities, as we have; and he will both need and value all the support we can give him.

Having heard, then, what our brother has said as to the reasons and motives which influence his actions, and seeing that he is so ready to go forth, and still spend and be spent in the cause of missions, we ask you—

Will you, dear friends, here, and now, renew your former pledge, and promise to sustain brother Miller, by your earnest prayers, by your loving sympathy, and by your liberal contributions, to the cause we all love so much? If you will, please assure us of it by a show of hands.

Thank you, dear friends; I am sure this renewed pledge will encourage the heart of our brother, and help him very much in his work.

And now, "The God of peace be with us all, Amen!"

Tea was provided in Wood Gate school-room, and in the evening a meeting was held in Baxter Gate chapel. Excellent addresses were delivered by the Treasurer, who presided, and brethren Cantrell, Turner, and Caven, of Leicester. Though not so largely attended as the first services referred to, the general feeling was that they were very profitable, and well calculated to deepen the interest of all present in the glorious cause.

It may be added that the passages of Mr. and Mrs. Miller, and their two daughters, are taken in the British India Company's steamer, *Dorunda*, which is advertised to leave London November 1st. All will unite in wishing our friends a prosperous voyage, a happy meeting with old friends, and great success in their important work.

SIR RICHARD TEMPLE ON FOREIGN MISSIONS.

SPEAKING from personal experience, Sir Richard Temple lately bore his testimony to the great efficiency of missionary operations in the vast empire of India, where half a million of people were receiving religious teaching in the missionary churches and schools there established. He contended that the opinion of the great majority of English statesmen, and the Anglo-Indian community in India during the present generation, was in favour of English missions; and he also bore testimony to great benefits which had resulted from assistance derived from missionaries in the administration of secular affairs in the Indian Empire.

Baptist Union Missionary Meetings.

THE Missionary Meetings held in London, in connection with the Autumnal Session of the Baptist Union, will not be soon forgotten by those who were present. As full accounts of these meetings have been published in the *Freeman, Baptist*, and *Christian World*—the latter being issued daily—we need not enter into detail. We would, however, call special attention to the two papers read—one, by H. M. Bompas, Esq., M.A., Q.C., on MISSIONARY ORGANIZATION *in Church and School*; and the other, by Dr. Landels, on MISSIONARY CONSECRATION: *are present contributions adequate to the claims of the work.*

It has been suggested that it would be most helpful and stimulating if the pastor of every one of our churches would, within the next month, read to his congregation, instead of the ordinary sermon, the noble paper and appeal of Dr. Landels. It would be a little relief to our pastors, a change to the people, and be a blessing to the Mission. Any pastor, lay preacher, deacon, or local secretary, wishing for a copy for the purpose, may have it by applying to the Secretary, at Derby.

As a sample of Dr. Landels' paper, we have the pleasure to give a few extracts.

Speaking of the Society, Committee, and churches, Dr. Landels says :

To speak of the wants of any Society is to employ language which is scarcely accurate, and somewhat fitted to mislead. It implies a wrong conception of the relation of the Society to the churches, and of the churches to the work which the Society contemplates. It is apt to give the churches a wrong impression of their duty, and it lowers the basis and neutralises the force of missionary appeals. Our Society, e.g., as represented by its Committee, ought to have no wants; and could have none, if the churches did their duty. The only thing it can be said to want now is that the churches shall supply it with the means of fulfilling the contracts they have allowed it to form in their name, and thus keep faith with those whom it has sent into the field; and of carrying on the work they have sanctioned its undertakings, so that its labours shall not be wasted. Beyond this, it has properly no wants. It exists for you and the churches you represent, and fulfils its mission when it faithfully administers the funds committed to its charge. If there be a call for labourers whom it cannot send, that is not its concern, but yours. It cannot use what it does not receive; and if fields must be left unoccupied because of limited means—if men are left to perish in ignorance of what Christ has done for them—the responsibility rests with you. The wants the Committee present to you are not its

own, but the wants of the world that needs and is open to the Gospel; the wants of your Lord arising, of course, not out of His straitened means, for there can be no such thing with Him who is the Maker and owner of all things, but out of the wise and gracious arrangement by which He grants to you the honour and the privilege of being associated with Himself in the great work for which He lived and died, and still exercises His mediatorial power. It may be the Committee's part to see that you are not left in ignorance of these wants, so far as they are known to itself. It may seek to stir you up to a sense of duty, as one Christian may stir up another. It may be gratified when it receives your contributions, regarding them as expressions of your confidence. But it is no part of its duty, and it does not consist with its proper dignity, that it should go out and ask for them, hat in hand, like a beggar, seeking alms, giving you the impression, which some are too apt to form, that it asks something for itself, and that, in granting its request, you are conferring on it a great favour.

We may frankly tell you that this is not the attitude in which we come before you to-day. We take other and far higher ground. We call your attention, not to the wants and claims of our Mission, but to the wants of the world and the claims of your Lord.

As to the *importance of the work*, Dr. Landels remarks :

The grandeur of this object might well paralyse us, had we to regard ourselves as being anything else than instruments which God employs ; and it cannot fail, if rightly realised, to impress us with the necessity of devoting to it all the resources at our command. Obviously it would be an impertinence to think of attempting the work with divided energies, with wavering will, in a half-hearted manner. No other enterprise in which man has embarked, no work which has occupied his thoughts, or taxed his resources, can compare with it. No other requires or justifies such a singleness of purpose, such a concentration of energy,

such strenuous efforts, such costly sacrifices. It should be the great aim of the church through all her sections and in all her members. Of all the ends at which she aims this should have the first place in her thoughts, and be the main object of her desires. Everything should be subordinated to this ; everything valued as it can be made conducive to this end. Not only its grandeur, but our compassion for perishing men and our love to Him who died for us, should secure that, for this above all other things, we should be ready both to spend and to be spent.

As regards *contributions*, Dr. Landels observes :

We see reason for rejoicing in the munificent gifts of a few among the rich. We see greater reason for rejoicing in the more generous, although smaller, gifts of some of the poor, who pinch themselves that, out of their scanty earnings, they may have something to spare for the spread of the Gospel ; and who, like the widow casting her mite into the Temple treasury, may literally be said to give all they possess. But then we cannot help thinking how much more might be done if others were actuated by a similar spirit of consecration.

We are told that "a penny a-week, or a shilling a quarter," from each of the members of our churches, would amount to more than treble the income of the Society from all sources. This statement is most humiliating, as showing how little is actually done by most of the members, and what vast numbers there must be who do nothing at all. But, however humiliating, it is sadly true. And if the churches on whom it reflects most could only be brought to ponder and pray over it, we might hope, before long, to see a better state of things. We lately attended the anniversary of a church containing over seven hundred members. We need not say where, as it is only a type of many others. The meeting was large and ontbusiastic. The speakers praised the church for what it had done. It is not a church which disapproves of missions, and would not like to be thought lacking in missionary spirit. It is not, perhaps, what we call a rich church. But neither is it poor in the sense of not being able to pay its way. It gives its minister at least five hundred pounds a-year. In the course of the evening a report of its doings for the year was laid before the meeting, from which it appeared that, exclusive of a

contribution from the Sunday school, the whole amount which that church sent to the Baptist Missionary Society last year, the whole amount contributed to foreign missions, was less than a halfpenny in the week from each of its members. When the attention of the meeting was called to the fact, there was a considerable lowering of the congratulatory tone which had previously prevailed. Many of those present seemed amazed and ashamed that they had done so little. But there are many of our churches that are doing no more, and yet are receiving and taking credit for their liberality. We could point, indeed, to not a few that are doing far less. I could mention a large church that is understood to be all alive, which, as our Report shows, is giving only about a farthing in the week for every four of its members—the fourth part of a farthing per head weekly for spreading the Gospel throughout the heathen world. Is it possible that we can be content with such a state of things as that? Just think of it: the fourth part of a farthing in the week! A farthing weekly divided among four! A farthing from each member every four weeks! That from men whom Christ has redeemed! That for the great work on which He has set His heart—the work of saving the world for which He died! Why, if we could conceive of them all being paupers, living on a parish dole of a pennyworth of bread per day, it would not make much difference to them if they were to spare from their scanty store four times as much as that. It would only amount to a fourth of a seventh loaf, a twenty-eighth part of their weekly allowance of bread. And we could hardly imagine the poorest pauper, with the love of Christ in his heart, refusing to make that sacrifice.

Notes and Gleanings.

A LEGACY BY A NATIVE CHRISTIAN.—Babu Chimini Ji Jacheck (father-in-law of our brother Shem Sahu) died in Christ at Cuttack on the 8th June. Last year he gave four acres of valuable land to the Mission at Piplee, and we are interested to learn that he has left a legacy of *rupees two hundred* to the Mission. This is, we believe, the first time that any of the native Christians have thus remembered the Mission. Our departed friend, we may add, had been nearly forty years a member of the church.

BAPTISMS.—On Lord's-day, Sept. 12, *six* were baptized at *Cuttack*, in connection with the Telegoo Baptist Church. The ordinance was administered by our venerable brother Poorooootum Chowdry in the tank near the Zayat, and many Hindoos as well as a goodly number of native Christians witnessed their confession of faith in Christ. At the close several addresses were delivered. This church was greatly reduced when the 41st Regiment Madras Infantry was ordered to Burmah, as the pastor, Das Anthravadi, and a goodly number of the members had to remove with the regiment. Only twelve or fourteen members remained at Cuttack, so that this is a very pleasing addition.—Sept. 5, *three* were baptized at *Padri Polli*, near Berhampore. We rejoice in this evidence that the labours of our young brother, Gideon Mahanty, are prosperous.

DIED AT CUTTACK, Aug. 20, Erabhau-Ma, the widow of Erun, the first native convert of the Mission. She survived her husband more than a quarter of a century, and was believed to be about seventy-seven years of age. She had been a member of the church fourteen years.

THE SECOND RESPONSE to our Indian Report was much less in amount than the first, but was not less gratifying. It amounted to 20 rupees (£2), and was from a widowed Christian friend who has loving remembrance of friends at Cuttack, and gratefully remembers the spiritual profit enjoyed at our English service.

POOREE RUTH JATTRA.—The action of the magistrate in prohibiting the dragging of the cars for several days till certain alterations had been made, has been referred to the Lieutenant-Governor of Bengal. His Honour has decided that the prohibition of the magistrate was entirely justifiable, and that the blame rested exclusively with the manager of the temple. This decision appears to us right and just. The editors of the native papers have written very unfairly on the question. J. B.

Contributions

Received on account of the General Baptist Missionary Society from August 16th, to October 15th, 1880.

	£	s.	d.		£	s.	d.
Legacy by Rev. J. C. Means, per H. Green, Esq.	27	0	0	London—J. P. Bacon, Esq.	1	1	0
Midland Railway Dividend	16	16	1	Newthorpe	1	7	0
Alleganby Valley do.	35	15	6	Oulton, near Leeds—Misses Woodhead	1	1	0
Allerton, Central	6	11	6	Shore	7	10	5
Barrowden	1	18	10				
Bradford, Infirmary Street	3	15	9	FOR BOME SCHOOL.			
Denholme	4	8	11	A. F. C.	0	5	0
Etwell—Mrs. Brown	0	10	0	M. J. H. and S. S. H.	0	10	0
Heptonstall Slack, on account	8	11	0	"A Well Wisher," in stamps	0	10	0

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

Christmas in December.

WHY is it we celebrate the Birth of Christ in the last days of the last month of the year, when the trees are stripped of their leaves, the flowers are buried in the earth, the birds have hushed their songs, and the pearly ice and the white snow are upon us ?

Not because we are certain that the Wonderful Babe was born at Bethlehem on the 25th of December. Most scholars think otherwise. Wieseler, Lange, and Ellicott, place the birth of Mary's Son in February; Greswell adopts April; Lightfoot selects September; Lichtenstein halts between July and December; Clement, of Alexandria, speaks of the 20th of May; and the church of the primitive times, like that of this day, had no certainty as to the precise date of the first unfolding of our world's Marvellous Life.

But "the Life was manifested," and men saw it with their eyes, and handled it with their hands, and bore witness to that "Eternal Life which was with the Father, and was manifested unto us." The fact is indubitable, though the date is uncertain. The Man is more than the almanack: the Life itself is everything: the Registrar's record is a "trifle light as air."

Still the curious question returns: why is our great Incarnation Festival, held in the closing hours of the year, and at the moment when we stand on the threshold of a period of New Time? No doubt, such a festival would be in perfect harmony with any season of the whole round year. The life and work of Christ are so manysided, that there is not a month or a season whose moral analogies and spiritual forces would not receive a higher significance and a larger power from contact with His all-interpreting and all-transfiguring career. The dawning brightness, and measureless promise, of the jocund Spring; the splendid radiance and abounding vital energy of the beaming Summer time; and the glorious fruitage of Autumn days—all find their spiritual parallels in Him who is still the Chief Hope of men, the Spring-tide of all souls, the full-orbed Sun of Righteousness, and the perfect flower and fruit of humanity.

For us, however, in these northern climes, and with our traditions and associations, Christmas could not well be better placed than where it is. Nature is in slumber as if in death—fit picture of the sleep of man till roused to righteousness by the voice of the new-born Babe of Bethlehem. Life is at its lowest, and death reigns, or seems to reign, everywhere. Saving the thick-berried holly; the mistletoe, dear to Druid priests; the laurel and the yew, the trees are bared, and the warblers of the sky avoid their desolate branches. We are driven inward. The fireside is the centre of a thousand charms. Home is clothed in its most beautiful garments. We are forced to the conclusion that we need other help than Mother Earth can give us. Our hearts open instinctively to Heaven and its message, and with willing feet we haste to do the will of Him "who, though He was rich, yet for our sakes became poor." The "worship of Christ," by the repetition of His helpful and brotherly deeds, *seasonable* at all times, is never more so than at Christmas. We crave companionship, give free course to sympathy, welcome lowly

service, and find delight in doing others good. We think of the poor and needy, the hungry and ill-clad, the suffering and the desolate, and seek to enrich their hearts with true human sympathy, and their homes with Christian help. We say to men, "CHRIST IS BORN. Hope in Him. Help is at hand. Grace is bountiful. Despair not; but rejoice, for soon shall the winter of want and woe be gone. It is meet that we should be merry; for this our earth was dead and is alive again, was lost and is found."

But are the cold December days utterly without life? Doesn't the dear Mother Earth hold its forces in her quiet bosom, and guard them with loving care till the spring sun has fairly risen, and his genial heat descends? See we not on the bared trees the buds of the coming life, all safely enwrapped and ensheathed beyond the reach of the penetrating cold? Yes; bleak and bare December has its promise, the fierce Winter has its prophecies of life. Humanity is not so utterly damaged that the skilled hand of Heaven may not reconstruct it. The wreckage is not so deplorable that we need despair of its safe arrival in the heavenly harbour. Christ is born; BORN INTO OUR HUMAN LIFE. He has become part of it, and has bound up His fortunes with ours. As the new year follows the old, so the new and better humanity shall follow the old. It is Christmas in December; and the worship of Christ, by breathing a larger hope, and bearing ourselves forward with a more victorious faith, fits the hour and the need. Men are not forsaken of their Maker. God loves us. God wants us, and sends His Son in the likeness of sinful flesh, so that we may not be afraid of Him, but may welcome Him, and be saved through Him. From heaven He comes; and He will safely pilot the once shattered but rebuilt vessel over the stormy seas of human experience, until we sing,

"Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck.
But oh! the joy upon the shore
To tell our voyage perils o'er."

We, therefore, welcome our Christmas *in* December. The "worship of Christ" could not have a better setting than amid the domestic festivities, social forces, and generous and man-helping deeds of our merry Christmastide. In no more fitting way can we say farewell to the closing year, and "all hail" to the new. "CHRIST IS BORN." We, therefore, must put off the old man, his moroseness and selfishness, his sadness and despair, his peevishness and fretfulness, his feebleness and decay, and put on the *new man*, which, after Christ, is created in true joy, large faith, energetic service, lowly duty, devout obedience, and death-daring self-sacrifice.

Whilst, then, we heed the words of Thomas Tusser, who, in the days of Queen Elizabeth, sang—

"At Christmas play and make good cheer,
For Christmas comes but once a year."

We will so "*play*" that work for men in Christ's name, and on Christ's plan, shall be all the sweeter and wholesomer; and so both our Christmas and our New Year be filled with the New Life of the Son of the Highest.

JOHN CLIFFORD.

Christian Bands : are they desirable ?*

It may fairly be said to be desirable to attempt anything when we have settled two points—1st: Is it useful? 2nd: Is it practicable? Both these considerations are necessary to be taken into the account, and if either is wanting, we had better devote our time and energy to some other work in which both these elements are present.

Will Christian Bands be useful amongst us? In answering this question we must ask another—Do the teachers in our schools believe in, pray and earnestly work for the decision of young people to take the Lord Jesus as their Saviour and Master? Do they believe in child piety? not as a monstrosity, or a wonder, or an accident, but as what should be, under favourable circumstances, the natural outcome of training them for God. If we are not devout believers in, and toilers for, the conscious salvation of the young, we shall not feel the value of a fold in which to feed them, *i.e.*, of a Christian Band in which to develop their spiritual life. We must make young Christians before we see the value of a young Christian's Band.

It is my testimony, the result of a long and varied experience, that there are, all round about the Sunday schools of our country, children who would become Christians if they only had a little help from their teachers, or parents, or friends. In the great majority of cases, doubtless, these are the children of Christian homes, or have been in a Sunday school class where the teacher is real, and thorough, and earnest in setting Christ before them in word and in deed. But still there they are, and at present have not laid hold of the bright hope of the Gospel mainly because those who are about them do not tell them either that they expect, or that the Lord Jesus expects them to be Christians in their childhood. "Train up a child in the way he should go" is accepted to mean that if you teach children what they ought to do, when they grow up they will walk in the path they heard of when young. Instead of that which seems to me to be its obvious intent: "Bring the child into the way, and train him in it, and when he is old he will never want to leave it for another." This latter rendering makes the promise true. It is true that the child who loves God, and trusts Christ, in his childhood, is the man who does not depart from Him; but it is not true that the mere teaching the right way to children, without inducing them to walk in it, will ensure either their entering, or continuing in, it when they are old. It is obvious, therefore, that a Christian Band will be useful just in proportion as the teachers are the means of inducing their scholars to become Christians.

A Christian Band is useful because,

1. It affords to young Christians just what they most need, *viz.*, *encouragement*. As a rule the young Christians are ignorant, and liable often to go astray as the result of their ignorance; they are superficial, careless, and even frivolous, and incapable of fixing their attention long on any one subject; they find the heyday excitement of animal existence too much for their newborn longings after goodness and truth, and, in

* Paper read at Bosworth Road Chapel, at the Quarterly Conference of the five schools connected with Praed Street church:—*viz.*, Praed Street, Hall Park, Westbourne Park, Bosworth Road, and Stephen Street Schools.

addition, are often possessed of a tender conscience, which feels that sin is incompatible with real Christian life; and the result is often great discouragement, and a feeling that they are no better than they used to be before they thought seriously of God and heaven, and right and wrong. And it is just here that their joining into a band helps them, *i.e.*, if the leader is a wise and sympathizing one. He will encourage them to go on, notwithstanding their faults; he will encourage them by showing them that the Lord Jesus loves them, and will not disown them as His children although there is much that is evil and sinful and weak. He will do as every wise parent does—while correcting and warning his children, he will do most by appealing to the good principles that are in them to induce them to fight against and overcome those that are bad; and as the love of Christ is the strongest principle in heaven or out of it, he can appeal to that love in each child to encourage them to beat down their sinful appetites and passions. To show children that you believe in them, though they have plenty of failings, is the surest way to enable them to believe in themselves; and to encourage them to believe that Christ is their Saviour and friend in order to help them, while they are sinful, out of their sins, is the best method of inducing them to go to Him for grace to trample those sins under their feet.

2. A Christian Band is useful because in it the great truths of the Gospel can be brought down to the level of the child's comprehension. It is useless to argue the question why, as a rule, sermons from the pulpit are not suitable for the child Christian. It is sufficient for our purpose that they are not. Much that teachers and parents listen to with pleasure and profit is Greek to children, not only because the words are not comprehended, but because the style of thought is outside a child's world. A little girl in Scotland once put on her bonnet to go to church earlier than usual, and when asked by her mother why she wanted to leave so soon, replied, she was going to ask the minister to "cut it up small." In Christian Bands it can be "cut up small." Most of God's truth can be understood by children if cast into a child's ordinary mould of thought. It is to be feared that the disgust which some Nonconformists children are, in various quarters, said to feel with the church of their fathers, and their readiness to go millinery, picture, and incense hunting as they grow up, may be traced to their having been obliged to go in their childhood to listen to worship too advanced for them to join in, in chapels where there was nothing pleasant to behold, so that neither could the eye see nor the ear hear, neither could it enter into their heart to conceive what the whole proceeding meant from beginning to end. But in a Christian Band young people should hear the Gospel preached to them in their own tongue; preached as Christ preached it to those little children who understood Him so well that He spoke of them as "these little ones who believe in me."

3. A Christian Band is useful because in it children can be spoken to directly and helpfully concerning a child's peculiar difficulties and trials and temptations. This is, of course, impossible from the pulpit. They have such—and very real, true, and terrible, many of them are. If the leader is sympathetic with child life, and remembers enough of his own early years to enable him to reproduce it for his hearers benefit; if he can enter into their daily experience and show how Jesus Christ

and His grace are just what each needs to resist temptation and beat down Satan under their feet, then he is affording real substantial assistance to the young people in their spiritual warfare.

Lastly—without multiplying further reasons—a Christian Band is very helpful because its members can be induced by it to read regularly portions of the Word of God and pray over them; also to pray for one another, and, in some specially favourable circumstances, to pray with one another. By a judicious admixture of encouragement in the shape of occasional rewards, a regular thoughtful study of God's Word can be stimulated, and all of us can see the unspeakable value of such a result as this. Whether by the Scripture Union Cards of the Children's Special Service Mission, or by portions of Scripture selected regularly by the leader, the young people may be induced to adopt this best of all possible habits.

It will thus be seen, I hope, that the introduction of Christian Bands for the young fills up a gap in our church organization; it supplies the missing link by which the young may be formed into church fellowship, actually, although not nominally, by bringing them into contact with others like themselves, who in weakness and ignorance and with many failings are still striving to walk in the pilgrim way that leads to righteousness and heaven; it gives them instruction adapted to their condition, and help suited to their need—instruction and help which, in the present condition of our churches, could be found nowhere else—and it keeps them under good and holy influences until they are old enough and have learned enough to enable them to appreciate the minister's teaching from the pulpit, and to take their place amongst church members, and enrol their names in the church books; thus solving the problem of how to retain our elder scholars by bringing them to Jesus, and training them for Jesus while they are still among the number of the younger ones.

But now, Is this adoption of Christian Bands in our schools practicable?

Yes, if we are in earnest about it, and if we will support them, and if we can find the right person to conduct the class. Paxton Hood once quoted some author to this effect—It is surprising how many of God's promises to man are marshalled by Sergeant If. "If ye are willing and obedient, ye shall eat the fat of the land;" "If we confess our sin, He is faithful and just to forgive us our sin," and so on indefinitely. That is, it all depends on ourselves. Can you find a man in each of our schools so kindly and sympathetic with children that he will gain their love, one so much in their midst working hard for them that they will understand him, and he understand them; one so strong and energetic that he can always be at the meetings; and one so patient and humble that he can bear with children's infirmities and failings, and hope and work on for their benefit when they seem to be growing cold and careless, and will earnestly run after them, and lovingly win them back when they have strayed. If you could induce Mr. Clifford to give up one or two of his, say 155, committee meetings, and take these classes himself, you would have no need to make further inquiry; but if he thinks better to leave this to some other Christian worker, it would be well to make a very careful and prayerful selection. Speak-

ing humanly everything depends on the character and power of the leader. I do not hesitate to say that although at present I am the leader of the Band at Bosworth Road, I do not fulfil many of my own conditions. It ought to be some one in the school, and one who can, by constantly being with the young people and working for them, gain a hold on their affections; and he should be one who is (except for holidays) never absent from the meetings. He ought to have time to speak individually to each of the Band, visit them in sickness or in cases of absence, correspond with them on their difficulties, for letters are often more helpful than spoken words, because they are always there to be referred to, and, as I have found by experience, are generally treasured up very carefully and lovingly. Indeed he ought to be a real pastor to his flock of lambs; and this means a great deal more work and care than if they were a flock of sheep. Can we find some one who, to some extent at least, fulfils the above conditions, and who will make it his aim to strive to fulfil them altogether; if so, there will be no difficulty with the children, I venture to assert. If kindly and earnestly spoken to by teachers or by their pastor, and invited to a meeting, with, say a cup of tea to it, they will come together in numbers that will astonish you to give themselves to the Lord Jesus Christ. And if wisely dealt with at that meeting they will take a start as young Christians, and will willingly consent to being joined into a Bible-reading, prayer-practising, Christian Band.

It is because I believe Christian Bands to be a most useful help to church work amongst the young, and also that there are those amongst us who, after being shown the way by our pastor, could and would conduct those Bands efficiently and well, that I do think it is desirable to establish them in our several schools.

S. D. RICKARDS.

A Christmas Song.

THERE'S a song in the air,
 There's a star in the sky,
 There's a mother's deep prayer
 And a baby's low cry!
 And the star reigns its fire
 While the Beautiful sing,
 For the manger of Bethlehem
 Cradles a King.

There's a tumult of joy
 O'er the wonderful birth,
 For the Virgin's sweet boy
 Is the Lord of the earth!
 Ay, the star reigns its fire
 While the Beautiful sing,
 For the manger of Bethlehem
 Cradles a King.

In the light of that star
 Lie the ages impearled;
 And that song from afar
 Has swept over the world;
 Every hearth is aflame,
 And the Beautiful sing,
 In the homes of the nations,
 That Jesus is King.

We rejoice in the light,
 And we echo the song
 That comes down through the night
 From the heavenly throng.
 Ay, we shout to the lovely
 Evangel they bring,
 And we greet in His cradle
 Our Saviour and King.

J. G. HOLLAND.

The Living Voice, the Living Word, and the Living Spirit.*

BY REV. J. TURNER.

THE aims of Christianity are its arguments. The religion which inspires no missionary spirit is not the true religion. The far-seeking love and interest which the religion of Jesus awakens are its credentials. Its universalism is the stamp of its divineness.

The love that awakens sympathy for misery, wherever felt; that lessens woe, wherever darkening; that compassionates the poor, and ignorant, and ruined, wherever found, is not that the True Love?

The Being that bids us go to every creature, preach the Gospel in every clime, break the bread of life in every land, is not He the Christ?

Here, then, is the argument of Missions—a Life greater than our own, a Love heavenly in its origin, have taken possession of us. The man who lives in India is as near to us as our neighbour; is as really our neighbour by reason of that mighty Love which gave itself on Calvary for a world's sins! It is the genius of the religion of Jesus to inspire pity for *all* men under whatever sky, in whatever land.

We do not wonder that there are many who ridicule the object and purpose of our meeting together to-night. The sight presented to irreligious and unspiritual minds of a number of people interested in the spiritual welfare of millions, who live thousands of miles away, whom they have never seen, whose colour and habits of thought and life are altogether different from their own, I say this spectacle must be to them somewhat startling, if not absurd. We hear such asking, How is it possible for you Christians to feel deeply for those of whom you seldom hear? How coldly *such* look upon the heathen: how complacently they regard their wickedness and idolatry—and it is not outrageously unnatural. Human nature *is* selfish!

But let a man come under the inspiration of Christ's love; let him enter the shadow of the cross, and feel within his spirit the throbbings of Christly tenderness and compassion; and, behold, his heart is strangely opened. Loyalty to his Lord compells him to say, "Whatever I can do for the spread of the truth, anywhere, everywhere, I will do it." Nor will he calculate the chances of defeat, or stay to number the seeming impossibilities in his path. The earnestness born of conviction does not stop to doubt; the enthusiasm of *loyalty* at once recognizes all men as brothers, and the world as Christ's.

Nelson inflamed his men with the words, "England expects every man to do his duty." He did not argue as to the probability of failure; he did not stop to count the chances of defeat! A greater than Nelson hath said, "Preach the Gospel to every creature!" and who can stand in His presence and look up in His face and then narrow down his will?

* Address delivered at Loughborough, at the Valedictory Services of the Rev. W. Miller.

The light is given, and we must spread it. Salvation is come for us to make it known. "The world for Christ, for Christ's sake."

It is an awful thing for a man to be cold and unmoved in the presence of such transcendent loveliness, such a mighty passion for souls, as He sees in Christ, the Redeemer of men! It is an impossible experience to that man whose heart Christ fills. The first cry of the regenerated soul is, "Lord, what wilt Thou have me to do!"

There are three necessities of success in missionary work, and I want us to consider them for a little time this evening—"The Living Voice, the Living Word, the Living Spirit. And what I wanted specially to impress upon your minds was, that the fulfilment of these conditions forms a threefold certainty of the ultimate triumph of the cause which we advocate. The prospects of this victory are no less clear and emphatic than the injunctions to seek and strive for it. The promise of hope lies hard by the word of duty.

I. *The first certainty of success of which we may assure ourselves is found in the agency of the Living Voice, which God demands.*

Well has Carlyle said, "The speaking function, this of truth coming to us with a living voice, nay in a living shape, and as a concrete practical exemplar: *this*, with all our writing and printing functions, has a perennial place!"

The magic empire of the living human voice has asserted its might in all lands, through all ages. All histories unite to tell its power, and sing its praise. It is said of Demosthenes that "his *voice* transformed the Grecian warriors into men: and a mighty cry, which was but the augmented echo of his voice, rolled over the country, the soldiers shouting, as they rose like one man, 'Let us conquer or die!'" And Divine Wisdom has ordained that the Gospel shall be "*preached* to every creature." Of all human agencies it has fixed on the mightiest.

Could the Baptist have uttered a truth more promiseful of success in his mission than when he describes himself as a *voice*—a voice in the wilderness? A man speaking to men—a man proclaiming the Divine love to men in kindling speech and glowing word, his soul's pity accentuating every appeal—what sublimer sight on God's earth, or one more bright with hope?

The Acts of the Apostles is the record of the triumphs of the *spoken* word; of the living voice as the divinely-appointed instrument in the salvation of souls. The apostles went everywhere *preaching* the word!

Savonarola, Luther, Wesley, Whitfield, and all the glorious speaking men of church history, how mightily they charmed men's hearts, convinced their reasons, awoke their consciences, and stirred to frenzy their passions?

"Their voice, attention still as midnight draws;
Their voice, more gentle than the summer's breeze
That mildly whispers through the waving trees
Soft as the nightingale's complaining song,
Or murmuring currents as they roll along."

Be it reverently said, the intensest expression of Divine Love was in human form, was given through human lips; and since the days when the Son of Man lifted up His voice in the streets and lanes of Galilee

one prime element in the work of evangelizing the world has been the agency of the living man speaking the truth of the living God.

And this necessity of the work is also a condition, a promise of success! Our brethren who go out into remote lands, among strange people, *preaching* the Gospel; and their utterances, enriched with the wealth of their own experiences of the Saviour's redeeming love, wield a convincing, an all-persuasive power.

"The *spoken* word, when burdened with love, subdued with tenderness, and saturated with the genius of the Gospel, is a sweet lyric song, having power to call forth the noblest aspirations, to penetrate the hardest heart with hope of Christ and God." The uttered name of Jesus throws a strange spell about the human heart; it melts all hardness, calms all storms, heals all wounds! "But how shall the nations believe in Him of whom they have not heard; and how shall they hear without a preacher?" "O! Zion, that bringest good tidings, get thee up into the high mountain: O! Jerusalem, that bringest good tidings, lift up thy *voice* with strength; lift it up; be not afraid; say unto the cities of the world, 'Behold your God!'"

II. *The second condition of success is the promulgation of the Word of God.*

The crowning glory of God's Book is that it is all men's book. The principles it asserts, the truths it affirms, and the Divine will it reveals, are broad as the earth in their application. Of it a man may say, "It is my book;" and to his neighbour, with equal truth, it is thine. Whilst it is the property of each, it is the undeniable possession of all. There is no speech, nor language, with which God's words may not mingle, and in which His voice may not be heard. Deep as human need, universal as the baneful power of sin, is this God's word of ours, demanding the field of the world wherein to sow its precious seed, and from which to gather its abundant harvest. What man is there, of what tribe and nation, of whom it may be said, "God hath sent no message to you; His word hath nought for thee?"

The charm of the Bible lies in this—that there is no phase of all human experience in which its words are not seasonable, and its truths powerful to console or convict. To the wisdom of the wise it lends an additional glory. To the untutored savage it speaks with a voice mighty to save. To the devout explorer it yields a plentiful reward. It has heights which no man can scale, and depths which no man can fathom; yet it meets our commonest wants with a fulness, and addresses itself to the simplest intellect, with a clearness which proclaim it to be divine. Wherever it is received it becomes the treasure of the poor, the solace of the sick, the support of the dying. It arouses by its warnings, and directs a beam of hope into the darkest mind. At the touch of its holy truth, guilt, despair, death, vanish away. To every far-straying child of God, whether lost under burning Syrian skies, or amid the chills of the frozen north; whether callous and guilty amid the liberties and privileges of free England, or crushed beneath the hellish hoof of an ignoble slavery; to every child of man the divinely pitiful Father sends His message of grace, and has adapted His Word of Love. God's Book is all men's Book, the God of Books!

It is this noble universalism of the Scriptures which inspires our breasts with hope, and inflames our minds with zeal in missionary enterprise. We have drunk of this cup, and it has quenched our thirst. We have eaten of this bread, and it has satisfied our hunger. Its promises have brightened our way. Its principles have directed our life, its Gospel has cheered our hearts. Concerning the way of peace its diction is simplicity itself. Concerning the great and grave facts which affect *all* human life, sin, sorrow, death, resurrection, and immortality, its teaching is authoritative and decisive. "It *is* able to make wise unto salvation." Therefore we say, "Let its words go out unto the end of the earth." In them hath God set a tabernacle for the Sun. Let its light shine over the whole world!

We do not fear that the Gospel message will grow stale. The missionary *is* a man of one Book—but that one Book covers all the need, and want, and sin, of all the men before whom he may speak! Monotonous—yes! yet as lustrous and welcome as the sun who, from day to day, alters not his course, nor deviates from his own fixed orbit, but with delightful constancy and charming sameness brightens and warms and vivifies the earth! Not whilst man's wants are the same, not whilst his needs are as great as they were, must the subject of the Gospel message be altered—explained, enforced in a thousand different ways. O! yes; and it will admit of it: just as on the organ you may play a tune in many keys, you may vary the notes and chords to an almost unlimited extent, from the deep thunderous base to the keenly-piercing clarionet, yet it is the *same* tune which is the burden of all the music, the meaning of every chord and harmony!

The living Word of God; the light for *all* darkness; the solace for *all* woe; the power of God unto the salvation of all men! We are old-fashioned enough to believe that what the Gospel has done, it can do. It dethroned the idols of Paul's time; why not those of India? It charmed the rude barbarian then; why not the African to-day? It blazed as a consuming fire amid the corruptions and abominations of Greece then; why not to-day to burn up the sins and shame of the life of the corrupt Roman?

Go on, thou glorious Word of God; fulfil thy course; do thy work! Let the wide earth chant thy praises, and tell forth thy renown! Assault error with truth, darkness with light, and chase all mist away! No bloody deeds of war mark thy victories; no desolate homes mourn thine entrance! Thy path is not the path of horror and dismay! Where thou art peace, righteousness, truth dwell with thee! Hammer of God art thou to break the rock of human enmity; sword of the mighty Spirit to cleave in twain the tyrannies and superstitions that afflict the children of men!

III. And last, there is the Living Spirit of God above all and working through all, sustaining, illuminating, and guiding all things towards that one far-off event when the heathen shall be the inheritance of the Lord, and the uttermost parts of the earth His possession! The might of the Living Voice, the power of the Word of God, and the dominating Spirit filling that Voice, deepening its pathos, and flooding the inspired Word with inspiring and sanctifying power.

The gift of the Spirit is the treasure of the missionary church. Through its eighteen centuries of toil and work the power from on high has been present. And still is He with us to make the words of human utterance into words of mighty power, to lead the mind of man into the light of the truth; to penetrate dead souls with life, and compel the idolatrous to bow in reverence before the true and living God. The Living Spirit still with us—the stream that cleanses; the fire that burns; the power that sanctifies and saves.

And herein is the threefold certainty of missionary success: the Living Voice, the Living Word, the Living Spirit. When these fail, then shall our hearts fail—but not till then. The Missionary Charter of the church contains the promise of the church's triumph. When God leads, He leads to victory. "Lo I am with you alway, even unto the end of the world."

"Christian brothers, glorious
Shall be the conflicts close:
The Cross hath been victorious,
And *shall* be o'er its foes!
Faith is our battle token:
Our Leader all controls:
Our trophies—fetters broken;
Our captives—ransomed souls.

O, consummation devoutly wished, when the Sun of Righteousness shall flood the wide world with His glory! when Divinest Charity shall direct the judgments, and ennoble the characters of men; when the Prince of Peace shall exercise His benignant sway over all lands, and among all people; when the sweet and hallowing influences of Christianity shall soften the rugged wills of men, and calm all the surgings of human passion; "when the golden law of equity, and the golden grace of kindness, shall unite all the families of the earth in the sympathies of a common love and brotherhood!" This is the dream of the ages—the hope of the Christian—the promise of the Lord!

Towards that illustrious day we look! Let us not despair of it. Let us labour; let us patiently wait. Though God tarry, He *will* come, and shall not stay. Even now His glory is fringing the darkness; His bolts of light are shooting through the mists; His arm is bared for war; His chariot wheels we hear; His voice is saying, "Be light! and there *is* light; the light of truth, of life, of Christ! The high places gleam with the beams of the morning. Night *is* passing from Africa, from China, from India, from Rome. Great God, speed the coming day! Amen.

The Flying Years.

YEARS fly, O Lord, and every year
More desolate I grow;
My world of friends thins round me fast:
Love after love lies low.
There are fresh gaps around the hearth,
Old places left unfilled,
And young lives quenched before the old,
And the love of old hearts chilled:

Dear voices and dear faces missed;
And households overthrown;
And what is left, more sad to see
Than the sight of what has gone.
All this is to be sanctified,
This rupture with the past;
For thus we die before our deaths,
And so die well at last. —FABER.

Woman as a Preacher.

II.—AMONGST THE EARLY ENGLISH BAPTISTS.

THE question raised and discussed with so much clearness and force in our last issue concerning "the preaching of women" is by no means new. In times of deep and wide-spread religious fervour it has usually come to the front, and insisted on making itself heard. The inflow of Divine energy and life to souls, characterises itself, in its superlative moments, by a sublime independence of the restrictions of sex. Israel's victory over Pharaoh, and his pursuing hosts, inspires and vindicates Miriam's exulting song. Deborah, a prophetess, takes her place, in the perilous days of Israel's earlier development, amongst the divinely appointed Judges. Joel's picture of Pentecost groups together maidens and young men, daughters and sons, as equally recipients of the new life and new functions, consequent upon "the dispensation of the Spirit;" and Paul affirms, as a universal law, that there is neither male nor female," just as there is "neither bond nor free, Jew nor Greek, in Christ Jesus." The new life moves in a realm above that of the conventional distinctions of society, and of the limitations of race and of sex. As the church in its first days showed a singular superiority to the common love of property, so, in its splendid fervours, it paid little heed to the petty and earth-born barriers that obstructed its beneficent course.

That impressive quality re-appeared in one of the most Pentecostal periods of English religious life, viz., *the birth-time of the English Baptists*. Barclay, in his "Inner Life of the Religious Societies of the Commonwealth," cites abundant evidence of the "free course" which was given to women to preach in the earlier days of English Independent and Baptist history. He says: "The preaching of women appears to have commenced among some of the Independent churches about this period (1641) in England. *In America* it appears to have existed among the Baptists about 1636. Johnson says: "The third dividing tenet by which these persons propagated their errors was between the word of God and the Spirit of God; and here these sectaries (the Baptists) had many pretty knacks to delude withal, and especially to please the female sex. They told of the rare revelations of the things to come from the Spirit, as they say. 'Come along with me,' says one, 'I will bring you a woman that preaches better gospel than any of your black coats that have been at the University, a woman of another kind of spirit, who hath made revelations of things to come; and for my part,' saith he, 'I had rather hear such an one that speaks from the mere motion of the Spirit than any of your learned scholars, although they may be fuller of the Scripture, and admit they speak by the help of the Spirit, yet the other goes far beyond them.'"^{*}

Keith says that "those called Presbyterians (in England) may remember how they have both allowed and countenanced *women* both to pray and speak of their experience in their private meetings, and yet they cannot deny but their private meetings are a church."[†]

^{*} Johnson's History, pp. 67—69, quoted in Bakus' "History of New England."

[†] "The Woman Preacher of Samaria," 1674.

It seems probable that this practice of women preaching originated in certain Baptist churches in HOLLAND. "The Brownist conventicle," etc., says, (1641) p. 13, "And in this our thanksgiving let us remember all the blessed pastors and professors, whether at Amsterdam or elsewhere; as also for our *she-fellow labourers*, our holy and good blessed women, who are not only able to talk on any text, but search with the deep sense of the Scripture, and preach both in their families and elsewhere."

Also a book bearing the interesting and fascinating title of "*Lucifer's Lackey, or the Devil's New Creation, London* (1641), speaks of a congregation in the malt-house of one Job, a brewer, the numbers being about sevenscore persons, and says,

"When *women preach* and cobblers pray,
The fiends in Hell make holiday."

Notices of this practice occur also in the "*Idolater's Ruin and England's Triumph; or the meditations of a maimed soldier*" (1644), p. 1. "Wherefore let Priscilla and Aquilla be Paul's helpers, and let every one as he hath received the gift, minister the same one to another, and let us prophesie one by one," etc.

The "*Tub Preachers Overturned, or Independency to be abandoned and abhorred.*" *A reply to a letter to Thos. Edwards, London* (1647), contains the following description of a woman preacher:—

"And that her zeal, piety, and knowledge
Surpassed the gravest student in the College,
Who strive their human learning to advance;
She with her Bible and a Concordance
Could preach nine times a week morning and night,
Such revelation had she from new light."

There is evidence that in Cotton's Church, in New England, "Mrs. Hutchinson, a woman of great parts, preached, although not in the public assemblies."

Again Baillie, in his treatise on "*Anabaptism the True Foundation of Independency, Brownism, Familism, Antimony, etc., (London, 1646)*, says: "The Continental Baptists allowed women preaching (notably in Strasbourg), and every one of their members the power of public preaching, and also the power of questioning the preacher on doctrine 'before the church;' and that in England it was the same, but that 'many more of their women do venture to preach among the Baptists than among the Brownists in England.' Mrs. Attaway, 'the mistress of all the *she-preachers* in Coleman Street,' was a disciple in Lamb's congregation. He states that he believes the 'feminine preachers in Kent, Norfolk, and the rest of the shires,' had 'their breeding in the same school,' which appears to show that they were dispersed as travelling preachers. This seems to identify the preaching of women with the principal General Baptist Church in London, but it does not appear to have been confined to the General Baptists."

In "*The Schismatics Sifted, or the Picture of the Independents (London, 1646)* p. 34, we read, "Is it a miracle or wonder to see saucy boys, bold botching tailors, and the most audacious, illiterate mechanics, to run out of their shops into a pulpit? To see *bold, impudent housewives*, to take

upon them to prate for an hour or more. But when, I say, is the extraordinary spirit poured upon them?"

The same shrill note is struck in "*A Fresh Discovery of some Prodigious New Wandering Blazing Stars and Firebrands, styling themselves 'New Lights,' by William Pressure, Esqre., 1645,*" p. 47. "Whether Independents admitting women not only to vote as members, but sometimes to preach, expound, speak publicly as predicants in their conventicles, be not directly contrary to the Apostle's doctrine and practice, and a mere political invention to engage that sex to their party?" He says also in the preface, "that the Independents give women not only decisive votes, but liberty of preaching and prophesying, speaking in their CONGREGATIONS."

As late as 1653 we find a lady preaching in the "Queen's Mass Chapel, at Somerset House," and who preached elsewhere.* Thus we read in Theodoras to the Right Hon. Lord Conway, "Here is started up an audacious virago (or female tub-preacher) who last Sunday held forth about two hours together within our late Queen's Mass Chapel at Somerset House, in the Strand, and has done so there and elsewhere divers Sabbath-days of late, who claps her Bible and *thumps the pulpit cushion* with almost as much confidence (I should have said impudence) as honest Hugh Peters himself!"

But it is probable that the practices above described did not continue long, or become very general. Thomas Grantham, whose volume on Primitive Christianity bears date 1678, wrote strongly against women preaching. He maintains (Book iii., c. vii., §2) "that supposing Christian women to have received wisdom and ability to speak to edification, yet it is unlawful for them to exercise their gifts by preaching, or disputing in church assemblies in the time of Christianity:" still he admits that women may be more meet to instruct women than men may be, and so may be laborious in the gospel, and assistants in the ministry, as some were in the apostles' days.

About the same date the Broadmead Church, Bristol, had its deaconesses, who exercised a pastoral supervision over "the sick sisters," visited them, relieved their necessities, and ministered consolation to them. And it is likely this was the habit of the churches of that period.

But the *Quakers* were the only people who, *as a body*, gave a fixed and definite place to the ministry of women as public teachers and preachers; and that policy they have consistently followed to this day.

In the next generation Baptists lost much of their glowing fervour, daring enthusiasm, and impulsive ardour, and so the male monopoly of the pulpit soon resumed its sway. But of this we are sure, that when the church of Christ understands its opportunity, it will increase by a thousandfold the spiritual activities of Christian women.

JOHN CLIFORD.

LORD CRANBROOK—"Mr. Gathorne Hardy, afterwards Lord Cranbrook, was a man of ingrained Tory instincts rather than convictions. He was a powerful speaker of the rattling declamatory kind, fluent as the sand in an hour-glass is fluent; stirring as the roll of a drum is stirring; sometimes dry as the sand, and empty as the drum."—*History of our Own Times*, by J. McCarthy, Vol. iv. p. 21.

* "State Papers uncalendered," 813A, paper 77, 25 July, 1653.

America's New President.

BY REV. GEO. H. BALL, D.D.

JAMES A. GARFIELD is just now a spectacle and an inspiration to every young man in the nation. It is most fortunate that the salient features of his life and character are all helpful, elevating, ennobling. Elections are educational. No one element in American life is more so. Candidates for high office become ideals, types to be copied, examples which profoundly impress our most talented and ambitious youth. The climax of worldly success is an election to the Presidency of this great nation. No honour among men surpasses this. The characteristics of the man who wins are accepted as conditions of success, and hence to be cherished and cultivated. The influence for good or evil is immense. Close inspection of Mr. Garfield's career adds force to manly impulses and inspires to noble endeavour. The value of this fact cannot be over-estimated.

My first acquaintance with him was in 1849, when he was a youth of seventeen. In May, 1847, I took the pastorate of the Free Baptist church at Chester, Ohio, and became assistant teacher in Geauga Seminary, located at that place, and then under the superintendency of Rev. Daniel Branch and wife. S. D. Bates, now a worthy Free Baptist minister, and President of Ridgeville College, Indiana, entered the Seminary as a student the ensuing fall. In the winter of 1848-9 he taught a district school in the adjoining township of Orange, where the Garfield family resided. James had returned from his toil on the canal, sick with chills and fever, unable either to work or study with much vigour. Mr. Bates found several young men in the district about Garfield's age, who had "gone through arithmetic," but really knew little of its principles, and he induced them to form a class and meet an hour before school for drill. This was extra and gratuitous work for Bates, but he was eager to do good, and delighted in the effort. Young Garfield was induced to join the class, and soon became so enthusiastic that his arithmetic became his "meat and drink" between his shakes and fever. Thus passed the winter.

In the spring James intended to engage as a sailor on the Lake, but Mr. Bates had become impressed with his rare ability, and urged him to turn his attention to study. The purpose to become a sailor was firmly held, and the appeals of the teacher for some time had little effect. But his health was not firm, and Mr. Bates urged that the hardships of the lake would be too severe for him; that he might better attend school one term, improve his learning and recruit his health, and then go on the lake in the fall. His mother vigorously endorsed this plan, and it was finally adopted. He decided to accompany his teacher to Geauga seminary. His mother fitted him out with facilities to board himself, and his cousin and another young friend, about the same age, joined him in the new departure. Mr. Bates introduced him to the faculty, with this suggestive remark, "He is decidedly smart, though rather green and awkward." He was tall, sallow, emaciated, and awkward, but eager to learn, sober and wakeful. I saw little of him in his classes that term, but heard good reports from the

teachers to whom he recited. He made the grammar class especially lively. Chapin's grammar was in use, which called prepositions and conjunctions verbs, and upset all the notions of Kirkham and Brown. Young Garfield thought it quite lawful to upset Chapin in return, and Miss Abigail Curtis, his teacher, though skilful and resolute, found it impossible to defend her author, and frequently expressed a wish that his book was in ashes. At the close of the term he took part in the rhetorical exercises with credit.

His health was now improved, and he again turned his face to the lake. His faithful friend anticipated the danger, and plied him with new arguments. He urged that another term would fit him to teach a district school; that he would earn but little on the lake that season any way; that navigation would close in three months, and then he might be idle all the fall and winter; that if he was once qualified to teach he could sail summers and teach winters, and thus have constant employment. The effort was successful; the pledge was made to return to school again in the fall. The delight of Mr. Bates made his black eyes fairly dance with joy.

I saw more of him during the fall term, as I had full charge of the school, Mr. and Mrs. Branch having retired on account of failing health. He was in my advanced arithmetic class; and I recollect that he was accustomed, not only to master the lesson, but explore outside of his text book and enrich his recitations by quotations, references and suggestions bearing upon the problems in hand. This was characteristic of him in all his studies, and has been a habit with him ever since. At that early day the opinion was often expressed that he would distinguish himself as a scholar and orator if once cured of the passion for sailing. His friend Bates watched this point of danger with vigilance till another and better passion expelled the thought from his mind.

The ensuing winter he taught the school in the "Ledge district," not far from the seminary, and succeeded admirably. In the spring he resumed his studies. During the winter he had professed religion, and united with the Disciples, and now cherished no desire other than to complete his education, and to devote his life to usefulness. It was the next fall, I think, that he went to Hiram Institute, which the Disciples had just opened, and where he remained until able to enter the Junior year in college.

I kept watch on him from that time onward, but did not meet him for more than a dozen years. In 1863, I think it was, while on my way to Washington, we met again. I was going from the Northern Central depôt to the Calvert Street depôt, in Baltimore, just in advance of several army officers, and turned to inquire my way. A stout, full-bearded General led the company, and I inquired of him. Instead of answering, he grasped me by both shoulders, and looking me eagerly in the face, exclaimed, "George H. Ball! Is this you? God bless you. I am glad to see you. Don't you know me? Don't you recollect James A. Garfield?" I need not speak of my delight; of the invitation to breakfast with the General, and our fraternal visit. It was such as only a great-hearted, noble man like Garfield could afford, and I refer to the occurrence to illustrate the warmth of his nature, the simplicity of his manners, and sincerity of his friendship. There is not a particle of

gilding, aristocracy, or sham about him. His great talents, acquirements and honours, did not separate him from common people, nor chill the ardour of his friendship in the least.

Another incident which came to my knowledge some time since illustrates the same trait of character. Years had passed since he had met his early friend, S. D. Bates. Being in Washington, and hearing that Gen. Garfield was there attending a court martial, Mr. Bates called, thinking to listen to the trial and see his friend. It chanced that Gen. Garfield responded to the bell. At first he did not recognize his visitor; but on mentioning his name, he flung his long arms around him with much emotion, and followed his greeting by interrupting the court to introduce him, saying, "Gentlemen, let me introduce to you the man who did more to make me what I am, than all other men on earth, my early teacher, Rev. S. D. Bates." Gold buttons and shoulder-straps made no difference with his feelings of friendship, nor the frank expression of them. Such is the generous nature of the man this great nation delights to honour.

I would like to speak of his great talents which the great men of the nation recognize; the purity of his daily life; his severe honesty which has kept him poor while other public men have grown rich; of his wonderful industry and tenacious memory which has made him a thesaurus of wisdom; of his broad statesmanship, which has made him a recognized leader in all the important measures that have agitated the country for many years; of his foresight and bravery which led him to stem the tide of wild fanaticism on financial issues when strong men wavered, but I must close. I rejoice over his nomination and election most of all, because his example will elevate the thoughts and purposes of the millions of young men in the land, and greatly advance the cause of political and social morality.

To the above, which we take from the pages of the *Morning Star*, the ably-conducted and effective organ of our brethren, the Freewill Baptists of America, we append the following illustration of his faith in God and right, and of his power over men:—

"It was the morning after President Lincoln's assassination, April 14th, 1865. An enormous crowd had gathered at the Wall Street Exchange, New York. The wrath of the working-men was simply uncontrollable, and *revolvers and knives* were in the hands of thousands of Lincoln's friends, ready to avenge the death of the martyred President, without being careful to consider who deserved penalty. Two men had been beaten—one lay dead, the other was dangerously wounded—for declaring that Lincoln ought to have been hung long ago. Some had made a rude gallows out of scantling, with a looped halter hanging from it.

"Suddenly some one raised a shout, '*The World! the World! the office of the World!*' (newspaper). It was the signal for a surging movement, which a moment later would have been a terrible march. Just then a man stepped forward with a small flag in his hand, and beckoned to the crowd. 'Another telegram from Washington!' was the exclamation of many tongues. And then, in the awful stillness of the crisis, taking advantage of the hesitation of the crowd, a right arm was lifted skyward, and a voice, clear and steady, loud and distinct, spoke out, 'Fellow citizens! Clouds and darkness are round about

Him! His pavilion is dark waters, and thick clouds of the skies! Justice and judgment are the establishment of His throne! Mercy and truth shall go before His face! Fellow citizens! God reigns, and the Government at Washington still lives!

The effect was tremendous. The crowd stood rivetted to the ground in awe, gazing at the motionless orator, and thinking of God and the security of the Government in that critical hour. As the boiling wave subsides and settles to the sea when some strong wind beats it down, so the tumult of the people sank and became still. All took it as a divine omen. It was a triumph of eloquence, inspired by the moment, such as seldom falls to the lot of man. The speaker was General Garfield, of Ohio."

"I think the 'Noes' have it."

WHEN a question is put to the vote in the House of Commons, and those who say "Ay" seem to be fewer than those who say "No," the Speaker expresses his opinion on the vote by saying, "I think the 'Noes' have it." That decision is not final. The speaker puts it in that tentative way, saying, "I think," to see whether any one will challenge his opinion. But if no challenge comes, if no one shouts out "The 'Ayes' have it," the Speaker decisively declares that the vote is negative, and says, "The 'Noes' have it."

I have been reminded of this Parliamentary custom by the vote which appears to be given by the churches anent one of our Denominational Institutions. I refer to the Home Mission. Any one who examines the matter will find that in every Conference but one, the majority of the churches fail to declare themselves for the Home Mission. Warwickshire has thirteen churches, but from twelve out of the thirteen not one single penny was received last year. Happily the proportion of "Noes" is not so overwhelming in any other Conference. The minority vote becomes stronger as we reach the larger Conferences, and in the case of Yorkshire the "No" is so faint, that we may expect it very soon to become a vigorous "Ay." In that county fourteen churches give to the Home Mission, and seventeen do not. Such a close vote as that should, and I have no doubt will, inspire our northern friends to give a majority vote for the Society this year. At present the smallest Conference has the greatest honour. Cheshire, with its ten churches, sends contributions from six. Not until every Conference in the Association imitates Cheshire, will the Home Mission be fairly at home in our midst. Taking the votes of all the churches, as expressed in collections and subscriptions, I find that 68 churches gave last year, whilst 119 churches sent nothing. With such a vote as that there is no alternative but to say "I think the 'Noes' have it."

You challenge that opinion. I am glad of it. There is not one of the 119 churches that will be understood to say, "I vote against this institution!" Some of you say, "We sent our collections, but fear we were too late for the audit. It shan't occur again." Others say, "We meant to send, *but* . . . We will be sure to send this year." Thank

you, brethren. If you do but say this and mean it, the time to favour the the Home Mission, yea, the set time is come. And it is high time. To have a Denominational Society from which the great majority of the churches stand aloof, is a reproach which must be wiped away, and that speedily. This ought to be no difficult matter. Will the pastors of our churches kindly see to it—and where there are no pastors will the senior deacon be good enough to try and do something? Already one or two churches are numbered among the list of contributors solely by the zeal and the contribution of one man; and the churches must be few indeed that could not send up at least five or ten shillings. If it will help any church who cannot otherwise obtain a collection or subscription, any of the following Historical Lectures can be had for bare expenses, if the rest of the proceeds be given to the Home Mission.

Rev. J. Clifford, M.A.,	on	“The Origin and Growth of English Baptists.”
„ J. Batey	„	“Baptists, and their Distinctive Principles.”
„ W. H. Smith,	„	“Bunyan and the English Baptists.”
„ W. J. Avery,	„	“Baptist Martyrs.”
„ J. Fletcher,	„	“The Baptists and Dan Taylor.”
„ J. F. Jones,	„	“The Baptists and Missionary Enterprise.”
„ G. W. M'Cree	„	“Baptists and the Abolition of Slavery.”
„ D. Burns, M.A.	„	“The Baptists and Temperance Reform.”

Rev. E. H. Jackson, of Louth, has also kindly consented to Lecture for the Society on the same terms, on a variety of subjects.

Some of these Lectures are bespoken already, and all applications sent to the writer at 322, Commercial Road, E., will receive immediate attention.

J. FLETCHER.

Miss Cook.—In Memoriam.

Few events have produced so profound a feeling of surprise and sorrow—and nothing could have fallen upon her beloved parents, and upon friends in all parts of the world, with a more terrible shock—than the sudden and appalling death of Annie E. Cook, the gifted, beloved, only daughter of Mr. and Mrs. Thos. Cook, of Thorncroft, Leicester. In the full bloom and strength of womanhood; with no sign of failing vigour; in the midst of multiplied service for Christ; loved and trusted in the home, the church, the school, and by an enlarging circle of friends; we anticipated for her a long, happy, and useful future in the world. But God has ordained otherwise. On Saturday evening, November 6th, she met her large class of girls as usual at the school-room, and helped, as often before, to train them in the useful art of needlework, and in the higher art of serving Christ in their daily life. Full of bright anticipations for the morrow, she returned home, and retired, intending, before going to rest, to take a warm bath. The night passed, and the morning of a sunny Sabbath dawned; but it brought a shock and gloom that will mark it as a dark day in the history of very many. Not appearing in her accustomed manner, search being made, and the bath-room entered, the awful fact was revealed that she had swooned in the bath, and her spirit had gone home to God shortly after her retirement. The effect of the mournful discovery upon the stricken parents and friends will be better imagined than described. As the sad news spread through the schools and congregation, where her bright, energetic, ever-welcome form was so well known, all hearts were awe-stricken, and a loss deep and unspeakable was felt alike by young and old.

She has been called from us in the fulness and vigour of her womanhood, but not before her Christian character had developed into singular strength,

symmetry, and grace—not before she had amassed a wealth of good deeds and useful works rarely attained by one so young. She had all the priceless advantages of Christian parentage, and of a home where Nonconformist and General Baptist principles are held with unflinching fidelity and fond attachment. Early in life the influence of her religious education became apparent in seriousness, thoughtfulness, and religious interest and decision. The testimony borne of her is, that at no time in her history did she seem to be without Christian feeling and graces. As womanhood dawned these indications of piety became more marked, and her attachment to Christian life, principles, society, worship, and work, more manifest and striking. As the bud unfolds its beauties, and sheds its fragrance, responsive to the genial sunshine and dews, so her character unfolded, responsive to the gracious influences of God's spirit exerted in her home training, and the ministry of the divine word.

In May, 1870, Miss Cook was led to unite with the church at Archdeacon Lane, then under the joint pastoral care of the venerable Thos. Stevenson and his helper, W. Bishop. She had long been a decided Christian, but a sermon preached by Rev. E. Stevenson, of Loughborough, on the text, "I beseech you therefore, brethren, by the mercies of God," &c., (Rom. xii. 1), led her to offer herself as a member of the church, and to be baptized. Never an idler, she became more intensely and enthusiastically devoted to various forms of philanthropic and Christian usefulness after taking this step. She devoted her gifts, her acquirements, her time, without stint, to works of service, both within and outside the church. On the Sunday she would be found in her place in the large infant school, of which she had chief charge. On the Monday she would hasten to the mother's meeting, to aid in instructing and encouraging the weary toilers often gathered there. During the week her energies and interest would be engaged on the Committee of Management for one of the large Board day schools, or in the work for Band of Hope or temperance movements; and on the Saturday she would be found regularly engaged in her evening class of girls;—in each case working heartily and happily, and "as unto the Lord."

But while so actively engaged in public service, it was in the home that her cheerful self-abnegating Christian spirit and beautiful character were most fully revealed. Her devotion to the constant comfort of her endeared parents; her dignified, yet ever modest, demeanour; her self-forgetting consideration for the happiness of visitors and friends—made her the brightness, the joy, and the life of the charming home circle in which she moved. And there her tender, thoughtful service, and her ever-hearty and helpful ministries, will be long missed, and, by the chief mourners, will be painfully needed.

The attachment of the departed to the principles and institutions of the denomination was very strong. Born on one of the days of the Association of 1845, held in the town of Leicester, where her parents then resided, she seemed to be a child of the denomination. As she grew in years, her devotion to its Missions and work increased. On two occasions she gave unstinted time and labour to bazaars for promoting denominational objects. She was ever ready to exert herself in collecting funds for our needs at home and abroad; and more than once she has used her linguistic attainments and pen to enrich the pages of this magazine with translations of Father Grassi's productions, and to further the mission work in Rome, so dear to her own and her father's heart.

On Friday, November 12th, in a secluded spot on the highest terrace of the beautiful cemetery of Leicester, her loved form was laid to rest, amid a vast concourse of people, and in presence of her honoured parents and sorrowing friends. The girls of the class she had last met lined the path to the grave; the teachers of the school, and representatives from the Temperance Society and Band of Hope Union of the town, followed the bier. "Devout men carried" her "to her burial, and great lamentation was made over" her. But as we looked into the open grave, a voice fell from heaven, saying—"Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them." She "sleeps in Jesus" till the great day of the Lord. We shall meet again in the deathless land, and therefore our hearts are comforted, and we wait in hope.

WM. BISHOP.

Our Denominational Organ.

WHAT is a *Denominational Organ*? The question is being asked in several quarters just now. Surely, it is the medium through which the denomination speaks its own best thought and purpose, and speaks it clearly and frankly, and solely for the benefit of the denomination, and of the world. It is not the organ of any one man, or half-dozen men, of a clique or a party, but of the entire organism. It is not a question of ownership. It may be the property of one man, and all its financial gains or losses may be his, as with the *Baptist*; or it may be in the hands of a self-elected Company, like the *Freeman*; or it may be the absolute property of the denomination itself, as is the case with *this Magazine*. Nor is it a question of the theological and denominational sentiments of the owner. A Unitarian might own and circulate a Presbyterian organ, and yet so manage it as that it should really give full voice to all Presbyterian thought and work. If all the life of the denomination can and does make itself heard by means of it, it is a denominational organ.

THE GENERAL BAPTIST MAGAZINE is in every sense our organ. The Assembly owns it, and works it through the Publication Board. Our Assembly, representing and acting for all the churches of the denomination, appoints its Editor from year to year. If he mis-behaves, or is weak or partial, it ejects him, as it ought. He is not more, as he is not less, than the servant of the denomination. If he makes it "his" organ, or even colourably uses it for his own purposes, apart from those of the denomination, he is of right cashiered instantly. He exists for it; and the whole denomination ought to speak through it anything it wishes to say; i.e., with the following limitations—limitations I laid down for myself in January, 1870, and have faithfully kept all these eleven years. They are—(1.) Ephes. iv. 15 to be strictly followed. (2.) No departure, on any account, from the law in Ephesians iv. 27. (3.) Anonymous correspondence, whilst not universally rejected, strenuously discouraged. (4.) Written wrath never to be printed. (5.) As all the correspondents are gentlemen as well as Christians, any personalities, discourtesies, or questioning of motives, to be regarded as slips of the pen, and erased accordingly. (6.) The well being of the people is the supreme law, and if readers or contributors must suffer, the election to be in favour of the readers.

Number Six is the heart of the whole, and it suggests the SUPREME REASON for extending the circulation of this organ. If General Baptists care for FOREIGN MISSIONS, they will distribute the organ which advocates them, supplies information about them, and stimulates and feeds the missionary conviction and enthusiasm. If they value the COLLEGE, and desire to create a race of truly heroic, able, and self-denying ministers of Jesus Christ, they will uphold the *Magazine* through which Professors, and Secretary, and Ministers, speak in advocacy of its claims and exposition of its work. If they desire to evangelize the land they will read, and get others to read, the pages of the serial that discusses the questions of the day in their relation to the salvation of men. If they pray for the progress of the Churches, and seek to nourish individual piety and usefulness, to help the Sunday School Teacher and Local Preacher, to deepen and strengthen the life of the Church, they should circulate amongst its members our denominational organ. I have not a shadow of doubt that one of the best investments each church could make for itself in the New Year would be to distribute a large number of the January issue of this *Magazine*. It will be a gain to the Church, to the School, and to the Institutions of our Denomination.

In this year's volume more than seventy of our ministers and members have been heard. Many of these will speak again in 1881; and several new writers have engaged to give their aid.

Determined to secure increased interest in, and increased usefulness for OUR OWN MAGAZINE, we look forward to the twelfth year of our Editorial work with cheerfulness and joy.

JOHN CLIFFORD.

New Chapels.

LONG EATON.—To the Baptists of this thriving and rapidly increasing little town, almost midway between Derby and Nottingham, Wednesday, Oct. 20, was a red-letter day. It will long be remembered as the day of the opening of the new chapel, the memorial-stones of which were laid on Whit-Monday. The introductory and devotional part of the afternoon service was undertaken by the Rev. J. J. Williams. J. Clifford, M.A., preached from Psalm xciv. 17. Between the afternoon and evening services a substantial tea was partaken of in the old chapel by about 250 friends, many of whom had come to the town from the neighbouring churches in Nottingham, Derby, Beeston, Ilkeston, etc., to evince their sympathy with the good work. After a short prayer meeting in the chapel, the evening service was conducted by J. Clifford, who preached to a crowded congregation from John iv. 34. Collections, £53. On the following Lord's-day, the 24th, the Rev. Cornelius Griffiths, of Cinderford, Gloucestershire, preached, and on the 31st, the Rev. E. Stevenson. The total sum collected was £105. A noticeable feature of a very pleasing kind was the friendly way in which leading members of other denominations in the town showed their sympathy. One of the churchwardens of the parish church, with influential members of the Wesleyan and other Methodist bodies, carried round collecting plates, and united very heartily in the prayer meetings at the close of the services. The building of the new chapel, has made more united and prayerful the church at Long Eaton; and in the increased attendance at the prayer and other weekly meetings, in the growth of the Sunday school, and the conversions which have lately brought many additions to the membership, there are tokens of spiritual success of a most encouraging kind. The new building, which includes good double vestry accommodation, and has seats on the ground floor and in the gallery for 450 persons, is a neat, substantial Gothic structure, built of brick, with Ancaster stone dressings. The bright cheerful appearance it presented on the day of opening, and the arrangements for comfortably warming and lighting the building, gave great satisfaction to all assembled. Too much praise cannot be given to the architect, Mr. J. A. Keating, of Nottingham, and to Messrs. Poxon, Rice, and Fullalove, of Long Eaton, for the really admirable way in which they have done their work. The chapel, with its tasteful exterior, stands on land adjoining the old chapel, at the entrance to the town from the railway station. The old building will be used for the Sunday-school. The front of the premises has been laid out and planted with shrubs kindly given by Messrs. Pearson, of Chilwell. The Committee have paid off a debt of £100 upon the old building, and have also paid for the land £300, and for the building £700, making a total expended of £1,100, and leaving a debt of £700. For the reduction of this debt they are resolved earnestly to strive, and any help from friends will be very gratefully received by Mr. Terah Hooley, North Villa, Long Eaton.

STANGROUND.—The new chapel was opened on Thursday, Nov. 11th, when the Rev. J. C. Jones, M.A., preached twice to crowded congregations. On the following Lord's-day, the Rev. A. Murray preached in the afternoon, and the pastor, the Rev. T. Barrass, in the evening. Attendance large. The clear amount raised by the opening services was £19 8s. 2d. The chapel, which is much admired, has cost, including site, over £750.

The Star in the East.

WHAT was that fair that wondrous light
Which stood so still, and shone so bright,
While eastern Magi gazed?

And did it never shine before,
Or hath it vanished evermore,
As sudden as it blazed?

'Tis somewhere in the legends said—
By Christ's supreme attractions led
Some seraph band came down,
The shining troop then seen afar
In azure swam a pure sweet star,
As great as its renown.

Though what it was we cannot know,
Or what its path to come and go
That herald so sublime,
So prompt to shine and disappear,
Has left its mighty meaning clear
For every age and clime,

Louth.

That morn the day-star rose for men,
The star that will not rise again
Because it cannot set;
And now the whole broad arch is bright
With this the world's transcendent light,
That God and man hath met.

He stooped so low He was not known
As Him that sitteth on the throne
At first but by His star:
That splendid witness in the sky
Proclaimed to every startled eye
That His all splendours are.

All principalities were moved,
And all their loyalty was proved
What time He passed them by;
At one with Him they bent to earth,
Joy-thrilled to see its second birth,
And man's redemption nigh.

E. HALL JACKSON

Reviews.

A POPULAR COMMENTARY ON THE GOSPEL OF ST. JOHN AND ON THE ACTS OF THE APOSTLES. *Edinburgh: T. & T. Clark.* Price 18s.

THIS is the second volume of a Commentary on the New Testament, in four volumes, edited by Dr. Philip Schaff, and contributed by English and American scholars of various evangelical denominations. Professors Milligan and Moulton write on the *Gospel of John*, and Dean Howson and Canon Spence on the *Acts of the Apostles*. The commentary is printed on the best paper and in excellent style, is strongly bound, and altogether admirable as a piece of workmanship. Its maps are of a high order of merit, and its engravings are at once numerous, appropriate, and superb. They merit the warmest praise. As an exposition it is lucid and full, informing and suggestive, marked by solid scholarship and glowing devotion. Nowhere are difficulties shirked, and all the crucial passages we have tested—and they are many—are handled in a most felicitous and effective way. Altogether it is, far out of sight, the best commentary for the home, the school, and for popular use generally, in existence.

THE BOY WHO SAILED WITH BLAKE.

By W. H. G. Kingston. *Sunday School Union.* Price 3s. 6d.

THERE is a mournful interest attaching to this volume. It is the last story written by one who has cast his spell over *Young England* for many an hour, given vivid glimpses of life on sea and land, and taught many a wholesome lesson. In his death the boys of England have lost a true and manly friend.

"The Boy who sailed with Blake" writes one of the most thrilling pages in our national annals, and photographs the features of one of the best and bravest of England's sons. Blake was a hero of the type of the Judges of Israel, and he fought not so much against men, as against tyranny and wrong. Spend your Christmas hours with this book, boys; you will greatly enjoy it.

THE ATONEMENT, AND OTHER DISCOURSES.

By Thos. Cooper. *Hodder & Stoughton.* Price 5s.

IT is a joy to find that the vigour of this veteran warrior is not abated, that his vision is as clear, his logic as forcible,

and his practical sense as dominant, in this second series of Plain Pulpit Talk, as they were in the first. Our friend, his age notwithstanding, lives at the very heart of the questions of the present moment, and speaks and writes as one who is possessed of that sympathetic insight into the real life of men which is the chief sign of true genius. He handles the doctrine of the atonement with a firm grip, refutes the errors which have grown around it, and gives a clear statement of the "General Baptist" interpretation of its glorious range. The sermons are the living growth of the man; and, like him, they are fresh, strong, searching, eager, practical, intense, colloquial, and sensibly evangelistic.

STUDIES IN GENESIS. By Stanley Leathes, D.D. *Stock.*

THESE studies on an increasingly interesting portion of Scripture have the merit of being up to date in their information, accurate in scholarship, frank in the recognition of difficulties, reverent in tone, and suggestive in treatment. They begin with the creation, and touch the critical facts up to the death of Joseph. Their claim is their modesty. Their strength is in the writer's strong self-control; in his deep content with the properly-obtained response of scripture; in his readiness to write "I do not know" in answer to the thousand questions suggested by the time-area covered by these studies. Dr. Leathes has given a supremely satisfactory book on a set of supremely difficult themes.

A POPULAR GUIDE TO BAPTISM. By John Alcorn. *Baptist Tract and Book Society.* Price 9d.

WE are glad to see the fourth edition of these lectures on baptism. They state our position with candour and good temper; in a tone that cannot be deprecated by our opponents, and with a fulness and force of evidence they cannot repel. Baptists ought to give and loan this little volume with a liberal hand.

THE CHRIST: Seven Lectures. By Earnest Naville. *Edinburgh: T. & T. Clark.*

THE author of the lectures on *Eternal Life, The Heavenly Father, and The Problem of Evil*, gives in this volume on Christ as a Teacher, Comforter, Redeemer, Legislature, and Lord, the sequel and

compliment of his former work. Though most cogent and compact in their reasoning, yet these lectures are so easy and enjoyable, there is such a limpid clearness in the style, and such felicity and fulness of illustration, that the reader is charmed along from page to page as by a fascinating story. The volume forms a well-knit and strongly-joined edifice; but it is as beautiful as an Oriental palace, and as delectable as the sunniest home.

CAUGHT IN THE TOILS. By Emma Leslie.
Sunday School Union. Price 2s. 6d.

THIS story of a convent school vividly illustrates the subtle way in which the Anglicanism of the English Church prepares the way for the acceptance of Roman Catholic dogma, and at the same time shows the craft and cunning characteristic of the propagandist policy of Rome. The tale is written with a purpose, and realizes it, and we hope it will be read by all our young people, and specially by such as are in danger of "taking" the ritualistic infection.

THE AGE OF THE GREAT PATRIARCHS.
Vol. II. By Robert Tuck, B.A.
Sunday School Union. Price 2s. 6d.

MR. TUCK carries his work on from the renewal of the covenant at Moriah to the last days of Jacob, with the same accuracy and fulness, insight and force, that marked his previous volume noticed in our September issue; and though the high range attained in that volume is not always reached in this, yet it is one of special serviceableness to all engaged in the study of this period.

MY BIBLE STUDY FOR THE SUNDAYS OF
THE YEAR. *Home Words Publishing
Office, 1, Paternoster Buildings.*

THIS is one of the most fitting memorials to Frances Ridley Havergal we have seen. It consists of a series of notes on passages of scripture, sent to a friend on post cards, and here reproduced. The notes are marked by the glow of a divine love, the serenity of a strong and unquestioning faith, the zeal of a Christ-inspired worker, and the joy of a child of God. The book is beautifully and elaborately executed, and forms an elegant Christmas present for a Christian friend.

EXCELSIOR; HELPS TO PROGRESS IN
THOUGHT AND ACTION. Volume II.
Sunday School Union. Price 3s. 6d.

ONE of the charms of this stimulating and useful monthly is the variety of its themes. It passes by few topics in which

our youth are interested. Science and music, poetry and history, work and amusements, old relics and new facts, are treated with a skilled and versatile hand. We commend this serial most warmly to our young people, and are sure they will value it the more they know it.

ROBIN'S CAROL AND WHAT CAME OF IT:
THE STORY OF THE ROBIN DINNERS.
Edited by C. Bullock, D.D. "*Hand
and Heart*" Publishing Office. Price 1s.

A MOVEMENT was inaugurated four Christmases ago in London to give a dinner to poor children. At first the guests numbered not more than 300 or 400; then they rose to 10,000; and last year these "Robin Dinners" spread far and wide over the Metropolitan district. The above book tells the story of these dinners, and is intended to aid in increasing the number; and indeed in making this institution a national one. Why not? No time is better suited than Christmas for such work, and no work better fits the Christmas-tide.

THE GARDEN, 37, Southampton Street, W.C., is a weekly, published at fourpence, and devoted to horticulture in all its branches. Its illustrations are beautiful, and its information is extensive, interesting, and valuable. It will stimulate and direct a love of nature, and add to the real riches of life.

THE SUNDAY SCHOOL UNION ADDRESSES to Parents by Rev. J. R. Wood, to Teachers by F. J. Hartley, to Scholars by J. B. Byles, to Senior Scholars by J. Jackson Wray, are of superior excellence. Teachers will do well to get them at once, and sow them broadcast. *The Teacher's Pocket Book* is a real friend and helper, and the *International Daily Text Book* a most welcome companion.

HERALD OF SALVATION, Glasgow, 40, Sauchiehall Street, is what its title describes—a herald of the forgiveness of sins through faith in Christ, and of the strength and joy of the eternal life. Christian workers will find it of much use amongst certain classes of the people.

THE INFANTS' PENNY HYMNAL is ready, and can be had of Marlborough and Co. It is a lovely collection, and will, we are sure, be a great favourite. It contains some of the sweetest songs in existence for our infant classes. Send for a copy, and judge for yourselves.

Scraps.

I. "QUITE A BOOK" was the verdict pronounced on our Almanack for 1881 by a bookseller. "You have given us materials for a treatise on faith in general, and of the General Baptist faith in particular, this year," said a very friendly critic. "That is a capital portrait of Mr. Cook," says a third. See the Almanack for yourselves. Order it. Give it away amongst the young people.

II. "MAN AFTER DEATH."—We have had manifold enquires for these papers, and surprise expressed that only one article has been contributed on this topic during the year. We are sorry to move so slowly: but we prefer to move slowly than *insecurely*. Our plan carries us through the literature of the Bible in *chronological order* as far as possible; and our difficulty has been the fixing of the date of the books next in order to Mosaic times. All who are conversant with such work will know that it is easy to give many days' investigations, whose results can be expressed in a few lines; and those who have read the article of Professor Robertson Smith on Hebrew

Literature in the Encyclopædia Britannica, and other recent contributions, will see that the difficulty of using the books of the Bible as aids in discovering the *real ideas*, at successive dates, of the Hebrew people on "man after death" have rather increased than diminished. And what is the use of any conclusion if you do not feel sure that it is *true*? Let us not hurry. Truth does not depend on our speed.

III. "CHRISTMAS GIFTS."—In giving of our abundance or our poverty for Christ's sake this Christmas, it would surely be a fitting thing if we were to give something special to CHRIST'S CHURCH. I know several churches that would move more happily, and work more effectively, if they were thus remembered. Why should you remember everybody and forget *your own church*? Put an extra £5 note on Christmas Sunday, or a sovereign, or a crown, into the treasury of the church. Why not? Surely it would be acceptable to Him who loved the Church, and gave Himself for it. Let *each one* remember *his church* in his Christmas giving.

Church Register.

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

CONFERENCES.

THE LANCASHIRE AND YORKSHIRE CONFERENCE assembled at Lydgate, Todmorden, on September 29th, 1880.

The morning service, at 10.30, was opened by Rev. B. Wood. Mr. Binns presided, and Rev. J. H. Smith read a paper on, "Possible Improvements in our present Methods of effecting Ministerial Changes." Discussion followed. Mr. Smith was thanked for his paper, and requested to send it to the editor of the *Magazine*.

The Conference met at two o'clock for business. Rev. J. Turner led the devotions, and the chair and vice-chair were occupied by Mr. Binns and Mr. White.

The Reports of the Churches were read by the Secretary, and they showed 72 baptized since last Conference, and 13 candidates. On the whole year a little advance.

I. *Evangelistic Work*.—The Secretary reported several completed arrangements for holding "Special Services;" and it was resolved, "That churches needing and wishing for help should apply to the Secretary."

II. *Preston*.—The case from the Home Mission Committee was referred to a meeting of the Trustees and the Conference Business Committee, and they were

to report their opinion to the January Conference, and meanwhile arrangements were to be made for the supply of Preston pulpit.

III. *Hyde Road Library*.—This library was placed at the disposal of Conference by brethren Gray and Horsfield, who held it in trust, and it was now given to the Baptist Church at Elm Street, Manchester, which is in the care of the "M. and S. Baptist Union."

IV. *Resignation of Treasurer*.—Mr. D. Wilson, of Halifax, resigned, after twenty-four years service. He was cordially thanked; and Mr. J. Lister, of Hebden Bridge, appointed to the office.

V. *College Finance*.—Rev. W. Dyson gave the rough draft of a scheme for improving College Finance, and it was agreed to commend the scheme to the consideration of the College Committee.

VI. *Burials Bill*.—It was resolved, "That this Conference heartily records its feelings of approbation at the prompt and decisive action of the present Government in dealing with the 'Burials Bill,' and affording such a settlement of the question as seemed practicable at the present juncture."

VII. *Next Conference* to be at Burn-

ley, Ebenezer, on Wednesday, Jan. 19th, 1881. Rev. G. Eales, M.A., to preach in the morning, or, in case of failure, Rev. W. March; and Revs. B. Wood, J. T. Roberts, and J. Dearden, to be the speakers at the evening meeting.

W. GRAY, *Secretary*.

MIDLAND CONFERENCE.—The Autumnal Conference was held at Kegworth, October 19th, 1880, the Rev. W. Bishop presiding.

A devotional service was held at 11 a.m.; after which a sermon was preached on "Personal Holiness" by the Rev. G. W. Roughton, of Beeston.

At the session for business, in the afternoon, the Report of the Committee appointed to make arrangements respecting the holding of the Conferences was received. This Committee suggested that the Conference be divided into three districts, the Eastern, or Nottingham district; the Western, or Derby district; and the Southern, or Leicester and Loughborough district; and that the Conference should be held, one in each of these districts every year; that at each Autumnal Conference the Conferences be arranged for the ensuing year; that the Business Committee for each year be the Chairman for the year, the ex-chairman, the Secretary, and the minister and one of the deacons of the place where the Conference shall meet; and that the Conferences for 1881 be held as follows:—Spring Conference, March 8th, Mansfield; Whitsuntide, June 8th, Melbourne; Autumnal, October 18th, Loughborough, Baxter Gate. After several slight modifications the suggestions of the Committee were adopted. The Rev. G. Needham, of Barton, was appointed Chairman for 1881.

Next Conference to be at Mansfield. Preacher, Rev. A. Greer. A paper to be read in the Afternoon by the Rev. W. Chapman, on "The Importance of the Cultivation of a Devotional Spirit."

A very suggestive and practical paper was read by Mr. G. Adcock, of Loughborough, on "The obligation of the Churches in relation to Sunday School Work," for which he received the hearty thanks of the Conference. An interesting discussion followed in which brethren Chapman, Alcorn, Perriam, and Wright took part, and to which the writer replied.

The Chairman, the Rev. W. Bishop, was unanimously thanked for his able services during the year.

A public meeting was held in the evening, when addresses were delivered by the Revs. W. Bishop, W. H. Tetley, J. W. Williams, E. Stevenson, G. Jarman, A. Greer, and W. Morris.

J. SALISBURY, *Secretary*.

CHESHIRE BAPTIST UNION.

THE first Annual Conference was held, October 26th, 1880, at CHESTER.

After devotional exercises led by Rev. W. Durban and Mr. Swinton, the chairman, Rev. Isaac Preston, delivered an address on the special objects for which the Union exists. A statement by the Secretary followed, explaining the work of the Council during the year, from which it appeared that Evangelistic Services had been held by most of the churches in the Union.

At 2.30 a paper was read by Rev. J. Harvey, on "Evangelistic Work," and the following resolution was unanimously adopted:—"That we appoint Rev. J. Harvey as a deputation to visit the churches in the county, to explain the object of the Union, and to arrange, if possible, for Evangelistic Services to be held by the various churches."

Officers and Council for the next year: Chairman, Dr. Hodgson; Vice-Chairman, Rev. W. Durban, B.A., Treasurer, Mr. R. Pedley; Secretary, Rev. R. P. Cook; Council, Revs. J. Harvey, I. Preston, J. Greening, J. Wilkinson; Messrs. Bate, Jackson, Mawson, and Simmons. Thanks were given to the Chairman for his very admirable address, with the urgent request that he would allow it to appear in print, either in the denominational papers, or in a separate form at the cost of the Union: also to Rev. J. Harvey for his valuable contribution to the subject of discussion; to the pastor and officials of the Grosvenor Park Church; and to the Chairman for his Presidency at the Conference and meetings of the council during the year. Rev. W. Durban concluded with prayer.

In the evening a public meeting was held in the school-room, under the chairmanship of Mr. J. D. Corderoy, when addresses were given by Revs. J. Harvey, R. P. Cook, and Mr. J. G. B. Mawson. The proceedings throughout were enjoyable, hearty, and unanimous.

ROBERT P. COOK, *Secretary*.

CHAPELS.

CLAYTON—*Jubilee of the Chapel.*—Jubilee services have been held, Oct. 24, the Rev. W. Gray preaching, and giving a lecture on "Christmas Evens" the following day. The services rendered by the Rev. W. Gray were on this occasion most appropriate, the church at Birchcliffe being the parent of all the General Baptist congregations in Yorkshire, having been founded in 1763. The proceedings on Saturday, October 30th, were inaugurated by a social gathering, held

in the spacious school-room adjoining, at which upwards of 250 persons were present. The after-proceedings took place in the chapel, when Mr. John Taylor, late councillor of the Great Horton Ward, and the first minister of this chapel, occupied the chair. Mr. George Andrews read a statement, showing the early history of the church. Prior to 1827, the Baptist inhabitants of Clayton worshipped at Queenshead (now Queensbury), but in the above year a desire grew in favour of the erection of a chapel in the village of Clayton. A room was rented at the top of Deep Lane (now Crown Inn), and services were commenced. On August 7, 1828, the church was formed. The first baptism in connection with the church took place at Lidget beck, and the chapel was completed in October, 1830, at a cost of £930. The first Sunday school was established in February, 1831. During the same year an invitation was given to Mr. John Taylor, the chairman, then a student at the academy at Heptonstall, to become the minister, the pecuniary temptation offered him being a stipend of £15 per annum. Mr. Taylor continued the minister for six years, meanwhile conducting a school in the village with great advantage to the rising generation. The church has prospered greatly, 412 persons having been received in the fifty years, the number at present being 144, while the Sunday school numbers 426 scholars and teachers. The chapel has also been enlarged, and a burial-ground added at a cost of £790, which amount is still unpaid. Handsome day and Sunday-schools have also been erected, at an expenditure of £2100, of which a sum of £300 only remains undischarged.—The Chairman gave an interesting account of his early connection with the church, and his experience as village schoolmaster, and was followed by Messrs. Joseph Mitchell, W. Craven, Sidney Barker and H. B. Andrews, deacons; and Mr. Simeon Hirst, of Rawdon College.

DEWSBURY.—Special Evangelistic Services were held during the fortnight commencing Oct. 17th. The first weeks services, more especially for the young, were conducted by the Rev. W. Dyson, of Halifax; the second by the Rev. J. Bentley, of Allerton, the pastor of the church assisting at all the meetings. The Divine blessing attended the services, and twenty, mostly young persons in connection with the Sunday-school, were led to avow concern for their souls, and to seek spiritual guidance and enlightenment. Many of these are now rejoicing in Christ; and all, it is confidently hoped, will shortly be baptized and added to the church.

GRANTHAM, George Street.—Anniversary services, Oct. 24. Preacher, Rev. E. Hall Jackson. On Monday the usual tea and public meeting. The Mayor of Grantham (E. Dickenson, Esq.,) presided. Addresses were delivered by Revs. T. W. Mays, M.A., J. Kilvington, W. Whitby, and W. E. Davies, pastor, and Messrs. A. Gibson, and Councillor Schofield. Altogether a very good anniversary. On Nov. 10, the seventh annual session of Mr. Gibson's Bible Class was commenced with a tea and social meeting, the pastor presiding. A Male Adult Bible Class, for Sunday afternoons, and a Band of Hope, have been started by the pastor, and are progressing.

HALIFAX.—Rev. C. Clark preached on Oct. 31, and lectured on the day following on "Oliver Cromwell." Proceeds for renovation fund amounted to £47 15s. 6d.

HEADCORN—REOPENING SERVICES.—The G. B. Chapel has recently undergone several considerable repairs and improvements. New pews, and a new platform, have been inserted, and the whole edifice inside and out greatly improved. Re-opening services were held, Oct. 20. The Rev. J. Fletcher preached at three o'clock. At five o'clock tea was served to a considerable gathering of people. In the evening a public meeting was held, presided over by James A. Andrews, pastor. Addresses were delivered by Revs. J. Fletcher, W. H. Smith, J. J. Hendon, J. Cooper, and Mr. H. Lavence. With this service was also combined the Harvest Thanksgiving, and a choice selection of grain, fruit, and flowers, were contributed by a few friends of the place.

MISTERTON.—Anniversary services were held, Nov. 14, by Messrs. J. Fern, and J. D. Newbold. 150 gathered for tea the next day, and speeches were given by Revs. R. Silby and J. Fogg, Messrs. Councillor Willey, J. Fern, and J. Newbold. The old chapel has been repaired and renovated, and is a very compact and comfortable building.

MORCOTT and BARROWDEN.—The anniversary services were held Oct. 17, 18. Three excellent sermons were preached by the Rev. P. Gast. Congregations large. Collections exceeded former years. On Monday the usual tea and meeting was held. Addresses by Revs. W. Skelly, W. R. Parker, and H. Howell. The pastor presided. On Wednesday, Nov. 10, an interesting lecture was delivered by the Rev. J. W. Upton, of Nassington, on "Life in a Convent."

NORTHALLERTON.—Anniversary services, Oct. 10, 11. Preacher, Rev. J. Maden. On Monday a largely attended tea meeting was held, after which a pub-

lic meeting took place. Addresses were delivered by the Revs. J. Maden, J. Dixon, J. W. Parsons, E. Weatherill, and W. Stubbings. Most successful.

LOUGHBOROUGH, *Baxter Gate*.—The annual tea meeting took place, Oct. 25. Trays gratuitously furnished by brother Warren. Addresses upon Church Work and Influence were delivered by our pastor, E. Stevenson, and brethren Lacey, Savage, Adcock, Butt, and H. W. Don.

WENDOVER.—Oct. 27, a tea and public meeting in connection with the anniversary of the pastor, J. H. Callaway, very successful in numbers, speeches, and church funds. On Nov. 10, at our village station, SCRUBWOOD, upwards of 140 took tea, and a densely crowded meeting, held in the school-room, lent by the Vicar.

SCHOOLS.

DERBY, *St. Mary's Gate*.—70th anniversary was held, Oct. 17. Rev. J. W. Williams preached in the morning, and Rev. W. H. Tetley, in the evening. The spacious galleries of the chapel were almost wholly occupied by the scholars. The anthems and hymns were well chosen, and the singing was excellent. Collections, £34.—A weekly Bible Class, for senior scholars, has just been inaugurated, with the pastor as leader.

DEWSBURY.—Our annual soiree was held, Nov. 5. The pastor presided. The report shewed an improvement in numbers and attendance. The evangelistic services had resulted in some fifteen of the scholars being brought to the Saviour. The Band of Hope, Mutual Improvement Society, Library, and Juvenile Missionary Society, were all in fair working order. Addresses were delivered by the chairman, Mr. Scott, and the superintendent, Mr. J. A. Mitchell.

LOUTH, *Northgate*.—The anniversary sermons were preached by Rev. W. Chapman. The public meeting, presided over by Joseph Bennett, Esq., was addressed by Messrs. Forman and Marshall, and the Revs. W. Chapman, C. Payne, and the pastor.

MINISTERIAL.

MADEN, REV. JAMES.—The recognition services of Rev. J. Maden, as pastor of the church at Cemetery Road, Sheffield, took place, Nov. 8. Mr. C. Atkinson presided, and, together with Mr. Eberlin and Mr. Nicholson, heartily welcomed the new pastor, who responded to the welcome, gave some of the chief incidents of his ministerial career, and declared his purposes and hopes in his new sphere of work. Addresses followed from Rev. T.

S. King, J. Flather, Dr. Underwood, J. H. Atkinson, and Professor Goadby, B.A. Mr. Maden's address is 60, Broom Grove Road, Sheffield.

WOOD, REV. W., having resigned the pastorate of Bethel Chapel, Bradford, a farewell tea was held, and he was presented with a gold watch, and an illuminated address expressive of appreciation of his ministry. Mrs. Wood was also presented with a purse of money as a mark of esteem. Mr. Wood has received a unanimous call to the church at LINGHOLME, and commenced his ministry, November 7th.

BAPTISMS.

ASHBY.—Three, by C. Clarke.
BOURNE.—Two, by W. Orton.
DERBY, *St. Mary's Gate*.—Fifteen, by J. W. Williams.
ISLEHAM.—Two, in the river, by W. J. Stevenson.
LEICESTER, *Carley Street*.—Three, by J. C. Forth.
LONDON, *Commercial Road*.—Three, by J. Fletcher.
LONDON, *Praed Street*.—Fourteen.
LOUGHBOROUGH, *Baxter Gate*.—Two, by C. Savage.
LOUTH, *Northgate*.—Three, by E. H. Jackson.
" *Eastgate*.—Four by C. Payne.
MANSFIELD.—Four, by J. Parkes.
NORWICH.—Four, by G. Taylor.
SWADLINCOTE.—Two, by E. Carrington.

MARRIAGES.

PORTER—BUXTON.—Oct. 20, at the G. B. Chapel, Hugglescote, by the Rev. J. Salisbury, M.A., Mr. J. T. Porter, only son of Mr. Porter, Chemist, of Coalville, to Miss S. A. Buxton, third daughter of the late Mr. W. Buxton, Mining Engineer, of Coalville.

OBITUARIES.

COTTON, MRS. JANE, was born at Loughborough, Aug. 3rd, 1809. In early life she was brought to the knowledge of Christ, and was baptized, and received into the church meeting in Baxter Gate, Loughborough, then under the pastoral care of the late Rev. Thomas Stevenson. She was subsequently united in marriage to the Rev. Joseph Cotton. Her rigid economy, her uniform consistency, her kindness to the suffering, and her willingness to engage in active labour to the utmost of her ability, made her a helpmeet to her husband, and gained for her the confidence and esteem of the churches with which she was successively connected. In 1868 she was left a widow, and returned to her native town, there to spend her closing years. When her health permitted she was regular in her attendance at public and social worship; and ever felt a deep interest in the prosperity of the Redeemer's cause, both at home and abroad. She was naturally desponding, and entertained the most humbling views of her own attainments; but still clung to the Saviour, and found His grace sufficient. She bore her affliction patiently, and was ever grateful for kindness shown to her. She died on October 20th, 1890. Her end was peace. T. BARRASS.

MARIANNE ROSLINA, the beloved wife of Arthur C. Perriau, fell asleep in Jesus, Nov. 13th, 1890, aged thirty-four years.

MISSIONARY OBSERVER.

DECEMBER, 1880.

Departure of Mr. Miller and Family.

MR. and MRS. Miller and their two daughters left London for India on Tuesday, November 2nd, in the British India steamer *Dorunda*. A large number of friends went on board to see them off, and bid them God-speed; among them there being Mr. Stubbs, Mr. and Mrs. Fletcher, Mr. and Mrs. Freeman, Mr. Attlesly, Mrs. Hind, Mrs. Robson, Mrs. John Orissa Goadby, Mrs. Hough, etc. The noble vessel left the Victoria docks and commenced the journey down the Thames about one o'clock. By special permission, the Secretary, and Mr. Mills, of Birmingham, (Mrs. Miller's brother), went as far as Gravesend; and after the noise and bustle of getting away, the comparatively quiet run down the river was very pleasant. As we passed one of the training ships moored in the Thames the boys crowded the deck—the band struck up *Auld Lang Syne*—and then they gave three hearty cheers to the departing vessel. After an hour or two of agreeable intercourse, and after commending our friends to God in prayer, our turn to say *good-bye* arrived, and so we left them to pursue their journey to the land of their adoption. In the following note, sent on shore by the pilot, Mr. Miller gives some information about the passengers, etc. He writes:—

*S. S. Dorunda, near Isle of Wight,
Nov. 3rd, 1880, 11 a.m.*

My Dear Brother Hill,—The pilot is soon to leave. I must write a line to say that we have commenced our long journey under favourable circumstances. We have a strong fair wind, and, with steam and sail, are going rapidly down the Channel. It was hard to say "good-bye" to the many kind friends who saw us off yesterday in London. I felt most, however, when you and Mr. Mills left us at Gravesend. This, the last link being broken, occasioned a pang of sorrow which no language can describe. It is, however, consoling to know that we are

still joined in spirit, and can continually meet around the common mercy seat. I rejoice to know that we have an interest in the prayers of so many dear Christian friends in England as well as India, and trust that, in answer to their petitions, we may have a speedy and useful journey. There are some eighty first-class passengers—three Church missionaries and three Wesleyans—all seem very friendly, and willing to unite in family worship, &c. The missing box has not yet turned up. I shall regret if it be lost. It is time to post, so I must abruptly close.

P.S.—We are glad to see that the *S. S. Dorunda* arrived at Malta November 12th. Letters received from Malta. All well. The vessel left Suez November 18th.

The World's Cry and the Divine Response.*

BY REV. E. W. CANTRELL.

IN taking leave of our friend, Mr. Miller, and bidding him God speed, we do so with the fullest confidence. He has been tried. When young men are sent fresh to the work, there must necessarily be a measure of uncertainty, and consequently a measure of anxiety; for, however high our hopes may be, there is the fact that they have not been put to the test of experience, and hence there is room for some fear that when they are put to that test, they may show signs of unfitness for their work. But when a missionary has been engaged in the work thirty-five years, and during that time has held his position honourably, and done his work faithfully and efficiently, there is little room for fear, and everything to produce confidence. We know our brother's fitness for his work. We know that he possesses the necessary endowments, both intellectual and moral. Whatever views may have been held in the past respecting intellectual fitness for missionary work, we certainly hold now that the best intellectual endowments the church possesses are needed in the foreign missionary field. But there is a fitness more important even than that of the intellect—if we may distinguish between the importance of two things, each of which is essential—*i.e.*, moral fitness. While it is necessary that a missionary should possess the intellectual endowments which will fit him to expound the gospel of Jesus Christ—show men that His message is trustworthy, and press it home upon their consciences and hearts,—it is equally necessary that he should translate the gospel into a noble Christian character, and a blameless, self-sacrificing, heroic Christian life. With the masses of men character and deeds have more weight than theories and arguments; and it is only as the Christian worker, whether in the foreign field or at home, shows that the religion he advocates has raised the type of his own manhood, has purified and ennobled his own life, that he will persuade others to accept it. We have many evidences of the truth of Christianity, but there is no evidence so easy to grasp, so potent and influential, as the effects it produces in human character and life: and the Christian worker must present in himself a living embodiment of those effects, that he may fitly represent the Christ he proclaims.

Christ's own best credentials are found in the spotlessness of His character, in the stainlessness and self-sacrificing work of His human life. In these days a large measure of prominence is given to the human side of our Lord's being, and to the superlative excellence of His human character and life. Perhaps some think that too much prominence is given to them, and fear that a large section of the church, if it is not drifting into a positive denial of our Lord's divinity, is nevertheless relaxing its grip of that great truth. Such a fear, I venture to think, is groundless. The current of thought and teaching at the present time is perhaps a reaction from the almost exclusive attention which has been given to other truths. The leaders of the church are making prominent the fact that Christ is intensely human, as well as divine; that while He is a priest, He is also a King, a Leader,

* Address delivered at Loughborough, at the Valedictory Services of the Rev. W. Miller.

and Commander. If this is being done to an erroneous extent, it will right itself. The current of human thought and teaching has always been marked by ebb and flow. Our tendency is to rush to extremes. We give great, if not exclusive, prominence to one class of truths; then we find that we have been neglecting another class of truths equally important, and we atone for the neglect by rushing off to another extreme, and perhaps deal almost exclusively with those truths we have formerly neglected. It may be so at the present time; but if the current of thought is running too much in one direction, yet the tide is sure to turn, and the thing will right itself.

Yea, it *must* do so. The study of the human life of Jesus Christ will never lead men to deny His divinity, or to lose sight of it. We have many proofs that Christ was divine; but the clearest proof is not found in dogmatic assertion, nor in the claims which Christ made to oneness with the Father, and to the homage of men—claims which, if He was not divine, were blasphemies. It is found in the unique spotlessness and nobleness of His human character and life. In no way can they be accounted for, except by the fact that He was divine. Nature is not capricious. The human character of Christ was not a freak of nature. It was not the result of a gradual development. It was not the necessary outgrowth of the ages that preceded. Christ was not the natural production of His own time. Evolution does not work by great leaps. Supposing the theory of physical evolution to be true, still the lowest types of life have not, by one stride, developed into the highest—they have done so by gradual and slow processes. A barbarous or semi-barbarous state does not, by one bound, rise to a high-state of civilization. The work of evolution is gradual, and Christ cannot be accounted for in that way. There were no grades of purity and nobleness leading up, step by step, to His lofty standard. If the human Christ was the result of evolution, it must be admitted that when He appeared, evolution made a tremendous leap upwards, and that leap was followed by a corresponding fall. The human Christ is unique. He stands alone in solitary grandeur, no other produced by His own age, or by any age that preceded, or by any age that has followed, being worthy to unloose His shoe-buckle, or touch the hem of His garment. When we gaze upon His matchless goodness, all doubt as to His divinity is banished; we fall prostrate at His feet in lowly reverence, and with Thomas confess, "My Lord and my God."

And this is what the world needs. It needs not only to be told of a Saviour, but to have a Saviour presented, who bears evidence, in His own person and life, that He is endowed with the authority, with the spirit, with the very nature of God. It wants not simply to hear of God, but to see God, as He can be seen only in Jesus Christ. Philip's cry is the cry of humanity. When Philip besought Christ "Show us the Father," although he might be unconscious of it himself, yet he was giving utterance to a universal cry of desire and need. The cry of humanity is for a visible manifestation of the divine. The cry may be uttered very indistinctly. It may not be uttered in so many words. It may not be uttered in words at all. Like many of our most fervent prayers, it may be breathed in sighs, or expressed in actions; but it is the universal cry nevertheless. Men want that which will satisfy the

intellect, the conscience, and the heart, but they want it in a revelation which will reach them largely through the senses. As a rule men cannot grasp the abstract, unless they are helped to a conception of the abstract by means of the concrete. It is difficult, if not impossible, for many to grasp a merely intellectual conception of God. They want a revelation of God which will appeal to the eye and the ear. They want to see a manifestation of God. They want to hear the voice of God speaking to them. They want a manifestation of God which, through the medium of the senses, will reach and satisfy their intellects and hearts. That is man's need, and for that is man's universal cry.

Is it not? Indistinctly as the cry may be uttered—though it may be only like the babbling of an infant before it has learned to articulate syllables and words—yet the cry is uttered. If we listen, we hear it arising from the pagan world. It lies at the basis of every system of idolatry. Men have worshipped the sun, the moon, and the various heavenly bodies. They have worshipped rivers, and birds, and beasts, and reptiles. Most pagans have their fetiches. They have their temples, their shrines, and their idols, before which they prostrate themselves in adoration, and to which they attribute qualities that they suppose to be God-like. And what does all this mean? It means that men feel the need of a visible and tangible manifestation of the Unseen. At Athens, Paul found an altar raised to the "Unknown God." Many have gone a step further than the Athenians, and have not only raised altars to the unknown God, but have made images which are designed to represent the unknown God, and through the medium of that which appeals to the senses, direct their thoughts to Him. The system of idol-worship has had its origin in a felt need, the need for a visible manifestation of the divine; and every idol-worshipper, each time he prostrates himself before his graven image, repeats Philip's cry, "Show us the Father."

And it is this also that lies at the basis of the material and the sensuous in the Papacy. One great secret of the power of the Papal Church lies in its offering to men what is definite and tangible. It rules by a living power. It appeals to the senses of its adherents. It offers them something definite to trust and follow. The members of the Papal Church have their altars, their crucifixes, and their images. They do not adhere to abstract definitions and dogmas, but to a living person, whose decision on all questions is implicitly accepted, who is supposed to have power to forgive sins, who is looked upon as the living embodiment of divine authority. One of the main sources of the great power of the Papacy lies in this personal authority. And what is it that has given rise to altars and crucifixes and images? What is it that has given rise to the Pope, and to his being invested with the attributes and authority of God? It is the same felt need that has given rise to the idolatry of the pagan world. The distinguishing features of the Papacy are the utterance of a felt need for a visible manifestation of God, for some one whom we can see and hear, and who shall speak to us with undeniable authority. The material and sensuous in Roman Catholicism are a reiteration of Philip's cry, "Show us the Father."

Jesus Christ told Philip where the response to this cry of need was

to be found when He said to him, "He that hath seen me hath seen the Father." The need of men is not met in the idols of the pagan world. It is not met in the crucifixes and images of the Papal Church. It is not met in the occupant of the chair of St. Peter. It is met in the divine Son of God, the Being "in whom dwelt all the fulness of the God-head bodily;" who was the "brightness of the Father's glory, and the express image of His person." Jesus Christ is the divine response to the world's cry of need. "The Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." In Jesus Christ we have just what we want. While He reveals the purpose and plan of God, He reveals the character of God. In Him that which must otherwise have been intangible and ungraspable, appears in living form, translated into character and deed. Had not Christ come, men could only have struggled after abstract conceptions of God. Christ came to give true conceptions of God's shape and form, that men might see them living and acting, and so find satisfaction for their intellects and their hearts. In the matchless, the divine purity and goodness of Christ's character and life, men find a manifestation of God, and their cry of need is responded to.

This is the priceless gift we have to convey to our fellow-creatures. And for such a mission we want men possessed of the highest qualifications, moral and spiritual, as well as intellectual; for those who preach Christ should fitly represent Him. They cannot represent Him perfectly; but they should—yea, they must—present a reflection of Him in their own character and life. It is only in that way that the world's need can be permanently and universally met. It is in that way Christ designs it to be met. The need of men cannot be permanently and universally met by Christ in visible presence. It is met, to some extent, by the gospel records of Christ's life. But there is still another way in which it is to be met. We are too much accustomed to think solely of the Gospel as the revelation of God to men; but the revelation of God must be the Gospel translated into the lives of the followers of Jesus Christ. It is thus that the world's need must be met. We are the "temple of the living God." We are the "body of Christ;" the body of which He is the Head. Those are figures used of the Church. And, if they mean anything, they mean that Christ is to dwell in His people; that they are to be the shrine of His Spirit; that their union with Him is to be as close as the union between the body and the head; that, in fact, Christ is to live in them and through them; that their life is to be a reproduction of His. They are to be the living embodiment of the Divine character and spirit; the medium through which the Divine character and spirit will manifest themselves to the world. Paul caught the idea, and knew that it was realized in him when he said, "For to me to live is Christ"—for me to live is for Christ to live over again. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." In those who preach Christ, whether at home or abroad, men must see a reproduction of Christ. Their character must be pure; their lives must be noble, heroic, self-sacrificing. Such lives will compel the attention of men; will convince them of the truthfulness of the Gospel message; and since they can be accounted for only by the indwelling of a power from heaven, will assure men that God is indeed

with them. We can give to men that which they deeply and universally need. They need Christ. We must offer Christ to them. We must give them the Gospel records of His life and death, and we must bring the facts of Christ's life and death, and the spirit which moved Him, before them in tangible form, not by pictures and images, but by character and deeds; not by a crucifix, but by ourselves manifesting that spirit of self-sacrifice which reached its culmination on the cross of Calvary.

While tens of thousands of our fellow-creatures are groping in the darkness, feeling after God, if haply they may find Him, we have that which will satisfy their deepest yearnings. Does not their utter helplessness appeal most touchingly to our sympathy? As men and women possessed of the spirit of humanity, possessed especially of the spirit of Christ, and having that for which the world pants, let us resolve that we will use our utmost efforts, and offer our most fervent prayers, that as widely as the need exists the Christ who alone can supply it shall speedily be offered.

Death of Signor Grassi's Niece.

BY REV. N. H. SHAW.

Soon after our arrival in Rome, we observed in the congregation a young woman whose presence could scarcely have failed to occasion remark anywhere. She was remarkable for her beauty. Her fine Roman features, large lustrous black eyes, fair skin, contrasting with her raven black hair, combined, with her tall and well-developed form, to render her an object of attraction, and a subject of inquiry. We were informed that she was a niece of our brother Grassi, and that she lived with her husband near to the Sala.

She frequently came to our meetings; but seeing her enter, one did not need to be assured that she did not in the least affect to be a saint. She would come in a little late, and distributing a wink here, and a thump there, to those who sat around where she deposited herself, would indicate, by her whole bearing, that she regarded her presence there as a good joke. But the Spirit is often working where least suspected, and often, even in the individual soul, the "Kingdom of God cometh not with observation." So in the soul of Annesina there was doubtless a work going on of which she was hardly conscious, but which was afterwards to be revealed.

We missed Annesina, and learned that she was ill. Consumption had seized upon her vitals, and it was evident that she had not long to stay here. She had never openly repudiated the Roman Catholic religion, but she was now always glad to be visited by her uncle, and to listen to the explanation of the gospel from his lips. She persisted in refusing to let the priest visit her, and her uncle came in for no small share of blame on account of this. It was said that he was using his influence to keep the minister of God away from the poor dying soul. He, on the contrary, declared that he had nothing to do with the matter, and that he had always said that the priest ought to be admitted if the patient desired him. But she replied to every question of whether she would see the priest, with a most determined "No!" She grew worse, but still steadily refused to receive the viaticum. As her end drew near, a priest forced his way to her bedside, determined to administer to her the last offices of "the Church." But his presence seemed to fill her with horror. She turned herself away from the priestly intruder, and grasping the arm of our brother Grassi, she exclaimed, "O, uncle, save me from that man! Send him away! I only want Jesus." And soon after she breathed her soul away, supported in her uncle's arms. The priests secured her body, and the fees for burying it, as

that of a Catholic—they are here very greedy of such honours;—but though her body lies in a Catholic cemetery—a matter of small importance—she has left behind her the testimony that she had learnt to know and to trust only in the Saviour of sinners.

Over her grave comes to us this encouraging reflection—We don't know how much good our ministrations are doing among those who not only are not reckoned among the believing ones, but even seem least impressed of our hearers. There is reason to believe that many, who at present show no sign of being on the Lord's side, have the true faith in solution, so to speak, and only awaiting some extraordinary event to precipitate it, and make it evident to all. Our "labour is not in vain in the Lord."

Notes and Gleanings.

MAP OF ORISSA.—In the January *Missionary Observer*, and the *Mission Record*, we hope to give a well executed Map of Orissa.

A HIGHER SCALE OF CONTRIBUTIONS.—We are glad to see that the earnest and powerful appeal of Dr. Landels, on behalf of the Baptist Missionary Society, at the Autumnal Missionary Conference in London, is producing fruit. Mr. Barran, M.P. for Leeds, has promised to contribute *half the cost of a missionary*; another friend, who wishes his name to be withheld, offers to undertake the *entire annual cost of one additional missionary*. "The generous challenge of Mr. James Harvey, on behalf of Mr. Brock's church at Hampstead, to supplement their contributions to a sufficient sum to *entirely support one missionary*, has been followed by the churches of Glasgow and Plymouth, and many others are moving in the same direction." We trust that the paper of Dr. Landels—a copy of which has been forwarded to our ministers—may produce corresponding fruit among the friends of the Mission, and throughout our churches. A *higher scale* of contributions is needed, is possible, and would exercise a most beneficial effect both upon the individuals and the churches, as well as upon the Mission at large. *Without sacrificing a single comfort*, are there not friends who could double and treble the amount of their contributions; aye, increase it thirty, sixty, or even an hundred fold?

BAPTISM AT CUTTACK.—On Lord's-day, September 5th, *five* were baptized by Ghanushyam, after a discourse by Shem, from, "And the Lord added to the church daily such as should be saved," or, as it reads in Oriya, "such as were in a state of salvation."

A FEMALE NATIVE CHRISTIAN EVANGELIST.—The Rev. T. Evans, of Monghyr, writes:—"Some days ago I was told that a native Christian woman had come into the Christian village here sick of fever. I went to see her, and she told me that in her itinerations through the land to preach Christ she had caught fever, and had come in here to be healed. I asked her who had sent her to preach—and her answer was, 'My love to Jesus;' she told me she had been baptized more than ten years ago by Dr. Phillips, at Midnapore, and that since her husband's death she had given up her life to make known the love of Christ, and that she wanted to go now to Nepaul, her native place, to tell her heathen relatives of the Saviour. I wrote to Dr. Phillips, and found her words were true. As soon as she was well she left us, and though I asked her to stay till the rains were over she would not, but said, 'The Lord will

keep me.' This has been a bright spot to me, and it delighted my heart to see a native Christian woman (who was a Brahamini) of her own free will, and at her own charges, going about to preach Christ. I look upon it as a cheering earnest of what shall be one day (O happy day) in India, when the converts themselves will take up the work of evangelizing the land."

Our Centennial School in Rome started.

THE following sums have come to hand since our last acknowledgment. LEEDS, Wintoun Street, 13s.; Miss Martin, Rochester, per Alice Towers, 10s.; TODMORDEN, Wellington Road, £1 10s.; FLEET, 15s. This makes the sum of about £50. We ought to have at least £100. Do not let the year close without a gift to the Little Romans. Will not some of our young friends send them a Christmas Box.

THE SCHOOL IS STARTED. Our friend, Mr. Shaw, says (Nov. 3), "I have begun school. The first Sunday I had six children, the next fifteen, and last Sunday twenty-five. Friends who have heard of it are surprised at what they call a success. . . . Some of the children are incarnations of everything that is most difficult to rule and teach. . . . We shall be glad of your prayers for our support physically as well as intellectually and spiritually." Verily the fields are white. Let us hope, and toil, and pray. J. C.

Mission Services.

THE following is a register of the Mission Services which have been held since the Association to the end of October:—

DATE.	PLACE.	DEPUTATION.
July 4, ...	Hucknall Torkard	W. Miller.
" 11, ...	Birmingham, Longmore Street	"
Aug. 8, ...	Belper	W. Hill.
" 29, 30	Loughborough, Wood Gate	W. Miller.
Sept. 5, 6	Stoke-on-Trent	"
" 12, 16	{ Bradford, Tetley Street, Infirmary Street, Denholme, } Allerton, Bethel and Central	W. Miller, W. Hill.
" 19, 21	Barton, Barlestone, etc.	"
" 26, 28	Birchcliffe, Heptonstall Slack, etc.	"
Oct. 10, 11	Halifax	W. Hill.
" " "	Todmorden, Shore, Lydgate, Lineholme, Vale	W. Gray, J. Turner.
" 17, 18	Macclesfield	W. Hill.
" " "	Tarporley, Wheelock Heath, and Audlem	Dr. Underwood, W. Hill.
" 24, ...	Quorndon and Mountsorrel	W. Hill.
" " "	Sutton-in-Ashfield	C. Rushby.
" 31, ...	Mansfield	W. Hill.

Contributions

Received on account of the General Baptist Missionary Society from October 16th, to November 15th, 1880.

	£	s.	d.		£	s.	d.
A Friend "P." ...	0	10	0	Milford ...	2	4	6
Allerton (Bethel) ...	7	2	6	Quorndon ...	5	14	10
Birchcliffe ...	37	7	6	Shore ...	8	8	7
Loughborough — Rev. W. Miller's				Stoke-on-Trent	23	3	9
Valedictory Services ...	12	5	10	Sutton-in-Ashfield...	5	1	5
Macclesfield ...	20	18	4	Tarporley ...	49	10	8
Mansfield ...	17	5	5				

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